

# GENETHLIACAL ASTROLOGY.

COMPREHENDING  
AN ENQUIRY INTO, AND DEFENCE OF THE  
*Celestial Science:*

THE-  
RECTIFICATION OF NATIVITIES,  
*BY THE TRUTINE OF HERMES;*

WITH PROOFS OF THE VERITY OF  
ELEMENTARY INFLUX AND SYDEREAL AFFECTION,  
EXEMPLIFIED IN A VARIETY OF GENITURES,  
INVESTIGATED AGREEABLY TO THE  
SYSTEM OF PTOLEMY.

TO WHICH IS ADDED,  
AN APPENDIX,  
CONTAINING REMARKS ON THE NATIVITY OF A  
*GENTLEMAN NOW LIVING,*  
SHEWING THE DIFFERENT INFLUENCES OF THE  
PLANETS BETWEEN A NATURAL AND A  
VIOLENT DEATH.

*A Judgment on the Figure of Heaven*  
AT THE SUN'S INGRESS INTO ARIES, 1798.  
WITH OTHER CURIOUS, INTERESTING, AND  
IMPORTANT SPECULATIONS.

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“Heaven  
“Is as the Book of GOD before us set,  
“Wherein to read His wond'rous Works.”

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*The Second Edition.*  
BY JOHN WORSDALE.

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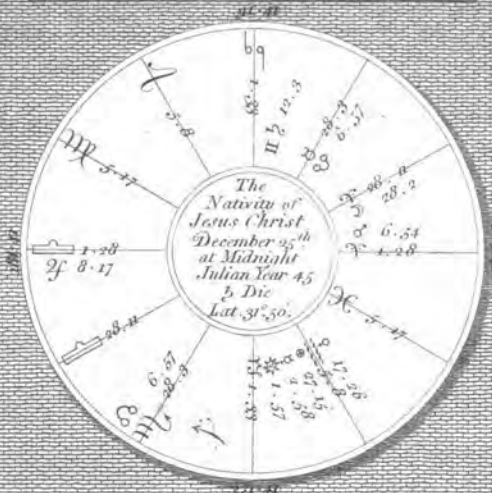
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The Nativity of our Blessed Lord  
and Saviour Jesus Christ.



Behold there came Wise men from the East to Jerusalem, saying,  
Where is He that is born King of the Jews: for we have seen his Star  
in the East and are come to worship him. Mat. 2 Ch. 2 & 9.

Engraved for Worsdales Astrology, Oct. 10<sup>th</sup> 1796.  
J. Poffe del. et sculp. N<sup>o</sup> 5. Upper Terrace. Brighton.

TO  
MY MUCH ESTEEMED FRIEND,  
Mr. HENRY ANDREWS,  
*ASTRONOMER,*  
AT ROYSTON, HERTFORDSHIRE.

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SIR,

As the Productions of Study have, at all Times, been esteemed by the most learned Part of Mankind, and, generally, been encouraged proportionably to their Use, for the Benefit of the Community; so am I not without Hopes that my Labours, particularly the following Sheets, will be an acceptable Present to the World; and, in some Measure, be received by all *impartial* Persons, who believe in the *secret Effects* of *second Causes*.

It is with the greatest Pleasure I observe that you have not only been kind to the

*Muses* in general, or to the BEAUTEOUS and DIVINE URANIA in particular, but a Friend in earnest to Ingenuity, and a true Propagator of Arts and Sciences; it would, therefore, be Encouragement enough for me, to hope for a Shelter and Defence against the Torrent of Malice, which swells like the Overflowing of a violent Stream, and to expect a Preservation of these innocent Labours, from the Violence of malicious and scornful Men.

The near Alliance which remains between you and the sydereal Science, was a Motive which induced me humbly to offer the following Pages to your most just Censure; which, as I am perfectly satisfied, is both able to determine what is the *legitimate Issue of Art*, and will also give *just Judgment* without Partiality; so, I as well know that the sheltering them under your Credit (if they deserve it,) will add Life at present to my Endeavours, and likewise be a future Encouragement to the Prosecution of those Things, which may make for a more universal Advantage to this Learning.

## DEDICATION.

I have Reason to hope, in some Measure, that this small Publication will meet with such a Reception from the Persons for whom it is designed, as to be the Means of encouraging me to go through a much larger Undertaking, (wherein I shall attempt a Discovery of a nearer Way to a perfect Degree of Knowledge in the *sydereal Mysteries*, than hath hitherto been published in the English Language,) and that I shall therein (God willing,) after all my Endeavours for the Use of the *genuine* Sons of *Urania*, experience their Generosity in subscribing to my Labours.

I have the Honor to remain, with  
unequivocal Attachment and Esteem,  
kind Sir,

Your most obedient Servant,  
in the veil'd Beauties of URANIA,  
JOHN WORSDALE.

SPANBY, near FALKINGHAM, *Lincolnshire*.  
October 10th; 1796.

THE

THE AUTHOR'S ADDRESS,

UPON HIS FOLLOWING WORK.

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*CŒLI enarrant Gloriam DEI, et Opera  
Manuum ejus annunciat Firmamentum.  
Psalm xix. 1.*

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**D**ESCEND, URANIA, from thy starry Seat,  
Behold an Object worthy thy Retreat :  
Teach ev'ry Student, who delights to know,  
That 'tis HIS HAND above which rules below,  
Throughout the ASTRAL BOOK of Heaven :—there  
Each *secret Cause*, to Man is made appear ;  
Since the extended Pages of the same,  
Divulge the GLORY of HIS SACRED NAME ;  
And ev'ry Line therein, how HE compacts  
Procellive Heaps of HIS great wond'rous Acts ;  
How Mortals here are led in Ways unknown,  
To rise or fall but by HIS Smile or Frown ;  
How HE directs the Courses of the Stars,  
And, as HE pleases, points out Peace or Wars ;  
How HE sets Bounds to FATE, prescribes a Law,  
Of which all Sublunaries stand in Awe.  
At HIS Command, alone, bright Day appears,

And

And all the oblique Motions of the Spheres.  
With strong and occult Force, the Pow'rs above,  
Subject the wandering Stars, which always move  
By HIS Decree; from whom they all receive  
Those immense Virtues which they daily give.  
But, some declare the Stars *do not* fulfil  
(As Instruments) GOD'S high Decree, or WILL;  
Nay, some there are, though *wise enough*, who can  
Never believe that *all was made for Man*:  
Let such, who do condemn this SACRED ART,  
And scoff at those who, justly, take it's Part,  
Be now convinc'd by what they daily see,  
And, thus, for evermore, quite silent be.  
In Spite of Censure, SCIENCE will *advance*;  
Tho' ART has no such Foe as IGNORANCE.

J. W.

PROEMIAL



## PROEMIAL LINES,

WRITTEN FOR THE NEW EDITION OF THIS  
WORK,  
BY A FRIEND.

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**R**EGARDLESS of the vain, discourteous Voice  
Of Prejudice, deep-rooted, shall the Muse,  
Still pliant to the Voice of white-rob'd Truth,  
Her willing Tribute pay.—And, first, to thee,  
URANIA, bright Handmaid of the Spheres;  
She, prostrate, bends!—Lend her thy guiding Hand,  
And lead her through the circling Labyrinths  
That wind their Way to where thy Temple stands,  
On Apex of Parnassus, high, uprear'd:  
From thence, the vast expansive View, she'll trace;  
Whilst thou Heaven's ample Volume shalt explore,  
Th' eternal Code of Nature's potent Laws;  
And, as thou read'st the wide unfolded Page,  
WORSDALE, thy favour'd Son, by thee inspir'd;  
Shall, each immutable Decree of Fate, record;  
And, to posterior Times, transmit the Statutes down:

To you, ye Sons of Science, now, the Muse  
Inclines, and, with her fertile Pencil, paints,  
In airy Taints, the ever varying Scene,

Where

Where illustrative Contemplation, amply form'd,  
Rolls from the Womb of Time ; and, fast, unfolds  
New Works, new Acts, new Efforts, new Effects :  
The Source, immense, exhaustless, teeming, still,  
With Wars and Peace, the Rise and Fall of States,  
And all the great Mutations, good and ill,  
Th' eventful Chain of Ages must bring forth.  
These, and what more in the capacious Fount  
Of Nature, yet, in Embryo, lies, conceal'd,  
Forth, in a Train, prophetic, shall ascend ;  
And, as they rise, convince the carping Age,  
That, 'midst the modern Gloom of Prejudice, refin'd,  
The bright Effulgence of Urania's starry Crest,  
With splendid Radiance, gleaming from her astral Crown,  
Illumines, still, the philosophic Page,  
With silver Rays, deep piercing ; and shews forth  
The unborn Incidents of Ages yet to come.

W. II.



A D D R E S S  
TO  
Mr. JOHN WORSDALE,  
ON HIS PUBLICATION OF  
*GENETHLIACAL ASTROLOGY.*

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SIR,

HAVING perused your late publication on the verity and truth of that most sublime and truly prophetic science—ASTROLOGY, give me leave thus to congratulate you on your interesting and very ingenious disquisitions, which I sincerely hope will have due deference and attention paid to them by the learned and judicious part of mankind, and in an especial manner by every true lover of occult knowledge.

How very strange it appears to an attentive observer, that even in this enlightened age there should be so many persons found who are thorough infidels to the doctrine of *second causes*, and who prefer darkness to light; yet many such are in being, and it is to such that I beg leave to offer the following remarks, hoping that some of them may serve to elucidate, and be considered as worthy of the subject they are written in defence of.

I am willing to suppose that the chief cause of our having so many unbelievers in the *siderean art* proceeds from that prejudice, which derives its source from a wrong-founded thesis, inculcated by our parents or others who have the charge of our education during our infantile years; for certain it is, that the precepts we imbibe from our teachers often engross our minds during life;—thus, instead of an impartial enquiry being duly made before we give our opinion, we are but too apt to condemn and pronounce judgment unpremeditated, through being so unhappily swayed by the bigotted opinions of others. But surely the many great and learned persons who have either practised or encouraged this wonderful art should have proper weight with impartial and ingenious minds; and such, by thinking independantly, and using a moderate degree of penetration, will assuredly find that there is a true Astrology in the heavens; not a juggling contrivance effected by guess, or chance, but a system, built on a foundation, natural, certain, and always true, provided the professor is endowed with abilities adequate to the exercise of this truly laudable and abstruse art.—Perhaps, the most prevalent opinion on this science may be, that although it is consistent with truth in some measure, yet from being often blended with error, it is not generally to be depended on. This may be partly just—But may we not say the same of all other arts? Do not doctors, lawyers, divines and the greatest of all philosophers differ in their tenets? Shall we say for this reason that there is no truth in any of their assertions, or utility in their discoveries, merely because  
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some are so unhappy in their principles and contrary in their practice?—Certainly not: for it is clear to reasonable men, that there are some established axioms, some facts which cannot be controverted, let the multitude think or say what they may.—But as those who once disbelieved, are, when converted to truth, in many respects its best advocates—because they know what were their former objections—so, speaking of Astrology, as I was brought up to a disbelief of it, I will here state the greatest objection that was ever indulged by myself against it, or proposed by my parents who were infidels to the doctrine of second causes; it was this—That so many persons are born at the same time. Now how comes it say they, who doubt the truth of Astrology, that such have not the same fate impending—Why are they not subject to the same good or bad fortune? This we will admit as a plausible question—but one that can be satisfactorily answered, as will be seen by the following remarks. In the first place, then, although there are numbers even in England who are born nearly at the same time, yet unless it be also in the same latitude and longitude their respective fates will be as different as if they were not born on the same hour. And as their horoscope will be different, by the planets having different latitudes, the signification, or judgment deduced from the figure of birth must vary accordingly. But admitting that two persons were actually born at the same minute of time, and in the same meridian—a circumstance which does not happen so often as some may imagine—yet the stock the native sprang from, and the

sphere of life he is born to must according to common sense create a very considerable difference in their subsequent fortunes. This is a remark of a far abler writer on this science than I am. Mr. J. Harris, student in Astrology and physic, has proved it in a miscellany lately published, that it is possible and plausible that a prince and a chimney-sweeper, or a nobleman and a beggar may be born at the same time; but notwithstanding, says he, the prince will not be a beggar, nor the beggar a prince. Accordingly as one rises in the world, so will the other, according to the sphere they may move in, and thus will they be subject to the same ebb and vicissitudes of fortune. Suppose a nobleman's child commands an army, and by disobeying or rebelling against his king he gets beheaded: the beggar's child may be a common soldier in the same regiment, and for a similar offence get hanged: no condition so high—no estate so low—but admits of greater brilliancy, or *vice versa*, more abject slavery.

Much has been said concerning the fate of children who are twins, but it does not follow because they are so that they are absolutely born at the same period. Sometimes there are many hours between their births. Few are born nearer than fifteen minutes of each other, and this in some particular cases varies the figure, or horoscope of birth considerably. But when they are born near to the same time, undoubtedly their fate will be much the same, particularly respecting the time of death. Some years ago, I knew of two twin sisters, who were so very much alike that few could distinguish one from the

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the other. Even the mother of them dressed them differently the better to distinguish them. They lived till they were about four years of age. They both had the small-pox—one died of it; and the other before she got well of the disorder was scalded to death, by pulling a kettle of water from off the fire.—Much more might be said to prove a similarity of fortune where the births are nearly at the same time.

Whether or not a mitigation of infortunes may be brought about by means of a fore-knowledge of future events, is a querie I have not yet been able to get satisfactorily solved. You, Sir, seem to think that it is possible for men in some degree to avert the evil portents of unfortunate positions. Much may be said on this subject. Certainly in various disorders incident to human nature, much may be done by physic; and if successfully administered, this may be said in some degree to meliorate the evil affection of malefic planetary influence; and therefore we should look upon it as difficult for an artist to give judgment by a decumbiture, when so many very extraordinary evacuations and revulsions are frequently made, by the often superlative and exorbitant practise of bleeding, purging, and blistering. For by such means as these the state of the fluids and solids must be materially altered, and as it is by heat and moisture, &c. that the planetary influence is conveyed, and as we know that a deprivation, or super-abundance of either one or the other is the proximate cause of our indispositions, so we may naturally conclude, the evacuations before mentioned, must considerably alter the case under consideration.



consideration. Formerly physic and Astrology went hand in hand. No doubt a due knowledge of the astral cause of diseases must be a grand assistance to a judicious physician. But the jargon mixt with the practice of medicine, as displayed by Paracellus and others of his time, has only tended to bring Astrology into disrepute; for Paracellus not content with being thought an adept in elementary philosophy, likewise wilhed the credulous to believe that his remedies (which were chiefly composed of opium or mercury) were brought to him through the means of super-natural agency; and indeed, in those days, every learned man, or pretender to learning, was supposed to have his Familiar at his beck. Perhaps it is for this reason that even the pure Astrology is so much discountenanced by the Legislature—for when it is duly considered how many ignorant persons of both sexes pretend to tell surprizing stories relative to absent persons by sea or land, &c. without knowing even the character of a planet, we need not be so much surprized. Mankind are always too apt to give way to extremes—and having been once duped by art, or ignorance, they afterwards are often found to be insensibly led astray from reason, truth and conviction. This is but little encouragement, it must be owned, for a searching and inquisitive mind; for to the vulgar a wrong opinion is never wanting when any thing sublime is performed which exceeds their confined comprehension. Hence it was, that Dr. Faustus (who is said to be the first inventor of printing) was supposed to have dealings with the devil—for by distributing a number of bills among

a crowd of people, and each person finding his neighbour to have an exact representation of his own paper, they thought that the Doctor could not come by them through any other medium than by the help of Old Nick.—Astrologers to this day are supposed by some to have the same agency: and Sir Isaac Newton might perhaps be considered by such as another person indebted to his black Highness; for how otherwise could they conceive it possible for a man to foretel with such precision the time when eclipses would occur, with many other singular phenomena in mathematics and natural philosophy? The art of aërostation was also another contrivance supposed to have been discovered to mankind by Belzebub—from all these considerations it must certainly appear that the Devil is a very learned and communicative spirit, and also a profound philosopher!! But jesting apart—it is very certain that the majority of mankind would not credit the possibility of a man's soaring three miles perpendicular in height from his mother earth. How astonishing are the discoveries of genius! What a miraculous and stupendous art! Yet how simple when the principle of it is truly discovered!—We have frequently before us as great phenomena in nature as this is—yet by often surveying them we think lightly of them. The theory of light and vision, the occult principle of the magnet, and the wonderful effects of electricity, engage investigation as much and should excite admiration even more than aërostation; for they are far more surprising than any of our newly discovered arts.—But what shall we say for some who  
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are perfect enemies to art and ingenuity? Such, when Astrology or ærostation is spoken of, are heard to exclaim—"How presumptuous in man to pretend to read the destiny of the heavens!—How impious and daring for a mortal to strive to penetrate beyond the clouds!" What pity it is that ignorance and superstition should have such considerable hold on those who use such invalid exclamations; remarks so ill applied, and so calculated to damp the spirit of all philosophic researches. Had such men but a competent idea of the great wisdom it has pleased the Almighty to endow some men with, surely a far different inference than that of presumption would be drawn from his bountiful dispensations: they would not then make such unwarrantable observations, but rather look up to Omnipotence with fervour, adoration, and praise—exulting in the all-wise disposal of the universe, created with such truly admirable harmony and concordance, and thus in extacy exclaim with the psalmist: "When I consider the heavens the work of Thy Fingers—the moon and the stars that thou hast ordained—Lord, what is man that Thou art (thus) mindful of him, or the son of man that Thou considerest him!" This it is which may with justice be stiled *true philosophy*.—To observe the nice connections and dependencies of the works of nature: amidst the astonishing sublimity of worlds on worlds to trace the everlasting and divine ordinances of the Almighty so fully displayed in the universe,—his boundless goodness and mercy to all his creatures, so plainly apparent in his stupendous designs—and thus to prove to mankind the eternal existence of a  
Being

Being supreme and omnipotent. How much more praise-worthy are such conclusions, than to hold forth unfounded opinions supported only by infidels and atheists. The siderian artist views with pity such profligate productions. He knows the works of the Great Architect to be contrived with such admirable sympathetic harmony and concordance, that the great *First Cause* is every where visible. It is to His indulgence and parental care that we owe all the blessings we thus enjoy, among which, to intelligent minds, is that of man's being placed in the center of the universe, and being enabled to contemplate and reap instruction from observations drawn from systems of such magnitude, as continually surround our little earth; and though it is not to all that such endowments are dispensed, yet the Astrologer, by rules drawn from the cerulean and starry canopy of the heavens, is enabled to judge by the positions of the planets their various effects on mortal contingencies; thus defining from the immutable ordinances of the first great cause of all, the *effects* or *second cause* dependant on the motions and positions of the heavenly bodies. *Thus, heaven is as a book of God before us set, wherein to read his wondrous works.* Therefore, if it were not right to make such speculations as an Astrologian does, providence would never have fitted him for such acquirements. This reason alone should be deemed sufficient for such who are inclined to doubt of the laudability of elementary predictions. But some have no relish for any thing but what is gross and external. It is not for them to attain to hidden and mysterious truths. Thus

the philosopher is seen to toil alone in such occult searches; yet the knowledge which he thus acquires by his exertion is to him a rich reward. It therefore behoves those who have not such capacities to remain silent, rather than with imprudent, perverse, and false assertions to attempt contradicting what they do not understand. Yet let them say what they please, most are in their hearts convinced of an impending fate: a *something* that controls our actions: let us strive: as we may. We know that some men cannot rise in the world; let their toil be ever so great, or their endeavours slavering success; and, say Astrologers, there is a time when some may rise, and that often when least thought of. Let men look back on their past lives, and say if they have not found some truth in this observation: this has been remarked before, as may be found by what follows: "There is a tide in the affairs of men, which, when taken at the ebb, leads them on to fortune." If this assertion be true, Astrology is of the greatest utility, since it points out the *time* when such advantages may be seized. This is wonderful many will say; but there are many more enigmas in nature which remain to be solved. Men wish to have miracles performed to aid their faith in providence, forgetting that the works of their Creator are all miracles.—Gordon's paradoxes will to the multitude appear actually impossible; yet they are mathematically certain.

Occult pursuits teach, that a due knowledge of the *disposition of things*, the natural and inherent properties being properly ascertained, under many diseases clear

to the inquisitive and enlightened mind, which otherwise would remain in dark intricacy, and be wholly inexplicable. Of this Astrology is to the acute observer a striking instance. It proves definitively that not our will, but the Almighty's must preponderate; for if all men could arrive at affluence by their earnest endeavours, more would probably attain to it than what at present are seen to do so—

“————— And this should teach us,  
There's a Divinity that shapes our ends,  
Rough-hew them how we will.”

What hasty approaches towards perfection would science make, if all men could converse in the same language. How many important and valuable arts are buried in oblivion for want of a proper medium of conveying them to the comprehension of others! The attainment of languages will alone take great part of the limited time of man's life; and those who are masters of languages are not always the greatest adepts in other kind of learning. Among the Indians, and other nations of the east, many valuable secrets remain to be disclosed; and the greatest bar against our duly understanding them, arises from our imperfect knowledge of their language, which it is said, is not reducible to the rules of grammar. Mankind would be far more brotherly than they are, did they universally speak in the same tongue: but providence has so ordered things, that valuable discoveries are not to be attained without great exertions; and when we have arrived at some degree of proficiency in our several branches of study; when we

have explored the bowels of the earth—stemmed the surging billows—established systems founded in truth, and from the starry heavens adduced the language of the Almighty ;—just at the time when mature wisdom seems to promise to ripen our judgment nearest to perfection—alas ! the sand of our glass is exhausted, and we sink into the silent grave.—Can a more powerful argument than this be assigned for the immortality of the Soul ?—Surely if man were not designed for some more perfect state hereafter,—some place of asylum superior to earth, he would not have been endued with such extensive capacity ! For, that his knowledge in many instances exceeds his proscribed situation in this world, I think will be readily admitted.—What if his Soul should wing its airy flight to distant spheres ? It would indeed be heaven to a philosopher, could he contemplate universally the amazing works of Omnipotence, and justly explore the intricate researches of Creative wisdom—for God exists in all creation—

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“ Far in that endless space,  
 Where matter floats, and worlds on worlds increase ;  
 In that immense, which circumscribes not God,  
 Yet gives to sunless suns their fixt abode ;—  
 Amidst those heavens,—the God of heaven resides.”

This is a sublime picture of God's Omnipresence, but my essay will exceed its prescribed bounds should I further enlarge on this topic. I am convinced, Sir, that many more arguments might be brought forward than those I have availed myself of ; yet I hope that these, if duly considered, will in some measure exempt  
 this

this sacred science from the calumny with which it is frequently opposed by the prejudiced and unthinking part of mankind. No one should at least be so uncandid as to give their verdict against it until they have made experiment of its truth—this would be unjust, and inconsistent. My urging this subject can be of no advantage to me whatever, further than an ardent desire of vindicating truth. I am well aware of the sneers frequently bestowed on the admirers and professors of Astrology; yet as many esteemed authors of known abilities and sound sense have espoused its cause, I see no reason why I should trouble myself on this occasion; for facts are stubborn things not to be controverted. If I am not deemed equal to investigating the subject I have thus attempted, it is the more to be regretted; and I beg such to consider the writer, though unlearned, yet a sincere admirer of art and ingenuity. Those who are attached to occult learning will I hope pardon my deficiencies, and be inclined to allow, that though I may not be an able defender of Astrology, yet that in unfinished language I have strove to express my thorough good-will to the sons of Art and the votaries of Urania.

I remain,

Sir,

With esteem, your obedient servant,

C. E. WYNNE.

PORTLAND PLACE, LONDON.

Feb. 20th, 1797.



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A  
DEFENCE  
OF  
ASTROLOGY.

SEEING the venerable SCIENCE of  
ASTROLOGY has for a long Time  
groaned under the scurrilous Reflections of  
divers Persons, both learned and unlearned,  
who hold all the Practisers thereof in no  
better Estimation than cheating Impostors,  
and Amusers of the ignorant and over-cre-  
dulous Multitude; for while some have  
considered it as no better than downright  
Witchcraft, others have ranked it, if not  
among juggling Tricks, yet among absurd  
Speculations:—Thus, I say, seeing this  
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most heavenly and sublime SCIENCE (notwithstanding all its Reality and Perfection) is so unjustly abused and falsely condemned; I therefore conceive it a Duty incumbent on me, to contend most fully for its Truth and Verity, and presume it may not be improper to produce a Variety of Arguments in its Support; which I shall select from the Writings of the most learned Men that ever this Nation produced, not doubting but there will some arise in all Ages, who will defend my sayings, so far as they may with Modesty.

The Errors of those who do not accurately understand this Learning, which is of amazing and manifold contemplation, is the Cause that what is truly foretold, seems to be said by CHANCE; but this is not the Weakness of the Science, but of those who are unable to manage it exactly. Moreover many set themselves forth under the Name of this Science, because it is worthy of Credit, for the sake of vending some other Art, deceiving the Ignorant, and seeming to foretel

tel many Things, which naturally cannot be foreknown; and therefore give Occasion to the more prudent to condemn those Things which can be predicted: but neither is this deservedly; for Philosophy ought not to be rejected, because some who assume the Names of Philosophers are vicious. No Man of an indifferent and common Sense will censure the Astrologian, who judges no further of future Events, than as they are contrived or revealed in the Celestial Bodies, as *secondary Causes*, under GOD the *great and first Cause*, who is the alone Author of our Being.

Nothing is more certain than that all Things were created by ALMIGHTY GOD at first; and from thence it is reasonable for us to think and believe, that HE hath the wise disposing of them all; as also, that every individual Thing was made for some End or other:—Why then should we think, that the Sun, Moon, and Stars, were created only for us to look upon, or to give Light upon this our *little Globe*, since those

facred Writings which contain the unerring **WORD OF GOD**, as well as our own Reason and Experience, assure us to the contrary?— We are obliged to believe, that all Things were made for what they are most fit to perform; and there is nothing in Nature sufficient to change the Qualities of earthly Bodies, but the occult and sacred Influence of the celestial World (I mean the Sun, Moon, and Stars,) which are undoubtedly by the wise Architecture of an immortal and **ALL-SUFFICIENT BEING**, placed in sundry Distances, and Spheres above us, for that very purpose; for no rational Man will deny, that **GOD** useth the Ministry of the Heavens, and Bodies therein contained, for the ordinary Government and Administration of this lower World.

Even this our *little Globe* (if we could conceive aright of it) is enough to amaze the most enlightened Reason: for if this Earth, in regard of the immense Greatness of it, is wont (not unjustly) to be called a World, what shall we say of so many Stars that are greater

greater in Magnitude than it? How can we but admire so many Worlds of Light rolling continually over our Heads, all made by the OMNIPOTENT POWER,—all regularly guided by the infinite Providence of the GREAT GOD? How poorly must that Man think of the Workmanship of the ALMIGHTY, that looks upon all these but as so many Torches, set up in the Firmament every Evening, only so big as they appear, And with what awful Respect must he be carried to his CREATOR, that knows the Vastness and perpetual Movings of those lightsome, *Celestial Bodies*, all ruled, guided, governed, and upheld, only by the mighty WORD that made them. *Astra regunt homines, sed regit astra deus.*

*Known unto God are all his Works, from the beginning of the World, (saith St. James.) This Knowledge of God, before the Creation, was no where written, but in his own Eternal Mind; but after, it was printed in a certain Book, called Nature, wherein, all the Works of God, that were to come to pass*  
in

in Time, were expressly written down, as they were to follow in Order. This Book of Nature, was a certain Frame or Model of the *World*, wherein, by Creation, and Generation, all Persons, Things, and Actions, were to take their several courses and turns, so as to come to pass in Time, from the Beginning unto the End of the World. And so wonderfully was this Model of the World contrived; that though the Rise and Fall of Persons, Towns, and Countries, depend upon the *Virtues* and *Vices* of the Men there inhabiting; and those *Virtues* and *Vices* depend upon the *Free-agency* of *those Men*: Yet such was the Contrivance, that neither the *Fall* of the *first Man*, and the Corruption, and the Crush which the World endured thereupon; nor the infinite Sins of his Posterity, and the Desolations that continually follow thereupon, did necessarily require, any correction or amendment, of that first Frame. But such was the infinitely to be admired, and never enough to be adored Forecast and Providence  
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of God ; that at one View, appearing unto him, all the several Turnings and Windings of all men's Wills, and the total Sum and Upshot of all Virtue and Vice ; He at once, so contrived that all Fates of Prosperity and Adversity, of Reward and Punishment, should so fall out and come to pass, as to answer the Virtues and Prayers of the Righteous, and the Vices and Villanies of the Wicked, each according to their Works, in due Times and Seasons.

Now the Substance of this great and glorious Frame, which the Almighty hath made, is that which we call the *World*. And this *World* consisteth of the *Heavens*, and the *Earth*.\* And the *Form* of it is, (as the Prophet *Ezekiel* hath described it) after the manner of a *Wheel* ; † and that so as *one Wheel* hath *many Wheels* within the same, involved *one within another*. And as the Prophet says, so we find it by Mathematical Demonstration, that the *Earth* is indeed a round Globe of Sea and Land, and this

Globe.

\* Gen. 1. 1.

† Ezck. 1. 15, 16.



Globe is circumscribed by the *Air*, as within a greater Wheel, which is globous too: and the *Heavens* are, as it were, a great Workmanship of *many Wheels*, wrapt up together, one within another; and the Earth, and the Air wrapt up in the innermost of them all. Such are the *Subjects* of Nature. The *Forms* informing this Natural Substance; (as the Prophet also describes them) are *four Living Creatures*\* immeasurably endued with *Wisdom and Courage, and Agility, and Strength*; as they are described unto us Hieroglyphically in the shapes of a *Man*, an *Eagle*, a *Lion*, and an *Ox*, and all of them with *Wings*, for our better Understanding of the same. And that work, which the Prophet ascribes unto These, seems to be the same which *Plato* attributed unto the *Soul of the World*. By *These* are all the *Wheels* of Nature put into Motion, and actuated, and hence comes Life, and Spirit, and Power, and Virtue into the Heavens; and from the Heavens into the Earth; and from the Earth into Man and Beast;

\* Ezck. 1. 10.

Beast : so as one Wheel moveth another, and all of them move one within another ; and these in and through all of them : and hence come the Magnetical Wonders in Nature, and all Virtues of Sympathy and Antipathy, which work by invifible Concoction of attracting and expelling. Now beyond and above these four *Angels* (as the Prophet says\*) is *Fire and Light, and dreadful Majesty of the Father and the Son, and the Holy Ghost ; † Of whom, and for whom, and to whom are all Things ; to whom be Glory, and Honour, and Praise for evermore.*

The great and chief Subjects of this World are *Angels* and *Men*, the one in Heaven, and the other upon Earth. The *Angels* are either Good or Bad, and know their Reward or Doom. But *Men's* Works are yet upon the Anvil, and Time with them is still going on. Alas, we Mortals are very miserable, by Nature, as we may thank ourselves for it ; but yet there is an happiness in store for us, if we are so wise as to lay

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\*Ezek. Chap. 1. 22, 26, 27, 28. † Rom. 11. 36.

hold of it : Alas, we are utterly lost in ourselves, and no strength remaineth either to will or to do ought that is good : Only in civil Affairs we have a Will to do a little, weak as it is, and free to do evil : But thanks be to our God, who has sent a Saviour ; and with him, Grace, that loosens the Fetters of our Will, and puts strength into us, that we may be able to accept of good Things that are offered. He forceth no man's Will, only by Grace infuses power, and so leaves us to chuse or refuse ; and hence some embrace Life, and others oppose. Hence follow Virtue and Vice, and after that Prosperity and Adversity ; Sicknefs and Health ; Life and Death, and all the Vicissitudes of Nature. And though the Accidents Good and Bad, of one man's Life are innumerable ; and though the Men, who are the Subjects of those Accidents, in *one Age* are also innumerable ; and though the ages of Men since the Creation, are innumerable too, Yet all these Accidents which befall Men in every Age come to pass according

ording to a certain Scheme or Method, as God by Nature hath appointed.

