



Let Envy burst — Vrania's glad to see
 Her Sons thus Ioyn'd in a Triplicity
 To Cardan & to Guido much is Due
 But in one Lilly mee behold them Two

Anima Astrologiæ :
 OR, A
G U I D E
 FOR
ASTROLOGERS.
 BEING
 The considerations of the Famous
GUIDO BONATUS
 Faithfully rendred into English.

As also
 The Choicest Aphorisms of
CARDANS *Seaven Segments,*
 Translated; and methodically digested
 under their proper Heads.
 With a New Table of the fixed Stars,
 rectified for several years to come,
 and divers other necessary Illustrations.
 A Work most useful and necessary for
 all Students, and recommended
 as such to the Sons of Art.

By *William Lilly*, Student in Astrology.

London, Printed for B. Harris at the Stationers Arms in Sweetings Rents near the Royal-Exchange, 1676.

L I C E N S E D,

April. 29. 1675.

Roger L'Estrange.

To the Ingenious Lovers of Art.

WE had formerly some thoughts
of *Revising* our *Introduction to*
Astrology now out of Print, and to have
Enrich it for another *Edition* with
the *choicest Aphorisms*, both from the
writings of the *Ancients*, and our own
many years *Experience*, but the *La-*
boriousness of that *Work*, Considering
our *Age*, and many *Infirmities* of bo-
dy, with the *Discouragements* we have
already met with from some *ungrate-*
full persons, caused us to lay aside (at
least for the present) those *Intentions*.

Yet that we might not be holy
wanting to promote any thing that
might tend to the *Advancement* of Art,
and *Gratification* of its painfull *Stu-*
dents, and knowing how necessary the
ensuing *Considerations* of *Guido Bo-*
natus, and *Aphorismes* adjoined, are to
be *known* and *Reguarded*, which many
of our *Ingenious Country-men* could
not

The Epistle Dedicatory.

not do, for that they have hitherto remained in the *Latin* Tongue, with the rest of the works of those *Authors* in *Large* Volumes, difficult to be got, and too *chargable* for many to buy, we there-upon Recommended them to a *Friend* to be translated by themselves, which he has judiciously performed in plain Significant Language, so that we Judge the work may deserve the Title of *Anima Astrologia*, which we have given it; Comprehending the Marrow and Substance of *Astrology*, and much excellent matter, necessary to be observed by all *Honest* Students, that practise Art to discover Truth, and not to Vapour with.

We doubt not but the Legitimate Sons and well-willers of *Urania* will find Considerable Advantages from hence, directing them to a certainty in giving their Judgments upon all occasions, and that they will for this publication have cause to thank their old Friend,

Walton upon Thames
2 Aug. 1675.

William Lilly.



To the Reader.

Thou art here presented with 2. Choice pieces of Art in our Mother Tongue, The first the Considerations of Guido Bonatus, A Person no less happy in the practise, than skilfull in the Theory of *Astrology*, of which I will here give thee one Instance as it is recorded by that eminent Historian Fulgosus, L. 8. C. 11. That Guido Earl of Mount-ferrant being besieged in that City, our Author Bonatus sent him word, that if such a day and hour he would make a Sally on the Enemies Camp, he should give them an absolute Defeat, and force them to raise their seige and quit the place, but should himself receive a dangerous (but not mortal) wound in the thigh, The Earl took his Councell, made his Sally on the day appointed, providing himself of all things necessary in case of a wound, and according to the prediction, though vastly inferior in numbers, obtained a most signal and intire Victory, but

To the Reader.

but following the pursuit was wounded in the place foretold, of which in short time recovered.

The Second consists of the Choicest Aphorismes of Cardanus, a man famous to the learned world, and of whom the Judicious and severe Scaliger (though an Adversary) in the Preface to the book he wrote against him, gives a most respective and applauding Character. These Aphorismes (by which is meant short comprehensive and approved Rules of Art) were in the original delivered promiscuously, but I for better method have taken the paines here to marshall them under their distinct and proper Titles, and that I might not unnecessarily Charge the Reader, have omitted such as seemed triviall or Superfluous; This much I thought fit to pre-mise, and have only more to add, that by reason of my absence some faults have escaped the Press, besides those which myself may be chargable with in the Translation, the Reader will shew his Judgment in Distinguishing, and his good nature in Pardoning them; vale.

H. C.

(I)



A GUIDE FOR ASTROLOGERS.

The Proem.

Amongst those things that appertain to giving Judgment in Questions of Astrology, there are six to be chiefly considered.

First, Nations and their particular kinds.

Secondly, Families, and the Constitutions and Ordinations of Families and Houses.

