



R White sculpsit

Effigies
JOHANNIS PARTRIDGE
Etatis suae 35.

ΜΙΚΡΟΠΡΑΝΑΣΤΡΩΝ:

Or an Astrological

VADE MECUM.

Briefly Teaching the whole
Art of **ASTROLOGY**,
Viz. Questions, Nativities,
with all its Parts, and the
whole Doctrine of Elections, never
so Comprised nor Compiled before;
so that the young Student may learn
as much here as in the great Vo-
lumes of *Guido, Haly, or Origanus.*

By the Author *J. Partridge, M. R.*
Student in Physick and Astrology.

*And God saw all that he had made, and be-
hold it was very good, Gen. 1. 31.*

Vita brevis : Ars longa, Hippo. Sec. 1. Aph. 1.

London, Printed for *Edward Brewster,* at
the Crane in *St. Paul's Church-yard.*

MDCXCII.

To the Honourable
Sir *GEORGE WHARTON*,
Knight and Baronet.

Honoured Sir,

WHat ever others think
of this Science, you
by your Proficiency know more
of it than any man; and in-
deed you alone (in our Kingdom)
are the most Competent Judge
in things of this Nature, of
which I being sensible, and
that my Labours, as well as my
Credit, will be liable to the ri-
gorous and unjust Censures of
Critical, Injurious, or Ignorant
Readers; I do humbly beg your
Patronage of this Treatise, and

A 3 desire.

The Epistle Dedicatory.

desire to send forth my Labours into the World under the protection of your Name only, as well knowing that to be a sufficient mound in the midst of Malice; and pray let nothing be taken in a sinister sence, for what is written, comes from a well-meaning heart; yet I confess that doth not qualifie the matter for a Person of your worth, according to the Poet,

—Nec à tanto principe digna legi.
Ovid. de Trif. lib. 2. ad Aug.

Arts and Arms, those steps of Honour, have been your Constant Companions, as the true Marks of a Generous Soul, and these by your Prudence being built upon the sure basis of Virtue, have

The Epistle Dedicatory.

have given you the favour of His Majesty since His happy Restauration; for 'tis not Birth alone, but true Merit that makes men famous, as Ovid speaks,

Crüm,
Si modo non Censuræ, nec Clarum Nomen Avocet
Sed Probitas magnos Ingeniùmque facit.
Lib. 1. de Pont. Ele. 10. ad Max.

Sir, Pardon me if I presume to tell you, that you are the most eminent Fixed Star in our Hemisphere; and all Eyes are upon you, because your Lustre was Glorious in the worst of Times, You then shewing your self Loyal when it was a Crime to be so; and then also you both gave and received signal Signs of Loyalty and Integrity.

Sir, I have not the Art of Flattery,

The Epistle Dedicatory.

tery, and I am sure you as perfectly hate it; and what I have said here, both you and the whole Kingdom knows to be true; but to prevent my Condemnation for prolixity, and lest my obsequious Diligence in my Duty may invert my Fact to a Crime, I will leave my Self and Labours to your Charitable Censure; and so praying for the Prosperity of your self and Posterity, Subscribe my self as I am,

S I R,

Your Worships ever faithful
and most humble Servant

John Partridge.

John Gadbury, Student in the Syderal Science, unto the Readers of this *Μηρομαστων*, or Ingenious Treatise of Astrology, compiled and Published by the Industrious Author, my good Friend Mr. John Partridge.

Gentlemen,

IN this Mercurial Age, wherein all Sciences have most eminently advanced and Thriven, Astrology among the rest, hath made no mean Progress; and that in these British Islands too, wherein, now, not only Ptolomy, Hermes, &c. but most of the Arabian, Greek, and Latine Authors of that abstruse Learning, have been taught to speak the English Tongue, as perfectly as their own Native Languages in which they first wrote.

But

But now, as it is impossible that in a bright Sky a *Body* can appear without a *Shadow*; or, for a *Day* to be without its *Night*; so, the *Truths* of the Divine *Urania* have been subject to several unkind *Eclipses* likewise, and this Excellent and Sun-like-*Learning* hath been accompanied with a Multitude of *Mists* and *Errors*, which strut it along, and strive to walk, not only in equipage with the Glorious *Verities* thereof, but above them too. So *Impudent* and *damning* is *Falshood*!—Whence the *World* hath been bewitched into an Embrace of far more *Sottish* and *Sordid* *Tracts* pretending to this *Art*, than ever the Learned *Gaffarel* had reason to complain of in his Days: Such sad *Rubbish*, such *Idle* and *Ridiculous* *pieces* of *Barbarism* and *Folly* have (of late years)

years) been *Printed* among us for *Astrology* to father, that a modest and knowing *Artist* cannot so much as look upon without *Blushing*. By which we may *sadly* know, that this Noble *Science*, like the *Moon*, is as it were, constrain'd to wear *Spots*, and to appear in *Publick* with them, although they are no *Essential* part of it, any more than a deformed *Mole* or *Excrescence* is of the *Body* Natural. But this *obiter*; now to the work before us.

This *Μικροπαρασκευα*, or Learned *Epitome* of *Astrology*, here presented unto thee, (worthy Reader) is a most *Exact* and *Genuine* *peice* of *Art*, free from *Impurity* and *Falshood*. Thou hast here the *Oar* of *Science* without the *Dross*; the true *Wine* without the *Dreggs*: And all the *Parts* of this most excellent and *Useful* *Learn-*

Learning so well and Judiciously methodised, and so neatly and curiously handled by our *Author*, in a vein so *modest*, and *taking*, without *perplexing* his matter with any thing *impertinent* and *useless*, that this *Book* alone is sufficient to make thee a *Competent Artist* in every part of *Astrology*.

If thou fanciest the *Horary* part of this *Study*, here are most plain, apt, and ready *Rules* for thy purpose, and happily digested and adapted to every *rational Question* thereunto belonging.—If thou art delighted with the *Genealogical* part thereof, this *Little-useful-Book* presents thee with an admirable, most plain and perspicuous *System* of the same; and that from the *Experience*, not only of the *Ingenious Author*, but of the *most* and best approved *Doctors* that ever have appear'd in *Print*.

Print on that part of *Astrology*. If thou art for *Elections*, whereby thou mayst make thy coming *Fortune* kind to thee, by a proper understanding of a *Distinction* of *Times*, here are variety of *Rules* for to assist thee in every *Useful* thing pertaining to *Humane happiness*. The *Doctrine* of *Revolutions* and *Transits* together with *Profections*, the effects of *Directions*, &c. are all most plainly taught in this *Treatise*. Here is, indeed, *Multum in Parvo*; The whole *Marrow* of *Astrology* is afforded thee in this *Book*, which is a *True* and *Golden Key*, in earnest, to *unlock* and *open* the *Choicest Mysteries* of the *Stars*, and serviceable as well to the greatest *Masters*, as meanest *Tyro's* in this *Learning*.

To conclude, there is nothing wanting to compleat this *Vade Mecum*, this useful *Portable Companion*, but our *thanks* to the *Author*.

Author for his great care and pains
taken therein: which every Inge-
nious Artist will be obliged to give
him, when once he hath read him,
and wish him success and prospe-
rity in these his severer Studies---
as Doth---

(Gentlemen)

Tours, and Astrologie's Votary,

Brick-Court, by the
Dean's-Yard, West-
minster.

JO. GADBURY.



To the Ingenious READER.

Courteous Reader,

Creation and Being, is
the Power of a Deity
only; but the quality of
this Being, is by the great
Keeper of Nature commit-
ted to the course of second
Causes; These (like the
River which went forth
from Eden for the use of
the Garden) are divided in

To the Reader.

to several Streams or Currents ; some gliding by the Banks with a pleasant murmur, while other Currents with their Rapid motion, act with greater vigor and force; this is the beginning of Action and Passion ; here is Primitive Power in the purity of action ; here is also a diffusion of Power in a variety of Effects ; which we for distinction sake call Sciences : This first Motion of things is primarily seen in Harmony, and by this one Artifice is the whole Universe connect ; so that we may observe in all things a kind of Hexagonal, Tetragonal, Trigonal, and
Dia-

To the Reader.

Diametrical demonstration. Hence *Diapasons* and *Diateffarons*, in Musick are equal to *Squares* and *Oppositions* of the Stars ; But the *Diapente major* and *minor*, are like amicable *Sextiles* and *Trines* : Nay, the greatest Discords in Philosophical Musick, which are a second, fourth and seventh, with their eights, being mixt with Concords, make the sweetest Melody ; this Harmony is also seen wonderfully in Generation, and all Vegitable & Seminal Production ; also in time, quantity, and last of all motion, the effect of which is the subject of this small Treatise, in
which

To the Reader.

which thou hast three distinct Parts.

First, a general *Introduction to Astrology*; so plain, that the meanest Capacity, may be brought to understand the whole Art in a small time; for here is nothing in the Rudiments omitted, which might be instructive to any. In the Judiciary Part I have not pestered the Book with a great many needless Questions, as well knowing that every Ingenious Artist when he hath read the eighth and ninth Chapters, and understands them, will be able to know how to dispose of his Question to its particular House,

To the Reader.

House, and then the eleventh Chapter informs him which are his Significators; For Example, If any should ask concerning a Clergy-man or Benefice, this Question belongs to the ninth House; and so of Kings by the tenth, &c.

The second Part is of *Nativities*; in which thou hast a general, short, and exact way to Judge all Nativities by, with Rules and Experiments of my own, & others, which I hope will be grateful to the World; there is also the *Effects of Directions*, and the *Doctrine of Revolutions and Profecions*; which three, I would advise every young Student

To the Reader.

Student to be well acquainted with; for, indeed it is the whole of Astrology, in which I confess I have been short, but yet very plain.

The last Part is of *Elections*; which if it were rightly understood, perhaps it would be more Honour to Astrology, and its Professors too, than many are sensible of; And I am confident there is a great deal of truth and worth in Horoscopes and Planetary hours in all our affairs; so that if those were understood, we might be able to give reasons for things that perhaps now we know not.

And now Reader, I will lay

To the Reader.

lay my Labours before thee, let me intreat thee to Correct the Errors, for such things will be in Books of this kind; and then use me as kindly as I have deserved of thee, remembering to do as thou wouldst be done by, which is the Duty and Spontaneous act of every good man, and to no other, I hope this Book will come.

But yet if it should come to the hands of any Captious Ass, who thinks himself wiser than the rest of the world, and like a Country Curr, Bark at my Backside, and is angry with what I have here done; I shall

To the Reader.

shall in modesty say no more, but this, let him mend it by shewing a better of his own; for it is easier to Carp, than to Copy.

However, it was for thee (Courteous Reader) that I have taken this Pains, and it is to thee that the future part of my Studies shall be serviceable; and I hope thou wilt find success in thy Studies, according to thy desire and endeavour;

to which is the hearty Wishes of thy Friend,

John Partridge.

From Henrietta-Street, Covent-Garden, where Astrology is Studied and Practised by J. P.

To his Ingenious Friend

Mr. JOHN PARTRIDGE,

Upon his ΜΙΧΕΡΟΤΑΧΥΣ ΡΑΥ, OR
Astrological VADE MECUM.

It is false to say the Golden Age is gone;
Or, that the Muses Banish'd are our Nation:
Since by this Book such Exc'lent Art is shewn,
[An Art with Wiser men never out of Fashion.]

Here Men are taught the Language of the Stars,
Their various turnings, Transits, and Effects,
When they intend to Mankind Peace or Wars;
As the Grand Architect o' th' world directs.

Here, likewise, may men Read their proper Fate,
How long 'twill shine, and how long after lowr;
When they shall change to Good or Bad Estate,
As pre-appointed by Coelestial Power.

Here, how a Real, from a Flattering Friend,
May Men discover; [without Optique Glass.]
This Treatise Pen'd was for that very End;
And shews who Vertuous, Honest, Knaveish, Ass.

Here, how to chuse a Good wife, Men may Learn;
And how to shun a Meretricious Bride:
How, Pretty Ladies also may discern
Fit Husbands for them, (without having try'd.)

If

If the Sick man shall recover ? If the whole,
Shall so continue ? If the Bond, get Free ?
(Or Goods shall be retrieved that are Stole.)
If Fortunes Darlings keep their Liberty ?

These things, (and more) may Sober Men learn here,
As well as Guido, Haly, present were ;
whose larger Genij greater room did take,
Their Lofty Secrets in the world to break.

If any, now, would Cardan's wisdom know ;
Or, how this Art in Ptolom's time did grow ;
They must this Book make use of ; or, at least,
Resolve i' th' shades of Ignorance to Rest.

*Tho. Trigge, Student in
Physick and Astrology.*

*Ad Johannem à Perdice,
De Opere suo Astrologico.*

Merlinus jam jam grandævus An-
glicus exit :

Attamen haud Titulus deficit, Alter
eris.

Primus hic, hanc Artem, Vernâclo tra-
didit Anglo,

Quam tua Sedulitas abbreviare studet.
audes quas meritis Carpas [nec tadeat
etsi,

Vis, Ratioq; Status, imposuere moram
His que scripsisti de fato Regis habendo
Gallorum] Hoc libro nobile nomen erit :

Perdix Hætiodi Montem tu scandis ad
altum,

Virtutis pondus quale, patebit, habes.

Anglicè.

Our English Merlyn, now is old,
must dye,
He gone; the Title [Sure] in Thee
must lye ;

Ad

*

He

He first, this Noble *Art* did Eng
make ;
Thou mak'st it short and easie ; hence
forth take
The Praise that's due to Merit ; [ve
not 'cause
Convenience and *State Reason* put
- Pause
To thy Essay upon the *French King's*
Fate,
Drawn from the *Stars*] This Book shall
make Thee great :
Partridge to th' top of *Hesiod's* Mount
is flown,
The Virtue that is in him, is made
known.

*Hec Johannes Gibbon, à Man-
telio dictus Caruleo Seruili
ad Arma.*

A

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A
TABLE
Of Houses for the La-
titude of 51 deg. 34
min. which may with-
out any Error con-
siderable, serve the
whole Kingdom of
ENGLAND.

☉ in ♍.

Time from Noon.	10 ♍	12 ♌	12. ♍	Ascend. ♌	2 ♌	3 ♌
H. M.	gr.	gr.	gr.	gr. m.	gr.	gr.
0 0	0	13	28	26 42	16	4
0 4	1	14	29	27 23	17	5
0 7	2	15	♄	28 2	17	6
0 11	3	16	1	28 42	18	7
0 15	4	17	2	29 21	19	8
0 18	5	18	3	0 ♄ 1	19	8
0 22	6	20	3	0 40	20	9
0 26	7	21	4	1 20	21	10
0 29	8	22	5	2 0	21	11
0 33	9	23	6	2 39	22	11
0 37	10	24	7	3 19	23	12
0 40	11	25	7	3 59	23	13
0 44	12	26	8	4 38	24	14
0 48	13	27	9	5 17	25	15
0 51	14	28	10	5 57	25	15
0 55	15	29	11	6 36	26	16
0 59	16	II	11	7 15	27	17
I 3	17	1	12	7 55	27	18
I 6	18	2	13	8 35	28	19
I 10	19	3	14	9 14	29	19
I 14	20	4	14	9 53	29	20
I 18	21	5	15	10 34	♌	21
I 21	22	6	16	11 12	1	22
I 25	23	7	17	11 52	1	23
I 29	24	8	17	12 32	2	23
I 33	25	9	18	13 12	3	24
I 36	26	10	19	13 52	4	25
I 40	27	11	20	14 32	4	26
I 44	28	12	20	15 12	5	27
I 48	29	13	21	15 51	6	27
I 52	30	14	22	16 31	6	28

☉ in ♎.

Time from Noon.	10 ♎	11 ♏	12 ♏	Ascend. ♏	2 ♏	3 ♏
H. M.	gr.	gr.	gr.	gr. m.	gr.	gr.
1 52	0	14	22	16 31	6	28
1 55	1	15	23	17 11	7	29
1 59	2	16	23	17 51	8	30
2 3	3	17	24	18 31	8	♌
2 7	4	18	25	19 12	9	1
2 12	5	19	26	19 52	10	2
2 15	6	20	26	20 32	11	3
2 19	7	21	27	21 13	11	4
2 22	8	22	28	21 54	12	5
2 26	9	23	29	22 35	13	6
2 30	10	24	29	23 16	13	7
2 34	11	25	♌	23 57	14	7
2 38	12	26	1	24 38	15	8
2 42	13	27	2	25 19	16	9
2 46	14	28	2	26 0	16	10
2 50	15	29	3	26 42	17	11
2 54	16	29	4	27 24	18	12
2 58	17	♄	4	28 6	19	12
3 2	18	1	5	28 47	19	13
3 6	19	2	6	29 30	20	14
3 10	20	3	7	0 ♌ 13	21	15
3 14	21	4	7	0 55	22	16
3 18	22	5	8	1 37	22	17
3 22	23	6	9	2 20	23	18
3 26	24	7	10	3 2	24	18
3 31	25	8	10	3 46	25	19
3 35	26	9	11	4 29	25	20
3 39	27	9	12	5 12	26	21
3 43	28	10	13	5 55	27	22
3 47	29	11	14	6 39	28	23
3 51	30	12	14	7 22	28	24

☉ in ♀.

Time from Noon.	10		11		12		Ascend.		2		3	
	H.	M.	gr.	gr.	gr.	gr.	gr.	m.	gr.	gr.	gr.	gr.
3	51	0		12	14	7	22	28		24		
3	55	1		13	15	8	6	29		25		
4	0	2		14	15	8	50	1		25		
4	4	3		15	17	9	34	1		26		
4	8	4		16	17	10	18	1		27		
4	12	5		17	18	11	3	2		28		
4	16	6		18	19	11	47	3		29		
4	21	7		19	20	12	31	4		m.		
4	25	8		19	20	13	16	5		1		
4	29	9		20	21	14	1	5		2		
4	33	10		21	22	14	46	6		3		
4	38	11		22	23	15	36	7		4		
4	42	12		23	24	16	16	8		4		
4	46	13		24	24	17	1	9		5		
4	51	14		25	25	17	46	9		6		
4	55	15		26	25	18	32	10		7		
4	59	16		27	27	19	17	11		8		
5	3	17		28	27	20	4	12		9		
5	7	18		28	28	20	49	13		10		
5	11	19		29	29	21	35	13		11		
5	16	20	♈	♈	22	20	14	14		12		
5	21	21	1	1	23	6	15	15		12		
5	25	22	2	1	23	51	16	13		13		
5	29	23	3	2	24	37	17	14		14		
5	34	24	4	3	25	23	17	15		15		
5	38	25	5	4	26	9	18	16		16		
5	43	26	6	5	25	55	19	17		17		
5	47	27	7	5	27	41	20	18		18		
5	51	28	8	6	28	27	21	19		19		
5	56	29	8	7	29	13	21	20		20		
6	00	30	9	8	30	0	22	21		21		

☉ in ☊.

Time from Noon.	10		11		12		Ascend.		2		3	
	H.	M.	gr.	gr.	gr.	gr.	gr.	m.	gr.	gr.	gr.	gr.
6	0	0		9	8	0	0	22		21		
6	4	1		10	9	0	47	23		22		
6	9	2		11	9	1	33	24		22		
6	13	3		12	10	2	19	25		23		
6	17	4		13	11	3	5	25		24		
6	22	5		14	12	3	51	26		25		
6	26	6		15	13	4	31	27		26		
6	31	7		16	13	5	23	28		27		
6	35	8		17	14	6	9	29		28		
6	39	9		17	15	6	55	29		29		
6	44	10		18	16	7	40	m.		2		
6	48	11		19	17	8	26	1		1		
6	52	12		20	17	9	12	2		2		
6	57	13		21	18	9	57	2		2		
7	1	14		22	19	10	43	3		3		
7	5	15		23	20	11	28	4		4		
7	9	16		24	21	12	14	5		5		
7	14	17		25	21	12	59	6		6		
7	18	18		26	22	13	45	6		7		
7	22	19		26	23	14	30	7		8		
7	27	20		27	24	15	14	8		9		
7	31	21		28	25	15	59	9		10		
7	35	22		29	26	16	44	10		11		
7	39	23		♏	26	17	29	10		11		
7	44	24		1	27	18	14	11		12		
7	48	25		2	28	18	58	12		13		
7	52	26		3	29	19	42	13		14		
7	56	27		4	29	20	26	13		15		
8	0	28		5	♏	21	10	14		16		
8	5	29		5	1	21	54	15		18		
8	9	30		6	2	22	38	16		19		

☉ in ♏.

Time from Noon.		10	11	12	Ascend.		2	3
H. M.		♏	♏	♏	♏		♏	♏
		gr.	gr.	gr.	gr.	m.	gr.	gr.
8	9	0	6	2	22	38	16	18
8	13	1	7	2	23	22	16	19
8	17	2	8	3	24	5	17	20
8	21	3	9	4	24	48	18	21
8	25	4	10	5	25	32	19	21
8	29	5	11	5	26	16	20	22
8	34	6	12	6	26	58	20	23
8	38	7	12	7	27	41	21	24
8	42	8	13	8	28	23	22	25
8	46	9	14	8	29	6	23	26
8	50	10	15	9	29	48	23	27
8	54	11	16	10	m	30	24	28
8	58	12	17	11	1	13	25	29
9	2	13	18	11	1	55	26	30
9	6	14	18	12	2	30	26	♃
9	10	15	19	13	3	18	27	1
9	14	16	20	14	4	0	28	2
9	18	17	21	14	4	41	28	3
9	22	18	22	15	5	21	29	4
9	26	19	23	16	6	4	♃	5
9	30	20	23	17	6	55	1	6
9	34	21	24	17	7	26	1	7
9	38	22	25	18	8	6	2	8
9	42	23	26	19	8	47	3	9
9	46	24	27	19	9	23	4	10
9	49	25	28	20	10	8	5	11
9	53	26	29	21	10	48	5	12
9	57	27	29	22	11	29	6	13
10	1	28	♃	23	12	9	7	14
10	5	29	1	23	12	53	7	15
10	8	30	2	24	13	30	8	16

☉ in ♏.

Time from Noon.		10	11	12	Ascend.		2	3
H. M.		♏	♏	♏	♏		♏	♏
		gr.	gr.	gr.	gr.	m.	gr.	gr.
10	8	0	2	24	13	20	8	16
10	12	1	3	24	14	9	9	17
10	16	2	3	25	14	49	10	17
10	20	3	4	26	15	29	10	18
10	24	4	5	26	16	9	11	19
10	27	5	6	27	16	48	12	20
10	31	6	7	28	17	28	13	21
10	35	7	7	29	18	9	13	22
10	39	8	8	29	18	48	14	22
10	42	9	9	30	19	27	15	24
10	46	10	10	m	20	6	15	26
10	50	11	11	1	20	48	16	27
10	54	12	11	2	21	26	17	28
10	57	13	12	3	22	5	18	29
11	1	14	13	3	22	45	19	30
11	5	15	14	4	23	24	19	♃
11	9	16	15	5	24	4	20	2
11	12	17	15	5	24	43	21	3
11	16	18	16	6	25	23	22	4
11	20	19	17	7	26	2	23	5
11	23	20	18	7	26	41	23	6
11	27	21	19	8	27	21	24	7
11	31	22	19	9	28	1	25	8
11	34	23	20	9	28	40	26	10
11	38	24	21	10	29	20	27	12
11	42	25	22	11	29	59	27	13
11	45	26	22	11	0	♃	39	28
11	49	27	23	12	1	19	29	15
11	53	28	24	13	2	2	♃	16
11	56	29	25	13	2	39	2	17
12	0	30	26	14	3	19	2	18

☉ in ♌.

Time from Noon.	10	11	12	Ascend.		2	3
	gr.	gr.	gr.	gr.	m.	gr.	gr.
12 0	0	26	14	3	19	2	17
12 4	1	26	15	3	50	2	18
12 7	2	27	15	4	19	3	20
12 11	3	28	16	5	20	4	21
12 15	4	29	17	6	2	5	22
12 18	5	30	17	6	43	6	23
12 22	6	m	18	7	24	7	25
12 26	7	1	19	8	5	8	26
12 29	8	2	19	8	46	9	27
12 33	9	3	20	9	28	10	28
12 37	10	3	21	10	10	11	30
12 40	11	4	22	10	52	11	⊗
12 44	12	5	22	11	35	12	2
12 48	13	6	23	12	18	13	3
12 51	14	6	24	12	59	14	5
12 55	15	7	24	13	43	15	6
12 59	16	8	25	14	26	16	7
13 3	17	9	26	15	10	17	9
13 6	18	9	26	15	54	19	10
13 10	19	10	27	16	39	20	11
13 14	20	11	28	17	23	21	13
13 18	21	12	28	18	8	22	14
13 21	22	13	29	18	54	23	16
13 25	23	13	30	19	39	24	17
13 29	24	14	⌒	20	26	25	18
13 33	25	15	1	21	14	26	20
13 36	26	16	2	22	1	28	21
13 40	27	17	3	22	49	29	23
13 44	28	17	3	23	37	⌒	24
13 48	29	18	4	24	26	1	25
13 52	30	19	5	25	15	3	27

☉ in ♍.

Time from Noon.	10	11	12	Ascend.		2	3
	gr.	gr.	gr.	gr.	m.	gr.	gr.
13 52	0	19	5	25	15	3	27
13 56	1	20	6	26	5	4	28
13 59	2	20	6	26	51	5	30
14 3	3	21	7	27	47	7	⌒
14 7	4	22	8	28	39	8	3
14 11	5	23	9	29	29	10	4
14 15	6	24	9	0	⌒24	11	5
14 19	7	25	10	1	18	13	7
14 22	8	25	11	2	13	14	8
14 26	9	26	12	3	10	16	10
14 30	10	27	12	4	6	17	11
14 34	11	28	13	5	3	19	13
14 38	12	29	14	6	1	21	14
14 42	13	29	15	7	0	22	16
14 46	14	⌒	16	8	0	24	17
14 50	15	⌒	16	9	2	26	19
14 54	16	2	17	10	6	27	20
14 58	17	3	18	11	9	29	21
15 2	18	4	19	12	13	⊗	23
15 6	19	4	20	13	21	3	24
15 10	20	5	20	14	29	5	26
15 14	21	6	21	15	37	7	27
15 18	22	7	22	16	46	9	29
15 22	23	8	23	17	58	11	⊗
15 26	24	9	24	19	11	13	1
15 31	25	10	25	20	27	15	2
15 36	26	10	26	21	43	17	3
15 39	27	11	27	23	3	19	4
15 43	28	12	28	24	24	21	5
15 47	29	13	29	25	47	23	6
15 51	30	14	29	27	10	25	8

☉ in ♏.

Time from Noon.	10	11	12	Ascend. ♏.	2	3
	♏	♏	♏			
H. M.	gr.	gr.	gr.	gr. m.	gr.	gr.
15 51	0	14	29	27 10	25	10
15 55	1	15	♏	28 37	28	11
16 0	2	16	1	0 6	30	12
16 4	3	17	2	1 37	♏	14
16 8	4	18	3	3 11	4	15
16 12	5	19	4	4 48	6	16
16 16	6	19	5	6 27	11	18
16 21	7	20	6	8 8	13	19
16 25	8	21	8	9 52	15	20
16 29	9	22	9	11 40	17	22
16 33	10	23	10	13 30	19	23
16 38	11	24	11	15 20	21	24
16 42	12	25	12	17 16	23	25
16 46	13	26	13	19 15	25	27
16 51	14	27	14	21 17	27	28
16 55	15	28	16	23 20	29	29
16 59	16	29	17	25 32	♏	♏
17 3	17	30	18	27 44	3	2
17 8	18	♏	19	29 58	5	3
17 10	19	2	20	2 17	7	4
17 16	20	4	22	4 38	9	5
17 21	21	5	23	7 0	11	6
17 25	22	6	24	9 24	13	8
17 29	23	7	25	11 53	14	9
17 34	24	8	27	14 23	16	10
17 38	25	9	28	16 59	18	11
17 43	26	10	30	19 30	19	12
17 47	27	11	♏	22 5	21	13
17 51	28	12	3	24 39	23	14
17 56	29	13	4	27 20	24	15
18 0	30	13	6	30 0	26	17

☉ in ♏.

Time from Noon.	10	11	12	Ascend. ♏.	2	3
	♏	♏	♏			
H. M.	gr.	gr.	gr.	gr. m.	gr.	gr.
18 0	0	13	6	0 0	24	17
18 4	1	15	7	2 37	26	18
18 9	2	16	9	5 19	27	19
18 13	3	17	10	7 57	29	20
18 17	4	18	12	10 29	♏	21
18 22	5	19	14	13 2	2	22
18 26	6	20	16	15 37	3	23
18 31	7	21	17	18 7	5	24
18 35	8	22	19	20 35	6	25
18 39	9	24	21	23 0	7	26
18 44	10	25	23	25 21	8	27
18 48	11	26	25	27 43	10	28
18 51	12	27	27	0 0	11	29
18 57	13	28	29	2 15	12	♏
19 1	14	30	♏	4 27	13	1
19 5	15	♏	2	6 33	15	2
19 9	16	2	5	8 39	16	3
19 13	17	3	7	10 43	17	4
19 18	18	4	9	12 42	18	5
19 22	19	6	11	14 40	19	6
19 27	20	7	13	16 31	20	7
19 31	21	8	15	18 20	21	8
19 35	22	10	17	20 5	22	9
19 39	23	11	19	21 52	24	10
19 44	24	12	22	23 33	25	11
19 48	25	13	24	25 13	26	11
19 52	26	15	26	26 49	27	12
19 56	27	16	28	28 22	28	13
20 0	28	17	♏	29 53	29	14
20 5	29	19	2	1 23	30	15
20 9	30	20	5	2 50	♏	16

☉ in ♍.

Time from Noon. H. M.	10	11	12	Ascend.		2	3
	♍ gr.	♍ gr.	♍ gr.	II. gr.	m.	♍ gr.	♍ gr.
20 9	0	20	5	2	50	0	16
20 13	1	22	7	4	14	1	17
20 17	2	23	9	5	37	2	18
20 21	3	24	11	6	58	3	19
20 25	4	26	13	8	17	4	20
20 29	5	27	15	9	33	5	20
20 34	6	29	17	10	49	6	21
20 38	7	30	19	12	3	7	22
20 42	8	♋	21	13	14	8	23
20 46	9	3	23	14	24	9	24
20 56	10	4	25	15	32	10	25
20 54	11	6	27	16	40	11	26
20 58	12	7	29	17	46	12	26
21 2	13	8	♌	18	53	13	27
21 6	14	10	2	19	56	14	28
21 10	15	11	4	20	58	14	29
21 14	16	13	6	22	0	15	30
21 18	17	14	8	23	0	16	♌
21 22	18	16	9	23	59	17	1
21 26	19	17	11	24	58	18	2
21 30	20	19	13	25	55	18	3
21 34	21	20	14	26	51	19	4
21 38	22	22	16	27	47	20	5
21 42	23	23	17	28	41	21	5
21 45	24	24	19	29	36	21	6
21 49	25	26	20	0	♌ 29	22	7
21 53	26	27	22	1	22	23	8
21 57	27	29	23	2	14	24	9
22 1	28	♍	25	3	5	24	9
22 5	29	2	26	3	56	25	10
22 8	30	3	27	4	45	25	11

☉ in ♋.

Time from Noon. H. M.	10	11	12	Ascend.		2	3
	♋ gr.	♋ gr.	♋ gr.	♋ gr.	m.	♋ gr.	♋ gr.
22 8	0	3	27	4	45	25	11
22 12	1	5	29	5	35	26	12
22 16	2	6	30	6	23	27	13
22 20	3	7	II	7	12	27	13
22 24	4	9	2	8	0	28	14
22 27	5	10	4	8	48	29	15
22 31	6	12	5	9	32	29	16
22 35	7	13	6	10	23	♌	17
22 39	8	14	7	11	7	1	17
22 42	9	16	8	11	52	2	18
22 46	10	17	9	12	37	2	19
22 50	11	19	10	13	23	3	20
22 54	12	20	11	14	7	4	21
22 57	13	21	13	14	54	4	21
23 1	14	23	14	15	35	5	22
23 5	15	24	15	16	17	6	23
23 9	16	25	16	17	1	6	24
23 12	17	27	17	17	44	7	24
23 16	18	28	18	18	26	8	25
23 20	19	29	19	19	9	9	26
23 23	20	♌	19	19	52	9	27
23 27	21	2	20	20	33	10	27
23 31	22	3	21	21	15	11	28
23 34	23	4	22	21	56	11	29
23 38	24	5	23	22	37	12	30
23 42	25	7	24	23	18	13	♌
23 45	26	8	25	23	59	13	1
23 49	27	9	26	24	39	14	2
23 53	28	10	27	25	21	15	3
23 56	29	11	28	25	2	15	4
24 0	30	13	28	26	42	16	4

*The Ephemerides Explained, which
 be the first thing that the young Artist
 be acquainted with after he hath lea-
 ned the Characters of the Signs, Planets
 and Aspects.*

AN *Ephemerides* signifies a Day-Book, and
 in this Science it is to be understood of-
 ly for the Accidents of the Stars, as their Mo-
 tions, Stations, Latitudes, Aspects, Eclip-
 ses, &c. and therefore to all these Purposes
 the Hebrew word is more Significant than ei-
 ther English, Latine, or Greek; as מנחה
Almanah, derived from the Radical word
 $\text{מנח$, i.e. *numeravit vel distribuit*; but by the
 Greeks it is called *Ἐφημερίς*, from *ἡμέρα*
die, and *ἔπι*, in or ad; and by the Latine
Diarium, a Day-Book: and thus much for its
 Definition.

In every *Ephemeris* there go two Pages to a
 Month, as you may see in our Example; the
 left hand Page always shews the Motion of the
 seven Planets and the Dragon's-Head, and is
 usually divided into ten Columns; the first of
 which, is always the day of the Month; the
 second, the place of the Sun, shewing what de-
 gree he possesseth of that Sign in the top of
 the Column, which is here $\odot \text{X}$; that is, in
Pisces; The next is the Moon, shewing what
 degree she possesseth in the Sign, either against
 the day, or next above it, which against the
 14th day, is *Sagittary*: The fourth Column
 shews the Moon's Latitude; that is, according
 as she approacheth or declines the Dragon's-
 Head or Tail; S. signifying Northward, D.
 descending,

ascending, M. South, and A. ascending: The
 fifth Column shews the Motion of the Dragon's-
 Head, which is generally Retrograde; the
 other Columns are understood after the same
 manner, only where you find S. it signifies
 Stationary, if D. Direct, but if R. Retro-
 grade; The Sun and Moon are never so, the
 Head of the Column shews the Sign, and the
 D. M. under it, the Degree and Minute that
 each Planet is in at Noon every day; and un-
 der these six Planets is their Latitudes to the
 first, the eleventh, and the twenty first days of
 every Month.---

The right hand Page, hath also ten Columns,
 which are all easily understood by this one
 Example, in the first Column I find the four-
 teenth day, and against that, in the fourth,
 fifth, sixth, and seventh Columns, I also find
 $\star 20$ under the Character of the \odot , an δ
 11 under h , a $\Delta 20$ under X , a $\star 16$
 under J , which signifies that the Moon
 comes to a Sextile of the Sun 20 hours
 P. M. or afternoon, to an Opposition of *Sa-
 thurn*, at 11 hours P. M. and so of the rest in
 these six small Columns; over which, where
 you find Oc. it signifies Occidental, but Or.
 Oriental; in the tenth and last Column against
 the 14th day, I find $\star, \text{X}, \odot 13$ p. that is,
 a Sextile of *Jupiter* and the Sun 13 hours P. M.
 and where you find Q *Elong Max à* \odot , that
 is *Venus* in her greatest Elongation from the
 Sun; the *D Apogæon*, is when she is in the
 Remotest part of her Epicycle, and farthest
 from the Earth; the *D Perigæum*, is when she
 is nearest the Earth.---

A TABLE of the Heads of each Chapter.

The first Part.

Chap.		Pag.
1.	O f the Definition of Astrology, and of the Zodiack.	1.
2.	Of the Nature, Quality, and Description of the Signs.	4.
3.	Of the Names, Natures, and Characters of the Planets.	10.
4.	Of the Terms of Art.	19.
5.	Of the Aspect, Orbs, and Dignities of the Planets.	23.
6.	Of useful Tables, &c.	30.
7.	Of the Division of the Heavens into Parts, called Houses.	38.
8.	Of the Signification of the Twelve Houses.	41.
9.	What the Querent and Querited is, and how to find the Significators.	48.
10.	How to Erect a Figure, and find the Planetary hour.	53.
11.	How to Judge all manner of Questions.	61.
12.	Of the Kingdoms and Countreys subject to the Twelve Signs.	73.
	The	

The TABLE.

The second Part.

Chap.	Pag.
1. W hat a Nativity is.	79.
2. Of the length of the Native's Life.	80.
3. Of the Lord of the Nativity.	83.
4. Of the Temperature and Complexion of the Body.	84.
5. Of the Native's Manners and Behaviour.	88.
6. Of the Native's Wit.	96.
7. Of the Form and Stature of the Body.	98.
8. Of the Birth in general.	102.
9. Of the Judgment of the second House, that is Riches.	104.
10. Of the Judgment of the third House.	117.
11. Of the Judgment of the fourth House.	121.
12. Of the Judgment on the fifth House.	123.
13. The Judgment on the sixth House.	125.
14. Of Marriage, the Judgment of the seventh House.	133.
15. Of the Judgment on the ninth House, Journeys, Religion, &c.	143.
16. Of	

The TABLE.

16. Of the tenth House, that is Honour and Dignity.	151.
17. The Judgment on the eleventh House, of Friends.	160.
18. Of the twelfth House.	163.
19. Of Death, that is the Judgment on the eighth House.	168.
20. Of the Effects of Direction, and first of the Ascendant.	175.
21. The Directions of the M.C.	183.
22. The Directions of the Sun.	189.
23. The Directions of the Moon.	194.
24. The Directions of the ☉.	199.
25. Of Revolutions.	203.
26. Of Profections.	218.
27. Of Transits.	225.
A Catalogue of the Fixed Stars.	230.

A Table of the third Part.

Chap.	Pag.
1. W hat an Election is.	235.
2. Of Universal Elections.	237.
3. Of Horse or Foot-Races.	243.
4. Of the Foundations of Houses.	248.
5. Of Particular Elections.	256.
6. Aphorisms for Elections.	264.
Mr.	

The TABLE.

Mr. Gadbury's Centiloquium.	275.
Hermes's Centiloquium.	290.
Ptolomey's Centiloquium.	305.
Bethem's Centiloquium.	322.
The last Century of Aphorisms.	333.

The End of the Table.

ERRATA Corrigenda.

P. Ag. lin. 3. read *Accidental*, p. 62. l. 3. r. *☿*, p. 158. l. 6. for *to ☿ do*, p. 167. l. 5. r. *Angles*, p. 173. l. 16. for *not r. nor*, p. 182. l. ult. r. *ad ☉*, p. 202. l. 22. r. ** and ☐*, p. 214. l. 15. for *clear r. there*, p. 253. l. 26. r. *Lord of the Ascendant in ☐ to ♃*.

These be all the faults that I met with, being in hast; what there are besides, I do intreat the Reader to Correct himself.

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CHAP.

(1)



CHAP. I.

Of the Definition of Astrology, of the Zodiack, and other things.

ASTROLOGY, is a singular, innocent, Science; Teaching how to judge of all future Events, by the Motion of the Stars only, and not by the help of any kind of Propheticall or Diabolical Inspiration, as some think; and doth contain four distinct parts, *viz.* Questions, Nativities, Elections, and Mundane Revolutions: which three former, shall be hereafter discoursed in their Nominal order, with as much plainness as is possible in so brevous a Tract.

Among the ten greater and lesser Circles of the Sphere, the Zodiack or Signifier only is observed by Astrologers, under which broad oblique Circle or Zone, the seven Planets absolve their periodical courses; and have Latitude from the Ecliptick, except the Sun, who is always found there, and it is thence called *Via Solis*: This Zodiack or Zone, is divided into twelve equal Parts, which we call Signs; and are called by the name of some living

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Creature:

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Creature: These Signs are again divided into Thirty equal parts, called Degrees; and each of these Degrees into 60 parts, called Minutes; and every Minute into 60 seconds, and so on further if you please: So that in the Compass of the Zodiack is contained 12 Signs, 360 Degrees, 21600 Minutes, and 1296000 seconds--- The Names and Characters of the Signs follow,

♈	♉	♊	♋	♌	♍
<i>Aries,</i>	<i>Taurus,</i>	<i>Gemini,</i>	<i>Cancer,</i>	<i>Leo,</i>	<i>Virgo,</i>
♎	♏	♐	♑	♒	♓
<i>Libra,</i>	<i>Scorpio,</i>	<i>Sagittary,</i>	<i>Capricorn,</i>	<i>Aquary,</i>	<i>Pisces.</i>

And these Twelve Signs are divided under several Denominations; As first, into four Quadrants corresponding to the four Quarters of the Year, Spring, Summer, Autumn, and Winter; the Vernal division which are ♈, ♉, ♊, correspond to Childhood, which is aiery, sanguine, hot and moist; the Aestival, *viz.* ♋, ♌, ♍, to Youth, which is choleric, fiery, hot and dry; the Autumnal to Manhood, earthy, melancholy, cold and dry, and contains ♎, ♏, ♐; the Hyemnal ♑, ♒, ♓, is compared to old Age, flegmatick, cold and moist.

♈, ♉, ♊, ♋, ♌, ♍, North and Commanding Signs.

♎, ♏, ♐, ♑, ♒, ♓, Southern and Obeying.

They are divided into a four Triplicity, *viz.* fiery, aery, earthy, and watery.

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♈, ♌, ♐,	} are of the	♋	} Fiery	} Triplicity, or Trigon.		
♉, ♍, ♑,		♌			} Earthy	
♊, ♎, ♒,		♍				} Aery
♋, ♏, ♓,		♎				

Fixed	} are	♋, ♌, ♍, ♎.
Moveable		♈, ♉, ♊, ♑.
Common		♌, ♍, ♎, ♓.

Double-bodied ♋, ♎, first part of ♐.
 Humane ♋, ♍, ♎, ♑, first part of ♐.
 Fruitful ♋, ♍, ♎.
 Barren ♋, ♍, ♎.
 Feral ♌, and the last part of ♐.
 Signs of Voice ♋, ♍, ♎, ♑, ♒.
 Mute ♋, ♍, ♎.
 Cardinal ♈, ♉, ♊, ♑.
 Equinoctial ♈, ♉.
 Tropical ♋, ♑.

There be other divisions of the Signs, which because I judge them rather Burthensom than Profitable to the young Beginner; I do omit them in this place, and come now to give you an account of the Nature and quality of these 12 Signs.

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CHAP. II.

Shewing the Nature, Quality, and Description of the 12 Signs.

♃.

♃ is a Sign Masculine and Diurnal, hot and dry, choleric, bestial, of the fiery Triplicity, and violent.

It gives the Native a lean spare Body, middle Stature, strong Limbs, big boned, the Visage Oval, a piercing Eye, Broad Shoulders, a long Neck, a dusky-swarthy Complexion, the Hair inclined to Red.

Diseases:— All Diseases of the Head, Vertigo, Lethargy, Catalepsy, Apoplexy, Head-ach, Tooth-ach, Pimples in the Face, &c.

Places:— Private unfrequented places; high and sandy ground where small Cattle feed: in House the Ceiling, and generally the East part thereof.

♄.

♄ is an earthy Sign; Cold and dry Feminine, and Melancholy, Nocturnal, Domestical, bestial, furious, — and personates a strong, full, well-set, but short Person, a large Forehead, big Face, full Eyes, Mouth large, Lips thick, a short thick Hand, the Hair black, and Complexion swarthy.

Diseases:

Diseases:— Rheum and Defluction, and all Diseases of the Throat, as the Kings Evil, Squinancy, &c.

Places:— all low Houses; especially where Implements for Cattle are laid up, Pastures, plain Ground, and Arable Land; in Dwelling-Houses, it represents Cellars, Vaults, low ground Rooms.

♅.

♅ is hot and moist, Aereal, Diurnal, Humane, double-bodied, Masculine: and of the Aery Triplicity; Representing a proper Stature, Sanguine Complexion, dark brown Hair, the Face a little swarthy, a strong active Body, an ingenious Fancy, and ready Understanding.

Diseases:— all Putrefaction of Blood, Corruption, Aches, Dislocations, wind in the Veins, and other Distempers belonging to the Arms.

Places:— Halls, or Dining-Rooms, Hang'd, or Wainscot, Chests, Store-houses, Coffers; Hills and Mountainous places.

♆.

♆ is a Phlegmatick, feminine, Nocturnal, cold and moist Sign; it denotes one of a middle Stature, the upper part of the Body big, and well set, the visage round and handsome, the Complexion Pale and Sickly, and dark brown Hair.

Diseases:— ill Digestion, sharp defluxions on the Lungs, Coughs, & all defects of the Breast, Ribs, and Pleura, — B 3 Places:

natur of the signs

Places: — All kind of moist Places; the Sea, great and Navigable Rivers, Brooks, Springs, Water-Courses; by Dwelling-houses, Wells, Wash-houses, Cisterns, Cellars, Sinks.

♌.

♌ is a hot and dry, Cholerick, Masculine, Diurnal, Bestial, Barren Sign, Kingly and Commanding, — and denotes one of a large full Body, well set, Hair yellow, or dark flaxen, much of it, and curling; a large Head, big Eyes, quick Sighted, of a manly Countenance, of a Ruddy Sanguine Complexion, a strong valiant and active person, the Countenance a little swarthy.

Diseases: — all Chollerick Diseases, Burning Fevers, Yellow Jaundies, Tremblings, Qualms, &c.

Places: — Woods, Forests, steep Rocks, and places inaccessible, Forts and Castles, Kings Palaces; in Houses the Chimney or place where Fire is kept. —

♍.

♍ is a Cold, Barren, Melancholy, Feminine Nocturnal Sign, and describes a person somewhat tall and slender, well-composed; the hair black or very brown, the visage more oval than round, all the parts inclining to brevity, — it shews a witty, discreet, excellent well-spoken person, very studious and given to all manner of Learning.

Disea-

natur of the signs

Diseases: — all defects of the Gastrick Vessels, Obstruction of the Spleen and Hypochondriack Melancholy.

Places — abroad it signifies all Corn-fields, and places where all sorts of Grain are stored up for use; in the Countrey a Dairy; within doors, a Closet or Study where Books and Writings are laid.

♎.

♎ is a Sign hot and moist, Diurnal, Masculine, Sanguine, Humane, Western, and of the Aery Triplicity.

It gives an indifferent tall strait Body, all parts proportionable, inclining rather to leanness than fatness; a round lovely beautiful Visage, a pure ruddy Sanguine Complexion in Youth; but in Age generally Spots or Pimples in the Face, or at least a very high colour, the Hair yellowish inclining to flaxen.

Diseases: — all Impostumes or Ulcers in the Reins or Kidneys, Retention of Urine, Gravel, Stone, heat in the Kidneys; and all other Diseases common to those parts.

Places: — out lone Houses, and Wind-mills, places fit for Hawking or Hunting, or where Wood hath lately been cut down; in Houses the uppermost Rooms, Chambers, Garrets, and Turrets.

♏.

♏ is Phlegmatick, watry, feminine, fixed, nocturnal, and is somewhat violent.

B 4

It

(8)

It gives a strong able Body, somewhat fat, the Face broad, the Complexion swarthy, sad brown black hair, much of it and curling, the Body hairy, Neck short, and sometimes a little Bow-leg'd.

Diseases:—Stone in the Bladder, Running of the Reins, Pox, Fistula's, and all other Diseases of the Privy parts.

Places:—Gardens, Orchards, Moorish-Grounds, Quagmires, stinking Lakes, ruinous Houses near water sides:—in Houses, the Kitchen, Larder, Wash-house and Sink.

♄.

♄ is a fiery, hot and dry, Choleric Sign, Masculine, Diurnal, Easterly, Bicorporeal; and represents a strong well-proportioned tall Body, handsom comely Countenance, long visage, Sanguine Complexion, and brown Hair.

Diseases:—Fistula's, Sciatica's, falls from Horses, and other such like Creatures.—

Places:—it signifies Upland hilly Grounds, Stables; in Houses, the Upper-Rooms, where Fire is usually kept.—

♅.

♅ is cold and dry, Melancholy, feminine, Nocturnal, the Winter Solstice, Cardinal, moveable, four-footed, and Southern.—De-scribing one of an Indifferent Stature, a spare Body, lean and slender, Visage long, Chin long and narrow, black Hair, thin Beard, and it is certain whoever hath in his Nativity any of

natur of the sign
(9)

of his Principal Significations in Capricorn; it gives a pretty short, round Nose.—

Diseases:—Leprosie, Itch, Scabs, and all Diseases proper to the Knees, whether Sprains or Fractures.—

Places:—Fallow-ground and Barren places, Cow-houses, and places where Tools for Husbandry are laid up; in Houses places near the Ground or Threshold.—

♆.

♆ is hot and moist, Sanguine, Masculine, Humane, Diurnal, and Western—and signifies a strong well-composed stature, but not tall, Visage long, rather oval and clear, with a Sanguine Complexion; his Hair bright and fair.

Diseases:—Gouts, Cramps, and all Infirmities of the Legs, as the Varices, &c.

Places:—Hilly and uneven places, such as where Minerals or Quarries of Stone are found; in Houses the Roofs and Eaves and parts about the Windows.

♇.

♇ is cold and moist, Phlegmatick, Feminine, Nocturnal, double-bodied, the last of the Twelve, and the watry Trigon.—

It personates one of a low Stature, an ill-composed undecent Body, the Face somewhat large, the Complexion pale, the Body fleshy, and sometimes Dropsical, not going very erect but somewhat stooping in the Shoulders.—

B 5

Disea-

Diseases:—Aches, Lameness, and Gout.

Places:—moist Mootish Grounds, Fish-Ponds, Cayes, Water-Mills and Moats about Houses;—in Houses the Well, Pump or Cistern, or any place where water stands.

CHAP. III.

Of the Names, Natures, Characters, and Significations of the Seven Planets, and Dragons Head and Tail.

Under the Ecliptick and Zodiack before-mentioned, do the Planets perform, and finish their Revolutions in their respective Orbs; of which you may read more in Astronomical Authors, which is not my business at present to discourse.—

♄ *Saturn* Poetically *Phaenon*, is cold and dry, and appears to us of a Leaden pale colour: He is slow in Motion, near Thirty years in finishing his Revolution; he is Melancholy, Masculine, Diurnal, the Author of Solitariness, and the greater Infortune.

♄ generally signifies one of a middle stature, a Swarthy pale muddy Complexion, his Eyes little, downward and unpleasant look, broad Forehead, harsh dark or black Hair, great Ears, lowring Eye-brows, flat Nose, thick Lips, splay-footed, and in brief, he or she is a very unpleasant and uncomely Creature.—

Note, That the Orientality, Occidentality, Latitude, Station, &c. of the Planets, do somewhat

211
(11)
somewhat alter their Descriptions, and this is worthy of observing as well in Questions as Nativities; that when ♄ is Occidental, he gives a shorter stature, and a little more fleshy; but when Oriental, more black and lean with less Hair, and that more curling.

If he hath South Latitude, he makes the Native more fat and fleshy; but if North inclining to leanness, and less active.

Quality of Men; he signifies all old and aged Men of all kinds of Professions—also, Fathers, Grandfathers, Day-Labourers, Clowns, Husbandmen, Beggars; and I had almost forgot, Monks and Jesuits too.

Places he delights in, are all Desarts, Woods, Caves, Sepulchres, Church-yards, Ruinous Buildings, Coal-Pits, Sinks; and all stinking places.

Parts of the Body he governs are, the Spleen, his great Residence, the right Ear, the Bones, the Teeth, the retentive Faculty through the whole Body.

Diseases of ♄ are, Dropsies, Consumptions, Deafness, Leprosie, Stone, Scurvey, Canker, Quarian Agues, weakness in Generation, Tooth-ach; and all Melancholy Distempers.—

The Effects and Properties of ♃ followeth.

♃ *Jupiter*, Poetically *Phaeton*, is of a clear bright Azure Colour, finishing his Revolution in the space of Twelve years, or thereabouts; he is hot and moist, Masculine, Diurnal, Temperate, the greater Fortune, and gives an upright

(12)

upright tall stature, ruddy Complexion, oval Visage, the Forehead high and large, a large grey Eye, brown hair, of a Chestnut-colour, the Body every way well compos'd, and the Person, whether Man or Woman, is sober, grave, discreet, and of a noble disposition. Quality of Men when well dignified, are Judges, Lawyers, Councillors, Civilians, Senators, Clergy-men, Scholars, Students in general— But if ill dignified, Mountebanks, Hypocrites, Cheats, Atheists, and broken Parsons. —

Places he delights in are, Courts of Justice, Churches, Gardens, Palaces and places of Oratory.