Now all Mankind have a certain portion of Wisdom, Power, and Wealth, wherewith they occupy in this World, and many Men take Courage, grow Mighty, and exalt themselves as if they would do what they list upon Earth: And yet there are two Things, which counteract the wisest, greatest, and proudest of Men in all their Enterprises: and these are *Time* and *Chance*. Time is that *Motion of Space* which proceeded out of Eternity, that was before the World began, and holdeth on unto Eternity, which is to succeed at the Worlds end. And out of this one long Time, are engendered infinite spaces of Time, of great variety of Sorts, and these are either general or special; and both of them are either fortunate or unfortunate Times:\* There is a Time of *Pleasure*, and another Time of *Pain* and *Grief*; a Time to *rise* and a Time to *fall*; a Time to be *born* and a Time to *die*. There

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\* Eccl. 3. 1, 2, &c.

is a lucky Time of Man's Life, wherein if he go out Battle, though with but few Men, yet he carrieth the Day;\* and there is another Time wherein, though he go out with Forces never so great, yet shall he be so unlucky as to lose all that he fights for. So also there is a Time when Overtures of Marriage shall come lucky, but a Man's desires answer not: And there is a Time when desires of Marriage shall strongly prompt, but Overtures will prove unlucky: there is a Time too, when desires and Overtures shall suit together. And so also there is a Time when Riches shall offer themselves, whether a Man sleep or wake, and again though a Man pursue them with Wings, yet so unlucky a Time occurs, as shall render all his Endeavours fruitless. Some Men come into the World in a lucky Hour, so as whether they be wise or foolish, yet shall they be buoyed up upon the Wings of Fate, and acquire Wealth and Honour, while wiser and better Men, smitten by an  
unlucky

\* Eccl. Chap, 9. 11.

unlucky Time of Birth, shall be as unworthily disparaged, and in all Purposes shall be unhappy. Some shall be lucky in the Van of their Contrivances, and as unfortunate in the Rear: and others again contrarily. And thus Time seems to mock and sport with the Men of this Life, and scoff at all their Skill, Courage, and Agility, as if they were but meer idle Stories. Now Time of itself is but a *dead Thing*, and a mere *Instrument*; but the *Wheels of Heaven* turning upon it, print Riddles in its Face, and carve out the various Shapes of Prosperity and Adversity upon every Shred thereof. It is worthy of observation, that a Child, as soon as it draws Breath, becomes *Time-smitten* by the Face of Heaven; and receives an Impression from all the Parts of Heaven, and the Stars therein, which taking rise from the ascendant Sun and Moon, and other significant Places, operates as the Impressors stand in distance, nearer or farther off: and this seems to be a concatenation of many Knots which untie by Course, and by distant Turns, and as  
every

every Knot unties, different Times seem to fly out, and to perform their errands; and of these sometimes you shall have two or three or more lucky Knots opening together, at other Times as many bad ones.\* *All Times are beautiful in their Seasons*, if Men could *hit them*; but by reason of Sin, it pleases God, that the *World in our Hearts blinds our Wisdom*, that we miss of our desired Aims, and of Grace to rest contented in our States.

The second great Lord of the World is *Chance*. And these Chances are nothing else, but the most admirable Curiosities of Nature, which occurring from variety of rare and secret operations of Heaven, throw into our Contrivances many strange Hits, which we could never have imagined to have met with in our foresight. And hence there is really no such thing as *Chance* in Nature; much less can there be any Thing that comes by Chance in respect of God. But with us, all those curious Hits that  
Heaven

\* Eccl. Chap. 3. 11.

Heaven sends, which strike in between the Cause and its Effect, we call *Chances*; as if Things blindly hitting in upon us: for so they seem to us, because of the unfathomable Reasons thereof. Thus in shuffling a Pack of Cards, or in casting the Dice, it seems to us a mere Chance, what Cast shall happen uppermost, or what Card shall be nethermost, for a Man shaking the Dice at all Adventures, and delivering his Hand at all Adventures, who can say with any reason what side of the square Dice shall be uppermost? And yet it appears plainly by experience, that there is a certain Luck in Nature, that in all these Adventures secretly guideth both the Hand, and the Dice, into such steady Casts as make a Man either win or lose in a methodical Course. And so also it happeneth in case of Battle, that Chances come; and in getting Wealth, Chances come; and by a secret kind of Fate turn the Scales beyond all that reasonably could have been expected. Now as a Man by blowing of Coals, raiseth sparks of Fire that fly upwards,



wards, so do the Heavens breathe into human Actions multitudes of such Chances, that overturn the Wisdom, and Power, and all the greatness of Man. These Chances are always managed by a certain Luck either good or bad, that drives the Nail; and this by some Heavenly influence, that either infuses some secret Virtue or Poison into the designed Actions, as *Courage* into their Hearts on one Side, or *Dismay* into their Minds on the other Side, and *Skill* into some Men's Heads to hit upon the right Course to be Rich, or *Folly* into other Men's, whereby they run headlong to Beggary: or else renders them fortunate or unfortunate; by Mistakes of Words, Signs, or Acts, that turn to the best or worst, by strange Hits or Miscarriages; and thus many Times mistakes in Battle beget an utter Rout, after a Victory almost made sure, by mere utterance of a wrong Word, or steering a wrong Course. But which way soever it happens, the whole matter is carried on by a good or ill Luck, and the Hand of God is at the bottom

tom of that Luck, and that Hand of God, is not put to by any new contrived Act, but follows on Course in the Motion of Nature, even as from the beginning it was contrived from all Eternity.

Thus both *Time* and *Chance* are the Servants of Nature, under whose Commands they sway the world, and worldly Men: yet by her Laws are both of them disposed. *Time* measures out the extent of Men's Lives, and sets Bounds how long a Man may live by strength of Nature, and how much of that Time shall be extenuated by means of the interruption of Sin; and it also carves out Limits unto all particular Fates, as of single Life and Marriage, of Blessings and Crosses, of Sickness and Health, &c. And *Chance* acts in observation of those Limits, in bringing about the good and bad Successes of every Fate. This operates all manner of Surfeits of Body, and losses in Goods that come to pass by reason of exorbitant Manners; and this introduces the Power and Acts of Nature, in attracting and draw-

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ing, blowing and driving, alluring and affrighting. For as a Man has Power by his Breath to draw Water upwards against its Nature through a narrow Pipe; and by the same Breath to blow away Sand or Dust even as the Winds do. So the Powers of Heaven also: but as they are greater Bodies, and endued with greater Virtue, so can they act their part with infinitely more curiosity and strength: as, for instance, in the *Magnet-stone*: we see it has such a Virtue, that it can draw Iron, and attract it by a Force, that is so very curiously lodged within its Teeth, that the Act thereof is altogether imperceptible: moreover we see that this *Stone* has power to communicate its Virtue, so as a Knife whetted thereon, has also a magnetical Virtue to draw a Needle, now the Magnet itself, has also this Virtue communicated to it, from the very North point of the Heaven; or some Star there situate, which so affecteth the Needle touched by such a Stone, that wherever it is, though never so many Degrees distant therefrom,

from, and though Rocks and Mountains, and some part of the Earth's Body interpose, yet this Virtue of the North Pole attracts through all, at the utmost distance, and pulls the Needle's point always Northward, unless violence be used to the contrary. And thus the sympathetical Power has its Virtue from the Heavens; and thus all manner of Herbs have theirs, and thus all manner of Salves and Plaisters have their Virtue to draw and heal. But as the Heavens can give this Power, so have they in it themselves exceedingly more Curious and Powerful, by which all Chances in Nature come to pass. And thus by the service of *Time* and *Chance*, Nature operates all her great Intrigues with much Secresy and Curiosity, whether it be upon single or collective Bodies, or Persons. It may be thought somewhat strange, how Nature brings forth Men and Women at much distant of Years, Hours and Places, all destined to die at one Time and Place, and all of one manner of Death, by War, Plague, or Shipwreck; and how

*Time* and *Chance* draw them together to partake of the same : and yet is it as true as strange, that such things do happen, and that by curious Acts of *Heaven* and the *Stars* therein, which *in their Courses fought against Sifera*.\* And by the same Rule the like Number of Men and Women are on the other Hand, collected together to enjoy the Blessings of prosperous Fortune.

But perhaps the Reader may say, “ how are these Things, consistant with the free Agency of Man’s Will? And he says well, but then he is to consider ; that *God* who made *Man*, and ordained the *Course of Fate*, certainly foresaw and knew, the several and various Changes of every Man’s Will from all Eternity ; and having all these at once in his Eye, so ordered all manner of Fates as to suit and stand in with every Man’s free Acts of Will, and to answer the utmost of his final Choice. And though true it is, *God said who will tempt Ahab to go to War, and to die at Ramoth Gilead*?† As if it had  
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\* Judg. 5. 20.

† 1 Kings. 22. 20

been some Project upon him for his Sin; corrective to what was said from the beginning; yet it could not be so: for our omniscient Creator certainly knew before, that the King would go and by what means he would be persuaded, though for some Reason, to us unknown, his asking the Questions seems to intimate as though he did not. And this was usual with the Almighty, as in the case of *the Sin of Sodom*, *I will go down and see* (said God) *whether it be so or no.*\* And yet God, “whose Eyes are in every Place”† knew as much, without going down. Without doubt the *Will of Man* in many Cases makes great against the *starry Influences*, and prevails over them exceedingly in many Things. And this especially where the Will is fortified by *Wisdom*, and *Strength of Habit*, to command over the allurements of Sense and Appetite; and most of all where *Grace* is added, that restores Man's Will, unto much of what it lost by Sin. Now in these Cases, the Will of Man  
prevails

\* Gen. 18. 20, 21.

† Prov. 15. 3

prevails over the Attractions and Allurements and Threatnings of Nature, and all its Instruments, and turns the Edge of Time from Evil to Good, and repels the Force of Chance that it fails of its Effects, and in many Cases lengthens Days, and receives the direful Darts of Fate, either shot-free, or else escapes with slight Wounds: and all this while other Men, whose *Wills* are not thus fortified perish under the very same Strokes of Nature, which their Brethren, born under the same Moments, endured and out-lived with much ease. And thus far *Sapiens dominabitur astris*, the wise Man, above the Fool, may rule his Stars. But we must consider, that in these operations of Fate, there are some Influences so Mighty, as no Power of Man can oppose; such as are the fatal *Wounds of Death*, when nature's Glass is run out, and the violent Blows of strong Distempers of Sickness and the high Tides of Prosperity and Adversity. And yet in these Cases also, *Grace* and *Wisdom* have their employments exceedingly worth

worth the while, and infinitely distinguishing the Good from the Bad. For though the good Man must die, whether naturally or violently, by Water or as it sometimes happens, by the Gallows, yet he so prepares himself, that he dies with Comfort, while the other perishes in Anguish; he dies a Martyr, while the other perishes in his Sin. And sometimes Prayers and Tears in such a Case have wrought Miracles which seem to stop the Course of Nature; as in the Cases of *Hezekiah*, and of the *three Children*.\* And as for great Sickneses, the *Wise* and *holy Men*, by sober and virtuous Life, may extenuate, though not escape them. And though they cannot overturn Prosperities and Adversities, yet they may cause them to work for the best, so as to do more Good than Hurt; all Things work together for Good, says the Apostle, to those who love God; while Vice shall extenuate Prosperity, and heighten the Mountains of Adversity. But however, again, *astra regunt homines,*

\* Isa. 38. Dan. 3.



*homines*, the Stars rule and overpower Men. But yet in all these Cases, such is the never-enough to be admired Providence of God, that foreseeing all *Holy* and *wise Men* in their several Ages and Times, He hath laid also their Fates suiting to their Actions: He foresaw *Joseph's Prayers and Tears* in his Captivity, and accordingly provided and contrived his *advance* in Nature to correspond therewith.\* And herein lies the Thing, that while we study *Astrology*, and feel by Experience the Operations of Grace upon us; it shews us so plainly the wonderful Contrivance of God in Nature, that we see it with our Eyes, as it were, written in plain Characters, saying, (*O the depth of the Riches of the Wisdom, and Power, and Goodness of God; of him, and for him, and through him, are all Things, to him be Glory for ever.*†

*Astrology is an holy, and most excellent Science, that by well digested Rules, teacheth us to know the heavenly Bodies, and their Motions*

\* Gen. 37. 41, 40. Psa. 103. 18, 19, 20.

† Rom. 11. 33, 36.

*and Aspects, and from thence to be able to foreknow much of future Events, in natural Operations.* This Science has been gained partly by verified *Traditions*, but especially by diligent and constant *Observations*.\* It is asserted by good Authority, that much of this Science came out of Paradise, and that our Father *Adam* after the Fall communicated the same unto his Son *Seth*, out of his Memoirs of the state of Innocency: and that *Seth* made impressions of the same in certain permanent Pillars, which were able to withstand both Fire and Water; and that hence *Enoch* had it, and *Noah*, and from him *Ssem*, and so it came to *Abraham*, who increased the Knowledge by Divine Assistance; and taught the *Chaldeans*, and *Egyptians* the principal Rudiments of what they knew herein. But this Science was chiefly attained by diligent and constant Observation: whereby the Art of Astronomy became in great measure perfected, and by means of *Arithmetick*, *Geometry*, and the Art

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\* *Jos. Ant. Book 1.*

of *Trigonometry*, the several *Planets* and *Constellations* in the Heavens were distinguished, the *Parts of Heaven* were divided, and the Motion thereof, and of all the several Bodies therein contained, together with their Conjunctions and Aspects, were very nearly well discovered. And after these Things thus far attained, certain most excellently well learned Men of all Ages curiously observed, compared and put together, the Accidents that continually follow upon the various Motions, Conjunctions and Aspects of the Heavens; and hence compiled the Sum of their Experiments into a Body of Rules and Maxims, which make up the frame of what we call the *Science of Astrology*.

Now that our Heavenly Father is well pleased with this sort of Study, very fully appears by that Message which he sent us by the Hands of the most wise King *Solomon*, saying, (*The wise Man discovereth both Time and Judgment.\**) This Judgment can  
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\* Eccl. 8. 5.

be nothing less, than the *success* good or bad, which out of every natural Affair needs to be understood: and the *Time* must needs be that Extent of Space, wherein it shall come to pass. and though there were many ways in those Times of *Solomon* to come by this Piece of *Wisdom*, yet none of them all, that had either a stamp of truly Divine, or honest natural Skill upon them, were ever excepted or excluded out of the Quest of these attainments. Now the *wise Men* who are here accepted of, unto the enjoyment of this Knowledge are of two Sorts. Either they are the *Wordly*, or the *Heavenly* Wise. The *Worldly* Wise are such as gain Knowledge by *Pains, Cost, and Study*. Of this Sort were the *Pharisees* in our *Saviours* Time: of whom the *holy Jesus* gives this Character, that *they could discern the Face of the Sky, and of the Earth.\** And such also were the *Issacharians*, who came to *David* in his distress, and *were Men of Understanding in the Times,†* and thereby able to di-

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\* Matt. 16. 2, 3. Luke 12. 55, 56, † 1 Chro. 12. 32.

rect their Brethren the *Israelites*, what was good for them to do, or follow. And to this purpose saith the *Holy Ghost*, he that hath *Understanding* let him count the Number of the *Beast*.\* As who would say, it is a matter to be attained by Skill and Diligence; and therefore they who have Skill, let them take Pains, that they may understand it. And thus *Moses* among the *Egyptians*, and *Daniel* among the *Caldeans*, were Men of Skill in this Science; who besides their Divine Knowledge, which they had by supernatural Inspiration, and Revelation, had also another sort of Skill, which by Reading and Study they had gained, wherein by natural Rules they could foreknow natural Events. For such was the Study in *Egypt* and *Caldea*,† that was taught in their Schools, and of all the Students in those Schools *Moses* and *Daniel*, were most Famous.‡

This Knowledge especially consisteth, in discerning the Motions, of *Natural Times*;  
and

\* Rev. 13. 18. † Act. 7. 22. ‡ Dan. 1. 17, 18, 19, 20.

and the Curiosities of *Chance and Natural Accidents*; and the Courses of Luck that manage both of them; and the order of Fate unto which all of them are subservient, together with the most curious Acts of Attraction, Driving, and Expulsion, Alluring and Threatening, Encouraging and Disheartening, and of all such like Acts, most secretly, and curiously performed, beyond the Strength of imagination. And such is the sum and order of Worldly Wisdom; and it is conversant either in *Genethliacal, Meteorological, or State-Astrology*. Of these, the last Sort is a Piece of Learning that consisteth much in Conjecture, and is but partly understood; and because much of it dependeth upon great Conjunctions which bestride some Ages of Men between them, wanteth much of Perfection. The second is a Sort of Learning; that requires much Time and Study, and yet the Ingenious have gained great Knowledge therein; and miss but little of a thorough Skill in the *Weather*: In which Knowledge the  
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Learned Dr. *Goad*, much excelled. But the *Genetbliacal*, is the most certain Science, and the Master-Piece of Astrology. Here are many, very infallible Rules lodged, whereby many Things of great Concern are certainly foreseen. And yet the *Indexes* of this Knowledge being many, (as many out of the *Radical* Figure of a Nativity, many out of a *Revolutional* Figure for every new Year, some Things out of *Transits* of the Planets, and others to be learned from *Eclipses*, and general and great *Conjunctions*;) It is very easy for an Artist to drop into Mistakes, in his general Judgment of a Man's particular Fate. And besides all this, at some Times the most excellent Artist shall perceive the *good Hand of God upon him*;\* *confounding his skill*, as if there were some Nativities, and some Passages in a Nativity, which the All-wise God is not willing should be known. And to this Purpose, the Artist oftentimes finds himself mistaken in his greatest Proficiencies; sometimes by  
 misreckoning

\* Isa. 47. 13.

misreckoning in his Arithmetick ; at other-times by a miscarriage in his Astronomical operation ; and sometimes great harm falls by a Lapse of his Pen. And none but the most ignorant in Astrology will pretend 'to Perfection. But however Failings or Mistakes arise, yet it is plain beyond all controul, that Great is the Excellency of Skill, that lodges in the Noble and Sacred Science of Astrology, and contributeth Exceedingly to the Understanding of the Time and the Judgment that the Wise Man may know.\*

Such is the work of *Worldly* or *Natural* Wisdom in the attainment of *Astrological* Knowledge, but together with this is also required the *Heavenly* or *Supernatural* Wisdom, which maketh the Science *Sacred*. And this consisteth in the mingling of Grace with the *Works of Nature*, as it strikes in, and Seasons the operations of our Skill, with an holy Wisdom and Virtue, that renders unto *God* the *Glory*, and communicates unto *ourselves* and *Neighbours* the Benefit  
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thereof. Now this *Heavenly Wisdom* is such, that without it, all our Natural Skill will do us more harm than good. This teacheth us to honor Divinity or *Theology* in the first Place, and *Astrology* in the second, as an Handmaid unto the other. We have our Science from Natural Causes and Rules gained by painful observation, and hard Study, and it comes not without great Diligence and Labour. But then here lies the Mischief, that if the Astrologer has not the Grace of God, sanctifying his Studies; it comes to pass, that, either because he cannot by Astrology attain unto such *perfection* or Knowledge as his Ambition greedily urges him to Pursue, or he cannot have it so *easily* as he would; he leaves Astrology, and falls in with the Devil, to become a Sorcerer. But Grace teacheth better Things: and openeth our Eyes by our Astrological Studies, to see and adore the infinite *Prescience*, and *Providence* of God, in the laying the Frame of Nature in such an Order, as all things do come to pass in time so suitably well,

well, even unto Admiration, that *Grace*, and *Nature*, and *Man's free Agency*, work all of them together in the same Subject, seemingly contrary one to another, and yet they so elegantly comply, by Virtue of this Frame of Nature, which is in such a wise and most excellent manner laid, that every one of them has room enough to act its proper Work, and that without any Hindrance, of the one to the other, in the least Measure. And such is the excellent Use of Astrology in this matter, as *Divinity* itself, (though undoubtedly the more worthy Science,) cannot give such a plain Demonstration of these Things, as does the experience of *astrological* Operation: for what that teacheth us to *believe*, this maketh us by experience to see and know. Again, it is a great use of sanctified Astrology, to observe the overruling Work of God, even in the *Astrologer's* very Mistakes. I remember, that when with most greediness of Knowledge, I at any Time pursued my Studies, though with indefatigable Pains, yet have I thrown

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away whole weeks and month's study to no Purpose ; my whole Operation having been rendered fruitless, though tried upon several new Foundations, and all by reason of heedless Mistakes in the bottom thereof, lurking imperceptibly, until my finished Work shewed the deficiency. And yet at other Times, and in other Operations, I have found my Work to be true and good in two Day's space. So as I was constrained to confess with myself these two Things : First, that where it pleases God to oppose, Man labours in vain. So it is with the *Husbandman*, and as much with the *Physician* : and therefore no Wonder that the *Astrologer* errs, when *God confounds him*. And secondly, where our Passions are most vehemently earnest to know, there it pleases God mostly to oppose ; Moderation carrying the Virtue, while Excess breeds Displeasure. God Almighty can, and does confound, (many Times,) the utmost Skill of the most proficient Artists of all Sorts, and thus he did by the *Chalœan Star-gazers*.\* when they  
failed

\* Isa. 47. 13.

Failed in their *Prognostications of the Success of Babylon*, and it proved quiet contrary: and thus it pleases God to deal by our days at sometimes: but *Heavenly Wisdom* remedies this disturbance, and sets the *Astrologer* well to rights. Also great is the holy Use of *Astrology* in Demonstrations of *Virtue and Wisdom*, how they do in many Things prevail against the natural Works of Heaven, and rejoice against them, and yet without any Disparagement unto those Heavens or their natural Acts, though they be in a Sense vanquished. And lastly, this Heavenly Wisdom teacheth us to know our Ends, and the Number of our Days, that we may be certified how long we have to live,\* with Comfort and Contentment, and to be most advantageously prepared, for all States of Prosperity and Adversity, of Life and Death, and that exceedingly the better, for our better Knowledge thereof. And no Man so fit to foreknow these, as he, who is able to say, *Major sum quam cui possit fortuna nocere.*

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\* Psa, 39 4, 5.

I shall now endeavour to prove that there really is an *Astrology* in the Heavens ; that is, the Heavenly Bodies have all their Influences, wherewith they operate upon all earthly Subjects, and that upon the Intellectual and Sensitive, as well as the Vegetative, to incline and lead them here and there, and more or less, in the Constitution of their Qualities and Contingencies of their destinies, (though not absolutely to force their Wills) according to the Power and Virtues of that Place of Heaven, and that Band of Stars, unto whose charge every of those Subjects are committed.

God has not fix'd these mighty Bodies of the Sun, Moon and Stars, (which, to such as know their Dimentions, are known to move in their Orbs, as so many other Worlds in the Heavens) for mere Signs, like Beacons on an Hill ; nor yet for mere Seasons or Landmarks of Time, so as to be no more but mere Bounds unto Days, Months, and Years. There is infinitely more in them than so ; for unto every one of them hath he

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he committed an Authority and Power, to sway and rule over all Things subject unto Day and Night. The Sun is the Fountain of Heat, and that Heat is the Nurse of Life ; and thence therefore find we every living Creature waiting upon this Sun for its Life, as it were so many Servants upon the Master of the House ; and this is palpable. Now the Moon seems to be as much the Fountain of Moisture, as the Sun is of Heat, and Moisture being an Handmaid unto Life ; hence also may it seem requisite therefore, that were the Sun is honoured as Master of the House, the Moon may challenge the Title of Mistress ; and this also is palpable, though not in that Degree of it to the Heat of the Sun : for though the Moon doth not sensibly distil Dews of Moisture, as does the Sun his Beams of Heat, 'tis because she is the weaker Vessel, and wants of him so exceedingly in comparison of Power : yet that she is the Mistress of this Moisture, as well as of the Night, is apparent by the Tides, which constantly attend her Motion, and  
that

that with increase and diminution of Force, as she appears in Strength or want of Aspect, and by the Eyes of Cats, which sensibly swell and fall, as the Moon is strong or weak.

But besides these Seigniories of the Sun and Moon, the Stars also, it seems have their Principalities in the Heavens: the Lord who giveth the Sun for a Light by Day, giveth also the Ordinances of the Moon and Stars for a Light by Night. And to these Stars also hath God committed a certain Rule or Dominion over the Day and Night, and that promiscuously.\* Now the Stars have no sensible Operation upon us, besides that little Light they administer unto our Eyes, and that is so very small, that all the Stars in Heaven, besides the Sun and Moon, are not able to compare with the smallest wax Candle: and this little Light too being only by Night, and that also only when there are no Clouds to hide them; what shall we say now? Did God make all these

\* Jer. 31. 35. Gen. 1. 18.

these glorious Bodies (many of which are larger than the whole Earth) merely for a Twinkle of the Night, and that at certain choice Times and Seasons only? What make they then in the Day-time? and what have they to do in the Dark and obscure Nights? Were they made to ride the Heavens for Cyphers only, think we, at such Times; Lo, every little Daisy that grows upon the ground, has a secret and insensible Virtue wrapt in its Leaves and Flowers; and have these celestial Spangles no Influences, but what we catch with our Eyes, as they are now and then, once in a Week or Month, to be found sparkling their dim Glances upon us? no, they are so many Kings and Lords, and all of them have their Commands, and that as well by Day as by Night, and in the cloudy as well as the clear Nights. And now seeing this their Lordship is not managed by sensible and palpable Acts and Agitation, it must needs follow, that they have a secret and an hidden Way of Rule, whereby they operate imperceptibly



bly in all their Agitations, of their Dominion. And as these, so also the Sun and Moon, besides their sensible Operations, have also their imperceptible Actions. For it is not the mere Heat which giveth Life, nor the mere Moisture that helpeth to live; for if so, then might Man make living Creatures *artificially*, but this we see he cannot do; the Heat may hatch the Eggs, but all the Art of Man cannot make an Egg that can be hatch'd: No, for there is a secret Act of Sun and Moon, besides the mere putting to of Heat and Moisture, which produceth Life both in sensitive and vegetive Animals. And in these secret and insensible Operations or Influences, besides the Light which they give, consists that Rule, which the Sun, Moon, and Stars exercise over all the Sons of Day and Night: and herein are written all those Ordinances of the Moon and Stars, which are to be a Law unto Mankind, and to the whole Body of Mortality, so long as the World endureth. And this Mystery of these secret Operations, is that which we call the *Astrology of the Heavens*. Now

Now have the Stars all of them their natural Influences, and such natural Influences as touch upon all Things, as far as Day and Night extend their Limits? then must Mankind also come under the Touch of this Influence, as well as Brutes and Vegetives. But what Authority can they pretend to over Man? Speak to him they cannot to command him ought, for they are not intelligent Bodies, no more than is the Earth; their Authority therefore can be nothing else, but the execution of their secret Influences, which in a certain Course or Order they pour upon Mankind, and these, Man being unable to avoid, the Stars are said to give Law to him, (*Astra regunt homines\**) and to have their *Ordinances* unto which Man also must submit. Thus the Stars called the Pleiades have their *Ordinances*, (that is) their *sweet Influences or Virtues*, which no Power of Man is able to restrain. And the Stars of Orion have also their *Ordinances*, (that is) their binding Faculty, by

G

Frost

\* Gen. 1. 26, 17, 18. Job 38. 21, 32, 33.

Frost in Winter, or by showers in Summer, bringing to pass such an Hard and tough Coat of Armour upon the Ground, as all the Art of Man is not able to prevent. Thus Mazeroth and Arcturus with his Sons have also their Ordinances: and the whole Host of Heaven hath its Course, and its Rules in that Course, which though a Man cannot see, nor perfectly attain to Know, yet some Track thereof may he apprehend. These Names of Pleiades and Orion (it is true) are not found in the Hebrew Translation, but only in the Septuagint; but it seems, those seventy Interpreters were acquainted with those Constellations, and understanding both Languages, converted the Hebrew Words into such Names, as the Greeks called those Constellations by.

To this Purpose it is said by Debora the Prophetess, *that they fought from Heaven, the Stars in their Courses fought against Sifera.* Now this was not by Sword nor Pistol, nor yet by Thunder and Lightning, (for that Bullets fall from no higher than the Air  
only

only, but the Stars are infinitely in the Heavens above and beyond all Air) and therefore could it be no other Ways but by some Secret, yet fatal Influences, whereby Sisera and all his Host were blasted from their Cradles with unlucky *Aspects of these Stars*.\* For though these Men might have been born under as many several Hours, as they were Men; yet met each Man that fatal Wound at his several Hour of Birth, the Force of which, as it fell from various evil Stars, and from Variety of envious Aspects, on each Man's Head, so gave it each Man his Bane, with such Variety of Limitation, as both old Men and young encountered their Dooms together; and the Limitation of many thousand Fates, and it may be of as many thousand different Lengths, met all upon one Day.

After the same Manner as these Stars against Sisera, so also discourages the *Almighty* unto Job, of the *Treasures of the Snow and Hail, which he has hid against the Time of*

G 2

Trouble,

\* Judg. 5. 10.

*Trouble, and the Day of War and Battle.\**  
 Now what can be the Meaning of this hiding, but the Order of those Meteors, so providently lodged and laid up in the Arms of the Stars, and withheld by their Influences, as that they shall fall by Course of Nature in such precise Moments of Time, as the Time of the Punishment of God's Enemies, (such as was Sifera) shall be just ripe to comply with those Falls, so as these shall fall down to the Punishment of Those: and yet so come these Things to pass without Miracle, merely by order of the Frame of Nature, as from the beginning it was contrived. And here lies the Glory, that God hath so laid his great Frame of Nature, that all Things in Nature do strangely coincide together, in ten Thousand several Passages and Purposes, and yet all in a certain Course and Order as was laid down from the beginning, without any the least Amendment or Addition of new Contrivance. After the same Rate also the Light, the Winds, the Rain

\* Job 38. 22, 23, 24, 25, &c.

Rain, the Thunder, the Lightning, and the Dew, the Frost and Ice, are all of them so neatly laid up in the Position of the Heavens, as all come to pass in their Order, and that so, as to make the grass to grow, even in the *Wilderness*, where *no Man dwells*.\* Now were it so, that these Things were all ordered by a Virtue immediately issuing from the Bosom of the Deity, then would the Rain, and the Thunder, and the rest, fall only where Men or Beasts dwell, who may see and taste of the Same, and to acknowledge Him who sends them: but seeing they fall where neither Men nor Beasts inhabit, it follows therefore, that they fall by Virtue of Means, and that in a continued Order, as those Means lead them, making the Grass also to grow where no Eaters are to be found, as well as where they are.