Thirdly, Rich and potent Persons, Dispositions and Affairs.

Fourthly, Regards to be had to the Individuals of Human kind.

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Fifthly

Fifthly, *Elections or Times proper for the beginning of any Work or Enterprize,*

Sixthly, *Questions as well Universal as Particular, pertinent and fit to be demanded.*

But First of all There are some things necessary to be premised; as the fit manner of propounding a Question, and divers other Points to be observed in giving Judgment.

Of which sort of Considerations we shall reckon up no fewer then One Hundred Forty and Six, which though 'tis impossible they should happen or be observed altogether; yet they all deserve to be known, and without them an Astrologer shall never be able to give true and perfect Judgment. But before we Treat distinctly of them, it will be convenient to say a little of the right way or manner how a Question should be proposed. for to Judge of things to come, is no easie Task, nor indeed can it altogether be exactly performed; but we may come near the Truth, and differ from it only in some small time or circumstances; which difficulty should not at all discourage us from studying, and endeavouring to obtain as great a Knowledge therein; as Humane minds are capable of; for since Inferiors are governed by Superiors (as all Agree) and that the Nature and Disposition of such Superiors may be known by their Motions, which are now exactly found out by the

Learned

Learned in Astronomy; we may thence undoubtedly arrive at an Ability of Judging of things to come: That is, Declare what will happen by or from such their motions, and by consequence truly foretell future Accidents; for this Art has it's peculiar Rules and Aphorisms, and it's End is Judgment, which takes off their objection who say that Astrology is nothing worth; for it would not be an Art, unless it had its proper precepts; but that it is an Art we have sufficiently proved elsewhere, and the same is generally acknowledged; and its end is to give Judgment, as aforesaid, which are of Accidents Imprinted on Inferiors by the Motions of the Superior Bodies, and their Qualities and Effects in or upon the same.

Now of the One hundred forty and six Considerations before-mentioned.

THE First, Is to observe what it is that moves a person to propose or ask a Question of an Astrologer; where we must take notice of Three motions, the First of the mind, when a man is stirred up in his thoughts and hath an intent to inquire; a Second of the Superior

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and Celestial Bodies; so that they at that time imprint on the things inquired after, what shall become of it; the Third of the free-will which disposes him to the very Act of Inquiring; for although the mind be moved to Inquire, 'tis not enough, unless the Superior Bodies sympathize therewith; nor is such motion of the Stars enough, unless by the Election of his will the person does actually Inquire.

The Second Considerable is (what we hinted at before) the method or manner every one ought to observe that inquires of an Astrologer; which is, that when he intends to take an Artift's Judgment of things past, present, or to come, he should first with a devout Spirit pray unto the Lord, from whom proceeds the success of every lawful enterprise, that he would grant him the knowledge of those things, of the Truth of which he would be resolv'd: And then let him apply himself to the Astrologer with a serious intent of being satisfied in some certain and particular doubt, and this not on trifling occasions, or light sudden motions, much less in matters base or unlawful, as many ignorant people use to do; but in matters of honest importance, and such as have possessed and disturbed his mind for the space of a day and night or longer; unless in sudden accidents which admit not of delay. *Those*

Those that take this sober Course, shall find the Truth in what they inquire after; but whosoever do otherwise, deceive both themselves and the Artift; for a foolish Querent may cause a wise Respondent to erre, which brings a scandal upon Art amongst inconsiderate people; when as the Astrologer is not blameable, but the ignorant silly Querent.

The Third, Is to consider how many waies Planets operate upon Inferior Bodies, according to the divers Qualities of their Motions; there being Sixteen different wayes of such their Operations and Effects in all things that are either wholly or in part perfected or destroyed.

The Fourth, Is to consider particularly these severall Sixteen wayes, and what are the assisting causes that help forwards things to perfection, and what those are that destroy things after they are perfected: Now of these the first is Protection, or an Advance of or in things; which the Philosophers call *Alchecohol*. 2. Detriment, which they call *Aliber*. 3. Conjunction or Reversion, which they call *Alitisall*. 4. Separation, which they call *Alnichirat*. 5. Translation of light, which they call *Annecad*. 6. Collection, which they call *Algemei*. 7. Prohibition, which they call *Almana*. 8. Reception, called *Alcohol*. 9. Being void of

course, called *Gasta'cobol*. 10. Permission, called *Galaalocir*. 11. The restoring or giving of Vertue or Disposition, called *Alteat*. 12. The with-drawing of Vertue, called *Dalpha Alchoa*. 13. The with-drawer or driver away of Disposition, called *Daffared-bit*. 14. Fortitude, *Alcoevab*. 15. Debility *Adirof*. The 16th. Is the state of the Moon, called *Gnaymel*, or the Moon ill-affected; which the Ancients generally hold to be of ill signification.