Parts of the Body he governs are, the Liver, Lungs, Ribs, Sides, Veins, Blood, the digestive Faculty.

Diseases, — Cough, Asthma, Inflammation of the Liver, Plurisies, Diseases of the Lungs, Apoplexy, &c.

The Properties and Effects of ♂ Mars.

♂ Mars Poetically *Mavors*, is hot and dry, passing through the Zodiack in almost two years; he is Masculine, Nocturnal, Cholerick, and the lesser Infortune — Representing a person of a strong able Body, big Boned, but a middle stature, round Visage, brown Complexion, Hair Red or Sandy, and much curling, a sharp Eye, a bold Countenance, undaunted, fearing nothing; and when ♂ is well dignified, the Native is Prudent, a great Warrior, of good Behaviour, and Victorious in all his attempts; but if ill dignified, a Pratler, having

nature of (13) the planets

having neither Modesty nor Honesty, a Quarereller, a Thief, Perjur'd, Treacherous, an Incendiary, who will neither fear God, nor reverence Man.

Quality of Men, — well dignified, he signifies Conquerors, Generals of Armies, and other Officers; Physicians, Chymists, Gunners, Barbers, Smiths, Curriers, Tanners, Dyers, Taylors, Carpenters, Cooks, Bakers, Butchers — ill dignified, Hangmen, Bailiffs, Thieves, Sergeants, Murtherers, Jaylors, and all Cut-throat persons.

Places, — Smiths-Shops, Labratories, Furnaces, Slaughter-houses, where Bricks and Charcoal are burned, and Chimneys.

Parts of the Body, the Gall, the left Ear, the Meseraicks, the Smell, the Apprehension, and the Chollerick Passion in Man, the Attractive faculty.

Diseases, — Plague, Impostume, Yellow-Jaundice, Small Pox, and a great sharer in the great Pox too, Madness, Fistula's, Wounds, and Scars, all kind of sharp Fevers, all Distempers of the Gall, Calenture, St. Antonies Fire, &c.

Nature and Quality of the ☉ Sun.

☉ The Sun, Poetically *Titan*, he is *in sensu naturali*, *oculus ☉ Lux mundi*, & *Rex Planetarum*; and the Hebrews from their Zeal, and high opinion of this Creature, calls it שמש from שמש, that is *Shamesh, ministravit*; because it did dispense its Rays equally to the whole World; and sometimes they called the

(14)

it ♁ the Day Star, and the Greeks call it ϞϙϞ , signifying his Power and Regency, as having none to controul him; and like a just Magistrate he keeps in his Royal path, *i.e.* the Ecliptick, and doth never deviate as the other Stars do.

He is Masculine, Diurnal, Choleric, hot and dry, and yet he is more temperate than ♂ , and is twelve Months in finishing his Course through the twelve Signs; and signifies one of a large full fleshy Body, a large Face, and broad Forehead, his Hair flaxen and curling, sometimes black, his Complexion rawny, a full Eye and a sharp sight, a very honest courteous well-meaning Soul, yet something lofty, and aiming at high things.

☉ well dignified, — signifies Emperors, Kings, Princes, and all Gentlemen of Quality in general, down to the inferior honest Courtier, Goldsmiths, Minters of Money, Pewterers; but ill dignified, he shews Tyrants, Usurpers, troublesom Constables, and all such troublesom petty Images of Authority.

Places, — Palaces, Courts of Princes, Theaters, all Stately Buildings for Ornament, and Honour.

Parts of the Body he sways, are — The vital Spirits in general; the Heart and Arteries, the right Eye in Men, the left in Women.

Diseases, — all sudden Swoonings, Palpitations of the Heart, all Inflammations in the Eyes, Gripings at the Stomach, and other peracute Diseases.

Nature.

nature (15) planets

The Nature and Quality of ♀ Venus.

♀ Venus Poetically Phosphorus, Hesperus the Evening-Star, Lucifer the Morning-Star, she finisheth her Course through the Twelve Signs in the space of about twelve Months; she is Nocturnal, Feminine, Flegmatick, the lesser Fortune, and the Author of Mirth and Jollity, — she represents one of a fair Complexion, something black, black Eyes, a round Face, a dimple in the Chin, a cherry Lip, a very well-shap'd Body, of a middle stature, of an excellent shape, and proportion, and very inticing in all their Actions, Gestures, Speeches; and indeed a very comely Creature.

Qualities of Men, when well placed, she signifies Musicians, Embroyderers, Jewellers, Linnen-Drapers, Perfumers, Picture-Drawers, Silkmen, and all other employments which serve to the setting forth Women, &c. Women, Widows, Wives, Virgins, — but ill-placed, she personates Fiddlers, Pipers, Painters, Woman-Taylors, and all the inferior sort of those before-mentioned.

Places, — fine Gardens, Bed and Bride-Chambers, fair Lodgings, Beds, Hangings, Dancing-Schools, &c.

Parts of the Body, — the Womb, the Seed both in Man and Woman, the Reins, Loins, Neck and Throat.

Diseases, the Strangury, French Pox, Gonorrhæa, defect and Diseases of the Sperm, all Diseases of the Womb, of the Neck, Throat, and Loins.

The.

The Nature and Quality of ♀ Mercury.

♀ *Mercury*, Poetically *Stilbon*, by his swift Motion is a Messenger among the Stars, and partakes something of their Nature, with whom he is joyned, he is of a dark Silver-colour, and finisheth his Course through the Twelve Signs, in less than twelve Months, he is naturally cold and dry, and the Author of Thefts, Perjuries, and subtil Knavish Tricks— ♀ denotes one of a high stature, strait Body, Visage long, Forehead high, long Nose, fair Eyes, thin Lips, sad brown Hair, long Arms, the Complexion dark, or of an Olive Chesnut colour; and if he be with ♄ he is heavy, with ♃ temperate, with ♀ Rash, with ☉ Courteous, with ♀ Jestling, with the ☽ a shifter and a meer shirk, chiefly when he is peregrine; but if he be well placed with a Fortune, he gives a penetrating Brain, a Man sharp and witty, learning any thing without a Teacher;— but when ill placed, a troublesome Wit, a Lyar, Boaster, Busy-body, and a spoiler of Ink and Paper, and this is chiefly when he is in ♃ or ♄ in ☐ or ♀ to ♀ and ☽.

Qualities of Men he governs, are— if well dignified; Astrologers, Philosophers, Mathematicians, Secretaries, Sculptors, Poets, all kind of witty Advocates, Lawyers, School-Masters, Ambassadors, Attorneys, Orators, and all ingenious Artificers,— but if ill placed, troublesome Clerks, Thieves, Carriers, Messengers, Footmen, and petty-fogging Lawyers.

Places

Places he governs are— Schools, Halls, Tennis-Courts, Markets— in a Tradesman's House his Shop, in a Gentleman's House his Hall, Study, Library, &c.—

Parts of the Body—the Memory, Imagination, the rational part in Man, the Tongue, Hands and Feet, and indeed all the Intellectual parts.

Diseases,—all Diseases of the Brain, as Vertigoes, Madnes, &c. Diseases of the Lungs, as Asthma's, Phthificks, and all stammering Hoarsnes, Lipping, Coughs, and all defects of the Intellectual faculty.

Nature and Quality of the ☽ Moon.

☽ *Luna* the Moon, Poetically *Cynthia*, is Flegmatick, Feminine, Nocturnal, and finisheth her Revolutional Period in about twenty eight days.— She gives a stature somewhat above the middle size, a round Face but pale, grey Eyes, much Hair, and of a bright colour, the Body plump, the Hands short and fleshy, the colour of the Hair doth vary according to the Sign where she is; if she is strong and well placed, — She signifies a deligher in Study, a lover of Novelties, yet something unconstant and wavering; and if she is in ♃, in good Aspect of the Fortunes, she makes a Man a good Husband; but yet a notable good Fellow— if she be ill dignified, she denotes an idle careless Sot, a Drunkard, a Beggar, a fickle, mutable unconstant person, content in no condition.

Quality

Quality of Men — She signifies the common People in general.

Places she delights in are — Fountains, Fields, Pools, High-ways, Rivers, Desarts, Fish-Ponds, Common-shores and Wharfs. —

Parts of the Body she governs are — the Brain, Bowels, Guts, Bladder, Stomach, the right Eye of a Woman, and the left of a Man.

Diseases, — Green-sickness, all Obstructions and the *Menstrua* in Women, Epileptic, Diseases of the Eyes.

The Dragons-head and Tail are no Stars, but Nodes, or imaginary points in the Heavens, and is no more but the Interfection of the Ecliprick and Orbit of the \mathcal{D} , to which points when she comes, she changes the denomination of her Latitude; and the use of them in Astrology is this,

\odot the Dragons-head is accounted a Fortune, and doth increase the good of the fortunate Stars, and abateth the force of evil ones.

\odot the Dragons-tail is esteemed an Infortune, and doth increase the Evil of the Infortunes, and abateth the good of the fortunate Stars. — The Characters of these as well as the Planets, take as followeth:

$\♄$	$\♃$	$\♂$	\odot	$\♀$	$\♁$	\mathcal{D}
Saturn,	Jupiter,	Mars,	Sol,	Venus,	Mercury,	Luna,
$\♁$	$\♁$	\oplus				
Dragons-head,	Dragons-tail,	Pars fortunæ.				

CHAP.

CHAP. IV.

Of the Terms of Art used both by the Ancient and Modern Astrologers.

Application, is when two Planets approach each other, either by Body or Aspect; and this may be three several ways: First, when both Planets are direct, for Example, \mathcal{U} in 11 deg. of \mathcal{V} , and \mathcal{J} in 9 degrees of \mathcal{V} , both of them direct; here \mathcal{J} applies to a Conjunction of \mathcal{U} .

The second is when two Stars are Retrograde, and apply to each other by a Retrograde motion; thus, \mathcal{U} in 9 degrees of \mathcal{V} ; Retrograde, and \mathcal{J} in 11 degrees of the same Sign Retrograde also, here \mathcal{J} applies to the body of \mathcal{U} by Retrograde motion.

Thirdly, when one Planet is Retrograde in more degrees of a Sign, and another direct in fewer; as suppose \mathcal{J} in 12 degrees of \mathcal{V} Retrograde, and \mathcal{V} in 10 degrees of \mathcal{V} , here \mathcal{J} applies to \mathcal{V} and \mathcal{V} applies to \mathcal{J} , and this kind of application is of great force and efficacy in all manner of Astrological Resolutions; but this must be remembered also, that a Superior Planet cannot apply to an Inferior one, unless he be Retrograde.

Separation---is when two Planets have been in Conjunction or Aspect, and are going from it as \mathcal{U} in 6 degrees of \mathcal{V} and \mathcal{J} in 7 degrees; here \mathcal{J} separates himself from \mathcal{U} ; but

but yet he is not quite separated from him, till they are distant from each other 8 degrees 30 minutes, which is the moiety of both their Orbs; what their Orbs and Aspects are, shall be shew'd in the Chapter following.

Prohibition,---is when two Planets are applying to a Conjunction or Aspect, and before they can attain it, another Planet comes to the Conjunction or Aspect of the Planet applied to, and so prohibits the former; as suppose H_2 in 12 degrees of V , U in 10 degrees applying to a Conjunction of H_2 , and J in 8 degrees of the same Sign, here J by the swiftness of his motion, comes first to a Conjunction of H_2 , and so hinders and prohibits the thing signified by U .

Refration is no more but this, when a Planet is applying to another by Body or Aspect, and before it be accomplished, he becomes Retrograde, and is then said to Refrain his Aspect or Conjunction, as H_2 in 12 deg. V , and U in 9 degrees of the same Sign, and before his Conjunction he becomes Retrograde; and that is called Refreration.

Translation of Light and Nature---is no more but this, the separating of one Star from the Body or Aspect of another, and carrying his Light and Nature to a third; as for Example, H_2 in 10 degrees of V , and U in 7 degrees of V , and the D in 8 deg. of Q , here the D separates from a Δ of U , and translates the Light and Nature of U , by a *Trine* to *Saturn*.

Reception is when two Planets are in each others dignities, as the \odot in V , and J in Q ; here is a Reception by House, it may

may be also by Exaltation, Triplicity, Term, and Face.

Frustration is when a lighter applies to one more weighty, and before he can come to a perfect Conjunction of him, he gets to a Conjunction of a third, and this is called Frustration; for Example, suppose H_2 in 20 degrees of V , U in 19 of V and J in 15 of the same Sign, here before, J gets to Conjunction of U , U gets to a Conjunction of H_2 , by which means J is frustrated.

Peregrination, a Planet is Peregrine when he is in a Sign and degree where he hath no Essential dignity, as J in 26 degrees of II is Peregrine, because he hath no dignity there, &c.

Combustion---a Planet is Combust when he is not distant from the \odot 8 deg. 30 min. either before or after him; for Example, U in 10 deg. of V , the \odot in 14 deg. and J in 18, here both U and J are Combust; and observe that a Planet going to Combustion is more afflicted than when departing from it.

Under the \odot Beams, a Planet is said to be under the \odot beams, till he is full 17 degrees distant from him.---

Cazimi, is when a Planet is in the heart of the Sun; that is, not distant from him above 17 min. as J in 10 deg. 30 min. of V , the Sun in 10 deg. 15 min. of V ; here J is in *Cazimi*.

Avoid of Courts---is when a Planet is separated from one, and doth not apply to any other while he is in that Sign, and it is most observable in the D .

Direct is when the Planets move forward, i.e. from one deg. to two and three, and so forward, the \odot and D are always so. Rca

Retrograde, is when they move backwards or contrary to the succession of Signs and Degrees, as from 10 deg. to 9, and 8, and so backwards, and this is common to the 5 Planets ♄ , ♃ , ♂ , ♀ , ♁ .

Stationary, is when a Planet moves not at all, either backward or forward, but stands still, which the Superiors do sometimes two or three days before their Retrogradation and Direction.

Besieging, this I think need no Explanation, for every Souldier understands it; as suppose ♄ in 10 deg. ♃ in 12 deg. and ♂ in 13 deg. of ♈ ; here ♃ is besieged by ♄ and ♂ .

Oriental, is when a Planet riseth before the Sun.

Occidental, is when a Planet or Star sets after the Sun is down.

Almuten— is no more but the Lord, either of a Sign, House, Scheme, or Nativity.

Longitude, is the Planets distance from the beginning of ♈ .

Latitude, is their distance from the Ecliptick, either North or South.

There be some other terms, as, **Atazer**, **Hatz**, &c. which because they are seldom used, therefore I will omit all further mention of them.

C H A P. V.

Of the Aspects, Orbs, and Essential Dignities of the Planets.

The Aspects are Distances of the Stars and Planets in the Zodiack, and are of two sorts, *viz.* good or bad, either helping or hindring things in matters belonging to the Judgment of Astrology, and are thus defined by Kepler; *Aspectus* (saith he) *est angulus à radiis Luminosis binorum Planetarum, apud terram formatus, efficax ad stimulandum naturam Sublunarem.* The Aspects with the Conjunction are five, and they are thus Charactered;—
 ♄ Conjunction, \ast Sextile, \square Square, \triangle Trine, ♁ Opposition.

The ♄ Conjunction called by the Greeks $\Sigma\nu\nu\delta\text{Ⓞ}$, a Convention or Assembly; it is no Aspect, because they have no distance, but are in the same degree and minute of a Sign together.

The \ast Sextile, called by the Greeks $\text{Εξελγων}\text{Ⓞ}$, is according to its name, drawn with six points or Corners thus \ast , and is an Aspect of Friendship, although imperfect, being 60 deg. distant.

The \square Quartile, or Square called by the Greeks $\text{Τετραγων}\text{Ⓞ}$, and hath a Character answering to its title, a thing with four Corners, and is an Aspect of imperfect hate, and comprehends the distance of 90 deg.

The

Orbs and Aspects
(24)

The Δ Trine is when two Stars are distant 120 degrees, and is called by the Greeks $\tau\epsilon\iota\lambda\alpha\sigma\sigma\epsilon\upsilon\sigma$ and is an Aspect of perfect Love and Amity.

The $\text{\textcircled{S}}$ Opposition is when Stars are diametrically opposite or distant 180 deg. and is called by the Greeks $\Delta\iota\alpha\mu\epsilon\tau\epsilon\sigma\tau\epsilon\iota\sigma$, and is an Aspect of perfect hatred.

There be other Aspects, which because I think Kepler did invent them rather to puzzle than instruct the Ingenious, I wholly omit them.

These Aspects are dexter and sinister, right and left; the sinister are according to the succession of Signs; but the dexter against the succession of Signs—Thus, a Planet in \mathcal{V} cast his Δ dexter to $\text{\textcircled{J}}$, his Δ sinister to $\text{\textcircled{S}}$, with the Aspects and Conjunctions you must observe likewise the Orbs of the Planets, and allow the moiety of each Planets Orb, in the Planets Application, and Separation.

The Orbs of the Planets.

$\text{\textcircled{h}}$ $\text{\textcircled{M}}$ $\text{\textcircled{S}}$ $\text{\textcircled{C}}$ $\text{\textcircled{J}}$ $\text{\textcircled{D}}$	}	Hath	{	$\left[\begin{array}{c} 9 \\ 9 \\ 8 \\ 15 \\ 7 \\ 7 \\ 12 \end{array} \right]$	} Degrees before & after any Aspect.
--	---	------	---	---	--------------------------------------

If two Planets are in Aspect to degree and minute, that Aspect is called Partile; but if they are separated and yet within Orbs, they are

Dignities of the Planets
(25)

are still in Aspect, and that is called Platick.—

For Example.

Suppose the $\text{\textcircled{C}}$ 10 deg. in \mathcal{V} , and $\text{\textcircled{J}}$ in 10 deg. in $\text{\textcircled{S}}$, this is a Partile Δ ; but if the $\text{\textcircled{C}}$ were in 10 deg. of \mathcal{V} , and $\text{\textcircled{J}}$ in 20 deg. of $\text{\textcircled{S}}$; this is called a Platick Δ Trine.

I shall next present thee with the Table of the Planets Essential Dignities, useful above all, quickly to gain the strength and debility of the Planets, either in an ordinary Figure, or a Nativity, or Mundane Revolution.

Here follows a Table of Essential Dignities according to Ptolomy.

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Signs

The Use of this Table is no more but this, to shew the Essential Dignity of the Planets; as you may see in the Table, ♀ is the Day-house of ♂, as D denotes; and ♂ is the Night-house of ♀ as N shews you in the second Column, being directed by the Title in the head of each: So likewise the ☉ is exalted in 19 deg. of ♀, and the ♃ in 3 deg. of ♂, as the third Column informs you, so in the fourth Column the ☉ governs the fiery Triplexity by day, and ♃ by night; ♀ governs the Earthy by day, and the ☾ by Night, as the two Letters D and N overhead signifie; but ♂ governs the watry Triplexity both by day and night: also ♃ hath the first 6 deg. of ♀ for his term, ♀ from 6 to 14, ☽ from 14 to 21. & sic de cat. Likewise ♂ hath the first ten deg. of ♀ for his decanate or face, the ☉ the second face, and ♀ the third in the same Sign. — ♀ suffers detriment in ♀, because it is opposite to ♃ her house, and ♃ hath his fall there because opposite to ♃ his Exaltation — and so of the rest.

A Planet in his own house is allowed five dignities, in his Exaltation four, in his Triplexity three, in his Terms two, and in his face one; and let this suffice for Explanation of the Table. —

Signs	House of the Plan.	Exaltat. of the Planets.	Triplexity D. N.	The Terms of the Planets.					The Faces of the Planets.					Degr.	Fall.	
				♂	♀	☉	☽	♃	♄	♅	♆	♇	♈			♉
♂	♂ D.	☉ 19	♃	6	14	21	♂	26	h	30	♄	10	20	♀	30	♃
♀	♀ N.	♃ 3	♄	8	15	♃	22	h	26	♄	30	♅	10	h	30	♄
☉	♂ D.	♃ 3	♃	7	14	♃	21	h	25	♄	30	♃	10	♃	30	♃
☽	♂ D. N.	♃ 15	♄	6	13	♃	20	♃	27	h	30	♃	10	♃	30	♃
♃	♂ D. N.	☉	♃	6	13	♃	19	♃	25	♄	30	♃	10	♃	30	♃
♄	♀ D.	♃ 15	♄	7	13	♃	18	h	24	♄	30	♃	10	♃	30	♃
♅	♀ D.	♃ 21	♃	6	11	♃	19	♃	24	♄	30	♃	10	♃	30	♃
♆	♂ N.	♃	♄	6	11	♃	19	♃	24	♄	30	♃	10	♃	30	♃
♇	♂ D.	♃ 3	♃	8	14	♃	21	♃	27	h	30	♄	10	♃	30	♃
♈	♂ N.	♃ 28	♃	6	12	♃	19	♃	25	♄	30	♃	10	♃	30	♃
♉	♂ D.	♃	♄	6	12	♃	20	♃	25	♄	30	♃	10	♃	30	♃
♊	♂ D.	♃ 27	♃	8	14	♃	20	♃	26	h	30	♄	10	♃	30	♃
♋	♂ N.	♃	♄	8	14	♃	20	♃	26	h	30	♄	10	♃	30	♃

(28)

Another Table shewing more largely the Dignities of the Planets, both Essential and Occidental, and Debilities.

Essential Dignities.

A Planet in his House or in Reception by House hath deg.	5
In Exaltation	4
In Triplicity	3
In his Term	2
In his Face	1

Essential Debilities.

A Planet in his Detriment hath	5
In his Fall	4
Peregrine	5

Occidental Fortitudes.

In the Mid-Heaven or Ascendant	5
In the seventh, fourth, or eleventh	4
In the second or fifth	3
In the ninth	2
In the third	1
Direct	4
Swift	4

(29)

Swift in Motion	2
h, ♃, and ♂ Oriental	2
♀ and ♆ Occidental	2
The Moon increasing	2
Free from Combustion	5
In Cazimi	5
In Partile ♂ with ♃ and ♆	5
In Partile ♆ with ♃	4
In Partile △ to ♃ or ♆	4
In Conjunction with cor ♃	6
In Conjunction with Spica ♃	5

Accidental Debilities.

In the twelfth House	5
In the eighth or sixth	2
Retrograde	5
Slow in Motion	2
h, ♃, or ♂ Occidental	2
♀ and ♆ Oriental	2
♃ Decreasing	2
Combust	5
Under the Sun beams	4
In Partile ♂ of h or ♂	5
In Partile ♆ with ♃	4
Besieged of h or ♂	5
In Partile ♂ of h or ♂	4
In Partile □ of h or ♂	3
In Conjunction with Caput' Algol	5

This is so easie it needs no Explanation, and the use of it is to Collect the Fortitudes and Debilities of the Planets, by which means you

you come to know who is *Almuten* of the figure either of a Nativity or Revolution.—

CHAP. VI.

Of other things useful in this kind of Judgment.

A Necessary Table briefly shewing what Part of Man's Body is governed by every one of the seven Planets in every of the Twelve houses — Every Planet making his own house like ♄, the beginning of Signs — and is very useful for all Ingenious men who Practise Physick Astrologically; and it is as followeth:

	♄	♃	♂	☉	♀	♆	♁
♄	♁	♂	♄	♂	♃	♁	♆
♃	♂	♁	♃	♄	♆	♂	♁
♂	♁	♃	♄	♆	♃	♁	♂
☉	♃	♁	♄	♆	♃	♁	♂
♀	♁	♃	♄	♆	♃	♁	♂
♆	♃	♁	♄	♆	♃	♁	♂
♁	♃	♁	♄	♆	♃	♁	♂

The Residue of the Table.

♁	♃	♂	♄	♆	♃	♁	♂
♃	♂	♁	♃	♄	♆	♃	♁
♂	♁	♃	♄	♆	♃	♁	♂
♄	♃	♁	♄	♆	♃	♁	♂
♆	♃	♁	♄	♆	♃	♁	♂
♃	♂	♁	♃	♄	♆	♃	♁
♁	♃	♁	♄	♆	♃	♁	♂
♂	♁	♃	♄	♆	♃	♁	♂

(32)

The Table Explained.

This Table is only useful to the Physician to know what Part of the Body is most afflicted, and where the Disease doth chiefly reside; because the Planets signifie various things in various Houses: to know this, First find your Significator by your Figure, and then enter with your Planet in the head of the Table, and with the Sign in the left hand Column, and in the Angle of meeting you have your desire.

For Example.

Let ♄ be Significator, and he in ♄, I enter with ♄ in the head of the Table, and against ♄ in the common Angle I find ♄, ♀, ♁, which are the parts of the Body afflicted, the Reins with the Gravel or Inflammation of the Kidneys, the Belly with Gripes or Chollick tortions, the Secrets with a numbness of the Sphincter Muscle, a Rupture, Strangury, Ulcers, Gravel and inability to the acts of ♀; and if ♂ were there, as you may see in the proper Column, perhaps a Priapism, French Pox, &c.

A

(33)

A Table shewing the Significations of the Degrees of every Sign of the Zodiack, viz. which are Masculine, Feminine, light, dark, smoaky, void, pitted or deep, Azumen, increasing Fortune.

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

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

The

The use of this Table is this, in the Column against ♋, you find 8, 15, 30. and in the next to it 9, 22. which tells you that the first 8 deg. of ♋ are Masculine, the 9th Feminine, from 9 to 15 Masculine; from 15 to 22 Feminine, from 22 to 30 Masculine; and this is very useful in matters of Theft, Conception, and the like: So the 8th deg. of ♋ is light, and the 3d dark, the 24th void, the 6th pitted or deep, the 19th a degree Increasing Fortune; and so of the rest.

This is useful in Theft, to discover the Sex whether Male or Female, by observing, the Position of the Lord of the Seventh, the ☾ and the Significator of the Thief, and what degrees of the Signs they at the time of Interrogation are possess'd of, whether Masculine or Feminine, and so Judg accordingly.

With these things we also consider in Judgment, Antiscions and Contra-antiscions, which are necessary to be known in this Introductory part, before I come to enlarge upon the Description of the Houses of Heaven.

These Antiscions are Degrees in the Ecliptick, beholding each other with equal distance from the Tropicks, viz. ☉ and ♋; for so much as your Planet falls short of this Tropick, so much is the Antiscion distant from it in Signs and Degrees; and these Antiscions are observed to fortunate any Planet that casteth his benign Rays thereunto.

The Contra-Antiscions are as much unfortunate, and they are found always directly opposite to the Antiscions.

These

The Antiscions in Signs.

TABU. I.

The Antiscions	} in Signs.	II	of the Planets	♄
		♈		♁
		♉		♂
		♊		♆
		♋		♅
		♌		♄

In this first Table, you may by Inspection plainly see, that a Planet in II, his Antiscion falls in ♄; and a Planet in ♄, his Antiscion falls in II: and one in ♈, his Antiscion falls in II: and one in ♉, his Antiscion falls in ♈; & c. *contra*, and so of the rest.

TABU.

Antiscions in Degrees.

TABU. 2.

Ant. in Degr.		Antiscions in Minutes.			
D.	D.	M.	M.	M.	M.
1	29	1	59	16	44
2	28	2	58	17	43
3	27	3	57	18	42
4	26	4	56	19	41
5	25	5	55	20	40
6	24	6	54	21	39
7	23	7	53	22	38
8	22	8	52	23	37
9	21	9	51	24	36
10	20	10	50	25	35
11	19	11	49	26	34
12	18	12	47	27	33
13	17	13	47	28	32
14	16	14	46	29	31
15	15	15	45	30	30

In this second Table you must enter (for Degrees) the two first Columns, in one of which you shall find the degree of your Planet, and against that, the degree of your Antiscion.

For Example.

Suppose your Planet have 5 degrees, I enter the Table, and against 5 I find 25, and that is the degree of the Antiscion sought; do

do the like for the Minutes, only observe that the first and second answer one to the other; and so doth the third to the fourth.

C H A P. VII.

Sheweth how the Heavens are divided into Twelve equal Parts, called Houses.

BEfore you come to set a Scheme or Figure of Heaven, it will be convenient to let you know what a Scheme is; and therefore be pleased to take notice, that a Figure or Scheme is nothing else but a Delineation of the Heavens in Place, according to the division of the Sphear — Thus, — The Zodiack is divided into 12 equal parts, called Houses, which Houses the Signs of the Zodiack do always possess, the principal Angles of these 12 are the Ascendant and Mid-heaven, with their Opposites; these 12 Houses are divided by the Horizon into two Hemisphears, the one *Supra terram*, the other *Infra terram*; that Hemisphere above the Earth is divided by the Meridian into Oriental and Occidental, East and West: But of all parts of the Figure the Ascendant or first House is most observed, being esteemed by the Learned in this Science, the most Energical point in the whole Scheme, and in Nativities it is the principal Significator of Life; and to that end it is always directed to its Promittors.

From

From this Ascendant they reckon the Houses forward, by which account, the 6th, 8th, and 12th are accounted inimical or unfortunate, as having no Aspect to the Ascendant: they also reckon them backward, and so they divide them into four quarters: The first quarter or quadrant begins at the Cusp of the Ascendant, and terminates at the Cusp of the tenth, containing the 12th, 11th, & 10th Houses, and is called the Oriental: Masculine, Sanguine quarter, and represents the Infant Age of Man.

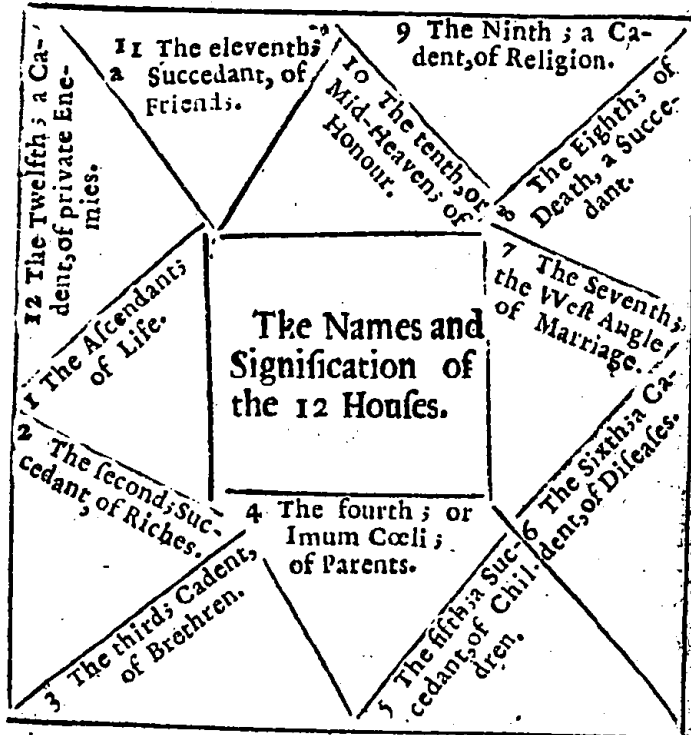
The second begins at the tenth House, and ends at the Cusp of the 7th House, and contains the 9th, 8th, and 7th Houses, and is called the Meridian, Feminine Choleric quarter, and represents the youthful Age of Man.

The third quarter begins at the Cusp of the seventh House, and ends at the Cusp of the fourth, and challengeth the 6th, 5th, and 4th Houses, and is called the Occidental, Masculine, Melancholy quarter; representing Manhood and well-grown years.

The fourth and last begins at the Cusp of the fourth, and ends at the Cusp of the first House, containing the third, second and first, and is called the Northern, Feminine, Flegmatic quarter, and represents Mans old Age.

Hence you may observe, that the first, tenth, seventh, and fourth are called Angles; the second, fifth, eighth and eleventh, are called Succedants; the third, ninth, sixth and twelfth, are called Cadents; the Angles are the most Powerful; the Succedants next in Virtue and Power; but the Cadents the weakest of them all. The better to be understood, I will present you with an Example.

Thus



Thus you see the Houses are divided as before you were taught, and as here you may see, that the first, tenth, seventh, and fourth are the Angles, and so of the others; and here observe, that any Star or Planet being placed, within five degrees above the Cusp of the Ascendant, or beneath the said Cusp (unless within five degrees of the second) is said to be in the Ascendant or first House; and so of the other Houses.

CHAP.

CHAP. VIII.

Of the Signification of the Twelve Houses.

THE first House containeth all that space, from the line where the figure of 1 standeth; to the line where the second House beginneth (the last rule being remembred) and hath signification of the life of Man, the Stature, Complexion, and shape of the Querent or Native; it is called by the Greeks $\Omega\epsilon\sigma\alpha\nu\omicron\tau$, and sometimes $\Omega\epsilon\lambda\gamma\omega\nu$; because when the Sun or any other Star comes to that point, they arise and become visible in our Horizon and Hemispher.

In Eclipses and Mundane Revolutions it signifies the common People in general, and the state of the whole Kingdom, and in a Nativity, if ♃ be here it infallibly gives a wound in the face; if ♄ or ♅ be here, they give always some great deformity. In Horary Questions from this House we give Judgment of things belonging to the Querents Life; and *Origanus* tells us, fol. 428. the Consignificators of this House are ♄ , and ♅ , this being the first of Houses; ♄ the first of Planets, and ♄ the first of Signs; ♄ joyeth in this House; and of Colours, the White is attributed to it.

(42)

Of Things belonging to the Second House.

This House gives Judgment of the Querents Wealth, Poverty, Moveable Goods, Money, Profit, Gain, Loss or Dammage in all Law-Suits, Quarrels and Contentions; it signifies the Querents Friends and Assistants in Eclipses and Mundane Revolutions; it shews the Ammunition, Allies and Support of the Kingdom; as also its Megazine.

It is called by the Greeks, ἀναπορεῖ; it governs in Man the Neck; and of Colours, it hath the Green.

Its Consignificators are, ♃ and ♄; I ♃ in this House, strong in a Nativity, makes a Man Rich and Fortunate; but ♄ peregrine, or the ♄ here, makes him a Beggar.

Of Things signified by the third House.

This House affords Judgment concerning Brethren, Sisters, Kindred, Neighbours, small and Inland Journeys, removing from place to place: Rumors of News, Epistles, Letters, Messengers.

It is a Cadent, Masculine House, and is called by the Greeks Θεῶν, and Rules in Man the Shoulders, Arms, and Hands; its Consignificators are ♃ and ♄; and of Colours, Red and Yellow.

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(43)

The Signification of the fourth House.

From hence we give Judgment of Fathers in general, and in particular of the Querent or Natives Father; of Lands, Houses, Inheritances, Tillage, hidden Treasure, the end or determination of any thing; Castles, Cities, and Towns, besieged or not besieged, and the Lord of this House doth personate the Governor of the Places aforesaid.

It is the North Angle, called by the Greeks ὑπόγειον, and by the Latines *Imum Cæli*; it rules in Man the Breast and Lungs, and is Feminine; its Consignificators are ♁ and the ☉; and of Colours, the Red.

The Signification of the fifth House.

And this gives Judgment of the Condition of Women with Child, the Sex of the Infant, of Children in general; Banquets, Taverns, and Merriment; of Ambassadors, Agents, the wealth of the Father; the Ammunition of a Town Besieged, &c. and is called the House of Pleasure and Delight; it is Masculine, Succedant, and rules in Man the Heart and Back, and is called by the Greeks ἀγαθὴ τύχη, by the Latines *Bona fortuna*; and of Colours, it rules Black and White; its Consignificators are ♃ and ♄.

of

(44)

Of the Signification of the sixth House.

The Judgment belonging to this House takes notice of Sicknes and Diseases, its Nature and quality; Cureable or not Curable, all Servants of what quality soever; all kind of small Cattle, as Sheep, Goat, Cony, &c. Uncles and Aunts, or the Fathers Brothers and Sisters, Shepherd, Hogheard, Warriners, &c.

It is a Feminine, Cadent House, unfortunate, as having no Aspect to the Ascendant; and it is therefore called by the Greeks *κακή τύχη*, by the Latines *mala fortuna*; it rules in Man the Belly; its Consignificators are ♀ and ♄; and of Colours, Black.

Of things belonging to the seventh House.

This House judgeth Marriage, and all matters of Love, all Quarrels, Law-Suits, Duels; in Astrology and Physick, it signifies the Artist himself; Thieves, Thefts, whether Man or Woman, publick Enemies; in Eclipses and Mundane Revolutions, of War and Peace, which may happen, and if War who overcomes; all Fugitives and Runaways.

It is a Masculine Angle, and rules in Man the Reins down to the Hips, and is called by the Greeks *Νῆς*; its Consignificators are ♂ and ♃; and of Colours, Black.

of

(45)

Of Matters belonging to the eighth House.

From this House is required Judgment of Death and the Estate of dead Men, the Portion of the Wife or Sweet-heart, in Duels it shews the Adversaries Second; as also Wills and Legacies, *in figura Mundi*; it gives Judgment of the Enemies Assistants, their Allies and Confederates; it shews fear and sorrows, and is called the House of Sorrow; it is a feminine, Succedant House, called by the Greeks *ἐπιναλδορορα*; its Consignificators are ♁ and ♃, and rules in Man the Privy Parts; and of Colours, Green and Black.

The Signification of the ninth House.

Hence is Judgment required concerning Bishops, and all Clergymen in general, Church-Livings and Benefices, of Voyages, long Journeys beyond Sea, Dreams, the Kindred of the Wife; it is a Masculine, Cadent House, and called by the Greeks *Θέθ*; its Consignificators are ♃ and ♁, and it rules in Man the Thighs and Hips; and of Colours, Green and White; if ♃ or ♁ are unfortunately placed in this House, they either make a Man an Atheist, or one of a very depraved Faith.

of

(46)

Of things signified by the tenth House.

This House takes notice of all Sovereignty, Kingship and Dignity, with Dukes, Earls, Judges, Commanders in Chief, in Armies or elsewhere; the Profession or Trade any one useth; as also Honour and Preferment, the Mother of the Native or Querent, Kingdoms, Empires, &c.

It is Feminine and Angular, called by the Greeks *Μεσηγνίον*, and by the Latines *Medium Cæli, Cor Cæli, & Domus & Cuspis Regalis*; its Consignificators are ♄ and ♂, and it rules in Man the Knees and Hams; and of Colours, Red and White.

♃ and ♂ Peregrine, or the ♀ in this House, without some other good assistance of the Benefick Stars, doth usually prove fatal to all kind of Persons, who have such a Nativity.

Of Things belonging to the eleventh House.

From this House we require Judgment of Friendship, Friends, their quality and Condition, the Querent or Natives hopes; it also signifies the Assistance of Princes, both in Money and Allies; it signifies the Exchequer, the King's Council, Ammunition, and Souldiers.

Its Consignificators are ♁ and ☉, it is a Masculine, Succedant House, and is called by the

(47)

the Greeks *Ἀγαθοδαίμων*, and by the Latines *Bonus genius*, it rules in Man the Legs; and of Colours, Yellow.

The Properties of the twelfth House.

This is the House of Sorrow, and represents our private Enemies, all great Cattle, Sorrow, Imprisonment, Affliction; and it is called by the Greeks *Κακοδαίμων*, and by the Latines *Malus genius*.

It is a Feminine; Cadent House, whose Consignificators are ♁ and ♀, it rules in Man the Feet; and of Colours, the Green.—This is the Signification of the Twelve Houses; which *Pezelius* hath wittily sum'd up in two Verses, thus:

1	2	3	4	5	6
<i>Vita, Lucrum, Fratres, Genitor, Nati, Valetudo,</i>					
<i>Uxor, Mors, Pietas, Regnum, Benefactaq; Carcer.</i>					
7	8	9	10	11	12

CHAP.

CHAP. IX.

What the Querent & Quesited is, and how to find their Significators; with an Introduction to the Judgment of all manner of Questions.

First know, that the word Querent, signifies no more, but that Man or Woman, who propounds any thing to an Artist by way of inquiry; the word comes from the Latin *Quero*, and signifies the same with the Greek *Zηλώ*, to seek or inquire; so the quesited is no more but the thing sought, and that doth spontaneously emerge from the same Radix, and it is the same word by a Participle of the Perfect Tense, or *Aorist.Prim. Ζησάντων, quesitum*, a thing sought.

In all manner of Questions, the first House signifies the person inquiring, and should according to the Rules of Art (and it will if the figure be Radical) represent the Corporature, Complexion, and Condition of the Querent, as it is at the time of asking, according to the Nature of the Sign ascending, and the Constitution of the Lord thereof.

The Quesited, is liable to any one House, as if it be a Brother inquired after, then the third House and his Lord are his Significators; if it be of a Sweetheart, then the seventh House, and his Lord are her Significators; if it

it be of the Portion of the Wife, then the eighth House and its Lord, and so of the rest; as you may observe by the Judgment of each particular House in the precedent Chapter: and in all Questions the ☾ is a general Significator, both for the querent and quesited; because she conveys the Influence of the other Planets from one to another, and by consequence to all persons as they stand related to the good or bad Influx of their Stars, and for one and the same Reason doth ☽ and the ☾ signify Foot-men, Letter-Carriers, and News; not because they have nothing else to live upon, but because they be the swiftest among the Stars; and therefore they have business in every ones Concerns; by which you may see that Motion is the Author of Action.

Whether the Figure is fit to be Judged.

First, Consider, that if the first or last degrees of a Sign ascend, especially in Signs of short Ascension, the Artist ought to defer his Judgment; for if few degrees ascend, the matter is not yet mature for Judgment; but if the last degrees ascend, either the party hath been with others, or else the thing is not serious.

Also if the ☾ be in *via Combusta*, the matter is dubious, and difficult to be Judged; also if the ☽ go to a ☐ or ☿ of ♃ or ♄, either of them Lord of the seventh House, especially if the Aspect be from Angles, let the Artist take heed he doth not get more disgrace

D

by

by his Judgment than he is willing to own; or if the Lord of the seventh be afflicted, it shews the Artist is not capable of giving an authentick Judgment at that time.

If these things are not, the Artist may proceed to Judgment, especially if he find the Figure to suit to the Question propounded. Some likewise say, that if the Lord of the Ascendant, and Lord of the Hour are of one Nature, the Figure then Erected is Radical, &c.

*How things are effected or not effected,
that are inquired after.*

All Questions propounded carry with them (if your Figure be Radical) either a Negative or an Affirmative; and things are brought to pass divers ways.

First, when the Significators are applying to each other by a \odot , \ast , or \triangle Aspect (chiefly with Reception) from amicable places of the Figure, the thing inquired after is then brought to pass; it is also performed by Translation, and Collection of Light, and by dwelling in Houses; and if these Aspects happen to be from Angles, the matter will quickly be effected; if from Succedants, it will be more tedious; if from Cadents, after a long time and much trouble.

Secondly, by Translation of Light; that is, when another Planet separates from one, and translates his or her Light by good Aspect to the other Significator; and here note what House that Planet is Lord of, that so separates and

and applies, and that shews you what manner of Person that is who shall perfect the Business; if of the second, your Money shall be the best advocate; if of the third, a Brother or Sister; if of the Fourth, a Father or some old Man or Woman, &c.

Thirdly, by Collection; that is when the two Significators do cast their rays by good Aspect to some more weighty Planet than themselves; especially if there be any Reception between them.

Lastly, although the Significators apply to each other by \square or \oslash ; yet if there be Reception between them, the matter propounded is like to come to a good Conclusion, although with more difficulty and labour.

On the contrary, if the Significators do not behold one another, and be in abject places of Heaven, Combust, Cadent, Peregrine, or in \square or \oslash , without Reception, or in \odot \square or \oslash of the Infortunes, it is a shrewd Sign that the matter propounded will be succeeded with an ill Consequence, or when the Dragons tail shall be in the House signifying the matter; these things shew the matter cannot be affected.

*How to vary your Figure according to the
matter propounded.*

The Ascendant or first House signifies the life, &c. of the Querent; but being the second from the twelfth, the substance of your private Enemies, and being the third from the eleventh, the Brethren of Friends, and being the tenth from the fourth, the Honour, Digni-

(52)

ty, and Preferment of the Father ; and so of the rest.

As, suppose a Man asketh concerning his Wife ; the seventh House is her Ascendant, the eighth her second, signifying her substance ; the twelfth her sixth , which shews her Diseases ; the second her eighth, which shews her Death ; and so of the rest.

How long e're the Business will be accomplished — if Probable.

Take the distance of your Significators, either of their Bodies or Aspects, and turn the distance into time, thus ; if they are in Fixed Signs, every degree gives a year or month ; if in Common Signs, a degree gives a month or week ; if in Moveable Signs, a degree gives a week or day.

Angles are equal to Moveable Signs, Succedants to common, but Cadent to fixed : So that if you find your Significators in Moveable Signs, and in Angles, you may be positive of the Speed of the matter.

Of the Moles and Scars of the Querent and Quesited.

The principal use of this, is only to help to prove a Figure Radical, when other Rules are dubious ; therefore having erected your Figure, observe the Sign ascending, and what part in Man's Body that represents ; and say, in that part the Querent hath a Mole, Scar or Excrecence ; if Υ ascend, it is about the Head

(53)

Head or Face, if ♁ on the Belly, &c. Then observe where the Lord of the Ascendant is, and there is another ; a third is discovered by the place where the D is posited, a fourth in that part represented by the Sign of the sixth House ; and lastly, where the Lord of the sixth is posited, there is another.

If the Sign and Planet signifying the Mole or Scar are Masculine, then is the Mark, &c. on the right side ; if Feminine on the left side. If the Significator of the Mole is above the Earth, then the Mole or Scar is on the forepart of the Body, and visible ; but if under the Earth, the contrary.

If few degrees of a Sign ascend the first, or descend on the sixth, the aforesaid Mole is in the upper part of the Member signified by that Sign ; but if the latter degrees of the Signs be there, it is in the lower part of that Member ; and this is a certain Aphorism that ♁ in the Ascendant, either in a Question or Nativity, gives the Native or Querent a wound or Scar in his Face.

CHAP. X.

How to Erect a Figure by the Table of Houses preceding.

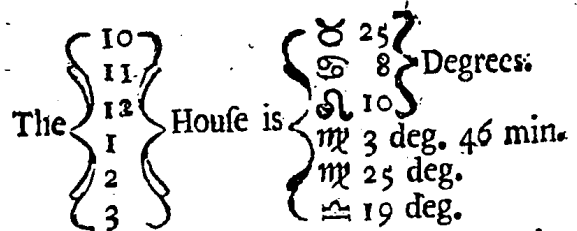
A Figure is Erected always to some determined time of the Day, to which time and no other it doth agree ; with this time given, you must enter the Ephemerides against the

D. 3

the day of the Month specified, and thence take the Suns place, and with that enter the Table of Houses, in the tenth House under the Sign you find the Sun in, against which in the next Column to the left hand you will find certain Hours and Minutes (called Time from Noon) to which you must add your time of the day given, and with the Product, if it doth not exceed 24; if it doth exceed 24, subtract 24 from it, and enter with the residue, the same Column again called time from Noon, and in the six Columns to the right hand, you shall find what degrees of each Sign possesseth the six Oriental Houses, viz. the 10th, 11th, 12th, 1st, 2d, and 3d Houses; one Example will I suppose make all plain.

Let the Face of Heaven be required the 14th of February, 5 hours P. M. or afternoon, Anno 1680. I enter Mr. Gadbury's Ephemeris (a Page of which I have borrowed for our present purpose) with the year, month, and day given, against which I find the Sun in 5 deg. 56 min. of ♋; and because it is 30 minutes above 3, I enter the tenth House under ☉ in ♋, with 6 degrees, and against that to the left hand I find 22 deg. 31 min. to which I add 5 hours, the time from Noon given, which makes 27 deg. 31 min. and because it exceeds 24, I subtract 24 from it, and there remains 3 hours 31. min. with which I enter the Table again, under time from Noon, and there I find my number of degrees and minutes exactly, and against it toward the right hand I find the six Oriental Houses with these Signs and Degrees following.

The

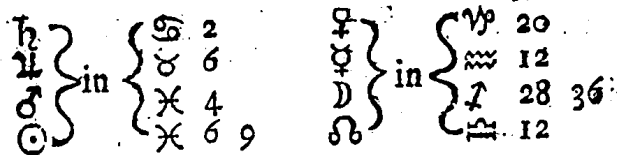


The six opposite Houses have opposite Signs and Degrees.

Next I examine the Planets places, which I will take to degrees as they stand in the precedent page, and reduce the Sun and Moon (for Example sake) only.

The ☉ Diurnal motion is 1 deg. or 60 min. then, by the Rule of three, I say, if 24 give 60, what shall 5 hours give? 13 almost; which added to the ☉ place in the Ephemeris, leaves the ☉ in 6 deg. 9 min. of ♋.

The ☾ Diurnal motion is 12 deg. 42 min. then I say, if 24 hours gives 12 deg. 42 or 762 min. what shall 5 hours give? 2 deg. 39 min; which added to her place at Noon, leaves her in 28 36 of ♌, and with the others are as followeth,

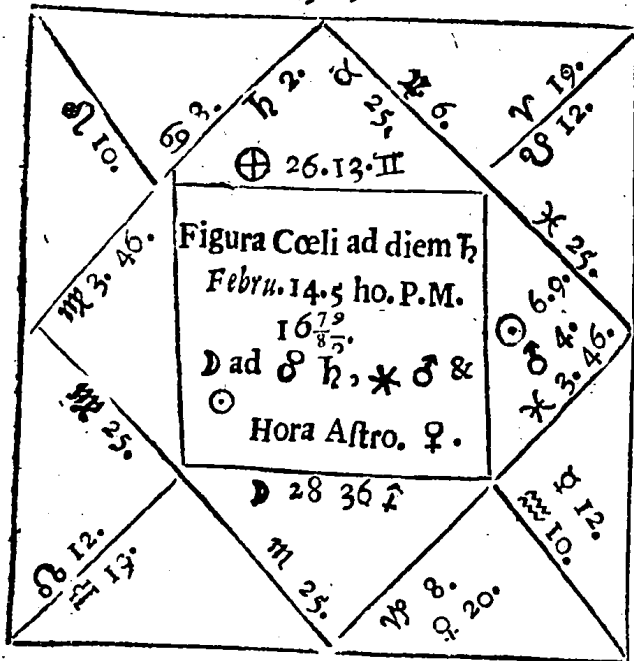


☉ 12 deg. in ♌.

D. 4.

The

(56)



The Part of Fortune thus Charactered ⊕ is thus found; Subtract the Sign, Degree, and Minute of the ☉, from the Sign, Degree, and Minute of the ☽, by adding 12 Signs to the ☽, if otherwise Substraction cannot be made; to the Remainder add the Sign, Degree, and Minute of the Ascendant, and the Product will be the true Place of the Part of Fortune, in Latine *Pars fortunæ* ⊕: for Example, in this Figure, Place of the ☽, the Circle added, 20-28-36 Place of the ☉ ————— 11-6-9

Difference, 9-22-27

The Ascendant, 5-3-46

The true Place of the ⊕, 2-26-13
i. e. 26.13.11

(57)

The Dignities of the Pars fortunæ, thus Charactered ⊕.

The part of Fortune in ☿, or ♃, or in ♂ with ♃ or ♀, or in the first, or tenth, or with *Spica* ♃, or not Combust, in any of these it hath ————— Dig. 5.

⊕ in ♈, ♉, ♊, ♋, or in ♌ to ♍ or ♎, or in the seventh, fourth, or eleventh, it hath ————— Dig. 4.

⊕ in ♎, in Sextile ♃ or ♀, or in ♂ with ♃, or in the second or fifth House, hath ————— Dig. 3.

⊕ in ♍, in Terms of ♃ or ♀, or in the ninth, hath ————— Dig. 2.

In the third House, it hath ————— Dig. 1.

The Debilities of the ⊕.

⊕ in ♂ of ♈ or ♉, or in the twelfth House, or Combust, hath ————— Debil. 5.

⊕ in ♉ of ♈ or ♉, in the sixth or eighth, in ♂ with *Caput Algol*, hath ————— Debil. 4.

⊕ in ♌ of ♈ or ♉, or in ♂ with ♃ — 3.

⊕ in the Terms of ♈ and ♉, ————— 2.

D. 5.

How

How to find the Planetary hours.