Thus far speaks the Scripture, and to all such who have tried it, Experience speaks as much. But there are some who have not tried, and, being Obstinate, will not Essay;  
and

\* Job. 38. 26, 27.

and therefore knowing nothing of this Experience, refuse to believe them who do. Yet I think they might believe the Scriptures; but if neither that will satisfy, yet they might observe, the Ebbing and Flowing of the Sea; there is no imaginable reason can be produced how this is wrought, unless it be by some secret Operation of the Moon, beyond all what we understand. They may take Notice of the strange Sympathy in the healing of the Weapon-salve, and Sympathetical Powder. Here also remains not any the least room for Reason to say, how this may be effected, unless some Celestial or starry Virtue secretly carry between. They may behold the admirable Power of the Load-stone, how it attracts Iron at a distance; and the wonderful Carriage of the Needle in the Compass, how that dead Body, as if it were alive, is always looking towards one of the Poles, unless by Violence you keep it off. Now it is not the Stone of its own Virtue can possibly do this, without the communication of some higher  
Power

Power affecting of it : nor is it possible ever the Needle could do thus, unless something from the celestial Matter about the Poles attract it by some invisible Virtue, or else the Pole-star or some other of those Heavenly Bodies endue it secretly with that strange Kind of Quality. They may consider the natural Work of Life, how it starts up, grows and continues in the Lap of Heat and Moisture proportionably conjoined, beyond all the utmost that we are able to imagine how, whence it comes, or which way it is maintained. Now if there be not this secret Influence in the Heavens, which we are treating of, I would fain know where or whence the Rose growing on a Dunghill got its fragrant smell ? or how the Plantane growing on the Path-way side, got its Power to heal. Or how the Wheat-corn, dropping only into cold Earth, came to multiply into an Ear of Twenty, or Thirty, or Forty for one ? Or how the seed in the Womb, without any Art or Skill, or Knowledge of the Mother, coagulates, and turns into Blood  
and



Bones, and forms itself into a living Child? You'll say perhaps, God does all these Things; that we know well enough, only the Question is, how he does them? whether with Means or without? If without Means, then every Child that is born, and every Seed that grows out of the Ground, comes to pass by a new Creation, as well as by Generation: for to bring Things to pass without Means, is the same as to produce them without Matter, it being no more but to say, Let there be Men, or, Let there be Leaves and Flowers: and, as the Word says, they come to pass. But we know there was never above one Creation, and ever since that, all Things have come to pass by Nature, and therefore there must be some kind of Natural means for the production of all Things: and now if with Means these Things come to pass, it is either by earthly Means alone, or by the help of some Celestial Powers also, aiding and assisting, that they come to pass. But by the earthly Means alone it is plain they cannot come to pass,

pass, for it is not either Fire, Air, Earth, or Water, or all together, that can of themselves bestow that goodly sweet favour unto the Rose. There must therefore certainly be some other supernatural Power aiding and assisting, or else out of the mere Earth could never come to pass such a Thing so far expelling Earth, and all its Adherents, as Fire, Air and Water: and if so, then came this Virtue either from some spiritual or material Substance; exceeding all the terrestrial Powers and Faculties. If from some spiritual Substance, then was it affected either by Angels, or by the Soul, of the World. By Angels it could not be, for they have their peculiar Offices other Ways: and though they are Subjects of Nature, as we are, yet are they no Part of the Frame of Nature, whereout all Things in their Order are formed. Now were it by the Soul of the World, then for certain must there be such a Soul, which as yet we are not sufficiently informed of; and then must that Soul have its special Seat in the World worthy of itself

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where

where to dwell, and from whence to inform all the whole Earth; and if so, then dwells it undoubtedly amongst the celestial matter, and from thence supplies the Earth with such Store of Virtue from the Heavens and Stars therein, as brings to pass all that Shape, Colour, Smell, Life, and Increase which we see come to pass. Or if you deny this, then must the Earth be supplied with all her wonderful Virtues from some supernatural material Substances; and if so, then name any Thing besides the heavenly Matter, and the Stars of Heaven, that can be that Substance, and I have done. Now either Way will there be an heavenly Astrology, or an Astrology in the Heavens. Only the Question is, whether these celestial Influences create the Earth immediately by God's Blessing, or whether there be a general Soul of the World between? *Utrum horum mavis accipe;* I ask no more. *In the beginning God created the Heavens and the Earth; and the Earth was without Form and Void, and Darkness was upon the Deep, and the Spirit of God moved*

*moved upon the Face of the Waters.\** Here, when there was nothing but Earth and Water, and Darkneſs over all, yet the Spirit of God maintained that rude Maſs; the Earth did he manage by the Water, and the Water in the Dark by himſelf. But now both the Earth and Water are under the Face of Heaven, and the Light is upon the Heaven, and the Spirit of God moveth upon the Face of the Heavens in that Light, and as he actuateth the Earth and the Waters by the Heavens, ſo doth he actuate the Heavens by himſelf.

Thus Reason complieth with holy Writ, and both Scripture and Reason are Witneſſes with our Experience, *That there is an Aſtrology lodged in Heaven.* And yet farther, the Scriptures alſo confirm all that I have advanced, to be both truly Rational and Divine. Concerning Joſeph it is ſaid by Moſes, that *his Bleſſing ſhall be of the precious Things of the Sun and Moon.†* Now it is well known, that amongſt other of theſe precious Things

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by

\* Gen. 1. 1, 2, 3. † Deut. 33. 13.

by that Tribe enjoined, was the Kingdom of the ten Tribes; whence follows it, that it is in the Power of the Sun and Moon, amongst other precious Blessings under God, to influence a Man unto the Dignity of a Crown, and so to fortunate his Affairs, as to bring about the enjoyment of it. God promiseth by the Prophet Hoseah, how he will *bear the Heavens, and they shall bear the Earth, and the Earth, the Corn and Wine, and Oil, and they shall bear Jezreel.\** Wherein he shews us, that as Man lives by Corn and Wine, so they by the Earth, and so the Earth by the Heavens. And if so, then from the Heavens is it that the Earth receives that Virtue, whereby it brings forth all Smell, Colour and Virtue. Moses tells us, *God shall open his good Treasure, the Heaven, and that not only to give Rain unto the Land, but also to bless all the Work of the Hand.†* Whence it is evident, that there lodges in the celestial Bodies a Faculty of fortunating civil Affairs, as well as of man-  
aging

\* Hof. 2. 21.

† Deut. 28. 12.

aging natural Things, and that the Root of all earthly Beings is from Heaven. Moses says again, that the *Sun, Moon and Stars, God hath distributed to all Nations under Heaven.\** And the Psalmist speaking of the Sun and Heavens, says, *They declare the Glory of God, and shew forth his handy Work: Day and Night do continually tell of them, and that their Voice is heard in all Languages, and their Words are gone into the Ends of the World.†* By which it appears, that the Heavens, and all the Stars therein, are replete with such Virtues, as the whole World hath need of: and these Virtues God hath given unto the Heavens for this Purpose. His Spirit (saith Job) hath garnished the Heavens.‡ And by the Breath of his Mouth (saith the Psalmist) was the whole Army of Heaven made.§

Known unto God (saith St. James) are all his Works from the beginning of the World. These Works are either Natural or Miraculous. The natural Works of God

are

\* Deut. 4. 19.     § Psa. 19. 1, 2, 3, 4, 5.

‡ Job 26. 13.     § Psa. 33. 16.

are that *whole Frame of the Creation*,\* together with all Circumstances and Concerns relating there unto, in Times past, present and future, which, as a most curious Piece of Art, consisteth of all the Story of the whole World, and yet is all set together in one only entire Piece of Workmanship; † it is like a Watch made up of small Wheels, one within another, and yet all taking one from another, and working one by and under another, until you come unto the master Wheel, or first Mover, which being wound up at the Creation with the Line of Time, of a seeming infinite Length of Thread wreathed up together upon the Wheel, has ever since the Beginning been winding off unto this present Age; and yet is there still more Line upon the Wheel, but how much remains, is kept only in the Breast of the Almighty; but when this Line shall be utterly wound off, then will this Frame of Nature find its Period, and all Wheels must cease their Motion. ‡ Now in the mean  
Time,

\* Acts. 15. 18. † Ezek. 1. 2, 3, to the end. ‡ 2 Pet. 3.

Time, as the Watch-maker knows all the Wheels, Pullies, and little Pins in the Watch, knows the great and Almighty God the whole World. To every Man that is born of a Woman, there is a certain Order or Course of his Life, how he runs through Health and Sicknefs, Honour and Dishonour, and all the Passages of his Life, from his Cradle to the Grave. For Man is as it were, a little World within himself; and though he stand, as it were, but one Wheel in the Frame of the great World, yet within this One seem there to be many Thousands of Wheels operating, and Thousands more within every one of those first Thousands, and more still within them, and every of them almost *ad infinitum*, especially in long-lived People, and Persons of great Undertakings, and all these moving within, and one under another, as they are carried by the Thread twined on the outmost and greatest Wheel, do run on in their Order until that Thread break, or else be wound off, and there they make a Stop. All these



these Things; God, who made Man at the first, perfectly knows, and fore-knew from the beginning of the World; and by this Order of Man's Life he perfectly knows, and fore-knew exactly all Passages of our Lives, yea, even all the Thoughts of our Hearts, both sleeping and waking,\* and how one Thought drives off, and brings in another, and continues so doing until that awful Moment arrives, when the Breath of Man goeth forth. Now every Man being, as it were, a particular Wheel of the great World, it must needs follow, that all Men move in a certain Frame or Wheel above themselves, by Virtue of which the master Wheel of every Man's Life is set a going. And this Wheel is also subordinate unto others, and they also are the same unto still higher than they, until we come at last unto the master Wheel of the whole World, which is the high and mighty Wheel of Heaven, wherein the Sun, Moon and Stars are set, as carrying on the great Works of Nature unto the

\* Joh. 1. 24. 26.

the End. Hence come the Originals of all natural Qualities, Passions and Accidents of our Lives, (the Motion of the Will and Reason only excepted, which, as an independent Wheel, within the Wheel of Nature, has a kind of Motion of its own, and therefore however it may be inclined or allured by the Works of Nature, yet cannot be forced by them.\*) But now above and beyond this great Wheel of Nature, there is yet one Wheel more, within which the Heavens themselves are turned.† And here is it, wherein is hid that great Line of Time, whereby the whole World is made to hold on and continue its Motion; and this Wheel is God himself, who draws out the Line of Time, and *sitting upon the Circles of the Earth, stretches out the Heavens as a Curtain, and beholdeth all the Inhabitants of the World as Grasshoppers unæer his Feet*;‡ and hence sees he, as it were, with one View, all the World naked before him, both past, present, and to come.

I

Now

\* 1 Cor. 9. 26, 27. † 2 Cor. 12. 2, 3, 4. ‡ Isa. 40. 22, 23.

Now as it was the opinion of the Platonists, and many of the ancient Philosophers, that there was as well one general Soul of the whole World, as there is one Soul informing every Man's Body, so is it still the opinion of many very learned Christians; and it seems with a great deal of Reason, that the World has such a Soul. For were there not one and the same general living Virtue, comprehending the whole natural World, from the remotest Circumference of the Heavens, unto the innermost Centre of the Earth, how possibly could the Sympathies and Antipathies of Nature work such Compliances and Differences at such distances as we see they do, and that as far as it is from Heaven unto the Earth, and that too, without any visible or imaginable Contaction, unless some such animal Virtue be in the World, to carry such an invisible Correspondency between Creature and Creature? Now where Life is, these Things are aptly effected: thus the Infant in the Womb is nourished by the Meat which the Mother eats.

eats. Now be it so, that there is such an universal Soul, yet is it questionable whether this Soul be intellectual, or merely vegetive, That there is an intellectual Power informing the whole World, as the Soul does the Body, is not to be doubted; for otherwise would the Frame of Nature be no more but a huge blind Lump. But Nature being led by good Eyes, such an Intellect must there be somewhere, that either gives or lends such Eyes to Nature. But then should the Soul of the World carry this Intellect in its own Brain, it would follow, that this Soul is a God. For to be an intellectual Being, filling Heaven and Earth with its presence, is an Attribute of Gods.\* And therefore I conclude, that there is an universal Soul in the World, but it is only Vegetive, and not Intellectual; yet in this Soul dwelleth the Spirit of Almighty God,† who filleth Heaven and Earth with his presence, and from hence garnisheth the Heavens, and causeth the precious Virtues of the Sun,

I 2

Moon

\* Jer. 23. 23, 24.

† Acts 17. 28.

Moon and Stars, to be carried and distributed into all Parts of the World.\* And thus immediately God ruleth in the Heavens, and ruleth all the World mediately by the Heavens. 'Tis true indeed, that God is as well able to govern and maintain all Things without Means, as he was at First to constitute and create the Frame of Nature; but such is his Pleasure, that he works by Means, and not immediately in all Things. It is a common and a true Maxim, that *God and Nature have made nothing in Vain*;† and yet it is as true, that Grass grows where nothing Lives to eat it. Now were the World governed by God's immediate Presence only, then is this Grass growing a Work in vain, because God's presence brings forth all Things at Will, and with Limits and increase as it pleaseth;‡ and therefore his Power being at all Times, and in all Places, able to cease its Operation, might have prevented this Plenty in a desolate

\* Job 26. 13. Deut. 4. 19. Job. 38. 33.

† Job 38. 26. ‡ Rom. 11. 26.

late Country. But Nature running her Course in a constant Track, has no Power to cease her Work without a Miracle; and therefore however the Grasse may grow in vain, yet Nature's operation is not in vain, which by Virtue of one and the same Act produceth the Grasse in all Places, and that as well in the populous as desolate Countries.

Next come we to God's miraculous Works, which also from the Beginning were known unto him. These are such as have been contrary, or at least diverse, to the Course of Nature: such a Work was it when he made the Sun stand still, and at another Time when he made it Retrograde.\* Such also were the Works of Christ, when he raised the Dead, and gave Sight to Men born Blind, by his divine Power. Such also was the Work of God, when *the Sea made a Lane for Men to pass through it on dry Ground*;† and when the Fire had no

Power

\* Josh. 10. 12, 13. 2 Kings 20. 11. Josh. 11. 53, 54.  
Ch. 9, 6, 7, &c. † Exod. 14. 21, 22.

Power to Scorch, or once to harm Men walking in the midst of it.\* These miraculous Works ('tis true) had no immediate dependency upon the Work of Nature; and yet from the Beginning these also God foresaw: and how so? He foresaw by the Frame of Nature the Occasion that required them, and by that foresight set down in his eternal Mind the Contrivance of all Miracles, as they were in Time to keep Company with his Frame of Nature. And now may thus far be granted. What is it which we call *Astrology*? but the summary of all that Skill and Knowledge, which, by Times, the Observation and Experience of the whole World of Ages hitherto hath collected, and communicated down from Hand to Hand unto us of this present Age, as to what may be understood concerning the Nature and Operations of the great Wheels of Nature, how they Work upon us, and what they Work out of us, and what Accidents, according to their usual Track, may like enough befall us? Such

\* Dan. 3. 27.

Such is our Astrology, and by this Astrology we attain to see into the great Works of God, and to be able to say unto his great Glory, how truly great they are.

And now by this Time, I hope, it will be adjudged past Dispute, that Astrology does in no wise limit God's eternal Providence, but is so far from it, as no Science, except Divinity, can declare half so much, whereby God's sacred Contrivance of the Affairs of Nature may be truly magnified as they deserve. It seems greatly to trouble many People, because say they if there be such a Thing as Astrology to be allowed, then must necessarily follow a fatal Destiny not to be avoided; and if so, what Room is left for God's Providence? or what for exercise of human Virtues or Vices? 'Tis true indeed that there is a Fate in the Frame of Nature; but then it is *God's eternal Providence*, which has contrived that Fate, and laid the whole Platform of it; and that so, and accompanied with such an incomprehensible Forecast, as in no Case can happen unto any  
Man,



Man, either of good Luck or bad, or of Prosperity or Adversity, but matters fall out so suitable to his Prayers and Conditions, as if God had quite altered the Scene of Affairs at his request, and yet had nothing fallen out but what was so ordered from all Eternity : for God Almighty foresaw all Men, and all their Cases, and their Prayers, and Thoughts, from the Beginning ; and laid his Frame of Nature so, as to answer all Prayers, Cases, and Thoughts as was fit, all from the Beginning. But these eternal Contrivances opening in Time, and answering so exactly to the Purpose, many shallow weak People are apt to cry out, as if the Almighty had altered his Purposes, changed the Course of Nature, and made new Contrivances upon their Prayers and for their sakes, as if there could be no such Thing as divine Providence, without disparaging the Deity, to make it seem of changeable and new contrived Counsels. But what though there be such a Thing as Fate, yet does it not follow, that there must be therefore an absolute fatal  
Necessity,

Necessity, for there is no such Thing, neither the Stars, nor Heaven, nor Course of Nature, any ways pretending to force Man's Will, they only incline in their Courses. And here lies the Exercise of Virtue, in striving and fighting against corrupt Inclinations. The Heathens could say, *Sapiens dominabitur astris*; and our Saviour proclaims, that *the Kingdom of Heaven suffers Violence, and violent Men take it by Force*.\* Moreover, so effectual have been the fervent Prayers of faithful and good Men, that they have not only turned the Edge of malignant Inclinations to bad Qualities, but have also utterly overturned the Force of hard Fates. Had an Astrologer known King Hezekiah's Nativity, † no doubt he would have read his Destiny to be Death, by a violent Fever in the fourteenth Year of his Reign; and yet would the King have outlived that Date fifteen Years farther, without any Disparagement to the Astrologer, for he would have said no more but what was truly Written in

K

Heaven;

\* Matth, 11, 12. Luke 16, 16.

† Isa. 38.

Heaven : but the Virtue of the good King prevailing, God Almighty wrought for him, and averted the Hand of Fate for that Time. \*So also in case of ill Qualities, St. Paul seems by his rugged Nature to have had Stars and Aspects swaying his Geniture as the usurper Cromwell had in his ; but by his Virtue he overcame Nature, and brought his Body into Subjection, and by that Means made use of all his violent Passions of Nature, to stir up the more Zeal and Fervency in God's service ; † whereas the other, for want of that Virtue, became so much the greater Villain. Such another Pattern as this seems to have been the famous Heathen Socrates. Thus wise Men rule the Stars, but Fools are ruled by them unto their own Destruction. And thus Grace and Will have no Bar by Astrology either of Freedom or Fulness of Room for their Exercise, and yet keep on the Stars their Courses too. For the Works of Grace and Nature follow each their own Track ; Nature necessitates

\* 1 Tim. 1 3, 14.

† 1 Cor. 6. 26, 27.

necessitates no Man's Wickedness, and Grace destroys nothing of Nature, it amends Nature, but farther meddles not; and Astrology reconciles both, by giving Light to the Paths of each, and shewing both how they may make each for other, and all for the Praise and Glory of God. Now such is the wonder of God's eternal Contrivance, that never any universal Desolation happens at any Time, whether by Fire, or Water, or War, or Plague, but every Man's particular Fate in that Desolation has a natural Reason for it written in Heaven. Every Man who perished in Noah's Flood, had a particular Influence from Heaven upon him, and such as might be seen by his Nativity, which led on his Destiny to fall in that very Hour as the Flood came, and to die by that very Kind of Death.

But some will say, God's Works are secret, and who can find them out? We agree with them; but yet these Secrets have also an outside, and that's all we pretend to be

Skilled in. But God worketh above Nature, says another, and that without any the least Track, and why should the Astrologer tie him to a Method; Because (say we) we know God to be a God of Order, and one who delights to keep to that Order. But as for his pathless Ways which are objected, we do not well understand the Meaning, unless they would have the Almighty allowed the Liberty to change his Mind; and then what shall that argue, but as if there had been some deficiency in his eternal Purpose, and therefore his after Thoughts came up to mend it. And where then was his eternal Omniscience? which yet every true Child of God must stedfastly believe, or else Woe be to all the World: But if by these Supernatural, they mean only his miraculous Works; know then, that such are never without some special Occasion, and that depending upon the Work of Nature, the Astrologer is not without his Guesses there too; but however, he does in no wise debar or deny these Miracles.

Thus

Thus is it evident, both from holy Writ and Scripture Reason, the Heavens have their Influences, and by Consequence, that there is such a Thing as Astrology in the Stars above.

We have it by Experience, and are very sure, by abundance of Verification, that something of this Astrology we do know; and so says our Saviour, that it is so certainly: *When it is Evening, ye say (says he) it will be fair Weather, because the Sky is Red.\* And in the Morning it will be foul Weather, because the Sky is Red and Louring. And when a Cloud ariseth out of the West, straight-way ye say, a Shower cometh, and (says he) it is so. And when ye see the South Wind blow, ye say, there will be Heat, and so it comes to pass. And then he concludes, speaking of the Pharisaical Jews, ye Hypocrites, ye can discern the Face of the Sky, but the Signs of the Times can ye not discern.†* Now if Hypocrites could be true Astrologers,

\* Matth. 16. 2, 3. Luke 12. 24, 55.

† Matth. 16. 3. Luke 12. 56.

gers, what hinders but Christians may be as much, and as good Astrologers as they? and if such as could not discern the Signs of the Times, yet could understand an Astrology by the Heavens; how much more famous in the Heavenly Skill may those Men become, who can discern both Christ and the Heavens too?

Such an Astrologer was Moses, that great Man of God, who was learned in all the Wisdom of the Egyptians\*. In Moses' Days, the Egyptians were as famous for Literature as any Nation in the World; and amongst other Things, they were great Astrologers.† Josephus the Historian tells us, (and he quotes ancient Authors for what he says) that the Egyptians were well versed in Astrology, and that the first Knowledge of that celestial Skill they learned from the Patriarch Abraham, whilst he was in Egypt.‡ Now the Egyptians, it is confessed, studied more Arts than were good, such as Sorcery, and Inchantments, and

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\* Acts 7. 22. † Jos. Ant. lib. 1. chap. 8, 12.

‡ Exod. 7. 11, 12.

a diabolical Sort of Magick: But Moses was learned only in the lawful Arts, and such was Astrology, when it was clean sifted from the diabolical Tares mingled with it by the enchanting Sorcerers. And that Moses particularly understood Astrology,\* is apparent by his predictions of the Tribes as to what should befall them in after Ages; for it was not by Revelation, nor Dream, nor Vision, that he spake those Things; for when it was so, the Scripture was wont to declare it; and no such Thing being alledged now, it follows, that he spake merely of his natural Knowledge; and besides, the phrase favours of mere natural Prophecy.

It appears also by the same Josephus, a learned, and generally well approved Author, that Adam, Seth, Enos, and most of the Patriarchs, were all great Astrologers; and after them, Abraham, who taught both the Chaldeans and Egyptians; and as seems by his Predictions to his Sons, Jacob

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\* Deut. 33.



was so too; and such was the opinion of the learned Origen.\* Of Joseph also very much may be said to the same Purpose, he was a Man famous for interpreting of Dreams; and this is a Faculty commonly accompanying Astrology, and such as by Rules of Art may be aptly known, without divine Inspirations.† Of Joseph, *Diodorus Siculus*, the ancient Historian hath said much, how he contributed not a little to the Art of the Plow, which was taught by Osiris and Isis, and how he taught them very many learned Matters, both concerning Religion and the State, and concerning Things to come: he calls him Hermes Trismegistus indeed, but that Joseph was the same Hermes he spake of, is very plain to be understood, both by the Time and Age wherein Hermes lived, and also by his Religion, of which Diodorus saith, that he taught a Religion by himself, and contrary to all the Ways of Worship that were ever known amongst the Egyptians before him; and he  
says,

\* Gen. 48, 49.

† Gen. 40. 41.

says, that he was *the most honored of the King above all Men, for that he had found out, and counselled unto many Things, conducing to the benefit of Man's Life*; which is the very Character of Joseph in holy Writ. Now of this Man, says Diodorus, he was one of the first who was skilled in the Stars. And the Aphorisms of Hermes the Egyptian are extant unto this Day; which although I do not believe they were taught by Moses, who was the greatest Hermes of Egypt, yet being fathered upon him, it argues that he was a famous Astrologer esteemed of old; for that those antient Things wanting a certain Father, were fathered upon him, as if he had been the Fountain of that Learning.

Such Kind of Astrologers seem also to have been those Men of Iffachar, who came to David when he was at Hebron, and are stiled in holy Writ, *Men who had understanding of the Times, to know what Israel ought to do*. Now consider we what the Business was in Hand, and in dispute, namely, whether Israel should follow the House of Saul,

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or

or go over to David? \* To resolve this Question, it seems those Iſſacharians were well ſkilled, and they could tell that David ſhould riſe, and the Saulites ſhould fall; they could tell, that Saul's Turn was ſerved, and David's coming up. But how did they know this? not by Propheſy, nor Skill in the Law or Prophets, for they were neither Priests nor Levites whoſe Buſineſs it was to ſtudy the Law; nor were they divinely inſpired, for then would they have been called Prophets; nor were they Scribes of the People, for thoſe were moſtly of the Tribe of Simeon, and theſe were Iſſacharians: it follows therefore, that with any eaſe or ſmooth Interpretation, theſe could not be any Thing elſe but learned Aſtrologers, or Men well read in the Heavens, ſo as to be able to answer an honorory Question in ſuch a Caſe as was now depending: for after this Manner were the Perſian Aſtrologers wont to be called Magi, or wiſe Men, who were ſkilled in the Times. † And ſo alſo the Chaldeans termed

\* 1 Chron. 12. 32.

† Eſt. 1. 13.

termed their young Students in Astrology, Men skilled in Wisdom, and cunning in Science, to learn the Learning of the Chaldeans.\*

Such an Astrologer was Daniel, and such were his Companions, Shadrach, Meshech, and Abednego; these were educated according to the Chaldean way of the study of Astrology, and what other magick Arts could be thought a lawful Study;† and one Melzar was their Tutor: and according to their Education, they profited by God's Blessing, in Knowledge and Skill of all Manner of Learning and Wisdom, that was lawful for them to study. And Daniel had particularly a notable Faculty in Understanding the meaning of all Visions and Dreams. And at the end of three Years time, when Daniel and his Fellows were brought before the King, upon the Trial by a Communication of hard Questions, it was found, that these Men were ten Times more learned in all Matters of Wisdom and Understanding,

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\* Dan. 1. 4.

† Dan. 1. 4, 5. &amp;c.

than all the Magicians and Astrologers in the Realm. Now it is plain, that this great Wisdom of theirs consisted principally in the Astrological Art, for that was it which they were appointed to study, about that were all the hard Questions of the Communication, and therein was it that they excelled all the Chaldeans; and ever after this, amongst the Chaldean Astrologers, were they accounted as Members of some Schools at Babylon, which were maintained for that very Purpose. This Science was here once taught by Abraham, and after that Belus, the Father of Nimrod, built the School-house of Learning, and much propagated the Art: \* And from those Days to these, the Chaldeans had ever been great Astrologers; and in these Schools studied the learned Daniel. And when the wise Men, and Astrologers, and Sorcerers were destined to die, Daniel and his Fellows were sought for to be executed amongst the rest; the reason of this danger was, for that none of all the Astrologers

\* Dan 2, 13, &c.

gers and Sorcerers could tell the King's Dream, which himself had forgotten: now had he proposed his Dream, there wanted not for Artists, who would have undertook the Interpretation; but, as the Case stood, Daniel himself did acknowledge, that neither Astrologer or Soothsayer could possibly answer the demand, and that the Knowledge he had gained of it was not by Art, but by Divine Inspiration. But however, it is past Dispute, that Daniel had a real Skill in Astrology, and the Art of Interpretation of Dreams, and that by virtue of Reading and Study, besides what he had by Inspiration, only as for Sorcery and Sooth-saying, and all such black Arts, we cannot imagine he ever meddled. It must necessarily follow, that amongst the Chaldean Learning, something there was lawful and good, which made Daniel and his Fellows so famous above all the Chaldeans. And now if we consider, that Sorcery and Soothsayings were diabolical Studies, and that the Art Magical is a doubtful Thing, either what was really understood by

by it, or whether it might be good or bad ; however it must needs be, that Astrology was both a lawful and a famous Study, as Daniel used it at least, (purged from the Chaldean Fopperies) and therein was it, that Daniel and his Fellows so much out-did all the Chaldeans, even in their King's presence.

But say some, you cannot tell the Weather truly, how much less then can you be able to foretel human Fates.? now the truth is, we do acknowledge, that it is but little that we know perfectly ; and as for Skill in the Weather, we count it a great deal more difficult to be understood, (especially some Years before that Time) than human Business. For first, we have but little of any Nativity to judge therein, ( the Vernal and other quarter Figures being the principal Rules of that Nature) the Transits are our greatest Arguments. The Weather depending much upon the airy Operations, is sway-ed by meaner Aspects than are human Matters, and therefore the Event is by so much  
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the more various and uncertain. Unless it were possible to understand the exact Quantity and Porportion of Weather, whether Fair or Foul, that is like to fall, and to say expressly in what special Climate and Place it shall begin to fall, it is utterly impossible to please all People in all Places with any Predictions of this Nature: for should it be Prognosticated of Rain, and that Rain come, yet if the Stock of showery Drops any whit fail of the due Proportion expected, and begin to pour down some four or five Climates breadth of Space ere it arrive at the Place of Expectation, then will that whole Cloud be utterly expended upon those Climates where it first dropped, and a fair Day must needs succeed in the expected Situation. And thus the Prognosticator, though never so ingenious, for want of some little Perfection in some certain Predictions, shall be laughed at by a Company of Clowns, as a mere Imposter.

Yet that a real Skill in the Weather may be acquired, almost every Shepherd and Husbandman



bandman can tell you, who are able to verify abundance of Aphorisms of their tried Experiences concerning Weather, both by the riding of the Clouds, colour of the Skies, and appearances of the Sun, Moon and Stars. And that they are certainly in the right, as to these their Experiments, our Saviour brings in his sacred Test, instancing in certain of these Particulars, that it is so, as they use to say. And now be it so, that Observation and Experience can make us Weather-wise, what shall hinder, but that they may say as much as to the Fore-knowledge of our Fates, if not a great deal more, (there being abundantly more Reason for certainty in Predictions of this Nature, than for those of that Nature.) What is Astrology, but the finding out a Skill of future Fates, by the very same Means as the Jews attained to know, that a red Evening foreboded the Morrow's fair Weather? For the Experience of this know we to be every Way as punctually true, as possibly could be in that, unto which our Saviour deigned to  
give

give his Test, that it is so. But what need we any further Arguments? It is evident, by Daily and Multitude of Experiments, that skilful Men do certainly understand very much of future Contingencies, by this harmless Use of Astrology.

From what has been advanced, it is sufficiently plain and obvious, that an ASTROLOGY there is in the HEAVENS; and, that Man, in this State of Corruption, *may attain to understand it*: I shall therefore conclude these Observations, and give my Readers the Definition of the twelve Houses of HEAVEN, from the Works of the learned and much-esteemed Philosopher and Astrologian, MORINUS; and in doing this, I shall adhere as much to the Spirit and Letter of the Author, as the Nature of a Translation will permit.

“It is a Fact,” says this excellent Author, “which preponderates in the Balance of Reason, and highly claims our sober Consideration, that the Life of Man is resolvable into four distinct Periods or Ages;

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namely,

namely, Infancy, Youth, Maturity, and old Age; though it may be said, with strict Truth, that scarcely half the human Race attain to the Conclusion of only their third Period. In the Construction of Man, therefore, we discover four Affections, into which all other Things appear to be reducible, as it were to their first Beginning; namely, Life, Action, Marriage, and Passion. These agree with the Rise, Perfection, Declination, and Termination of all Things, and comprise the whole Effects and Operations of Nature. For Man is truly said to rise into the World, the Moment he receives Respiration and Life; to be in Perfection, when he attains to Manhood and Maturity, and to the Propagation of the Species; to decline, when he begins to lose the innate radical Principle of Heat and Moisture; and to sustain the last Passion of Life, when he ceases to breathe, and silently sinks into the Grave. The Life, Action, Marriage, and Passions of Men, are, therefore, governed by the same celestial Principle which regulates the Birth, Perfection,

fection, Declination, and Diffolution of all other Things. Wherefore, Life, in the System of Nature, is regulated by the east Angle of the Heavens, called the *Ascendant*; Action, by the south Angle, or *Midheaven*; Marriage, by the *west Angle*; and Passion, by the *north Angle* of the heavenly Frame. And hence arise four Triplicities of the same Genus or generical Nature; and twelve Houses, as heretofore described. The first Triplicity is of the eastern Angle or Ascendant, attributed to Infancy, and called the Triplicity of Life, including the first, ninth, and fifth Houses; which behold each other in a partile Trine in the Equator, where this rational Division of the Twelve Houses is made."

"Man either does or ought to live in a threefold Respect; in himself, in GOD, and in his Posterity; for, the great Ends, for which he was created, are to worship and glorify his MAKER, and to propagate his Species. The life of Man in himself, is, therefore, the first and prime Object in the

Order of Nature ; for, without this, all other Parts of the Creation would be vain, being *made for Man's Use and Benefit*. For this Cause, the Life of Man appertains to the first and principal House in the Division of the Heavens. But Man's Life in GOD, consisting in his Image of the Divinity, in the Rationality of his Soul, and in the Purity of his Morals, claims, for this Reason, the ninth House, according to the Motion of the Equator, which is the House of Piety and Religion. And, as Man's Life is continued in his Posterity, according to one and the same unchangeable Law, presiding over all Nature, so the House of Infancy and Children, which is the fifth House, is appropriated for this Purpose. And, these three concerns being confessedly the grand Objects of Man's Life, the three Houses of Heaven, under which they are respectively nourished and fostered, form a Trine with each other, in a Chain of mutual Harmony and Concord."

"The second Triplicity consists of the Angle of the Midheaven, with the sixth and  
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second Houses. This Triplicity wholly appertains to the second Stage of Man's Life, namely, that of Vigour and Action; and, therefore, comprehends all worldly Attainments, with the Advantages flowing from them; for, every Thing that worketh physically, worketh for some physical Good; and, as the Motion of the Equator is from the east Angle to the Midheaven, so is the progress made in all our earthly Acquisitions. The highest Degree of Man's Elevation in this World is to that of Majesty, Power, Honor, Dignity, Preferment, or Magistracy; or to any of those Situations by which he acquires Superiority and Affluence. These, consisting of immaterial Matter, and forming the first Order of earthly Dignity, claim the angular House of this Triplicity, or the Midheaven. The second Degree of worldly Honor is conceived to arise from Subjects, Servants, Tenants, Vassals, and Domestics; and these, being formed of Matter material and animated, are placed under the sixth House. The third Advancement to earthly Grandeur

Grandeur is by Matter immaterial and inanimate ; such as Gold, Jewels, and other valuable Effects, accumulated by Industry and the *Sweat of the Brow* ; which being under the second House, these three Houses are also joined by Sympathy in a partile Trine, applying to each other in Concord and Unanimity."

"The third Triplicity comprehends worldly Connexions, whether by Marriage, Consanguinity, or Friendship; and these, holding on in the Order of Nature, even as the progress is made from the Midheaven to the western Angle, apply to the progressive Tendency of Youth to Manhood and Maturity. In this Stage of Life, Man is joined in a threefold Tie or Obligation; in Body, in Blood, and in Friendship. First, he is joined in Body, by the most sacred of all earthly Ties, Matrimony, sanctioned under the Seal of GOD's primary Command, "*Increase and Multiply.*" Secondly, he is joined in Consanguinity, not only by the Propagation of his Like, but by all others of his Kindred in Blood.

Blood. Thirdly, he is joined in Friendship, under that sacred Bond of Benevolence and Love, which the ALMIGHTY commands every Man to exercise towards his Neighbour. This is the very Cement of Society, and Medicine of Life; performing those good Offices in civil Life, which the Tree of Life promised in our more perfect State; and these are the Sentiments of Friendship, which alone can give a true Relish to every Enjoyment of this World. The most important of these Obligations being Marriage, is, for that Reason, placed under Sanction of the angular or superior House; the second Tie, being that of Blood, claims the Government of the third House; and the eleventh House, which perfects this Triplicity, is sacred to Friendship. These three Houses, from an Union of Nature, behold each other in a partile Trine, according to the Motion of the Equator."

"The fourth and last Triplicity is that of Passion, which comprehends the three Classes of human Afflictions. The first or angular



gular House of this Triplicity, in allusion to its Position in the lower Horizon, is termed the dark Angle, the Depth of Night, and Bottom of Heaven; the Den and Cave of the Stars and Planets. To this House is committed the first Order of our Woes, agreeably to the Course of Nature. These are, insupportable Misfortunes and the visible Decline of Life; the first Consequences of original Sin, by which Man is devoted to Corruption and Decay, and to all the Infirmities of Nature. The second Order of human Afflictions is Tribulation, Sorrow, and Disease; arising either from the Treachery and Persecution of Enemies, from the Chains of Servitude and Bondage, or from Poverty and Want. These, with a long Train of consequent Miseries, are appropriated to the twelfth House. The last Shock that can be sustained by human Nature, is Death, the final End of all Men; this is under Government of the eighth House, termed, on this Account, *the House of Death*. And these Houses, likewise, from the Conformity



ordination, according to the Motion of the Ecliptic and Planets."

"And now, WHAT MAN IS HE, who confiding in the Strength of his own Wisdom, will dare to measure the WORKS OF HIS CREATOR by the Standard of his own Comprhension? or will venture to affirm, that these Operations and Divisions of the twelve celestial Houses, conjoined with such wonderful Harmony, Contrivance, and Concord, are the Effects of CHANCE or Accident? or that will say, such admirable Consents, so excellently formed, and mutually dependent on each other, are casually found in Things so complicated and abstruse? If he obstinately persists that these are altogether fictitious, let him point out the Thing wanting to complete the Evidence in Support of the natural Foundation and Excellency of them? But he can do neither; and therefore, as this Division of the Heavens is founded on Reason, and obviously contrived by supernatural Wisdom and Prescience, it comprehends, GENETH-  
LIACALLY

LIACALLY, all Things that in the Course of Nature can possibly be enquired of, or concerning the Works of Man. Forasmuch as the Knowledge of Contrarieties is universally the same, so an Affirmative or a Negative may be sought out, and found to be comprised in the twelve Houses of the Zodiac, answering to the Division.”







A

CALCULATION

OF

N A T I V I T I E S.

**H**E that would Judge upon the future Actions and Contingencies, depending upon the Power and Influence of the CELESTIAL BODIES, in their respective Mansions and Heavenly States in a NATIVITY, it is absolutely Necessary in the first Place, to calculate the true Motions of the Planets, and to erect a Figure of Heaven according to the estimate or given Time of Birth; and then to consider whether that be the true Radius or not, lest he be deceived either in the Sign ascending upon the ORIENTAL

ENTAL HORIZON, or by an uncertain Hour mistake many Degrees thereof, (viz.) either in having few or no Degrees, or the latter Part of any Sign, ascending; by which Error no certain or *positive Judgment* can be given, either of the Complexion, Form, Constitution, or Fortune of the Native. The ancient ASTROLOGIANS, for solving this Error, have delivered several Ways unto Posterity, whereby the estimate or supposed Time of any Person's GENITURE may be rectified and brought to it's exact and perfect RADIX; the first Way then of rectifying a GENITURE, and reducing it to that Moment of Time when first the Infant came into the World, was by the TRUTINE OF HERMES, (one of the most learned of all mortal Men, and as ancient as Moses); and this Way of calculating is far more ancient than the ANIMODER OF PTOLEMY, allowed by PTOLEMY himself. Now the Rule of HERMES teaches, by the Place of Luna in the NATIVITY, to come to the perfect Time of Conception;

Conception ; for the Moon's Place in the Geniture, was the real Horoscope in the Generation ; and her Place at the Conception, or the opposite, is the true and perfect Ascendant, or the opposite of the Nativity ; the Confirmation of this very excellent Mode of rectifying, which has been pursued and approved of by the Learned, ever since the Time of HERMES, is doubtless sufficient to recommend it ; yet some have declared they have very often failed in the Practice of this Rule ; but then they do not consider the exact Method, taking the Degree of the Moon's true Motion in the Zodiac for her Place, when, it is plain and obvious, her Place taken with the Latitude, is certainly understood in the Rule, and the Degree co-ascending therewith. This Mode of rectifying, was, I conceive, well understood by the learned *Sir Christopher Heydon*, and because no other Person, since his Time, has taught the true Practice of this Rule, I shall therefore give it a Place in my Work, for the Pleasure of those who are inclined

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inclined to spend their leisure Hours in celestial Speculations.

First. Erect your Figure to the given *estimate* Time of Birth, as usual ; to which Time find the true Place of the Moon, both in Longitude and Latitude, then place her in the Figure.

Second. Find the true oblique Ascension of the Ascendant, under the Latitude of Birth, and also the oblique Descension of the seventh House. Find also the Moon's true oblique Ascension, if she is between the Ascendant and Midheaven, or between the Horoscope and fourth House ; otherwise, find her true oblique Descension under the Latitude of Birth.

Third. If the Moon at the estimate Time of Birth is under the Earth, then from the Moon's true oblique Ascension, or oblique Descension, subtract the oblique Ascension of the first House (or Ascendant,) the Remainder will be the Distance of the Moon from the Ascendant. But if the Moon is above the Earth, then from the oblique Ascension,

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cenſion, or oblique Deſcenſion of the Moon, ſubtract the oblique Deſcenſion of the ſeventh Houſe, the Remainder will be the true Diſtance of the Moon from the ſeventh Houſe.

Fourth. With the true Diſtance of the Moon from the Aſcendant, or ſeventh Houſe, in oblique Aſcenſion, or oblique Deſcenſion, taken as directed in the laſt Precept, enter the following Table, and take out the Number of Days, anſwering to the Degrees, according as the Moon is under or above the Earth.

Fifth. Count backwards (from the Day of Birth) that certain Number of Days, and it will bring you to the Day of Conception; on which Day if you find that the Moon is in the ſame, or in the oppoſite Sign to that which was aſcending at the eſtimate or given Time of Birth, then is the Day of Conception truly found; or otherwiſe you muſt count backwards, or forwards, from that Day, until you come to the Day required, i. e. until you come to a Day, when you

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find

find the Moon in the same or opposite Sign to that ascending at Birth, and not far from the Degree thereof; for that will be the true Day of Conception.

The Moon's Distance from the Ascendant, or Angle of the West.

If the Moon is under the Earth, take her Distance from the Ascendant.

If the Moon is above the Earth, take her Distance from the Angle of the West.

Degrees.	Days.	
0	273	258
12	274	259
24	275	260
36	276	261
48	277	262
60	278	263
72	279	264
84	280	265
96	281	266
108	282	267
120	283	268
132	284	269
144	285	270
156	286	271
168	287	272
180	288	273

To

TO FIND THE TRUE HOUR OF  
CONCEPTION.

Having found the true Day of Conception, as above, you are next to find at what Time, on that Day, the Moon's true Place, at the estimate or given Time of Birth, ascends the oriental Horizon ; for that will be the true Hour of Conception.

Sixth. Thus, from the true oblique Ascension of the Moon, at the estimate, or given Time of Birth, (taken under the Latitude of Birth,) subtract ninety Degrees, and from that Remainder subtract the Sun's true right Ascension on the Day of Conception ; and, that last Remainder converted into Time, by Degrees of the Equator, will be the true Hour and Minute of Conception required.

Seventh. To the true Time of Conception, find the Longitude and Latitude of the Moon, and also her true oblique Ascension, under the Latitude of Birth ; for that will be the true oblique Ascension of the Ascendant at Birth, or it will be the oblique Descen-

sion of the seventh House ; according as the Moon, at Conception, is found in the same or opposite Sign to the Ascendant at Birth.

Eighth. If the Number last found be the oblique Ascension of the Horoscope, subtract ninety Degrees therefrom ; but if it be the oblique Descension of the seventh House, add ninety Degrees thereto, and in either Case you will have the true right Ascension of the Midheaven at the exact Time of Birth ; from which, if you subtract the Sun's true right Ascension at Birth, you will have the true Time of Birth in Degrees of the Equator ; which being turned into Time, will give you the exact Hour and Minute of Birth required.

Thus have I given my Readers the Method of rectifying Nativities, according to the TRUTINE OF HERMES, and, as it is the only true Way that has been given in the English Language, I hope it will prove acceptable to the real Lovers of the *veiled Beauties* of DIVINE URANIA ; but I must however observe, that this Mode of Rectification

Rectification will not hold true in the GENITURES of those Persons, when the *Estimate* or *given Time* of Birth exceeds more than two Hours of the Real; therefore the Nativities of *aged Persons* must consequently be rectified by the Accidents which have already happened to the Native; and to that Purpose must be collected in readiness so many as can possibly be procured, and those eminent ones, together with the certain Time, (viz.) the Year and Month, and, if possible, the Day when they happened; but the Month and Year will sufficiently serve, if no nearer Time can be legally obtained, but sometimes the ASTROLOGIAN is obliged to accept of the Year without the Month. The Quality of those Accidents, ought to be such Misfortunes, Sickneses, or Casualties, as have happened to the Body, and these are to be expected from the ASCENDANT being directed to *malevolent* PROMITTORES; wherein it must be considered that the ASCENDANT, being the HOUSE OF LIFE, from whence

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we begin our Work, is called here the SIGNIFICATOR, as signifying such and such an Accident, or Sickness, shall befall the Native. Now the Planet directed unto, either by Body or Aspect, is called the PROMITTOR; and he shews the Greatness and Quality of the Accident, or Sickness; or promises to perform what the SIGNIFICATOR declared was to come. &c. The MEDIUM CÆLI is another SIGNIFICATOR, which we direct to it's several PROMITTORES, for HONOR, PREFERMENT, MARRIAGE, &c. And verily a GENITURE cannot be exactly rectified, but by Accidents belonging to one or both those Angles above alluded to. The Sun being the Prince of the planetary System, is a superior Significator in every NATIVITY, so is the Moon, and the Part of Fortune. Yet a complete and sufficient Rectification from these cannot be had; these are called the *Hylegiacal*, or principal Places in the GENITURE, by Direction whereof, all the principal Affairs and Contingencies belonging

belonging to every Person, in a natural Course of Life, are found out, both in Quality what, and in Measure of Time when.

Having said thus much concerning the Rectification of Nativities, it will doubtless appear plain and obvious to the meanest Understanding, that the *true Ascendant* must be exactly verified, before the Astrologian proceeds to give positive Judgment upon the Native's horoscopical Figure of Birth. This is certainly a very hard and difficult Task; and, should we err in this very important Part of the Work, all our Calculations will prove absurd and erroneous. It must certainly be evident, to every Person, that the heavenly Bodies are in continual Motion, and therefore, every ten or fifteen Minutes must certainly vary their Position considerably; as does also various Parallels from any one given Point of the Heavens; and hence it is, that the Latitude of the Place of Birth, as well as the true ASCENDANT, or perfect Time of the NATIVITY, becomes so absolutely necessary

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fary, in calculating or bringing up the Directions of a GENITURE.

As the Doctrine of Nativities is the very Effence of ASTROLOGY, and the original Foundation, by which Mankind will Judge of the Utility and Reasonableness of this SACRED SCIENCE, it cannot be unentertaining, nor entirely uselefs, even to a common Reader, much less to those who intend to investigate and study the Art, to know the true Grounds upon which this Part of the SCIENCE is founded; together with those Aspects or Configurations of the celestial Bodies at Birth, from which our Predictions are framed; and the Time likewise when their Power and Influence will visibly operate upon the Body or Affairs of the Native. But, as I do not intend in this Publication to treat upon introductory Observations, nor to give Rules in their Rotation, concerning the GENETHLIACAL PART OF ASTROLOGY, it being a Work I intend (GOD WILLING) to Publish hereafter, in so plain and easy a Manner,

Manner, that the meanest Capacity may soon become capable of the whole Science. Those, therefore, who intend to study this incomparable Art, and wish to be CONVINCED of its TRUTH, Reality, and Perfection, I refer to the QUADRIPARTITE of the venerable PTOLEMY; the *Truth* and *Excellency* of whose Doctrine, the Experience of many Ages, and the Observations of the most learned Professors of this SACRED and SUBLIME SCIENCE, have legally established and confirmed.

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OF THE SPACE OF LIFE, OR WHETHER THE NATIVE WILL LIVE TO YEARS OF MATURITY.

Before the Astrologian proceeds to any particular *Direction* of the five HYLEGICAL Places, it is necessary first to consider the Strength of the Position of Heaven; and therein whether the Degree ascending, the Lord of the Ascendant, the Sun, or Moon, or the Light of the Time, are extremely af-

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flicted

flicted, &c. for those argue short Life; it would therefore be vain to frame long *Directions* upon that GENITURE.

However, that which is principally considerable, and ought, if possible, to be obtained, is judiciously to examine the Genitures of the Parents of the Child, and observe whether the *Significators* of Children in them, are strong or not; for, as the Quality of Fruit, depends upon the Temperature of the Root, so also, Children, whose Parents have unfortunate *Significators*, consequently die upon a small Sickness, &c. but as the Parents' Nativities are not commonly attainable, it is necessary to proceed according to the Method following:

First. Consider the Degree ascending, which most properly hath *Signification of Life*, whether it be fortunate or not; it is fortunate, when in the Sextile or Trine of a benevolent Planet; and on the contrary, unfortunate, when either an Infortune vitiates the Degree ascending, by his Quartile or opposite Rays; or when  
many

many violent fixed Stars, of the Nature of Saturn or Mars, do arise with the ascending Degree, or are with, or near, the *Luminary* of the Time; if according to these Rules, the Ascendant is found Fortunate, the Native may live past his Infancy, but if afflicted by the Infortunes, and the Sun and Moon oppressed by Saturn or Mars, none of the Fortunes assisting, then, certainly, the Native's Life will be of very short Duration.

Secondly. The Lord of the Ascendant is to be considered; for if he be posited in his own essential Dignities, not combust or retrograde, swift in Motion, not afflicted by the evil Aspects of those Planets which are either naturally unfortunate, or accidentally, by Position, (*viz.*) if he be not afflicted by the Lords of the sixth, eighth, or twelfth Houses of the Figure, it argues the Native may live long; usually, the Lord of the Ascendant combust, and the Degree ascending afflicted, are Arguments of short Life.

Thirdly. Have particular Regard to the

Sun and Moon ; especially of the Sun, if the Birth be by Day, of of the Moon, if it be by Night ; for if either of those be strong and well dignified, or in a good House, and in a favourable Aspect of either of the *Fortunes*, it is certainly an Argument the Native may live long, if otherwise, they deny long Life ; for, it is commonly observed, that when the Sun and Moon are in a partile Conjunction with Saturn and Mars, they are then very unfortunate ; nor for the most Part do those who are born either upon the *exact* Change, or full Moon, live long or continue healthful ; for they who are born upon the full Moon, die by Excess or too great Abundance of Moisture ; they at the Change of the Moon, for Want of Humidity, or by Reason of too much Dryness ; yet the weakest Bodies, most small, and most sickly, are generally brought forth upon the Change of the Moon. However, the *Ancients* do say, that if the *Luminaries* are in partile *Conjunction* or *Opposition*, even to a Minute, and either Jupiter or Venus  
in

in the Ascendant, that then it is not only an Argument the Native shall live, but also be active, full of Mettle, as we say, and very successful in the Actions and Affairs of his Life, but however, he shall not attain to old Age; if therefore, instead of the Position of either of the *Fortunes* in the Ascendant, an *Infortune* be found posited therein, and, at the same Time, the Lights of the World be afflicted in obscure Parts of the Heavens, then judge Death, or no long Life to that Native.

If both the *Luminaries*, or one of them, especially that of the Time, be afflicted in any Angle by the malevolent Aspect of an *Infortune*, (wherein it must be observed that the Sun is most afflicted by his being in Conjunction with Mars, and the Moon by her Conjunction with Saturn; but the Sun is most Afflicted by Saturn in his Opposition, and the Moon by her Opposition of Mars;) if, together, I say, with the Affliction of either of the *Luminaries*, the Lord of the Ascendant be combust, or otherwise  
dangerously

dangerously Afflicted, then certainly the Native will not live long, &c.

Many Planets in the sixth, eighth, or twelfth Houses of the Figure; the Lord of the Ascendant being Afflicted; and not beholding them, or the *Luminaries*, or *Ascendant*, with any good Aspect; the Native will live but a little While.

The Conjunction of many Planets in the Ascendant; or either of the *Infortunes* in the Ascendant; the two Lights of the World in cadent Houses; Saturn and Mars in the first and seventh in Opposition, Saturn being in the first; these are all Arguments of short Life.

All the Planets under the Earth, and neither the Sun, Moon, or Lord of the Ascendant essentially fortified, or in good Aspect with Jupiter or Venus; or the Lord of the Ascendant going to a Conjunction of the Lord of the House of Death; or the Significator of the Native afflicted in the eighth House, deprived of all his Dignities, with other ill Testimonies considerable; do certainly argue short Life. The

The Dragon's Head or Tail in the same Degree with Saturn or Mars, in the fourth House, denote *short Life*: BUT IT MUST BE OBSERVED, that Mars hath more Power in destroying Life, when he is posited in Aries, and the Geniture diurnal, and be above the Earth; Saturn hath the same Power, when he is posited in Capricorn, and above the Earth in nocturnal Nativities.

They live not long, where Saturn, Mars, and the Moon, are in Conjunction; or where the ascending Degree is afflicted, and the Lord of the Ascendant malevolently disposed, and located in the House of Death.

If the *Luminaries* separate from a benevolent Planet, and apply to an Infortune by Nature, the Native shall certainly be in great Danger of Death, at that certain Period when such *Luminary*, by an exact Measure of Time, comes to the *Body* or else hath a Course to that unhappy Aspect; wherein the Astrologian must carefully observe all the *Significators*, before he gives positive Judgment. If Luna be besieged between  
the



the Bodies of Saturn and Mars, it denotes a short Life.

These being all Testimonies of a short Life, by comparing them with the Aspects of any horoscopical Figure, we may immediately give Judgment, whether the Native, born under it, will live to Years of Maturity.—Let it therefore be carefully premised, as an unerring Rule, that, whenever the HYLEG, or APHETA, remains unobstructed in the celestial Constitution, the Native will certainly survive all the Perils of his infant State.

The great and immortal PTOLEMY, in his QUADRIPARTITE, (concerning those that are not nourished,) has given us ample Information; HE *says*, “Of those  
 “ which are considered at the GENITURE,  
 “ it remains, that we speak concerning them  
 “ which are not nourished; and this is join-  
 “ ed to the Doctrine about the Space of  
 “ Life, and again it is separate; for it is  
 “ joined, seeing the Kind that is enquired  
 “ after is not different; for it is after a  
 “ Sort,

“ Sort, the same to enquire about, those that  
 “ are not nourished, and about the Space of  
 “ Life: but it is separate, because the Vir-  
 “ tue of their Consideration is different; for  
 “ the Doctrine of the Space of Life is con-  
 “ sidered in those, whose Space, that is not  
 “ less than a solar Period, or a Year, is as-  
 “ sumed; but, virtually, Time is less than  
 “ these, as Months, Days, and Hours; but  
 “ the Question concerning those that are  
 “ not nourished is understood of those, who,  
 “ by Reason of Abundance of Evil, most  
 “ speedily perish, and do not at all go out a  
 “ Year.”

“ Therefore, the Doctrine of the Space  
 “ of Life is more various, but of those who  
 “ are not nourished more universal.\* For,  
 “ certainly, if one of the Luminaries be  
 “ angular, and *that Luminary* Giver of Life,  
 “ and one of the Maleficks be joined, (or  
 “ oppose says CARDAN,) or be distant in  
 “ Longitude partily, and according to a Fi-  
 “ gure of equal Sides, none of the Beneficks  
 “ Q “ aspecting,

\* Or, according to CARDAN, more Simple.

“ aspecting, but the Lord of the Lights  
 “ found in the Places of the Maleficks, what  
 “ is then born cannot be nourished, but  
 “ dies soon. And if they be not equilate-  
 “ rally configured, but the two Maleficks  
 “ nearly irradiate the Places of the *Lumina-*  
 “ *ries*, hurting either of the Lights or both;  
 “ whether the Maleficks be succedant or  
 “ opposite, or one Malefick partily behold,  
 “ hurting one of the Lights, they who are  
 “ so born will be of no Time; for the  
 “ greatness of the Power of the Maleficks,  
 “ destroyeth what conduceth to the Conti-  
 “ nuance of Life. But, chiefly, Mars hurts  
 “ the Sun by Successions, and Saturn the  
 “ Moon; but by Oppositions and Elevations  
 “ the contrary happens; for the Sun is hurt  
 “ by Saturn, and the Moon by Mars; and  
 “ chiefly, if these be found in the same  
 “ Places with the Governors of the Lights,  
 “ and the Horoscope: but if there be two  
 “ Oppositions, the Lights being in Angles,  
 “ and the Maleficks configured equicrurally,  
 “ then they will be born dead, or half  
 “ dead.”

“ These

“ These Things being so, if the Lights  
 “ separate from any of the Beneficks, or be  
 “ some other Way in Aspect with the Be-  
 “ neficks, their Beams being cast to the  
 “ precedent Parts, he that is born will live  
 “ so many, either (Months, says Cardan,)  
 “ Days, or Hours, as are numbered Parts  
 “ between the Beams of the ΑΡΗΕΤΑ and  
 “ the nearest Malefick. If the Maleficks  
 “ cast their Beams to the Parts preceding  
 “ the Lights, and the Beneficks to the De-  
 “ grees following, what is born shall be  
 “ exposed indeed, but shall recover and  
 “ live.”

“ Again, if the Maleficks shall be eleva-  
 “ ted above the configured benevolent  
 “ Stars in the Geniture, he will live in Pain  
 “ and Servitude; but if the Beneficks are  
 “ superior, they will be in Subjection to  
 “ other Parents; but if any of the Beneficks  
 “ either ariseth to the Moon, or applies,  
 “ and one of the Maleficks be occidental,  
 “ the proper Parents shall receive him: and  
 “ the same Manner is to be observed in more

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“ that

“ that are born ; for if one of the Stars con-  
 “ figured by two or three, be in the West,  
 “ they will be born half dead, or preternatu-  
 “ rally fleshy and imperfect ; and if it be  
 “ overcome by the Maleficks, it will not be  
 “ nourishing, or lasting.”

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OF THE APHETA, HYLEG, PRORO-  
 GATOR, OR SIGNIFICATOR OF  
 LIFE, AND THE PLACES\*  
 PROPER THERETO.

The HYLEG, APHETA, or *Giver of Life*, according to the true Doctrine of Ptolemy, is to be taken as follows.—In a diurnal Nativity take the Sun; but in a nocturnal Geniture, the Moon must be taken, if either of them be found in *hylegiacal* Places, (viz.) when they are either in the *Ascendant*, *Medium-Cæli*, eleventh, seventh, or ninth Houses, or within the Orbs of the Houses ; what Space of the *Equator* is under

\* The Aphetic, Hylegiacal, and Prorogatory Places are all the same; the first from the Greek, the second from the Hebrew, and the last from the Latin.

under the Earth is rejected, except within twenty-five Degrees of the *Ascendant*, which is generally, amongst all Astrologians, received.—Now it is obvious that all Planets who are under the Earth at the Time of Birth, are of little Power or Efficacy in the superior *Hemisphere*: the eighth and twelfth Houses are in this Judgment rejected, as having no Affinity with the Horoscope, or Ascendant, and rarely signifying any good to the Native, (as concerning Life;) I mean, the Sun, or Moon, in either of those Houses cannot be HYLEG.

If the Sun, by Reason of his ill Position, is not capable of being HYLEG, or APHETA, then see if the Moon may be admitted; which if not, then consider if the GENITURE be diurnal, and whether a new Moon did precede the Nativity; but if the GENITURE be nocturnal, observe the full Moon going before the Birth; see also what Planet had most Dominion in those Places, and what Planet hath most *Dignities*, at least three essential *Fortitudes*, in the Place  
of

of the Sun, in the Conjunction or Opposition preceding ; but in a nocturnal GENITURE, in Place thereof, if a full Moon preceded, take the Place of the Part of Fortune ; examine which of the Planets hath most *Dignities*, in these three Places, and is also constituted in an hylegiacal House ; I say, that Planet may legally be taken for ΑΡΗΕΤΑ, or Giver of Life ; but if the Planet who hath most Dignities in the Places aforesaid, be not in an aphetical House of Heaven, then without further Trouble, take the Horoscope, or Ascendant, for Giver of Life.

Besides, it must be observed, in diurnal Nativities, that particular Regard must ever be had to the Degree of the Ecliptic wherein the new Moon was, before the Birth, though a full Moon intervened a little before the Birth ; for by Day the Sun is more powerful than the Moon.

In nocturnal Nativities take that Planet who hath most Power by his essential Dignities in these three Places ; (viz.) in the Place of the Moon at Birth,—in the Place  
of

of the Opposition preceding,—and in the Place of the Part of Fortune at the GENITURE.—For, certainly, if such a Planet be found in an hylegiacal Place, he shall be taken for Hyleg, Prorogator, or Giver of Life ; but if not so, then, if a new Moon preceded, take the Horoscope or Ascendant ; if an Opposition, take the Part of Fortune, if it be found in an aphetical Place, otherwise, take the Ascendant for Giver of Life.

Again, in nocturnal Genitures, great Care must be taken respecting the Opposition, though a Conjunction was next to the Nativity ; for the Moon is a Friend to the Opposition ; where note, the Place of the *Luminary* is the Place or Degree of Heaven of that Light, which, at the Time of the Opposition, is found above the Earth.

Again, if both the Lights, and that Planet who is Governor of the proper Place, either in the Conjunction, or Opposition, (who in diurnal Genitures governeth in the Place of the Sun, at the Conjunction precedent, and in the Ascendant ; but in nocturnal

Nativities



Nativities in the Opposition Place of the Moon and the Ascendant) shall be in APHE-TICAL Places, that *Place of the Lights* is to be preferred which is of greater Power and Virtue, and is a more superior Place.

As, FOR EXAMPLE.—in the nocturnal Nativities, let the Moon be in the ninth, or seventh Houses, but the Sun in the Ascendant, then the Sun is preferred before the Moon; the sooner if he be near the Degree ascending, or in any of his Dignities, or within twenty-five Degrees of the Ascendant. In diurnal Genitures, let the Moon be in the tenth, and the Sun in the ninth, the Moon shall then be preferred before the Sun; if the Moon be in the tenth, and the Sun in the eleventh, they seem then to be equal. But, to clear all Ambiguity,—that *Luminary* must be taken, who hath most Dignities, either essential, or accidental; if no such difference be, but that they are equal in Testimonies, see if the Planet, who disposeth of either of them, applies to either of the *Luminaries* by any good Aspect; for  
if

if the Lord of that Sign which disposeth of the HYLEG, APHETA, or Giver of Life, be strongly dignified, and doth behold the same APHETA with a benevolent Aspect, he certainly makes the *Prorogator* of Life more strong.

I have now delivered what the *ancient Astrologians* wrote, concerning the APHETA, or *Giver of Life*; but, I have observed, there are some who receive the Horoscope, or Ascendant, for *Giver of Life*, even when the *Luminaries* are found in the proper aphetical Places; contrary to the *genuine System* of the *immortal PTOLEMY*, whose Method of selecting the true Hyleg I have ever followed, and shall, until I am convinced of the Ignorance of this *Prince of Astrologers*, who was the greatest Man, this Way conversant, that ever the World produced.—I hope, therefore, I may be excused if I prefer the Doctrine of PTOLEMY before all others, and at the same Time leave every one else to their own Liberty.

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OF

OF THE WAYS OF PROROGATION,  
ACCORDING TO PTOLEMY.