In this kind of Judgment, the Planetary hour is very useful; and to find it you must do thus :

First, gain the hour and minute of the Sun-Rising, then observe how many hours or minutes are Elapsed between that, and the time proposed. — Reduce these hours into minutes, by multiplying them by 60, and to the product add your minutes, if you have any.

The Sum divide by the length of the Planetary hour, and the Remainder with the Quotient will give your Desire.

But I will make this plain, by an Example; as also Tables for this purpose, shewing their Use.

The

The length of the Day.		The length of the Planetary hour by Day.			The length of the Planetary hour by Night.		
H.	M.	H.	M.	Se.	H.	M.	Se.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	21	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

Planets

	☉	D	♂	♀	♃	♀	♅
1	12	9	0	10	0	11	♃
2	0	10	0	11	1	12	♃
3	0	11	1	12	2	0	♃
4	1	12	2	0	3	0	♃
5	2	0	3	0	4	1	♃
6	3	0	4	1	5	2	♃
7	4	1	5	2	6	3	♃
8	5	2	6	3	7	4	♃
9	6	3	7	4	8	5	♃
10	7	4	8	5	9	6	♃
11	8	5	9	6	10	7	♃
12	9	6	10	7	11	8	♃
♃	0	10	7	11	8	12	♃
♂	0	11	8	12	9	0	♃

Now I would know the Planetary hour at the time of the above-mentioned Figure to February the 14th, 5 hour P. M. on a Saturday or die ♅.

The day is then 10 hours 18 minutes long, because the Sun riseth at 57 min. past 6. my time from Sun-rising is 10 h. 9 min. which multiplied by 60, makes 609, and that divided by 50, the length of the Planetary hour; as you may see against 10 the length of the day in the first Column, stands 50 min. the length of the Planetary hour by day in the second, and that gives in the Quotient 12, and 09 remaining.

For

For Example.

Hours.	10	
	60	20
	<hr/>	609 (12 quotient)
	600	9
Min. ad—	9	
	<hr/>	
Product.	609	

With this Quotient 12, I enter the second Table, under the Character ♅, because Saturday; and in that Column I find it to be the second number going downwards, and against it toward the Right hand, I find the Character of ♃, which shews it is the hour of Venus, or ♃; and so of the rest.

CHAP. XI.

Briefly shewing how to Judge of all manner of Questions by the Honest Rules of Astrology.

Of the first House.

IF the Question be concerning Life, consider the Sign ascending, the Lord thereof, and the D; for if they be free from Combustion and

and the ill rays of the Malefick Stars; or the Lord of the 6th, 8th, or 12th; or if they be in ζ with ♃ or ♄ in good places of Heaven, it signifies the prosperity of the Querent; but if the Lord of the eighth be in the first, and the Sun and ♁ Cadent, Peregrine, and in \square or ♁ to ♃ and ♄ , they being Lords of the fore-mentioned Houses, threatens the Querent with some sudden Calamity or Sickness; then observe the distance of the Significators, and that shews you how long it will be before it happen; as you were taught, Chap. 9.

If it be of a Ship at Sea, the Ascendant and ♃ are Significators of the Ship and Burthen; but the Lord of the Ascendant signifies the Sailors and Passengers, according to *Haly*, *D & Ascendens generaliter sunt Significatores totius Navis & suorum statuum, & Dominus Ascendentis est significator Navigantium in ea*; therefore according to their good or ill position Judge of their safety or danger; the Lord of the Ascendant afflicted, and the others free, shews the Men are Sick, or in danger by quarrels among themselves; but if the ♃ be afflicted, and ♃ in the Ascendant, the Ship is either Leaky, or Old and Rotten, or else hath been staved for lack of care.

Judgment of the second House.

If the Question be, shall the Querent be Rich or Poor? in this case you must consider the Lord of the second, whether he be a Fortune or not, or if there be a Fortune in the Second, applying to a good Aspect (with Reception);

ception) of the Lord of the Ascendant, the second, or ♃ ; or if the ♁ be in good Houses with fortunate Stars, free from the ill beams of the Infortunes; then there is great hopes of Riches to ensue.

But on the contrary, if ♃ or ♄ be in the second, or in \square or ♁ to the Lord of the second, or the ♃ , or the ♄ afflict the ♁ or second House, these are shrewd Signs that the Querent will more or less share in the Fortunes of *Belisarius*, i. e. Poor in good earnest.

Judgment on the third House.

If the Question be of Brethren and their Agreement, see if the Lord of the first be in the third, and the Lord of the third in the first, in good Aspect and Reception with the Lord of the first, or the ♃ ; or if the Lord of the third cast his beams by a good Aspect to the Ascendant, or the Lord of the first behold the Cusp of the third with a good Ray; it is a Sign of their love and agreement, otherwise not.

If it be whether an absent Brother be dead or alive, make this his Ascendant, and Judge of it as you were taught in the first House.

If one be to go a Journey, and demand, whether he may go safe; the Ascendant his Lord and the ♃ signify the Querent, the third House and his Lord, the Journey; ♃ , or ♄ , or ♁ in the third, give a prosperous Journey; but ♃ and ♄ Peregrine, or the ♄ , give

4: (64) *houſe*

give a dangerous ſucceſſleſſ Journey, h threatens him with Melancholy, in an aery Sign Falls; ♁ and ♃ ſhew Thieves and Robbers, Treachery and great Danger, Wounds, &c. eſpecially in fiery Signs.

Judgment on the fourth Houſe.

If the Queſtion be concerning Land, or Houſes to be Purchaſed, the Ascendant and his Lord, and the Planet from whom the D ſeparates, is for the Querent or Buyer; the ſeventh Houſe and his Lord, and the Planet to whom the D applies, for the Seller; the fourth Houſe and his Lord to ſignifie the Houſe or Land: if the Lord of the firſt and ſeventh apply to each other by ♄ , ♁ , or ♅ , the Bargain may be effected; or if there be Tranſlation with mutual Reception.

If the Queſtion be of things miſlaid, and where to find them; if the Lord of the ſecond be in an Angle, the Thing miſſing is in the Houſe; the Lord of the ſecond or D in the Ascendant, the owner himſelf miſlaid it; Lord of the ſecond or D in the 10th, ſhews it in the Hall, Shop, or Counting-houſes; if they be in the ſeventh, it is where the Wife and Maid-Servants uſe; if the Significators are in aery Signs, the things are in the upper part of the Houſe; if in fiery, near the Chimney; if in earthy, near or about the Floor; if in watry, about the Sink or Waſh-houſe, or ſuch like places: The Quarter of Heaven the Signs govern, are to be obſerved alſo.

v East,

5 (65) *houſe*

v East, ♁ E. & by N. ♄ E. & by S.
 ♁ Nor. m N. & by E. ♁ N. & by W.
 ♁ We. w W. & by N. II W. & by S.
 v South, ♃ S. & by E. m S. & by W.

This is the diſiſion of the Signs in the Cuſtomy uſe of theſe things, which do contain in them a great deal of Truth, though People hate to know it.

The Judgment of the fifth Houſe.

If the Queſtion ſhould be asked, ſhall the Woman have Children or not? in this caſe, ſee if the Lord of the Ascendant, or the D be in fruitful Signs, or do behold the Lord of the fifth with a mutual Reception, and good Aſpect; or if they apply to any Planet in an Angle, ſtrong, and free from Combution and other Debilities, it ſignifies ſhe may Conceive; ♁ or ♃ in the fifth, in good Aſpect with the Significator, ſhews Conception; on the contrary, h , or ♁ , or ♃ in the fifth Houſe, or afflicting the Significators of Children, forbid Conception; for the time when, obſerve the Rules of the 6th Chapter.

If a Woman be with Child, and would know whether It is Male or Female, obſerve the Ascendant and fifth Houſe, with their Lords, how and where poſited; the poſition of the D , and the Lord of the hour; if theſe be Maſculine Planets, in Maſculine Signs and Houſes, or the Major part

part

6. (66) house

part of them so, she is with Child with a Male; if the contrary, a Female.

The Judgment of the sixth House.

This Treatise is too small to handle the Judgment of this House in particulars; I shall therefore pass it over briefly, being intended to publish a Philosophical Discourse, Introductive to Physick only; to which perhaps I may adjoyn the Judgment proper to this House. — Therefore briefly, — If at the Decumbiture, or Question propounded upon the Urine, or rational Demand, see if there be an Infortune in the Ascendant, or the Lord of the Ascendant or ☽ be Combust, Perigrine, or in ☐ or ☿ to the Lord of the 4th, 6th, 8th, or 12th, or to any Planet in those Houses; if it be so, the Patient is Sick; if not, it is some accidental Distemper, which will go off when the fermentation of the Blood is finished; for the discovery of the part afflicted, have recourse to the first Table of the 6th Chapter; if ♃ ascend, the Disease is in the Head; likewise if ♃ ascend and ♄ be in it, it is also in the Head; and so of the rest, as you may see by the Table: the Significators in fiery Signs, shew the Disease is Choleric and Feverish; if in earthly, Melancholy; if in aery, an inflam'd Blood and Body; if watry, Hydropical, and all cold and moist Diseases. — The Lord of the Ascendant, and the ☾ Combust, threaten Death; so doth the Lord of the 8th in the Ascendant, or the Lord of the Ascendant in the 8th, in ill Aspect to the Significators.

7. (67) house

If the Question be concerning the honesty of Servants, see what Rays there are between the Lord of the Ascendant, the Lord of the sixth, and the ☽, and Judge accordingly; — for if an Infortune shall be in the sixth, or in ☐ or ☿ to the Lord of the Ascendant; or the Lord of the sixth casting the same Aspect to the Lord of the Ascendant or the ☾, it is to be feared that Servant is not honest, that the Question is asked of.

The Judgment of the seventh House.

In all Questions of Marriage, give the Ascendant his Lord, and the ☽ and the Planet she separates from to the Querent, and if it be a Man the Sun also; but to the Querited, the seventh House and his Lord, and the Planet to whom the ☾ applies, and if it be a Woman ☿ also; but if a Man, the ☉ as before.

Then observe the application between the Lord of the Ascendant, the ☽, and the Lord of the seventh, and the Planet to whom the ☾ applies, as also the application of the ☉ and ☿; if these apply to each other by a * or Δ, the Marriage will be effected, chiefly if there be Reception between them; but if they apply by ☐ or ☿ without Reception, it will never be effected without a Miracle; if the Figure be Radical.

Or if the Lord of the Ascendant, the ☽ or ☿ are in the seventh House, and the Lord of the seventh in * or Δ to them, there is a great probability of effecting the matter.

If

of (68) Theft

If ♃, ♄, or ♅, are in the Ascendant or seventh House; or the Significators are in ♁ or ♂ to the Infortunes, they seldom agree after Marriage.

If the Question is, Is she, or he, Rich? — see if the Lord of the eighth be a Fortune, in the eighth, in good Aspect and Reception with the ☾, or the ☽ applies to the Lord of the eighth from fortunate places of the Heavens with an amicable Ray, it promiseth something of an Estate; and that he or she hath wealth fit for a person of their Quality, — *et cetera.*

Of Thieves and Thefts.

And first, is the thing stolon or not? — If no Peregrine Planet be angular, or afflicting the second House or his Lord, or the ☾, or if the Lord of the second be in the seventh House, or on the Cusp of the eighth, in ☽ or ☾ to the ☾, or Lord of the Ascendant in the fourth House, the Goods are not stolon, but mislaid or taken away in jest; by observing what Planet the Lord of the Ascendant last separated from, will shew how it was lost or mislaid; if he separated from ♃, it was through much business; from ♃ through carelessness; if from ♄, by reason of some Passion or Quarrel, and so of the rest. — But if it be stolon, then observe these Brief Rules; the Ascendant signifies the Querent, the Lord of the second the thing lost; a Peregrine Planet in an Angle or second House, or Lord of the seventh, if they afflict the Lord

of (69) Theft

of the second, or ☽, are Significators of the Thief, if two or three are so posited, and in bicorporeal Signs, they shew more Thieves than one; if the Lord of the seventh be Peregrine in the Ascendant, the Querent is the Thief. — For his Age, if his Significator be Oriental in the beginning of a Sign, and the ☾ increase in light, he is young; if Occidental, toward the end of a Sign, and the ☾ decreasing, he is old.

For the Sex of the Thief, the *Arabians* teach us, if the Sign ascending, and Lord of the hour are Masculine, it is a Man, the contrary, a Woman; but I think it is best to examine all the Significators, how they are posited, and judg by the most Testimonies, as you were taught in the Judgment of the fifth House —

The Arguments of Recovery of the things lost, are the ☽ or ☾ in the 10th, in Δ to a Planet in the second, the ☽ and ☾ above the earth in Aspect to the Lord of the second, the Lord of the 8th in the Ascendant, ♃, ♄, or ♅ in the 11th; and I have known the Lord of the 7th in ♄ to the Lord of the 8th, hath restored the Goods again; — but the Significator of the Thief going to Combustion, the Thief is taken, and all discovered.

The greatest Arguments of Irrecovery, are ♃, ♄, or ♅ in the second, the Lord of the second Combust in the 8th, in □ or ♄ to the Lord of the eighth.

But I would advise all young Artists to be very careful how they meddle with things of this kind; because in matters of Theft, people are never satisfied, and they do expect more from the Art, than that or the Artist is able

8: 2 (70) Houses
 able to Perform; and by an unhappy Judgment, may bring his person into scandal.— But there be some of this Profession, that I know, who pretend to dive into the Bowels of Hell, and make the Devil tremble with the threats of a Conjuratiō.— But—*Qui vult decipi, decipiatur*; Mr. Gadbury having ingeniously confuted those foppish thoughts in his *Natura prodigiorum*.

Of Things belonging to the eighth House.

If the Question be, shall the Wife or the Husband die first; see to the Ascendant and his Lord, the Significators of the Querent; and to the seventh House and his Lord for the Querited: see which of them are strongest, and say they will live longest; see also which of them go first to Combustion, to ☉, ☐, or ♀ of the Lord of the eighth, or the other Infortunes, and say he or she shall die first; if it be for a Brother, you must take the third; for a Father, the fourth; &c.

The Judgment of the ninth House.

If the Question be, shall the Voyage be prosperous or not? If the Lord of the Ascendant and Lord of the ninth behold each other with △ or ✱, or be in Reception, it promiseth a prosperous Voyage; if in ☐ or ♀, the contrary; ♃ in the ninth threatens Losses, and Sicknes; ♃ there, Pirates and Thieves

10: 11 (71) Houses
 Thieves, the ☿ there, he shall be cheated to his Face.

The Judgment on the tenth House.

If the Question be, shall I obtain this or that Preferment? Give the first House and his Lord for the Querent, the tenth House and his Lord to signifie the Preferment; if the Lord of the Ascendant or the ♃ are joynd to the ☉, or to the Lord of the 10th, and he in the tenth, the Querent shall accomplish his design; or if there be translation of light from one Significator to another, or the Lord of the Ascendant and tenth are in Reception, the matter will be effected; but the Lord of the Ascendant Retrograde or Combust or in ☐ or ♀ to ♃ or ♃, denies Preferment.

The Judgment on the eleventh House.

If the Question should be, shall I obtain the thing desired? in this case, if the Question be in general, the 11th House and his Lord signifies the thing desired; then see what Stars are in the 11th, what Application and Aspects between the Significators, and Judg according to Art.

If ♃ or ♃ are Peregrine in the eleventh or the ☿ there, give the Querent or Native most Treacherous and Perfidious Friends.

The

12: (72) hour

The Judgment on the twelfth House.

If it be asked, shall my Friend, or Brother, or Husband, be freed from Prison or not? the Lord of the Querited's Ascendant swift in motion, free from ill beams, angular, and every way stronger than the Lord of the twelfth; shews he will suddenly have his Liberty; if the contrary, judg otherwise.

The Lord of the Ascendant in \square or ♁ to the Lord of the twelfth, and he in the 6th, 8th, or 12th, the Querent hath Enemies that wait to do him a shrewd turn.

Thus much by way of Introduction to the Judgment of all manner of Questions.

CHAP.

(73)

CHAP. XII.

Of the Kingdoms, Countries, Cities, and Towns subject to the 12 Signs.

Under ν , are England, Germany, France, Suevia, Silesia the higher, Denmark, Polonia the less, Syria, Palestina, — of Cities and Towns, Stetin, Naples, Florence, Verona, Lindama, Ancona, Capua, Ferrara, Craconia, Padua, Brunswick, —

Under ♁ , Russia, Ireland, Campania, Lorrain, Polonia the great, Rbetia, Franconia, Parthia, Persia, the Isles of Cyclades, Cyprus; the Sea-Towns of Asia the less, — of Cities and Towns, Bononia, Sena, Mantua, Tarentum, Sicilia, Parma, Brixia, Tigure, Lacerne, Nantz, Lipsig, Posnania, Guesnam.

Under ♁ , is Barbados, Sardinia, Flanders, Brabant, Part of Lombardy, the Dukedom of Wertemberg, Hircania,
E Armenia;

(74)

Armenia, Syrenaica and Egypt the lower, — of Cities and Towns, London, Valenciene, Corduba, Turinum, Vercellas, Lovaine, Bruges, Moguntia, Bamberg, Norimberg.

Under S, is *Scotland, Holland, Zealand, Burgundia the lower, Granada, Prusia, Numidia, Africa, Bithynia, Colchis, Carthage; of Cities and Towns, Tunis, Constantinople, Venice, Genoa, Pisa Vincentia, York, St. Andrews, Lubeck, Madgberge, Wittenberge, Gorlick.*

Under Q, is *Gallia Togata, the Alps, Italy, Sicily, Apulia, Bohemia, part of Turkey, Phœnicia, Chaldaea, — of Cities and Towns, Rome, Mastrich, Ghent, Damascus, Syracuse, Ravenna, Cremona, Confluence, Ulms, Prague, Lintz, Cremisum.*

Under W, is *Achaia, Greece, Creete, Corinthia, Arthesia, Rhodes, part of Gallia Comata, a part of the Rhine, Sycilia the lower, Mesopotamia, Babylon, Assyria. — Cities and Towns, Hierusalem, Corinth, Cuma, Novaria, Brundisium, Papis, Tholause, Lyons, Paris, Basil.*

(75)

Basil, Heidleberg, Erphord, Uratistavia.

Under U, is *Jamaica, Austria, Alsatia, Livonia, Subaudia, Delphinate, Thuscia, Bactriana, Caspia, Thebais, Troloiticam, — Cities and Towns—Lisbon, Arles, Cajeta, Landa, Placentina, Argentina, Spires, Franckford upon Mæne, Hull in Sævia, Heilbrunne, Frisinga, Mosbachium, Landeshure, Vienna in Austria, Antwerp.*

Under M, *Norway the higher, Bavaria, Comagena, Cappadocia, Idumea, Mauritania, the Kingdom of Fesse, Gebulia, Catalonia, — Cities and Towns, Algiers, Valentia in Spain, Trapezont, Urbinum, Aquileia, Pistorium, Turvisum, Forum Julium, Messana, Monachium, Vienna in France, Frankford upon Odar —*

Under T, are *Spain, Dalmatia, Hungaria, Moravia, Slavonia, Misnia, Celtica, Arabia felix; Cities and Towns, Toletum, Volateras, Mutinum, Narbone, Avenion, Colonia, Agrippina, Stargarde, Buda.*

E 2

Under

Under ν , are *Macedonia, Illyris, Thracia, Albania, Bulgaria*, part of *Greece, Mazovia, Lithuania, Saxonia*,—*Hassia, Thuringia, Stiria, India*, Isles of *Orcaades*; Cities and Towns, *Oxford, Brandenburg, Constance, Juliacum, Clivia, Berges, Mechlin, Vilna, Augusta, Vindell, Ference*,—

Under ω , are *Westphalia, Muscovia, Samaria, Amazonia, Tartaria, Mosel, Piedmont, Media, Sogdiana, Arabia deserta*; Cities and Towns, *Breme, Ham-borough Mounsferet, Hisarum, Trent, Ingoldstade*.

Under χ , are *Cilicia, Calabria, Galatia, Lydia, Normandy, Garomante, Pamphilia, Egypt the higher*; Cities and Towns, *Alexandria, Compostella, Ratisbone, Worms, Hispalis, Rbemes*.—

And with this I conclude the first Part of my *Vade Mecum*, advising the young *Tyro* to be both sparing and modest in his Judgment, Remembering that the Stars (which are the visible Subject of his Art) are the most glorious Creatures in the visible world; and therefore the Product of those Creatures (in Judgment) ought to be glorious and true, they being near the Residence of a Deity---agreeing to that of *Ovid*.

*Ista Dei vox est, Deus est in Pectore nostro
Hoc duce Predico vaticinorq; Deo.*

MIKPO-

ΜΙΚΡΟΠΙ ΑΝΑΣΤΡΩΝ:

OR THE

V A D E M E C U M

Continued.

Teaching how to Judge of all *Nativities* and *Revolutions* in a shorter Method than any hitherto have Performed it.

According to the Doctrine of the Learned *Cyprianus, Leovitiuſ, Origanus, Bonatus*, and others; being faithfully Collected and Translated from their Works, for the Use of the young Ingenious Student.

By JOHN PARTRIDGE,
Student in Astrology.

*Os homini sublime dedit, Caelumq; videre
Jussit, & erectos ad Sydera tollere vultus.*

Γυῶσι σεαυτῶν.

L O N D O N, Printed 1679.



VADE MECUM.

CHAP. I.

What a Nativity is.

A Nativity is nothing else but the exact time of the Child's Separation from the Womb of its Mother, and is called by the Greeks Γένεσις a beginning; and that part of Astrology that doth exhibit this kind of Judgment is called by some Γενεθλιαλογία, because it doth Predictively discourse all the Accidents common to Mankind, discoverable in a Natural way; but because no Nativity can be taken so exactly, but we find it admits of some correction by Accidents; therefore the Astrologer always corrects his time, by his Accidents, and then constructeth his Figure, which he calls the true one, and then proceeds in his work; which is our following Business to give Judgment of.

CHAP. II.

Of the length or Brevity of the Natives Life.

HAVING seriously considered the Figure of a Nativity, and the strength and Debilities of the Planets, as you are taught Chap. 5. Part the first,—the first Inquiry is, how long may the Native live? for it is a piece of madness to speak any thing of Riches, Marriage, Children, Honours, &c. when the Native shall not live to a convenient age for such actions and enjoyments.

Therefore first consider whether your Birth be Diurnal or Nocturnal; if it be Diurnal, and the Sun be found in the 7th, 9th, 10th, or 11th House, he shall be giver of Life, called by the Greeks Ἀφίλον Aphilon; but if your Birth be Nocturnal, and you find the ☽ in the 1st, 7th, 9th, 10th, 11th House, she shall be the giver of life: But if both the Lights are under the Earth, then the Horoscope shall be admitted giver of life, and what Planet hath most Dignities in the Horoscope, place of the ☉ or ☽, being givers of life, shall be the Alchocoden or giver of years, so called from ככב Stella, and the use of it in Nativities is this, according to the strength or weakness of your Alchocoden, so will the years of your life be more or less, which may be observed by this Table, only by Inspection.

The

The	} Old Middle Least	} year of	♄	♃	♂	☉	♀	♁	♁
			57	79	66	120	82	76	108
			43	45	40	69	45	48	66
			30	12	15	19	8	20	25

The Arabians took the Alchocoden, i. e. the Dispositor of Hylech or giver of life; for the Principal Significator of life,—and Ptolomy accepted of the Hylech it self for the same end, and the distance between that and the most dangerous interficient point, to shew the length of the Natives life, I, saith Leovitius, am generally used to direct the Ascendant according to the Succession of Signs, to the Interficient point; that is, the malignant Planets or their ill Rays, and not only to the malignant Stars, but to the envious Radiation of any other Planet who hath power to kill, so that the degree of Direction shall happen in the term of that Planet; who in the Radix was Significator of Death, and that Planet is said to signifie Death—who,

1st, Possesseth the eighth House, or is Lord of the same.

Secondly, is joynd to the Lord of the eighth House.

Thirdly, who is Dispositor of the Planet possessing the eighth House or the Lord thereof.

But of these three, the first is of greatest effect, the other two less Powerful.

I use also (saith he) for the fatal years to direct the Ascendant not only to the Bodies of the evil Planets, or their malicious Aspects, and to those that belong to them; but also to

E 5

others

other points and places which have power to kill; that is to the Terms of the Malevolents, or of them that be placed in the eighth House, or the Lord of the same.

When it shall happen therefore that the Ascendant shall come to any of the aforesaid places that have power to kill, that shall be esteemed a dangerous year to the Native; hence it comes to pass that there may be many dangerous years, if the Ascendant may come to many of those Interficient points, of which years, that only ought to be accounted the most dangerous, when the Promittor in the Revolution, shall be joynd to the Lord of Death, either by Body or Aspect; and who he is, you may learn by the three Rules foregoing.

Of Children that dye in their Infancy.

When the degree of the Ascendant at Birth is possess'd by a Malignant Star, having South Latitude, especially if he be Lord of the eighth, or if the Lord of the Ascendant, the Sun, or Moon, or all of them, are applying to the Lord of the eighth, or to any Planet that hath power to kill; the Child who is then Born, will hardly pass the time of its Nursing.

C H A P.

C H A P. III.

Of the Lord of the Nativity.

Many (saith *Leoviti*) are the Opinions of the Ancient and Modern Astrologers concerning this thing; but which of them in particular is most Authentick or better confirmed by Physical and Philosophical Reasons, I will not here dispute; but briefly call to mind the chiefest of them, besides my own Opinion, that it may be free for every man to use that which he best approves of:

Firmicus doth pronounce that Planet to be Lord of the Nativity, who hath most Dignities in that Sign which the D enters into next after the Birth, M and S excepted; wherein the Luminaries themselves bear most Rule; as for Example, if the D at the time of Birth were in m , then z should be Lord of the Nativity; because, z is the next Sign, whose Lord is z , this is an easie way to elect the Lord of the Geniture; but I leave it to the Judgment of others, to be lik'd or dislik'd, as they please.

Many do think that Planet to be Lord of the Geniture who hath most Dignities in the five Hylegicals, that is in the Place of the O and D , the Ascendant the Mid-heaven, and M , to which they add also the preventional New or Full D ; they that like this Method may use it. — But of all, this is my opinion.

opinion concerning the matter, that whatsoever Planet is found strongest in Essential Dignity, and Position in the Figure, ought to be elected *Almuten* or Lord of the Geniture; but if one of those Accidents only happen to any Planet; so that he be in his Essential Dignities, and yet ill placed in the Figure, then you must accept of some other, who by his good Position you shall Judge able to share with him in Government.

This Reason (besides others which for brevity I omit) confirms this Method to me, that the Planet who is so constituted in the Radix as aforesaid, ought to be esteemed Lord of the Nativity; because the Luminaries so Posited in their own Houses, are not accepted or taken for Lords of the Nativity, because of a singular propriety they have in the Judgment of almost all the Actions or Passions of Man's life; and as some Astrologers say, they are half a Nativity.

CHAP. IV.

Of the Temperature and Complexion of the Body.

IT is well known what the Natural Philosophers call Temperature or Complexion, and that is according to the Dogmatists, an ingenerate mixture of the four primary Humours, *i. e.* Blood, Phlegm, Choler, and Melancholy; but according to the Learned *Spagirist*

girst, Salt, Sulphur, and Mercury, and of these Humours there is an agreeable Composition made, in such sort as it may agree to some special kind, — and therefore there are diversities of Complexions, agreeing both to special kinds, and particular things.

Hence there is an Infinite diversity of Humours in Man's Body, both good and bad, caused by the Constitutions of their Parents, and the manifold mixtures of the Stars: Nevertheless, as there are four principal humours in the Bodies of all living Creatures; so there are four principal Complexions corresponding thereunto. — First, Sanguine, which is moderately hot and moist. Secondly, Phlegmatick, which is cold and moist. Thirdly, Choleric, which is hot and dry. Lastly, Melancholick, which is cold and dry; and these four Complexions are known by the proper qualities and natures of the Significators of the Temperature, by their equal Composition, in Collecting by a certain order, the Testimonies of every one of the qualities, *viz.* of Hot, Cold, Moist, and Dry, as shall quickly be more plainly shewed, — Therefore the Significators of the Complexion are,

1. The Ascendant and his Lord.
2. The Planet or Planets placed in the Ascendant, or beholding the same with a Partile Aspect; among which the ♄ and ♃ are also numbered.
3. The Moon.
4. The Planet beholding the Moon within Orbs.
5. The

5. The quarter of the Heavens, or the Sign the ☉ possesseth.

6. The Lord of the Nativity.

The quality of these Significators, and of the Signs in which these Significators are placed, must be examined according to the Doctrine following, — in which observe this, that ♄, ♂, or the ☽ beholding the Ascendant or Moon with an ill Aspect, doth discompose the Temperature of the Body, although all the rest of the Significators are well placed. —

The Qualities of the Planets.

♄ { Oriental, Cold and moist.
Occidental, Dry.

♃ { Oriental, Hot and moist.
Occidental, Moist.

♂ { Oriental, Hot and dry.
Occidental, Dry.

♀ { Oriental, Hot and moist.
Occidental, Moist.

♁ { Oriental, Hot.
Occidental, Dry.

But

But the Qualities of the Luminaries are liable to a greater alteration; — for,

☽ from the ☽ till the first ☐, is Hot & moist.
the ☽ first ☐ to the ☽, Hot and dry.
the ☽ ☽ to the last ☐, Cold and dry.
the ☽ last ☐ to the ☽, Cold & moist.

The ☊ is of the Nature of ♃ and ♁; the ☽ is of the Nature of ♄ and ♂.

The Quality of the Sun is considered; First, according to the quarter of the year; Secondly, by the Triplicities.

In { Spring } ☉ in { ♃, ♂, ♀, Hot and moist.
Summer } ☉ in { ♄, ♁, ♁, Hot and dry.
Autumn } ☉ in { ♁, ♁, ♁, Cold and dry.
Winter } ☉ in { ♁, ♁, ♁, Cold & moist.

♃, ♁, ♁, } is a Tri- { Fiery, hot, dry and
♄, ♁, ♁, } plicity { Choleric.
♂, ♁, ♁, } { Earthy, cold, dry and
♁, ♁, ♁, } { Melancholick.
♁, ♁, ♁, } { Aery, hot, moist and
♁, ♁, ♁, } { Sanguine.
♁, ♁, ♁, } { Watery, cold, moist and
♁, ♁, ♁, } { Phlegmatick.

Then having Collected all the Testimonies, both of the Significators and Signs, with their Denominations of hot, cold, moist, and dry, observe which exceeds, and Judge accordingly of the Complexion; for if heat and moisture doth exceed the other Qualities in number

ber of Testimonies, the Native shall be Sanguine; but if moist and cold, Phlegmatick; if heat and dryness, Choleric; and lastly, if cold and dry, Melancholick.

— Caution to the Student — In Collecting the Testimonies of the four Qualities aforementioned take this advice: When one Planet shall be Lord of the Nativity, and of the Ascendant, and placed in the Ascendant, he must be set down thrice in the Collection of Testimonies; so the D, if she shall be placed in the Ascendant, she must be set down twice; and so of the rest.

CHAP. V.

Of the Manners or Behaviour of the Native.

There is no doubt but that the Manners and Motions of the mind, and a great part of the chief Actions of Men, and Contingencies of this life, do follow the quality of Complexion and Disposition, and the old Adage was true, which saith, every man follows the first disposition of his Nature. — Therefore in Judging the Manners and Conditions we observe, the same Significators which before are said to have dominion over the Complexions, — Keeping it is Method and Order. —

First,

First, — If any Planet is really and locally in the Ascendant, in the same Sign, or any other Sign in the Ascendant, from five degrees before the Cusp of the first House, till within five degrees of the Cusp of the second; the same shall be principal Significator of Manners, yet his Dispositor shall share and partake with him in the Signification thereof. — Consider also, that Planet that is Significator, with his Dispositor; for if they shall be Benevolent Planets in good Aspects with Benevolent Stars, and they fortunate, it shews the Native is inspired with a most gentle courteous humane Nature.

But if those Significators shall be Malevolent Planets, infected with the Malignant Rays of ill Stars, it giveth an evil morose Inclination, with a propensity to evil; — also if a Planet benevolent by Nature shall be Significator or Configured with the Beneficks, and they weak, it makes the Behaviour and Conditions laudable and vertuous in their kind; yet they will be obscure, dubious and simple, — if a Malevolent Planet be Significator, and yet strong and well-placed, he gives good Manners and a generous Spirit; yet for the most part it labefies the Intellect with some motives to ill actions.

♀ giveth Manners of the Nature of that Planet he is in ♂ with; but if he be in ♀ with many, he partakes of his Nature who is strongest among them; but if he is joynd to no Planet by Body or Aspect, he takes the Nature of him in whose Essential Dignities he is.

The

the ♄ follows the Constitution of ♃, the ☽ of ♀ and ♂; the Luminaries placed in the Ascendant, their Signification is general, and partake of the Nature of their Dispositors.

Secondly, — If many Planets be in the Ascendant, they shall be all Significators, and they will give variety of manners; yet he who is strongest shall exceed the rest in the effects of his Nature, and his Influence only will be durable in the whole progress of the Natives life; the Nature of the others will pass away when the effects of their Directions are past.

Thirdly, if no Planet be in the Ascendant, see who is joyned to the ☽ or ☿, and Judge accordingly; if many be so joyned, Judge as you were taught in the precedent Rule of many Planets in the Ascendant; for he who is strongest shall be most durable in his effects.

Fourthly, When no Planet is in the Ascendant, or joyned to the ☽ or ☿, take the Lord of the Ascendant, and according to his Nature, Judge of the Natives disposition; considering also what Rays he receives from his Dispositor, or what Dignities either of them have in the place of the ☽ and ☿.

Fifthly, The Significators joyned to the principal fixed Stars, of the first or second Magnitude, and near the Ecliptick, are wonderfully strengthened in their Influence, and both the effects of the Planet and Star shall appear with a greater Splendor, in the manners and Conditions of the Native, —

For

For Example. — The Significators with *Cor ♄* adds Magnanimity, Gravity, and Nobleness, with *Spica ♃* Diligence, and Gravity tempered with Pleasantness, with *Cor ♃*, & *oculus tauri*, a kind of Boldness, Violence, and Cruelty, & sic de cæter. secundum naturam eorum.

Lastly, — when these Rules shall be so equally balanced that a certain Judgment cannot be given; the Lord of the Nativity shall be Moderator, and according to his Nature, good or evil, frame your Judgment; also if the Lord of the Ascendant by Position and Aspect shall apply to the Significators of his own Nature, the effects shall be the more certain; for in some Nativities several of these Rules may be applied at once: *For Example,* If a Planet be in the Ascendant in Δ or \ast to the ☽ or ☿, or both, and beholding his Dispositor, here by reason of divers Testimonies, the Judgment is the more perfect, and the more certain; but if thou wouldst Judge exactly, then diligently observe the Significations of the Planets following.

Of

Of the Manners and Disposition of the Planets, when they are Fortunate or Unfortunate.---

♃ Significator of manners

Strong and well affected he makes a man

grave, subtil, crafty, musing of great & high things, secret, solitary, painful, heapers of Riches, Niggards, studious of their own good, full of jealousie.

♄ weak & unfortunate he giveth

a depraved mind, musing of base things, quarrellsom, negligent, fearful, sad, envious, stubborn, malicious back-biters, superstitious, rude, deceivers of such as trust them.

♅ Significator of manners & dispositions

Strong and fortunate he maketh a man

honest, religious, just, liberal, famous for equity and justice, grave, orderly, loving to all, without malice & dissimulation.

when

when weak and unfortunate.

it giveth the same as is before mentioned, only they are obscured and extravagantly used with pride, superstition, fearfulness, feigned and counterfeit courtesie, negligent, prodigal.

Strong and fortunate he maketh a man

Noble, couragious and valiant, soon disturb'd by injuries, and as soon provok'd to blows, without fear of dangers; desirous of rule, & revenge; and he is one that cannot abide servitudes nor wrong.

♆ Significator of manners & behaviour.

Weak and unfortunate he maketh a man

cruel, contentious, tyrannous, without consideration, rash, shameless; a boasting huff, murderer, arrogant; cowards, robbers, and sowers of discord.

♇ Signi-

♀ Signifi-
cator of
manners

Fortunate & well placed she maketh men	{	Merry, jocose, fair-spoken, liberal, pitiful, given to pleasure, merriment, dancing, witty and eloquent.
Weak and unfortunate she signifies persons	{	Effeminate, fearful, fallhearted, great woers, given to evil company, Drunkard, whoremonger, slighting a good name, jealous.

♃ Signifi-
cator of
manners &
behaviour

Strong and fortunate, maketh men	{	Excellent in wit, and studious and fit for Learning; subtile, prudent, wary, doing all things with aptness and readiness, Poets, Geometers, Mathematicians, learning any thing without a teacher, eloquent, with a good behaviour. —
----------------------------------	---	--

Weak

Weak and
unfortunate
he maketh
men

Weak and unfortunate he maketh men	{	Wavering and unstable, malicious, false, great lyars, when ♃ is with ♃ in the Dignities of the Infortunes; also counterfeits, coiners, forgers of writings and deeds, making mischief with their tongues in all places, slanderers, fools, praters and deceivers.
---	---	---

From these Planets and their equal mixture is the Judgment of Manners and Disposition produced; but although the Luminaries are not classically inserted, yet the consideration of them doth much explain and expound the Inclination of Men and Women; so the D agreeing with the Significators, she increasing in light, doth illustrate their effects; yet the D Combust, or in her extreams of Latitude, gives variety of Effects, the ☉ (corresponding) with the Significators of manners, and he fortunate, gives gravity, fame, and renown; but if weak, feeble and dull.

The great Cabalists of this Science tells us, it is better to observe the Dispositors of the Luminaries, than the lights themselves; for to them they do commit (in this thing) the Effects of their Nature.

Hence it doth appear, that mans fate is not necessitous and absolute, but contingent and voluntary;

voluntary; for the Stars work not upon the Intellect immediately, but upon the Humours, and they communicate to the Senses, and so the Intellect is inform'd, according to the old Philosophical Axiome, *Nihil in Intellectu quod nos prius fuit in sensu*; and therefore if Man runs into an extream, it is not by compulsion of the Stars, for *Agunt non Cogunt*, but from the Curse upon Adam's Sin, that now lies heavy upon our Shoulders, our Senses, I should have said; but I must remember, that I am now an Astrologer, and so I ought to shew my self: And therefore to my Business.

CHAP. VI.

Of the Natives Wit, &c.

THe Significators of Wit and Understanding are first ♃; for he ruleth the reasonable part of the mind, and the faculties thereof. Secondly, the ☾, and she governeth the Brain, and the sensitive part, with all its sensual affections; so that if these two Planets are strong and fortunate, in good Aspect with each other, and free from the Malignant Rays of the Infortunes, they promise eminent and flourishing Effects both in the intellectual and sensitive faculties—*Et è contra*. If ♃ be in his own House, and in good places of Heaven, and every way stronger than
the

the ♃, then Reason shall rule over all the faculties and affections of Sense; but if the ☾ is stronger (as it generally happens) than ♃, then on the contrary, the rational faculties of the mind must become the Servants to the senses; that is in plain terms, brutish Passion will overcome Reason.

The Native hath a good, sober, ingenious, witty Capacity.

1. When the ♃ and ♃ are in ♀ chiefly in an aery Sign.

2. When the ☾ and ♃ are in ♄, which is better than the ☊ in this kind of Judgment.

3. When the ☾ and ♃ are in ☊ from good places of Heaven.

4. ♃ in his own Houses, or in ♃ in Reception with ♃, gives an excellent sharp wit; the same if the ♃ or ♃ be in Conjunction with the Dragons ☊ or ☋; the like when the ♃ is in her greatest North or South Latitude.

5. ♃ above the Earth, inclines the Native to Oratory; under the Earth, to Arts and Sciences.

6. ♃ in ☌, Oriental and swift in motion, in good Aspect of ♃, makes the Native able to learn any thing.

7 Many Planets in the aery Triplicity give very active wits.

8. ♃ and the ♃ in good Aspect with strong and fortunate Stars, makes the Natives wit famous by their effects; with ♃ it makes grave and sober; with ♃, honest and Religious; with ♃ crafty and confident; with ☉
F discreet

discreet in examining dubious matters; with ♀ jocular, merry and jesting.

The ♃ and ♀ in □ or ♂, gives a troublesome contentious wit; and if either of them be in their Detriment or Fall, it gives a seditious rash and lewd wit, given to debauched Contrivances.

♀ in ♂ in □ of ♂, gives a very troubled wit, and a very troublesome fellow.

♀ Cadent, Combust, Occidental, Peregrine, and afflicted of the Infortunes, gives a raw, rude, insipid Understanding,

Note, that if ♀ be in *Aquary*, and in □ to ♂ in the eighth House, it gives a very ignorant Capacity.

CHAP. VII.

Of the form and Stature of the Body.

HAVING finished those things that belong to the Mind, I will next add some Considerations of the form and Stature of the Body, which Judgment is at this day darker and more abstruse than the former; because the Constitution of the form and favour of the Native, depends as well upon the Parents and Progenitors, as upon the Cœlestial Bodies; and besides that Seminal effect, the place of Birth, Education, Diet and Exercise, doth much alter the favour and form of the Body.

Yet

Yet it is indubitable, but the well placing of the Planets, do add much to the beauty and lustre of the Body; and on the contrary, the ill placing of the Significators do disfigure and as much deform the same.

I shall here omit the Description of the Planets and Signs of the Zodiack at large, having given you that in the first Part, and come directly to give you the Rules, which are as followeth.

The Stature of the Body is described by the Ascendant his Lord, and the Planet or Planets beholding him, and the Planet or Planets in the Ascendant, together with the Luminaries and the fixed Stars. — Take these Rules for the Planets.

♃ { Oriental } gives { a mean stature inclining to brevity. }
 { Occidental } gives { short. }

♃ { Oriental } gives { a high tall stature. }
 { Occidental } gives { a mean, yet rather tall }

♂ { Oriental } shows { a tall stature. }
 { Occidental } shows { a mean, inclining to tallness. }

♀ { Oriental } affords { a mean, inclining to tallness. }
 { Occidental } affords { a mean stature. }

♃ whether Oriental or Occidental partakes of the Nature of his Dispositor; but if he be placed in the Ascendant in his own House, or the Houses of the Lights, he partakes of the Nature of the Sign he is in; and so of the Luminaries,

minaries, yet the Sun gives a large Body, the ☾ increasing, gives a pretty tall stature, but decreasing a short ill composed Body.

The Stature of the Signs are briefly thus :

♈, ♉, ♊, and ♋, give a mean stature, inclining to tallness.

♌, ♍, and ♎, — tall.

♏, ♐, and ♑, — short.

♒, a tall strait Body.

♓, a mean Body, rather short.

To this add these Cautions; First, ♀ or ☿ from their Houses or Exaltations, beholding the Lord of the Ascendant, give a tall stature; in their Detriment and Falls, the contrary.

Secondly, ♃, ♄, or ♅ in House or Exaltation, give one kind of stature; Peregrine, and Retrograde another; therefore you must mix your Judgment accordingly.

And here I must dissent from the Opinion of the Learned *Leovitiis*, who saith we ought to neglect the Sign ascending in this kind of Judgment, and except only of the Lord of the Ascendant, and his Dispositor; I take the Sign ascending, his Lord, and the ☾, for principal Significators, and I have good reason for so doing.

Concerning the Corpulency of the Body, Authors are of divers minds and Opinions; *Ptolomy* thinks it comes from South Latitude, leanness from North Latitude. — *Leovitiis* attributes it to the Signs, to which end he appoints the first half of ♈, ♉, ♊, for grossness, the latter half for leanness; so ♒ and ♓, the first part lean, the latter fat; ♏ and ♐, the

the first part mean, the latter tending to grossness; ♑, the first part lean, the latter fat; ♒, ♓, ♔, and ♕, give a mean proportion, yet the latter part of ♓ inclines to grossness. — But my Opinion is, that fatness is caused by the ☾ and the other Significators being posited in moist and aery Signs, in good Ray with ♃ or ♄; from whence is produced a good digestion and fermentation; by which means the Chyle is soon converted into an inflammable Sulphureous substance.

Leanness is produced by those Significators position in earthy Signs, in Aspect with ♃ and ♄, from which is produced a sharp acid juice which causeth most strong digestion, and at some times a violent fermentation; by which means the more inflammable part of the *Chymus*, in the second and third digestion is consumed, and the other part precipitated, and is one cause of Obstructions: Hence it is that lean men have generally great Stomachs; and all this may appear by the preparation of *Tartarum Vitriolatum*. —

 C H A P. VIII.

*Of the Birth in general, and of some
useful general Rules.*

BECAUSE the Effects of the Stars are divers and various, in producing mirth or misery to every Native, I shall here give you some Rules (before I come to the rest of the Houses in order) to know whether the Native will be generally happy or unfortunate in the course of his life, and when; for some live splendidly in their Youth, and beg in their old Age; others live meanly in their Youth, and are glorious at their Ends; but others live famously both in wealth and honour all their Days.

Therefore observe, — If in a Nativity four Planets or more are Essentially strong, in House or Exaltation, or in mutual Reception from the same Dignities; it signifies a most excellent Fortune, and the Native shall be generally fortunate in the actions of his whole life; — on the contrary, if many Planets shall be in their Detriment, Falls, Peregrine, Cadent and without Reception; it makes the Native live obscurely, miserably, and poor without a Miracle.

Next let the Luminaries be considered, for from their Position may the Artist draw notable Arguments, either for, or against felicity; the ☉ and ☽ in the first, second, fifth, tenth, or eleventh Houses, in ✳ or △ to each other;

other; either of them in the Ascendant with or without a notable fixed Star; the ☉ or ☽ in the eleventh in ✳ or △ to a Planet in the second, especially with Reception; the ☉ upon the Cusp of the tenth in ✳ or △ to ♃ or ♀, and they strong; but if ☉ be then in 19 deg. of ♍, it works wonderfully: these are all great Arguments of Fortune; but if they are otherwise placed, judge the contrary.

But if some Stars are well dignified, and others are ill dignified, it gives a various and unsettled fortune, chiefly if they are in moveable Signs; the ☉, ☾, and ☊, with ♃ and ♀ above the Earth, makes the younger years most fortunate; but if under the Earth, the latter part of the life will be more glorious; But this chiefly depends upon the Directions of the most eminent Significators, to the strongest Promissors of Wealth and Honour: But remember this last Rule; for it is most certain, that ♃ or ♀ Peregrine in the Tenth, or the Dragon's tail is in that House, destroys the Natives Honour, Credit, and Reputation; especially if the Sun and Moon are in □ to each other; but if this Position happens in his second House, it makes him poor to his Grave.

CHAP. IX.

Of Wealth and Riches, the Judgment of the second House.

THe Ancient Astrologers have differed much about the Judgment of this House; *Ptolomy* takes his Judgment from the \oplus , and from those Planets who have dominion in the place thereof; but the *Arabians* use other Methods in this Judgment, whose diversities of Opinions I shall here omit, I being in this place designed rather to perform things for Profit than Speculation; and therefore I shall endeavour to lay down the most authentick Rules, delivered both by the Ancient and Modern Astrologers in these particulars. —

And for the Benefit of the young Student, I will be more large in the Judgment of this House, than any before me have been; because it is the most useful part of this Science, in all kind of Predictions; for there can be no great advancement, but Riches are annexed as a Companion to it: Hence it is that Riches are but the Product of Dignity, Honours, the favour of Princes, Marriage, &c. Therefore that Native that is born to an Estate, comes within the Judgment of this House, whether his Industry shall be employed in the keeping and increasing of his Estate, or profusely spending or consuming of it, which by ingenious men may be done divers ways. — But the

the principal thing to be known in the Judgment of this House, is, which be the Significators; and they are in number six, as followeth:

First, the second House; which House begins five degrees before the Cusp of the House, and continues till within five degrees of the Cusp of the third; therefore what Planet soever is within those Limits, is said to be in that House.

Secondly, the Lord of the Sign placed on the Cusp of the second House, and the Lord of the Sign intercepted there, if any be.

Thirdly, the Part of fortune, or the \oplus .

Fourthly, the Dispositor of the *Part of fortune*.

Fifthly, ζ wheresoever placed, is Significator of Riches.

Sixthly, the Planets placed in the second House, whether there are one or more; and the nearer they are to the Cusp of the House, so much the more visible are their effects.

And these six Significators will afford Judgment upon these four Propositions. —

First, whether the Child shall be Rich or Poor; or whether he shall augment, or consume the Goods or Estate left of his Parents.

Secondly, if Rich, how attain it.

Thirdly, by what means, lawful or unlawful.

Fourthly, whether the substance gotten shall continue, or not; for we often see that many men are made Rich by Providence, and again reduced to Poverty.

(106)

Of these four in their order; I begin with the first.

PROPOSITION I.

Shall the Native be Rich or Poor?

IF matters not whether the Significators of Riches are Fortunes or Infortunes; for ♃ or ♄ in the second House, strong and fortunate, that is, in good Aspect and Reception with the Luminaries, or the Lord of the Ascendant or second House, will give Riches with more Power and Continuance, than ♃ or ♄ Combust in the second.

Therefore if the aforesaid Significators, or the major part of them are strong and fortunate, the Native shall be indued with more than a middle fortune.— To which add these general certain Rules:—

♃ Essentially strong in the Ascendant or second House, in * or Δ of ♃, or Lord of the Ascendant or second.

The Luminaries in * or Δ from good Houses, give Riches and Honours.

The Significators with Regal Fixed Stars in good Houses, give a considerable fortune.

♃ Lord of the second, or Dispositor of the ⊕ gives the same, saith *Argol. P.--P.*

The same Author saith, that the two Infortunes in Angles, and Fortunes in Succedant Houses, makes the Native poor in the beginning of his life, but Rich afterward.

The

(107)

The Dragons Head with the ⊕, gives Riches— *Argol.*

But if in a Nativity you find things contrary to these, or that ♃ or ♄ are in the second House Peregrine, the Lord of the second Combust in □ or ♄ to the Infortunes, the Dragons tail in the second, or the ♃ afflicted of ♃, especially in an Angle, you may without danger give your Judgment, that the Native will both live and dye very Poor.

PROP. II.

By what means shall the Native be Rich or Poor?

HAVING discovered by the Precedent Rules, whether the Native will be Rich or Poor; the next thing is, by what means shall he advance, or suffer, in his Estate.

In this Question the Significators before-mentioned must be observed, by what Planets they are afflicted; or whether they are weak Essentially, by what Stars they are fortunated, or whether Essentially strong or not, — and then you must observe what House the promising or afflicting Planet is in, or is Lord of; and also what Things and Persons those Planets signify, — Of which the Table follows.

of,

Of the Nature of each Planet, being Signifier of Riches, divided into Things and Persons.

♄ Signifier of Things { Husbandry, Fruits of the Earth, Mines, Metals, Treasures, Buildings, Mills, Inheritances of the Dead, Prisons, Debt, and all unclean Labour.

♄ Signifier of Persons { Old men, Husbandmen, Diggers of Metals, Masons, Tanners, Jews, Jesuites, Moors; Careless, Envious, Solitary, deceitful Persons.

♃ Signifier of Things { Ecclesiastical Dignities, Religion, Rule and Authority in the Church, Honesty and Vertue.

♃ Signifier of Persons { Prelates, Bishops, Lawyers, Judges, Advocates, Noble and Rich men, Senators or Parliament men, and all Civilians in general.

♃ Signifies

♄ Signifier of Things { Contention, Discord, War, Victory, Valiant acts, Smiths, Chymistry, and all works belonging to the Fire; Tyranny, and all manner of violence.

♄ Signifier of Persons { Treacherous, Seditious, Cruel, Confident, Quarrellers; also Chirurgeons, Captains and great Commanders of Armies, all that work in the Fire; Gunners, Cutlers, &c.

♃ Signifier of Things { Kingdomes, Commonwealths, Nobility, Dignity, Renown, Rule, Honour, and all illustrious Actions.

♃ Signifier of Persons { Kings, Princes, Dukes, Nobles, Famous, Circumspect, Lovers and Desirers of Honours, &c. Ambitious.

♃ Signifier of Things { Love, Pity, Fellowship, Beauty, Gifts of Friends and Women, Marriage, Dowry in Marriage; all fine Ornaments for the Body, Sensuality, excess in carnal Pleasures.

♃ Persons

(110)

Persons { Gentile, Trim in Apparel, Dancers, Woers, Lovers of Women, Desirers of Delights and Banquets, Musicians, Poets, Painters, &c.