The APHETA, or PROROGATOR, being so determined, we ought to admit two Ways of Prorogation, according to PTOLEMY; one of which is made only on the consequent Signs, under that which is called ACTINO-  
BOLIA, or a Projection of Rays, when the Prorogator is in an oriental Place; that is, in a Place between the Midheaven and the Horoscope. This, therefore, we ought to assume; and not only this, which is to consequent Signs, but also to the precedent Signs, according to that which is called HORIMEA; which is when the APHETA is in a Place declining from the Midheaven.

These Things being so, there are interficient Degrees, according to the Prorogation which is made to the precedent Signs. The Degree of the occidental Horizon, only, is interficient, because it destroys the LORD OF LIFE. But the other Degrees of the Stars, so occurring or testifying, subtract

tract from, or add to, the collected Numbers, until the PROROGATOR is set: but they do not kill, because they are not carried to the APHETIC PLACE, but that rather to other Places.

The Beneficks, therefore, add, and the Maleficks subtract; but Mercury is adapted to those by whom he is beheld. The Situation of the Degree of each, indicates the Number of Addition or Subtraction; for, how many shall be the horary Times of the Degree of each, such shall be the Number of Years: but, by Day, the Times of the diurnal Parts, by Night, the Nocturnal, must be considered; but this ought to be observed when they are in the Ascendant.\* Afterwards to subtract, according to the Proportion of Distance, until, they coming to the West, nothing remains.

But the Places of the Maleficks, Saturn and Mars, kill according to the Prorogation made to the following Signs; when they

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either

\* But says Cardan, when his Number is in the Ascendant, it ought to be kept Whole.

either meet bodily or cast their Rays from any where, whether it be Quartile or Opposition; and sometimes in Sextiles, proceeding from Signs obedient or beholding, because of their Equipolence; and also a quartile Configuration, from the following Signs to the APHETIC PLACE; and also a Sextile, evilly affected, when it is in Signs of long Ascension; yea, and besides, the Trine, in Signs of short Ascension, kills; as will the solar Place, if the Moon be HYLEG; and the Rencounters made in such a *Prorogation* can kill or save, because such Occurrences are carried to the APHETIC PLACE direct.

These Places, (*viz.*) the Places of Saturn and Mars, are not always ANARETIC, but only when they are evilly Affected; and their ANARETIC Part is impeded, when it falls in the Terms of a Benefick; or if any of the Beneficks cast a quartile, trine, or opposite Ray, to the very ANARETICAL POINT, or to those which follow it; (in Jupiter not above twelve Degrees, and in Venus

Venus not above eight,) or, if the Body of the Prorogator, and the occurrent Part, have not both the same Latitude.

Therefore, when the assisting, or ANARETIC RAYS, are found two or more on each Side, you must observe which is the strongest in Power and Number; in Number, when some exceed others in Multitude; in Power, when the assisting, or killing Stars, are some of them in proper Places and others not; and, chiefly, when some of them are Oriental and some Occidental; for, generally, none of those that are under the Sun Beams are to be left, either to kill or to save; unless, when the Moon is APHETA, the Place of the Sun afflicted by some Maleficks joined to it, and receiving Freedom from none of the Beneficks, causeth death.

The Number of Years, arising from the Distance between the APHETIC and ANARETIC Place, is not taken, simply and indiscreetly, always from the Ascensions of the Times of each Planet; but then, only, when the ORIENT possesseth the PROROGATION,

GATION,

GATION, or some other which ariseth in the ORIENTAL HORIZON. For there is one Scope, alone, proposed to him that would naturally consider, after how many equinoxial Times the Place of the following Body, or Ray, cometh to the Place of that which precedeth, in the GENITURE; because the equinoxial Times equally pass the Horoscope and *Midheaven*, according to both which, the Likenesses of the local Distances are taken; and each Time signifies a solar Year.

Therefore, seeing those Things are so, it is fit, when the APHETIC and precedent Place be in the *oriental Horizon*, that the Ascensions, even to the Meeting of the Degrees, be taken: for the ANARETA, after so many equinoxial Times, cometh to the APHETIC PLACE, that is, to the ORIENTAL HORIZON; but, when the APHETIC PLACE is found in the *Midheaven*, we ought to take all the Ascensions in a right Sphere; in which Ascensions each Section passeth the *Midheaven*,

But,

But, when the APHETIC PLACE is in the occidental Horizon, we ought to take the Descensions in which each Degree of the Distance is carried down; that is, in which the Degrees opposite to them are carried upwards.

But, when the APHETIC and preceding Place is not in these three mentioned Limits, but in some Space between the Times of these Ascensions and Descensions, or Culminations, they do not carry the following Places to the Precedent, but others; for, the Places are like the same which have one Position, and are in the same Degrees, in Respect of the Horizon and Meridian: but this happens to them which are situate nearest to one of the Semi-circles described by Sections of the Meridian and Horizon; each of which Semi-circles, according to the same Situation, maketh the temporal Hours very equal.

Therefore, as it is carried by the same Places, it comes to the same Position, both of the Horizon and the Meridian; and maketh



maketh the Times unequal and diverse by the Transit of the Zodiac; and, in the same Manner, according to the Positions of the other Distances, it maketh Transits, by Times, unequal to them: *but we have one Method*, that if the APHETA and precedent Place have an oriental Position, or Meridional, or Occidental, or any other, from the Analogy of the Times which are brought to the APHETIC PLACE, we take the following Place. The Way is thus:

Taking the Degree of the Zodiac which is on the Midheaven, and the precedent, and also the subsequent; first, we consider what Position the precedent Degree hath, and how many unequal Hours it is distant from the Meridian; and, numbering the Ascensions of a right Sphere, which we find between the considered and the precedent Degree and the Midheaven, whether it be above or under the Earth, we divide them into the Number of horary Times of the precedent Degree, either diurnal or nocturnal: but, if it be above the Earth, *diurnal*;  
if

if under the Earth, *nocturnal*; seeing, the Sections of the Meridian are distant from the Zodiac the same horary Times, they are contained under one and the same Semi-circle. Then we enquire, after how many equinoctial Times, the following Section, or Place, is distant, so many equal temporal Hours, from the same Meridian, as the precedent Degree is distant from it; and, assuming these, we consider again, by the Ascensions of a right Sphere, how many equinoctial Times, according to the Position, from the Beginning, the following Degree was distant from the Degree on the Midheaven, and, how many it was distant, when it made the equal temporal Hours in the precedent; and, multiplying these into the Number of horary Times of the following Degree, (if they be above the Earth, of the *diurnal*; if under the Earth, of the *nocturnal*;) and assuming the Times arising from the Excess of both Distances, we have the Number of Years sought after.

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Having,

Having, thus, investigated the important and *unerring* Standard, in GENETHLIACAL ASTROLOGY, concerning the only just and legal Mode of ascertaining the true HYLEG and ANARETA, in the GENITURE of any Person; I shall, in the next Place, call the Attention of my Readers to the Method of rectifying Nativities, according to the true Intent and Meaning of the TRUTINE of HERMES, as given in the foregoing Part of this Work, where the inquisitive Reader may find ample Instructions; which will, doubtless, afford the greatest Pleasure and Satisfaction to a speculative Mind.

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#### EXAMPLE.

The estimate Time of an Infant's Birth is March the second, 1794, at twenty Hours *post Meridian*, North Latitude fifty-three Degrees: the right Ascension of the Sun is three hundred and forty-four Degrees, and twenty-one Minutes; the right Ascension of the Medium-Cœli, two hundred

dred and eighty-four Degrees and eight Minutes; oblique Ascension of the Ascendant, fourteen Degrees, eight Minutes; and the oblique Descension of the seventh House, will be found to be, one hundred and ninety-four Degrees, eight Minutes. The true Longitude of the Moon, for the given Time of Birth, is three Degrees, thirteen Minutes, of the celestial Aries; in which Position she has three Degrees, seven Minutes of south Latitude. Now, as the Moon is certainly above the Earth, at the estimate Time of Birth, her Distance must be taken from the seventh House, which is one hundred and seventy-one Degrees, forty-eight Minutes; the Days, in the Table, answering thereto, (in Page 98 of this Work,) are 273; which I count backwards from the Day of Birth, and it brings me to the third Day of June, 1793; but, because the Moon comes not into the Sign that ascends the Horizon at the estimate Time of Birth, nor within twelve Degrees thereof, I count till I come to June the

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fourth,

fourth, or following Day; on which Day, at Noon, I find the Moon is in twenty-three Degrees, fifty-six Minutes of Aries: hence I rationally conclude that the Day of Conception is truly found.

Then, from the oblique Ascension of the Moon, with Latitude, added to the Circle of the Zodiac	}	Deg.	Min.
		365	59
	Subtraſt	90	0

Remains the right Ascension of the Medium Cœli, at Conception	}	275	59
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Then, from the right Ascension of the Sun, at Conception, with the Circle of the Zodiac added	}	Deg.	Min.
		432	50

Subtraſt the right Ascension of the Medium Cœli, at Conception, thus	}	275	59
--	---	-----	----

Remains the true Time of Conception, before Noon, in Degrees of the Equator,	}	156	51
--	---	-----	----

Which, converted into Time, answers to June the 4th, 1793; at thirty-three Minutes paſt one in the Morning; at which Time the Moon arrives at ſeventeen Degrees, fifteen Minutes of Aries; with two Degrees, fifty-eight Minutes of South Latitude.

then,

Then, from the oblique Ascension of the Moon, at Conception, with Latitude, added to the Circle of the Zodiac	}	Deg. Min. 371 56
Subtract	}	90 0

Remains the right Ascension of the Mid-heaven, at Birth, corrected	}	281 56
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Then from the right Ascension of the Sun, at Birth	}	Deg. Min. 344 21
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Subtract the right Ascension of the Medium Cæli, at the correct Time of Birth, which is	}	281 56
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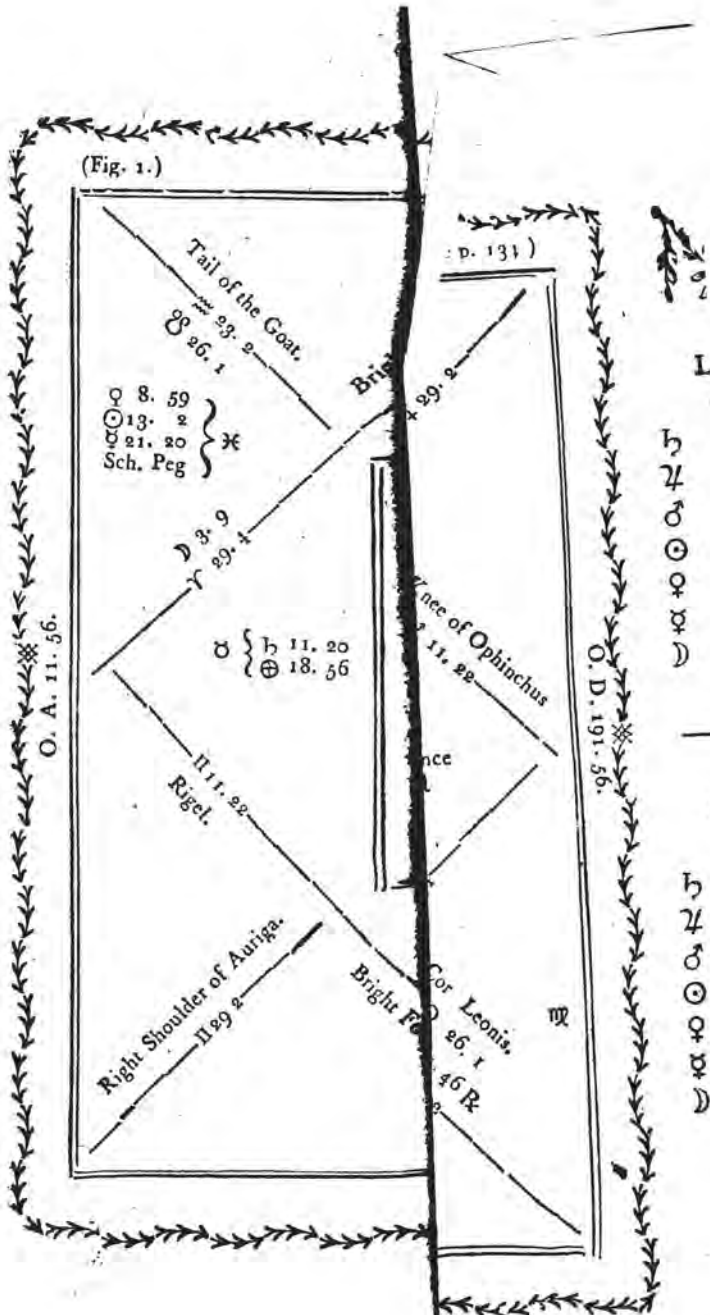
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Remains the true Time of Birth, before Noon, in Degrees of the Equator,	}	62 25
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Which, converted into Time, answers to March the second, at nineteen Hours, fifty Minutes, twenty Seconds, *Post Meridian*: so that, by this Mode of rectifying, the true Time of Birth precedes the estimate, only nine Minutes and forty Seconds, at which Time the celestial Wanderers displayed themselves as in the following horoscopical Figure.

With an Intent to instruct the curious Reader how to distinguish the Positions, Testimonies, and Configurations, of the celestial Bodies, which cut off Life, and destroy the Blossoms of our infant State, from those which nourish us up to Years of Maturity; I shall, in this Place, explain (in as easy a Manner as possible) the Disposition and Situation of the Erratics, in the opposite Nativity, according to their respective celestial States. I calculated this GENITURE a few Days after the Native was born, and, I conceive, it will be plain and obvious, to those who understand the true Principles, and original Foundation, of this ancient and SACRED SCIENCE, that, though this Infant is, at present, alive, and in good Health, yet, it appears impossible (according to *second Causes*) for the Native to live to Years of Maturity. With Respect to the Native's Name and Place of Abode, I shall decline making Mention thereof in this Place, because this Book will, in all Probability, fall into the Hands of it's Parents; therefore,  
since



(p. 131)



since it is my Wish to give Offence to no Person or Persons whatsoever, I shall only contemplate the *secret Properties* of the HEAVENLY BODIES in this Nativity, whereby a Person of mean Abilities may readily investigate their *occult Power and Influence*, in any other GENITURE, of a similar Nature and Tendency, when the true Radix is laid before him.

I shall begin with observing, that in the Native's foregoing celestial Constitution, we find the latter Part of the fiery and equinoctial sign, Aries, occupying the oriental Horizon, with Taurus intercepted in the Ascendant; so that Mars and Venus are the Significators of the Native, both of which, we find, are greatly depressed. Mars, being Lord of the Ascendant, disposes of the Moon, in the radical Horoscope, whom we find extremely afflicted, in the twelfth House, in a violent Sign, but in the Dignities of the benefick Planet, Jupiter; we also find her, at the same Time, malevolently configurated with violent fixed Stars, of the Nature  
of

of Saturn, Mars, and Mercury.—The Moort is, likewise, Lady of the *Imum Cæli*; and, of Course, lately separated from a quartile Ray of Jupiter, Lord of the House of Death; but I must, however, observe, that they are within Orbs of each other, therefore the Aspect is *platick*, because the Moon, as soon as she entered the Sign, Aries, did certainly apply to Jupiter by a *partile dexter* Square in the Zodiac. Mars, being Lord of the Ascendant, is posited in the seventh House, in the Dignities of Venus, and, at the same Time, greatly afflicted by an Opposition of the malevolent, and ponderous Planet, Saturn, who is located in the Native's Ascendant, with the bright Star in the Jaw of the Whale: therefore, from these important Positions and Configurations, we may readily make our Judgment *final*, (*viz.*) that the Native cannot live four Years, and, that, for Want of Nourishment. There is not a Planet but what is accidentally afflicted, and, therefore, as the Positions of the Erratics, every Way considered, are so extremely evil,

evil, this will certainly prove one among the Number of the *mortal* GENITURES.

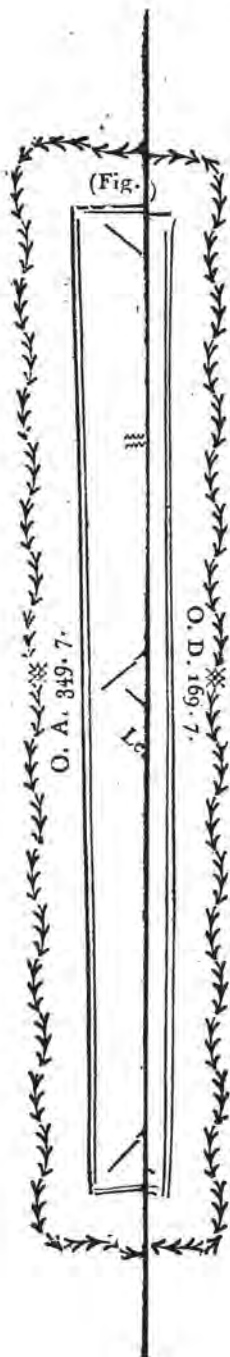
Upon a further Inspection of the Native's celestial Figure of Birth, we find the Sun and Mercury are Lords of the sixth House, posited in the twelfth, which PTOLEMY, in his QUADRIPARTITE, calls the Mansion of the *evil Demon*. Saturn here disposes of Jupiter, in the radical Horoscope, and both of them are Lords of the twelfth. Venus, having Dignities in the Ascendant, is combust of the Sun, the Fountain of Life and Motion. These are all evil Configurations and Positions; therefore, was it possible for the Native to survive the aforesaid Time, which, I think, it cannot, it's Life would certainly prove very unfortunate; for the principal Significators are greatly depressed, and behold each other by violent Rays. *I will consider thy Heavens, even the WORKS of THY Fingers; the Moon and the Stars which thou hast ordained.* Psalm viii. 3.

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In

In this Figure we find the celestial and watery Sign, Pisces, ascending upon the oriental Horizon, with Aries intercepted in the Horoscope; so that Jupiter and Mars are the Native's Significators. Mars, having Dignities in the Ascendant, and being an Infortune by Nature, is, also, Lord of the House of Death, posited in the Ascendant, in his own Terms, and, at the same Time, in conjunction with the Dragon's Tail, or Moon's unfortunate Node; these are all Arguments of *short Life*, but not always, except other Testimonies at the same Time concur.

Upon a further Examination of the Native's Horoscope, we find Jupiter, Lord of the Ascendant, posited virtually in the House of Death, disposing of the Sun, the Fountain of vital Heat and Motion, and also in zodiacal Quartile with him. Besides this, we find the Moon, Lady of the sixth, posited in the fourth, greatly oppressed by the noxious quartile Irradiation of the violent and fiery Planet, Mars; who, in the Native's  
celestial



### LATITUDES.

	°	′	
♄	2	20	South.
♃	1	1	North.
♂	0	47	South.
☉	0	0	
♀	0	41	North.
♁	1	56	South.
♃	5	15	South.

### DECLINATIONS.

	°	′	
♄	8	34	North.
♃	19	22	South
♂	4	18	South.
☉	10	57	South
♀	6	49	South.
♁	17	55	South.
♃	17	53	North.





celestial Figure of Birth, is afflicting the Ascendant, being located therein.—Some Astrologers may, probably, contend, that the Position of the benevolent Venus, posited in the Native's Ascendant, in Sextile with the Moon, and in Sextile with Mercury, the Moon's Dispositor, are favourable and friendly Irradiations for the Preservation of the Native. But, it should be duly considered, that Venus is conjoined with the malevolent and ponderous Planet, Saturn, Lord of the twelfth, in the Native's *House of Life*; and that Venus and Saturn are disposed of by the violent Planet Mars, and the Sun and Mars by the benevolent Planet Jupiter, Lord of the Native's Horoscope, virtually in the House of Death, as I before observed; and that the Sun, in this *Nativity*, is HYLEG or the *Giver of Life*, greatly afflicted, being configured with Mars in the Native's Ascendant, or *House of Life*; and it became obvious to me, from these Considerations, that the Native could not

T 2

survive

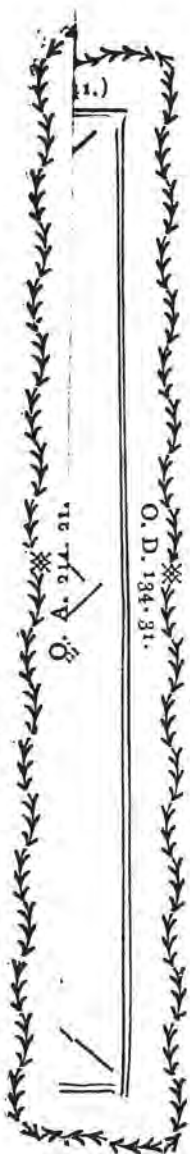
survive the first Year; and that the Positions and Irradiations of Venus and Jupiter, the two Benevolents by Nature, could not preserve the Life of the Native, because their benign Influence is considerably reduced, and, in a great Measure, overcome, by the Superiority of malevolent Rays.

It may not be improper to acquaint my Readers how much my Predictions on this GENITURE were treated with Contempt and Ridicule, particularly by the Native's Parents, by whom I was requested to cast this NATIVITY; But, according to the Power and Influence of the heavenly Bodies, (as *secondary Causes*, under GOD, the great and *first Cause*,) made obscure by *Ignorance* and *Envy*, my Predictions on the foregoing GENITURE were exactly verified:—for the Native departed this Life on the 22nd Day of November, in the same Year; being nine Months and twenty-three Days from the Time of it's Birth.

This







### LATITUDES.

	°	′	
♄	1	46	South.
♃	0	19	South.
♂	0	15	North.
☉	0	0	
♀	0	29	South.
♁	2	2	South.
♃	0	36	South.

### DECLINATIONS.

	°	′	
♄	18	0	North.
♃	19	25	South
♂	16	47	North.
☉	9	18	North.
♀	8	31	South.
♁	3	19	South.
♃	18	46	South.



This is a remarkable Nativity, having all the Planets *subterranean*; which, in all Cases, is an unfortunate Omen, but more particularly in the present; because, in the Native's celestial Figure of Birth, there is not so much as a single benevolent Ray, that can sufficiently assist either the Sun, Moon, or Lord of the Ascendant. Therefore, in Order to make this Speculation still more plain and obvious, to those of my Readers who are, as yet, unacquainted with the true Principles of elementary Influx and astral Affection, I shall, (in this Place,) take a minute Inspection of the Display of the celestial Wanderers in the foregoing GENITURE.

In the Native's Figure of Birth we find nine Degrees twenty-one Minutes of Capricorn horoscopical; which gives Saturn for the Lord of the Ascendant, and Significator of the Native; whom we find posited in the fourth House, which represents the Grave, or final Termination of all Things; he is, also, elevated in the Terms of Mars, who disposes of the Sun; and, at the same Time, we find the Prince over the planetary System  
received

received in the Terms of the same malefick Planet. The Sun is Lord of the Light, posited in the third, without the least Ray of Assistance from the Benevolents.—Saturn, being Lord of the Ascendant, is conjoined with the fiery Planet Mars, in the *Imum Cæli*; and the latter Planet we find is within Orbs of a quartile Irradiation with the Moon, who, in this Nativity, is the true HYLEG, PROROGATOR, or Giver of Life; we also find her received in the Terms of Mercury, Lord of the sixth and eighth Houses.—The Sun, the Fountain of Life and Motion, is posited very near the Girdle of Andromeda, a Star of the Nature and Influence of Venus; but this Position cannot have the least Power, for we find both the Luminaries disposed of by Enemies; and the violent Planet, Mars, has Exaltation in the Native's Ascendant.—The Moon's Position with Jupiter in the Horoscope, may, probably, be considered, by some, as favourable to the Native, but the present Position of this benevolent Planet cannot have the least assisting Efficacy; for,  
though

though he is a *Friend to Nature*, we here find him posited in the Terms of Saturn, and he is, likewise, Lord of the twelfth House; the Moon, after she separated from the Body of Jupiter, did apply to a partile quartile Aspect with Mars, and from thence to a Sextile with the Sun, and, lastly, to the quartile Rays of Saturn; at which Time it will be readily perceived that the Moon had separated very far from the Body of Jupiter; and that his friendly Rays, or the Beams of the benevolent Planet Venus, could not join in the Aspect, to oppose the evil and malignant Power and Efficacy of Mars and Saturn. The Moon came to a zodiacal quartile Aspect with Mars, soon after the Native was born; and, the following Day, in the Evening, when the Luminaries were in platick Sextile with each other, the Moon was constituted within the Orbs of Saturn's Quartile in the Zodiac; and, when the perfect Aspect was completed, the Native was seized with convulsive Spasms, and died almost in the same Manner as though it was suffocated.

This

This Infant was born exactly at the Time given in the annexed celestial Figure.—Scorpio ascends the oriental Horizon; and, consequently, Mars is Lord of the Ascendant, and the Native's Significator; whom we find posited in his Exaltation, and in the Terms of Mercury, Lord of the eighth House.—The Sun is elevated in the Dignities of the fiery Planet Mars, near the violent fixed Star *C bale*.—Mercury is here Lord of the House of Death, posited in the Ascendant, and, at the same Time, received into the Terms of the malevolent and ponderous Planet Saturn; these are all Arguments of *short Life*, and as there are other Testimonies and Configurations in the Heavens, at the same Time to be found, and all of a very malefick Nature and Tendency, they certainly have a sufficient Degree of Power to destroy Life in Infancy.

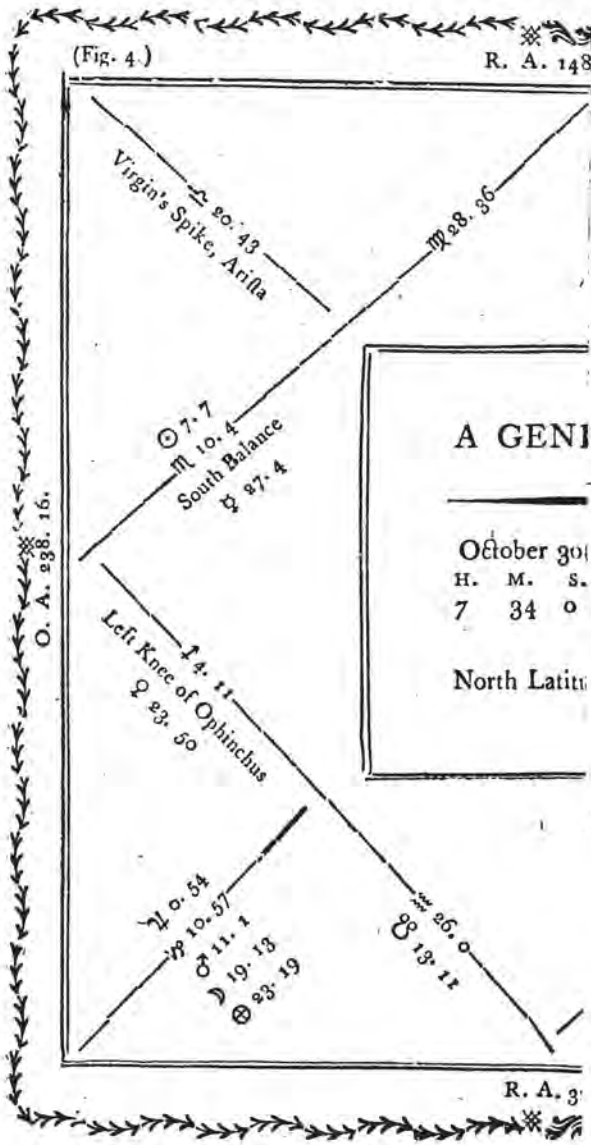
Upon a further Examination of the foregoing Figure of Heaven, we find the Moon greatly afflicted by the violent Planet Mars, in his Exaltation; and she is also posited in  
the

# ANOTHER SHORT LIFE, OR EM



(Fig. 4.)

R. A. 148



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the Terms of Saturn, Lord of the *Imum Cæli*,—and, consequently, in no benevolent Aspect with either of the Fortunes:—in fine, we here observe the two great Lights of the World posited in violent Signs, and also disposed of by both the Infortunes; and, at the same Time, they are both received in the Terms of the Enemies.—Lastly, and principally, the Sun in the Ascendant, in this Geniture, according to my Judgment, and without any Dispute, is certainly the true HYLEG, APHETA, PROROGATOR or *Giver of Life*: he is also within Orbs of a sextile Ray in the Zodiac, both with Jupiter and Mars; but the Position of the benevolent Jupiter, in the present Case, cannot have the least assisting Power or Influence.—The Conjunction of the Moon with Mars, in a violent Sign, and under the Earth, has a very disagreeable and powerful Influence; but more particularly in the present Case, because the Moon is fixed in her *Detriment*, and, at the same Time, elevated in the Terms of a malefick Star.—Therefore, from the foregoing Con-

V

siderations,

siderations, it became plain and obvious to me, that when the Sun, the *Giver of Life*, came to an Opposition with the malevolent Planet, Saturn, in this Geniture, the Native would certainly depart this Life; because Saturn, in this Nativity, is certainly the ANARETA, or killing Star.—Those who will take the Trouble and Pains to calculate the Place and Position of the two superior Significators, in the Native's celestial Figure of Birth, will find, the exact Opposition of the APHETA and ANARETA was formed in the Heavens, on *Monday*, the *seventeenth* Day of *November*, following, at seventeen Hours, *Post Meridian*; at which Time the Infant was seized with convulsive Fits, accompanied with an internal Fever, and expired in the greatest Agonies.

Many other Genitures, of this and the like Nature, I could here give my Readers, to prove that an ASTROLOGY in the HEAVENS does certainly exist; though I am, at the same Time, convinced that *few would believe*, had I Time to disclose them. Wretched should I be, was I to attempt to defend

defend a Science which has no Foundation in Reality and Truth.—I have examined, and am convinced, that the *heavenly Bodies* have a SECRET INFLUENCE on Things of THIS GLOBE, which all the Power and Contrivance of Man is not able to restrain.

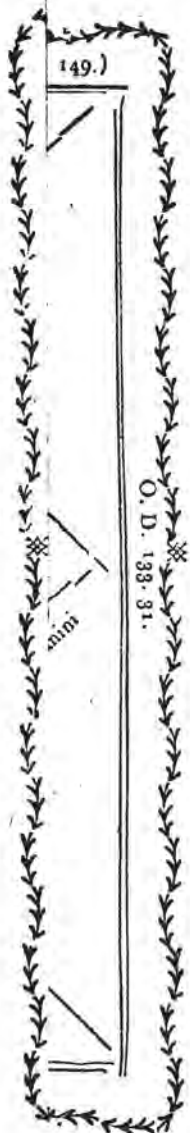
If a Survey be taken of the Objections that are made, by the *Unbelievers*, against this SUBLIME and SACRED SCIENCE, they will be found to be very few :—one is, that it overthrows the Belief of Revelation : but, I presume, this must be impossible ; for, if there be an ASTROLOGY in the HEAVENS, as there undoubtedly is, and it can be demonstrated from various Parts of the WORD OF GOD, it must establish it ; for TRUTH cannot overcome TRUTH, but must support it.—The second Objection is, that it is a diabolical Art, aided by Compact with *evil Spirits* :—this is an Objection as *Ignorant* as it is Ridiculous ; for, it is well known, to Persons but little acquainted with this HEAVENLY SCIENCE, that it is founded on the Positions

and Aspects of the CELESTIAL BODIES.—Others suppose it to be *imaginary*, and to depend on CHANCE; but I will endeavour to *prove*, that, like the Art of Physic, it depends on Experience, and is founded on OBSERVATION, ASTRONOMY, SCRIPTURE, AND REASON.

From what is above mentioned, I conceive, any candid Person may discover that this is an ancient Science, and that the Art of calculating Nativities is by no Means *imaginary*.—The foregoing Genitures I have given in this Publication, to illustrate this Enquiry; but, as some may, probably, contend, that I have framed my Judgment to answer to the Time and Manner of the Native's Diffolution, I shall, in this Place, give my Readers the following GENITURE, with the killing or ANARETIC DIRECTIONS worked in full, from correct astronomical Tables, according to the PLACIDIAN METHOD; and, therefore, as this Native (whose Name I shall hereafter mention) is, at present, alive, and in good Health, I presume no Man living can charge me with

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### LATITUDES.

	°	′	
♄	2	20	South.
♃	0	2	South.
♂	1	37	South.
☉	0	0	
♀	3	56	South.
♁	2	38	South.
♂	3	21	South.

### DECLINATIONS.

	°	′	
♄	17	12	North.
♃	23	28	South.
♂	23	39	South.
☉	17	18	South.
♀	27	19	South.
♁	24	37	South.
♂	20	5	North.



with having drawn my Predictions from *supposed* Enquiries; but, originally, from the OCCULT and SECRET POWER and INFLUENCE of the HEAVENLY BODIES, as *secondary Causes*, which form the Basis of all earthly Events.

With a view to convince the *Unbelievers*, of the Truth and Verity of planetary Influence and sidereal Affections, I am requested to investigate the particular and important Configurations of the celestial Bodies, as they were displaycd in the Heavens, at the true Time of the GENITURE of PRUDENCE, an Infant Daughter of Mr. PEREGRINE SEARSON, GRAZIER, at SPANBY, near SLEAFORD, in the County of *Lincoln*:—the estimate Time of Birth, November the 9th, 1794: twenty-three Hours and fifty-three Minutes, *post Meridian*; and, therefore, in giving Judgment on this Nativity, I shall be guided by the QUADRI-PARTITE of the great and *immortal* PTOLEMY, whose Writings on this SACRED SCIENCE have stood the Test of the learned Investigators, upwards of *sixteen Hundred Years*. I

I shall, now, take a short View of this Nativity, and tell you, without any long Preamble, that I think I dare be positive the Life of the Native will not be of long Duration, and my *Reasons* in CELESTIAL SCIENCE are as follows.

In the Native's annexed horoscopical Figure of Birth, we find the celestial and tropical Sign, Capricorn, rising in the eastern Finiter of the Heavens; and Saturn, being Lord thereof, is retrograde, and posited in the *Imum Cæli*, in the Terms of the violent Planet, Mars; and also in Conjunction with evil fixed Stars, of the Nature of Mars and the Moon; and, at the same Time, we find him within Orbs of an Opposition of the Sun; these are all Arguments of Violence, and falling immediately together, consequently render the Period of Life of a still less Duration.

Upon a further Inspection of the Native's Figure of Birth, we find the Sun posited in the *Medium Cæli*, in the Terms of the benevolent Planet, Jupiter; in which Position

he



he certainly is the true HYLEG, APHETA, PROROGATOR, or *Giver of Life*.—The Ascendant is, also, befriended by the benevolent Erratics, Jupiter and Venus; and both of them are within the Rays of an Opposition with the Moon, who is posited in her own House, in the watery Sign, *Cancer*, these Positions and Configurations will certainly save for a Time, but cannot overpower the evil and malevolent Influence of Saturn, Mars, and the Moon, who are all *Promitters* by *Direction*; we also find the violent and fiery Planet, Mars, occupying the Native's Ascendant, in his Exaltation, and in mundane quartile Aspect with the Sun, the APHETA, or *Giver of Life*, the Harbinger of Violence, and the Prefage of Death.

But, before I begin to work up the killing or anaretic Directions, in this Nativity, I must particularly observe, that the Moon, the Author of radical Nourishment and Moisture, is afflicted by the Parallel of Mars in Mundo, and in his Terms; this will  
subject

subject the Native, at Intervals, to the water Gripes, and curd Matter in the Stomach.\* But, let this be as it may, I see no Reason that the Native will live beyond the Time pointed out by the APHETA to the Opposition of Saturn in the Zodiac; this is, certainly, a *mortal Direction*, because Saturn, in this Nativity, is the ANARETA, or *killing Star*: it is followed by the APHETA to the Quartile of Mars in *Mundo*, *direct Direction*; and the Sun to the Quartile of the Moon in *Mundo*, *converse Motion*: these are the Directions in the Heavens that will destroy Life, because there is not a single benevolent Ray that can fall in, to save.

I

\* It may not be improper to acquaint my Readers, in this Place, that the water Gripes, and Matter in the Stomach, were not occasioned only by Mars' Parallel with the Moon; but by Jupiter and Venus in Capricorn, in Opposition with the Moon in Cancer; for Saturn and Mercury, (as Erratics,) and Taurus, Virgo, and Capricorn, (as Signs,) are cold, tart, sour, and astringent; much like the Nature of Alum; so that when the *Significators* are found in those *Signs*, they produce Acidities in the Constitution; such Positions, in like Manner, cause the Scurvy of the cold Kind; &c. &c.

I come, in the next Place, to consider the anaretic Directions above mentioned; and, because the Sun is the true HYLEG, APHETA, or *Giver of Life*, I shall first begin with him.

The true Longitude of the APHETA, for the given Time of Birth, is eighteen Degrees, twenty Minutes, of Scorpio; his right Ascension, two hundred and twenty-five Degrees, fifty-one Minutes; Declination, seventeen Degrees, eighteen Minutes, South; Distance from the *Medium Cæli*, two Degrees, twenty Minutes; his semi-diurnal horary Times, eleven Degrees, twelve Minutes; and his Circle of Position, by Calculation, will be found to be two Degrees, thirty-six Minutes.

The first Direction, in the ANARETIC Train, that offers itself to our Consideration, is the Sun to the Opposition of Saturn in the Zodiac; and, therefore, in working up this Direction, as well as the following, in *Mundo*, I shall be clear and explicit, in order to obviate every *Objection* that may probably

bably be raised by the *Envious*, against what I have done.

THE SUN TO THE OPPOSITION OF SATURN, IS THUS CALCULATED.

The right Ascension of Saturn's opposite } Deg. Min.	
Point, with Latitude, <i>vice versa</i> , is	234 58
To which add the ascensional Difference,	0 56
And the Sum will be the oblique Ascension,	<u>235 54</u>

THEN, FOR THE OBLIQUE ASCENSION OF THE PROROGATOR.

The right Ascension of the APHETA, is	Deg. Min.
	225 51
To which add the ascensional Difference,	0 55
And the Sum total is the oblique Ascension,	<u>226 46</u>

Lastly, subtract the oblique Ascension of the SIGNIFICATOR from the oblique Ascension of the PROMITTOR, and the Remainder will be the Arch of Direction; thus,

The oblique Ascension of the PROMITTOR	Deg. Min.
	235 54
Oblique Ascension of the SIGNIFICA- } TOR; subtract	226 46
Remains the Arch of Direction,	<u>9 8</u>

To

To turn this Arch of Direction into Time, I add to it the Sun's right Ascension, and the Sum will be two hundred and thirty-four Degrees, fifty-nine Minutes, which will be found to point, in the Zodiac, to twenty-seven Degrees, seventeen Minutes of Scorpio; and, by equating this Arch by the Sun's geocentric Motion in the Ecliptic, according to the Method and Rules of the great and *immortal* PTOLEMY, we shall find this Direction in the Heavens will be ripe, in its malefick Tendency, in eight Years and eleven Months after the Native's Birth; at which Time this Native will certainly be subject to such Infirmities as this Direction points out; which, according to my Judgment, will prove sufficient to cut off Life.

The next Direction, in this deadly Train, that offers itself to us, is the Sun to the Quartile of Mars in Mundo, by *direct* Direction; which, for the Satisfaction of the Reader, I will work.

The Distance of the *Promittor* from the Ascendant, by oblique Ascension, under the

Pole of the Ascendant, is eleven Degrees, fifty-seven Minutes; the Distance of the *Significator* from the Midheaven, by right Ascension is two Degrees twenty Minutes.— Then, by the Rule of Proportion, if eleven Degrees, twelve Minutes, being the semi-diurnal horary Times of the Prorogator, give two Degrees, twenty Minutes, for his Distance from the *Medium Cæli*; what Distance will nine Degrees, fifty-two Minutes, the semi-diurnal horary Times of the PROMITTOR, give?—You will find the Answer, or secondary Distance, obtained by this Proportion, will be two Degrees three Minutes; which, being subtracted from the primary Distance of the *Promittor* from the Horoscope,—the Remainder will be nine Degrees, fifty-four Minutes, for the true Arch of Direction.

The third and last Direction, in this very awful and deadly Train, is the Sun to the Quartile of the Moon in *Mundo*, by *converse Direction*, thus wrought:

The

The Distance of the PROMITTOR from the seventh House, by oblique Descension, under the Latitude of the seventh, is seven Degrees, fifty-two Minutes; the Distance of the PROROGATOR from the Midheaven, is two Degrees, twenty Minutes.—Then, by the golden Rule,—If nine Degrees, twenty-seven Minutes, being the semi-nocturnal horary Times of the *Promittor*, give seven Degrees, fifty-two Minutes, for her Distance from the West; what Distance will eleven Degrees, twelve Minutes, the semi-diurnal horary Times of the APHETA, give? You will find the Answer, or secondary Distance, thus obtained, will be nine Degrees, nineteen Minutes; which, added to the primary Distance of the PROROGATOR from the *Medium Cæli*, the Sum will be eleven Degrees thirty-nine Minutes, for the Arch of Direction.

Thus have I given the Operation, at large, of every Direction in this awful Train, that can possibly touch the Life of the Native: therefore, as I have given the whole Calculation,

lation, in so plain and easy a Manner, I hope the meanest Capacity may soon become Master of it; notwithstanding, I might have wrought the Directions of the Sun to the Quartile of Venus and Jupiter, by mundane converse Direction, (being the only Directions able to save Life in Infancy,) but, conceive it utterly unnecessary; the ANARE-TIC Directions, therefore, to the *Giver of Life*, agreeable to astronomical Calculation, stand as follow.

### THE KILLING DIRECTIONS.

	Arch of Direction.	Time.	
	D. M.	Y. M.	
SUN to the Opposition of Saturn in the Zodiac,	9 8	8	11 DEATH.
SUN to the Quartile of Mars in Mundo, <i>direct</i> <i>Direction.</i>	9 54	9	7
SUN to the Quartile of the Moon in Mundo, <i>converse Direction,</i>	11 39	11	3

According to the first of the foregoing Directions, we find the two superior Significators of Life and Death, which are constituted



stituted in the Native's celestial Figure of Birth, form the awful Configuration in the Heavens. The one, at the Time we come into this World, is called the APHETA, PROROGATOR, or *Giver of Life*; because we are formed and nourished under the Efficacy and Temperature of that Planet only, and because it protects us in every Peril of our earthly Pilgrimage: the other is, in the same early Period, called the ANARETA, or killing Star; because it is tempered, by its celestial Position, with Qualities exactly opposite to the *Giver of Life*; therefore, whenever it can form an evil Configuration with the APHETA, it will certainly destroy and overcome its preserving Power and Efficacy, by the super-abundant Energy of opposing Matter, which nothing less than a supernatural Cause can either alter or prevent. And, therefore, when that certain Cause, that vegetative Power and Influence, which supports Nature and sustains Life, is thus overcome by a superiority of celestial Matter entirely opposite to itself,

its

its Existence then certainly becomes annihilated, and the Native dies. SATURN, in the foregoing Nativity, being constituted of a direct opposite Efficacy to the SUN, will, when they form that Opposition in the Zodiac, before mentioned, entirely destroy its assisting Power and Influence; in which Case, whatever was nourished and brought into Life under it, will be destroyed likewise.

Having now completely investigated the Disposition of the celestial Bodies in this Nativity, according to their respective Heavenly States, let us leave the Event unto our ALMIGHTY CREATOR, and content ourselves with TIME, which is the FATHER OF TRUTH, and which will certainly bring to Light, either the Truth or Falshood of my Writings.

*Lift up your Eyes on high, and behold who hath created these Things; that bringeth out their Host, by Number; HE calleth them all by Names, by the Greatness of HIS MIGHT; for that HE IS strong in Power, not one faileth. Isaiah XL. 26.*

*But,*

*But, if they were astonished at their POWER and VIRTUE, let them understand, by them, how much mightier is HE that made them.*—Sol. xiii. 4.

Thus, in the preceding Sheets, having given my Readers a Collection of curious Genitures, (which, I conceive, are worthy the Attention of those who wish to become acquainted with the true Principles of this sacred and sublime Science)—I shall not, therefore, in this Work, presume to treat on introductory Observations; it being a Performance I intend hereafter, (*God willing*) to give unto the Public, in a plain and methodical Way, complete; and set forth on true Principles.—I have perused the Works of most Astrologers who have ever wrote in the English Language, and, at present, have found nothing satisfactory;—the Methods of directing a *Significator* to its *Promittor* in the ZODIAC are various;—and, I observe, Authors have differed in their Operations respecting MUNDANE *Directions*; frequently endeavouring, *in vain*, to prove the Writings of the great PTO-

LEMY erroneous ; but, notwithstanding such *Efforts*, I have ever found, in the Courſe of my Practice, that his Precepts are to be depended on ; and have never yet experienced one Example, to convince me of the Illegality of his Doctrines, when the celeftial Figure of Birth was truly rectified.

Concerning the Rectification of Nativities, I am ſorry to ſay, much has been written, by various Authors, to very little Purpoſe ;—with ſome, it is a Matter of *no Importance*, whether the Ascendant, or Planets poſited therein, or the Lord of the Horoſcope, or his Diſpoſitor, exactly deſcribe the Perſon of the Native ; and, I ſhall further obſerve, that I am very confident, the common Method of Rectification will not avail, until the *true Sign*, which ought to aſcend the *oriental Horizon*, be perfectly known.

The Method, therefore, to come to the Knowledge of the true Ascendant, when the eſtimate Time of Birth is out of the Reach of the Trutine of Hermes, (as given in this Work,) is a Matter which has puzzled moſt Aſtologers ; I have taken ſome

Pains

Pains in the Investigation of this Matter, in particular, and my Endeavours have been crowned with Success; having in my Possession, at this Time, many Nativities, in Manuscript, which I have calculated by the Placidian Method, and which I intend hereafter to publish to the World, that the real Lovers of this Learning may be convinced of the Verity of my Discovery, in ascertaining the true Ascendant of any Person. A Secret in Science it certainly is, and to attain it, I have worked hard in the Cabinet of Nature.

The genethliacal Part of Astrology, in Times past, was in such Request, and so far honoured with the Stamp of public Authority, that the greatest and most learned Personages deemed it no Disparagement to be accounted knowing therein: nor was it less than an admirable Encouragement to active Understandings, that the most eminent Persons were, not only Patrons of, but the chiefest Precedents in, this illustrious Learning. Among all the Scrutinies that the Understanding of Man is occupied about,

the Study of the *heavenly Bodies* may deservedly claim a principal Place; for that it treateth of the *choicest*, and most *mysterious* and *admirable*, of all Knowledge.

I conceive, I need not, (to prove the Antiquity and Verity of this Learning,) relate, from *Josephus*, how that it was practised in the first Ages of the World, and that the holy *Patriarchs* themselves were studious therein; nor cite the Authority of that *learned Italian*, who, more than probably, proves (and that from Scripture and good Reason,) that the REDEEMER of the World (BLESSED FOR EVER,) did allow of this Science: these Truths are so conspicuous and formidable, that they need no Support of Argument from my Pen.

The Truth and Excellency of this Learning, every individual Artist may, at his own Leisure, observe and prove:—If any object that this Science is vain, and unattainable; to such I answer, that he can be no *real Artist* who judges it impossible. If what has been advanced be not sufficient, I further add, that, as there is *no Reason* for me,

or

or any other Man, to believe that the Sun is not risen, when we *see him* upon the Meridian ; because a *blind Man*, who cannot see, affirms it : so there is *no more* Reason for me, or another, to believe there is not a *Reason* for a Subject or Matter (which we know *there is* a sufficient Reason for ; ) upon the Word or Affirmation of him, who (being *blind in his Intellect*) cannot see or apprehend it : and, I doubt not but manifold Observations and Experience, will, in a short Time, give an indubitable Proof thereof.

True it is, indeed, that, through *Mistake*, this *heavenly Science* hath greatly suffered in Reputation ; and that from the Tongues and Pens of the *pious* and *learned*, as well as *envious* and *ignorant* Adversaries ; inſomuch as many young Students, however ſufficiently well qualified with the Endowments of Nature, to read the ſacred Leſſons of Heaven, have yet feared to employ their Talents that Way, merely because of an *ill Name* ; But, “ God forbid (ſays the Rev. Dr. BUTLER, in his *ſacred Defence of Aſtrology*,) that all the World ſhould be *Puſillanimous*.”

*lanimous.*—Now, as it is not my Wish to defend this SCIENCE any further than as it keeps Pace with TRUTH, and my own Observations; I, therefore, hope, in some Measure, that what has been advanced may not be treated with Contempt, by any of my Readers, until they have completely investigated the unerring Principles of this HEAVENLY SCIENCE: For, if the celestial Bodies (as secondary Causes under GOD the great and first Cause,) actuate not, nor operate upon, *sublunary* Things, (as some fondly *imagine*;) then is the SCIENCE of ASTROLOGY a mere Delusion; and all those who study and practise it, are no better than a Society of Jugglers and Imposters.

I must needs here acknowledge, that, some Years ago, I was one of those Enemies to this HEAVENLY SCIENCE, who abuse and condemn they know not what; until soberly tempted to EXPERIENCE a few Lines reading on the Subject; although I do confess it was with a serious Purpose to take up the *better Occasion* to condemn and disgrace it the more. But,  
now,



now, being convinced of its TRUTH and VERITY, in Thousands of Examples, I know not why I need be ashamed to defend its Principles: therefore, let every Person judge for himself; for TRUTH is what I am determined to adhere to, (and that, whether I please or displease,) so long as I remain a Member of the CREATION.

The Investigation of this SUBLIME SCIENCE imparts to me how *admirable* is the WORKMANSHIP OF THE ALMIGHTY; and so much have I learned, as shews me the GREAT GLORY of my CREATOR, written in the *sacred Frame* of the HEAVENS; while I behold their admirable Operations and Productions, and how the Frame of Nature hangs upon them, and was contrived from the Beginning; continuing and going on, as if all Things came to pass by CHANCE: and yet is there a Dependence of all Things, one upon another, and of all SUBLUNARY THINGS upon the HEAVENS, and of the HEAVENS upon GOD; as if Nature itself were nothing else but an artificial  
 Fabrick,

Fabrick, made by the ALMIGHTY, from the Beginning! And, now, ASTROLOGY is nothing else, but *that Study*, whereby a Man perceiveth the *secret Virtue* of the HEAVENS, and the *shining Bodies* therein contained; and is induced, by the more he knows of GOD'S HANDY-WORK, to spend the more Time in wondering at HIS most immense and infinite WISDOM and POWER! For, the more a Man attains to know of these *heavenly Virtues*, the more he sees of the Reason and Manner of Nature's Operation, in Things that are past; and, the more he sees of this Reason, the more it makes him to ADMIRE HIM *that made and laid the Frame of it!* And, as he attains to see the Reason of Things past, by the same Skill he attains to see Things to come: and, by the Birth of a Native, he reads in the Heavens the Native's whole Life, and the Story thereof; as, his Blessings and Crosses, Gains and Losses, Honour and Dishonour, Sicknes and Health, and all the Years of his Life, and the Time of his Death, even as if he had seen them acted in  
their

their several *Times* and *Seasons*. For this **GOD** hath given unto the **WISE MAN** to know the *Time* and the *Judgment*. Eccl. i. 5.

But, many Men do not believe, that, by *natural Skill*, all or any of this Foreknowledge can *fairly and lawfully* be procured: and, because, amongst the many who believe us not, and are, therefore, *Enemies* to **ASTROLOGY**, I have some Inclination to believe there are some *Good* and *Godly*, as well as *wise Men*, who, through *Mistake* rather than *Malice*, have taken up their Prejudice; He, therefore, who hath Wisdom, and can perform it, may read and determine every Occurrence of his Life, as well past as to come; which, in Letters of Gold, **ALMIGHTY GOD** hath written in the **HEAVENS**, for our Admonition and Improvement:—therefore, let wise Men **GLORIFY THE MAKER OF ALL THINGS**, for all they attain to understand; and, far be it from me, in any wise, to abuse or slander the **WORKS OF THE MOST HIGH**,

A TABLE of HOUSES, calculated for the Latitude of 52 Degrees.

☉ in $\Upsilon$ Time fr. noon	<sup>10</sup> House. D. M.	<sup>11</sup> House. D. M.	<sup>12</sup> House. D. M.	<sup>1</sup> House. D. M.	<sup>2</sup> House. D. M.	<sup>3</sup> House. D. M.
H. M.	$\Upsilon$	$\delta$	$\Pi$	$\omega$	$\Omega$	$\varphi$
0 0	0 0	12 51	28 55	27 2	16 7	4 31
0 4	1 0	14 1	29 46	27 42	16 47	5 17
0 7	2 0	15 11	0 <sup>o</sup> 36	28 23	17 28	6 3
0 11	3 0	16 21	1 26	29 1	18 8	6 50
0 15	4 0	17 29	2 15	29 41	18 48	7 36
0 18	5 0	18 37	3 4	0 <sup>o</sup> 21	19 28	8 23
0 22	6 0	19 44	3 53	1 0	20 8	9 9
0 26	7 0	20 51	4 42	1 39	20 48	9 56
0 29	8 0	21 59	5 29	2 18	21 27	10 42
0 33	9 0	23 6	6 18	2 58	22 8	11 30
0 37	10 0	24 12	7 6	3 38	22 48	12 17
0 40	11 0	25 16	7 53	4 17	23 27	13 3
0 44	12 0	26 22	8 40	4 56	24 8	13 51
0 48	13 0	27 26	9 27	5 35	24 48	14 37
0 52	14 0	28 30	10 12	6 14	25 28	15 24
0 55	15 0	29 34	10 59	6 54	26 9	16 11
0 59	16 0	0 <sup>o</sup> 37	11 45	7 32	26 50	16 59
1 3	17 0	1 38	12 30	8 12	27 30	17 46
1 6	18 0	2 41	13 16	8 52	28 11	18 33
1 10	19 0	3 43	14 1	9 31	28 52	19 21
1 14	20 0	4 45	14 47	10 10	29 33	20 9
1 18	21 0	5 45	15 32	10 49	0 <sup>o</sup> 14	20 57
1 21	22 0	6 46	16 17	11 29	0 55	21 45
1 25	23 0	7 46	17 2	12 8	1 36	22 32
1 29	24 0	8 46	17 46	12 47	2 17	23 20
1 33	25 0	9 46	18 31	13 27	2 58	24 9
1 36	26 0	10 46	19 16	14 7	3 40	24 58
1 40	27 0	11 45	20 1	14 46	4 22	25 46
1 44	28 0	12 45	20 45	15 26	5 3	26 35
1 48	29 0	13 44	21 29	16 5	5 45	27 23
1 52	30 0	14 41	22 13	16 45	6 26	28 12

A TABLE of HOUSES, calculated for the Latitude of 52 Degrees.

☉ in ☽ Time fr. noon	<sup>10</sup> House. D. M.	<sup>11</sup> House. D. M.	<sup>12</sup> House. D. M.	<sup>1</sup> House. D. M.	<sup>2</sup> House. D. M.	<sup>3</sup> House. D. M.
H. M.	♈	♉	♊	♋	♌	♍
1 52	0 0	14 41	22 13	16 45	6 26	28 12
1 55	1 0	15 38	22 57	17 25	7 8	29 1
1 59	2 0	16 36	23 42	18 5	7 50	29 50
2 3	3 0	17 30	24 27	18 45	8 33	0 40
2 7	4 0	18 29	25 10	19 25	9 14	1 20
2 11	5 0	19 20	25 55	20 5	9 57	2 19
2 15	6 0	20 20	26 38	20 45	10 39	3 8
2 19	7 0	21 20	27 23	21 26	11 23	3 58
2 22	8 0	22 17	28 7	22 7	12 6	4 48
2 26	9 0	23 18	28 51	22 47	12 48	5 38
2 30	10 0	24 0	29 35	23 27	13 31	6 28
2 34	11 0	25 5	0 19	24 8	14 14	7 19
2 38	12 0	26 1	1 4	24 49	14 58	8 9
2 42	13 0	26 56	1 47	25 30	15 41	8 59
2 46	14 0	27 51	2 32	26 12	16 25	9 50
2 50	15 0	28 46	3 16	26 53	17 8	10 41
2 54	16 0	29 41	4 1	27 34	17 52	11 32
2 58	17 0	0 38	4 46	28 17	18 36	12 24
3 2	18 0	1 32	5 30	28 58	19 21	13 14
3 6	19 0	2 27	6 15	29 40	20 5	14 6
3 10	20 0	3 22	7 0	0 23	20 50	14 57
3 14	21 0	4 17	7 45	1 5	21 34	15 49
3 18	22 0	5 11	8 30	1 47	22 19	16 41
3 22	23 0	6 5	9 15	2 29	23 4	17 32
3 26	24 0	6 59	10 0	3 12	23 49	18 24
3 30	25 0	7 53	10 44	3 54	24 35	19 16
3 35	26 0	8 48	11 30	4 37	25 20	20 8
3 39	27 0	9 43	12 15	5 20	26 6	21 1
3 43	28 0	10 35	13 1	6 3	26 51	21 53
3 47	29 0	11 30	13 46	6 46	27 31	22 40
3 51	30 0	12 24	14 31	7 20	28 23	23 38

TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in II Time fr. noon	<sup>10</sup> Houfe. D. M.	<sup>11</sup> Houfe. D. M.	<sup>12</sup> Houfe. D. M.	<sup>1</sup> Houfe. D. M.	<sup>2</sup> Houfe. D. M.	<sup>3</sup> Houfe. D. M.
H. M.	11	25	39	53	07	21
3 51	0 0	12 24	14 31	7 29	28 23	23 38
3 55	1 0	13 19	15 17	8 13	29 9	24 31
4 0	2 0	14 14	16 9	8 57	29 55	25 24
4 4	3 0	15 8	16 49	9 41	0 <sup>o</sup> 42	26 17
4 8	4 0	16 2	17 35	10 25	1 28	27 0
4 12	5 0	16 56	18 21	11 9	2 15	28 2
4 16	6 0	17 50	19 7	11 53	3 1	28 56
4 21	7 0	18 44	19 53	12 37	3 48	29 49
4 25	8 0	19 38	20 40	13 22	4 35	0 <sup>m</sup> 43
4 29	9 0	20 31	21 25	14 6	5 21	1 36
4 33	10 0	21 25	22 11	14 51	6 9	2 29
4 38	11 0	22 19	22 58	15 35	6 56	3 23
4 42	12 0	23 14	23 45	16 21	7 44	4 17
4 46	13 0	24 8	24 31	17 5	8 31	5 11
4 50	14 0	25 2	25 18	17 50	9 18	6 5
4 55	15 0	25 37	26 5	18 35	10 6	6 59
4 59	16 0	26 51	26 35	19 21	10 54	7 53
5 3	17 0	27 44	27 34	20 6	11 41	8 47
5 8	18 0	28 38	28 27	21 51	12 28	9 41
5 12	19 0	29 42	29 14	21 37	13 16	10 34
5 16	20 0	0 <sup>o</sup> 39	0 <sup>o</sup> 2	22 22	14 3	11 28
5 21	21 0	1 21	0 50	23 8	14 51	12 22
5 25	22 0	2 15	1 37	23 53	15 39	13 17
5 29	23 0	3 9	2 24	24 37	16 26	14 11
5 34	24 0	4 4	3 12	25 25	17 14	15 6
5 38	25 0	4 57	4 0	26 10	18 2	15 59
5 42	26 0	5 52	4 47	26 56	18 50	16 53
5 47	27 0	6 47	5 35	27 43	19 38	17 47
5 51	28 0	7 41	6 23	28 28	20 25	18 42
5 56	29 0	8 35	7 11	29 13	21 13	19 36
6 0	30 0	9 29	7 58	0 <sup>o</sup> 0	22 1	20 30

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

Time fr. noon	10 House. D. M.	11 House. D. M.	12 House. D. M.	1 House. D. M.	2 House. D. M.	3 House. D. M.
H. M.	☉	♋	♌	♍	♎	♏
6 0	0 0	9 29	7 58	0 0	22 1	20 3 <sup>0</sup>
6 4	1 0	10 24	8 47	0 46	22 50	21 25
6 9	2 0	11 18	9 34	1 32	23 37	22 19
6 13	3 0	12 12	10 22	2 17	24 24	23 12
6 18	4 0	13 7	11 10	3 4	25 12	24 7
6 22	5 0	14 1	11 58	3 49	26 0	25 2
6 26	6 0	14 54	12 45	4 35	26 47	25 5 <sup>6</sup>
6 31	7 0	15 49	13 33	5 21	27 35	26 5 <sup>1</sup>
6 35	8 0	16 43	14 21	6 7	28 23	27 45
6 39	9 0	17 37	15 9	6 52	29 10	28 39
6 44	10 0	18 32	15 56	7 37	29 58	29 33
6 48	11 0	19 26	16 44	8 23	0 <sup>m</sup> 45	0 <sup>f</sup> 27
6 52	12 0	20 20	17 31	9 8	1 33	1 22
6 57	13 0	21 13	18 19	9 54	2 20	2 16
7 1	14 0	22 7	19 6	10 39	3 7	3 9
7 5	15 0	23 1	19 54	11 24	3 55	4 3
7 10	16 0	23 55	20 42	12 10	4 42	4 57
7 14	17 0	24 49	21 28	12 54	5 28	5 5 <sup>1</sup>
7 18	18 0	25 42	22 15	13 39	6 15	6 4 <sup>0</sup>
7 22	19 0	26 37	23 4	14 24	7 2	7 4 <sup>0</sup>
7 27	20 0	27 30	23 51	15 9	7 48	8 35
7 31	21 0	28 24	24 38	15 54	8 35	9 2
7 35	22 0	29 17	25 25	16 37	9 20	10 2
7 39	23 0	0 <sup>m</sup> 11	26 12	17 22	10 6	11 1
7 44	24 0	1 4	26 58	18 7	10 53	12 1
7 48	25 0	1 57	27 45	18 51	11 39	13 3
7 52	26 0	2 51	28 21	19 35	12 35	13 57
7 56	27 0	3 43	29 18	20 19	13 11	14 5 <sup>1</sup>
8 0	28 0	4 36	0 <sup>m</sup> 4	21 3	13 57	15 4 <sup>0</sup>
8 5	29 0	5 29	0 51	21 47	14 43	16 4 <sup>1</sup>
8 9	30 0	6 22	1 37	22 1	15 29	17 3 <sup>1</sup>