Things { Bargains, Business, Arts, Exercise of the Wit, Study, Inventors of new Arts and Fancies, Searchers after Curiosities. —

Persons { Professors of Philosophy, Mathematicians, Arithmeticians, Accountants, Notaries, — Merchants, Ingravers, Ingenious Artificers of all sorts, Crafty and Unstable.

Things { All things that abound in moisture, the Sea, Rivers, Study of Histories, Embassies, Navigations, Peregrinations, &c.

Persons { Queens, Widows, common People, Mariners, Lacquies, Ambassadors, Messengers, Fishermen, Vagabonds, &c.

Signifies

Signifies

What:

(111)

What is the signification of the twelve Houses, I have already shewed you at large in the eighth Chapter of the first Part; and therefore I shall forbear all further mention of them here, and refer you to its proper place.

Now to return to our last Question proposed, *i. e.* By what means, &c. and so improve this Doctrine last mentioned. —

Therefore if you would Judge by what means Gain, or Loss of Estate shall happen to the Native, — Behold the Significators as you were directed in the first Proposition, and see if they be fortunate or unfortunate; if all the Significators are fortunate (which is very rare) then Judge the Estate or Riches shall come by such Persons and Things which those Planets signifie, and the House they are in; also the Planets that behold them with good Rays, and what House or Houses those Planets are Lords of. — So on the contrary, if the Significators are unfortunate, Judge of the loss of Estate, or that the Native shall be kept Poor by such Persons and Things which those Planets and Houses have Signification of. —

For Example.

Suppose ♂ to be Lord of the second, strong in the second, in Δ or * with Reception of ♃ or ♆ in the eleventh House, the Native shall have very Honourable Friends, and such as shall vigorously endeavour to advance his Interest, and that the Native shall be employed as a Steward or Treasurer to some Prince or Nobleman; or in a more Inferiour Birth,

Birth, a Pay-Master or Receiver in some Office, &c. but if the *Pars fortune* shall be in \odot with $\♁$, and both in \square to their Dispositor, and the $\♀$, and in the fifth House; then the Estate is consumed by Drinking and Whoring, and such like; but if with $\♁$, and he in the sixth House, then by Melancholick Diseases, ill Servants; loss by small Cattle, if a Countryman; and so of the rest of the Significators; If you find them fortunate, Judge Wealth and Riches; if unfortunate Poverty: But the time when these things shall happen must be known by the good or bad Directions of the five Hylegicals to their several Promissors, especially of the \oplus , and take good notice of that directional Body or Aspect which falls in the second House; for whether the Significator be the Ascendant \odot , \mathcal{D} , or \oplus , it shall have great Signification in the Estate of the Native, according to the Quality of it, whether good or bad.

Sometimes also it happens that the Significators are equally balanced in the terms of good and bad; in such a Case the Native shall live struggling with his fortune all his days, sometimes under a good Direction, he shall get something, and by and by, under a bad one, he shall lose all again.

PROP.

PROP. III.

Shall the Native gain Riches by Just or Unjust means?

THE Judgment of this Particular also, is taken from the Position and Quality of the Significators, whether good or evil, and that Significator is called good or benevolent, which is placed in the Dignities of a Benefick Star, although of his own Nature he is evil — when the benevolent Planets are Significators, and not afflicted with the Malignant Rays of $\♁$ or $\♂$, nor in \odot with any violent fixed Stars, it shews the Native shall gain Riches by lawful means; — but if a Malevolent Star shall be Significator, and not indued with benevolent Rays, it shews the contrary; especially if it be one of the Superior Stars, and either Retrograde or Combust.

If a fortunate Planet is Significator, and yet placed in the Dignities of an evil one; it sheweth the Native to get Riches both by lawful and unlawful means; if Retrograde or Combust, the same; Likewise if a Malevolent be Significator, and yet placed in the Dignities of a good Planet, it signifies the same: — thus far *Leoviti*, — the truth of all is indeed, if the two Infortunes $\♁$ and $\♂$, or either of them happen to be Significator of substance, and strong; and there be other Arguments of greatness in the Nativity, and the two Infortunes

(114)

tunes are the most potent Stars among them, afflicting the fortunes ♃ or ♀ from fiery Signs; the Native so born shall be Prodigious in his fortune, laying about him on every side, and asking no Questions for Conscience sake; but, *per fas aut nefas*, if it pleaseth his humour it is his own; sometimes it is a point of Equity, othertimes it is for Necessity, Religion, security of his own, &c. on the contrary, if ♃ or ♀ are Significators of Riches, and free from the ill Rays of ♃ and ♀, and in their Essential Dignities, or the ☉ well placed and fortunate in ♀ or good Aspect of the Lord of the Ascendant; the Native is just, merciful, and a hater of all base unjust actions.

Many more Rules are delivered by the Ancients in the Judgment of this House, which because I judge them rather burthenfom than useful, I do here omitt, and think this here delivered to be sufficient, if carefully considered. —

PROP. IV.

Shall the Riches of the Native continue and be durable or not?

IN this case you must observe —
First, The Planet or Planets posited in the second House, whether fortunate or unfortunate, Benevolents or Malevolents; if there happen to be a fortune in the second, in House or Exaltation, or in Reception by the same

(115)

same Dignities, it promises a peaceable and quiet enjoyment of their Estates all their days, but if he be weak and unfortunate, it brings many Troubles and Perplexities.

If it be an Infortune in the second, yet if he be fortunate and strong there (the ♃ excepted) it preserves the Natives Riches by a kind of imperious violence; especially if he be in a Regal Sign; but if he be weak and unfortunate, it dissipates the Natives Estate strangely, according to the nature of the afflicting Planet; as if ♃, by Diseases and common Crosses in the world; if ♀, by Quarrels and Contentions, perhaps Whoring; if the Dragons Tail, by slanderous Reports, from whence come Quarrels and Law Suits, *Et sic de Ceteris*.

But if many Planets are in the second House, then you must seriously examine who be Fortunes and Fortunate, and who Infortunes and Unfortunate; and also the strength and position of the Lord of the second House; for I know a Person now living, who from nothing got some Hundreds, and yet had ♃ and the ♃ in *Domo secunda*, and ♃ Peregrine there also. —

Secondly, if you find no Planet in the second House, see to the Lord of the second House, and the Dispositor of the ☉; for if they shall be strong and fortunate, in good places of the Figure, and in good Aspect with ♃ or ♀, and they strong, it sheweth the continuance of Riches to the lifes end; on the contrary, if they are in ill Aspects of the Infortunes from obscure places of the Figure, shews the Native shall never be able

able to get an Estate, nor yet to keep what is given him.

Sometimes it happens that some of the Significators are strong, and yet that may be over-balanced by some evil position that may obscure their Energy, and from thence will be produced a continual influx and deflux in the Natives Estate, what is gotten under a good Direction, is lost under an evil one, and his labour is only continued to his lives end with hopes.

But to know in particular when these things shall happen, you must observe the Directions; for they are the only *digiti* to point out the *quando*, when; yet for those who require a more general way to know in what part of the Natives life the Estate shall approach or decline, let it be observed in what quarter of Heaven the Significators are placed; for if they are between the first and tenth Houses, it shews the Native to get an Estate in his Minority, perhaps by gifts; if between the tenth and seventh, at Man's estate, or full-grown years; if between the seventh and fourth in his declining years; but if between the fourth House and Ascendant, in the last part of his life, not long before Death. Likewise the Significators Oriental direct, swift in course, and in the Oriental Quadrants shews Riches to come in the younger years; but if Retrograde, slow in motion, and Occidental, in the elder years, or old Age. —

C H A P. X.

Of Brethren and Sisters: being the Judgment of the third House.

THis Question of Brethren and Sisters is chiefly proper to the Nativity of a first-born Son or Daughter; but if that cannot be had, it may be Judged from any other, if these following Rules are but carefully observed.

First, The third House with its Sign and Degree, together with the intercepted Sign, if there be any.

Secondly, the Lord of the Cusp of the third, and Sign intercepted.

Thirdly, ♂ who is always a Significator of Brothers, and ♀ of Sisters, together with the Planet or Planets in the third; If all these Significators or the greatest part of them shall be fruitful Planets, and placed in fertile Signs, they shew many Brethren and Sisters: but if they are Barren and in barren Signs, the contrary: — But if there be a medium between both, as indeed it most generally is, then you must consider and Judge by the greatest number of Testimonies; to which end consider the Planets and Signs in this manner following:

The fruitful Planets are } $\begin{matrix} \text{♃} \\ \text{♄} \\ \text{♅} \end{matrix}$ } The barren are } $\begin{matrix} \text{♆} \\ \text{♇} \\ \text{♈} \end{matrix}$ } The Luminaries are in a mean.

Yet the ☉ inclines to barrenness, because of his excess of heat and dryness; — But the ♃ is more fruitful; because of her moisture, which is a grand assistant to generation; ♄ is of the Nature of the Planet to whom he is joyned, either by Body or Aspect, in which remember that the ♄ is preferred before a △, a △ before a ✱, a ✱ before a □, but a □ before an ♂; and a Partile Aspect before a Platick.

♅ Likewise taketh the Nature of that Planet in whose Essential Dignities he is; hence it is that it is said he partakes of the Nature of two Planets, of one in whose Dignities he is, the other with whom he is in Aspect; but in this last case the ♄ is most considerable. —

The Nature of the Signs, with Reasons why they are so.

♈ is a barren Sign, because it is the House of ♄ a barren Planet, and it is the Exaltation of the ☉, who is rather barren than fruitful.

♉ is rather fruitful than barren, because it is the House of ♃ and Exaltation of the ♃, both of them fruitful Planets.

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♊ is a barren Sign, because of the several Constellations in that Sign of the Nature of ♄ and ♃, of which *Aldebaran* is the chief; and because it is in □ to ♃, the great Dignities of ♃.

♋ is a very fruitful Sign, because it is the House of the ♃, and the Exaltation of ♃.

♌ is a barren Sign, because it is the House of the ☉, who is barren; and because of several fixed Stars of the Nature of ♆, ♂, and ☉, all barren Planets. —

♍ is esteemed a barren Sign in this particular and generation; but in matters Intellectual, the fruitfulest Sign in the whole Zodiack.

♎ is rather fruitful than barren, because it is the House of ♃, and Exaltation of ♃.

♏ is a fruitful Sign, yet so much the less fruitful, because it is the House of ♄.

♐ is rather fruitful than barren, because it is the House of ♃.

♑ and ♒ are generally barren, because of the rule of ♆ in both, and dominion of ♂ in one of them.

♓ is a most fruitful Sign, because it is the House of ♃, and Exaltation of ♃, and of the watry Triplicity besides.

This is the Nature of the twelve Signs, which ought carefully to be observed in all Questions where this kind of Judgment is required; in particular, — those of the third, the fifth, and seventh Houses; in the Judgment of which Houses I shall forbear to mention it again, and therefore shall refer you hither. —

You

You may also enquire concerning the Life, Estate, Sicknes, Marriage, Honour, and Death of the Brethren, by varying the Figure as you have been already taught, and call the third the first, the fourth the second, &c.

Of the agreement of the Brothers and Sisters.

If the Lords of the first and third Houses do behold each other with a Benevolent Aspect, or some Planet in the third in \ast , Δ or Reception with the Lord of the first, or a Planet in the first, in the same Configuration with the Lord of the third, it shews a happy agreement between them; but if you find the contrary, judge accordingly—

C H A P.

C H A P. XI.

Of things to be considered in the Judgment of the fourth House.

— And first of the Natives Father whose Significators are,

1. The fourth House.
2. The Lord of the fourth.
3. The \odot in a Diurnal, but h in a Nocturnal Nativity.
4. The Planet or Planets posited in the fourth.

THese Significators strong and fortunate, in good Configurations with the Benevolent Planets, shew the Father to be in a healthful condition; but if they are weak and unfortunate, it shews the contrary.

The Lord of the Ascendant in good Aspect with the Lord of the fourth, or in Reception with him or h , or \odot , it shews the friendship of the Native and his Father to be durable.

If they shall be in \square or g , especially if either of them are in the first or fourth, it shews the disagreement, and that they shall so differ, as not to be easily reconciled again.

Yet if there be no such position or application, yet if the D translates the light of one to another, by a good ray it signifies the same thing as before.

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The Significators of the Mother, are first the tenth House. Secondly, the Lord thereof. Thirdly, ♀ in a Diurnal, but the ☽ in a Nocturnal Geniture. Fourthly, the Planet or Planets in the tenth House. Judge of these as you were before directed in the Fathers Significators.

Many curious Questions might be hence resolved; to wit, whether the Parents shall agree, or who shall dye first, or which of the Parents loves the Native best, &c. but he that hath once well read the Doctrine of Questions, and now knows the particular Significators, cannot be to seek in these Questions on a Nativity.

Of the Natives success in Digging for Mines and Metals, and Treasures in the Earth.

♃ Lord of the fourth, in the fourth strong, viz. in his own House or Exaltation, direct, swift, not combust, &c. in good Aspect with the Benevolent Planets, shews the Native shall be successful in Digging and Mining; the Lord of the fourth in Reception with either of the Luminaries or their Dispositor, shews the same.

♃ in ♂ with ⊕ in the fourth House, shews the Native to be fortunate in hidden Treasures, or in things belonging to the Earth; but ♃ or ♂ Peregrine, or the ♃ there, destroys the Natives endeavours in these things.

C H A P. XII.

Sheweth the Judgment on the fifth House.

THE Judgment of this House gives an account of the Natives Children, whether few or many, long liv'd or short; and I will divide the Judgment hereof into two Heads, viz.

1. Shall the Native have Children, or not?
2. Shall they dye young, or live to years more ripe and perfect?

The Significators are the Ascendant and fifth Houses with their Lords, and the Lord of the eleventh; these duely considered, you may give an Answer to the first Question,---Thus,--- The Cusps of the first and fifth possess by fruitful Signs, and the Lords of those Houses in fruitful Signs; it shews the Native may have many Children.

♃ or ♀ in the fifth, in good Aspect and Reception with the Lord of the Ascendant, gives Issue.

The Lord of the fifth in Aspect with ♀, and she and the ☽ in ☐ to ♂, gives Children; but they sometimes prove Bastards, ♂ in the eleventh (which is the fifth from the seventh) in ☐ to the ☽, the Natives Wife is not capable of bearing Children *quoniam defectus est in vasibus deputatis generationi.*

(124)

♄, ♃, or ♀ in II, ♈, or ♀ in the fifth House, the Native is barren, whether Man or Woman, *non habens vim generandi*; but the Lord of the first, fifth, or the eleventh, with the ♃ in fruitful Signs, gives the Native a very plentiful Issue; especially if they are in any of their Houses, or in good Aspect with Reception.

But besides Radical positions, there ought to be considered the Parents of the Native, good Directions especially of ♀, which oft-times provokes the acts of Venery, with visible success. —

Secondly, *Shall they dye young, or live to older years.* —

The Significators before-mentioned in good Aspect with the fortunes from good places of Heaven, the Natives Children live, thrive, and are so like to continue; but if weak and afflicted, the contrary.

The Lord of the fifth in □ or ♃ to ♄ or ♃, or Lord of the eighth or 12th, the Children live not long; ♄, ♃, and ♀ in the fifth or eleventh, the same; the ☉ or ♃ in the fifth, in □ or ♃ to ♄ or ♃, destroys the Natives Children; if ♀ or ♀ hap to be Lords of the fifth, and in ♃ to ♄ or ♃, the Children dye in their Minority.

But to know whether the Natives Children shall be Males or Females, you must collect the Testimonies of the Significators, and judge by the greater number; for if the Sign ascending, and the Sign of the fifth are Masculine Signs,

(125)

Signs, and their Lords Masculine Planets, and they and the ♃ in Masculine Houses and Signs, the Natives Children shall be Males; if in Feminine, the contrary. —

C H A P. XIII.

Shewing the Judgment belonging to the sixth House, i. e. of Sicknes and Servants.

ALL Men that live in the world are subject at some time or other to Sicknes and Diseases; and all Diseases, in a general way, are to be known by these Significators following:

1. The Ascendant and his Lord.
2. The Luminaries, but chiefly the ♃.
3. The sixth House, and the Lord thereof.
4. The Planet or Planets posited in the sixth.

In every one of these Significators, two things must be considered; First, whether it be fortunate or weak; Secondly, whether it be free from the Malignant Rays of ♄ and ♃; for if all these Significators, or the greatest part of them shall be strong and free from the Malignant Rays of the Malevolents, it shews a strong healthful constitution of Body; but on the contrary, if they shall be afflicted and oppressed of the Malevolents, they make

the Body sickly, unhealthful, and a perfect *Repository* of Diseases.

The Lord of the Sixth fortunate, the ♃ strong and in good Configuration with the Lord of the sixth, and both beholding the Ascendant and his Lord, ♃ or ♀ in the sixth fortunate, give a moderately healthful Constitution of Body; but if the sixth House, his Lord, and the ☾ shall be Combust, Peregrine, afflicted of ♃, ♄, or ♀, it shews the contrary, — in which observe, — that these ill Configurations hurt most in, or, from Angles, and a Partile is worse than a Platick Aspect; for Example, the ☾ in ♋ in ♄ to ♃ in ♃, if the ♄ be Partile, it gives the Gravel in the Kidneys, or perhaps the Stone, if there are other Arguments of Petrification; but if it be a Platick Aspect, it gives only a weakness in the Reins, Hypochondriack Melancholy, &c. if from Angles it is the worse; but worst of all from the first and seventh, and these ill Aspects are more Malignant when they are applying, than when they are separating; and so in the rest.

The kinds of Diseases are known from the Nature of that Significator, which is either weak or afflicted of the Malevolents. Secondly, by the Nature of the Sign that Significator possesseth. Thirdly, by the Nature of the Planet afflicting the Significator, either by Body or Aspect. And Fourthly, from the Nature of the Sign the afflicting Planet possesseth. — And although I have briefly given an account in the first Part of this Book of the Diseases each Planet governs; yet judging I have been too short there, in this most useful part of Astrology, I will for the encouragement

couragement of the ingenious, add in this place a Table of the Parts and Diseases which every Planet governs.

♃ ruleth in the
Body of Man, the

- ♃ Spleen.
- ♃ Right Ear.
- ♃ Bladder.
- ♃ Bones.
- ♃ Teeth.
- ♃ Retentive faculty.

And of Diseases the

- ♃ Stone.
- ♃ Deafness.
- ♃ Dropsie.
- ♃ Scurvy.
- ♃ Consumption.
- ♃ Black Jaundice.
- ♃ Quartane Agues.
- ♃ Leprosie.
- ♃ Canker.
- ♃ Cholick.
- ♃ Rheums,
- and all Rheu-
- matisms.

(128)

♄ Ruleth in the Body of Man the

{ Lungs.
 { Ribs.
 { Arteries.
 { Gristles.
 { Liver.
 { Pulse.
 { Expulsive faculty.
 { Pleurisie.
 { Apoplexy.
 { Cramps.
 { Distempers of the Liver,
 as Inflammation,
 Schirrus, Short-
 ness of Breath.
 { Convulsions.

And of Diseases

♃ Ruleth the

{ Veins.
 { Meseriacks.
 { Left Ear.
 { Gall.
 { Head.
 { Secrets.
 { Attractive faculty.
 { Pestilence.
 { Imposthumes.
 { Putrid Feavers.
 { Yellow Jaundice.
 { Erysipelas, botches.
 { Bloody Flux.
 { Tertian Agues.
 { Fistula's.
 { Wounds chiefly in
 the Head & Face.
 { Small Pox.

And of Diseases

☉ Ruleth

(129)

☉ Ruleth in the Body of Man the

{ Right Eye.
 { Heart.
 { Vital Spirits.
 { Sinews, as Authors
 say.

And of Diseases

{ Swoonings.
 { Πάλλυσις, or Pal-
 pitation.
 { Heart-burning.
 { Running and fore-
 Eyes, and in-
 deed all Disea-
 ses of the Eyes,
 either by Sym-
 pathy or Anti-
 pathy.

♀ Ruleth in the Body of Man or Woman the

{ Womb.
 { Reins.
 { Privy Parts;
 { Neck.
 { Duggs.
 { Semen humanum,
 and all Parts for
 Generation.
 { All Diseases of the
 Womb.
 { Fits of the Mother.
 { Gonorrhæa.
 { Priapism.
 { Strangury.
 { Flux o' th stomach.
 { Quinzey.
 { Lues Venerea, or
 French Pox.

And of Diseases

☽ Ruleth

(130)

♃ Ruleth the { Imagination, and
the whole intel-
lectual Part.
Memory.
Tongue.
Hands & Fingers.

- And of Diseases { Phrensie.
Meagrim.
Deprivation of
Sense.
Lethargy.
Doting.
Hoarsness.
Pitick.
Impediments of
the Tongue.
Rheum.

♃ Ruleth the { Brain.
Left Eye of a Man;
the right of a
Woman.
Bladder.
Intestines.
Stomach.

And of Diseases { Falling Sicknes.
Green Sicknes.
Cholick.
Courses in Wo-
men.
Oppilations.

The

(131)

The young Artiff must not think that any Planet, being Significator, will give all the Diseases he governs; but he must examine the Nature of the Sign, the place of Heaven, and the Aspect to the Luminaries. *For Example.* ♃ Significator of a Disease Combust of the Sun in the sixth House, doth only give the Leprosie, Canker, or such putrid Diseases, and so of the rest; it cannot be expected I should be particular in a special Judgment in this place; let it suffice that I endeavour to shew a short way how to frame Judgments fit for all Nativities.

By this Method (the Signs being considered in Judgment, which here for brevity I omit, and refer you to the first part) you may judge in general what Diseases the Native is like to suffer by. But those things that have a particular reference to violent accidents or particular Calamities; as falls from on high, fire, blindness, vices of the tongue, lame, crooked, &c. require a special consideration, and are judged by Aphorisms; of which I hope to speak in its proper place.

*Shall the Diseases be Curable or
Incurable?*

If the Benefick Stars, shall with a favourable Aspect behold the Significators; or that ♃ or ♀ are in the sixth, or in good Aspect with his Lord, or the ♃, the Diseases are easily cured, — But if the Significators are afflicted, and have no assistance by the good
and

(132)

and powerful Stars, the Native will be by the violence of Diseases an object of pitty.

Of the Native's Servants.

The Significators of Servants, are first the sixth House; Secondly, his Lord; Thirdly, ♄ a general Significator of Servants; and Fourthly, the Planet or Planets posited in the sixth; if these Significators, or the major part of them shall be benevolent Stars and fortunate, it shews the Natives Servants shall be obedient, profitable and commodious; but if Malevolent or weak, the contrary; ♃ in the sixth House in □ to ♃ or ♄, ♃ in □ or ♄ to the Lord of the second, the Lord of the sixth Peregrine in □ or ♄ to the Lord of the Ascendant, the Lord of the sixth in his Detriment or Fall, in ♄, □, or ♄ with ♃ or ♄; makes the Natives Servants Perfidious, Treacherous, Thievish, and such who do their Duty no longer than they are look'd upon.

C H A P.

(133)

C H A P. XIV.

Of Marriage, it being the principal Judgment of the seventh House.

BY Marriage, I mean that dual Union of which we have an Example in the Conjugality of our first Parents in Paradise, and may infer a Mandate, since our Saviour said, *Let every man have his own wife, and every woman her own Husband*; and it is said plainly, that *two shall be one flesh*, inseparably joyned - But besides this Holy authority, the reading of Moral History informs us, that the more every Nation had of honesty and wholesome Laws, by so much the more they respected Marriage, and with the greater severity punished outrageous Lust and Whoredom; therefore this Judgment of Marriage is only to be understood of this before-mentioned Sacred Method of Union; — and not of that confused order practised among the Barbarians; Turks, and the greatest part of *Africa*, that one Man may have many Wives; nor doth it relate to those Countries or Persons who are constrained to live an impure single life; to such Places and Persons this Doctrine is useless; and therefore it takes place only in those Countries where the Law allows Man's *arbitrium liberum* a choice, freely either to Marry one Woman, or forbear all.

And

And this Judgment of Marriage hath many Circumstances, and differently pertain to Men and Women; and I shall accordingly divide them into two parts, and first intreat of the Marriages of Men.

In the Marriages of Men,

The Significators are the } ☾ and ♀, which two Planets
In the Marriage of Men, are
the chiefest of all.
Seventh House, and his Lord.
Planet or Planets in the seventh
House.

In the Consideration of these Significators, many Circumstances of Marriage may be handled.

1. Whether the Native shall desire Marriage, or not?
2. Shall he gain his Wife with Ease, or with Trouble?
3. Shall he Marry in his Youth, or his Riper years?
4. How many Wives the Native shall have?
5. How she shall be qualified; whether Beautiful, Rich, Noble, Honest, Deformed, Obscure, Vile, of ill Report, or ill Nature?
6. Of their Agreement, and other things conducing to the happy estate of Marriage.

Quest.

Quest. 1. *Shall the Native Marry?*

In this Question consider all the Significators, but especially the ☾ and ♀, and see whether they are not in Barren Signs, viz. in II, ♈, ♎, or in Cadent or obscure Houses, as the 3d, 6th, 8th, 9th, and 12th; or in ☿, ☊, or ♁ of ♄; for these Positions deny Marriage, and incline the Native to a single life.

But in the Configurations of ♄ with the Significators, observe whether they or he are strongest; for if ♄ be strongest, then the Rule is only applicable; but if the ☽ or ♀, or the other Significators so Configured be strongest, the Rule is void; the same Signification is, if ♄ be elevated above the ☽ and ♀, and the contrary; the Reason is this, because the ☽ and ♀ do virtually advance those Veneral excitements which incline Men to Marry, and therefore either of them unhappily joyned to ♄, the Author of a Solitary Monastick life, (and of those brutish effects of Nature also, which St. Paul, Rom. 1. Vers. 26. condemns in the Women, when he saith, *Transmutarunt naturalem usum in eum qui est præter naturam.* and Vers. 27. upbraids the Men with *Ἀφέντες τὸ φυσικὸν χρῆσιν τῆς θηλείας*;) abates the Veneral desire, especially such as tend to Marriage.

♄ in the seventh in ☿ to the ☾, the Native is careless of Marriage, ♀ in ♋ in ☊ to ♄ in ♋, the same; I know one who hath ♀ in ☿ of ♄ in ♋, in ☊ of ♄ in ♋, and the

(136)

the ♃ in ♀ in the 9th, in ☐ to the ☉ in the sixth; the truth is, he is not Married, neither doth he mind it, and I judge he will never Marry, if the Rules of Astrology hold true, which are not to be doubted.

The Lord of the seventh Combust, the ♃ and ♀ in ☊, ☋, or ☌ of ♃ and ♃, the Native Marries not at all.

But a fruitful Sign upon the Cusp of the seventh, and ♃ or ♀ there, ♃ in ✱ or △ to the Lord of the seventh, or ♀ from fruitful Signs, the Native will certainly Marry; likewise Reception, translation of Light, &c. between the Lord of the first, the Lord of the seventh, the ☊, ♀, or a Planet in the seventh, are all great Arguments of Marriage.

Quest. 2. *Shall he gain his Wife with Ease, or with Trouble?*

This Question is useless where a single life is determined; but where you find Arguments of Marriage, this Question is necessary, and followeth the other in order — in Judging of which, consider well the Significators how posited, whether fortunate or unfortunate; if they are fortunate and strong, it shews facility and ease in woving; but if weak, the contrary.

♃ or ♀ in the seventh strong, the Native Marries easily and honourably as to his Birth; the Lord of the first in Reception with the Lord of the seventh, the same; if ♀ translates the Light of the Lord of the seventh to the Lord of the Ascendant, the ♃ or a Planet in the

(137)

the Ascendant, the Native performs his desire by the means of Letters and Epistles.

♃ in the seventh Peregrine, gives much trouble about Marriage, and the Native so born, lives to repent it, if he or she Marries; ♃ or ♃ afflicting the Significators, always create troubles about Marriage; especially if the Significators are weak.

Quest. 3. *At what time shall he Marry, at young, middle, or old Age?*

All the Significators, or the major part of them, Oriental of the ☉, or in the Oriental part of Heaven; it signifies the Native shall Marry in his Youth, and that with a young Woman; but if they shall be Occidental of the ☉, and in the Occidental part of Heaven, it shews the contrary, that he shall Marry at his middle Age, or older, and that he shall wedd with a Widow, or some elderly Woman; consider also the motion of the Significators, whether they are direct, and swift; for that shews Marriage in youth; but if they are Stationary, Retrograde, or slow in Motion, it shews the contrary.

♃ in the seventh, the Native seldom Marries before Thirty years of Age, the ♃ or ♀ unfortunated in the Dignities of Saturn, the same; all the Significators Occidental of the ☉, and in the 6th, 7th, or 8th; ♃ in the 7th, and the ♃ in the first, in ☌ to him, the Native Marries not till old Age.

Quest.

Quest. 4. *How many Wives the Native may have?*

This Rule is general, for you must observe all the Significators of Marriage, which if you find them in fruitful Signs, as ♄, ♃, ♆, not afflicted, they usually give many Wives; but if in Barren Signs, the contrary, but above all the Significators observe the Cusp of the seventh House; the ♃, and ♆; for these two Planets have the greatest sway in the Marriages of Men; so that either of them in the 7th in a double-bodied Sign, in a good ray with the other in a watry Sign, gives many Wives.

The seventh House a fruitful Sign, the Lord of the seventh in a fruitful Sign, in ♃ or ♆ to the ♃ or ♆, gives many Wives.

But if ♃, ♆, and the ♃, are in a Sign of one form, and afflicted of ♃, or ♆, or the ♃, the Native Marries but once, if he doth that.

Quest. 5. *How Qualified?*

This Judgment is grounded more upon Aphorisms and special Precepts, than upon a universal Doctrine; yet thus much in general observe, when the number of Wives shall be known, by the Planets beholding the ♃ within Orbs, and the ♃, yet applying; then consider the Nature of the Planet or Planets, so beholding the ♃ by ♃ or other Aspect; and according

according to the Nature of those Stars, judge of the Quality and condition of the Wife; as followeth:

♃ Signifies one (if fortunate) who is grave, reserved, full of knowledge, laborious and painful; but if unfortunate, froward, suspicious, jealous, envious, and ill-conditioned enough.

♆ fortunate, signifies a Wife meek, chaste, modest, discreet, just and faithful, governing her house with prudence; ah, how few men are so well-wived! but unfortunate, she is imperfect in all these Vertues; yet not bad enough to be vicious.

♃ fortunate, gives a Wife of an imperious Spirit, one that can bear nothing of wrong, desirous of revenge, willing to rule, nay, rather than fail, her Husband; hasty, &c. but unfortunate, evil-minded, proud, though beggarly, stubborn, insolent, never quiet except she is asleep, given to scolding, and she is a true Emblem of *Xantippe*, the contentious Wife of poor *Socrates*.

♀ — fortunate, gives one beautiful, courteous, gentle, mild, honest, pleasant in her carriage and language; unfortunate, the same in a less degree; but if joyned to ♃ by ♃, ♆, or ♃, and both Peregrine, it gives a damn'd drunken Whore.

♃ fortunate, signifies a Wife of an ingenious fancy, apt for any business, witty, well-spoken, circumspect, and skilful in things belonging

longing to one of her place; unfortunate, crafty, subtil, a lyar, dissembler, saying one thing, and meaning another, unstable, malicious.

The Luminaries are not considered in this kind of Judgment, for these things here delivered, have Signification of the Inclination and mind of the Wife; but the ☉ and ☽ being the great and only Lights of the world, have Signification of more popular actions: But if the Artist is willing to examin the form and stature of the Wife, let him consider the Doctrine of the seventh Chapter, where he may find Satisfaction without further Instruction.

For the Wealth and Riches of the Wife, consider, the same Configurations which are last mentioned, *viz.* those Planets which by ☿ or any other Aspect, behold the ♃, she being still in application; for if that Planet or Planets shall be beneficial and strong, they design a Wife Rich, of good blood and descent, &c. but Malevolent and weak, the contrary. — Likewise, Benevolent Planets in the 7th House, strong and fortunate, shew rich and famous Wives; but if weak, honest plain Women; the Malevolents in the 7th House strong, shew rich Wives, but they are Women of depraved minds; and this is the most Concise way of judging the Quality of Wives in general, and the most exact way in common Practice; but besides this, there are some special Rules, and they are as followeth,

The Lord of the seventh in the tenth, or the Lord of the tenth in the seventh, do promise famous Wives.

The

The Lord of the seventh in the second, or the Lord of the second in the seventh, give rich and wealthy Wives.

The Lord of the seventh in the twelfth, or the Lord of the twelfth in the seventh, gives a poor servile Creature, and one of no Estimation.

The ♃ or ♀ in ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, shews a lascivious Wife, especially if she be in ill Aspect of ☿; in the other Signs Continent.

The ♃ and ♀ in Signs of Pulchritude, as ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, shews one fair and beautiful; in Signs of Deformity, as ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, one more foul and uncomely.

♃, Lord of the 7th, and in the 7th, give an old Wife, or one in years.

♃ separated from ☿ and applying to ♀ in the Occident, gives a plurality of Wives, ♃ in the Ascendant in a malefic Ray of ☿ the same; so ♀ and ☿ afflicted.

The Luminaries beholding one another with beneficial Rays, shew Concord and Agreement between Man and Wife.

Quest. 6. Of the Agreement between the Native and his Wife.

In this Question, Consider the Planet or Planets that shew the number of Wives, by the Doctrine preceding; which if they are Benevolents, and behold the ☿ with a good Aspect, they promise mutual love, pleasant and humorous converse, good will, and general content: — But if a Malevolent behold the ☿ with an ill Aspect, the contrary.

Likewise

Likewise if a Benevolent Planet beholds the ☽ with an evil Aspect, or a Malevolent one with a good Aspect, they are equal in effect, and do give great discontent between the Man and his Wife.

There are many other Rules to judge this particular by; which because they are more prolix than profitable I here omitt; because my design is brevity, and will insert only one, which is to compare the Nativities of both Persons together; for if you find ♃ and ♀ in one Nativity afflicting the places of the Lights in another, those persons seldom or never agree; but where both their Nativities cannot be had, this kind of Judgment may be serviceable.

Of the Marriages of Women.

And their Significators are,

1. The ☉ and ♀, for these two bear the greatest sway in the Marriages of Women, and have the same Signification that the ☽ and ♀ have in Mens.

2. The seventh House and his Lord.

3. The Planet or Planets in the seventh House.

Hence is your Judgment drawn after the Method as you were taught in the Nativity of a Man; only observe, that here you must allow the ☉ and ♀ the same Energy and Power, which before was attributed to the ☽ and ♀, and then your Considerations and judgment will emerge in the same Method as you were before directed in the Marriages of Men, —

But

But above all, both in Mens and Womens, observe the Strength and Debility of the Significators, their agreement and disagreement with or against Marriage; always remembering that a Planet in the House signifying the matter, if he have any Dignity there, or Reception with other Planets, is to be preferred before the Planet, who is Lord of that House and weak; but if the Lord of that House be there, it exceeds all, and admits of no exception.

CHAP. XV.

Of long Journeys, Religion, and Dreams, the Subject of the ninth House.---

The Significators of Journeys and Voyages into far Countreys are,

The } Ninth House and his Lord.
 Planet, or Planets in the ninth House.
 Moon and Mercury, — The ☽ because
 he is swift in Motion; ♀ because he
 is Changeable and Convertible. —

And it is allowed these Questions following, viz.

1. Shall the Native Travel into far Countries, or not? and if he shall Travel, whether often, or seldom?

2. Into

(144)

2. Into what Part of the World shall he Travel?
3. Shall his Journeys be fortunate, or unfortunate?
4. What shall occasion his Travel?

I. *Shall he Travel?*

In this Question consider the ninth House, but chiefly the ♃ and ♄; for if they shall be joynd, or in mutual Reception, or in Reception of the Lord of the first or ninth, or if they possess the first, third, or ninth Houses, they signifie Journeys into far Countries.

The Lord of the first in the ninth, or the Lord of the ninth in the first; or if they are in ♄ in the first or ninth, the same—when these Significators shall be in the Houses of the ♃ and ♄; it likewise signifies Travels.

Therefore (according to this Doctrine) where many Significators of Travel are apparent and applicable, that Native shall undertake several Voyages or Journeys; but if contrary, few or none; for if none of these Rules take place, then will the Native dwell at home, and spend his days in his own Country.

2. *To what Part of the World?*

If you find the Native shall Travel, then this Question is resolveable; to which end, observe,

(145)

observe, the Planets who signifie Journeys, and the Signs of the Zodiack where they are placed, with the Sign of the ninth House.

If the Significators are in ♃, ♄, or ♅, in the Oriental part, he Travels Eastward.

If in ♆, ♇, or ♈, in the Occident, he Travels Westward.

If in ♉, ♊, or ♋, near the Meridian, he Travels South; but if in ♌, ♍, or ♎, near the *Imum Cœli*, he Travels Northward.

But if ♄ is your principal Significator, observe what Planet he is joynd to, for he is of a convertible Nature, for joynd to Planets, and they Oriental in his Dignities, so is he; and so of the rest;—But if he is joynd to the Luminaries, it is not so but the contrary, that is, he partakes of their Nature, if in their Dignities; and having collected all your Arguments, judge by the greater Number of Testimonies.

Thirdly, *Shall his Journey be Fortunate or Unfortunate?*

When the Significators shall be with Benevolent Stars, or in good Aspect with Reception or in Reception without Aspect, or in good Houses, they give Prosperous, Honourable, and Happy Journeys; But if they shall be joynd to the Malevolents by Body or envious Ray, or in bad Houses, they involve the Native into many Dangers and Troubles both of Body and Estate.—

If ♃ or ♄ are the afflicting Planets, they shew peril by Thieves, Cheating, Captivity,
H Impri-

(146)

Imprisonment; if they are in moist Signs, by unlucky Navigations, Rains, great Waters; if in the third, by the means of Brethren or Kindred, and so of the other Houses. In fixed Signs (in excepted) falls as it were head-long, Tempest of Winds. In Moveable, lack of safe Condu~~ct~~ or Passports, or mutations of the Air. In Humane Signs, by Thieves and Conspirators lying in wait. In feral Signs by the renting of Savage Beasts, Earthquakes. In Malignant Signs, or with Malignant Stars, Stinging by Serpents, or poysoning, &c.

If the Native goes for Riches, let him direct his Journeys to those Places under the Signs, in which ♃, ♆, and the Lord of the second, and ⊕ are placed, the Sign of the second also considered with the ♄; and if these Signs possess the first, second, fifth, ninth, tenth, or eleventh Houses, it shall be the more glorious and effectual.

But those Kingdoms and Countreys shall be unfortunate to the Native, which are under the Signs possess'd by ♃, ♆; or the ♄, chiefly if they shall be upon the seventh, sixth, eighth, or twelfth Houses. What Cities and Kingdoms are subject to the twelve Signs, you may find in the 12th Chapter of the first Part.

Fourthly,

(147)

Fourthly, *What shall be the Cause of the Natives Travel?*

And this is resolved two ways: First, from the Nature of the Significators of Travel and Journeys. Secondly, from the Signification of the Houses they possess.

First, to which end, I have already shewed Chap. 9. that the Planets have a twofold Signification; that is, of Persons and Things; by which Rule, if ♃ be Significator of Journeys, the cause shall be from Things and Persons of a Saturnine Nature, *i. e.* old Men, Husbandry, Planting, Mines, Metals, Inheritances of the Dead, &c. — If ♄, then it is for Religion, Honour, Ecclesiastical Preferment, knowledge of the Law, or by means of those Persons who govern these things, as Bishops, Prelates, Noblemen, Judges, and so of the other Planets, as you may read at large in the Chapter of Riches.

Secondly, The Signification of the Houses, in which the Significators of Travel are placed, do also shew the cause; — for if they are in the first House, it is out of desire to see strange Countries; if in the second, by reason of Contracts, Buying, and Selling to get Money; if in the third, by means of Brethren, &c. if in the fourth, the Parents, or Goods or Possession coming by Inheritance, is the cause of the Natives Travels; and so of the other Houses whose several Significations have been already mentioned above.

So from these two Rules, *viz.* from the Nature

ture of the Planets shewing Journeys, and the Signification of the Houses of Heaven they are in, must the Testimonies be collected, and from thence your Judgment.

Of the Natives Religion.

I do not mean by Religion, to discourse here concerning the Mysteries of Grace and Faith; nor yet to discover whether he shall be a Socinian, an Arminian, or a Calvinist; but to shew how the Native will be inclined by the effects of second causes, to Honest, Pious, Virtuous, and Religious actions, or on the contrary to base, perfidious, unchristian-like, irreligious courses in his common Society among men.

For it is manifest by Examples in many Nativities, that ♄, ♃, or ♅ in the 9th or 3d Houses, in Moveable Signs, ♄ being then Peregrine, in his Fall, or Detriment afflicted of the Infortunes, the Native then born shall not persevere in one Religion, but often waver from one to another, and never continue long in any, nor yet dye a Martyr. But if ♄, ♃, or ♅ shall possess the same places, it shews one that is zealous, constant, and faithful, and a lover of good, and good men,—But the ☉, ☌, ♀, and ⊕ in these places, shew but a mean zeal to Religion, they are good if in good Aspect of ♄ or ♃; ill, if afflicted by the Malevolents.

But if no Planet be in the ninth or third Houses, then consider ♄ a natural Significator of Religion; for if he shall be in his House or Exalta-

Exaltation, Angular, in Reception with ♃, ☉, ☌, or ♀, or in Partile ☌, ✱, or Δ of ♀, it signifies a godly, modest, just Person, it is no matter what Sign ascends; as may be observed in the Nativity of that Mirror of Equity and Honesty, Sir *Matthew Hales*, Published by my worthy Friend Mr. *John Gadbury*, called, *The Just and Pious Scorpionist*, where you shall find the ☉ ascending in Δ to the Cusp of his ninth, and the ♄ locally there, ♄ who hath Dignities in his 9th, is in Reception with ♃, and the ☌ Lady of the 9th in her Exaltation, disposed by ♃, and she in partile Δ to ♄ in the third in ♄, and ♃ Lord of his Ascendant in Δ to ♄ also; I spare to enlarge upon these Configurations, seeing the whole Kingdom is sensible of their effects; ♄ or ♃ strong in the 9th, or Lords of the 9th in their essential Dignities, makes good, honest, plain people; but if they are Peregrine, or with the Dragon's Tail, they prove Atheists, Hereticks, blasphemers and Lyars; ♄ in the 9th in a Bicornoreal Sign, makes great Dissemblers.

The ☌, ♃, and Lord of the Ascendant in double-bodied Signs, makes men hold strange Heterodox principles of Faith.

♄ weak and afflicted of the Infortunes; the Native will have much ado to be honest.

Of the Natives Dreams.

♃ or ♀ strong in the ninth, free from the evil Rays of ♃ or ♀, the Natives Dreams are of Divine things, and their Events fall out accordingly; but if they are afflicted, there the Dreams are vain and uncertain.

If no Planet be in the 9th House, you must consider the Sign of the ninth, and his Lord, and according to the quality and disposition thereof, judge the Nature and Effects of the Dreams.

I have added these few lines of Dreams, rather for custom and order sake; than for any use I ever made of it, or ever shall, and indeed I think it to be useless and fruitless; and therefore let those who lay more stress upon it, search other Authors who have written of it; for this sufficeth me in this place.

C H A P.

C H A P. XVI.

Of the Honours and Dignities of the Native, and what else belongs to the tenth House.

This House gives Judgment, first on the Honour, Preferment, and Trade of the Native; and may resolve these Questions following; — that is, —

1. Shall the Native gain Honour and Preferment?
2. By whom shall it come, or by what means?
3. Shall it continue?

The Significators are the Luminaries; but chiefly the Sun, with the Planet in Parick or Partile Aspect with him.

The tenth House and his Lord, with the Planet or Planets there posited.

These Significators, if they shall be in their Houses or Exaltations, Angular in Reception by House or Exaltation; such Positions give the Native Preferment to publick Offices, Dignities in Government, with the favour of great and Noblemen; yet the Artist must not be too confident upon one bare Testimony, unless it be a very illustrious one, as the ☉ in his Exaltation in the tenth, or the Lord of the tenth in his own House in the tenth, in ☊ with some

H 4

some Eminent Fixed Star of his own Nature; these, and such Positions as these are, will do wonders: Again, you must consider whether your Significators are Angular or Cadent; for a Planet but meanly strong if Angular, is more powerful by far, than a Planet that is stronger and Cadent.

The Significators within five degrees of any Fixed Star of the first or second Magnitude near the Ecliptick, give great Honour, Dignity, and publick Estimation In the world; and such Stars are *Cor S*, *Aldebaran*, *Spica M*, *Cor m*, &c. for the better understanding of which, see the Table of the fixed Stars, added at the end of this second Part.

Benevolent Planets in the tenth House, give Dignity and Preferment; but the Malevolents there, shew mischief and ruine; I know a Nativity where ζ is in the tenth in his Detriment, which verifies this Aphorism; for he soon spent his Patrimony, which was considerable.

He that is born that day at Noon, that the \odot enters γ , will prove famous in his Generation; or he that is born at Noon on any day while the \odot is in that Sign, will be sensible of a happy Birth.

The Significators in fiery Signs, the Native will desire to do great things, the \odot in the Ascendant in a fiery Sign, especially \mathcal{A} , makes men great and famous; but if at the same time \mathcal{U} be in the second, in Reception with the Lord of the second, the Native grows Rich apace, and gets Honour with his Riches.

The three superiour Planets in their own Dignities, and they Lords of the principal
Angles,

Angles, and posited therealso, the Native grows great and admirable in the world.

The Lord of the tenth or first in good Aspect with the \odot , they being Oriental, and in a fiery Sign, gives the Native a great and daring spirit; — but if ζ be in the tenth or first, or afflict the Lords of those Houses, the \odot or \mathcal{D} ; or if the Lord of the tenth is afflicted by \mathcal{J} , and all of them cast their ill Rays to the Cusp of Dignities, they destroy both the Honour and the Expectation of any.

Secondly, *By what means shall Honour come to the Native?*

And this is known from the Nature of the Significators, the Houses they possess, and the Planets they are fortunately placed with; either by Body or good Ray; if ζ be Significator or in \ast or Δ with the Lights, with Reception, he gives Honour by Inheritances, Possessions, by the means of old men, Husbandmen, &c.

If \mathcal{U} or \mathcal{Q} , be the Significators, and placed as before is mentioned, it gives Preferment in the Church, or by Church-men, he is honoured for Virtue, Honesty, Gravity, Justice, &c. if \mathcal{Q} only, by some eminent Woman.

\mathcal{J} gives Honours by Wars, Martial Actions, Contention, and Violence.

\mathcal{S} denotes Honour for his learning, Wit, Eloquence, Council, Skill in the Sciences, &c.

Thirdly, *Shall his Honours continue?*

This Question is to be resolved thus;— If the Significators of Honours and Dignity, are in their own Houses, or Exaltations Angular in Reception with powerful Stars, the Natives Honour will be durable; but if any person come to Preferment; and all the Significators Peregrine; such Persons rise either upon a continued Series of good Directions of the Planets and Fixed Stars, perhaps in the tenth, or some other Angle; but such Preferment usually ends in misery.

If ♃, ♄, or the Luminaries are the promising Planets and fortunate; the Honour and Dignity shall perpetually increase with a certain facility; but if they are but meanly dignified, the Honour shall increase slowly and be durable, yet with difficulty; but if ♃ and ♄ give Honour, and are strong and happily placed, it is durable; yet they meet with many Troubles and Oppositions in the best of their glory; if but meanly strong, it will ebb and flow, and rather decrease than augment, yet never totally vanish.

The Planets beholding the Luminaries, do principally shew the Nature and Continuance of Honours, the Lord of the tenth, and Planets posited there considered with them.

Besides these Rules, there are Aphorisms which may be observed in this kind of Judgment, as followeth — the ☉ and ♃ in ♀ and ♄, gives eminent and durable Honour, ♃, ♄, and ♁ well placed in the tenth the same.

same, the Significators Angular in Fixed Signs give durable Dignity, the Lord of the tenth in ♃ with ☉, or in other good Rays with Reception, give durable Honours.

But ♃ or ♄ in the tenth (though there are other good Positions) plungeth the Native (at some time or other of his life) into many vexations and troubles, the ☉ in his Fall in ill Aspect with the Malevolents, destroys the Natives Honour, with many more, which for shortness and brevities sake, I pass over, knowing that no Ingenious Artist will blame me for that, these being sufficient.

Secondly, *Of the Natives Trade or Employment; and that hath these Questions,*

1. *What Employment shall he be inclin'd to?*
2. *Shall he gain by it?*

This *Magisterium Nati*, so called by the ancient Astrologers, is nothing else but the Trade, Study, Art, and Occupation any one lives by; as some by War, others by dispensing Equity, and things of Justice, some by servile Labour, some by Mechanical Trades, others by Musical, Physical, and Mathematical Studies;— But to our first Question, in which — the Significators are ♃, ♄, and ♁, if in the tenth House, or in good Aspect with the Lord of the tenth, (for ♃ shews the Capacity and Ingenuity, ♄ his delight; but ♃ his ability of Body to perform or undertake any business he is inclin'd to) or the ♁, in their Dignities, and fortunately

nately placed, shall discover the Trade of the Native; but if none of these things are, take the Lord of the tenth, the Planet or Planets in the tenth, or in Platick Configuration with the Lord of that House, and they shall shew the employment; and according to the Position of these Significators, you may proceed to know the kind or quality of the Trade; if they are in fiery Signs, they shew employments belonging to the Fire, as Smiths of all sorts, Chymists, &c. if in watry Signs, Fishermen, Fishmongers, Vintners, Watermen, and all living upon or near River sides; if in Aery Signs, things and Trades of a curious aery Nature, as Musicians, Milliners, Haberdashers, &c. if in earthy Signs, all employments about Husbandry, Plowing, Sowing, and Tillage in general.

Again, if δ be Significator and in fiery Signs, he denotes an Employment of absolute Martial fiery Nature; if ζ be Significator and in aery Signs the Employment is wholly Venereal and Gentile, as all kind of Shop-Trades, without labour, such are Woollen-Drapers, Milliners, Silkmen, &c. if the ϵ be Significator, and in a watry Sign, shews the Employ wholly to lye upon the Water, or in watry things; as Fishmongers, Watermen, Seamen, Inventors of new Machines to carry Water, &c. these being considered and duly mixed according to Art, we may arrive at some knowledge of the Native's Trade, Study, or Employment; — But to be more particular you may observe, — when those three Stars before-mention'd are either of them Signi-

Significators of the Art or Mystery, they give things of divers Natures.

δ Significator makes Souldiers, Fighting men of all sorts, &c. if in γ , α , m , great Hunters; if in good Aspect with ν and ζ , he proves a good Chymist, Physician, and is a man of a very sharp wit, ν in δ of δ in γ ; I know it to give men of strange Opinions, especially in points of Faith.

ζ Author of the Mystery, makes Musicians, Lapidaries, if in her own House; but if in the House of ν , a Mathematician, Ingraver, Linguist, &c. if she be in δ of δ , \square of η and Δ of ζ , a good Bawd or Pimp, a serviceable Creature for this Age; also ζ in good Aspect with μ and ν from the Dignities of η , makes good Teachers of others, Advocates.

ν makes men Arithmeticians, Geometers, Mathematicians, Poets, Scribes, Accountants, &c. but if in bad Aspect of δ , he makes a Clipper of Money, a Thief, &c. if with δ and the ν ill dignified, he proves a most absolute Cheat or Imposter; ν in good Aspect with the ν from aery Signs, makes men of admirable understanding, capable of any honest Employment.

If δ be joynd to η , it makes Slaves, Drudges, Souldiers, Cooks, Chirurgeons, Sergeants; if he is joynd to μ , he makes Captains, Generals, Kings Servants, Rulers, Pay-Masters.

μ in Aspect with ν Significator makes famous Orators, Learned and Honourable Judges, having familiarity with Princes: in Aspect with η , Porters, Potters, Shoe-makers, and other

other base Employments; but if h be in Aspect with q , and either of them afflicted, makes Victuallers, Weavers, Bauds, &c.

Again, — The Signs are to be considered where the Significators are placed — for Equinoctial and Solstitial Signs, c o further Arts which are employed in the Contemplation of Physick, Geometry, Interpretations, Husbandry, and of all famous Actions; because they are all of them the Dignities of the Superiours.

Signs of Humane shape, as II , M , = , = , help and advance the knowledge of those Arts that are useful in Man's life.

Earthy and Warry Signs, as v , w , m , x , Navigation, building of Ships, making of Salt, and Fortifications.

Quadrupedian Signs, as v , N , z , to Mechanical Arts, Rustical building, Smiths work; Hence may the Artift frame his Judgment by musing and considering one thing with another, and by a careful consideration of these Rules delivered. —

Secondly, *Shall he Gain, and grow famous by his Profession?*

The success or gain of the Native (says Authors) depends on the Significators of the Art or Mystery well placed, to which end they give these Rules following — that is, — if they shall be in their Dignities, Angular, Oriental, they make famous Artificers, and such as have the applause of all; but if they are Peregrine, Occidental, and Cadent, they make such

such Persons as have not Capacity and Reason to learn, to become Proficients in their Profession.

But if they shall be essentially strong, and yet afflicted of h or g , it shews the Man may understand his business sufficiently; but yet by Passion, Contention, Quarrels, Rashness, Slanders, Common Adversaries, and the like, the Native is rendred incapable of advancing by his Trade or Mystery.

h afflicting the Significators, the Native is slothful, sluggish, if g he is proud, imperious and idle; if q he is given to Wooing, Whoring; if the D or z , he is Idle, Crack-brain'd, a Drunkard.

In my Practice I do not oppose these Rules, but observe a prospect beyond these, and that is of the whole Figure in general; for without doubt, if three or four Planets are essentially strong, the Native cannot be poor nor infamous in the Employment he follows; however his Significators are posited, this is my way of judging Gain and Advancement after I have discovered the kind of Profession by the foregoing Question and Rules — Considering also the Lord of the second, and the Luminaries.

 CHAP. XVII.

Of the Natives Friends.

AND we may for the more ease to the Readers Memory, divide the Judgment into three Questions.

1. Shall he have Friends or not ?
2. How shall they be qualified ?
3. Shall they be faithful and durable ?

First, Shall he have Friends or not ? and in this case consider the eleventh House, and its Lord the Planet or Planets posited there, and what Ray they cast to the Lord of the Ascendant.

♃, ☉, ♀, ☿, or ☾, strong in the eleventh gives many, and those eminent and faithful Friends, the ♄ is counted for a Fortune in this kind of Judgment, and by being in the eleventh, doth augment the good Signification of the other Planets.

But if these Planets are weak, they give many Friends, as before; but they are poor and unable to help in time of Necessity, having will, but wanting power to assist the Native.

The Malevolents ♁ and ♀ in the eleventh strong, shew many Friends; but for the most part feigned and Counterfeit; but if they are there weak and unfortunate, they shew but few Friends, and those most treacherous and
faith-

faithless, and to them so qualified, the Dragons tail is equal.

Mean Planets, as the ☉, ♃, ♀, and ☉ in the eleventh fortunate, shew many Friends of a mean state, but yet faithful; but if unfortunate, few Friends, and those unfaithful and unstable.

If many Planets of a contrary Nature, shall be in the eleventh, they signifie a mixture and diversity of Friends; but the principal Judgment is taken from the strongest of them.

When no Planet is in the eleventh or first House, consider the Lord of the eleventh, whether he be a Malevolent, or a Benevolent, strong or weak, and what Planets he is in Aspect with, and thence judge of the Number of Friends.

Secondly, *How are they qualified ?*

This is known from the Nature of the Planet or Planets in the eleventh or first Houses, if any be there, and from the Lords of the first and eleventh Houses.

If ♁ be in the eleventh strong, or Lord of the eleventh, he signifies all Saturnine Men and Professions; as Old men, Husbandmen, Miners, Usurers, and covetous Persons.

♃ shews Ecclesiastical Persons, Prelates, Lawyers, Noblemen, Rulers of Provinces, Honest and Virtuous Persons.

♁ denotes Captains, Souldiers, Chirurgeons, Proud Insolent Persons, Ruffians.

☉ shew

(162)

☉ shews Kings, Princes, Nobles, all who excel in Authority, and such as bear Rule.

♀ signifies Musicians, Poets, Apothecaries, Gamesters, and such as love and keep company with Women.

♁ denotes wise sage Persons, Excellent Artificers, Learned Men, Mathematicians, Poets, Merchants, all witty crafty Persons.

♃ shews Noble Matrons, Midwives, Ambassadors, Messengers, Mariners, Fishermen, the common People, unconstant Persons, News-mongers.

Thirdly, *Will their Friendship be durable?*

This is known from the Sign or Signs in the eleventh House, whether Fixed, Moveable or Common, or in what kind of Signs the Significators, or the Lord of the eleventh is posited, whether Fixed or Moveable; — for if they shall be in Fixed Signs, in good Aspect with the ♃ or Planets in Fixed Signs, the Natives Friend will be faithful; otherwise not; The Lord of the first in good Configuration with the Lord of the eleventh from each others Dignities, or by Reception, whether in Fixed Signs or not, the Natives Friends are kind and loving to him, and shew Respect suitable to their quality.

But the best way in my Opinion to know the Agreement or Disagreement, is by comparing the Nativities of two Persons together, and thence judge, for if the Ascendant of one is the eleventh House in the other, or ♃ in one, on the place of the Sun or ☉ in the other,

(163)

other, or that the Figures are in * or Δ to each other, then there will be an Agreement between them, and that Inseparable. — But if you find the contrary, judge accordingly.

CHAP. XVIII.

Of the Natives private Enemies.

THE twelfth House gives Judgment of private Enemies, and Imprisonment of the Native; and I will divide them into these three Heads or Questions, — *Viz.* —

1. Shall he have private Enemies?
2. Shall the Native, or they prevail?
3. Shall the Native be subject to Imprisonment, or not?

Because I omitted the Discourse of Enemies in the Judgment of the seventh House, which takes notice of publick Enemies in general; I shall therefore give you a full account in the Judgment of this House, how to judge of both publick and private Enemies, and I do the rather give you the Judgment here, because private Enemies always hurt more than publick ones; they being known, a man is able to provide against their malice; but private Enemies are like the Plague, (but of a worse Consequence) which flies in at our Windows invisible, and kills a Carcass before he is sensible
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(164)

he is wounded; therefore the assistance of Astrology ought not to be contemptible in this particular; for although it is not able to name our Enemies, yet it can give us such an account of their Stature, Complexion and Quality, that by the help of care and observation, we may be able to know them sufficiently for our own satisfaction, and then the old Adagy adviseth us how to use our knowledge *præmonitus, præmunitus*.

First therefore, *Shall the Native have Enemies?*

This Judgment of Enemies is taken from the seventh and twelfth Houses, from their Lords, and the Planet or Planets posited in those Houses, with the Planets in ☿ to the ☉ and ♀.

If many Planets shall be in the seventh or twelfth Houses; it shews many Enemies to the Native; but if no Planets are in these Places, and the Luminaries free, they shew few or no Enemies.

The ☿ in the seventh House, always gives Troubles and Vexations, and that to purpose, if at the same time the ☉ or ♀ shall be in ☿, ☐, or ☉ of ♃, and he Peregrine.

♃ or ♃ in the seventh or twelfth afflicting the Lord of the Ascendant, or the ☾, the Native is subject to have Scandals cast upon him, both by publick and private Enemies; but if ♃ or ♃ are there, or be Rulers of those Houses, he shall have Enemies also, but they

(165)

they shall rather do him good than harm. The Lord of the Ascendant or ♃ in Reception with the Lord of the seventh, or in good Configuration with him, the Native hath but few Enemies.

When one of the Infortunes shall be in the twelfth House, the other in the sixth, and the Lord of the first in the eighth afflicted by them both, the Native shall dye by the Conspiracy of Enemies.

But the most general way I observe in my Practice is this, that if the first House or his Lord, the second and the Lord thereof, the ☉ or ♀, or all of them are afflicted, Combust, or in bad Houses, the Native never wants private Enemies, nor Troubles.

— But if you would discover what the quality of these Enemies are, then observe the afflicting Planet or Planets, and judge from thence; for if ♃ be the afflicting Planet, then they are Old men, Inferiour Persons, Husbandmen, &c. if ♃, Souldiers, great Officers in the Army, Chymists, and all Workers in the Fire, &c. then consider the House, for if they are in the third, or are Lords of the third, they are Brethren, Kindred, &c. if the sixth House, Servants; if the seventh the Wife or Persons dealt with; if the tenth, Men of great Fame and Authority, and such as bear sway in the world; and so of the other Houses.

Secondly,

(166)

Secondly, *Shall the Native, or they prevail?*

In this Question observe the Lord of the Ascendant, the Lords of the seventh and twelfth House, and what Planets are placed in those Houses.

If no Planet be in those Houses, see to the Lords of them for the Lord of the Ascendant, stronger than the Lord of the seventh or twelfth, the Native shall know his Enemies, and overcome them.

When the Lord of the Ascendant, or the D., shall be in Reception of ♃ , ♄ , or ♅ , the Native overcomes his Enemies, the Lords of the seventh or twelfth Combust or Peregrine, the Natives Enemies are not able to hurt him, the Fortunes in those Houses, and the Lords of those afflicted of the Infortunes the same.

But if ♃ or ♄ be in the seventh or twelfth strong, afflicting the Lord of the Ascendant or Luminaries, the Enemies of the Native prevails against him, the Lord of the Ascendant Combust, Cadent, Peregrine, in ill Aspect of the Fortunes, the Native then Born shall be subject to many misfortunes; especially if afflicted by the Lord of the seventh or twelfth, and they happen to be Infortunes.

Thirdly,

(167)

Thirdly, *Shall the Native be subject to Imprisonment or Captivity?*

1. Either of the Luminaries afflicted or viated by the ♄ , ♅ , or ♆ of the Malevolents in Angles one of the Luminaries in ♈ , ♉ , ♊ , ♋ , or ♌ , and one of the Malevolents in ♍ or ♎ , it sheweth Imprisonment or Captivity.

2. Either ♄ or ♅ in the twelfth House, joynd to either of the Malignants by Body or ill Rays, the same.

3. ♃ in the seventh or twelfth Houses, in ♈ , ♉ , ♊ , ♋ , ♌ , or ♍ , and either Luminary afflicted of him or ♄ , by a partile or Platick Aspect, doth menace Imprisonment.

4. ♄ or ♅ beholding each other, without the assistance of the Benevolents or Lights, and have either of them dominion by House or Exaltation in the seventh or twelfth; it shews Imprisonment;— also if they are opposite from their Dignities, or in Reception by House or Exaltation, one of them in the first or second; the other in the seventh or eighth, having dominion in the twelfth House, it likewise threatens Imprisonment.

5. The Lord of the twelfth in his Detriment, or afflicted of the Malevolents, shews Imprisonment.

6. The ♄ or ♅ , joynd in the eighth House in any Sign, except ♍ , ♎ , and ♏ , for the most part give Imprisonment without some notable Aspect, and assistance of the Benevolents hinder it. —

7. ♄

7. ♃ in the tenth Peregrine in ☐ of ♄, and the Lord of the Ascendant on the Cusp of the eighth, gives Imprisonment.

8. The ☽, ♃, and ♄ in the fourth, shews Captivity, ♃ in the west Angle in ♄ to the Lights, or in ♄ with them in violent Signs in the eighth House, the Native dies in Prison.

Many more Aphorisms might be added, but let this suffice to instruct the Learner.—

CHAP. XIX.

Of Death.

Lastly, I have reserved this Discourse of Death to wind up the whole Judgment of a Nativity; because Death is the *ultimum hominis* in this world; and therefore it is added here at last, because there is nothing after Death.

As in the Judgment of Life they observe the *Hylech*, or giver of Life; so in Death, they observe who is the *Ἀναίρετης*, *Intersector*, or Destroyer of Life, and that is in short, in my Opinion (to omit the Opinion of the Ancients for brevities sake) the Lord of the eighth, the Planet or Planets in the eighth having Dignities there, when the Propagator, or giver of Life comes by direction to their Hostile Rays, the *Alchocodeneal* Line being expired, the Native certainly expires, and is taken out of the Land of the Living.

BUT

But Death is twofold, natural and violent; the last of which I shall first insist upon, which being thoroughly examined, the other will be more easily understood.

1. The Luminaries in violent Signs of contrary quality, which are ♃, ♄, ♁, ♀, ♄, ♁, ♀, and part of ♃ and ♄, these are called violent, because the violent Stars have Dominion or Exaltation in these Signs, — shew a violent Death.

2. The ☉ and ☽, with violent Fixed Stars within five degrees, threatens a violent Death. — Such Stars are, *Caput Algol*, *Aldebaran*, *Hercules*, *Cor m*; for whose Longitude and Latitude, you shall find a Table affixed at the end of the Book.

These two Rules have their effects only, and chiefly confirmed when the Lord of the first or eighth shall be corporally joyned to one of the Lights, or when one of the Lights shall have Rule in the first or eighth. —

3. One of the Lights in a violent Sign, the other with a violent Star, and one of the Malevolents afflicting the ☉ or ☽, or Lord of the eighth House.

4. Both Lights afflicted of the Malevolents ♃ and ♄, and one of them with a violent Fixed Star gives a violent Death. —

5. ♃ and ♄ in ♄ in the tenth in a violent Sign afflicting either of the Luminaries, threatens a violent Death. —

6. ♃ or ♄ in the eighth House, and the Lord of the eighth being a Malevolent, or afflicted by one, one or both the Lights being in violent Signs, denotes a violent Death, — The same is signified when the

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Lord

Lord of the eighth is in his Detriment or Fall afflicted by the Infortunes, and the Luminaries afflicted in violent Signs.

7. The Lord of the Ascendant an Infortune, and in the eighth House afflicted in a violent Sign by the Body or Malevolent Aspect of the Lord of the eighth, the Native dies a violent Death.

8. The ☿ in the seventh with violent Stars in ☐ or ☊ of the ☉, ☿, or ☊, in the eighth, or Lord of the eighth, and in a violent Sign gives a violent Death.

There may happen a Nativity when none of all these Aphorisms may take place in Judgment; yet any Artift may draw such Arguments from hence, that he need not be to seek in judging any Nativity in this Particular.

Finally observe this general Exception, although two or three or more of these Aphorisms should take place in any Nativity; — nay, when many Testimonies shall appear in this kind; yet the position of ♃ and ♀, the one in the Ascendant, the other in the eighth House inverts the whole signification and the Native dies a Natural death; — nay, the only Position of ♃ in the eighth, in any of his Dignities, doth of himself effect the same, if he is not too much over-balanced,

The

The kind of a Violent Death.

And this is known from the Position of the Malevolents, or those who are Lords of the 4th, 8th, or 12th, and do most afflict the Significators, or have Dominion in the places of the Significators of Death, which are the ☉ and ☎, the Lord of the first and eighth, considering the Nature of the Sign, and the nature of the House in which they are placed.

☿ by his own nature signifies death by Drowning, Poyson, Starving in Prison, Shipwrack, Falls, &c.

☊ by a Weapon, Fire, Lightning, Gunshot, rending of Beasts, falling from high Places, Hanging,

☌ Fiery Signs, by Lightning, Burning, &c.
☍ Aery Signs falling from on high, by Hanging,

☎ Watery, by Drowning or Shipwracks.

☉ Earthy Signs, by the fall of something from a high Place, by the fall of a House, or other like thing.

☊ Humane Signs by a Stab, Weapon, or a Duel, in Feral Signs by wild Beasts, Venomous Signs, by Poyson, in Bicornporeal Signs by Treachery or Plotting against the Native.

The Houses are considered also for the tenth Sentence by a Judge or other Authority, the twelfth House by Secret Enemies, the sixth House by Servants, and so of the rest.

If the Nature of the Sign and Planet do agree, the thing signified is much increased; As for Example, ♄ in fiery Sign shews Death by Fire or fiery Instrument, without any Complication.

If the Nature of the Signs and Planets disagree, and are different, the Judgment must be given according to the abounding Influx of the Significators mixed together; for it is not possible to lay down Rules for all Nativities; but the variety must be left to the Ingenuity and diligence of the Artist.

But if no Arguments of a violent Death offer themselves, the Native shall die a natural Death; that is by a Disease, in his Bed; that is, he shall live till Nature being either oppressed by a Disease, or extreme old Age obliging it, against which there is no defence, Nature then having finished its Course, the Soul expires, and returns to the place from whence it came, and all the Actions and Passions of Nature cease, but the Peripateticks define Death thus, *Mors ergo est omnium anime functionum Cessatio, propter Compositi dissolutionem. Magi. fol. 617.* but the Hermeticks define it better, thus, *Quidem mors, nil nisi Separatio, Divulso & Consumptio spiritus istius & Radicalis vite balsami est, a quo solo anima cum Corpore Colligatur & prestat.*

But there are some who interpose sudden Death between a Natural and a violent one; yet they are willing to acknowledge that it comes near a violent Death, because of the sudden and violent means by which Nature expires

expires; whether it be by Suffocation, or Apoplectical Accidents, Convulsions, Syn-copes, &c. or any other Natural violence which parts the Soul and Body; I shall not undertake to distinguish the kinds of Death into such curious terms; but only speak to it Astrologically, as indeed my business is at this time; — And therefore be pleased to consider, that a sudden Death is but an unperfect violent one, as you may observe by considering the the third and fourth Aphorisms preceding perhaps the ☉ and ☽ might neither of them be in violent Signs, and yet perhaps both afflicted by the Malevolents; so both the Lights may be afflicted by ♄ or ♃, or both, and yet neither of the Malevolents is in a violent Sign, nor with violent Fixed Stars; So likewise ♄ and ♃ may be in ♄ in the tenth House, and yet not in a violent Sign, nor yet afflicting the Luminaries; and yet when the M. C. and Ascendant comes by direction, the one to the Body, and the other to the square of ♄ or ♃, the Native so born, shall perhaps dye in Prison, or perhaps Mad, or else by being starv'd; for these Directions to the M. C. always ruins a Man's Reputation, and that is the way to be starv'd. Hence it may appear that sudden Deaths are indeed violent ones, and they only differ in force of Killing; for Suffocation, Self-Murther (I mean Hanging) and publick Execution in the same manner, may all be from the same Cause, and yet differ in their Effects, and that for the Reasons before-mentioned, my room is too little to Inlarge upon every particular.

(174)

Therefore since Death is an inevitable Fate, and that it is appointed for all men once to dye; let us always be ready to entertain it; — For ye know not at what hour, &c.

Prudentia Major fato.

The End of the Judgment on the Twelve Houses.

CHAP.

(175)

CHAP. XX.

Of the Effects of Directions.

A Direction is but a certain number of Degrees between one of the Hylegical Points, and any Star or Aspect, which we for distinction sake call the Promittor, and the Hylegical Point, the Significators; for in the Projection of future Actions, four things are useful, 1. Directions. 2. Revolutions. 3. Profections. 4. Transits; All which shall hereafter be handled in their order, and first of Directions.

The Ascendant directed to his Promittors.

The Ascendant or Horoscope is directed for Life or Death, for the affections of the Body and Journeys; which if it come to the Beneficks, it signifies good, if to the Maleficks evil. —

The Beneficks are ♃, and ♆, and ♄ well placed, the Maleficks are ♁, and ♀, and ♁ ill placed.

The Benefick Rays are * and Δ, the Malefick □ and ♂, the body of the Beneficks is good, of the Maleficks evil. —

But take this general Caution in ♁, and remember to make your Judgment after this Proportion in the other six Planets; for ♁

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(176)

in fiery Signs, produceth much Cholera, and from thence Choleric Diseases; as Fevers, Tertian Agues, and sometimes Dysenteries; in Earthy Signs, *Atra bilis* and adust Melancholy; from thence comes Dolours of the Body, Imposthumes, Cancers, Consumptive Coughs, and imminent Dangers of Body: In Aery Signs he infects the Blood and whole Body with a Putrid Peccant Humour; from whence comes Ventose Cholick Dolours, *Iliaca Passio*, Precipitation, and Falls from on high: Watry Signs, he gives a cold Chacochemical habit of Body; from whence comes Dropsies, Pains of the Joynts, Leprosie, Hernia's, Hemorrhoids, Fistula's and Diseases of the Bladder, the Native is dull and stupid, it depraves his mind, and renders him unfit for Business; and this is to be understood as well of his evil Aspects falling in these Signs as of his Body to be directed to; the evil Aspects of η or ζ in any part of the Natives life are dangerous, especially if they were Enemies in the Radix; but if the Direction takes place where the *Alchocoden* expires, nothing but a Miracle (in a course of Nature) can save them.

Ascendant to the ζ , \square , or ρ of η .

These Directions threatens the Native with long Chronical Diseases, proceeding from cold, dry, putrid humours, Defluxions of Rheum, a distempered Spleen, Quartan and Tertian Agues, Hypochondriack Melancholy, Dropsie, Leprosie, Stone, Scurvey, Consumptions, Cholick, and perhaps Death it self.

To

(177)

To the \ast or Δ of η .

Either of these Directions makes the Native grave, discreet, and associates him with Saturnine Persons and Things; as Buildings, Husbandry, Wills and Legacies of some deceased Person; also Business about Leases, &c.

Ascendant to the ζ , \ast , or Δ of η .

These Directions makes the Native healthy and vigorous, gives Peace and Tranquillity of Mind, Delight, and Riches, with Honour and Praise for some commendable service, esteem among Clergymen, Lawyers, and Magistrates, the Native is merry, propense to devotion, Moral virtues, and he follows his Imployment with success and pleasure. —

To the \square or ρ of η .

Either of these give the Native a distempered Liver, and corrupt Blood, the Small Pox, Fevers, and Plurisie, it stirs up strife and contention, chiefly with Clergymen and Lawyers; by whom he is betrayed to his prejudice.

Ascendant to the ζ , \square , or ρ of ζ .

These are dangerous Directions, and plunge the Native into horrible miseries; for they give Choleric Inflammations, Fevers, Plague, Boils, Small Pox, Bloody Flux, Frenzy and Madness, Erisipila's, Tumors, and Choleric Ulcers, Publick Accusations, Quarrels and Controversies, danger by Iron, Fire, Gunshot, Duels, &c.

To the \ast or Δ of ζ .

These give the Native advantage and Pre-ferment by Military Affairs, Chymistry, makes him bold and Imperious, desirous of Rule, he

I 5

gains

(178)

gains Acquaintance with Eminent Commanders, and performs all his Actions with Glory and Splendor.

Ascendant to the ☽ of ☉.

This gives Honour and Authority, the favour of a Prince, or some Nobleman with Preference; it also gives pains in the Head, sore Eyes, difference with the Father, if living, and some slight Disease. —

*To the * or Δ of ☉.*

It usually gives the Native health of Body and tranquillity of Mind, Riches, Honours, and good esteem in the world, he performs some honourable Journey, perhaps by the Command of a Prince, if capable, and he is very fortunate both in Honour and Action. —

To the ☐ or ☿ of the ☉.

This is an unhappy Direction both to health and Reputation, the Native is threatned with the wrath of Princes, the frowns of Magistrates, enmity and ill will from Men of Authority; it shews the Death of the Father, the loss of Estate, Imprisonment, Crosses, and Damages by Sea, and is a very troublesome time; — *Argol* makes a Distinction between the ☐ and ☿, but I include them together; therefore you may suppose the ☿ to be the more Malignant, and the ☐ somewhat meliorated.

*Ascendant to the * or Δ of ♀.*

This may justly be called a time of Pleasure, for now is the Native solicitous about nothing; but how he may satisfy his desire, Court his Mistress, study amorous Courtship to oblige the love, kindness, and company of Women; He now Marries, if capable, the Native is
given.

(179)

given to Dancing, Singing, Merry-making, and all Venereal Pleasures.

To the ☐ or ☿ of ♀.

These are ill Directions, especially to young Men and Women; for now they turn their pleasure into wantonness, and fall downright to Drunkenness, Whoredom, and all Debauchery; from which proceeds a ruin'd Reputation, Surfeits, Gonorrhæa's, *Lues Venerea*: the Native, if Married, proves jealous of his Wife, or gives her just occasion to be so of him; he wasteth his Estate, and good name by Quarrels, and the means of Women. —

*Ascendant to the ☽, *, or Δ of ♀.*

The Native proves very ingenious under these Directions, and doth things worthy of Commendation, he now grows a Proficient in the Sciences, the Languages, in History, or something else of this Nature, if he hath a Nativity for such an undertaking; — otherwise he is concerned in some Office, Merchandizing, Contracts, Bargains, Publick Affairs, or what Business he is capable of; and in all Persons from the King to the Clown, it hath its Operations; and Judgment must be varied according to their capacity of living and doing.

To the ☐ or ☿ of ♀.

These Directions make the Native averse to study, he is busied about things of no worth, is vexed with Arrests, Law-Suits, Cheating Servants, Knavish Lawyers, false Informations; he is accused for Forgery, Libels, Verses against Authority.

Ascendant:

(180)

Ascendant to the ♄ of D.

If the D were fortunately placed in the Radix, it shews a fortunate prosperous time, and shews Marriage, Journeys, Voyages by Sea, sometimes Preferment; but if the D were unfortunate in the Radix or Lady of the eighth; and in a watry Sign, it signifies danger by water, a troubled mind, and sometimes Death.

To the ♀ or △ of the ♄.

These Directions gives the Native a pleasant profitable time, he is often wooing and dallying with Women, he Marries if capable, he lives in good repute, and follows his business cheerfully.

To the □ or ♀ of the D.

These stirs up Strifes, Contentions, and Quarrels between the Native, and some Woman; he differs with his Mother, Wife, or some female Friend, perhaps about Jealousie; it threatens the Native with some Infirmity from frigid humours, Distempers of the Head, the Eyes, chiefly the left, an evil constitution of Body, danger of Drowning, or Damage by Sea from Pirates, &c. all things prove difficult, and his Fortune is wavering and unconstant.

Ascendant to the ♀.

This gives the Native a successful time, the Native gains by some Employment with or under Clergymen, and gives Riches by the means of Jovial and Venereal Men and Things.

Ascendant to the ♃.

This is an unprofitable, and an unhealthful Direction, and usually gives Pesilential Fevers,

(181)

vers, Dysenteries, Chollick, Gonorrhæa; Poyson, Rupture, sometimes Scandals, and sometimes Death it self.

Ascendant to the ⊕.

The Native now thrives in his Employment, is very conversant in business of Profit, and gets Money thereby.

To the second House.

The Native gains by Moveable Goods, buyeth Household-stuff, &c.

To the third House.

The Native now undertakes Journeys to visit Kindred, and his Journeys are either with or without Profit, according as the fortunate Planets behold the third House or his Lord.

To the fourth House.

This Direction makes the Native conversant in Husbandry, Building, &c. but if at the same time the Cusp of the fourth is beheld by an ill Ray, it certainly brings Death.

The Ascendant directed to the Fixed Stars, have the Signification following.

To the Pleiades.

To the Pleiades it gives some Cholerick Disease, Wounds in the Head, Restraint or Imprisonment; upon some publick Accusation, perhaps Banishment, and it is a very ill Direction.

To Caput Medusæ.

To Caput, this gives trouble and vexation in all publick Accusations for some Crimes against

(182)

against the publick ; with some unhappy distemper, perhaps Poison.—

To the Girdle of Orion.

To the Girdle, makes the Native Libidinous, he is given to Rioting ; yet it gives the Native Profit by the Possessions of the Dead.

To Sirius the Dog Star.

To *Sirius* the Native is over-press'd with Cholera, he spends his Patrimony upon Women, he loseth his good Name, he is employed in some Martial business, he is subtil, and thrives by nothing he undertakes, either of Merchandizing, Study, or Accompts ; he is plagu'd with Thievish Servants, and what wealth he now gains, he gets by violence and fury.

To the Aselli.

To the *Aselli*, it threatens a Fever, hurts to the Eyes, Scandals and Reproaches from the vulgar, and danger by great Beasts.

To the Lyons Heart.

To *Cor Leonis* it gives health, wealth, and honour ; the favour of a Prince, yet will he be subject to Cholerick Distempers.

To Hydra.

To the Bright Star of *Hydra*, gives hazard both of Body and Estate, Disgrace by Women, he suffers by Drunkenness and bad Company.—

To Spica ♃.

This gives Profit and Preferment, sharpens the fancies, he gains by the Church or Clergymen, and receives Honour by it.

To

(183)

To Arcturus.

To *Arcturus*, it gives some small Troubles caused by rashness, it gives the Native Wealth, and advantageous Acquaintance ; all which he enjoys with content.—

CHAP. XXI.

The Directions of the Mid-heaven to Promittors.

THE *M. C.* is directed for the Native's Actions, Honours, Employment, Common Friendship, and his Mother.

The M. C. to the ☽, ☐, or ☿ ♃.

Either of these Directions, but especially the Body, is ruinous to the Natives Name and Reputation, it plungeth him into many troubles and miseries, threatens him with Arrests, Imprisonments, and utter Ruine.

*To the * or Δ of ♃.*

The Native is respected by Aged Persons, he is grave and discreet, and gains by Saturnine Men and Things, he gains some Honour and Repute in the world, and he passeth among his Neighbours for an honest sober Man.—

*The M. C. to the ☽, *, or Δ ♃.*

These are glorious Directions, if ♃ was strong in the Radix, and the Direction fall in his own Dignities ; for they shew a very healthful prosperous time, he gains by Clergy-men, and

(184)

and Lawyers, and makes the Native famous in his Generation.

To the \square of \mathcal{J} or \mathcal{M} .

These Directions bring trouble and vexations to the Native, he quarrels with Lawyers, Clergymen, and great Persons, by which means he hath the Company of Clerks, Solicitors, Bailiffs, who plague his Purse, as well as his Person; he wastes his Estate, and Religious People are his Enemies.

The M. C. to the \mathcal{J} , \square or \mathcal{J} of \mathcal{J} .

These Directions bring all the miseries imaginable to the Mind, Fortune, and Reputation; it threatens Banishment, Imprisonment, sometimes Death by publick Accusations; if he be an Officer in the Army, he loseth his Command; if he be a Courtier, he loseth his Honour and Place; if a Tradesman he breaks, and turns Bankrupt; if he is a Highway-man, he is now Hanged for Thieving.

To the \ast or Δ of \mathcal{J} .

These Directions make the Native famous, either for Fighting or Fencing, &c. he is in great esteem among Martial men, and sometimes he gets Preferment by the Wars, and his affairs go on well. —

The M. C. to the \mathcal{J} , \ast , or Δ of the \odot .

These are Honourable Directions, for the Native is now preferred by some Prince or Eminent Person; he lives Honourably, and acts Honestly, performing things of trust with Prudence and Fidelity; if the M. C. is directed, and \mathcal{J} \odot , it threatens the Death of the Mother. —

To

(185)

To the \square or \mathcal{J} of the \odot .

The Native meets with frowns from great Men, he loseth his Offices and Honours on a sudden; it also threatens Imprisonment, Banishment and a violent Death, if signified in the Radix.

The M. C. to the \mathcal{J} , \ast , or Δ of \mathcal{J} .

These are glorious and pleasant Directions, and promise Marriage, if the Native be capable thereof; for *Inclinant ad luxum, Veneream, & Veluptates*. — He is given to Mirth, to keep Women Company, by whose means he is at last preferred; he is prosperous in all his affairs; and enjoys as much felicity as his condition is capable of; it produceth Marriage, and promiseth the safety of his Mother.

To the \square or \mathcal{J} of \mathcal{J} .

These Directions make a breach upon the Native's Reputation; he is counted (and perhaps he is so) a Drunkard, a Whoremonger; it stirs up jealousy, discontent between Man and Wife; it shews the Death of the Wife or Mother, if \mathcal{J} were Lady of the eighth.

The M. C. to the \mathcal{J} , \ast , or Δ of \mathcal{J} .

These good Directions of \mathcal{J} , incline the Native to Study; he learns Mysterious Sciences, and gets Preferment thereby; he performs some work of Eminence, and is highly esteemed for his Industry. —

To the \square or \mathcal{J} of \mathcal{J} .

The Native is now plagued with Mercurial Men, next with Controversies and Law-Suits; he loseth his Preferment and Reputation; he receives damage by the Information, Accu-
sation,

(186)

sation, or false witness of some Accomptant, or other Mercurial Man.——

The M.C. to the ♂ of the D.

The Native under this Direction is variously agitated in Mind and Estate; he is inclined to Travel; he gets some Preferment, and sometimes Marries.——

To the ✱ or △ of the D.

The Native is fortunate in Honour, Estimation and Estate, he receives some Honourable advantage by some worthy Lady or Gentlewoman, he gets some worthy Employment, he Marries, and perhaps Travels; he thrives, and is credibly reputed by all men.——

To the □ or ♁ of the D.

These are cross Directions, and involve the Native into quarrels and contentious Debates about Women, it brings loss of Estate prodigally spent upon lewd Women; it threatens the Mother of the Native, if living, it makes his Wife and he quarrel, he loseth his Honour and Reputation by false Accusations and Informations.

The M. C. to the ♃.

This makes the Native fortunate in all his Actions; makes him Prosperous and Honourable, and all this by the means of Jovial and Venereal things.

The M. C. to the ♃.

This presages ignominy, difficulties, and opposition in all publick business and affairs, loss of Honour, Imprisonment, Banishment, and sometimes the Death of the Mother.

To

(187)

The M.C. to the ⊕.

This makes the Native fortunate in moveable goods, and he thrives and gets both Money and esteem in the world.

To the Eleventh House.

The Native gains many new and honourable Friends and Acquaintance, and by them much Gain.

To the Twelfth House.

It threatens the Native with much opposition, and the malice of Enemies, danger of Imprisonment, if there were any Signification thereof in the Radix.

The M. C. to the Ascendant.

If it so happen, which is but seldom, it favours the Native with success in all things; it gives him Honour and Authority, and it is a very fortunate Direction, unless the Infortunes interpose by Body or Aspect.——

The Mid-heaven directed to the Fixed Stars.

To the Pleiades.

Is an ill Direction, and plungeth the Native into many misfortunes; as Controversies and Quarrels on the behalf of Women, Wounds, Murder, Imprisonment, and sometimes Preferment, with an ill Consequence.

To

(188)

To Pallitium Orion. *Cor m*, Hercules,
or the Goat.

These promise the Native success in Martial
affairs, makes him ingenious in new Inven-
tions; he gains Honour either by or among
Souldiers; he is ambitious, imperious, and some-
times given to quarrelling. —

To Caput Meduse.

This threatens a violent Death from some
sudden accident of Murther, or sudden Death of
some Body, for which the Native is accused,
and perhaps guilty of it too, if Ψ and Φ were
in \mathcal{P} in the Radix.

To Spica \mathcal{M} .

This confers on the Native Honour and Pre-
ferment beyond Expectation, perhaps Eccle-
siastical. —

To *Cor \mathcal{Q}* , the Dog, or Arcturus.

This gives abundance of Publick Business,
Offices, Power, Authority, and Command,
and perhaps a Princes favour too; he gains
Wealth and Reputation, and is Honoured by
Men of great Eminence.

C H A P.

(189)

C H A P. XXII.

The Suns Directions to Promissors.

The Sun is directed for Dignity, Honour,
Life, and the increase or decrease of the
vital vigor, called by the Hermeticks *Archeus*;
or the Native Balsam.

The \odot to the \mathcal{C} , \square or \mathcal{P} of \mathcal{H} .

These are ill Directions, and cause those
Diseases which are called *Flagella Medicorum*,
as Scurvy, Gout, Quartan Agues, &c. and
other Diseases proceeding from Choler; the
Native is subject to Falls, Thievish Servants,
decay of Fortune, Detriment in Reputation,
loss of Honour, the fury of a Prince, Falls, Dan-
gers by Sea and Land, with a general distur-
bance both of Body and Mind. —

To the \ast or Δ of \mathcal{H} .

These Directions incline the Native to gra-
vity and sobriety; he receives Honour and
Preferment from Saturnine Men and Things,
all his affairs go on prosperously, and he in-
creaseth both in Reputation and Riches.

The \odot directed to the \mathcal{C} , \ast , or Δ of \mathcal{V} .

These afford the Native health of Body,
and tranquillity of Mind; it gives him Honour,
Glory, Dignity, the favour and familiarity
with a Prince or Princes, Noblemen, Law-
yers, Churchmen; it usually gives Honour
and

(190)

and Riches from the Sacred Function, and sometimes Marriage.

To the \square or ρ of \mathcal{N} .

These threaten the Native with Injuries and prejudice from Churchmen and Lawyers, his Estate, Name, and Reputation suffers, by disgraces, damages and affronts; but in the end he recovers all again.—

The \odot to the σ , \square , or ρ of δ .

These Directions gives the Native many Infirmities and Diseases; as Fevers, Inflammations, pains in the Head, sore Eyes, dim Sight, Wounds in the Face and other Parts, by Iron, Fire, Weapons, and a general ill success in all business; he is in danger of Stabbing, Poysons, Thieves, Pestilential Fevers, Madness, Deprivation of Sense, and Death of self.—

To the \ast or Δ of δ .

These give the Native friendship with Soldiers, and Preferment thereby; it makes him generous and vigorous; it gives Honour and Estimation from his Prince; if he be a General or other Commander, he performs some worthy Action in the Wars; if he be a Mechanick, he follows his Impleyment with care and good success; let a man be what he will, he shall receive advantage proportionable to his quality.

The \odot to the σ , \ast , or Δ of ρ .

Under these Directions the Native is glutted with all manner of Venereal Pleasures; as Dancing, Plays, Musick, Merriment, Banquets and Courting of Women.

If the Native be single, he Marries upon these Directions, and that happily too; he is healthy

(191)

healthy and vigorous, and increaseth both in Reputation and Estate, he receives Honour and Preferment, and he is happy and successful in all his affairs.—

The \square of ρ .

This is an unhappy Direction, and involves the Native into many misfortunes, he grows Infamous, liable to Scandal and Disgrace; he is given to base actions of Lust, his Wife and he differs, he is subject to Jealousie, (or she if it be a Woman) and ill Opinions of his Wife and others without a cause.—

The \odot to the σ or \ast of ρ .

These Directions give the Native a Multiplicity of business; he is inclin'd to Mercurial Studies, and proves a good Proficient therein; if ρ were strong in the Radix, he is preferred for his Learning, or for some new invention; if to the σ only, and ρ weak, he is plunged into Controversies, Law-Suits, he is plagu'd with a crew of crafty Knaves, and perhaps Thieves — and such like.—

The \odot to the σ of the \mathcal{D} .

This opprellieth the Body with Flegm, gives Distempers of the Stomach, Head, Brain, Eyes, sometimes Death, and it is usually the fore-runner of an ill Marriage.—

To the \ast or Δ of the \mathcal{C} .

Gives Journeys, the Management of Princes affairs with Honour and Success; he is sent with some Embassy, he is preferred to Authority and publick Offices; he gains many Honourable Acquaintance, and by them Riches; and he also Marries if capable.—

To

(192)

To the ☐ or ♀ of the D.

The Native upon these Directions takes evil Courses, he turns Drunkard, or Whoremonger, from whence many Diseases ensue, as distempers of the Brain, Catarrhs, Agues, &c. the Small Pox, the great Pox, Fevers; it stirs up many Enemies against the Native, his Parents quarrel, and his Wife and he part asunder, if he is Married. —

To the ♁.

He is preferred by Noblemen, he receives some publick reward and Honour, with increase of Riches.

To the ♃.

This gives loss of Honour and Dignity, Melancholy Diseases, with some distemper of the Eyes, chiefly the right; sometimes the Plague, Poyson, or some putrid Fever.

To the ⊕.

This shews a happy thriving time and the Native is prosperous in all things of Estate —

The ☉ to the first House.

The Native discovers his private Enemies, he gains Authority over others, and is in good health. —

To the second House.

This shews great Expences without a just cause; but if the Beneficks were there, it gives wealth.

To the third House.

Now the Native undertakes many Journeys, sometimes without Profit. —

To the fourth House.

If the Fortunes were here, he gains by Buildings and Husbandry; but if the Infortunes

(193)

tunes were there, he receives loss and damage, in such undertakings, as also by Servants, and sometimes Death it self.

To the fifth House.

He is Propense to Pleasure, Merry-making, &c. but if the Beneficks were in the fifth, it promiseth good to his Children; but if ♀ or ♂ were there, it promiseth evil. —

To the sixth House.

The Native gains by small Cattle, Servants; yet it gives Sicknes to the Native, and his Father.

To the seventh House.

The Native overcomes his Enemies, he is inclin'd to Marriage; or if Married, a Distemper to his Wife, or some Controversie with her.

To the eighth House.

This gives trouble about some Legacy, or some gifts by the Dead, sometimes grief and mourning for the Dead.

To the ninth House.

The Native is inclined to Travel, and if the ninth House were a watry Sign, he goes to Sea, — but for the success of his Travels, observe the Planets in the ninth, and judge accordingly. —

To the tenth House.

It Promiseth Honour, and some Honourable Employment, if the Native be capable thereof; otherwise Preferment according to his capacity.

(194)

To the eleventh House.

It gives the Native Honourable Friends, he gains Honour and Repute, and his hopes are answered with success.

To the twelfth House.

This stirs up many Enemies against the Native by whom he is abused, both in his Credit and Repute; he is in danger of a Prison, and Banishment.

For the effects of the Fixed Stars have recourse to the Judgment delivered in the Judgment of the *Medium Cæli*, &c. and the effects there delivered, speak the same things here. —

CHAP. XXIII.

The Moon directed to her Promissors.

And she is directed for the affections both of Body and Mind, for Life and Death, for things belonging to the Mother, and Wife of the Native.

The D to the ♄, ☐, or ♀ of ♃.

These are ill Directions both to health and reputation, and afflict the Native with cold, melancholy Diseases; as the Gout, Hypochondriack Passions, Gout, Dropsie, Palsie, Apoplexy, Quartan Agues, and sometimes Fevers, he is abused by the vulgar Rabble, robb'd by Servants, cheated by those he deals with; they

(195)

they preface danger to the Mother or Wife; his Eyes are weak and defective, and his mind overpress'd with Melancholy.

*To the * or Δ of ♃.*

The Native now thrives and gets Money by dealing with Persons and Things signified by ♃; he is concerned in Building, in Tilling and Manuring of Land, he acquaints himself with grave and eminent Persons, by whose means he gains Riches and Honour according to his quality.

*The Moon to the ♃, *, or Δ of ♃.*

These are famous Directions, especially if they happen near eminent Fixed Stars; they give Honour, Preferment, plenty of Riches, and great Estimation in the world; he gains many Honourable Persons (both in Church and State) for his Friends and Acquaintance; all his business succeeds well; and if he be a single Person, he Marries upon this Direction, if he be within the Orbs of *Venus*.

To the ☐ or ♀ of ♃.

These Directions plunge the Native into many crosses and vexations with Lawyers and Clergymen, his Credit and Reputation is in danger, perhaps he may be accused for holding strange Heterodox Principles in Religion.

The Moon to the ♄, ☐, or ♀ of ♃.

These Directions portend many mischievous accidents to the Native both in Life and Estate, in Publick and Private affairs, &c. it stirs up Choleric humours in the Body, from whence proceed Malignant and Pestilential Fevers, Plague, Gravel in the Kidneys, Pox, and Gonorrhæa, Boils, &c. Gunshot or other

(196)

wounds made by Iron, Fire, or four-footed Beasts, Phrenzy, affliction and trouble of mind, the Death of the Wife or himself, Thefts and Scandals.

*To the * or Δ of ♂.*

Such Directions make the Native bold and couragious, inclin'd to Military Action, and Warlike Affairs; and if he be a Commander, he gains Preferment by it, let him be what he will he gains Preferment, according to his capacity; he keeps Company, and perhaps turns Prodigal, if Mars was weak in his Nativity.

The Moon to the ☽ of the ☉.

This Direction (if the ☽ was giver of life) threatens the Native with danger of Death by a Fever, Syncope, &c. he hath sore Eyes, and sometimes preferment.

*To the * or Δ of the ☉.*

The Native now gains both Money and Honour by the means of some great and noble Woman, he is put into some Office of Trust, and gets the familiarity of some Prince; perhaps he Marries, and indeed it is a very honourable Direction.

To the ☐ or ♂ of the ☉.

These Directions give the Native trouble and perplexity in his common affairs; it stirs up the wrath of some eminent Lady, and gives him sore Eyes, Feavers, Coughs, Collicks, and other such like Diseases, it is a troublesome contentious year to the Native; yet the ♂ is worse than the square.

The

(197)

*The Moon to the ☽, *, or Δ of ♀.*

Under these Directions the Native is swallowed up in Pleasure, Mirth, Merry-making, Plays, and Pastimes; he is busied in wooing and dallying with Women; he is healthy, successful, and receives many gifts from Women, and it often imports Marriage.

To the ☐ or ♂ of ♀.

The Native grows Idle and Prodigal, spends his Patrimony in base Company; he turns Drunkard, Whoremonger, and is a Reproach to himself and his Friends; it also gives Venereal Diseases, as the French Pox, Gonorrhoea, Buboës; it sometimes gives Marriage; but he that Marries upon this Direction, had as good be hang'd.

*The Moon to the ☽, *, or Δ of ♀.*

To the Body of ♀, if he were weak and in ill Aspect of ♂ or ♃, the Native is given to knavish Actions, as Forgery of Writings, lewd Courses, and Controversies about the same; perhaps he proves an ingenious Thief, or Pick-pocket; but if strong in the Radix, he Studies, turns Merchant, and is employed in some publick Business. To the * and Δ he is very propense to Study, and especially Accompts, and the Mathematicks, and other Mercurial Studies, by which he gains Honour and good Repute in the world.

To the ☐ or ♂ of ♀.

The Native declines all kind of Learning and good Company, he is concerned in Quarrels, Forgery, Cozening and Cheating, and Death also; if ♀ were Lord of the eighth, sometimes Banishment, and Scandals about

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(198)

Knaveries in the Law ; and if ♀ were in □ with ♂ in the Radix , Clipping and Coining of Money also.

To the ☉.

This gives the Native a general happy year, he gains Wealth and Honour , a quiet Mind and a sound Body.

To the ♃.

This stirs up the envy of many against the Native, it Poisons his Mind, and perhaps his Body too ; some Distempers in his Eyes, and Melancholy Diseases.

For the Judgment of Direction to the twelve Houses , have recourse to that of the Sun ; and for the Fixed Stars to the *Medium caeli* , they being indeed the same in effect here.——

CHAP.

(199)

CHAP. XXIV.

The Part of Fortune directed to Promittors.

The ⊕ to the ♂, □, or ♀ of ♃.

This denotes loss of Riches and Estate, the wast of his Patrimony, by Theft and the Knavery of Saturnine Persons, and by Usury, Navigations, &c.

*To the * or Δ of ♃.*

These give the Native increase of Riches, by Mineing, Building, Sea affairs, dealing in great Cattle, and with Saturnine Persons and Things.——

*The ⊕ to the ♂, *, or Δ of ♃.*

The Native now receives a considerable increase of his Estate by gifts, Rewards from some publick Person, the Native is successful, and thrives by every thing he deals in.——

To the □ or ♀ of ♃.

These threaten loss of Estate by Clergymen, Lawyers, &c. and much vexation and trouble by their means ; also the loss of some publick Office, by which he did increase his Estate.

The ⊕ to the ♂, □, or ♀ of ♂.

The Native now loseth his Estate by Thieves and thievish Servants , by Fire, Gaming, Drinking, or Quarrels.

*To the * or Δ of ♂.*

The Native now increaseth his Estate, by dealing with Martial Men , and in Martial Things,

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(200)

Things, he gains by small Cattle, and venturing to Sea.

The ⊕ to the ♂, □, or ♀ of ☉.

These denote loss of Estate by large, unnecessary and prodigal expences, to the □ or ♀, loss of Estate by the malice of some great Person, some Scandal or Publick Accusation.—

*To the * or Δ of the ☉.*

The Native now receives many considerable Gifts, Honours, and Preferments to get Money by, from Persons of worth and Estimation, all People are civil and kind to him, his Expences are great, as well as his Gains.—

*The ⊕ to the ♂, *, or Δ of ♀.*

These afford the Native the favour of some worthy Woman, by whom he increaseth his Estate; yet the Native is propense to Prodigality, and spends it as easily.—

To the □, or ♀ of ♀.

The Native now turns ill Husband in earnest, and spends his Patrimony in strife and contentious Law-Suits concerning Women; he keeps ill Company, and brings Scandal and Disgrace to himself and Friends.

*The ⊕ to the ♂, *, or Δ of ♀.*

He now gains by Bargains, Contracts, Accompts, and things of Learning and Industry, by new Inventions, Traffick and Journeys, and he gains well by his Profession.—

To the □ or ♀ of ♀.

Now he is cheated and abused by Scholars, Attorneys, knavish Clerks, and cheating Accountants; he loseth by some new Invention; by forgery, or false witness, and such kind of knaveries.—

The

(201)

*The ⊕ to the ♂, *, or Δ of the ☉.*

Under these Directions, the Native gains by some popular name in Business, by the kindness of some Woman, by some Journey by Land, or Voyage by Sea, &c. but in all business, be it what it will, the Native gains by it.

To the Δ or ♀ of the ☉.

The Native now receives Prejudice in his Estate by the Sea or Seaman, by the frowns and ill will of some Woman, he loseth by vulgar and popular dealings in his Trade, his Credit and Repute is lessened, and he is Plagu'd with Law Suits.

To the ☉.

The Natives Estate is increased by Venerable Friends.

To the ☽.

The Native loseth by Souldiers, Fire, Thieves, &c.

The ⊕ to Fixed Stars hath the same effect as the Ascendant or M. C. and the ⊕ directed to the twelve Houses have the same effect as Ascendant or Sun, which see in their proper places; and so I conclude the effects of Directions.—

No man can expect that I should in this small Volume add Tables of Right and Oblique Ascension to direct by; because I intend this only for a short Introduction to Astrology, for ease of Memory, and shortness of Learning.

R5

Therefore

Therefore let all those that are so ripe in Art as to require Tables, have recourse either to *Regiomontanus*, *Argol's Primum Mobile*, or to *Mr. Gadbury's Doctrine of Nativities*, where they may find Tables of Declination, right Ascension, oblique Ascension to all Latitudes, and other useful Tables requirable in Directions.

In the effects of Directions I have not mentioned the terms of the Planets, which in this small Treatise I think is not much valuable; therefore I will here, to satisfy the curious, with this Caution, give a general Instruction also.

The Ascend. *M.C.* ☉, ♀, or ⊕, if they are directed to the terms of the Benefics, it is good; but if to the terms of the Maleficks it is evil, whether it be to Life, Honour, or Estate; likewise to the Antiscions of the Planets are good, but to the *Contra-Antiscions* is evil; so that indeed these Antiscions and *Contra-Antiscions* are like the * and Δ of the Planets, only they are not so effectual.

CHAP

CHAP. XXV.

Of Revolutions. And first what a Revolution is.

A Revolution in Astrology, is no other thing but the Return of the ☉ or any other Planet to the same place in which he was at the Birth; that is, in the same Sign, Degree and Minute, and there are divers ways to obtain it: First, by Calculation, which of all others is the best, if your Tables are true. Secondly, by Reduction from an *Ephemerides*. And Thirdly, by a continual adding of five Hours, 48 Minutes to any Revolution, truly obtained, according to *Argol's* *Revolutional Table*.

The Figure of the Revolution being obtained, the next thing is to give Judgment thereon, and is my next business.

There are many Rules laid down by *Schoner*, *Origanus*, *Argol*, *Bonatus*, and others in Latin, and by my Honoured Friend *Mr. Gadbury* in English, but my design being really for brevity, I shall rather endeavour to shew the substance than the circumstance of this Particular. — Therefore,

First, Consider how it agrees with the Nativity, whether it be in *, Δ, or ♂ to the Figure of the Radix; also consider what Planets make their Returns to their own Radical places, or to the Radical places of others; then

then consider whether the ☉ or ☽ are affected of the Benevolents, or afflicted of the Malevolents, or Lords of sixth, eighth, or twelfth of the Radix; then observe whether ☿ or ♃ afflict the places of the ☉, ☽, and Ascendant of the Radix, and whether there be no Eclipse, especially of the Sun, upon or near the Radical places of those three Hylegicals; for if some of these accidents happen, the Native shall suffer some damage in his health, or if the Midheaven or ☊ are afflicted in Honour and Estate, and this to the purpose, if the Radical figure promised ill effects; but if none of these things happen, the Native may expect but little or no change in his life and affairs; and that this particular of Revolutions may be the better understood, consider with these things, these Aphorisms following from *Argol*, which for orders sake I will divide into three Sections or Parts, *viz*

1. Of Health and Sicknes.
2. Of Riches and Poverty.
3. Of Honour and Dishonour.—

And under one of these three heads will any Revolutional Accident be Judged; and first,

Of Health and Sicknes.