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in ♈	10	11	12	1	2	3
Time fr. noon	House. D. M.	House. D. M.	House. D. M.	House. D. M.	House. D. M.	House. D. M.
H. M.	♈	♉	♊	♋	♌	♍
8 9	0 0	6 22	1 37	22 31	15 29	17 31
8 13	1 0	7 14	2 23	23 14	16 14	18 29
8 17	2 0	8 7	3 9	23 57	16 59	19 23
8 21	3 0	8 59	3 54	24 40	17 44	20 17
8 25	4 0	9 51	4 39	25 23	18 30	21 12
8 30	5 0	10 44	5 25	26 6	19 15	22 7
8 34	6 0	11 36	6 10	26 48	20 0	23 1
8 38	7 0	12 28	6 55	27 31	20 44	23 55
8 42	8 0	13 19	7 41	28 13	21 29	24 49
8 46	9 0	14 11	8 25	28 55	22 15	25 43
8 50	10 0	15 2	9 10	29 37	23 0	26 37
8 54	11 0	15 54	9 55	0m 19	23 45	27 33
8 58	12 0	16 45	10 39	1 1	24 29	28 27
9 2	13 0	17 36	11 23	1 43	25 14	29 22
9 6	14 0	18 28	12 8	2 25	25 59	0v 18
9 10	15 0	19 20	12 52	3 7	26 44	1 14
9 14	16 0	20 10	13 35	3 48	27 28	2 8
9 18	17 0	21 1	14 19	4 29	28 12	3 4
9 22	18 0	21 51	15 2	5 10	28 56	3 59
9 26	19 0	22 41	15 45	5 51	29 40	4 54
9 30	20 0	23 32	16 28	6 32	0 25	5 50
9 34	21 0	24 22	17 12	7 13	1 9	6 46
9 38	22 0	25 12	17 54	7 53	1 52	7 42
9 41	23 0	26 2	18 37	8 34	2 37	8 40
9 45	24 0	26 51	19 20	9 15	3 22	9 37
9 49	25 0	27 41	20 3	9 55	4 5	10 33
9 53	26 0	28 31	20 45	10 25	4 49	11 30
9 57	27 0	29 20	21 27	11 14	5 33	12 26
10 1	28 0	0 9	22 9	11 55	6 18	13 24
10 5	29 0	0 59	22 52	12 35	7 2	14 22
10 8	30 0	1 48	23 33	13 14	7 47	15 19



A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in ʘ	10	11	12	1	2	3
Time	House.	House.	House.	House.	House.	House.
Fr. noon	D. M.	D. M.	D. M.	D. M.	D. M.	D. M.
H. M.	ʘ	♌	♍	♎	♏	♐
10 8	0 0	1 48	23 33	13 14	7 47	15 19
10 12	1 0	2 37	24 15	13 51	8 31	16 10
10 16	2 0	3 25	24 56	14 34	9 15	17 15
10 20	3 0	4 13	25 38	15 14	9 59	18 14
10 24	4 0	5 2	26 20	15 53	10 44	19 14
10 27	5 0	5 50	27 1	16 33	11 28	20 14
10 31	6 0	6 39	27 42	17 12	12 13	21 14
10 35	7 0	7 27	28 23	17 51	12 57	22 14
10 39	8 0	8 15	29 4	18 31	13 42	23 14
10 42	9 0	9 3	29 46	19 10	14 28	24 15
10 46	10 0	9 51	0 27	19 49	15 13	25 15
10 50	11 0	10 38	1 8	20 29	15 58	26 17
10 54	12 0	11 26	1 49	21 8	16 44	27 19
10 57	13 0	12 14	2 30	21 48	17 29	28 21
11 1	14 0	13 1	3 10	22 27	18 15	29 23
11 5	15 0	13 49	3 51	23 6	19 1	0 26
11 8	16 0	14 36	4 32	23 46	19 47	1 30
11 12	17 0	15 23	5 12	24 25	20 33	2 33
11 16	18 0	16 9	5 52	25 3	21 19	3 37
11 20	19 0	16 57	6 32	25 43	22 7	4 43
11 23	20 0	17 43	7 12	26 22	22 54	5 48
11 27	21 0	18 30	7 52	27 1	23 42	6 54
11 31	22 0	19 18	8 32	27 41	24 30	8 1
11 34	23 0	20 4	9 12	28 21	25 18	9 8
11 38	24 0	20 51	9 52	29 0	26 7	10 16
11 42	25 0	21 37	10 42	29 39	26 56	11 23
11 45	26 0	22 24	11 12	0 19	27 45	12 31
11 49	27 0	23 10	11 52	0 58	28 34	13 39
11 53	28 0	23 57	12 23	1 38	29 23	14 48
11 56	29 0	24 42	13 12	2 18	0 14	15 59
12 0	30 0	25 29	13 53	2 58	1 5	17 0

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in ♌ Time fr. noon	10 Houfe. D. M.	11 Houfr. D. M.	12 Houfe. D. M.	1 Houfe D. M.	2 Houfe. D. M.	3 Houfe. D. M.
H. M.	♌	♌	♍	♎	♏	♐
12 0	0 0	25 29	13 53	2 58	1 5	17 9
12 4	1 0	26 15	14 33	3 37	1 56	18 21
12 7	2 0	27 1	15 13	4 17	2 48	19 32
12 11	3 0	27 47	15 53	4 58	3 40	20 45
12 15	4 0	28 34	16 33	5 38	4 33	21 57
12 18	5 0	29 20	17 13	6 10	5 26	23 11
12 22	6 0	0 11 6	17 53	7 1	6 20	24 24
12 26	7 0	0 52	18 33	7 41	7 15	25 38
12 29	8 0	1 38	19 14	8 22	8 10	26 53
12 33	9 0	2 25	19 55	9 4	9 6	28 11
12 37	10 0	3 12	20 35	9 46	10 2	29 26
12 40	11 0	3 57	21 15	10 27	10 59	0 43
12 44	12 0	4 44	21 57	11 10	11 58	2 1
12 48	13 0	5 30	22 38	11 51	12 57	3 19
12 52	14 0	6 17	23 18	12 34	13 56	4 37
12 55	15 0	7 3	24 0	13 17	14 57	5 57
12 59	16 0	7 50	24 41	14 1	15 58	7 17
13 3	17 0	8 36	25 22	14 44	16 59	8 37
13 6	18 0	9 22	26 4	15 27	18 2	9 52
13 10	19 0	10 8	26 45	16 12	19 7	11 19
13 14	20 0	10 55	27 27	16 55	20 13	12 42
13 18	21 0	11 42	28 9	17 41	21 20	14 4
13 21	22 0	12 29	28 51	18 27	22 29	15 29
13 25	23 0	13 16	29 33	19 12	23 37	16 52
13 29	24 0	14 2	0 15	19 57	24 45	18 16
13 33	25 0	14 50	0 58	20 44	25 56	19 40
13 36	26 0	15 37	1 40	21 32	27 1	21 6
13 40	27 0	16 24	2 23	22 19	28 23	22 31
13 44	28 0	17 11	3 7	23 7	29 33	23 57
13 48	29 0	17 58	3 49	23 56	0 55	25 22
13 52	30 0	18 46	4 32	24 44	2 12	26 49

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in M Time fr. noon	10 House. D. M.	11 House. D. M.	12 House. D. M.	1 House. D. M.	2 House. D. M.	3 House. D. M.
H. M.	∩	∩	⊥	⊥	♊	♋
13 52	0 0	18 46	4 32	24 44	2 12	26 49
13 55	1 0	19 33	5 16	25 34	3 32	28 15
13 59	2 0	20 21	6 1	26 25	4 54	29 43
14 3	3 0	21 9	6 45	27 16	6 19	17 11
14 7	4 0	21 57	7 29	28 7	7 42	2 37
14 11	5 0	22 44	8 14	28 59	9 7	4 6
14 15	6 0	23 32	8 59	29 52	10 35	5 33
14 19	7 0	24 22	9 45	0 46	12 6	7 1
14 22	8 0	25 11	10 31	1 41	13 38	8 30
14 26	9 0	25 59	11 16	2 36	15 10	9 37
14 30	10 0	26 48	12 3	3 32	16 45	11 25
14 34	11 0	27 38	12 49	4 29	18 23	12 52
14 38	12 0	28 27	13 37	5 26	20 3	14 20
14 42	13 0	29 16	14 24	6 25	21 45	15 48
14 46	14 0	0 7 6	15 12	7 25	23 30	17 16
14 50	15 0	0 55	16 0	8 26	25 14	18 44
14 54	16 0	1 45	16 48	9 28	27 3	20 10
14 58	17 0	2 36	17 38	10 23	28 54	21 38
15 2	18 0	3 26	18 28	11 38	0 45	23 6
15 6	19 0	4 16	19 17	12 43	2 37	24 31
15 10	20 0	5 7	20 8	13 51	4 33	25 58
15 14	21 0	5 58	20 59	15 0	6 31	27 24
15 18	22 0	6 50	21 51	16 10	8 31	28 50
15 22	23 0	7 41	22 43	17 21	10 32	0 15
15 26	24 0	8 33	23 35	18 33	12 35	1 39
15 30	25 0	9 24	24 29	19 48	14 39	3 4
15 35	26 0	10 17	25 23	21 5	16 47	4 28
15 39	27 0	11 9	26 17	22 23	18 56	5 52
15 41	28 0	12 2	27 12	23 43	21 4	7 15
15 47	29 0	12 54	28 8	25 5	23 12	8 36
15 51	30 0	13 47	29 3	26 39	25 21	9 59

A TABLE of HOUSES, calculated for the Latitude of 52 Degrees.

☉ in † Time fr. noon	<sup>10</sup> House. D. M.	<sup>11</sup> House. D. M.	<sup>12</sup> House. D. M.	<sup>1</sup> House. D. M.	<sup>2</sup> House. D. M.	<sup>3</sup> House. D. M.
H. M.	†	†	†	∇	✕	∩
15 51	0 0	13 47	29 3	26 30	25 21	9 59
15 55	1 0	14 41	0∇ 1	27 57	27 33	11 21
16 0	2 0	15 35	0 59	29 26	29 49	12 43
16 4	3 0	16 30	1 58	0∞ 57	2∇ 2	14 4
16 8	4 0	17 25	2 57	2 31	4 14	15 24
16 12	5 0	18 20	3 57	4 8	6 26	16 43
16 16	6 0	19 15	4 58	5 46	8 35	18 1
16 21	7 0	20 10	6 1	7 29	10 47	19 19
16 25	8 0	21 7	7 4	9 13	13 0	20 38
16 29	9 0	22 2	8 7	11 0	15 10	21 55
16 33	10 0	22 59	9 11	12 51	17 21	23 12
16 38	11 0	23 56	10 16	14 42	19 30	24 28
16 42	12 0	24 53	11 24	16 41	21 39	25 45
16 46	13 0	25 50	12 32	18 41	23 44	27 0
16 50	14 0	26 47	13 41	20 44	25 48	28 14
16 55	15 0	27 46	14 51	22 52	27 52	29 28
19 59	16 0	28 45	16 2	25 0	29 52	0∩ 41
17 3	17 0	29 44	17 13	27 12	1∩ 49	1 53
17 8	18 0	0∇ 44	18 28	29 28	3 47	3 5
17 12	19 0	1 44	19 43	1∕ 49	5 44	4 17
17 16	20 0	2 44	21 1	4 11	7 28	5 28
17 21	21 0	3 45	22 19	6 35	9 31	6 34
17 25	22 0	4 46	23 38	9 2	11 22	7 47
17 29	23 0	5 47	24 57	11 32	13 10	8 57
17 34	24 0	6 50	26 20	14 7	14 57	10 6
17 38	25 0	7 53	27 44	16 42	16 38	11 14
17 42	26 0	8 56	29 12	19 21	18 21	12 23
17 47	27 0	10 0	0∞ 37	21 57	20 1	13 30
17 51	28 0	11 4	2 5	24 37	21 38	14 30
17 56	29 0	12 8	3 36	27 17	23 13	15 41
18 0	30 0	13 13	5 10	0∇ 0	24 50	16 47

A TABLE of HOUSES, calculated for the Latitude of 52 Degrees.

30  
9  
21

☉ in VP Time fr. noon	10 House. D. M.	11 House. D. M.	12 House. D. M.	1 House. D. M.	2 House. D. M.	3 House. D. M.
H. M.	VP	VP	☾	Υ	♁	♂
18 0	0 0	13 13	5 10	0 0	24 50	16 47
18 4	1 0	14 19	6 47	2 42	26 24	17 52
18 9	2 0	15 24	8 22	5 22	27 54	18 56
18 13	3 0	16 29	9 58	8 2	29 23	20 0
18 18	4 0	17 38	11 40	10 40	0□51	21 4
18 22	5 0	18 45	13 21	13 17	2 16	22 7
18 26	6 0	19 54	15 3	15 52	3 39	23 9
18 31	7 0	21 3	16 50	18 28	5 2	24 12
18 35	8 0	22 13	18 38	20 58	6 21	25 14
18 39	9 0	23 22	20 29	23 24	7 40	26 15
18 44	10 0	24 32	22 22	25 49	8 59	27 16
18 48	11 0	25 42	24 16	28 11	10 16	28 16
18 52	12 0	26 54	26 13	0Υ32	11 32	29 16
18 57	13 0	28 7	28 11	2 47	12 46	0♁16
19 1	14 0	29 19	0X7	5 0	13 58	1 14
19 5	15 0	0☾31	2 8	7 8	15 9	2 13
19 10	16 0	1 46	4 11	9 15	16 19	3 12
19 14	17 0	3 0	6 15	11 19	17 28	4 10
19 18	18 0	4 15	8 21	13 19	18 36	5 7
19 22	19 0	5 32	10 30	15 17	19 43	6 4
19 27	20 0	6 48	12 39	17 9	20 49	7 1
19 31	21 0	8 5	14 49	19 0	21 53	7 50
19 35	22 0	9 22	17 0	20 47	22 56	8 53
19 39	23 0	10 40	19 12	22 31	23 59	9 50
19 44	24 0	11 59	21 25	24 14	25 2	10 45
19 48	25 0	13 17	23 34	25 52	26 3	11 40
19 52	26 0	14 30	25 45	27 28	27 3	12 35
19 56	27 0	15 10	27 58	29 3	28 2	13 29
20 0	28 0	17 17	0Υ13	0□34	29 1	14 24
20 5	29 0	18 39	2 27	2 3	29 59	15 19
20 9	30 0	20 1	4 39	3 30	0♁56	16 13

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in $\approx$ Time fr. noon	10 House. D. M.	11 House. D. M.	12 House. D. M.	1 House. D. M.	2 House. D. M.	3 House. D. M.
H. M.	$\approx$	$\approx$	$\Upsilon$	$\Pi$	$\ominus$	$\omin�$
20 9	0 0	20 1	4 39	3 30	0 56	16 13
20 13	1 0	21 23	6 48	4 54	1 52	17 6
20 17	2 0	22 45	8 56	6 17	2 47	17 58
20 21	3 0	24 8	11 4	7 37	3 43	18 51
20 25	4 0	25 31	13 12	8 55	4 37	19 43
20 30	5 0	26 56	15 21	10 12	5 31	20 35
20 34	6 0	28 20	17 25	11 26	6 24	21 27
20 38	7 0	29 45	19 28	12 39	7 17	22 18
20 42	8 0	1 <del>X</del> 1	21 29	13 49	8 9	23 10
20 46	9 0	2 36	23 29	15 0	9 1	24 2
20 50	10 0	4 1	25 27	16 9	9 52	24 53
20 54	11 0	5 23	27 23	17 16	10 42	25 44
20 58	12 0	6 54	29 15	18 22	11 32	26 34
21 2	13 0	8 21	1 <del>8</del> 5	19 27	12 21	27 24
21 6	14 0	9 50	2 56	20 31	13 11	28 15
21 10	15 0	11 16	4 45	21 34	14 0	29 5
21 14	16 0	12 43	6 30	22 34	14 48	29 54
21 18	17 0	14 12	8 14	23 35	15 36	0 $\Omega$ 44
21 22	18 0	15 39	9 56	24 33	16 23	1 33
21 26	19 0	17 7	11 37	25 31	17 10	2 22
21 30	20 0	18 35	13 14	26 27	17 56	3 12
21 34	21 0	20 3	14 50	27 23	18 43	4 1
21 38	22 0	21 30	16 21	28 19	19 29	4 48
21 41	23 0	22 58	17 54	29 14	20 15	5 38
21 45	24 0	24 27	19 24	0 $\omin�$ 8	21 1	6 27
21 49	25 0	25 54	20 52	1 1	21 45	7 15
21 53	26 0	27 22	22 17	1 53	22 30	8 3
21 57	27 0	28 49	23 41	2 44	23 14	8 51
22 1	28 0	0 $\Upsilon$ 16	25 6	3 35	23 59	9 31
22 5	29 0	1 44	26 28	4 26	24 44	10 27
22 8	30 0	3 11	27 47	5 15	25 27	11 14

A TABLE of HOUSES, calculated for the Latitude  
of 52 Degrees.

☉ in ☿ Time fr. noon	10 House D. M.	11 House. D. M.	12 House. D. M.	1 House. D. M.	2 House. D. M.	3 House. D. M.
H. M.	☿	♈	♉	♊	♋	♌
22 8	0 0	3 11	27 47	5 15	25 27	11 14
22 12	1 0	4 37	29 5	6 4	26 10	12 1
22 16	2 0	6 3	0 21	6 52	26 53	12 48
22 20	3 0	7 28	1 36	7 40	27 36	13 36
22 24	4 0	8 54	2 51	8 28	28 19	14 20
22 27	5 0	10 19	4 4	9 15	29 2	15 10
22 31	6 0	11 44	5 15	10 2	29 45	15 57
22 35	7 0	13 7	6 23	10 48	0 27	16 44
22 39	8 0	14 31	7 30	11 33	1 9	17 31
22 42	9 0	15 55	8 39	12 19	1 51	18 18
22 46	10 0	17 18	9 47	13 4	2 33	19 5
22 50	11 0	18 41	10 53	13 47	3 15	19 52
22 54	12 0	20 1	11 58	14 31	3 56	20 38
22 57	13 0	21 23	13 1	15 16	4 38	21 24
23 1	14 0	22 42	14 2	15 59	5 18	22 10
23 5	15 0	24 3	15 3	16 43	6 0	22 57
23 8	16 0	25 23	16 4	17 26	6 41	23 43
23 12	17 0	26 40	17 3	18 8	7 22	24 29
23 16	18 0	27 58	18 2	18 50	8 3	25 16
23 20	19 0	29 17	19 1	19 32	8 44	26 2
23 23	20 0	0 33	19 50	20 14	9 25	26 48
23 27	21 0	1 49	20 54	20 55	10 5	27 35
23 31	22 0	3 7	21 50	21 37	10 46	28 22
23 34	23 0	4 22	22 44	22 18	11 26	29 7
23 38	24 0	5 36	23 39	22 59	12 6	29 54
23 42	25 0	6 49	24 33	23 40	12 47	0 40
23 45	26 0	8 2	25 27	24 21	13 27	1 26
23 49	27 0	9 15	26 20	25 2	14 7	2 13
23 53	28 0	10 27	27 12	25 42	14 47	2 52
23 56	29 0	11 39	28 4	26 22	15 27	3 45
24 0	30 0	12 51	28 55	27 2	16 7	4 31

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## APPENDIX.

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ADDITIONAL OBSERVATIONS, PROVING  
THE UTILITY OF THE SACRED AND  
SUBLIME SCIENCE OF ASTROLOGY;  
CONTAINING REMARKS ON THE NA-  
TIVITY OF A GENTLEMAN NOW LIV-  
ING, SHEWING THE DIFFERENT IN-  
FLUENCES OF THE PLANETS IN THE  
HEAVENS, BETWEEN A NATURAL  
AND A VIOLENT DEATH.

---

SINCE the first Edition of this Work was given to the Public, I have taken the Liberty, in this Place, to give my Readers the remarkable Nativity of a Gentleman; which will, doubtless, be esteemed worthy the Attention of those who wish to be *convinced* of the *Verity* of astral Prediction.

But, before I investigate the Display of the celestial Bodies in the Geniture above-  
a mentioned,

mentioned, I conceive it my Duty (in this Department of the Science) to answer what some have been pleased to alledge in Opposition to the Rudiments of this incomparable Art.—The Purport of the Query is thus: “Suppose two Persons were born  
 “exactly together at the same Time, shall  
 “not both have Directions and Positions in  
 “the Heavens alike; and be subject to the  
 “same Degree of Prosperity, Adversity,  
 “Sickness and Health; and, in the End,  
 “shall not the same Power, in the Heavens,  
 “destroy the Life of each Native, at one  
 “and the same Time, and by the same  
 “Quality of Death?”—This may be conceived by some to be a curious Question, but I see nothing of Importance therein; only must beg Leave to premise, that many there are, who ask Questions of *this Nature*, and at the same Time do not properly understand their own Meaning, and this I shall endeavour to prove as far as is requisite, relative to the Substance of this and such like Questions.

Those

Those who adhere to the Tenets of the Query before stated, know very little of the common Principles of ASTRONOMY, and, of Course, must be very ignorant of celestial Motion; but, if such Persons are allowed to be *competent Judges* on the Rudiments of a Science so abstruse and mysterious;—if such are deemed capable to determine upon the Principles of occult Researches, if such Persons, I say, are to be admitted to give their Opinion in Opposition to a Science which they understand not (the Principles thereof to them being unfathomable), how is it possible but that (in some Degree) the Science of Astrology, and those who study it should meet with Censure and Reproach?—By such uncandid Opposers it is, that this sacred and sublime Art is slandered, and the WORKS of the ALMIGHTY in a great Measure derided, which are so manifestly apparent to his Creatures on Earth:—But, as a *learned Divine* says, “It highly becomes every sober and good Man, to glorify the Creator of all Things, and to be  
 . . . . . a . 2 . . . . . “very

“very careful how he sports even with  
 “the least among HIS GRACIOUS  
 “WORKS,” which we know and under-  
 stand so little of.

Respecting the Contents of the forego-  
 ing Question, concerning “two Persons  
 born exactly together at the same Time ;” I  
 confess it may so happen, but it is manifestly  
 apparent that they must be born under the  
 same Degree of Latitude and Longitude  
 (which is a very intricate Matter to prove)  
 otherwise their celestial Figures will be as  
 different as their general Fates. However  
 mysterious this may appear, yet it is a Fact  
 beyond the Limits of Contradiction, that  
 when Signs of short Ascension are occupy-  
 ing the oriental Horizon, it will be found a  
 very difficult Operation to obtain the true  
 Ascendant ; so also, when the latter Degrees  
 of a Sign are ascending ; then, consequently,  
 a few Minutes in Motion will alter the Na-  
 tive’s celestial Figure of Birth considerably,  
 which cannot be proved by any but those  
 who have attained to a sufficient Degree of  
 Skill in the celestial Science.

Suppose

Suppose a Child born at Newark upon Trent, (in Latitude  $53^{\circ} 6'$  north, Longitude  $3'$  west) on the 29th Day of November, 1796, at forty Minutes past three in the Afternoon; and admit another Infant born at Exeter in Devonshire, (whose Latitude is  $50^{\circ} 44'$  north, Longitude  $14'$  west) at the same Time; now only be pleased to pay Attention, and observe the Difference between each Native respectively, by the unerring Canons of Astrology. The Child born at Newark will have three Degrees forty-one Minutes of Gemini horoscopical; and Mercury, Lord of the Ascendant, is Significator of the Native, afflicted in the sixth House, in a violent Sign. Now, Mercury in *Scorpio*, according to the Opinion of most Astrologers, gives a Person of a mean Stature, well set, broad Shoulders, swarthy Complexion, sad brown Hair, with an ill composed Body, very subtle, inclinable to Company, and studious for the Promotion of his own Interest; and, as Mercury, Lord of the Ascendant, is afflicted by the Quartile of

of

of Mars, his Dispositor in the Radix : therefore, was it possible, according to *second Causes*, for the Native to live to Years of Maturity, he would then become either a Thief or a Murderer.—The Child born at Exeter will have twenty-six Degrees of Taurus upon the Ascendant, and Venus, Lady of Taurus, is the Significatrix of the Native, who is posited in the celestial Libra, her own House, and free from all Manner of Affliction, being beheld by the trine Aspect of Saturn in the Zodiac, which denotes a Person as much different from the former as can possibly be described. Now, Venus in Libra gives an upright tall Stature, a decent composed Body, and a Conformity in all the Members ; sanguine Complexion, brown Hair, and Dimples in the Cheeks ; but as Venus is in trine Aspect with Mars, it alters the Complexion in some Degree to be rather ruddy, and the Hair of a sandy brown Colour ; in fine, Venus in Libra, especially when constituted superior Significatrix, (as in this Case) denotes the Disposition of the  
Native

Native to be very obliging, and generally well beloved of most he has any Dealings or Conversation with.

Many such Instances as the former, are frequently unfolding themselves to us, shewing the vast Difference between two Persons born exactly at the same Time, though under different Degrees of Longitude and Latitude; Instances like these, I conceive, cannot be unentertaining to those who wish to be conversant in elementary Philosophy, and the *occult Researches of Futurity*. How often have we observed in the Course of astrological Enquiries, and have found by Experience and common Diligence therein, that such Nativities are worthy our Observation? In Genitures of a similar Nature we have seen that one has had Directions operating in the Heavens to destroy Life at the Age of five or six Years, and the other not until fifty or sixty. For as the celestial Bodies are always in perpetual Motion, so it is obvious that the heavenly Matter ascending and descending is not always the same, but

but varies considerably with Respect to the Time when the Figure is erected; Regard being always had to the legal Meridian and true Latitude of the Place where the Native is born.

Much more might here be advanced to shew the Utility of this Science. But to illustrate this Enquiry more fully, let us suppose the Son of a Prince and the Son of a Beggar were both born at the same Moment of Time, and under the same Degree of Longitude and Latitude; in this Case without any Doubt, their respective Figures of Birth would be the same, and the Aspects and Positions of the heavenly Bodies the same, not admitting of the least Variation; but, because they are so, we must not predict *Impossibilities*. For the Son of the Prince would not become a Beggar, nor the Child of the Beggar a Prince; therefore in such Cases it is materially requisite to consider the *Sphere* of the Native's Life, and accordingly give Judgment.—The Son of the Prince may have his *Mid-heaven* directed to  
the



the Trine of the *Sun*, free from Affliction in the Zodiac, which will advance him to still greater Honor and Dignity in the World than what he formerly enjoyed ;—The Beggar's Child having the same Direction operating in the Heavens at the Time of the former, it will advance him in some Degree from his Beggary, and occasion him to be honored and respected by Persons of a Rank and Profession superior to himself.—The Child of the Beggar may become a common Soldier, and be killed in an Engagement, while the Son of the Prince may take the Command of an Army, and, at the same Time, be slain therein ; for the celestial Bodies, in their respective heavenly States, indisputably point out at Birth, what shall befall each Native during his Abode in this transitory State. Therefore the Astrologian regards Nature with the Eye of St. Paul. 2 Cor. iv. 18. *he looks not at the Things which are seen, but at the Things which are not seen ; for the Things which are seen are temporal, but the Things which are not seen are eternal.*

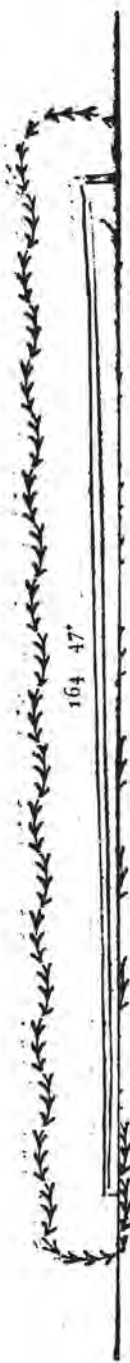
b

Such

Such are the manifold Contemplations of the SACRED SCIENCE of Astrology, in the deep *Secrets* and Wonders of Nature, where every *Action* of the *Heavens* is equal to the Miracle of the Loadstone. So let me spend my leisure Hours therein, as the more I behold GOD'S WONDERS in *Nature* thereby, the more may I GLORIFY MY MAKER by witnessing the more of HIS GREAT GLORY in all HIS WONDEROUS WORKS; I shall therefore conclude these Observations for the present; and end with Dr. YOUNG'S: "*How great, how glorious is the Mind of Man, since in it all the Stars and Planets roll!*"

This is the Nativity of a Gentleman now living, who is a very intimate Acquaintance of mine, and, owing to the Friendship which exists between us, I have undertaken (by his Permission) to give an impartial Judgment on the very wonderful Positions and Configurations of the heavenly Bodies contained therein; which every Person but moderately versed in this Science, may, doubtless, in some Measure, explain.

In



### LATITUDES.

	°	'	''	
♄	0	53		North.
♃	0	4		North.
♂	2	51		North.
☉	0	0		
♀	1	2		South.
♁	0	55		South.
♃	0	58		South.

---

### DECLINATIONS.

	°	'	''	
♄	17	2		North.
♃	23	26		South.
♂	26	12		North.
☉	23	17		South.
♀	21	58		South.
♁	23	57		South.
♃	17	23		South.



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In the Native's celestial Figure of Birth, we find nineteen Degrees seventeen Minutes of Virgo, occupying the eastern Horizon; with Mercury, Lord of the Ascendant, in Sagitarius, and in *mundane* quartile Aspect to the Degree ascending, which describes the Native to be of a tall Stature, well-shaped Body, not corpulent, but rather large-boned and spare, an oval Face, brown Hair, and ruddy Complexion; for Qualities and Conditions, passionate, but soon appeas'd, a too rash in his Actions, which many Times occasion his own Detriment, but good-conditioned in general, and delights in noble Things, &c. &c.

Such is the exact Description of this Gentleman, according to the elementary Qualities and the known Rules of this Science; though much more might be advanced, was it necessary. I have altered the estimate Time of Birth only four Minutes, and am certain, according to the principal Directions which occasioned the Accidents, given by the Gentleman for it's true Rectification,

fication, that the Time which is placed in his celestial Figure is very near the perfect Radix ; because the several Arches of Direction, when calculated and equated by the geocentric Motion of the Sun in the Ecliptic, exactly correspond with those Occurrences that are past ; and this Method of equating by the Solar Motion, is, consequently, superior to *Naibod's* Measure of Time, which was erroneously used by many ancient Astrologers.

Upon the Cusp of the second House (which is the House of Riches) we find the celestial Libra, and Venus, being Lady of that Sign, is found in Capricorn, in Opposition to the Part of Fortune, and in the Exaltation and Terms of the Lord of the eighth House, who is malevolent by Nature, retrograde, and out of all his own Dignities ; besides this, we find the Dispositrix of the Part of Fortune greatly oppressed by the noxious Rays of the ponderous Planet Saturn, who disposes of Jupiter and Venus in the radical Figure of Birth, and who is also  
 very

very unfortunate, being posited in the fiery Sign Leo, wherein he receives his Detriment, and at the same Time without even so much as a single Dignity to support him. Therefore, from these Considerations, I am clearly of Opinion, that such Positions can by no Means promise Riches, but on the contrary, I fear the Native will experience embarrassed Circumstances, during the Time of evil Directions operating in the Heavens.

Respecting this Gentleman's Preferment, I am exceedingly sorry to say, that the Sphere of Life he now enjoys cannot be of very long Duration. The *Medium-Cæli* which is the House of the Native's *Honor* (during his Existance in this earthly World) is here very greatly afflicted, not only by the Position of the violent Planet Mars, being located therein, out of all his own Dignities, which is ever considered as a Testimony of *Scandal, Dishonour, and Loss of Reputation*; but Mercury, Lord of the Mid-heaven, being afflicted in Sagitarius, his *Detriment*, and at the same Time Combust of the Sun,

a *general* Significator of Honor and Preference, who is afflicted also, plainly declares that whatsoever Profession he may follow in future, or whatever may be his Situation in Life hereafter, yet, I conceive it is obvious, that his Efforts will not be crowned with Success, but, that his utmost Endeavours, will, in a great Measure, prove abortive and premature. *Whatsoever thy Hand findeth to do, do it with thy Might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest. Eccles. ix. 10.*

In this Nativity I am exceedingly sorry to find so many Testimonies of *Violence* displaying themselves in the Heavens, which, duly considered, are certain Arguments of an ignominious and untimely Death to the Native. I confess I have inspected many Nativities, but have never yet seen more *violent* Configurations in any celestial Figure, than in the Geniture before us.