1. The Ascendant of a Revolution, either the same, or in * or Δ to that of the Radix, gives health of Body; but in □ or ♀, the contrary.

2. ♄

2. ♄ or ♃ in the Ascendant, threatens a sickly year, especially if they afflict any of the Hylegical places in the Radix.

3. The ☽ in a Nativity and Revolution both, free from the ill Rays of the Infortunes, and Combustion, in Aspect of the Beneficks, promiseth a healthful fortunate year.

4. The ☽ in a Revolution afflicted of ♄ or ♃, without the good Rays of ♃ or ♀, proves an unlucky sickly year.—

5. ♀ in the fifth House in □ or ♀ of ♄, gives some Venereal Disease, perhaps a Gonorrhoea, and I have known the ☽ in ♀ of ♄ from the Houses of ♀ and ♃, and not either of them in the fifth House, give a virulent Gonorrhoea.

6. ♀ and ♃ strong in a Revolution with ♄, gives a Dysentery, or some melancholy Infirmity, I have known the ♄ in the Ascendant to have given Hypochondriacal Passions, and a flatulent Spleen, and may well pass for an Aphorism it self.

7. The Lord of the Ascendant of the Radical Figure, with the ♄, and in the Revolution in ♀ to ♄, ♃, or ☽, threatens Sicknes.

8. The Ascendant of the Revolution, the place of ♄ in the Radix, gives Fevers with trembling; but if ♄ were then in the Ascendant, it gives a Quartan Ague; but if ♃ were the afflicting Planet in stead of ♄, it gives Fevers, and such as change from one state to another.

9. ♃ in the tenth afflicted, gives danger from a Horse; if he should be in the twelfth, danger from four-footed Beasts.

11. ☽

10. ☉ in ♀ of ♃ shews danger to the Eyes, or by Horses.

11. The Beneficks Combust, and the Maleficks in ☐ or ☿ of the ☉ above the earth, or the ♃ under the earth, and the Ascendant, threatens the Native with Death, although there be no bad direction in operation.

12. The Lord of the Ascendant or ☉ in partile ☿ with ♃, shews danger of Prison.

13. The Lord of the Ascendant and ♃ with ♃, and the Lord of the eighth should behold the ♃ by an ill Ray from the place of the part of Fortune, shews danger of Death.

14. ♃ in the sixth House in ♃ or II, or in a Moveable Sign, and *Venus* should apply to ♃, it threatens the Native with pains in the Throat, perhaps an Inflammation or Tumour of the Glandules.

15. The Lord of the Ascendant of the Revolution in the sixth, eighth, or twelfth, shews an unhappy year.

16. The Lord of the Ascendant of the Radix an Infortune, and in the Ascendant of the Revolution, makes the Native sickly.

17. ♃ or ♀ in * or △ with ♃ with Reception, makes that year in which it happens very prosperous; but if they should be in Reception by ☐ or ☿, the good effects when possessed, shall soon vanish.

18. The Lord of the sixth of the Revolution in ☿ with the ♃, makes the Native sickly; and if ♃ afflicts the Lord of the Ascendant at the same time, it threatens the Native with Poison, and other mischievous effects.

19. ♃

10. ♃ and ♃ in ☿ in the tenth House of a Revolution, threatens the Native's Mother with Death, especially if they are both Peregrine; but if ♃ should be there alone, it only threatens her with some kind of misfortunes, but not Death; also loss of Reputation to the Native.

20. The ☉ in ☐ or ♀ to the Ascendant of Birth, plungeth the Native into many difficulties, if he shall cast the same Ray to the Lord of the Ascendant at Birth, from the fourth House in a Revolution, it shews the difference between the Native and his Father.

21. Benevolent Stars in the twelfth House of a Revolution, shew the Native shall prevail over his Enemies in that year; the Malevolents there shew the contrary.

22. An Eclipse or Comet in the Ascendant threatens troubles, and sometimes Death, if the Eclipse should be in the same degree of the ☉ or Ascendant, it always shews danger to the Native's life.

23. An Eclipse of the ☉ in the same degree with the ♃, threatens the Native with Death in that year, if not in the same degree great danger, — *Pto. Par. fol. 196.*

PROP;

PROP. II.

Of Riches and Poverty.

First, it must be inquired what Directions are Incipient in that year you inquire for, whether they increase or diminish Fortune; as also the Transits, (especially of the three Superiours and ♀) and Profections; all which being carefully considered, you may frame a satisfactory Judgment from these Aphorisms following.

1. The *Pars fortune* in the same place it was in the Nativity, produceth happy or unhappy effects, as that of the Radix. —

2. The ☉ in good Aspect with his Dispositor, increaseth the Natives Riches; in ill Aspect with his Dispositor, the contrary.

3. The ☉ in the place ♀ or ♁ was in the Radix, makes the Native fortunate in that year; if in the first or second House, he gains it by his own Industry and Labour.

4. The ☉ in △ with the ☽, promiseth Riches from great and Noble men, the same is effected by the ♀, although more remiss.

5. The ☉ in the eighth House, gives Riches by the Death of some Friend.

6. The Dispositors of the ☉ strong, and not afflicted by the ill Rays of the Maleficks, give Riches according to the Nature of the Star so govern-

governing; for if it be ♄, it comes by Old men, Heirship, Death, Peregrinations, &c. if by ♁ from Religion, and Religious men, Honours, Magistracy, and so of the other Planets, as elsewhere you have been already taught. —

7. ♃ well affected and strong in a Revolution in good Aspect of ♁, always gives Riches and an Augmentation of Estate in that year.

8. ♃ in the second or eighth in his Dignities, certainly gives Riches and Gain from Things and Persons unlook'd for, and that without labour also, perhaps some Legacy or Estate by the Death of Friends.

9. ♃ and ♁ in the second, give great Riches, from Ecclesiastical Things and Persons, and from Physical too.

10. ♁ Lady of the ☉ or second House, in the eighth, gives Riches by Women and their Gifts; so doth the Lord of the seventh in the second.

11. The ☽ in a good Aspect of ♃ where-soever placed, or joyned to ♃; or if he be in his own Domicile, always gives Riches; but chiefly when in the second House, the same effect hath the ☽ joyned to the ☉.

12. The Lord of the Ascendant applying to the Lord of the second House, the Native gets Riches without any great labour; but if not applying, he little minds it.

3. Any Planet strong in a Revolution, and in good Aspect of the ☉, the Lord of the second, the ☽, ♃, and ♁, or some of these with Reception, gives an augment of Riches, and by observing what House the Significa-

tors

tors possess, will demonstrate the quality of it.

14. The ☉ or ♂ in the second House, gives Riches, and with it ways enough to spend it; but if they are Peregrine and weak, there's loss of Estate.

15. ♃ in the eighth strong, gives Riches by the Death of Friends; but if he be there Peregrine and weak, he gives trouble and Law-Suits about Legacies, or Hereditary Possessions.

16. ♂ in the second, gives loss of Estate by Martial actions, by Quarrels, Strife, Thievery, Idleness, &c.

17. ♃ in the *M. C.* or second House, gives loss of Estate; which if it happens upon an evil Direction, the Native breaks out of pure Necessity, and so is ruined both in Credit and Estate.

18. The ♃ in the second is a certain forerunner of loss, and mischief at hand, unless prevented by eminent Directions and Transits.

19. The Lord of the eleventh in the eighth involves the Native into trouble about some Hereditary Patrimony. —

20. The Lord of the ninth of the Nativity in the second of the Revolution, gives loss of Estate, according to the Nature of the Planet so concern'd, if it be ♂ from Passion or Violence, &c. if ♀, from Voluptuousness, if ♃ from Magistracy; if ♄, from some Knave's Attorney, or Petty-fogger, or perhaps a Mathematical Cheat, &c. *Argol p. p. 202.*

P R Q L

PROP. III.

Of Honour, and Dishonour.

Some things are to be considered in this Particular, before we come to an Aphoristical Judgment; and therefore consider the Position and state of the Luminaries, ♃ and the Mid-heaven, with their Dispositors, and see whether they are weak or strong, in good or evil Aspect with the rest of the Planets; but above all, observe the Sun and ♃, whether they be in their Domiciles or Exaltation, or in Reception by those Dignities, Angular or Cadent; for if the Significators were Strong, Oriental, and in Reception with the Beneficks, they promise Honour and Esteem in the world in that year; but if they were Weak, Cadent, Peregrine, in the Dignities of the Malevolent Planets, they shew but an indifferent state of Honour, not far above contempt; — Next, consider what Direction is in operation that year, whether good or bad, or how it suits to the Query in hand; as also the Transits, Profections, returns of the Planets, &c. these general Rules being thoroughly examined, bring us next to these Aphorisms following. —

1. First, the ☉ in the Ascendant, *M. C.* or eleventh House in good Ray with ♃ or ♀, and free from the Infortunes, gives Honour, Fame, and Esteem in the world in that year, although

although no good Direction were then in Operation.

2. The ♃ fortunate in the Ascendant, tenth or third in a Nocturnal geniture, gives Honours; but if in the fifth, he hath some Errand or Embassy, which is for his Credit; if in the fourth, from the good Consequence of some worthy Action; if in the eleventh Honours from great Men.

3. ♃ in the Ascendant in ♃, ♄, or ♅, gives considerable Honour, according to the quality of the Person; but greater in the M. C.

4. The Ascendant of the Revolution, the tenth of the Radix, or the tenth of the Revolution the Ascendant of the Radix, gives Honour, and increaseth it where it is already given.

5. ♃ in an Angle, or eleventh House, gives Honour and Estimation among Princes.

6. The Revolutional Ascendant, the place of the Dragons Head in that Radix, befriended with a good Ray of ♃, gives Honour and good esteem in the world.

7. The Revolutional Ascendant, the place of ♃ in the Radix, and he in the Ascendant, or casting his good Rays thither, gives Riches and Honour, the same doth the ☉ and ♃ so placed.

8. The Regal Fixed Stars in the M. C. or Ascendant, gives Honour, *secundum qualitatem Nati*; and if ♃ or ♄ befriend them there, it proves them very Eminent, according to Argol's own words, *Planetae Benefici in Medio Cali semper tribunt honores.* —

9. The Lord of the Ascendant in the tenth, or the Lord of the tenth in the Ascendant, or if they be in good Aspect from those Houses, give some advantage.

10. The Beneficks under the Earth, and the Maleficks in the first, tenth, or eleventh strong, give an ill beginning to that year, but toward the end, more happy and successful.

11. The ☉ and ☾ unfortunated, always gives difficulty and trouble.

12. ♃ afflicting both the Luminaries by Body or ☽, gives a very sickly, dangerous year, full of Troubles and Vexations. —

13. The ♃ in ☽ with the ☉, gives some loss and digression of Honour.

14. The ☉ in the seventh, gives Controversies and troubles; if in the twelfth, loss of good Name, danger of Death; not to the Native only, but to his Father also.

15. The ☉ in ☽ of the ♃, the Native suffers by the Treachery of some Woman, or the common people; and indeed whensoever you find the ☉ unfortunated, the Native is always vexed under such a Revolution.

16. The Lord of the M. C. of the Nativity, in the seventh of the Revolution, gives strife and contention with great Men

17. The Lords of the M. C. or Ascendant, as well of the Nativity as the Revolution, weak and ill affected, always give trouble, and welcome business in that year.

18. The Maleficks beholding the ☉, ♃, or M. C. or the Lord thereof by ☽ or ♄, are always obnoxious to Honour.

9. The

19. ♃

19. ♃ and ♀ in the tenth House of a Revolution threaten the Death of the Mother, if living; and this is a certain Aphorism, if the ♃ likewise be in the fourth House in ♀ to them both.

20. The Lord of the Nativity afflicted in the Revolution, either in the sixth or twelfth Houses, threatens the Native with a Prison, Sicknes, and such like troubles.—

21. ♃ in ♄, in ♄ of the ♃ in ♄, gives some unhappy accident by Women in that year, perhaps a Clap.

22. The Beneficks in the twelfth House the Natives Enemies prevail against him in that year; but if the Infortunes were ~~else~~ ^{the contrary}.

23. The Lord of the Ascendant or ♃ in ♁ or ♄ of the Infortunes in a Revolution the Native suffers great Detriment, saith *Oroganus*.—

24. And the same Author p. 784. *Tom. 1.* saith, if ♃ shall be Lord of the Ascendant of the Revolution, the Native shall be fearful yet covetous after Gain; But if ♃ be Lord thereof, he will be inclineable to Good, Honesty, and Religion; but if ♄, to Cruelty and Contention; if the ☉, he will be sorrowful yet rigorous and severe; if ♀, he will be given to pleasure, wantonness, and lasciviousness; if ♁, he will be inclined to Wisdom, and the Study of other Arts and Sciences; but if ♃ be Lady of the Ascendant, the Native undertakes several Journeys; he is mutable and constant, and perhaps he may take a Journey to Poland, either to lose his old Religion, or for a new one.

For the better Discovery of the accidents of the Revolution, and to find out the particular Commencement of the effects of those Positions, Artists do with good Reason direct the five Hylegicals, as in the Radix, observing this Rule, that the *M. C.* and Ascendant are directed; but to the *M. C.* and Ascendant for the year ensuing, which is but the temporary progress of five hours forty eight minutes: *For Example*; Let the *M. C.* be two degrees of ♃, which point shall be directed to all those Planets and Aspects which fall between that point and the 25th degree of ♃; at the same time the Ascendant will be almost nine degrees of ♃, and that point shall be directed to all necessary Promittors, till you come to the 10th degree of ♃, which is the Ascendant for the year ensuing, and ♃ the Mid-heaven; some also direct the ☉, ♃, and part of Fortune after the same method, and others direct them round the Figure; but this is left *ad libitum tuum*, use which you please, here being Tables added for both ways; as followeth,

For

For the M. C. and Ascendant.

Deg.	Days.
1	4
2	8
3	13
4	17
5	21
6	25
7	29
8	34
9	38
10	42
11	46
12	50
13	55
14	59
15	63
16	67
17	71
18	75
19	80
20	84
21	88
22	92
23	97
24	101
25	105
26	109
27	113
28	117
29	122
30	126
50	210
70	294
87	365

A Table of the Days of the year, in the particular Months.

<i>January</i>	31	31
<i>February</i>	28	59
<i>March</i>	31	90
<i>April</i>	30	120
<i>May</i>	31	151
<i>June</i>	30	181
<i>July</i>	31	212
<i>August</i>	31	243
<i>September</i>	30	273
<i>October</i>	31	304
<i>November</i>	30	334
<i>December</i>	31	365

After this manner may a Table be soon made, and fitted to any Nativity, by making the day of Birth the first of the Year; remembering to add one day more to *February*, if it be Leap-year.

And this shews you what Month your Direction falls in.

D.	Days.	D.	Days.	D.	Days.
1	1	33	33	64	65
2	2	34	34	65	66
3	3	35	35	66	67
4	4	36	37	67	68
5	5	37	38	68	69
6	6	38	39	69	70
7	7	39	40	70	71
8	8	40	41	71	72
9	9	41	42	72	73
10	10	42	43	73	74
11	11	43	44	74	75
12	12	44	45	75	76
13	13	45	46	76	77
14	14	46	47	77	78
15	15	47	48	78	79
16	16	48	49	79	80
17	17	49	50	80	81
18	18	50	51	81	82
19	19	51	52	82	83
20	20	52	53	83	84
21	21	53	54	84	85
22	22	54	55	85	86
23	23	55	56	86	87
24	24	56	57	87	88
25	25	57	58	88	89
26	26	58	59	89	90
27	27	59	60	90	91
28	28	60	61		
29	29	61	62		
30	30	62	63		
31	31	63	64		
32	32				

I have given this short Table to shew the young Student the old method of Directions in Revolutions; which Table is indeed imperfect, & should have been continued to 360 Degrees; but let those that approve this way of Direction, either draw the Table to its extent, or else enter this at several times, if their arch of difference grows great.—

For my intent is to be brief, and indeed I approve of the former way better.

The use of the former Tables, is briefly thus; having obtained the Right, or Oblique Ascension of your Significator, and also of your Promitter, Subtract the one from the other (It is needless to observe the Latitude) after the Method of Radical Directions; with your Arch of difference enter the first Column of the first Table, and against it toward the right hand you have the number of days answering thereunto; with which number enter the Table of Months following, and that shews you the Month in which it will commence; afterward take your profectiōnal Figure, and observe the concurrence of Directions there; which being performed, shews you the day of the accident, the Transits of the Planets being also considered, both which is my next business to insist upon.

CHAP. XXVI.

Of Profectiōns.

I Come now to handle that so long esteemed part of Astrology called Profectiōns, which hath lain so long in the Grave of Contempt, that it is now high time to give it an Honourable Resurrection; especially if we have any kindness for truth, that contemptible peice of Integrity; — for I dare assure you, there is not more worth in any one part of Astrology than in this, were it but duly considered,

dered, and doth wonderfully shew the exact time of a Directions *Primordium*; and first what a Profectiō is.

Profectiō is nothing else but an Imaginary motion of the Heavens, by the use of which, we come to a more perfect knowledge of the inception of a Direction, and other things; the word is really Latin, and was I suppose derived from the Greek *Ὀδοποιία*, a Journey, from *Ὀδός* the way, and *ποιέω* to pass; and it is indeed but the progression of the *M. C.* Ascendant, ☉, ☾, or ☽ to the same degree of another Sign, so that there is thirty degrees allowed equally for one years motion. *For Example.* Suppose the 20 degrees of ♈ should ascend at Birth, then 17 degrees of ♀ will be on the *M. C.* and when the Midheaven (at the beginning of the second year) is 17 degrees of ♄, then the Ascendant is 20 degrees of ♋, and so in the Sun, Moon, and Part of Fortune, all of them making their Profectiōnal remove in the same manner; and in what House soever you find any of the Planets, in the same House of Heaven they still remain, and only change their Sign yearly to the same degree they possess at the Radix.

And not only the five Hylegicals; but also the Cusps of the Houses, and the rest of the Planets are subject to this Profectiōnal order; which being performed, and your Profectiōnal Figure finished, affords a Judgment as rationally as a Revolution, *consideratis considerandis*; but I will add a general Table, because it may appear as plain as I desire it should: and of such kind of Tables there

are various kinds, and ways; one of which followeth,——

A Profectional Table to years Current.

	1644	1656	1668	1680	1692	1704	1718
♃	1	13	25	37	49	61	73
♄	2	14	26	38	50	62	74
♅	3	15	27	39	51	63	75
♆	4	16	28	40	52	64	76
♇	5	17	29	41	53	65	77
♈	6	18	30	42	54	66	78
♉	7	19	31	43	55	67	79
♊	8	20	32	44	56	68	80
♋	9	21	33	45	57	69	81
♌	10	22	34	46	58	70	82
♍	11	23	35	47	59	71	83
♎	12	24	36	48	60	72	84

The Judgment of Profectional Figures are much after the same method with Revolutions; for if they happen in ♃ or ♄ to the Radix, they promise propitious years; but if in ♁ or ♂, unhappy and unfortunate ones.

There

There needs no long Directors for Judgment in Profections, for you respect the Hylegicals as in the Radix; and therefore it is but to observe the Promittor and his quality, and in what quantity of time the Significator comes to the Body or Aspect of the Promittor by Direction.

Profectional Directions are thus performed; Subtract the Sign, Degree, and Minute of the Significator, from those of the Promittor; and what remains is the Arch of Direction, which must be turned into time, by allowing 12 days, 4 hours, 12 minutes to every degree, and 4 hours 52 minutes to every minute of the Ecliptick, according to which Rule there may be a Table composed for the more ease and speedy performance of the work, which shall immediately succeed.

There is also another way to direct by, or at least to convert your motion into time, which I shall pass by in this place; Supposing this to be Methodical and Consistent to motion, and also fittest for young Students.

A Table for Profectional Directions.

Deg.	Days.	Hour.	Min.	in.	Days.	Hou.	Min.
1	12	4	12	1	0	4	52
2	24	8	23	2	0	9	44
3	36	12	35	3	0	14	37
4	48	16	46	4	0	19	26
5	60	20	58	5	1	0	21
6	73	1	10	6	1	5	13
7	85	5	21	7	1	10	5
8	97	9	33	8	1	14	58
9	109	13	45	9	1	19	50
10	121	17	56	10	2	0	42
15	182	14	54	20	4	1	24
20	243	11	52	30	6	2	6
25	304	8	50	40	8	2	48
30	365	5	49	50	10	3	30
				60	12	4	12

I need not explain this Table, it is so easie and familiar; for if you cannot find your exact number of Degrees at the first entrance, enter the second time, and add those numbers together, and you have your desire, & sic de ceteris.

The Principal use I hitherto have made of Profections, is first to observe the Harmony of Nature; for if upon an ill Direction there should happen an ill Revolution and Profection, that year doubtless will be dangerous to the Native, if not fatal.

Secondly, to find out exactly when a Direction begins to work, whether it be good or evil;

evil; if it be for Sicknes or Death, by taking the distance of the Promittors Body or Ray, from the ☉, ☽, or Ascendant, or all of them if it so happen; but of the ☊ or second House for gain or loss of Estate, and the M. C. for Honour.

Thirdly, to discover the Climacterical years, for besides the bare notion of Numbers, there is something to be said for it in this Science; especially when the Ascendant happens to be giver of life, and in Signs of equal or long Ascension; for then at four years age the Horoscope comes to the fourth House, at seven to the seventh House, at eight to the House of Death; so that when the Giver of Life comes in a Profectional Figure to any of these ill Houses, or to any good House where there happens to be a Conjunction of the Malignant Stars; this is the only true Climacterical year, and thence they ought to be reckoned; for I do not believe this (so long approved) Magical mystery of Numbers, it carrying with it nothing of visible authority, as the other does; and therefore I would humbly request all the Sons of Art to consider carefully the Doctrine laid down by the Antients: for I think verily there is a great deal of truth not in these only, but in the *Alfridaries* too, which without doubt was the first ground for our Septenary Climactericals, and are still well worth our consideration, and perhaps better than some things we more esteem and embrace.

And I am also of Opinion, that he who hath ♃ in ♀ of ♂, from the first and seventh, will die in a Climacterical year, and that a

Septenary too. — But of these things enough.

The Ascendant ☉ or ♃, to the place of the Body ☐ or ☿ of ♃ or ♄, or ♃ or ♄, to the Radical place of them, shews an unhappy year.

The *M. C.* to the Radical place of ♃ or ♄, or to their Benefick Rays, shews a pleasant, profitable, and honourable year to the Native.

When the Ascendant, ☉ or ♃, comes to the sixth, eighth, or twelfth Houses; it shews an unhappy time, crazy and troublesome.

When the *M. C.* comes to the place of the Dragon's Tale, it proves a year full of Slander, loss of Honour and Repute; and if ♃ at the same time Transits the *M. C.* it proves bad to the purpose: — And thus much shall serve for the Doctrine of Profections.

C H A P.

C H A P. XXVII.

Of Transits.

THe word Transit, is really Latin, from *Transio*, and signifies as much as *Μεταβαλω* in the Greek, that is, to pass by or over; and indeed, a real Transit is only by Body, and in effect hath most force and energy; but Astricks use others; and so will I, dividing them into two sorts; that is,

1. Corporeal.
2. Irradiant.

A Corporeal is, when any Planet passes by the Radical place of any of the Significators, as the Ascendant, *M. C.* ☉, ♃, and ☐; but if the Malevolents ♃ or ♄ transit any of the fore-mentioned Significators, and are at the same time Stationary, it much increaseth the malignity of their effects; so on the contrary, if ♃ or ♄ transit those places, and are stationary, they increase the force of a Benevolent Direction or Aspect, and mitigate the evil of evil ones.

An Irradiant Transit, is when any Planet passeth by the Rays of any other Star, by ✱, ☐, Δ, ☿, or when any Planet casteth any of those Aspects to the Cusps of any of the Houses; he is said to transit that House by that Aspect he then beholds it with; but of all the

L's

Aspects,

Aspects, the ☿ is of most force in this particular, because it casteth its Rays directly opposite.

The Transits of the Planets are also of two qualities, good and bad; for the Body, * or Δ of ♃ or ♆, are good and Benefick; but the □ and ☿, are hurtful and unkind; so the * and Δ of ♃ and ♆, are indifferent good; but the Body, □ or ☿ are malignant and hurtful.

♃ transiting the Radical Ascendant, inclines the Native to Melancholy, Discontent; it gives the Head-ach, and a general ill habit of Body.

♆ stirs up Cholerick humours, and incites the Native to Quarrels, Contentions, and such like passionate effects; the same is the effect of their □ and ☿, but in a less degree, the like may be said of the ♃, when it transits the Ascendant; for that having no Ray, affords no Aspect.

♃ or ♆ transiting the Ascendant by Body, * or Δ, makes the Native healthful, merry, and jocose; by □ or ☿, he is vexed and troubled about Things and Persons, signified by ♃ and ♆; but yet it is quickly over, the * and Δ of ♃ and ♆, are observed not to be very propitious; but their □ and ☿ may be observed with a malignant effect.

When ♃ or ♆ transits the place of the Fortunes, or Lord of the Ascendant, by Body, □ or ☿, it involves the Native into many troubles in his employment, and common affairs; but if they transit the M. C. they bring Scandal upon the Native's Name, and ruine his Reputation by Scandals.

These

These Transits are useful; first, By them Directions are either accelerated or retarded; for the Fortunes transiting the most eminent places in a good Direction, hasten it; but an evil one impending, they impede it; the like in the Infortunes, they acting contrary.

Secondly, To shew the happy and unhappy dayes in the whole year; to which end (other things being before considered) observe these Rules following concerning the Moon.

The Radical place of ♃ by Body, □ or ☿, it disturbs the mind, makes the Native Melancholy, slothful, negligent; sometimes it gives Catarrhs, Rheumatism, and it is a day of much infelicity in all things, — the * or Δ of ♃, the Native is grave and prudent in all his actions, and is conversant about Saturnine things.

The Radical place of ♃, Body, * or Δ, it makes the Native religious, honest, gives tranquility of Body and Mind, familiarity with Jovial Persons, prosperity in business, and success in all things. The □ and ☿ of ♃, gives things contrary to all these.

The ☿, □, or ☿ of ♆, makes the Native hasty and cholerick, makes him contentious, and troublesome both to himself and his friends.

The * or Δ of ♆, makes the Native vigorous both in Mind and Body, he is laborious and successful in business.

The

The ☿ Transiting

The * or Δ of the \odot , gives success in business, friendship, and favours from Noblemen, glory and esteem.

The ζ , \square , or ρ of \odot , threatens the Native with some danger, either of Body or Mind.—

The Body * or Δ of ζ ; makes the Native voluptuous, he is given to Dancing, Merry-making, Musick, and to all Venereal Pleasures.

The \square or ρ of ζ , it brings Scandal; by Women, and by Venereal Pleasures; and sometimes it gives a Venereal Distemper.

The place of ζ by ζ , *, or Δ , it inclines the Native to study, to negotiate business, for himself and others, and propitious success in all.

The \square or ρ of ζ , he is idle, careless, does his business negligently.

The Ω the Native is vigorous, famous and in good estimation.

The ζ it damnifies both Body and Mind, and makes the Native subject to Disgraces and Scandals.

The place of the \oplus , the Native receives gifts from Women, and is befriended by them in his publick affairs.

After this manner those that are curious may observe the mutual Transits of the Planets one with another, whose effects may easily be judged according to the method preceding, without laying down particular Rules and Aphorisms for each individual thing.

In

In matters and things relating to riches, the Transits of the part of Fortune, the second House and his Lord are most to be observed; but for Honour, the M.C. and his Lord, the \odot and his Dispositor; but for Health or Sickness, the Ascendant the \odot and D.

Having drawn your Nativity into Directions and Revolutions, by the observing your Professions and Transits, you may nearly judge of the Commencement of a Direction, and of the fortunate and unfortunate days in the whole year, which would gain far more Honour and Repute to Astrology and its Professors, than the damnable endeavours of those, who make the world believe they can shew faces in a Glass; fetch People back when they are run away; Cure Diseases by Charms and Lamens, and tell a hundred pretty Lies of this kind, to make their modest hearers believe they are Devils in Folio; all which are but visible Cheats. But.

Qui vult decipi — Decipiatur.

A Catalogue of some of the most eminent Fixed Stars, not exceeding nine degrees of Latitude, with their Names, Natures, Longitude, Latitude and Magnitude.

Names of the Stars.	Longi.	Latic.	Magnit.	Nature.
The bright * in the band of γ .	9 γ 372 N	11 4		η ♀
The foremost in the right horn of the Ram, called the first * of γ .	28 377	8 3		η ♂
That in the left hind foot of γ .	7 δ 75 S	36 4		♂
The bright Star of Pleiades.	24 514 N	11 5		♂ α
The North Eye of the Bull.	3 π 542 S	36 3		♂
The South Eye of the Bull, or Aldebaran.	5 135 S	36 1		♂
That in the South horn of the Bull.	13 142 S	30 4		♂ ♀
That in the left knee of Castor.	5 ϵ 232 N	11 3		η
The bright foot of Gemini.	4 526 S	48 3		♀ ♀
The head of Hercules.	18 446 N	38 2		♂
The Northernmost of the <i>Aselli</i> .	3 δ 53	38 4		♂ \odot
The Southernmost	3 500	41		♂ \odot

Names of the Stars.	Longit.	Latic.	Magnit.	Nature.
The Middlemost and brightest * in the neck of δ .	25 08	47 2		η ♀
β ασιλίσκος, or <i>Cor Leonis</i> .	25 180	26 1		♂ α
In the left knee of the Lyon.	1 μ 494	10 4		η ♀
The second in the left wing of the μ .	5 ν 362	50 3		♂ ♀
<i>Arista</i> , or <i>Spica</i> μ .	19 15 18	59 1		♂ ♀
The bright * of the Middlemost } South balance	10 μ 290 N	26 2		η ♂
<i>cor Scorpionis</i> , the heart of the μ .	13 26 1	15 4		η ♂
The cloudy * in the eye of the Archer.	5 ζ 144 S	27 1		♂ α
The foremost of the three in the head of the Archer.	7 ψ 210 N	45 N		♂ \odot
<i>Dneb</i> , in the back of the Goat.	8 39 1	44 4		\odot ♂
In the right buttock of α .	17 ω 152 S	16 3		η α
The Northernmost in the right leg of α .	0 χ 50 1	0 4		♀ η
The Southernmost in the right leg of α .	4 6 5	37 4		♀ η
The tail of the foremost of the two Fishes.	4 22 8	10 3		
	28 26 N	23 4		η ♀

The End of the Second Part.

ΜΙΚΡΟΠΑΝΑΣΤΡΩΝ:

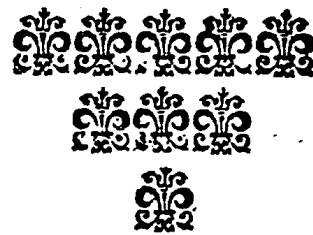
OR THE

V A D E Μ Ε C Η Μ

Continued:

Briefly handling the Do-
ctrine of *ELECTIONS*,
with Experiments and Apho-
risms thereunto belonging.

By *JOHN PARTRIDGE*,
Student in Astrology.



London, Printed for *William Bromwich*,
at the Sign of the *Three Bibles* in *Ludgate-*
Street. 1679.



MIXPOF ANASTPON:

OR THE

VADE MECUM continued;
upon the Doctrine of Elections.

CHAP. I.


Of Elections, and first what an Election is.

ELECTIONS, as they were understood by the Ancient Astrologers, were a certain Observation of days and hours, which by reason of every Man's Nativity (if it may or can be known) and by reason of the motion of the Heavens; &c. Times are either lucky or unlucky, according as they agree or disagree, with the Nativity of the Persons who desires an Election to be; and they are called Elections from ἐλέγω or ἐμλογή, *Electio*, a chusing or picking out, &c. and of Elections there are two kinds.

First,

First, Universal.
Secondly, Particular.

I call those Universal Elections in the handling of which, a particular Nativity is not concerned, nor required; as in the Foundation of Buildings, the Launching of Ships, the Felling of Timber, or Tilling of Land. — And I call those Particular, which have Relation to any one Man's Nativity, whom an Election may concern; as followeth, —

<p><i>Letting of Blood, Taking of Physick, The undertaking of any Chyrurgical Cure, Going into Baths, Cutting off Hair, &c. Marriages,</i></p>		<p><i>Entring upon any Office or Dignity, Beginning of Journeys or Embassies, Beginning of Sea Voy- ages, Sealing of Deeds.</i></p>
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For these kind of actions and undertakings, may Elections be made, seeing they are Natural, and managed and performed by the course of Nature, and second causes; and therefore may be either furthered or hindered by the Position or Consideration of the Stars, — *Origanus*.

And the time to be observed in Elections, is twofold; first, in some it is sufficient to chuse the day only, in which the Moon is joynd to a Planet, who hath Rule of such business, for which the Election is made, or in which the Ruler of the Business being placed in his Dignities, doth come to a fortunate Aspect of the Benevolent Stars.

But

But in other Elections, it is not sufficient to know the day only; but also the hour is to be observed, and the Coelestial Figure must be so set, that the proper Significators may be fortunately placed in Angles. — And first,

CHAP. II.

Of Universal Elections.

First, in all Elections let the Angles be well fortified, and the Significators well placed in their Dignities, and let the Moon be as strong and fortunate as may be, and she and the Lord of the Horoscope in a good Aspect, and both beholding the Ascendant with amicable Rays; and to this purpose, *Haly* fol. 303. tells us, that the Moon may be unfortunate ten several ways; First, when she is Combust. Secondly, when she is in three Degrees of m , her fall. Thirdly, when she is in Opposition to the Sun. Fourthly, when she is corporally joynd to the Infortunes, or in \square or ρ to them. Fifthly, when she is within 12 degrees of the Head or Tail of the Dragon, she being then within the Limits of Eclipses. Sixthly, when she is in the last degrees of the Signs. Seventhly, when she is Cadent from Angles, or in the *via Combusta*; that is, the last half of *Libra*, and the first half of *Scorpio*, and this, saith he, is the worst of all Impediments, especially in Marriages, and all matters of Women,

men; in buying and selling, and in Journeys, Eightly, when she is contrary to her House, or doth not behold her House with a good Aspect. Ninthly, when she is slow in motion, which Astrologers call the motion of *Saturn*; that is, when she moves 12 degrees or less in 24 hours. And the tenth is that which is called Void of course.

Also let the Significator of the thing be strong and fortunate, but above all, the Ascendant is the chief; let that be fortunated with the presence or good Rays of the Lights or fortunate Stars, especially if it be a thing designed for duration; as Cities, Houses, Ships, &c. in which cases, let not h or g behold the Sun, Moon, or Ascendant; but in Sowing and Tilling of Land; the D in good Aspect of h , and he strong, is a Possession befitting such an undertaking; because h is the Patron of Husbandry, and other such like things and persons as shall be hereafter spoken of in their proper places; so that the things that I design to bring under this Judgment of Universal Elections, are these following:

- [Sowing and Planting.
- Felling or Cutting of Wood.
- Hunting, Fishing and Fowling.
- OF Taking Possession of Inheritances.
- Changing of Dwelling Places.
- Building of Houses, &c.
- Horse Races.

In the Consideration of these Particulars, take this Observation, that in Planting, Sowing, Grafting, Cutting and Felling of Wood, befid

besides the Figure and face of Heaven, you must consider the Universal times, the nature of the Ground; the quality of the Seed; the disposition of the Graft, &c. afterwards consider these things in this order following; which for distinction sake I will divide into Sections.

Sect. 1. Of Sowing and Planting.

Times fitting for Planting and Sowing, are taken from the motion of the Moon; which if she be in V , S , M , A , or W (saith *Leovitiu*) she is in places fit for Sowing, provided she is not unfortunated there; but if she is placed in V or S , she is then fit for Planting only; also, if the Ground be moist which is to be Sowed, or the Seed be of a moist Nature, then it is fittest to Sow that Seed in the decrease of the Moon; but for dry ground, and dry hot Seed, it is best to Sow it in the increase of the Moon near the Full; and here it may be remembered, and hence observed, if you please, that Pease and Beans set or Sowed upon a new Moon, and she in good Aspect of M or Q , from airy or watery Signs, they never leave blooming till they begin to wither.

But seeing that h hath a natural Signification of Husbandry, Planting, Sowing, &c. it is very necessary to let the Moon be in a good Aspect of *Saturn*, and he well placed in the Figure, and let S , S , M , A , W , or W , be in the Ascendant, and J weak and in no Aspect either to the Moon or Horoscope.

Sect. 2.

Sect. 2. *Of Cutting or Felling of Wood.*

The common times for Felling of Timber is known to all, and therefore I shall omit that; but to fell Wood that it may wax dry and massy and be durable a long time, let the Moon be decreasing between the Full and the last Quarter, and let her be in good Aspect with Saturn, and if possible, let him be strong and fortunate; for upon this depends its duration.

Sect. 3. *Of Hunting.*

For this Pastime let the Moon be in ♃, ♄, or ♀ in good Aspect of ☉, let a Moveable Sign Ascend, and place the Moon in the tenth House in good Aspect of ♃ or ♀, let ☉ be in the seventh, and ♄ falling from an Angle no ways beholding the Ascendant;—but if you desire to hunt Savage Beasts, as Wolves, Bears, &c. let not ☉ be in an Angle, and the Moon out of the sixth House, free from all Impediments of the Malignant Stars, neither let a Quadrupedian Sign be in the Ascendant; and Haly gives this reason for it; for then the Hunters shall be killed, or be in danger by the Beast they pursue.

Sect. 4.

Sect. 4. *Of Fishing.*

Fishing is most convenient when the Moon is in ☽ or ♃, in the tenth House, in ♃ or ♄ to Venus in the seventh, the ☽ applying and not separating; Let not the Moon be unfortunated by ♄ or ♃, neither let them be in the Angles of the Figure, especially the first and seventh.

Sect. 5. *Of Fowling.*

Fowling is most pleasant and successful, when the Moon is in some of the aery Signs, as ♀, ☽, ☿, applying to ♃, and he and the Moon in Reception, and both fortunately placed in the Figure, to which you may add ☽, if it be possible, this makes the Fowler successful in his Pastime; but if the Moon be unfortunated of ♄ or ♃, he shall Catch nothing, that he desires.

Sect. 6. *Of entring upon Possessions.*

In the Performing of which, let the Moon be in her greatest Dignities, in good Aspect with ♃, and no ways impeded by the Malevolent Stars; let a Fixed Sign ascend, and both the Cusp of the House and his Lord be befriended by the good Rays of the Fortunes, let not ♄ or ♃ be in the seventh, and let the Lord of the Ascendant be in good Aspect
M with

(242)

with the Lord of the seventh, and if possible with Reception also; likewise let the Luminaries also cast their friendly Rays to the Cusps of the first and seventh Houses; neither let the Dragon's Tail afflict any of the aforesaid Houses or Significators.

Sect. 7. *Of Removing from Place to Place.*

The changing of Houses, Habitations, Lodgings, &c. is best done when the Moon is in a Fixed Sign increasing in Light, and she in good Aspect with the fortunate Stars in the fourth House or Ascendant, the Lord of the second strong and above the Earth.— Lastly, the Foundations of Houses and Horse-Races are too large for Sections, and I shall therefore afford each of them a Chapter by themselves.— And first,

C H A P.

(243)

C H A P. III.

Of Horse or Foot-Races, &c.

Astrologically, and Experimentally handled from a worthy Friend and an Excellent Artist.

THIS Subject is to be considered two manner of ways: First, By way of Election. Secondly, By Interrogation, or Question.

In Elections of this kind,

You are to observe this general Rule, *i. e.* to put a Sign of the Superiour Planets upon the Horoscope, and let the Lord thereof and the Moon be swift in Motion, and in good Aspect of each other from good Houses of Heaven. Secondly, you must carefully debilitate the Lord of the seventh, as much as may be. 3. Let the Lord of the hour, and Lord of the eleventh be the same, or else of the same Triplicity. 4. Let the Dispositor of the Moon and the Planet to whom she applies be in their Dignities, or in good places of the Figure. 5. Let Stars of a Benevolent and Commanding Nature be upon the Angles of your Figure, according to Ptolomy, Aph. 28. 6. For Foot-Races, let a humane Sign Ascend, or the Moon

M 2

bc

be in one. 7. For Horse-Races let a *Quadrupidian*, or Bestial Sign ascend, chiefly ♄. 8. Let the Mid-heaven and Horoscope be fortunate, and the Lord of the eleventh House assisted also, and a Benevolent Planet Lord of the hour; for these are assured Arguments of Victory. 9. Let the Moon be in ♃ or ♌, in good Aspect of *Mars, Sol, Jupiter, or Venus*; and the framer of the Election wins the Race. 10. The Moon increasing, and the Planet assisting being in his first or second Station, and in a Sign agreeable to his own Nature, is always good. 11. The Lord of the seventh strong, and better fortified than the Lord of the Ascendant, brings damage to the design. 12. The Moon slow in motion, and afflicted of ♄ or ♃, or in an ill part of Heaven, or in Azimen or pitted degrees of a Sign, especially in fixed Signs; is very prejudicial. 13. The Lord of the Ascendant or twelfth Retrograde, or otherwise afflicted of ♄ or ♃, the Rider and Horse both come to damage and hurt. 14. Let neither the Moon or Lord of the Horoscope be Combust, Retrograde, in Fall, Detriment, or in Cadent parts of the Figure; for all these are very ill accidents to the Election. 15. Let the Lord of the twelfth in Horse-Races be more powerful and strong than the Lord of the sixth, which signifies the Horse which is to run against him, according to the aforesaid Rules. 16. In Foot-Races look to the Lord of the eleventh House, and weaken the Lord of the fifth House; for that is the hopes of him you wager against. 17. In Foot-Races make ♀ your Friend, as much as may be, *i. e.* by making him Lord of the eleventh, or placing him

him there, or else in the Horoscope or tenth House, in good Aspect of the Moon, or Lord of the Ascendant. 18. In Horse-Races make ♃ your Friend, and place him as you were taught of ♀ before. 19. When the Planets cannot be found in such a posture as to serve you, according to any of the aforesaid Rules, make use of Fixed Stars of their Nature for your purpose, still fortifying the Moon. 20. To avoid Treachery, let not the Moon in your Election be in any ill Aspect of ♄, ♃, or ♀, or they in any ill Aspect one to another, or the ♀ in the Ascendant or with the Moon; neither let ♃, ♀, ☉, or ♄, govern the hour in which the Race is begun.

And thus much for Elections of this kind.

Of Questions belonging to the same.

In Questions, you have this difference from Elections; for in your Elections you exercise the freedom of your will, and if you take good heed to your Rules, you appoint the Issue of the Race as you would have it; — But in Questions you have no such liberty, the business being appointed before, and you by them desire to be informed of the issue, whether good or evil, loss or gain, by the thing Interrogated.

For the clear understanding of which, you are first to observe whether the Figure be Radical, and fit to be judged or not; and it is then said to be Radical when the Lord of the Ascendant, and the Lord of the hour are the

same, or of the same Triplicity, or if the Ascendant and his Lord do well personate the Querent, and that the Horoscope is between the fifth and twenty-fifth degree of any Sign, or when the seventh House is not afflicted; for when the seventh House is afflicted, the Artist doth naturally commit Errors according to the fourteenth Aphorism of Ptolomy, *Quot quantisq; Astrologus implicatur erroribus, cum Septima domus & ejus Dominus Impediuntur*; because the seventh House doth signify the Artist. 2. Observe the Significator of the Horse (which is the Lord of the twelfth always) the Lord of the Ascendant and the D; for if they are free from Impediment, and in good places of the Figure swift in motion, Oriental, or in their Essential Dignities, these betoken the Querent shall win. 3. If the Lord of the seventh be in the Ascendant, or Lord of the eighth in the second; the Querent will gain by the Race. 4. If the C be in the tenth, eleventh, or second in good Aspect of the Lord of the Ascendant, it is good, chiefly if she is near eminent Fixed Stars. 5. If the Lord of the Ascendant is Superiour to the Lord of the seventh, and the Lord of the twelfth Superiour to the Lord of the sixth, and neither Retrograde nor Cadent, the Querent wins. 6. If the Moon transfers the Light of the Lord of the seventh to the Lord of the eleventh or Ascendant, or to the Lord of the hour, with other Testimonies; this is very good. 7. The Lord of the twelfth, and the Moon in light and Masculine degrees, near ♀, ♁, ♃, or ♂; the Querent's Horse, or the Horse he lays on, gets a famous Victory.

ctory. 8. The Lord of the twelfth a Superiour Planet, above the earth, in □ or ♂ to the Lord of the sixth or seventh, promiseth Victory to the Querent, and threatens great damage to the Quesited, and the beast he engageth on. 9. The Lord of the Ascendant and twelfth, and the C, and the Planet to whom she applies Angular, and the Lord of the sixth and seventh, and the Planet from whom the D is separated, is Cadent; shews the Querent shall win. 10. The Significators of the Querent, and the Horse he waggereth on, in commanding Signs, and the Significators of the Quesited in Signs obeying; are arguments of Victory. 11. Many Planets in the seventh House, shew a Confederacy in the Race, and Cautionary to the Querent. 12. The Lord of the Ascendant and Moon, and Lord of the twelfth and second, or their Houses afflicted of ♄, ♂, or ♃, shews the Querent will certainly be cheated of his Money; especially if the Lord of the seventh be a Superiour, and the Moon give him virtue. 13. Observe the Planet afflicting, who if it be the Lord of the eleventh, a Friend betrays him; if Lord of the third, a Brother or Neighbour; if Lord of the sixth, a Servant, &c. 14. If the sixth and seventh Houses, and their Lords are assisted; the Querent will certainly lose his Money. 15. An Infortune in the Horoscope with the C, and ♄, ♂, or ☉, Lords of the hour, is very evil for the Querent; and therefore dehort him from going on with his Wager. 16. The Lords of the fifth, sixth, and seventh in good Aspects with the Benevolents and Reception also, and

the Lords of the eleventh, twelfth, and Ascendant no way befriended, the Querent will (according to natural causes) most certainly lose. 17. The Moon in \square or δ to σ , τ , or η , or in σ with η or δ ; it shews much fraud is designed in the Race, and that they do Confederate against the Querent. 18. As you have been taught to judge of the Lord of the Ascendant and twelfth, &c. for Horse-Races; so judge of ν , and the Lord of the eleventh for foot Races. 19. An afflicted Horoscope or Mid-heaven, commonly corrupts the Question, and renders it successless; but if they are befriended and assisted with Benevolent Rays; the Question hath a prosperous issue.

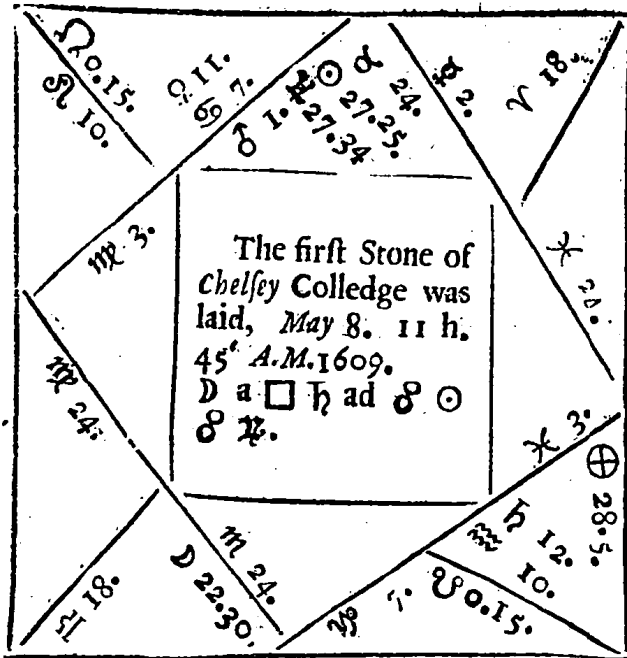
CHAP. IV.

Of the Laying the Foundations of Cities, Houses, and other Buildings; and of Lanching of Ships, &c.

IN laying the Foundations of Cities, Houses, &c. you must observe that Sign under which that Kingdom or City is in, which you would Build, and whether that Sign be fortunate or unfortunate, by the presence of an evil Star; but *Haly* fol. 309. adviseth to observe who is Lord of that Climate or place, and put him in the tenth House strong in good Aspect and Reception with ν , and one of the Houses of ν in the Horoscope, the Moon in-

creasing

creasing in light and motion, and she joyned (if possible) both to ν and ν , and separating from η , except he was concerned in the Government of the place; yet η strong and fortunate in his own House, may be allowed a place in the Ascendant or Mid-heaven, because of his durability, *Haly, in loco citato*; but above all, let *Mars* be Cadent, and far remote from the Luminaries and Ascendant and the Lord thereof, and from the Lord of the hour, and from the Lord of the terms ascending, likewise remove *Mars* from the \oplus , and let not the Moon be with either of her Nodes, especially the South Node; but let her be ascending in her Latitude, and that North; and if possible, let her be in her Exaltation, or in the Exaltation of ν , and as before is mentioned of η ; if you put him in good Aspect or Reception with ν , he then signifies the durability of the House or City, the peace, quietness and tranquillity of its Inhabitants; yet let not the Δ be in σ , \square , or δ of him or σ , for that is very ill; but he who hath any skill in common Nativities, cannot be to seek in Elections of this kind; remembering to put σ and ν remote from the Luminaries, Ascendant and second House; for in these places they are very ill. But I will proceed to give you some Examples of these things, and so apply some of our Rules: And first, of *Chelsey* College, which is now ruined with Age for want of Repair; the Planets places are as followeth, taken from *Origanus*, without Reduction.



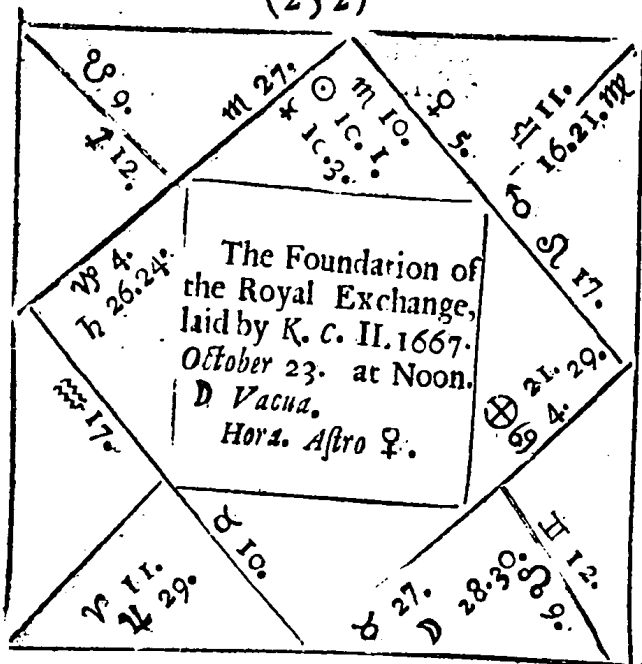
It is generally observed in Nativities, that the Moon in ♂ of the ⊙, and □ of ♄, shews that such a Nativity is not Vital; and indeed so it hath proved in the fate of this Fabrick.

It may be observed, that this Figure nearly agreeth with the Nativity of that great Prince, whose hand gave a beginning to its being, and doubtless it was by him premeditated; for he had the same Figure almost at the laying of the Foundation of the *New Exchange* in the *Strand*, which was done a Month before this, and the Moon then in *Scorpio* also; but in that Figure, although the Moon was in ♂ of ♃; yet they both cast their good Rays to the Horoscope, and ♂ and ♀ in the tenth, in △ to ♄, and

and ♀ in Reception with *Mercury*, Lord of the tenth and first, which indeed was a great deal the more advantagious Figure for glory and duration, although there are some ill accidents in that Figure, as well as this; — But to speak of this Figure in particular, observe, ♀ Lord of the Ascendant is in ♂ almost Peregrine, (he having nothing there, but the least of all Dignities) Cadent, and in □ of ♄ in the sixth, and he and ♃ the strongest Planets in the Figure, the one Lord of the sixth, and the other of the eighth House, and ♀ Lord of the Horoscope is going to Combustion in the tenth, and the Sun, who is *sons vite* is afflicted by ♄ Lord of the eighth House; and ♃ who is in part Lord of the fourth House, which signifies the end of a thing, is Combust, (or as some will have it, in *carimi*) and the Moon in the fourth is afflicted also by the □ of ♄; hence it may be concluded, that the Reasons of its Ruine was from its beginning, and that Buildings as well as Bodies, have their *Apheta's*, *Alchoroden's*, and *Anareta's*.

I shall not stand to innumerate the Rules before-mentioned, and how they take place in the Ruine of this Fabrick; but leave them to the Reader, to ruminare upon, and to sharpen the edge of his fancy in the applying of them to the present purpose, and so proceed to the next Example, which is of the *Royal Exchange* in *London*, whose Foundation-Stone was laid by our present Sovereign King *Charles the Second* (whom God preserve) it having been burnt by that dreadful Fire 1666. and now to be Rebuilt in 1667. *Octob. 23.* at Noon, the Figure followeth.

(252)



It is observed by Mr. Gadbury upon this stately Fabrick's Nativity; that it hath the Ascendant of *Augustus Caesar*, whose Name is known to the whole world, who knows any thing of History to be famous, and I judge this simile is suitable; for this Figure carries with it a face of as great and as probable glory as can be wished; so that whosoever did Elect this time for His Majestie; did, I judge, understand the Stars better than we are aware of, or else the Providence of God did so order it, that it was an honourable Hit of fate to us, to remember so good a Prince, who set his Royal hand first to the beginning of so memorable a work, which may, for ought I can see, dure while.

(253)

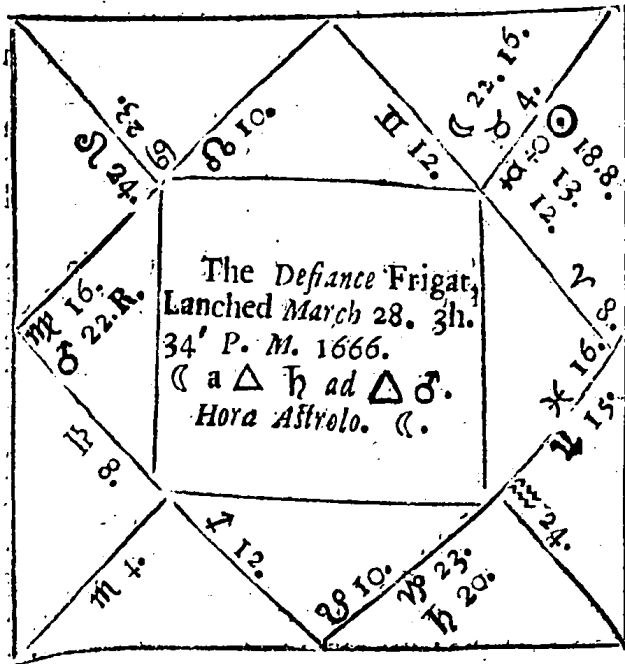
while the City is in being; for here is ♄ Lord of the Horoscope, in ♄ his greatest Dignities, and placed in it (according to the forementioned Rule of *Haly*, fol. 309.) in Δ to the D, and she in ♄, her Dignities, casting her good Rays to the Horoscope; next, here is the ☉ and ♀ in the tenth House, and both within Orbs of the Conjunction of ♀, and *Mercury* in Reception with ♂, Lord of the tenth House, and the ⊕ in the seventh House in the Dignities of ♄ and the D, and ♂ and the D strong, casting their good Rays thither.

Thus you see, here are all the advantagious Positions mentioned by *Haly*; for here ♄ Lord of the Horoscope and Figure, also in Δ of the D, and ♀ Lady of the hour upon the Cusp of the tenth, casting her Δ to the Horoscope also; and ♀ who is in ♂ with the Sun in the tenth House, is in Reception with ♂ Lord of the tenth, and the tenth and fourth House are Fixed Signs, and the Horoscope by the presence of *Saturn*, is equal to a Fixed Sign also.—

Here is one thing to be observed in the Building of this stately pile; for ♄ Lord of the ~~ascendant~~ is in ♄ to ♄, and in ♂ to the ⊕; so it shews some trouble, hinderance or impediment in its Building; and as ♄ is a general Significator of Wealth and Money; so it should arise from something signified by *Jupiter*; and the rather because he is Lord of the second, which signifies the substance of the Place, or Money; the truth is, as I. my self saw, (the Building being half finished) the Sheriff of the City came to seize all upon the Premises;

Premises ; but the Owners having a timely warning shut up the Gates, and denied them entrance, and suddenly after made up the difference with the Plaintiff, and then the Building thid again go on ; yet this was a hinderance and disparagement , and did a little impede their work ; and this, as I remember , did happen, according to the distance of ♄ from the ☐ of ♃.

The next Experiment that I shall present you with, is of the *Defiance* Frigate, Lanched at *Deptford* ♀ *March* 28. 3 h. 34 min. P. M. 1666. and was Burnt *December* the 8th, 1668. she being not full three years old , and then lying in Harbour, took fire by accident : The Figure followeth.



Whosoever

Whosoever shall examin this Figure, will have no cause to admire that this Ship had no longer a Being in the world ; for here is ♀ who is Lord of the Horoscope, is Combust in the eighth House, in ♃ a violent Sign, and Mars who is in the Horoscope, is in ☐ to the Moon in the ninth, and she according to her Longitude is near violent Fixed Stars ; he is also in ♄ to ♃ in the seventh, he being Lord of the seventh and fourth Houses ; Saturn also is in ☐ to the Sun in the eighth House, and the Sun is afflicted by the presence of Venus, who hath Dignities in the eighth House also.

Hence should we examin this Figure by the Method and Rules of Nativities, there was no probability of its long duration, because the Lord of the eighth is a Malevolent, and in the Ascendant, and the Sun who is giver of Life, is in the eighth afflicted by ♄, who is Lord of the sixth ; and indeed all the Significators are afflicted either in the eighth, or by the Lord of the eighth ; the effect of which agrees to that Rule before given, fol. 82. which you see, is the same in effect here, as in the Nativity of a Child, they both being dcom'd to the fate of Oblivion, and that in their Infancy too ; and thus you see what the Sun in the eighth in a fiery Sign, and ♀ Lord of the Ascendant Combust there also, and the ♄ in ☐ to ♂ in the Horoscope, can do in a Ship's Nativity ; but if we may examine what Directions were the cause of this Accident, it may have some power to prevail with those, who are willing to discern and separate truth from falshood ; therefore if we should allow but

(256)

but a mistake of 15 minutes in time, and make the Horoscope 18 degrees, odd minutes; the Ascendant at this time came by Direction to the body of ♄, C.L. and the Sun to the ☐ of Saturn, in the eighth in ♋, a Sign which ♄ hates, — Thus,

A. Ob. ♂ C.L. 166 19 Def. Ob. ☐ ♄ 206.28
A. Obl. Ascend. 163 40 Desc. Ob. ☉ ---203.45

Arc. Direc. 2. 39 Arc. Direc. 2. 43

CHAP. V.

Of Particular Elections.

IN such things as belong to particular Elections and Persons, let this Rule be diligently observed, that the Election may be effectual for the purpose designed, and to this end, you must observe the Figure of the Nativity; for indeed these Elections of themselves without regard to the Nativity, are fruitless and Ineffectual; For example, if a man would elect a time to take Physick, the usual time is when the ☽ is in ♋, or ♌; but if ♄ or ♀ were there, or opposite to it, in that man's Nativity, instead of his Physick working kindly, perhaps it may kill him, or what is least, do great prejudice to his health. — So if a man would make an Election for Marriage, and place ♀ very well in her Dignities, and in ☽, in good Aspect of ♄; yet

(257)

yet if they were unfortunate places in the Radix where ♄ and ♀ are placed, the Election will be without effect, — again, he will not only err in not placing his Stars in good places of the Heavens; but also in expecting a good effect from a good Election, when perhaps the Nativity threatens him with the contrary, (as perhaps in Marriage with a bad Wife) and also in expecting those things he desires, before Nature is ripe to produce them; for he or she who hath ♄ in the seventh, or in ill Aspect of the Moon or ♀, and two of the Significators in Barren Signs, especially the Moon and ♀, that Man very rarely Marries before thirty; which if he doth, he must have some extraordinary Marrying Directions to perform it: and so in Health, Sickness, Honour, &c. the Directions must be considered; for if the decreed time is not come, it will profit nothing to make a happy Election, and indeed these things ought to be considered as the foundation and ground of Elections.

And so I come to speak in particular to every distinct part, each of which I shall distinguish by a Section.

Sect. 1. *Of Blood-letting.*

This is fit to be considered by all that are obliged to use Phlebotomy; in which let these Rules be considered.

First, The Age and Complexion of the Person, the weather, time of the year, &c. unless you are compelled to let Blood; for in such

such cases, the wise and Judicious Physicians have more respect for necessity than for Elections; because delays are dangerous.

Secondly, The Configuration of the Sun and Moon, the Moon increasing in Light is most convenient for young Men; but for old Men, or such as are well grown in years, it is best to have the D decreasing.

Thirdly, The Sign the Moon possesseth, and what Rays she casteth to the good or the evil Stars; and also let no Artist use any Instrument upon Man's Body for Incision, the Moon being in the Sign governing the Part which is to be Cut, Lanced, or opened; for the Moon affords that Member a greater quantity of Humours, and what danger any Member is in, when a current of Humours runs to it being distempered, every Chyrurgeon knows; what Signs govern the Parts of the Body, hath been already shewed.

Fourthly, Let the D be free from Impediment by the Malignant Stars, and let her be in good Aspect with ♃ and ♀, for this doth much profit, yea, without the Nativity; but if the Nativity may be had, let not the ☾ be upon the Radical places of ♀ or ♂, neither let either of those be in the Horoscope, neither let the Horoscope be the Sign of the sixth, eighth, or twelfth in the Radix, nor where ♀, ♂, or ♃ was, and if possible, not any Sign upon which they spread their Malignant Rays.

Lastly, Let the Lord of the Ascendant at the time of Blood-letting, be in the fourth with the Moon, or Configured with the Lord of the eighth House; let the Malevolents fall

fall from Angles, and let not the seventh House be unfortunate; for that signifies the Chyrurgeon.

Scct. 2. Of Pills, Potions, &c. and other Physick.

First, Let the general times be considered, when it is most convenient to take Physick; for in Spring time our Bodies are more easily Purged, than in Summer or Winter: Again, Purgations are more Nauseous and Dangerous in the Canicular days, as Riverius, and others have sufficiently proved; and so they are in other very hot or cold days.

Secondly, You must observe the D; for if she be decreasing in Light, and not afflicted by the evil Rays of the Malevolents; or if she be in ♄ with a Retrograde Planet, not near the Sun, it is a very good time to Purge the Humours.

Thirdly, Let the D be in ☉, ♃, or ♋, these being most fit to Purge Malignant Phlegmatick Humours; but to Purge Melancholy, let the D be in ♀, ♁, or ♄; to Purge Choleric, place the D in ♃, and some say ♄; but I think that is more fit for Vomiting; some there are who Purge all Humours, the D, in ☉, ♃, or ♋. — Thus,

The ☾ in Cancer } ♃ } Purge Melancholy.
Scorpio or Pisces, } ♀ } Purge Choleric.
in ♁ or ♄ to } ☉ } Purge Phlegm.

Yet

Yet I cannot be of the Opinion that the D in ♄ with ♃ , is fit to Purge any Humour, the Physick being at that time almost digested into Aliment, and doth not work like Physick, especially in carrying off Humours.

Then let the Configurations of the other Planets with the Moon be considered; for the Moon in ill Aspect of ♁ or ♄ , gives Physick an evil Consequence, ♁ in good Aspect with the ☉ and ♀ , doth further the kindly working of Physick. If you are to take or give a Vomit, let it be when the Moon is in a ruminating Sign, and such are ♈ , ♉ , ♊ , ♋ ; but if it be a Purge, let the D be any where else, but there, the former Rule's considered; Likewise, for Purging, let the D be joynd to a Planet under the earth; for by that means the humours will pass the easier downwards, and the Stomach be less subject to Vomit.

Sect 3. *Elections for Bathing.*

Baths are used either to Mundifie the Body from uncleanness, or to restore decayed health and strength; such as belong to the former are good when Phlebotomy is so; namely, when the Moon is in ♋ or ♌ , in ♄ or friendly Aspect with ♀ . — Such as respect the latter, vary according to the Disease; for if it require humectation, as in Consumptive persons, let the D be in watery Signs, in good Aspect with ♃ or ♀ ; but if the Disease require to be dried, as in the Palsy, let the D be in ♈ , ♉ , or ♊ , in good Aspect with the ☉ or ♄ .

Sect.

Sect. 4. *Elections for Cutting of Hair.*

Cut Hair to grow apace, the D being in ♈ , ♉ , or ♊ , in good Aspect of ♃ or ♀ , or both, the increasing in Light; this being constantly observed, the effect is not to be doubted, on the contrary, the D being in the opposite Signs decreasing in Light, in ill Aspect to ♁ , make it grow slowly; and if the ♁ should be in ♈ , it threatens baldness.

Sect. 5. *Elections for Marriage.*

In the Marriages of Men, let the D and ♀ be strong and fortunate in good places of the Figure, and in good Aspect of ♃ , and he strong and in Reception with one or both, and all in friendly Aspect to the Lord of the Ascendant; let the seventh House and the Moon, as also the Horoscope be free and in such Signs as favour Marriage, as ♈ , ♉ , ♊ , ♋ , ♌ ; but as I said before it is most necessary, that both the espoused persons have good Significators of Marriage in their Nativities; for so your Election shall be the more effectual; but in the Marriages of Women, you must depure the ☉ and ♄ , as before you did the D and ♀ .

Sect. 6.

Sect. 6. Elections for the entering upon any Office or Dignity.

First, Let the Luminaries be in their Dignities, or at least not afflicted of the Malevolents.

Secondly, Let the Fortunes (especially ♃) be in the Horoscope, and let the ☉ be in the *M. C.*

Thirdly, Let the seventh and second be strong and fortunate; for the one signifies Money, and the other signifies Councillors and Council to assist in publick affairs; for if in these Houses the unfortunate Stars are placed, it shews much damage and hurt in those things, and so much the more if the Benefick Stars do not cast their good Rays thither. But in taking upon you Martial Dignities and Offices, it is necessary that ♁ be well placed. — But in these things the Nativities are solely to be inquired of.

Sect. 7. Elections for those going Journeys and Embassies, &c.

These Elections cannot well be made without the Figure of the Nativity or Revolution; wherefore, in the beginnings of Journeys, Elect that day and hour in which the ☽ and Horoscope do agree with the Figure of the Nativity or Revolution for that year, let the eleventh and third Houses with their Lords be fortunate, watery Signs are best for Navigations.

tions; but fixed Signs for Inland Journeys; likewise the kind of business must be considered; for if you go to the King, let the tenth House of your Nativity ascend, let the Planets that govern those persons you carry an Embassy, or go about Business to, be strong in good Aspect with the Lord of the Ascendant; let the ☾ which is a general Significator of Journeys, be fortunate and free from Impediment, and in good Aspect of the fortunate Stars, and let not the Malevolents be in Angles. Lastly, As the eighth House shews what shall happen to the Traveller when he is come to his appointed place, and the seventh what shall happen to him at his coming from thence, and the second the event of things at his return home (according to *Ptolomy*) so these Houses and their Lords must be fortunately placed; so that no evil success may ensue of the Journey.

Sect. 8. Elections for Navigations.

Haly adviseth to observe five Radixes, the three chiefest are these; first, the time when the Ship was begun to be Built; the second, the time when she was Lanced; and the last the time when she sets Sail; which because the two former are not commonly to be gotten, we must make use of the last. — Therefore let no Ship set Sail in the hour of ♄ or ♁, neither let them be in the third or ninth, or in ☊ to a Planet in the ninth, let the fortunes be in the Angles or ninth House, and let not the ☉ or ☽ be afflicted of ♄, for that shews

(264)

shews Imprisonment, nor of ♂ for he shews Murther, Slaught, Pirates, &c. nor of the ♃, for that shews downright Cheating; understand the same of the Lord of the Horoscope, let not ♃ be in the Ascendant, nor a fiery Sign ascend, for then there is a watery Sign upon the eighth House; let them begin to Sail in *Hora Jovis vel Veneris*, and let the ♃ be in good Aspect of them also.

CHAP. VI.

Of some special Rules for Elections, digested into 80 Aphorisms.

1. BY a Nativity, you may judge what part of the world is best to live in, either for Health or Riches.

2. If the Fortunes are joynd with the Lord of the Ascendant, between the *M.C.* and Ascendant; it is best to live Eastward.

3. In all Elections fortifie the Lord of the Ascendant, and the Lord of the House of the thing desired.

4. Saturn doth most mischief in long Journeys, Mars in short.

5. Fixed Signs forbid Journeys, Moveable Signs promote them; the latter part of 6. The

(265)

6. The ☾ increasing, in good Ray of the ☉, helps forward Journeys.

7. When an Infortune receives a Fortune by good Aspect, it doth no harm.

8. In Journeys, the greatest impediment of a Planet is to be Peregrine.

9. When you go a Journey by Land, it is bad to have Mars in the third or ninth, for it signifies he shall be robbed; but it is worse to have him in the second.

10. When you begin a Journey, take heed there is no ill Planet in the seventh; for that shews evil to befall thee in the place whither thou goest.

11. The Lord of the ninth or third in the first, the Journey will be profitable.

12. If the Lord of the Ascendant give power to the Lord of the ninth, the Journey will be profitable.

13. In short Journeys view the Lord of the third, for he signifies short Journeys.

14. In all Journeys view the Moon, for she is a general Significatrix of Journeys.

15. Take particular heed to the Lord of the hour; for if he be impeded when you take a Journey, it will do as much harm, as when

(266)

when the Lord of the Horoscope is so.

16.

The hours of ♃ and ♂ are ill to take a Journey in; but the hours of ♃, ♀, ☉ and ☽, are good.

17.

In Journeys, the Impediments of ♃ are many, and may be known by the Nature of the Sign he is in; For Example, If in a Sea Voyage ♃ ascend in ♋, the Ship will be Shipwrackt.

18

Take no Journey by Sea when a fiery Sign Ascendeth; for then a watery Sign is in the eighth House, which is evil.

19.

If you go to a Prince or King, let a fiery Sign ascend, and let the ☉ be fortunate.

20.

If the ☉ or ☽ give power to the Lord of the Ascendant, it is good.

21.

In the Foundations of Cities, in the first place regard the Fixed Stars, then joyn Benevolent Planets with them.

22.

In the Foundations of Houses, first regard the Planets, and their Natures; then the Nature of the Signs.

23.

The ☽ in m or ♋, having Latitude South, and descending, begin no Building; for if you do, it will quickly fall.

24.

The most fortunate time to begin Buildings, is, when the ☉ is in ♋, or else let ♋ ascend, and

(267)

and the ☉ behold it and the Fortunes also by good Aspect; to wit the degree ascending.

25.

♃ and ♂ are also good; but not so good as ♋.

26.

Let not the Lord of the Ascendant be Com- bust nor Retrograde, nor in his Fall, nor in ill Aspect to any Planet.

27.

If it be possible, let bct: the Lights behold the Ascendant.

28.

At such a time ♃ will do least mischief in the twelfth, and ♂ in the sixth.

29.

Let not the Sign ascending at the Revolution of the year be in the seventh House, when you lay your Foundation; for that stirs up Enemies to molest your Building.

30.

An evil Planet Peregrine in the tenth House will not stand, and yet you had better have ♃ there, than ♂.

31.

That City will be most unfortunate, whose Foundation is laid when ♂ is in the M. C. for many of its Citizens and Rulers will perish by the Sword.

32.

When a Foundation is laid, let not the ☽ be with the ♃, or in ♋, ♌, or ♍ to ♃, nor ♃ in the Ascendant; for the Building will go on slowly, and perhaps be never finished; it will be subject to many misfortunes, and perhaps at last fall down. At the Foundation of

N 2

Chulsey

(268)

Chelsey Colledge, the D was in ♄ to the ☉ Lord of the twelfth in the tenth, and in \square to ♁ Lord of the sixth, and ♁ in \square to ♁ Lord of the Horoscope: it was never used for any thing but a Prison.

33.
If *Mars* be so seated or Aspected as in the former Aphorism we have spoke of, the House will be Burnt, as you may see in the Figure of the *Defeat* Frigate.

34.
In the Lanching of Ships let not ♄ be in the Horoscope, nor the Lord of the Horoscope going to Combustion in the eighth in a fiery Sign; for the Ship will be certainly Burnt, as you may see in our Example.

35.
Let the Moon and Lord of the Horoscope be strong and fortunate above the earth, and the Infortunes in Cadent Houses, except the ninth.

36.
In Marriages the Ascendant stands for the Man, the seventh for the Woman.

37.
In which of these parts good Planets are, it will be best for them.

38.
In both beware of the beginning of ♁ , and the end of ♁ , for that is the Combust way, and portends no good in such matters, nor in few others indeed.

39.
Let not the Moon be Combust, for that signifies death; nor in the Combust way, for that signifies an ill end.

40.

(269)

40.
It is very ill at the time of Marriage, if the D apply to ♁ or ♄ ; be the Aspect never so good; for there will be neither peace nor love between them.

41.
If you would Marry for Issue, let the D be in ♁ , ♁ , or ♁ , not unfortunate; and if she be in the West, it is so much the better.

42.
In all Marriages, let the D increase in Light and Motion, and let her have no ill Aspect to the ☉ , nor any at all to ♁ or ♄ .

43.
Venus is the general Significatrix of Marriage, and therefore it is best to let the Moon apply to her.

44.
Let the Lord of the Ascendant and the Lord of the seventh be in good Aspect with Reception; and the Lord of the Ascendant strongest, and a commanding Planet.

45.
If the Lord of the Ascendant is weak, and the Lord of the seventh strong in the seventh, and he a commanding Planet also, and in good Aspect of ♄ ; she will wear the Breeches, and domineer over her Husband to the purpose.

46.
I knew one that had ♁ ascending at Marriage, and ♁ in ♁ , and ♁ Lord of the seventh in ♄ to ♁ Retrograde, and both in \square to ♁ , and the D in \square to ♄ ; the truth is, she was old and full of Conditions; but they were very wicked ones.

N 3

47

(270)

^{47.}
I know another who had \mathfrak{m} ascending at the time of Marriage, and \mathfrak{J} and \mathfrak{Q} in \mathfrak{C} in \mathfrak{M} , and both Combust, and in \mathfrak{S} to the \mathfrak{D} , and it hath proved a very unhappy Marriage.

^{48.}
Let not \mathfrak{H} or \mathfrak{J} be in the seventh, for they make the Women always out of order.

^{49.}
Such as go to War, ought to consider of coming safe home again.

^{50.}
For this end, let the \odot , \mathfrak{M} , \mathfrak{Q} , or the \mathfrak{S} be in the Ascendant, or else they may fail of it.

^{51.}
If \mathfrak{H} be in the Ascendant, he will come home again a Coward, and surprized with fear, and not fight.

^{52.}
If \mathfrak{J} be there, he will either dye, or be dangerously wounded.

^{53.}
But if \mathfrak{H} and \mathfrak{J} be there, you may be confident he will never return.

^{54.}
If the Lord of the Ascendant be in his fall, he will hardly return.

^{55.}
If no Planet be in the Ascendant, look to the eighth or tenth Houses; for if an evil Planet be in the eighth, he will die; but if in the tenth, he will be taken Prisoner.

^{56.}
 \mathfrak{M} in the eighth, and the \mathfrak{D} in \mathfrak{C} with \mathfrak{H} in the tenth, he comes home safe; but with difficulty

(271)

difficulty and loss of honour, as in Maj. Gen. Lambert, who set out to meet Gen. Montck coming from Scotland, 1659. Novemb. 3. 10 ho. 15 min. A. M.

^{57.}
He that would fight effectually, must either have one of the Houses of \mathfrak{J} ascending, or \mathfrak{C} in good Aspect of the \mathfrak{D} , Horoscope, or Lord thereof.

^{58.}
Let the Lord of the Ascendant be a Superior Planet and strong, and let the Lord of the seventh be weak and in his Fall.

^{59.}
Let not the \mathfrak{D} , nor Lord of the Ascendant be afflicted by the Lord of the twelfth in the twelfth, lest he be taken Prisoner.

^{60.}
Neither let them be in the eighth, nor afflicted in the eighth, lest he die or be slain.

^{61.}
An evil Planet in the $\mathfrak{M. C.}$ signifies ill to the Assailant; but in the $\mathfrak{J. C.}$ to the Defendant.

^{62.}
Judge of the Assailant by the Ascendant, and so vary the Houses accordingly.

^{63.}
But judge of the Defendant by the seventh, and thence vary the Houses as before, the tenth being his fourth, and the fourth his tenth, &c.

^{64.}
It is not good to Fight, when the Lord of the Ascendant is in the eighth House.

N 4.

65.

(272)

65.

The Sun doth no good in the Ascendant in the hour of Battail, nor yet joynd to the Lord of the Ascendant.

66.

The Assailant always loseth the Battail, if the Lord of the Ascendant be an Infortune, Retrograde, or Combust.

67.

But if the Lord of the seventh be so, the Defendant will be beaten, and he that begins the Battail first will have the Victory.

68.

Let no King or General go to Battail, when the Lord of the Ascendant applies to the seventh House.

69.

There is no taking of a City (Authors say) when the City-Sign ascends at the Revolution of the year of the world.

70.

When the \mathcal{D} , \mathcal{H} , and \mathcal{J} shall be joynd together, there shall be great effusion of Blood.

71.

But if at their setting forth, the Lord of the Ascendant and seventh, are in good Aspect with Reception, and the Benevolent Planets afford their Benevolent Rays, from good Houses of Heaven, they both agree without fighting.

72.

What hath been said of two fighting, is as well applicable to the Plaintiff and Defendant in Law.

73.

(273)

73.

For any one to go to a King, or other great Man, let the Moon be in the Horoscope in \ast or Δ to the \odot in the tenth House.

74.

Or else let the \mathcal{D} be applying to the Lord of the tenth, and if possible in Reception, and all begun in the hour of the Sun.

75.

But if it be to go to, or Petition a Bishop, Judge, &c. let the \mathcal{D} be joynd to \mathcal{Z} by Body or good Aspect, or by a \square , so it be with Reception.

76.

But if he be to go to old Men, let the \mathcal{D} be applying by Sextile or Δ to Saturn, from good places of Heaven, the Angles have most force.

77.

In managing Business with Women, let the \mathcal{D} apply to \mathcal{F} ; if with Mathematicians, Accomptants, to \mathcal{V} ; and so in the rest.

78.

In all Elections you use the freedom of your will, and so you constitute the Heavens to dispose of their Influence in the common course of Nature.

N. 5

79.

(274)

^{79.}
In the framing of Elections, let them not be for unreasonable things, nor impertinent things; but use discretion with Art.

^{80.}
In all Elections have respect to their Nativities, and see whether there be a possibility of effecting it; for Art cannot contradict the Resolutions of a Deity.

By way of Appendix (and to gratifie the Ingenious in their inquiry) I will here add 500 Aphorisms, i. e. 100 of Mr. Gadbury's for Nativities; 100 of my own Collecting from Authors and Experience for Questions; 100 from *Hermes*; 100 from *Bethem*; and lastly, 100 from *Ptolomy*.

(275)



A Century of Choice Aphorisms added at the end of the Collectio Geniturarum. By Mr. J. Gadbury.

^{1.}
OF all the parts of Astrology the *Genethliacal* is the chief; for therein is consulted the whole progress of Man, from his Birth to his Burial; and by that alone we are enabled to discover the times of his happy and inauspicious Fortunes.

^{2.}
Those who are born under such a Position where h beareth greatest Rule, or if he be in the Ascendant, are Melancholy, envious; yet timorous persons; if J or V be in \square or J to him, they turn Enthusiasts or Mad-men.

^{3.}
Men born under M , are generally noble minded, aiming to do good to others, thinking no ill; but if either of the Lights shall be in \square or J to h or M , and J in the Ascendant, or in J thereunto; the Native will be villainously minded, rash, head-strong, and rebellious, treacherous to all, and friend to none, but from the teeth outward.

(276)

4.
If under ♂ , and he essentially powerful, the Native is full of Courage, proves a good Souldier, attains to great Honour thereby; ♂ also maketh good Chyrurgeons, Physicians, Apothecaries, &c.

5.
He that is born under the Sun, and he Royally dignified, is altogether aiming at Sovereignty, Rule and Dominion; and (*quoad capax*) will be very famous; the same, if any of the fiery Signs Horoscopize, and the Sun fortified as aforesaid.

6.
He who is born under *Venus*, and she nobly fortified, is a great lover of delights and pleasures, of an upright mind, nothing distrustful; but if she be ill placed, and in ill Aspect of ♄ , he follows sensuality and bestial pleasures; if of ♂ , he is subject to many notorious Scandals and Disgraces, and is seldom free from the Venereal Disease.

7.
 ♃ Lord of the Ascendant in a Nativity well dignified, shews the Native to be of a most admirable fancy, and great Elocution; he makes famous Orators, by being in good Aspect of the ♃ and ♄ , or in Reception of them; Excellent Divines or Philosophers, by being in good Aspect or Reception of ♃ or ♄ , the best Mathematicians or Astrologers, by being in Reception or good Aspect of ♃ .

8.
When the ♃ governs the Horoscope, and she well placed, the Native is a great lover of Novel things, subject to Mutations, of a gentle

(277)

the Nature and Disposition, timorous, ostentatious to travel and see strange Countries; if she be in Aspect of ♄ , he will be apt to learn many Languages.

9.
 ♂ strong in a Nativity, and Lord of the seventh, and in no good Aspect of the Luminaries or Ascendant, the Native is subject to misfortunes in War, or in any thing of Controversie; for the seventh House signifies adventures, and in this regard they will be too powerful for him to contend with.

10.
All the Planets (or most of them) above the Earth, be the Native of what Capacity he will, make him Eminent and Famous beyond it; but if they shall be in their Dignities so posited, the Native (like a Comet) shall outshine all in that place or part of the world, where he shall be born.

11.
The Infortunes afflicting the ♃ , ♄ or Horoscope by Body or Partile Aspect, shews him that is born to be of a short and sickly life.

12.
The ♃ in the Ascendant, makes eminent Boasters, and very proud persons, ♂ there, makes notorious Lyars and Inventers of Fables, and great contrivers of mischief, perjur'd, turbulent and evil-minded men.

13.
Eminent Fixed Stars upon the Angles of a Nativity, do give the Native eminent Honour and Fame.

14.

(278)

14.
♃ in *Cazimi Solis*, and in his own Dignities, makes the Native not only a famous Orator, but an excellent Councillor, and for his Ingenuity he will be admired, and had in great esteem.

15.
♄ in the tenth of a Nativity, destroys the Natives Honour and fame, let it be never so great; if ♃ be there, he may preserve it *cum difficultate*; but in the end it will be absolutely Shipwrackt.

16.
If ♄ in the Nativity of a King or other person less famous, shall be in ♄ to the *M. C.* although the Genitures be otherwise fortunate, yet the Natives end will be most inauspicious and cruel.

17.
All the Planets in a Nativity Retrograde and under the Earth, though the Native be of illustrious Birth, yet he is of a falling fame and fortune.

18.
Cardinal Signs possessing the Angles of a Nativity, makes the Native (of any Condition or Capacity) most eminent and famous in his Generation, and to do such Acts as Afterwards shall admire him for.

19.
♄ in the tenth, brings scandal and dishonour to the Native in many things; whether he be deserving thereof, or no.

20.
The ☉ or ☽ in ☐ or ♄ of ♄ or ♃ from Angles, chiefly the fourth and tenth, declare a violent

(279)

violent Death; if it be to ♃ only, and in humane Signs, the Native dies by the hand of his Enemies; if to ♄ he may be poisoned or starved to death in Prison.

21.
Those Persons (be they Kings, or of a meaner Quality) are beloved of all sorts, who have ♃ or ♄ well placed in the tenth or first, and those Angles free from affliction.

22.
The Mid-heaven famously fortified, gives the Native not only eminent Honour, but such as shall remain and be durable; though at some times upon ill Directions, it may be subject to misfortunes as in the Nativity of *Frid. 3. Rex Danic.*

23.
When in a Nativity ♄ is in the tenth or eleventh Houses, and the *M. C.* comes by direction to his Body, the Native loseth all his Offices and Preferment, and never riseth again; if in such a Nativity a violent death were threatened, this puts a shameful Period to his life.

24.
The ♃ in the tenth, and ♄ afflicting the Lights in a violent Sign in the fourth, portend a fatal end to the Honour and Life of the Native.

25.
The Lord of the Ascendant stronger than the Lord of the seventh, the Native always overcomes his Enemies, *Et à contra.*

26.
♄ in ♃, ♄ or ♃, in the Ascendant of a Nativity, makes the Native Invincible, chiefly

(280)

if otherwise Aspected of the fortunate Planets, and the Luminaries.

27.

♂ in ♄, ☐, or ♀ to the ☽, and ♃ in the same Aspect to the ☉ from Angles, portend a violent death; and if they shall be so placed in violent Signs, though not in Angles, the same.

28.

♃ in ☐ or ♀ to ♂ gives a sharp, but a most turbulent wit and understanding:

29.

♃ in ☌, in an Angle afflicted of ♂, or the ☉, and the ☽ in an Angle afflicted of ♃, makes an Idiot, Phanatick or frantick fellow; for his Brains like a crackt Looking-glass, will represent a thousand several shapes.

30.

Eminent Fixed Stars upon the Angles of a Nativity, chiefly the *M. C.* and Horoscope, declares eminent and prodigious persons, such as shall make the world admire them, if the Planets therein shall but moderately assist.

31.

Both the Lights afflicted in watery or aery Signs, bring to the Native an unremovable Gout.

32.

The ☽ in ♄ of the *Pleiades*, and in ☐ of ♂ from an Angle, denotes great defect in the Eyes, if not Blindness.

33.

He that hath any of the fiery Signs ascending, and the Lord of the Horoscope in the tenth House, will be always aiming at things beyond the Capacity of his Birth, let it be what it will.

34.

(281)

34.

Sometimes the Inferiour Planets shall denote greater honour and fame to the Native than the Superiours; but then it shall not be of so long continuance.

35.

He that is born upon a New or Full Moon, exactly lives but little time, if at all, unless the ☽ have great Latitude; for that sometimes may make the ♄ or ♀ eight or nine degrees distant.

36.

♃ ascending, generally makes Ingenious persons, unless ♃, who is Lord thereof, is in ☌ or ♃, then is the Native confident without Reason, and will pretend to things he understands not.

37.

Fortunate Planets in the Ninth House, make famous Church-men and Lawyers; the like, if the Benevolents *Trine* the Lord of the ninth.

38.

He that hath ♃ or ♂ in the Ninth, and the ♃ in the Horoscope, will prove a mad Fellow to make either a Pope or a Parish Priest of.

39.

♃ in an aery Sign in the Ascendant in good Aspect of the ☽ or ♃, make learned and famous Divines, such as will acquaint themselves with many Languages.

40.

♀ and ♃ in ♄ in an Aereal Sign in the Ascendant, in ☐ to ☌ in the ninth, makes the greatest Scholars, and most learned Criticks.

41.

(282)

41.

Those Divines are the very top of their Profession, who have many Planets in their ninth House.

42.

The Lord of the tenth in the twelfth, and the Lord of the twelfth in the Ascendant, are certain Arguments of Imprisonment and Restraint; the like if the Lord of the Ascendant is in the twelfth.

43.

♃ in ☊ Retrograde, in ☐ to ♂ and ♃, and they in ☊ to each other, in the Nativity of a Divine, makes a great Enthusiast.

44.

♀ or ♃ in the Ascendant, void of the afflictions of the Infortunes, make just and upright persons.

45.

Those Persons who have ☊, m, or ♃ ascending at Birth, and ♃ afflicted of ♃ or the ☊, they either speak not at all, or else they have a very great Impediment in their Speech; if ♂ afflicts ♃ in such a Nativity, the Native Stammers very much.

46.

If Signs of Voice ascend at Birth, as ♀, ☊, ♃, or ☌, and ♃, be free from affliction, the Native is of excellent Speech, and of a graceful Elocution.

47.

The Moon in ♂ of ♃ in an earthy Sign, and an earthy Sign ascending, makes exceeding Melancholy persons, and such as believe they see Visions.

48.

He that hath the ♃ in ♃, in ☊ to ♃, and the

(283)

the ☊ upon the Ascendant, will be a Promoter of Lyes and Deceits.

49.

♃, upon the Cusp of the second makes the Native always poor; let him have what assistance soever, unless he be well dignified there, and friendly Irradiated by the beams of the Fortunes.

50.

♂ and the ☉ in the second in their Dignities, give the Native an Estate, but procure him ways to spend it: ill posited there, he will not have much to be Prodigal of, without other good assistances.

51.

The greater the Dignities of the Planets are in a Nativity, the more splendid and spreading is the Native's fame, the greater their Debilities, the more obscure his Fortune.

52.

A continued Series of good Directions makes a bad Nativity, at sometimes very good; but they will not continue it so to the end.

53.

A grand *Satellitium* of Planets in the eighth House, upon good Directions to them, the Native gains mightily by the Wills and Legacies of deceased persons.

54.

Fortunate Planets, well placed in the eleventh House, denote many great and powerful Friends; unfortunate ones there, ill affected, declare few and faithless.

55.

♃ and ♃ posited in the tenth House, either in the Houses of ♂ or ♃, make the Native exceedingly

(284)

exceedingly famed for his Skill in Sciences.

56.

The Δ in Reception and Δ of ζ , makes a man a Turner up of Councils by the Roots.

57.

η and ζ in δ from Equinoctial Signs, make a great Tyrant, and if they shall be in \square to ζ , he shall be an observer of Law and Religion for his own ends.

58.

All the Planets under the earth, when they promise Dignity, Honour and Renown, they generally perform it in the latter part of the Native's life.

59.

The Lord of the eleventh stronger than the Lord of the seventh, denotes the Friends and Assistance of the Native to be more considerable and powerful than his Adversaries.

60.

The Returns of the Superiour Planets to their Radical places in any Revolution, portend a fatal year, chiefly if attended with an ill Direction.

61.

The Lord of the Ascendant of the Radix ζ with the Lord of the eighth in a Revolution in the eighth, is very dangerous to the life of the Native.

62.

When the Sign of the sixth in the Radix ascends in a Revolution, and the Lord of the sixth posited in the fourth, it is a dangerous year to the Native's life, if an ill Direction be operating.

63.

(285)

63.

Some Persons attain to great Honour and Preferment, who have bad Genitures; but then they must Sympathize with the Nativities of their Raisers.

64.

The Sympathy that can be in Nativities, is by having the fortunate Planets in one, upon the place of the Luminaries in the other, and the Luminaries upon the places of the fortunate Planets.

65.

The greatest antipathy is by the Infortunes in one, possessing the places of the Luminaries in the other, and the Luminaries upon the places of the Infortunes.

66.

η in one man's Nativity, upon the Ascendant of another, is an absolute token of Hatred; and the latter shall be the wronged person.

67.

ζ in either of the Houses of η gives an admirable understanding; if he shall be in \ast or Δ , or Reception of η , the Native will be admired for his Ingenuity.

68.

The \odot and Δ in δ of ζ in a Tropical Sign, give the Native large Intellectual Abilities.

69.

The Head of *Algol* in the *M. C.* and the ζ in the twelfth, in \square thereunto, portend loss of Honour and Renown, if not (at last) Death in Prison.

70.

All the Planets in a Nativity out of their Essential

(286)

Essential Dignities, declare obscure persons; which if they happen to attain to any degree of Preferment, they never long enjoy it.

71.

Violent Fixed Stars upon the Cusp of the *M. C.* and the Lord thereof posited among such, denote a violent Catastrophe of the Native's Honour and Fame.

72.

Directions to the Planets in the descending part of Heaven, although they denote the highest happiness Imaginable; yet it is not long durable.

73.

Those persons that have crowds of Planets in Angles, have at some time or other of their lives, prodigious Success or Detriment, according to the Nature of the Directions that shall then occur.

74.

He who hath ζ Lord of the seventh, never Marrieth till he is past 30 years of Age, unless it so happen that \mathcal{N} or \mathcal{F} be upon the Horoscope, or in good Aspect of the \mathcal{D} in his Nativity.

75.

A fortunate Planet in the eighth House, always portends a Natural Death.

76.

The Lord of the eighth in the tenth, declares death to the Native by the Sentence of a Judge.

77.

The \odot , \mathcal{D} , or *M.C.* directed *ad* \ast or Δ \mathcal{N} *aut* \mathcal{F} , the Native (if capable) rarely fails of Marriage.

78.

(287)

78.

Astrologers may easily miss of the measures of time in Directions, if they shall omit the Consideration of eminent Transits; for good or bad Directions may be both anticipated and continued, as happy or unfortunate Transits occur.

79.

The \mathcal{D} in *via Combusta*, and the \odot in *via Lactea*, denotes great danger to the Eyes; and if the unfortunate Planets shall be in the Horoscope or \mathcal{P} thereunto, it presageth blindness.

80.

In the Nativities of Children (I mean such as are Vital) the Ascendant or \odot to the body of \mathcal{P} , produceth the Small Pox or Measles; in grown men, the Plague or Pestilential Fever; in elderly persons, Death.

81.

The Ascendant or either of the Lights, (as either shall be *Hylech*) directed to the \mathcal{C} , \square , or \mathcal{P} of \mathcal{h} , and the Direction happening in \mathcal{V} , \mathcal{S} , or \mathcal{A} , the Native seldom escapes Death; because these Signs in Man's Body represent the vital Parts, and \mathcal{h} in the contrary Signs hath most power to hurt.

82.

\mathcal{V} in the House of \mathcal{P} in good Aspect of the \mathcal{C} and Lord of the Ascendant, gives a good understanding.

83.

In a Woman's Nativity, the Lord of the seventh posited in the Ascendant, makes her Domineer and Lord it over her Husband, and if the Lord of the Ascendant be a Superiour Planet

(288)

Planet, she will Lord to the purpose.

^{84.}
The ☉ and ♃ in ♈ in the third or fourth, make men skilful in occult and studious Arts.

^{85.}
He that hath many Planets in Reception, or beholding each other by good Aspect, cannot fail of having many Friends.

^{86.}
The ☉ and ♃ in the Ascendant in aery or fiery Signs, make Proud and Prodigal persons, and such as conceit themselves to be much more than they are.

^{87.}
♃ in ♈ to the Ascendant, and ♄ in the same Aspect to the ☉, make an absolute Knave and Treacherous Rascal.

^{88.}
♀ in the Ascendant, and ♃ Lord thereof in Reception of her, denote a just, honest, fair-conditioned person.

^{89.}
The Moon in good Aspect of the Lord of the M. C. and Ascendant, makes the Native eminently Honoured and Esteemed.

^{90.}
Planets squaring and opposing each other from Cardinal Signs, declare great Mischiefs to the persons then born in their lives time, and at last a violent death.

^{91.}
In a Geniture of short life, the Ascendant ☉, or ♃ directed to the ☿, is killing.

^{92.}
Directions of the M. C. to Promissors, never kill, but in those Nativities which portend a violent death. 93.

(289)

^{93.}
In a Nocturnal Nativity, if ♄ shall be posited in the eighth House, it portends a violent death.

^{94.}
When in a Nativity ♃ is posited in the tenth House, be the Native Man or Woman, they Marry Honourably.

^{95.}
The ☉ or ♃ in ☐ or ♈ of ♄ or ♃ from Angles, portend prejudice to the Native's fight.

^{96.}
♃, ♃, or the ♄ in the fifth in a fruitful Sign, declare many Children to the Native; and if the ♃ be in any good Aspect to them, there she increaseth the number.

^{97.}
♃ in ♈ to ♃ or ♃ destroys the Children or issue of the Native, let them be never so numerous.

^{98.}
The Aspects of the Fixed Stars are to be considered in general Positions or Directions, as well as the Aspects of the Planets.

^{99.}
Astrologers themselves, that are subject to a bad fate (though their Skill may be good) shall be apt to err in their Judgment.

^{100.}
The Art of Astrology is certain and most indubitably true; but there are few that Practise it, who rightly understand it.

The End of Mr. Gadbury's Aphorisms.

O

Hermes

Hermes, *his Centiloquium, or his hundred Aphorisms Rendred into English.*

1.

THE ☉ and ☽ next under God are the life of all things living; yet many Nativities have no *Hylech*; yet because the ☉ and ☽ friendly behold their Ascendant, or be therein free from affliction, their lives shall be the longer continued.

2.

All diurnal Nativities are strengthened by the ☉, when well beheld of the Fortunes; Nocturnal of the ☽, when she is so fortified; if this happen not, yet if good Planets are found in Angles, the Nativity shall be good.

3.

When ☿ shall be Lord of the Ascendant, and posited in the tenth, it confers on the Native Dignity and Power, which will be accompanied with Injury and Cruelty, and may be therefore called an Infortune, rather than a Happiness.

4.

Jupiter in good Aspect of the Infortunes, changeth their Malevolency into good; ♀ cannot effect any such thing unless ♃ assist her; therefore in procuring good and prohibiting evil, ♃ is found much better than ♀.

5. An

5.

An Artift cannot make a Comaixtion of the Significations of the Stars, before he know their Friendships and Enmities, which is threefold: First, according to their Nature; Secondly, according to their Houses; And Thirdly, according to their Aspects.

6.

♁ is opposite to ♃, he imbraceth Languages and Discipline, She, delights and Pleasures, ♃ the like to ♁, he loves Mercy and Justice, ♁ Impiety and Cruelty.

7.

Make the Sun or one of the Superiours to signifie Princes and great Men. Scribes and Rusticks the Inferiour Planets, and chiefly the ☽.

8.

The Signification of the ♃ is not lessened by an Aspect, but an Aspect is by a ♁; as having lesser force.

9.

Give no Judgment, neither Elect any thing while ♃ is ascending; neither when the Angles are oblique and crooked; or if ♁ be in the Ascendant, the event will prove cross, and the matter come to no good end; for ♃ is a Sign of falsity.

10.

Good Planets afflicted of the Infortunes from the sixth or twelfth Houses bode ill.

11.

Rumours spread when the ☽ is in the first face of ♃, is false and knavishly forged.

12.

The Judgments of Astrologers are not many times

(292)

times true, by reason of the error of their Instruments, or the Querents Ignorance, or when the ☉ is near the *M. C.* or when the Arguments of promise and denial of the thing are equal in the Figure.

13.

When the ♃ shall be South, descending in *III* or *IX*, begin not then to Build; for a Fa-
brick then Erected, quickly comes to ruine.

14.

☿ being strong and in proper places of the Heavens, well Configured of other Stars or Planets in Nativities, denotes convenient Dignity to the Native thereby; but ☿ of himself is a Planet weak.

15.

Whoso contendeth with another, and overcomes when the Significators are in by Corporal Sign, gets a great Victory; but if overcome, loseth much; for then the good or evil is doubled.

16.

Give no Judgment before thou knowest the intent of the Querent; for many ask they know not what, nor can they express what they intend.

17.

When thou shalt be Interrogated for a Father, behold the fourth House; for a Brother, the third House; for a Son, the fifth House; for a Wife, the seventh; but if for a Sick person, behold the Ascendant only.

18.

When the ♃ shall come to the Quadrate of the Fortunes or the Infortunes, and the Testimonies of the helps or hinderances of the mat-
ter

(293)

ter doubtful, it is to be doubted that the strength of the bad Planets will more impede than the others can assist.

19.

In the beginning of Journeys, and returns therefrom, let not the ♃ be in the Ascendant, fourth, or ninth Houses, although she be not afflicted; in the entring of a City place her neither in the Ascendant, second, or fourth Houses.

20.

There are three ways of discovering the Accidents proper to Men, *i. e.* from the Nativity, from the Birth of his first Child, or by a Question propounded, with which the mind was solicitous and affected.

21.

Every beginning when the Moon shall be joyned to a Retrograde Planet, will soon be destroyed, and if she shall be otherwise impeded, the mischief shall happen the sooner.

22.

Make ♃ and ☉ Significators of Kings and Princes, with the Planet and Planets in the tenth; but their helpers take from the eleventh, and the assistants of vulgar persons from the second.

23.

When a King or Prince sets forth to a Journey, be sure you reject that time when ☿ ascends.

24.

♁ and ♃ obey the Head and Tail of the Dragon more than other Signs, therefore do they work more mischief in those Signs, than in any other.

○ 3

25.

(294)

25.
When either ♃ or ♄ ascend in Women's Nativities, and ♀ in them, she will be immodest and unchast; the same if ♃ shall ascend.

26.
The virtues of the Planets are received by the ☉, when he is posited either in the Ascendant or M. C. in ♀ of them; the Moon in the night time receives them also, if in the aforesaid places she be joynd to them.

27.
♃ dissolves Saturn's malice, and ♀ dissolves Mars's.

28.
When a Question is propounded of a Woman, take ♀ as her natural Significatrix, but more particularly the seventh House; but if a Question be asked of an Enemy, respect the twelfth House; but, then more particularly the seventh House also.

29.
When any one goeth to War, especially a King, let the Ascendant be one of the Houses of the Superiours Planets, or the ☉; and let the Lord of the Ascendant and the ☉ be potent in the Figure, but the Lord of the seventh weak and unfortunate.

30.
The ♃ increasing in light and motion, and in ♀ with ♃ and ♄, is generally good in all things; but if she be diminished in light, is ill; understand the contrary wholly when she is in ♀ with ♀ and ♀.

31.
Let not ♃ be under the ☉ beams or otherwise

(295)

wife impedited, when you either Pawn or Lend Things; which if he shall so be, and not received of the impediting Planets, there will be but little or no hopes of Redempcion.

32.
The fortunate Planets going to ♀ or Aspect of the Infortuncs in any Figure diminish their evil Influence; if the Figure be good, the greater good they do; if ill, the less; but the Malevolents in ☐ or ♀ of the Benevolents, diminish and abate of their virtue, the other Aspects hinder not.

33.
♃ passing out of one Sign into another, causeth strange Apparitions in the Heavens, which the *Arabians* call *Assub*; or certain other Signs of a fiery Nature.

34.
The ♃ of ♃ and ☉, produceth a temperate air, chiefly when they are in aerial Signs, from a ♃ of ♃ and ☉ comes cold, and from the ♃ of ♃ and the ☉, in a Bicorporeal Sign, and in the Spring time proceeds a Cloudy air, whence Diseases very frequently follow.

35.
In the Summer, when the ☉ enters the terms of ♃, Heat is caused; in the Winter drought, and scarcity of Rain and Waters.

36.
In the Nativities and Questions of Men, make *Hylech* and *Alchocoden*, and their directions, chiefly in Questions concerning Kings and great Men, by which their accidents are chiefly known, let them be good or evil.

(296)

37.
If the Ascendant be fortunate, and the Lord thereof unfortunate, it shews a healthful Body, but an afflicted mind; but if the contrary happen, judge the contrary.

38.
Always note the Configurations of the Stars, not by their Signs, but Orbs.

39.
Let the D be increasing in Light, and free from the Aspects of the Infortunes, when you would Cure sore Eyes.

40.
The Part of Fortune with ill Planets in the fourth, ninth, or tenth Houses, denoteth death to the Sick.

41.
When the Significators of either good or evil shall be Stationary and Angular, it shall be the more durable; but it shall be the more mutable and variable, if the Significator shall be Cadent from Angles, and Retrograde.

42.
The Lord of the second hath the same strength in hurting, as the Lord of the eighth, the Lord of the sixth, the same with the Lord of the twelfth.

43.
♂ Occidental in ☽, not beheld of ♃, ♀, ♁ or the ☉, makes a good Phlebotomist; but if ♂ shall be in ♃, it makes a destroyer of Men, and one that delights to shed Blood.

44.
The best Artist in the world may err, if he mistakes the Significator.

45.

(297)

45.
When ♃ shall be elevated above ♀, and in ☐ to her, it makes the Native shameless, and a perfect Woman-hater; but if ♀ is elevated above ♃, he shall be a great friend to Women.

46.
If in any Nativity ♀ shall be in the Ascendant Oriental and swift, the Native will be Eloquent and Learned in the liberal Sciences: the same happeneth, if he shall be in ♃ in his own terms.

47.
The first of the Angles is the Ascendant, the second the M. C. the third the seventh House; and the fourth the 7. C. but of the rest, the eleventh is first, then the second, then the fifth, then the ninth, then the third; but the sixth, eighth, and twelfth Houses are accounted the worst.

48.
♂ his Influence is never abated, unless by the interposure of a Benevolent Planet.