The learned CLAUDIUS PTOLEMY, tells us in the tenth Chapter of the fourth Book  
of



of his **QUADRIPARTITE**, that “Violent  
 “and remarkable Deaths happen when both  
 “the Maleficks are Lords of the anaretick  
 “Places, or are joined, square, oppose, or  
 “otherwise evilly affect both the Lights, or  
 “the Sun alone, or the Moon.; for then the  
 “Mischievousness of Death proceeds from  
 “the Congress of the Maleficks; but the  
 “Greatness of the Death from the Testi-  
 “mony of the Lights.”

“It's Quality is known from the Rest of  
 “the aspecting Stars, and the Signs contain-  
 “ing the Maleficks.”

Now if we apply the foregoing Rules to  
 this Nativity, we shall find the violent Planet  
 Mars, Lord of the eighth House, posited in  
 the tenth, in the celestial *Gemini*, a Sign of  
*human Form*, afflicting the Sun by an Oppo-  
 sition from Angles; and it is further obser-  
 vable, that Mars in this Nativity is very  
 inimical and unfortunate, being Retrograde,  
 and deprived of his own essential Dignities,  
 all which Testimonies and Configurations  
 declare that a *violent Death is unavoidable*,  
 and,

and, therefore, by this Fore-knowledge, it is not possible for Man to alter what the ALMIGHTY has decreed from all Eternity;—*Man is changeable, but God is the same, Yesterday, To-day, and for Ever.*

The immortal PTOLEMY observes further, that “ Saturn squaring or opposing the  
 “ Sun contrary to Condition in fixed Signs,  
 “ causes Death by Suffocation, by Tumults  
 “ of the People, by Hanging or Strangling ;  
 “ in like Manner he doth the same if he be  
 “ occidental and the Moon follow ; and if  
 “ Jupiter favours, and is infected by the  
 “ Maleficks, it will be in public and cele-  
 “ brated Places, sometimes by condemna-  
 “ tion to die.” In the Nativity under Con-  
 sideration, Saturn is not oppressing the Sun,  
 but beholds him and the Lord of the Ascen-  
 dant by a benevolent Trine ; yet, I am  
 sorry to say, that he is afflicting the Moon by  
 an exact zodiacal Square, and as the Moon  
 is posited in a violent Sign, and applying to  
 evil fixed Stars, it augments the impending  
 Violence considerably, and the more because  
 Saturn

Saturn in this Nativity is very unfortunate, being posited in the fiery Sign Leo, and deprived of all his Dignities, in that particular Part of Heaven which is opposite to his own House; and moreover, we also find him retrograde, in his Detriment; and oppressing the Moon by the *Parallel* of his *Declination*, which considerably encreases the threatened Evil; and, therefore, as both the Lights are so extremely infected by both the Enemies, I have every Reason to fear that the Efficacy of the before-mentioned malevolent Configurations, will, in a great Measure, prove the same as those which are described by the venerable PTOLEMY.

Again, he declares, that “ Mars square-  
 “ ing or opposing the Sun contrary to Con-  
 “ dition in Signs of human Form, (*which is*  
 “ *exactly the Case in this Nativity*) he will  
 “ cause Death by Slaughter, either civil,  
 “ hostile, or by himself; and if Jupiter  
 “ (evilly affected, or deprived of all his Digni-  
 “ ties) give Testimony to Mars, Death will  
 “ happen through the Anger of Princes and  
 “ Kings,

“ Kings, and Condemnation ; if the Male-  
 “ ficks especially agree together, and fo op-  
 “ pofe any of the faid Places, they make  
 “ the Cruelty of Death the more ; but the  
 “ Quality of Death, and the Dominion, will  
 “ offer near that which is in the Anaretick.”

“ Death happens in ftrange Places, when  
 “ the Stars which poffefs the anaretick Pla-  
 “ ces fall from Angles, and especially, when  
 “ the Moon either is found with, or fquare,  
 “ or oppofe the faid Places.”

In the foregoing Nativity, we find the Sun in Conjunction with the Lord of the Ascendant, in a bicorporeal Sign, of the fiery Trigon; and both are difpofed of by the benevolent Jupiter, who is here very unfortunate, being pofited in Capricorn, his Fall, and out of all his own Dignities, in which Position we find him afflicted by the *platic* Opposition of Mars; and, as Mercury, Lord of the Ascendant, is fixed in his *Detriment*, combuft of the Sun, and oppreffed by the Opposition of Mars; alfo, it declares the Native is likely to be guilty of many Crimes.

but

but the Quality thereof is particularly delineated in the twenty-fifth Chapter of *Salmon's Hora-Mathematica*, or Soul of Astrology.

Respecting the Time of Death, I shall here Note, that the Horoscope, in this Generation, is not to be taken for Giver of Life, nor yet the Part of Fortune. I am well convinced, that some Astrologers will not agree with me, in selecting the Hyleg in this Nativity. I do not adhere to the Sentiments of Mr. Gadbury, (an Astrologer of the last Century) on this Occasion, who taught, that the aphetical Dignity should always be taken from the Sun, Moon, and Ascendant; but, with Respect to the Mode of selecting them, it seems, he did in some Measure, agree with the learned PTOLEMY.

Whatever might be the absurd Ideas of some ancient Authors, respecting this very important Part of the Business, or whatsoever Errors they may have committed in this Case, does not concern me here, it being entirely foreign to my present Purpose;

permit me to add, that I am persuaded, the true and genuine System of the *immortal* PTOLEMY, is, perhaps, too lightly regarded by some modern Astrologers.

In this Gentleman's Nativity, before-mentioned, I am clearly of Opinion, that the aphetical Power indisputably belongs to Mars; for though the Part of Fortune is found in an hylegiacal Place, and seems consequently to contend with Mars for the Dominion, yet, it is evident that Point of Heaven can have nothing to do in the Directions of Death; and further, I shall observe, that Mars disposes of the Moon in this Geniture, by which Means, the prorogatory Virtue becomes more strong; he governing the watery Triplicity. But, I presume, there are some, who will look upon what I have here written, to be merely *imaginary*, and the Effect of *Chance*, and, consequently, inconsistent with REASON, TRUTH, and OBSERVATION; but, should the Authenticity of what has been advanced, according to the known rules of this sacred  
and

and sublime Science, be in my wife doubted, I candidly add, that as I am well acquainted with this Gentleman, whose Nativity this is, I can refer any of my Readers to him, if required; from whom, I am very certain, they will receive ample Information, relative to the Verity of the occult, and *abstruse Paths of Science*.

Before I conclude my Remarks on this extraordinary Geniture, I shall just beg Leave to mention in this Place, that I am very certain (according to the unerring Canons of Astrology,) that the Time of Death is yet many Years distant; for as I have before observed, the aphetical Dignity belongs to Mars, and he, in his celestial and radical Position does not meet with any direction, sufficient to destroy Life, for a long Time yet to come; but with Respect to the Kind or Quality of Death, I *certainly* expect, it will be the same as I have illustrated in the foregoing Judgment; therefore, these Observations I conclude, with the Words of holy David; Psalm cxi. Verse 2. *The Works*

*Works of the Lord are great ; sought out of all them that have Pleasure therein.*

In the foregoing Considerations on this Nativity, I have endeavoured to shew the Utility of GENETHLIACAL ASTROLOGY, as it is now studied and practised by the earnest and constant Searcher into the glorious and wonderful Operations of the Almighty in Nature : But, if what has been advanced in the former Part of this Work, from the Authority of sacred Writ, and the Testimonies of learned Men of sound Judgment, be not sufficient to inform the Generality of Mankind of its Validity, it is not my faint Endeavours, that can in any wise, sufficiently operate to convince on this Occasion. God-Almighty, in his infinite Wisdom and Power, created all Things for Good, and placed the celestial Bodies in their respective Orbs or Spheres, for *Signs* and *Lights* in the Firmament ; is it not therefore a Contradiction to the inspired Penman to assert, that it is unlawful for Man to consider these *Signs* : when the Almighty, the Giver



Giver of every good and perfect Gift, has endued him with an Ability capable to observe them and their Harmony, with the other Parts of the Creation ?

We see how instructive is our *Search* into these Things, it being a great Means of enlarging and drawing our Minds up to the ALMIGHTY CREATOR, in whom we live, move, and have our being ; who doeth great Things past finding out, and Wonders without Number. How can we behold the Beauty and curious Order of the Creation, and not admire, love, and adore the ALMIGHTY AUTHOR ! Or can we consider that providential and POWERFUL HAND, which preserves all Things in that *beautiful* System wherein they were first placed ; and not acknowledge our own Imperfection, and the great and unlimited POWER of the CREATOR !

Having said thus much on the foregoing Nativity, I shall now conclude my Remarks thereon, and in the next Place recal the Attention of the curious and inquisitive Reader,

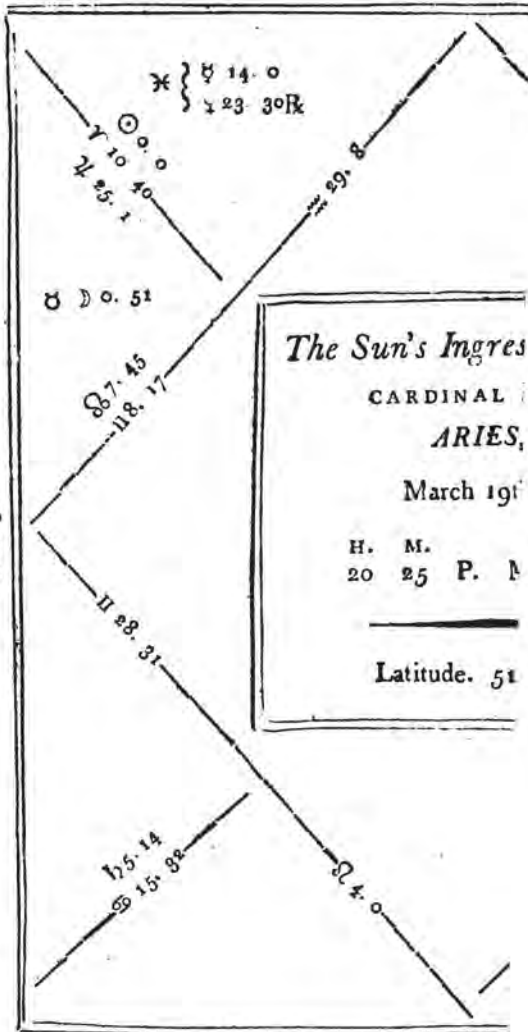
Reader, to the remarkable Display of the heavenly Bodies, in the following celestial Figure, of the Sun's Entrance into the cardinal Sign **ARIES**, in the Year 1798; calculated, with accuracy, by duplicate horary Times, for the Meridian and Latitude of the City of London, the Metropolis of **GREAT BRITIAN**.

At the Time of this Ingress of the Sun into the equinoctial Sign Aries, we find eight Degrees seventeen Minutes of the celestial Gemini, rising on the eastern Finitor of the Heavens; with Mercury, Lord of the Ascendant, posited in the *watery Sign* Pisces, in the eleventh House, in the Terms of Jupiter, his Dispositor, and also, in the Exaltation of Venus, who disposes of the Moon. Besides this, it is observable, that the Dispositrix of the Lord of England's House of Honor, and Grandeur, is posited in her own essential Dignities, in Sextile with the Lord of the tenth, and supported by a propitious trine Aspect of Mars, the natural Significator of England, who is also elevated, being  
in

(Fig. 7.)

R. A. 306° 21'

O. A. 36° 20'



R. A. 126°

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in his Exaltation, and on the Cusp of the ninth House, strong and powerful, and in the Terms of Mercury, Lord of the Ascendant, and also in Sextile with him; all which Positions and Configurations forebode in a most remarkable Manner, WEALTH and HONOR to the Government of GREAT BRITAIN, and Prosperity also in an unlimited Degree, to the Affairs and Counsels thereof; to which, we must not forget to add, that the benevolent Planet Jupiter, is here posited in the Ascendant of England, free from Affliction, and in the Dignities of his own Dispositor. The Moon, also, who signifies the common People, is entering her Exaltation, and translating the Virtue and Efficacy of Mars unto Mercury, Lord of the Ascendant, by a benevolent Sextile in the Zodiac; all which Positions, attentively investigated, are of the utmost Importance, declaring Glory, and Amity, Riches, and Concord to the English Nation, and to the Inhabitants of the British Isles, whose Peace

d among

among themselves, is by no Means likely to be disturbed. Thus, the foregoing Display of the celestial Bodies, forebodes even at one View, that the Counsels of Great Britain shall be Prosperous in restoring permanent Concord, and Tranquillity; and settling all those Commotions of War and Bloodshed, which have so long existed in many Parts of Europe, though yet in the Womb of Time.

Now, if we attentively peruse any Introduction to *mundane Astrology*, we shall find that the cardinal Sign Cancer, in the foregoing Figure, is the true Ascendant of the City of CONSTANTINOPLE, and therefore signifies the *Territories* of the GRAND SIGNIOR, and, as the malevolent Planet Saturn, is posited in that Sign, in a *subterraneous* Situation, in his Detriment, and deprived of all his Dignities, it foreshews Tumults and Contentions among the Inhabitants thereof, but what is still more evil, we find Saturn in Opposition with Mars from  
cardinal

cardinal Signs, which augments the Evil threatened to the GRAND SIGNIOR, but as Saturn is disposed of by the Moon, and the Moon by Venus, and Venus and Mercury by Jupiter, and Jupiter by Mars, (who in this Figure is the Significator of the GRAND SIGNIOR, and, consequently, the strongest Planet in the Heavens, it is evident, from these remarkable Positions and Effects, that he shall utterly defeat his most powerful Foes, who seem to attempt to overthrow him; the Fulfilment of which, I now leave for Time to determine.

Ten times as much might be advanced, to convince Men of opposite Principles, how correctly all important Events are foreboded by the Aspects and Configurations of the celestial Bodies, but I shall not dwell any longer on Speculations which are so obvious and manifest in themselves. We have seen with Amazement, the unparalleled Events, which the wonderful and uncommon Positions of the heavenly Bodies, (as *secondary Causes,*)

*Causes*,) have foreboded to many Parts of this habitable Globe, all which have minutely come to pass. Those therefore, who wish to be *still more* convinced of the Utility of astral Influence, if they will only be pleased to investigate the Positions and Aspects of the celestial Wanderers, agreeably to the Precepts laid down by the *learned* PTOLEMY, and carefully investigate the same by the Rules of that immortal Author in the predictive Science, I will venture to affirm, at the Hazard of my Life, they will then be enabled to declare every important Occurrence, from the Causes which gave them Being.

But, after what has been premised, I am not to expect that all Men will adhere to my Opinion, respecting the *occult Influence* of the WORKS of the MOST HIGH. Some there are, who believe whatever their own Eyes and Ears can demonstrate, but are Infidels to every *occult* Property; they admit the Ebbing and Flowing of the Tides, and  
allow



allow the Moon produces the Effect, yet at the same Time, they deny her Power, and question the *Ordinances* of the ALMIGHTY.—Let those who slander the Influence of the heavenly Bodies, still wallow in their own beloved Blindness to the latest Moment of their Existence.

I SHALL NOW OFFER SOME ADDITIONAL REMARKS ON THE INFANT'S NATIVITY, *Page 134. Fig. 1.*

Those who have perused the former Edition of my Publication on Genethliacal Astrology, will have seen the Observations which I have made, relative to the Position of the celestial Wanderers in this Geniture: but, as I have not, in that Place, given any particular Directions, with their *Effects*, by which the celestial Constitution was proved to be radically true, I have thought proper to recal the Attention of the inquisitive Reader to the same curious and remarkable Nativity; not doubting, but my following Observations thereon will give Pleasure and Satisfaction, to the real Lovers of this Learning.

This Native was born March 3rd, 1794, at eight o'Clock in the Morning, according to the Time given ; but, as I have been credibly informed, since the above Period, that the estimate Time of Birth was very *inattentively* obtained, and consequently very erroneous, I now embrace the Opportunity of acquainting the Students in this sublime Science, of the Efficacy of the principal Directions by which the given Time of Birth is rectified, and brought to the true Moment ; and the *Apheta*, or Giver of Life, clearly and obviously ascertained.

It must be evident to any Person who understands this Science, that if the Native had been born at the *exact Time* above given, the *Part of Fortune* (or that Point of the Heavens which is the central Power between the Sun, Moon and Ascendant) would have claimed the *aphetical Dignity* ; and, consequently, if it was calculated according to the Rules of the learned PROLEMY, so amply laid down by that immortal Master of the predictive Science, by giving it the same Latitude, and Declination as the Moon, it would

would have passed, by Direction, the hostile Rays of the Maleficks, before the Expiration of the fourth Year, which would have had sufficient Power to destroy Life ; but, owing to the false Time of Birth being succedent from the true Moment, the *Part of Fortune* does not become the Giver of Life, but the *hylegiacal* Power indisputably falls to the Moon, which you shall presently understand.

In this Nativity there ought to ascend twenty-seven Degrees of Aries, at which Time the Moon becomes a very powerful Significator of Life, having considerable south Latitude, and being only four Degrees fifty-three Minutes distant from the Ascendant, by oblique Ascension ; in which Position we may truly conclude, that she occupies the proper aphetical Place ; and to her, and her alone, the Right of Hyleg belongs.

I shall not trouble my Readers with a tedious Discourse on this Subject, but inform them that I remain of Opinion that the Time of the Native's Death cannot be very far distant ; and my Reasons in this Science

are these;—the Moon, as I said before, is the Giver of Life, and the Time when Death may *certainly* be expected, will be when she falls in with the violent Rays of Mars and Saturn; of which I shall speak more fully hereafter.

The Father of this Native is a Disbeliever, and also an Abuser of this Science, and I should certainly not have resumed my Pen on this Subject, had it not been for my own necessary Defence, and also for the Purpose of convincing him of the Truth and Verity there is in it: but you will give me Leave to say, that although the Native did not depart this Life at the Age of four Years, yet, exactly at that Period, the Moon formed her *mundane Parallel* with Mars, by a converse Motion, at which Time the Native was suddenly seized with a very *violent Illness*, which to all Appearance threatened to terminate in Death; but, after about three Weeks severe Indisposition, he got the better, and the Disease in a great Measure subsided.

All

All Astrologers will allow that the Position of the Planets in this Nativity, every way considered, is very *evil* and *unfortunate*; for we have here the Sun afflicted in a violent Part of the Heavens, and his Dispositor in his Fall; and Mars, Lord of the Ascendant, in a violent Sign; the Moon, the *Giver of Life*, in a violent Sign; and Saturn also, who disposes of Jupiter, is in a violent Sign, in Opposition to Mars, from Angles; all which are certain Arguments of the *corrupt Qualities of the Body*, particularly as the Malificks form their Opposition from the Angles of the East and West, according to the QUADRIPARTITE of PTOLEMY.

Having now selected the *Giver of Life*, we are, in the next Place, to determine what the Directions are that will destroy Life, and the Time also when Death will occur; this we must ascertain from the Quality of the Direction, or Directions, that the Giver of Life is directed to; but lest my preceding Observations and Remarks on this very curious Geniture should be thought to be only *imaginary*,

*imaginary*, I shall here take the Liberty of calculating a few of the principal Directions, in full, that the Reader may be able to judge for himself, and observe their Efficacy when they operate upon the Native; and, by those Means, “take nothing upon Trust, but upon Trial; is it not very absurd to follow the mean Practice of the envious, who condemn without Examination, and *sneer* at what they are too shallow to comprehend? Surely nothing can be a greater Argument of the Stupidity of the Age, when Men, continually surrounded with Effects, content themselves in Supineness,—in the Ignorance of the Cause.”

#### DIRECTIONS.

THE MOON DIRECTED TO THE PARALLEL OF MARS IN MUNDO, BY CONVERSE MOTION.

The primary Distance of the Moon from the East is  $4^{\circ} 53'$  and the Distance of Mars from the West is  $10^{\circ} 12'$ , I now say, as the horary Times of Mars  $18^{\circ} 0'$ , are to his Distance from the West,  $10^{\circ} 12'$ , so are

are the diurnal horary Times of the Moon,  $15^{\circ} 20'$ , to her secondary Distance,  $8^{\circ} 41'$ , from which her primary Distance being subtracted, there remains  $3^{\circ} 48'$ , for the Arch of Direction, and which, equated by the solar Motion, declares that the Native was four Years old when this Direction began to operate, which was so violent in its Power as to threaten Life; this I have, in another Place, more fully explained.

THE MOON TO THE QUARTILE OF  
JUPITER IN THE ZODIAC, BY  
CONVERSE DIRECTION.

As the duplicate diurnal horary Times of Jupiter,  $18^{\circ} 20'$ , are to the Pole of the ninth House  $24^{\circ} 40'$ , so are  $10^{\circ} 31'$ , the Distance of Jupiter from the *medium Cæli*, to his polar Elevation,  $14^{\circ} 9'$ , under which the oblique Ascension of his Opposition is  $84^{\circ} 12'$ , and the oblique Ascension of the Quartile of the Moon, with the Latitude she obtains in the Place of Direction, is  $88^{\circ} 10'$  from which Sum subtracting the oblique

lique Ascension of Jupiter, there remains  $3^{\circ} 58'$  for the Arch of Direction.

THE MOON TO THE PARALLEL OF  
SATURN IN MUNDO, BY CON-  
VERSE MOTION.

If the horary Times of Saturn  $18^{\circ} 2'$ , give his Distance from the East  $10^{\circ} 35'$ , what will  $15^{\circ} 20'$  the horary Times of the Moon give?—Answer  $8^{\circ} 59'$ , which is her secondary Distance from the Ascendant, the primary, therefore, subtracted from this, leaves  $4^{\circ} 6'$  for the Arch of Direction.

THE MOON TO THE PARALLEL OF  
MARS IN MUNDO, DIRECT  
DIRECTION.

As the Moon's diurnal horary Times  $15^{\circ} 20'$ , are to her Distance from the Ascendant  $4^{\circ} 53'$ , so are the horary Times of Mars,  $18^{\circ} 0'$ , to his secondary Distance from the West  $5^{\circ} 43'$ , which Sum being subtracted from  $10^{\circ} 12'$ , his Primary, the Remainder is  $4^{\circ} 29'$  for the Arch of Direction.

THE



THE MOON TO THE PARALLEL OF SATURN IN MUNDO, DIRECT MOTION.

If the horary Times of the Moon  $15^{\circ} 20'$ , give her Distance from the Horoscope,  $4^{\circ} 53'$ ; what Distance will  $18^{\circ} 2'$ , the horary Times of Saturn give? you will find the Answer will be  $5^{\circ} 44'$  for his secondary Distance from the Ascendant, which subtracted from  $10^{\circ} 35'$ , his Primary, the remaining  $4^{\circ} 51'$  is the Arch of Direction.

THE MOON TO THE QUARTILE OF JUPITER IN MUNDO, CONVERSE DIRECTION.

The right Ascension of the *Medium Cæli* is  $280^{\circ} 53'$ , and Jupiter's Distance therefrom is  $10^{\circ} 31'$ ;—I now say, if the diurnal horary Times of Jupiter,  $9^{\circ} 10'$ , give his Distance from the *Mid-heaven*,  $10^{\circ} 31'$ , what Distance from the Ascendant will  $15^{\circ} 20'$ , the horary Times of the Moon give? the Answer thus obtained will be  $17^{\circ} 35'$  for her secondary Distance from the East, her Primary therefore subtracted from this, leaves  $12^{\circ} 42'$  for the Arch of Direction.

THE MOON DIRECTED TO THE TRINE  
OF JUPITER IN THE ZODIAC,  
WITH LATITUDE.

The Moon's true Circle of Position must be first calculated, which is done thus:—If the duplicate diurnal horary Times of the Moon,  $30^{\circ} 40'$ , give the right polar Difference,  $10^{\circ} 34'$ , what will  $4^{\circ} 53'$ , the Moon's true Distance from the Ascendant give; Answer,  $1^{\circ} 41'$ , which subtracted from  $53^{\circ}$ , her polar Elevation then becomes  $51^{\circ} 19'$ ; under which her oblique Ascension will be  $5^{\circ} 51'$ , and the oblique Ascension of the Trine of Jupiter is  $20^{\circ} 19'$ , from which subtracting the Moon's oblique Ascension,  $5^{\circ} 51'$ , there remains  $14^{\circ} 28'$  for the Arch of Direction.

THE MOON DIRECTED TO THE OPPO-  
SITION OF MARS IN THE ZODIAC,  
DIRECT MOTION.

The right Ascension of the Opposition of Mars with contrary Latitude is  $39^{\circ} 7'$ , the ascensional Difference, under the Moon's polar Elevation, is  $16^{\circ} 40'$ , which is to be subtracted from the right Ascension, and the  
Remainder

Remainder will be  $22^{\circ} 27'$ \* for the true oblique Ascension of the Opposition of Mars, under the Moon's true Circle of Position, from which sum subtracting  $5^{\circ} 51'$ , the oblique Ascension of the Significator, the Remainder will be  $16^{\circ} 36'$  for the true Arch of Direction.

THE MOON TO THE CONJUNCTION  
OF SATURN IN THE ZODIAC,  
WITH LATITUDE.

She meets with that Direction in  $11^{\circ} 20'$  of Taurus, with  $5^{\circ} 3'$  of south Latitude, the right Ascension of which Point is  $40^{\circ} 29'$ , and the Declination thereof  $10^{\circ} 31'$ , the ascensional Difference, under the Moon's polar Elevation, then becomes  $13^{\circ} 15'$ , which subtracted from the right Ascension, (because the Declination is North,) leaves the true oblique Ascension of the given Point  $27^{\circ} 14'$ , from which subtracting the oblique  
f 2 Ascension

\* It is here to be observed, that  $22^{\circ} 27'$  is the oblique Ascension of the Opposition of Mars, with his contrary Latitude; but if the Latitude of the Moon had been observed in the diametrical Point, or Place of Direction, the oblique Ascension would have been  $26^{\circ} 57'$ , and the Arch of Direction  $21^{\circ} 6'$ .

Ascension of the Moon, the Remainder will be  $21^{\circ} 23'$  for the true Arch of Direction.

Various have hitherto been the Methods of directing a Significator with Latitude to the Body of the Promittor, and other Rays in the Zodiac; but, I trust, the only true Way is that which I have used above, in this last very important Direction of the Moon to the Body of Saturn in the Zodiac, as given by PTOLEMY, and followed by the learned PLACIDUS; who says "That the Moderators, whose Motion is latitudinal, whilst they are moved by the Direction, advance above their true and real Way, which is that of its successive Latitude; I say successive Latitude, by Reason that it is not always the same in the Nativity, or in the Beginning of the Direction's Motion; but is changed, according as such Prerogators vary the Distance from their Nodes;" from which Words, I conceive, sufficient may be gathered to assure us, that, in such Cases, we are always to find the Place of the Direction, according to Longitude and Latitude, that is, *according to the Latitude of the Significator,*

for, in the *Direction's Place*: and this Method of Calculation is certainly agreeable to *Reason* and also *Experience*. Here follow the Directions, with the Measure of Time agreeing thereto, shewing when they will take Effect; agreeably to the *Sun's geocentric Motion* in the *Ecliptic*, according to the Rules of *PTOLEMY*.

	ARCH.		TIME.	
	D.	M.	Y.	M.
☽ ad parallel of ♄ in Mundo, C. D.	3	48	4	0
☽ ad ☐ of ♃ in Zodiac, C. D.	3	58	4	3
☽ ad parallel of ♃ in Mundo, C. D.	4	6	4	5
☽ ad parallel of ♄ in Mundo, D. D.	4	29	4	9
☽ ad parallel of ♃ in Mundo, D. D.	4	51	5	2
☽ ad ☐ of ♃ in Mando, C. D.	12	42	13	8
☽ ad △ of ♃ in Zodiac with Lat.	14	28	15	7
☽ ad ♄ of ♄ in the Zodiac, D. D.	16	36	17	11
☽ ad ♄ of ♃ in the Zodiac with Lat.	21	23	23	2

These are the principal Directions that are worthy of our Notice in this Place;—I have not directed the Moon to *all* the Aspects that she meets with in the Zodiac, and World; nor yet to the respective Parallels of Declination; and the Reason is, because the *Giver of Life*, we observe, falls in with several Directions of a malevolent Nature, which seem of sufficient Force to take away Life,

Life, at the Time before mentioned, in the *Table of Directions*.

T But you will probably ask, why did not the Moon's Direction to the mundane Parallel of Mars, converse Motion, destroy Life, at the Age of four Years ; as the Efficacy of that Direction was considerably augmented by the succeeding mundane Parallels of the Maleficks, both direct and converse ? Answer !—First, because no converse Direction to the *Hyleg* kills ; secondly, the Moon was at the same Time, directed by the same converse Motion, to the Rays of Jupiter in the Zodiac, which Direction destroyed the evil Power of Mars ; for it is observable that though Jupiter has Dignities in this Figure in violent Parts of the Heaven, yet, being benevolent by Nature, he lends his Power rather to save than destroy, even from the Quartile, or Opposition, as we find it mentioned by PTOLEMY, in his *Quadripartite*.

From the Nature of the Directions before mentioned, it is evident that the subsequent Directions of the Moon to the mundane Parallels of both the Maleficks by direct Motion,

tion, will be productive of very dangerous Effects, and it is highly probable that they may have a sufficient Degree of Power to take away Life; but I will not be positive in a Matter of so great Importance: all that I intend to say from the whole of what I have here advanced, is, concerning the *Terminus Vita*, I rationally expect that the eighteenth Year of the Native's Life will prove fatal, the benevolent Directions operating near that Period will be very weak, and, of Course, not sufficient to preserve Life. At seventeen Years, eleven Months, and some odd Days, the Moon, the Giver of Life, will be directed to the Opposition of Mars, followed by the Body of Saturn; and I shall further observe, that the Maleficks being here posited in violent fixed Signs, and strengthened by angular Positions, consequently augment their Violence to each other in a very great Degree, so that (as in this Figure) they soon perform their Work to destroy Life, except very powerfully opposed.

Those who are Enemies to this Science may observe that our Method of calculating Nativities

Nativities is founded on the Rules and Observations of the most learned Authors in all Ages of the World, and is, consequently, to be relied on ; for, if our astronomical Tables are right, (as they indisputably are) I would ask, where then rests the impossibility of ascertaining the Period of Man's Life, and that with the utmost Exactness? But in the mean Time it must be observed, that all these Calculations rest wholly upon the *true* and *exact* Time of Birth being obtained ; for, if we err the least in this most important Point, all our indefatigable Labours are lost, and the Whole of our Calculations utterly destroyed ; which will certainly be acknowledged by all those who know what Astrology is.

According to the Position of the heavenly Bodies in this Geniture, it appears that the Native's Death will be rather hasty, and sudden, and the Disease not of long Continuance ; therefore if I err, I request the Reader would not in any Wise blame the Science, it is just and true, I am defective in Judgment, every Mortal is liable to err, even  
in



in Matters that are more generally known than the sublime Science of Astrology.

When the Sublimity of this Science is considered, it prevents, in some Measure, our Wonder at the rash Censures of the Opponents, and I certainly account it very far beyond all common Hope, to reclaim those whose Hearts and Consciences are so zealously adamantine ;—but, I presume, we may pass over this Subject without the least Notice, since the *Gospel* of our ever *blessed Redeemer*, and the faithful Ministers thereof, cannot escape this most ungenerous Fate ; The Rev. Dr. Gill, a late learned Divine of our Nation, tells us, that “ The Study of this  
“ Science is not thought unworthy of God’s  
“ People, who thereby might learn to mani-  
“ fest God’s Glory from his Works in Na-  
“ ture ;”—*Therefore, unto CHRIST that  
loved us, and washed us from our Sins in his  
own Blood, and hath made us Kings and Priests  
unto God and his Father ; to him be Glory  
and Dominion, for ever and ever. Amen.*

THE END