49.
Let your Significator agree with his whom you mean to supplicate.

50.
The Ascendant, or a Planet found in the last degree of a Sign, the Signification must be taken from the Sign following; but if in 29 degrees in the same Sign; the strength of a Planet is considered three ways, viz. in the degree where it is found, the next preceding, and succeeding.

51.
Who should consider of future Contingents:
O 5 from

(298)

from the Conjunction of the Planets, but things past or present, by their separations.

52.

When Υ shall be in ♄ , removed from the Ascendant, and no way impeded of any other Star, the Native will be Rational and very Expert in Science; but delighting to lead a Recluse life, he shall not have the applause of his Learning.

53.

In the world many evils will happen, when in one month there shall be an Eclipse of both Luminaries; chiefly in those places subject to the Signs they are in.

54.

When the D. shall be in the Combust way, or Peregrine in the beginning of a Journey; the person will either fall Sick in his Journey, or shall be otherwise grievously troubled and molested.

55.

It behoves the Astrologer to consider the time in Directions of the Planets; but in the Fixed Stars it is not so needful.

56.

The Father's Estate shall pass to the Son, if ♃ shall be fortunate, and in friendly Aspect of the Lord of the Ascendant; but this more freely, if ♃ shall be Lord of the fourth.

57.

Fortunate Planets being in Signs where they have no Dignity, their Benignity is translated another way.

58.

♃ *Alone* of a Nativity, and not joyned to good Planets, signifies the Native to suffer by Envy and Hatred.

59.

(299)

59.

The fortunate Stars confer great felicity, when they shall be received of each other in their proper Houses; and when the evil Planets are so received, they refrain from doing much mischief.

60.

The Native will be sickly and weak, when ♃ is elevated above ♄ ; but if ♄ shall be elevated above ♃ , he shall be fat and lusty.

61.

In Mens Nativities, if the Part of Marriage shall fall in Signs obedient, and in Womens in Signs Imperant, the Woman shall rule the Man, and he shall obey; if it fall otherwise, in the contrary.

62.

If the Lords of the Triplicity of the ♃ of the Lights shall friendly respect each other, the first to the second, the second to the third; it bodes eminent prosperity, and a freedom from sorrow.

63.

♃ in ♋ in deep or pined degrees, makes the Native foolish and slow of Speech, and if ♃ shall be in the Houses of ♄ , he will be torrid and needy, and receive hurt from Soldiers; but if in the Houses of ♃ , chiefly ♄ , and in such degrees, he will be morose, rigid, and odious to all men.

64.

♃ in Reception of ♄ by Houses, or if he shall be in Aspect with him, falling from an Angle, the Native will be a Lover of Gaming, and play at Dice and Tables; but if they shall not be Cadent, he shall prove an excellent Soldier.

65.

(300)

65.

Planets under the Sun beams, or within 12 degrees thereof, are unfortunate, unless in the same degree with him; but when they are passed 13 degrees from him, they are fortunate.

66.

The ♄ with the Infortunes, denote terrible mischiefs, for that increaseth their malice; but with the Fortunes it works good, and increaseth their Benignity; but the Significations of the ♃ are to be taken the contrary way.

67.

♃ in the sixth House of a Nativity, the Native will change from one Religion to another, and will have his felicity partly impeded by reason of his Inconstancy.

68.

The first Sign hath preheminance in Signification, when two Signs have to do in the matter.

69.

Accept the beginning of every thing from the ♃; but the end from her dispositor.

70.

If ♃ in the Revolution of the world shall be in his House, Exaltation, or Oriental in an Angle, and otherwise free from evil; he signifies plenty of all things.

71.

When the ♃ and Lord of the Ascendant shall be impeded by the Lord of the eighth, the Sick person hath cause to fear.

72.

'Tis ill to begin any Law-Suits, or other Controversies, when the ♃ is ill dignified; the

(301)

the Plaintiff without doubt will be overcome.

73.

All Rebellions breaking out at the beginning of the year, are not easily suppressed.

74.

The ♃ in ruminating Signs, joyned to Retrograde Planets, it is not then good to Purge, the Physick will work upward to the Patients Injury.

75.

Oriental Planets signifying either good or evil, perform their work speedily: Occidental, more slowly.

76.

The middle stay of a Solar Eclipse is by the degree of the Conjunction of the Lights.

77.

There will happen many Wars and Difficulties, when in a Revolutional Figure of the world, ♃ and ♄ shall be in their Exaltations.

78.

Be wary and Circumspect in your Judgment when a Fortune is with a Malevolent, nor be you over-confident that the malice of the Infortune will be averted.

79.

There are twelve Signs, one of which is constantly ascending, the Ascendant signifies the Body, and the Lord thereof the Mind; let not that Sign ascend for your purpose whose Lord is impeded.

80.

Planets in Fixed Signs shew the matter durable, in Bicornporeal Signs doubtful, in Moveable Signs convertible to good or evil.

81.

(302)

81.

In matters of Secrefie, let not the D be Combust, but going from Combustion.

82.

When the D is in a Fixed Sign, neither cut out, or put on any new Garment, chiefly in ♈, for 'tis extream dangerous; it is the same if she be in ♉ or ♊ to the ☉, or impeded of the Infortunes.

83.

The D hath great Power in all Questions, except when ♈, ♉, or ♊ ascend; for either of those Signs abate of her Signification, chiefly ♈ and ♊.

84.

♃ is under the Sun beams, until he be 15 degrees from him; understand the same of ♄.

85.

Refuse the D in ♄ or ♃ for Marriages, unless it be in Marrying of Widows.

86.

An Infortune in his own House or Exaltation and Oriental, is better than a Fortune who is Retrograde or impeded.

87.

There will be some Impediment in that part of the Body, represented by the Sign afflicted at Birth.

88.

Immense Prosperity is portended, when the Lords of the Triplicity of the Luminaries shall have virtue in an Angle or Succedent House, and be their proper places; remote from the Aspects of the Infortunes; and if the Lord of the Ascendant shall be well seated also, the happi-

(303)

happines shall be the more and the greater.

89.

The * and Δ Aspects have the same quality in effect; but the * is less forcible than the Δ, either in good or evil.

90.

♃ performs evil slowly, but ♄ swift; and therefore ♄ is reputed to hurt more than ♃.

91.

When the three Superiour Planets shall be joynd in a Regal Sign, it is termed a great Conjunction, and when the Sun beholds them, they make most potent and flourishing Kingdoms.

92.

Those doubts are soon resolved that are propounded, when the D and the Planet to whom she applies, are in Signs having voice, and in the fifth or third Houses, or in opposition to them.

93.

The Infortunes in the eighth House have their malice increased; but the Benevolents there portend neither good nor evil.

94.

There will neither good or evil be performed, but when the good or bad Planets in a Nativity or Revolution shall Aspect the D by a Quadrat.

95.

If ♃ be afflicted in the sixth House, the Native will die in Prison: if ♄ shall be in the twelfth, and ♃ in the eighth, he shall end his days by Precipitation.

96.

When the Sun by day, and the Moon by night

night shall be impeded, the person is to be feared.

97.

The Significations of the Stars are always varied, as they vary in their Configurations and Latitude.

98.

The ☾ in the fourth, seventh, ninth, or twelfth, shews the true cause of the Question propounded, the same is known by her separation from ☽; and if the Ascendant and ☽ shall be in double-bodied Signs, the cause of the Question is confirmed.

99.

An Infortune in his House or Exaltation, denotes the matter signified by him to come to a good end, but with delays; but if he shall be impeded in the Ascendant, though in his own House or Exaltation the matter will be obstructed, and come to an ill end.

100.

The Event of every Enterprize that is doubtful, is termed by these Significators, *viz.* by the fourth House and his Lord, and the Planet strong in the same; also by the Light of the time, and his Lord, and by the Planet and his Dispositor to whom the light of the time is joyned.

Here Endeth the Aphorismes of Hermes Trismegistus.

Centi-

Centiloquium Ptolomei : Or,
The hundred Aphorisms of Pto-
lomy, Rendred into English.

1.

A *Es te & à Scientia*, from thy Self and Science; for it is impossible that the Artist should foresee the particular Idea of things; neither can Sense receive a particular, but a general notion of the sensible matter; wherefore he ought in these things to use Conjecture, for none but one inspired, can predict particulars.

2.

When he that asketh a Question shall better consider it, he shall find that there is but little difference between the thing sought, and the Idea thereof in the Mind.

3.

He that is desirous to study any Art, hath in his Nativity without doubt some Star of the same Nature very well fortified.

4.

The Mind naturally inclined to any Science, he attains to more perfection therein, than one that shall take hard pains and labour in study to attain it.

5.

One skilful in this Science may evade many effects of the Stars, when he knowes their Natures, and diligently prepares himself to receive their effects.

6.

(306)

6.

An Election of days or hours is then effectual, when it agrees with the Nativity; for otherwise, the Election although well made, will not profit.

7.

None can know the Mixtures of the Stars, unless he first know their Natural differences and mixtures one with another.

8.

Sapiens, a wise Man doth Co-operate with the Cœlestial Operations, and doth assist Nature, as the Husbandman in the ploughing and preparing his Ground.

9.

Forms which are generated and corrupted, are subject to the Cœlestial Bodies, and are moved by them; therefore they who frame Images, do then make use of them, by observing when the Planets enter into those Constellations and forms.

10.

In the Election of days and hours, the two Infortunes are very useful, and thou must use them as the Physician doth Poison, skilfully, for the Cure of Man.

11.

Make no Election of days and hours, before you know the quality of the thing intended.

12.

Love and Hatred cause Error in Judgment: for affection magnifies Trifles, and Envy as much abuses weighty things.

13.

When the Position of Heaven shall signify any thing to come to pass, make use in the business

(307)

business of the two Malevolents ♄ and ♃; though in the Nativity they were not friendly.

14.

The Astrologer plungeth himself into many errors, when the Cusp of the seventh and his Lord, are either unfortunate or afflicted.

15.

The Ascendant of a Kingdoms Enemies, are those Signs which decline from the Ascendant of the Kingdom. The Ascendant of the Kingdoms Friends, are the Signs of the Angles, and of the Signs succeeding those Angles; the same is considerable in the beginning of Schismatical opinions.

16.

When Benevolent Planets have the Rule of the eighth House, he that is then born, shall receive damage from good Men; but if those Planets be well affected, the contrary shall happen.

17.

When thou art to give thy Judgment concerning the length of an old Man's life; do not give Judgment before thou hast considered how long he may live, according to his Nativity, *i. e.* by considering the *Hylech*, the *Alchocoden*, and the killing Directions.

18.

When both Luminaries are in the same degree and minute of a Sign, at the time of any ones Birth, and a Benevolent Planet in the Horoscope; the person then born shall be fortunate in all his actions: The same will also be if the two Lights behold each other by ♄ from the first and seventh, qualified as before; but if an Infortune be in the Horoscope, judge the contrary.

19.

(308)

19.
When the D is in ♀ with ♃, and purging Physick then taken, it becomes invalid and ineffectual.

20.
Touch no part of the Body with an Instrument to take away any Blood, when the ☾ is in the Sign governing that Member.

21.
When the ☾ is in ♉ or ♋, and the Lord of the Ascendant, in Aspect to a Planet under the Earth, it much helps the working of Purging Physick; but if she were in Aspect to a Planet above the earth, the Patient will be subject to Vomit.

22.
Neither cut out, nor put on a new Suit or Garment, the ☾ being in ♎; and if she is there unfortunate, so much the worse.

23.
The D in Aspect or ♀ with the Planets, makes the Native wavering in his disposition; and if those Planets were strong, he will be active and nimble; but if weak, sluggish and unapt.

24.
An Eclipse of either Luminaries in the Angles of a Nativity or yearly Revolution is hurtful; but the time thereof is taken from the distance between the degree ascending, and the degree of the Eclipse, and as in a Solar Eclipse, we take for every hour of its duration a year; so in an Eclipse of the ☾, we take for every hour a month.

25.
Let the M. C. and any Significator near it be

(309)

be directed by the Tables of Right Ascension; but in the Horoscope, by the Tables of Oblique Ascension under the Elevation of Birth.

26.
Any thing inquired after is much obscured when the Planet signifying the business, is Combust, under the earth, or in an ill House of Heaven; but the matter is then most apparent when that Planet is going from his Debilities into his Dignities, and into his own House.

27.
That Part of the Body is proportionally formed, and handsomly shaped, that is governed by the Sign in which ♀ is in at the Birth, understand, the same of the other Stars.

28.
If thou canst not place the Moon (in Elections) in good Configuration with two Planets; let her be near some Fixed Star of the Nature your Planet should be of.

29.
The Fixed Stars (when they design preferment alone) give admirable and incredible preferments, which usually ends in incredible misery.

30.
Consider well the Coronation of the first King of any Countrey or Kingdom, if the Ascendant of the Coronation doth agree with the Ascendant of him who hopes to succeed, he shall succeed in that Kingdom.

31.
When the Significator of a Kingdom shall be directed to the Anaretical points, the King, or some great Prince in that Kingdom shall dye.

(310)

^{32.}
An amicable Aspect of the Stars doth much conduce to the friendship of two persons; but the quality of the thing they shall agree in, is known from their Nativities.

^{33.}
From the agreement of the Luminaries, and the Horoscopes of two persons, is known the love and hatred between them; and those Signs called obedient, do increase friendship.

^{34.}
That Planet who hath most Dignities in the place of the New Moon, if he were then angular, shall Rule the principal affairs of that Month.

^{35.}
When the ☉ shall Transit the place of any principal Significator, (at the Ingress) he then gives that Planet force and power to change the Air.

^{36.}
In the Foundations of Cities, have respect to the Fixed Stars; but in Building of Houses, only observe the Planets, and those Cities who at their Foundation hath ☿ in their M.C. their Princes usually dye by the Sword.

^{37.}
They that have the Signs of ♃ or ♆ ascending, will gain Honour and Repute by their own Industry; but they who have ♀ or ♁ ascending, will be the cause of their own death; the same may be also observed in other Signs.

^{38.}
When ♃ shall be in either of the Houses of ♀ in any ones Nativity, and strong, the Native

(311)

tive hath great Natural Parts, able to learn any thing; but if he be in either of the Houses of ♃, he then gives the Native an Eloquent Tongue, and this chiefly in ♀.

^{39.}
If the eleventh House be unfortunate at the Coronation of any King, it signifies his Household Servants shall be impoverished; but if the second House were unfortunate, it threatens damage to his Subjects in their wealth.

^{40.}
When the Ascendant is besieged by the Bodies, or Malignant Rays of the Infortunes, the Native will delight in base Actions, and filthy Scents will be most grateful to his smell.

^{41.}
When thou settest out upon any Journey, see that the eighth House and his Lord be not unfortunate; but at your return have regard to the second House and his Lord.

^{42.}
A Disease or Sicknes beginning when the ☽ is in a Sign where an Infortune was in the Radix, or in ☐ or ♃ thereunto, will prove very grievous, and if she were then in ill Aspect of an Infortune, it will be dangerous; but if at the first falling Sick, she be upon the Radical place of a Fortune, there will be no danger.

^{43.}
The Malefactive Aspects of a Nation or Kingdom, doth over-sway the contrary temporal Aspects, — viz. As I understand it thus, That in general Predictions, the fate of Kingdoms is first to be considered, then of Cities, Opinions, &c. Lastly, of Men, the chiefest of

(312)

of which is the Princes Nativity of that Countrey to be considered.

44.

At the Erektion of a Figure at the decumbiture, if it be contrary to that of the Radix, the Sick person will be in danger, especially if no good Planet assist.

45.

He who hath the chief Rulers of his Nativity not in humane Signs, will not be sociable with Mankind.

46.

Great felicity is promised in Nativities from the Fixed Stars, and from the Angle of the precedent Conjunction, and from the degree of the ☉, when the degree ascending at birth happens to be the same.

47.

When in any ones Nativity a Malignant Planet is placed, where a Fortune was in another Man's Nativity, he that hath the Fortune so placed, shall receive prejudice from the other.

48.

When the *M. C.* of a King's Nativity is the Ascendants of a Subject, or the principal Rulers are in good Configurations, they shall continue inseparable; judge the like when a Servant's sixth House is the same with his Master's.

49.

When the Horoscope of a Subject shall Culminate in his Princes Nativity, his Lord shall so intrust him, that he will be ruled by him.

50.

Forget not the 119 ☿ of the Planets, for from

(313)

from them is known the Generation and Corruption of things in the world.

51.

In what Sign the ☽ is at the time of Birth, make that Sign the Ascendant at Conception, and in what Sign she is found in at the Conception, make that or its opposite the Ascendant at Birth.

52.

The Lords of the Nativities of tall Men are in their Sublimities, and their Horoscopes in the beginnings of Signs; but in short Men's Nativities they are found in their Falls, and also consider, whether the Signs ascending be of long or short Ascension.

53.

The Lords of the Nativities of lean Men have no Latitude; but of fat Men they have; if the Latitude be South, the Native is more nimble; but if North, more dull and sluggish.

54.

When the principal Significator in Buildings are joyned to Planets under the Earth, they hinder the Erektion of the Building.

55.

The evil Influence of ☿ against Ships is much lessened, when he is placed neither in the tenth nor eleventh Houses of Heaven; for in either of those places he destroys the Ship; but if a Fixed Star of the Nature of *Mars* be in the Ascendant, the Ship will be Burnt.

56.

From the New Moon to the Full, the humidity and moisture of Bodies doth increase; but from the full to the New Moon, it decreaseth.

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57.

(314)

57.
Change your Physician when the seventh House and his Lord is afflicted.

58.
Consider the place of the ☿ in which part of Heaven it falls from the Ascendant of the year; for when the Profection shall arise to that point, the event shall appear.

59.
Judge not rashly that the absent person is dead, before thou considerest whether he is not Drunk; or say he hath received a wound, before you have inquired if he were not let Blood; or judge he shall find hid Treasure, before you have searched whether he hath not taken something in Pawn of late; seeing the Figures of all these demands are so much alike.

60.
In judging the state of Sick Persons, observe the Critical days, and the place of the D in the Angles of a Figure of 16 sides; for if those Angles shall be well affected, it will go well with the Sick; but if afflicted, judge the contrary.

61.
The D signifies those things which are belonging to the Body, because they are most like her, according to her Nature.

62.
If thou shalt begin thy work from the minute of the ☿, thou mayst give Judgment concerning the mutation of the Air in that Month; for according to the Nature of the principal Lord of the Angle of every Figure, so shall the effect be; for that Planet shall over-

(315)

over-rule the Constitution of the Air: Consider also with these things, the season of the year.

63.
When ♃ and ♁ come to ☿, see which of them is most elevated, and judge according to his Nature; do the like in ☿ of the other Planets.

64.
When thou hast considered the Lord of the Question, see what Essential Dignity he hath in the Querents Revolution, or in the Ascendant of the New Moon preceding, and judge accordingly.

65.
In the least Conjunction the difference of the middle, and in the middle Conjunction the difference of the greatest. Whether *Ptolemy* refers the sense of this Aphorism to the former, or whether he speaks it directly; for to be understood of it self, I know not; and so I leave it.

66.
Use no Profection alone, but consider also the agreement of the other Stars, whether they give, or take away.

67.
The years of the Native are diminished, by reason of the Imbecillity of the giver of Life.

68.
When a Malevolent Planet is Oriental, he signifies external hurt to the Body; but when Occidental, he signifies Diseases.

69.
When the ☾ shall be in ☿ to the ☉, near *Nebulous* Fixed Stars, the Native shall receive damage

(316)

damage in his sight; but if the ☾ shall be in the seventh House, and ♃ and ♄ in the Horoscope, and the ☉ in an Angle, he shall be blind.

70.

They who Divine by a kind of Fury or Rage, have not ♀ in ♂ with the ♃ in their Nativities, nor is either of those in their Ascendant, who are Demoniack, in such Mens Nativities by night ♃ possesseth that Angle, but by day ♂, especially in ☊, ☋, or ☌.

71.

When the two Lights shall be in Masculine Signs in Men's Nativities, their actions shall appear according to their Nature; but in the Nativities of Women, these things are more increased; judge the same of ♂ and ♀, for they being Oriental, make the Native more manly; but Occidental, more Effeminate.

72.

What things concern the Education of the Native, thou must take from the Lords of the Triplicity and Ascendant; but what concerns the life, must be taken from the Lords of the conditional Luminary.

73.

If the Sun be found with *Caput Algol*, and not Aspected by a Benevolent Planet, or a Benevolent Planet in the eighth House, and the Dispositor of the conditional Light, (that is the light of the time) shall be in ☐ or ♂ to ♂; he who is then born, shall be Beheaded; but if that Light shall Culminate, or be in the tenth House, his Body shall be wounded; if this Copulation is in ♀ or ☌, his Hands and Feet shall be cut off or wounded.

74.

(317)

74.

He who hath ♂ in his Horoscope, will surely have a Scar in his Face.

75.

When the ☉ is joynd to the Lord of the Ascendant in ♋, and hath no Dignities in the Ascendant, and no Benevolent Planet in the eighth House, he that is then born shall be Burnt.

76.

♃ in the *M. C.* in ♂ to the Light of the time, and an earthy Sign on the Cusp of the fourth House, the Native shall perish by the fall of a House, or something from on high; but if a watery Sign be in the fourth, he will be Drowned; if a Humane Sign be in the fourth, he will be either Killed or Hang'd; but if a fortunate Planet shall be in the eighth House, he shall be in danger of these Casualties; but yet evade them.

77.

Direct the Ascendant for things belonging to the Body, the ☉ for External things; the ♃ for matters both of Body and Mind; the *M. C.* for the Actions, Magistrery, or Profession of the Native.

78.

Oftentimes a Planet operates in that part of Heaven where he hath no Dignity, giving the Native unexpected Wealth, which is thought to proceed from the Antiscions of the Planets.

79.

He who hath ♂ in his eleventh House at Birth, shall never prevail against his Master.

P 3

80.

(318)

80.

When ♀ is joyned to ♃, he having dominion in the seventh House, he that is then born, will be desirous of a sordid Coition.

81.

Future Events are discovered seven several ways. First, By the distance of the two Significators. Secondly, From their Aspects each to other. Thirdly, From their progress each to other. Fourthly, From the distance between themselves, or of one of them from the place, signifying the thing desired. Fifthly, From the setting of that Star, which either helps or hinders the matter. Sixthly, From the mutation of the chief Significator. Seventhly, From the entrance of a Planet into his own Dignities.

82.

In Judgment, when things are equally balanced, then have respect to the Ascendant of the New or Full Moon; and if that be also equal, defer your Judgment for that time.

83.

The time when any one intreateth any thing of the King, shews the affection between the King and the Petitioner; but the time when it is granted, shews the inequality of the action depending thence.

84.

When ♂ is Lord of the Ascendant, at the time of entring upon any Possession and in the second, or joyned to the Lord of the second, gives great dammage and los.

85.

When the Lord of the Ascendant is in Aspect with the Lord of the second, the Prince

(319)

Prince shall consume much Treasure of his own accord.

86.

The ☉ is the fountain of the vital Vigor, the ☽ of the Natural.

87.

Monthly Revolutions are finished in 28 days, two hours and 18 minutes; yet some judge those things from the progress of the Sun, he coming to the same degree and minute he was in at the beginning of the Month.

88.

When we direct the Profection of the Part of Fortune for the whole years Revolution, we take it from the Sun to the ☾, and project it from the Ascendant.

89.

What concerns the Grandfather, is sought from the seventh House; but for the Uncle, have recourse to the sixth.

90.

When the chief Ruler beholds the Ascendant, the thing which lies undiscovered, is of the Nature of the Ascendant; if he behold not the Ascendant, its quality shall be according to the Nature of the place where the Lord of the Horoscope is, the Lord of the hour shews the colour of the thing, the place of the ☽ the time, which if she were above the earth, the thing is new; but if under, it is old; the ☉ shews its quantity or length, the Lords of the terms of the fourth and tenth Houses, and of the ☽ shew its substance.

91.

It is ill when the Lord of the Sick person is Combust, and the worse, if the Part of Fortune is unfortunated.

P 4.

(320)

^{92.}
It doth not much afflict the Sick when Oriental, nor ☿ when he is Occidental.

^{93.}
In Questions do not give Judgment, before you consider the next subsequent New Moon; for the Beginnings of things are changed at every ☿, therefore consider them together, and thou wilt not err.

^{94.}
The place of Heaven where the principal Significator is posited, doth shew the intent of the Querent.

^{95.}
Those Images which arise with the several Decanates, they shew the Inclination of the Native to that Profession he handles.

^{96.}
The Significations of an Eclipse, shall be most visible, when the Eclipse is near an Angle; consider also the Stars in Aspect one with another, and not the Planets only, but the Fixed Stars also, the Constellations arising together with the Signs; and from thence frame your Judgment.

^{97.}
Things are suddenly brought to pass when the Lord of the New or Full Moon preceding, is angular in the Question.

^{98.}
Shooting Stars, and Blazing Stars, &c. have a secondary force upon Common affairs.

^{99.}
Shooting Stars, and other such like Apparitions, shew great Scissity in the Air, and if they were produced from one part only, it shews

(321)

shews there shall be great winds produced from that quarter also; but if they were driven into several parts; it shews scarcity of Waters, a troubled Air, and incurfions of Souldiers.

100

Comets whose distance from the ☉ is eleven Signs, if they appear in an Angle, the King or a great Man, in some Kingdom shall dye; but if they appear in a succedant House, the Princes Attendants shall do well, yet shall some Kingdom change their Governour; but if they appear in a Cadent House, Diseases and sudden Deaths ensue; if they move from the West to the East, a Foreign Enemy shall Invade several Kingdoms; but if the Comet move not, the Enemies shall be of the same Countrey, born and bred.

*Here Ends the Hundred Aphorisms
of Ptolomy.*

P 5

Bethom's

*Bethem's Centiloquium, or his
100 Aphorisms, rendered into
English.*

1.

WE will begin this Book according to the Custom used in the Judgment of the Stars.

2.

Thou mayst know that when a Planet is Retrograde, he is as a man infirm, stupified and sollicitous.

3.

If a Planet be Cadent, he is as a man dead, and hath no motion.

4.

If a Planet be Combust, he is as a man in Prison, without hope of Liberty.

5.

If Stationary to Retrogradation, he is as a found man receding from health; yet there is hope of recovery remaining.

6.

If Stationary, he is as a Sick man amending.

7.

If Besieged, he is as a man fearful between two Enemies, (and not without cause) when Besieged by the Infortunes.

8.

A Planet between ♃ and ♀, is as a man in pleasant Company, free from trouble and want.

9.

9.

If Aspected of the Infortunes from the fourth House, he is as a man on whom death is coming.

10.

A Planet in Aspect of his Enemy, is as a man fearing to be betrayed.

11.

A Planet in Conjunction of an Infortune, is as one fighting with an Enemy.

12.

A Planet in ♂ with a Fortune, is as one in his friends Imbraces.

13.

A Planet in anothers House who rules the same Trigon, is as a man in the House or Castle of his friend.

14.

If Cadent from his House or Exaltation, he is as one absent from his abode.

15.

A Planet in his House or Exaltation, is as one in his Castle or strong hold.

16.

If in his House or Exaltation Retrograde, he is as a Sick man at home.

17.

If Combust in his own House, he is as a man confin'd thereto by his King.

18.

If in his own Dignity and Cadent, he is as a man vexed, and fearful.

19.

Fortunate Planets Retrograde are unfortunate; if Cadent from Angles, or their Houses, &c. as one hoping for good, but misses it.

20.

(324)

20.

A Fortune Retrograde with an Infortune, strengthens the Infortune's Nature; but abates the worth of his own.

21.

An Infortune in his own House direct, and there joynd to a Fortune, his Malignancy shall turn to good.

22.

A Planet in the last degrees of a Sign, is as a man falling from his former Estate.

23.

A Planet in the first degrees of a Sign is ever found to be of very weak Signification.

24.

From the first degree to the fiftteenth, a Planet is rising; but from the fiftteenth to the twenty fifth, he is compleat in strength.

25.

A Planet in the last five degrees of a Sign, is as a man leaving his House.

26.

An earthy Planet in the Ascendant strong, he argues good in any thing, (that is) a Planet ruling the earthy Trigon.

27.

A Planet not in his own House, is as a man knocking at another man's Door, and his Signification is to be slighted, as having no power in that place.

28.

When Planets are with the Sun, their powers and Significations are made less.

29.

When Planets are in the last degrees of a Sign Retrograde, their Judgments are transmitted,

(325)

30.

mitted, their light lessened, and their strength and glory abated.

A Planet seven degrees distant from the ☉, and in his own House, Retrograde, is as a man in his Castle, in the Power of his Enemy, striving to abandon slavery.

31.

A Planet in the House of his Enemy, is as a man in such a condition; a Prisoner in earnest.

32.

A Planet in his own House free from affliction, declares the perfection of the Question, or thing interrogated.

33.

The Moon separating from a Planet, ever declares what is past, be it good or bad.

34.

But the Moon applying to a Planet, always pronounceth what is to come, after the same manner.

35.

When the Moon in any Question separates from ♄, she declares sorrow, discord, trouble.

36.

When she is found to separate from ♃, she intimates good fortune, mirth, and pleasure.

37.

When she shall separate from ♂, it signifies Contention, Strife, Bloodshed, Bonds, False-witness, &c.

38.

When the Moon separates from the ☉, she signifies Cares, fears, Sicknesses and Imprisonments.

39.

(326)

^{39.}
If she separate from ♀, then Lust, Sport, Laughter, Dancing, Singing, &c. is denoted.

^{40.}
When she separates from ♀, her Significations are to be interpreted according to his Position, for ♀ is convertible.

^{41.}
The Moon applying to a Planet shews things to come, according to the Nature of her application with them; as if with good Planets, then good; if with ill Planets the contrary.

^{42.}
The Moon fortunate in the morning, the Querent's Business prospers the better all day after; one born when she is so, will be fortunate.

^{43.}
The Moon unfortunate in the morning, shews Corruption of the Question, &c. and he that is then born, dyeth quickly; or else is very sickly.

^{44.}
The Moon in ♂ with ♃, is observed to be an evil day for every work.

^{45.}
The Moon in ♂ with ♄, is found to be a good day in all humane affairs.

^{46.}
The Moon in ♂ with ♅, is observed to be unfortunate for every purpose.

^{47.}
The Moon in ♂ with the ☉, is only fit for private business; he that then falls sick, dyes.

^{48.}
The Moon in ♂ with ♆, shews a good day, chiefly in Love matters. ^{49.}

(327)

^{49.}
When the Moon is in ♂ with ♃, 'tis good; but principally in Contracts and Writings.

^{50.}
The Moon in ♂ to ♃, denotes an ill day in all kind of business.

^{51.}
The Moon in ♂ to ♄, denotes a good day in all kind of things; — But I doubt it. —

^{52.}
The Moon in ♂ to ♅, you are advised to begin nothing of weight that day.

^{53.}
The Moon in ♂ to the ☉ is good in no manner of business.

^{54.}
The Moon in ♂ to ♆, shews a laudable day in all kind of business; — believe it who will. —

^{55.}
The Moon in ♂ to ♁, shews a good day for all things, except Writings and Contracts.

^{56.}
The Moon in □ to ♃, shews a bad day, chiefly in meeting with Kings, great Persons, Nobles, &c. Let not eminent persons then take Journeys, for they will prove ill; he that falls sick, will hardly escape.

^{57.}
The Moon in □ to ♄, shews a good day in access to great Men to obtain friends.

^{58.}
When the Moon is in □ to ♅, that day is unfortunate for all things; chiefly in contending with great Men, Commanders, &c. Like-
wise

(328)

wife in Marriages; also the sick person either dyes, or bleeds.

59.
When the D is in \square to the \odot , it is an ill day for diseased persons, and the same to go to obtain the favour or friendship of great Persons.

60.
The D in \square to Q is good in all things, chiefly in wooing and dallying.

61.
The D in \square to V is a good day to Merchandize, to Study, or Converse with Kings.

62.
The D in \ast to h , is good to converse with ancient people, or to begin any work of a Saturnine Nature.

63.
The D in \ast to Z , is a good time to settle things, to do works of Charity and Justice.

64.
The D in \ast to M , is a good day to Engage an Enemy, to reduce or divide an Army.

65.
The D in \ast to the \odot , shews a good time to manage the affairs of Kings, or great Persons.

66.
The D in \ast to L , shews an excellent time in all things, chiefly of Love.

67.
The D in \ast to S , is a good day for Contracts, Agreements, Merchandizing, Sealing of Writings, &c.

68.
The C in Δ to h , is a good day to Build, till, &c.

(329)

till, &c. and to talk with Magistrates, and grave Persons.

69.
The D in Δ to V , declares a good day in all things; but chiefly to meet Kings, Judges, &c.

70.
The D in Δ to M , is a good day to begin War, to end Controversies, to Hunt, to Discourse Souldiers, &c.

71.
The D in Δ to the \odot , is a day good to meet, or speak with Kings, Princes, and Nobles.

72.
The C in Δ to Q , denotes an excellent day in all things, chiefly in Marriage or Love matters.

73.
The D in Δ to V , is a day good to converse with Lawyers, Scribes, Secretaries.

74.
When h is in the Ascendant, he hurts the Question, when Retrograde, there he destroys it.

75.
When h is in the tenth, either in Nativities or Questions, he destroys the most hopeful things.

76.
When h is in the seventh, he often changeth the business, and brings much mischief.

77.
When h is in the fourth House, he declares an unhappy end of every business or undertaking.

78.

(330)

^{78.}
In any Geniture, Election, or Question whatever ♄ bindeth, ♃ dissolveth.

^{79.}
Whatever ♂ at any time bindeth, ♀ sets free.

^{80.}
When the ♃ separates from ♃ or ♀, she undoes what happens to be bound by ♃.

^{81.}
The three Superiour Planets in ♄ to the ☉, are observed not only to hinder the Question, but corrupt it.

^{82.}
When ♄ is in ☐ to the ☉, there is a shew of a good progress; but a bad end of a thing.

^{83.}
♄ in ☐ or ♄ to ♃, dissolveth the oppression and violence menaced.

^{84.}
♄ in ♄, ☐, or ♄ to ♄, prohibits Mirth and impedes or destroys the Question.

^{85.}
♄ in ♄, ☐ or ♄ to ♀, chiefly in the tenth, declares the Question then propounded, to aim at dishonesty.

^{86.}
♄ in ♄, ☐, or ♄ to ♀, destroys the Question, and makes things that are in themselves impertinent, more impertinent and idle.

^{87.}
♃ in ♄, ☐, or ♄ to the ☉, is found to hinder an evil threatened; and not only so, but also to turn such an evil to good.

88.

(331)

^{88.}
♃ in ♄, ☐, or ♄ to ♄ hinders the force of Generation and Corruption.

^{89.}
♃ in ♄, ☐, or ♄ of ♃, shews the apunctis of the Question, and its good end.

^{90.}
♃ in ♄, ☐, or ♄ to ♀, shews the business inquired after, to come to a good end, and this with an Addition to what the Querent Expects.

^{91.}
The Infortunes in the second House strong, declare the Querents Substance or Fortune, to change from evil to good; as well in Nativities, as Questions.

^{92.}
But if the Infortunes are there unfortunate, his substance is then changed from good, to evil.

^{93.}
You may give the same Judgment when you find them posited in either of the other Angles.

^{94.}
When you find the Lord of the Ascendant in the Combust way, the Question is commonly corrupted; the Combust way, is from 15 deg. of ♃ to 15 deg. of ♄.

^{95.}
An Infortune in the tenth or fourth from the Ascendant of the Question, obscures the matter or thing quesited after, and the Querent shall tremble (says my Author) to think of the evil attending it.

96.

(332)

96.

An Infortune in the Ascendant or second House fortunate, portends the Business in Question, to answer the Querent's desire; but shews he shall reap small gain thereby.

97.

But if they shall be there unfortunate, then they declare the matter or thing inquired after, shall never come to any good end.

98.

When you find few degrees Horoscopical, and the Lord of the Ascendant in the sixth, or ninth Houses descending, the Querent never obtains the thing he expects; the Fortunes Cadent, Infortunes angular; the same.

99.

A Planet signifying any matter or thing, evilly disposed, at the time of the Querent's first moving the same, denotes a troublesome, unhappy, vexatious end to the thing; but if he be well disposed, say the contrary.

100.

When the Significator of a thing is in Reception, or good Aspect of an Infortune in an Angle, the Querent's business they may be accomplished; but he usually at the last takes away what he gave hopes of at the first; the knowledge of Reception is when a Planet shall be in the House or Exaltation of another, and that other in his, and both of them there, free from the beams of the Infortunes.

*Thus End the hundred Aphorisms
of Bethem.*

I

(333)

I will here lastly add another Century of Aphorisms, very useful in the Judicial part of Astrology, which I have Collected from others, and my own Experiments.

1.

IN the general practice of Astrology, it is most useful to be acquainted with the Descriptions of the Signs and Planets.

2.

Under ♋ are born Men of a middle stature, strong able Bodies, the Hair thick and curling, white or yellowish, long visage; crooked nose, hazel eyes, little ears, short leggs, little feet; the first fifteen degrees give a more gross Body than the latter.

3.

Taurus signifies men of a short and thick stature, broad shouldered, high forehead, wide nose, great mouth, fat short neck, dark ruddy colour, short Arms, thick hands, thick black hair, big buttocks, short leggs, slow to anger, &c.

4.

Gemini gives a delicate, strait, well-composed, and well-made Body, bright clear eyes, good sight, and piercing, long arms, long hands and feet, large breast, brown hair, good wit, fluent tongue,

(334)

tongue, and apt to discourse; yet a man of no great fidelity.

5.
Cancer gives but a little short stature; yet the latter fifteen degrees gives a bigger Body than the former, the upper parts of the Body are more thick than the lower, disordered teeth, little eyes, blackish hair, a low whining voice, the countenance pale and sickly.

6.
Leo ascending, gives a great head and eyes, quick sight, a lusty strong body, full of courage, stout-hearted, thick broad shoulders, yellowish or flaxen hair, sometimes black, a big great voice, resolute spirit, aspiring brain, a generous, free-hearted, and courteous disposition, and sometimes very unfortunate.

7.
Virgo gives a spare body, yet well-composed, a mean stature, yet inclining to tallness, a brown complexion, a piercing eye, thick black hair, subtil wit, and very ingenious, a wavering mind, and aiming at self ends.

8.
Libra gives a curious, comely, strait body, a round, fair and well-favoured face, hair for the most part flaxen or light brown, and sometimes black, a chearful well-spoken creature, red lips, cherry cheeks, a tall slender body, courteous, impartial, just and upright in all dealing.

9.
Scorpio ascending, gives commonly a middle stature, yet a big limb'd, full and well-set body, strong and active, a sad brown hair, dark complexion, a short neck, an erect countenance,
fat

(335)

fat and fleshy, quick in motion, but of reserved thoughts.

10.
Sagittary denotes one of a well-proportioned strait, big body, strong and well-set, of a chearful countenance, high colour, oval visage, a long high nose, a good Horseman, stout-hearted, brown hair, and quickly bald.

11.
Capricorn gives a short stature, dry, lean, and weakly, a lean thin face, blackish hair, and thick, a wan, obscure, pale colour, a disproportioned body, a long neck, witty, colerick and sad.

12.
Aquary ascending, declares men of a middle stature, well shaped, clear skin, fair visage, not very beautiful, yet a comely countenance, a little oval, a handsom composed body, a whitish bright hair, and sometimes yellow.

13.
Pisces gives a short ill composed body, yet a good face, something large, of a pale, yet clear complexion, thick shoulders, brown hair, fat and plump in all parts, sluggish and slothful.

14.
Saturn signifies a man of a dusky swarthy colour, big and large eyebrows, little eyes, a thin beard, and sometimes none at all, thick shoulders, and sometimes crooked, a heavy down look, he goes stooping forward, lean faced, thick lips, he delights to be alone, and is always musing, he strikes one legg against the other as he goes, and is most commonly splay-footed; he is reserved, wilful, envious, fearful, covetous, aiming wholly at his own ends.

15.

(336)

15.

Jupiter represents one of a tall stature, of a brown ruddy complexion, an oval visage, a high forehead, fair grey eyes, light brown hair, a handfom, wel-set, strait body, a large belly, great thighs, full well-proportioned leggs, long feet, a sober, well-spoken, well-conditioned man, desiring to do good to all, not covetous.

16.

Mars describes one of a middle stature, yet strong and vigorous, a well-set body, a round visage, a sun-burn'd countenance, his hair yellow or light red, curling, &c. a quick, sharp and piercing hazel eye, a furious look, proud, presumptuous, valiant, full of words.

17.

The *Sun* signifies one of a full fleshy body, big boned, the face brown or yellowish, the hair flaxen and curling, a full forehead, big eyes, sharp and piercing, quick sighted, much beard, a very honest generous soul, aiming at no base things.

18.

Venus representeth one of a whitely brownish colour and complexion, black and quick eyes, little eye-brows, red lips, cherry cheeks, with little dimples in them, the nether lip somewhat bigger than the other, a very neat well-compos'd body, strait, but of a mean stature, affable, courteous, merry, wholly delighting in curiosities.

19.

Mercury descrys one of a tall stature, black hair, a long lean face, high forehead, a long strait Nose, a lean spare body, long fingers and

(337)

and feet, and he goes swinging one arm, a witty subtil man, full of talk, and of no great fidelity, unless ♃ be in a Fixed Sign.

20.

The *Moon* declares one of a mean stature, a pale face, bright hair, slow of speech, fat and flegmatick, short arms, fleshy hands, one of a mutable condition, often removing from place to place, a pievish creature, seldom contented, neither delighting in action, nor idleness.

By comparing the Planet with the Sign he is in, the description of the body is found out; also by considering the strength of the Planet and his Aspect to the ☉ or ☽, his being with Fixed Stars, either of, or opposing his own Nature, with his being above or under the earth; for Planets when they are above the earth, give a taller stature than when under it.

21.

Pass no Judgment upon a Figure when either the first or last degrees of a Sign ascend; for if few degrees ascend, the Question is not yet ready for judgment; but if the latter ascend, the time is slipped, and the Querent hath been tampering with some other about it.

22.

♃ or ♄ Peregrine in the tenth House, or the ♁ there, the Artist gets no Credit by that Question.

23.

In all Questions, have a special eye to the ☽, for she brings the strength of the other Planets to us; it were better the Lord of the Ascendant were afflicted than she.

Q

24.

(338)

24.
There is not so great affliction to the D, as her Combustion, and it is very seldom there comes any good of a Question, when the D is impeded.

25.
The seventh House and his Lord are Significators of the Artist; and therefore when they are afflicted, his Judgment is subject to be clouded.

26.
In all Questions wherein the Fortunes are Significators, hope well; but if the Infortunes are Significators, fear the worst.

27.
When the D is void of Course in a Question, there is no great hopes of effecting any thing to the purpose; yet if he is in ♄, ♅, ♆ or ♇, there is the less danger.

28.
The Planet the D last separated from, shews what hath been done already in the business; if from a fortune, good, if from a unfortune, evil; see what House that Planet is in, and judge accordingly; judge the like by the Lord of the Ascendant.

29.
The application of the D shews the present state of the thing demanded, *i. e.* to a good Planet, in a good House, and by a good Aspect, gives great hopes of the thing desired.

30.
The application of the D to a Planet in his Fall or Detriment, shews trouble and delay in the business; judge the same, if such a one be Significator.

31.

(339)

31.
Good Planets fortunate and strong, bring what good they promise to pass, effectually and quickly.

32.
♄ and ♆ bring to light what mischief they signifie, with a witness; but what good they promise, they produce but slowly, if at all, unless they be very strong.

33.
When the Fortunes portend any good, if ♄ or ♆, cast their ill Rays thither without Reception, it much obstructs the good promised.

34.
When the Infortunes signifie any evil, see whether ♄ or ♆ cast friendly Rays thither; if they do, they mitigate the evil, and so much the more if it be with Reception.

35.
Confide not too much upon what a Fortune promiseth, unless he be either in his Dignities, or received by another Fortune; for else he is like a man that would faine do the good, but wants power.

36.
♄ and ♆ Peregrine are malicious beyond measure; but they are not so when they are essentially dignified.

37.
In a Question when Fortunes and Infortunes are equally weak and ill seated, defer the Judgment till the Heavens are better disposed.

38.
When a Planet promising any good in a Question,

Q 2

Question,

(340)

Question, is either Combust, or in ☿ to the ☉, he never performs his promise.

^{39.}
The Lord of the Ascendant and the ♃ Peregrine, shew the Querent is out of all hopes of obtaining his desire.

^{40.}
The Significator of the Question in a Fixed Sign, shews the thing inquired after will be slow or tedious in doing; if in moveable Signs, it soon comes to a Period; but if in common Signs, it changeth from one state to another.

^{41.}
In all Questions, see whether the Ascendant or his Lord be in the degree of any Eclipse at hand; for then though the matter were in never so fair away, it will receive prejudice unexpected, and scarce ever be concluded.

^{42.}
The Lord of the Horoscope in ☊ or ☋ sheweth, or if the ♃ be opposite to her House or Exaltation, the Querent is careless of his business.

^{43.}
If the Significator of the thing demanded be impeded, consider what Planet impedes him, and from the House he is in and Lord of, you may find the Cause and Persons hindering the business.

^{44.}
The nearer the Significator is to an Angle, the more good is to be expected from him; if in a Succedant House less; but if in a Cadent, little or nothing; unless the Question belongs to that Cadent House he is in.

45.

(341)

^{45.}
In any thing promised by an Aspect, consider if there be any frustration; if there be, there will be impediment by the persons signified by the Planet frustrating.

^{46.}
In every Question, consider the ☉; for if that be well dignified, the Querent gains by Things or Men signified by that House it is in; but if ill dignified, let him expect loss from such, the same may be said of ♃ and ♀.

^{47.}
Beware of Men and Things belonging to the House where the ☉ is; for it is but seldom but the Querent receives loss, damage, scandalous Slanders, by Men or Things signified by that House.

^{48.}
Consider the principal Significators, whether they be with Fixed Stars, of, or against, their own Nature; for the one much increaseth, the other as much retards their Significations.

^{49.}
A Radical Figure resembles either the Nativitie, or the Revolution of the Nativitie of the Querent.

^{50.}
In a Question truly Radical, there is a real Sympathy between the matter propounded, and the Position of the Heavens at the time of asking; and this is the most absolute way to judge of the Radicalness of a Figure.

^{51.}
When Beneficent Planets are Lords of the eighth or twelfth Houses, and ill dignified, the
Querent

(342)

Querent shall receive damage from reputed honest men.

52. The matter of the Question is obscured, when the Planet signifying the Thing, is under the earth, or under the Sun beams.

53. But if the Planet signifying the Thing be free from Combustion, direct, and in the tenth House, the business is as clear as the day.

54. The Signification of Uncles are taken from the sixth House; but of Grandfathers from the seventh.

55. Determine nothing, before you know the intent of the Querent; for if he know not what to ask, how canst thou tell what to answer?

56. If any one demands of an Artift concerning another, if the Querent have no Relation to him, the Horoscope shall be his Ascendant.

57. Judge not upon every captious Fool's Question; for a Question fit to be judged, ought to be premeditated by the Querent.

58. When the Lord of the eighth is unfortunate in the eighth, the Querent hath Debts he will never get in.

59. An Infortune in the seventh House, shews disagreement between the Querent and his Wife, or between the Querent and her Husband, except that Planet were a Significator at Birth.

60.

(343)

60. An Infortune, unfortunately beholding the Significator, brings inevitable mischief to the Question, according to natural Causes.

61. The Superiour Planets Oriental, and the Inferiours Occidental, perform a business with most speed.

62. If the Significator commits his strength to a Fortune that is Angular, the matter is soon performed.

63. When you hear News, or else in Questions about News, behold the Ascendant and his Lord, and the Lord of the hour.

64. If the ☿, ♃, or ♄ be there, or the Lord of the Ascendant with them, it is not true.

65. If ♀ or ♁, or the Sun be there not afflicted, it is true enough.

66. If no Planet be in the Ascendant, behold the fifth House; if any Planet be there, judge by the former Rules.

67. If no Planet be there, neither, view the Lord of the hour, see whether he be Direct or Retrograde, in what House he is, and to what Planet Aspected; and judge from thence.

68. If the Ascendant be a Moveable Sign, especially ♊, then be sure it is false, saith my Authour.

69.

(344)

69.
If the Fortunes are in Angles, it is like enough to be true; if the Infortunes are there, it is false; unless it belong to the Infortunes.

70.
For Example, If it belongs to War or Strife, and ♃ be in an Angle, it is true.

71.
But if ♃ be there, it is false; because ♃ loves Peace.

72.
Likewise if ♃ be Angular, and the report be concerning Death, Captivity, or Sickness, it is true; because they are of his own Nature.

73.
In Questions of War, if the Lord of the Ascendant, and Lord of the seventh be in ☐ or ♃, no Peace is to be hoped for, or expected.

74.
But if the Lord of the Ascendant and seventh, be in * or Δ, a Peace may be concluded by Treaty, if they treat by such men as are signified by that Planet, who is Lord of the Figure.

75.
When in the first degree of Cancer, at the ☊ of the Luminaries, or any other great Conjunction, causeth great Rains.

76.
If a Question be demanded when one shall get out of Prison or Captivity, behold the Ascendant and his Lord, and the Dis.

77.
The Lord of the Ascendant, and the Moon in

(345)

in the fourth, sixth, eighth, or twelfth, or Combust of the Sun, shews long Imprisonment.

78.
Moveable Signs hasten Delivery, so doth the Lord of the third in Aspect to the Lord of the Ascendant, or the D, or the Lord of the Ascendant in the third.

79.
If ♃ or ♃ is Lord of the twelfth, and afflicts the Lord of the first in the twelfth, he will die in Prison.

80.
If the D is Angular, or in the twelfth, or joynd to the Lord of the twelfth, he will lye long in Prison.

81.
But if the Significators separate from the ill Aspects of the Malignants, and apply to the ☉, ♃, or ♀, especially with Reception, declares Delivery presently.

82.
When a man comes to demand a Question, it is possible to know what his thoughts are before he reveals them.

83.
To this purpose, behold where the Lord of the Ascendant is; provided he is not Combust, Retrograde, or in his Detriment or Fall; for then you must take the Moon, and the Lord of the hour.

84.
Consider them; for if they, or which is strongest of them, are in the first House, the Querent comes about himself.

85.
But if they are in the second, about his Estate or Goods, or Money, &c.

86.

(346)

86.

If in the first part of the third, he comes about some short Journey; if in the second, about his Brethren.

86.

If in the first part of the fourth, about his Father, Mother, or Ancestors; the second part, about his House, Farm, or Ship, if it be a watery Sign; in the third part, the end of some business.

87.

In the first part of the fifth, of Children or Scholars; the second, Joy or Play; the third, Cloaths or Ornaments; the fourth, Reports, Letters, Books, or Messengers.

88.

In the first part of the sixth, of Sicknes; the second, of Servants; the third, of small Cattle.

89.

In the first part of the seventh, of his Wife or Sweet-heart, the second of his Society, the third of Theft or Goods lost.

90.

In the first part of the eighth, of Death; in the second part, of dividing Inheritances; in the third, of Debts.

91.

In the first part of the ninth, of Religion or Laws; in the second, of Journeys; in the third, of Dreams.

92.

In the tenth, of Kings, Princes or Potentates; of Honour, Office, or Dignity.

93.

In the first part of the eleventh, of Merchants,

or

(347)

or Merchandizing; in the second, of Riches; in the third, of Friends.

94.

In the first part of the twelfth, Enemies; second, Captivity; the third, Beasts.

95.

If the Lord of the Ascendant be impeded, or not in a Sign of his own Sex, take the D; if the D is in no better a condition, take the Lord of the hour.

96.

There are two Significators special in Questions; First, the Planet which the Lord of the Horoscope is separated from. Secondly, the Planet the Moon is separated from.

97.

The general Significator is the Planet which hath most Dignities in the Ascendant, or in the Conjunction or Opposition of the Sun or Moon, if it were near at hand; or in the \odot of H and Z , if that were newly past.

98.

Figures of Horary Questions, are either true or false; according to the intent of the Querent.

99.

Love and Hatred cause error in Judgment; the one magnifies trifles, the other depresseth matters of moment.

100.

(348)

100.

These Aphorisms, if rightly understood,
discover the whole mystery of resolving all
manner of Questions. —

*Vive, vale : Siquid novisti rectius istis,
Candidus imperti : Si non, his utere mecum.*

Hora. lib. 1. Epist.

There is a time for every purpose under
Heaven, *Eccles. Ch. 3. 1.*

F I N I S.