The Fifth, Is to consider, How many wayes the Moon comes to be so ill affected, which are generally reckoned to be Ten, but in my opinion Seven more may be added, whereby hindrances and damage happen in all Questions, Nativities, Elections, and Actions whatsoever: The First is, When the Moon is Combust; that is to say under the Suns Beams, which is counted from 15 degrees of the Body of the Sun as she applies to him to 12 degrees distance from him as she is seperating from him; and the Impediment is greater when she is going to the Sun than when she is going from him; because as she goes off, when she is got five degrees distant, she is said to be escaped; though not wholly freed: As when a Feavor hath left a Man, he is said to be recovered, although he be Weake and Faint, because he is secure

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now that he shall obtaine his health again. The 2d. Is when she is in the degrees of her Descensions, that is in the 3d. degree of *Scorpio*, or in any part of *Scorpio* or *Capricorn* or injoynd with any Planet that is in her or its own Decensions as if she be joynd with the Sun, who is in *Scorpio* or *Capricorn* or in his proper Descension; viz. in *Aquary* or *Libra*, viz. in its 19th. degree or in any part of *Libra*; or should be joynd with *Mars*, and he be in *Libra* or *Taurus*, or in the 28th. degree, or in any part of *Cancer*; and so with any other Planet or Planets respectively. The 3d. Is when she is posited in any of the Combust degrees, of which the worst are those 12. degrees which are before the degree which is directly opposite to the degree in which the Sun is, wherever she shall happen to be. The 4th. Is when she is in Conjunction, Opposition, or Square to either of the Infortunes *Saturn* or *Mars*, without a perfect reception; for with one it hinders but little, but in all other places 'tis a grand Impediment, both in the said Aspects and also in Corporal Conjunction, save only where the Infortune shall have Two of his smaller Dignities, as with *Saturn* in the 4. last degrees of *Aries* or *Gemini*, in each of which he has a Term and a Triplicity; or with *Mars* in the last 10.

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degrees

degrees of *Pisces*, where he has a Face and a Triplicity; and so in any other Sign or place. The 5th. Is when she is with the *Dragons* Head or with the *Dragons* Tail, that is within Twelve degrees of either of them, because that is the place where she is eclipsed. The 6th. Is when she is in *Gemini* which is the Twelfth from her own House. The 7th. Is when she is in the ends of Signs, which are all Terms of the Infortunes, except the last 6. degrees of *Leo*, which belong to *Jupiter*; but in the first eight she is weakened, because they are Terms of *Saturn*. If it be objected by the same reason she must be impeded likewise in the first 6. degrees of *Cancer*, since they are Terms of *Mars*; I answer no, because *Cancer* is her own House and greatest Fortitude. The 8th. Is when she is in the 6th. 8th. 9th. or 12th. Houses (not in reception with the Ascendent) or joyned to any Planet that is in any of them, or posited in the Third House, because it is Cadent from Angles; yet because the same is said to be her joy (or that she delights therein) she is not afflicted there so much as in other Cadent Houses. The 9th. Is when she is between the 15. degree of *Libra* and the 15. degree of *Scorpio*, which 30. degrees are called the Combust way. The 10th. When she is void of course, that is not joyned

joyned to any Planet by Body or Aspect, or in that condition when they call her Ferall or Defart, that is in a place where she has not any Dignity. The 11th. When she is slow of course, because then she may be compared to a Planet Retrograde. The 12th. When she is in want of light, so that no part or very little of her is seen, which happens about the end of the Lunar Month. The 13th. When she is besieged by the two Infortunes impeding her. The 14th. If she be in Azimene degrees. The 15th. If in Pitted degrees. The 16th. If in Smoaky degrees. The 17th. and last, Is when she is posited in those degrees which are called dark: To know and distinguish all which you have Tables commonly in most Books of Astrology.

The Sixth Consideration, Is to regard another manner whereby Planets are debilitated or weakened and afflicted, not much different from the former; which comes to pass Ten wayes. The 1. When a Planet is Cadent from Angles or from the Ascendant, so that he doth not behold the same. The 2. When a Planet is Retrograd. The 3. If they be Combust, that is within 15 degrees before or after the Sun; the lower Planets are more debilitated being behind the Sun, and less before him, when they are direct; but when retrograde the contrary. 4. When any

any of them is in Opposition, Corporal Conjunction, or Square of either or both the Infortunes, without Reception. 5. When they are besieged by the Infortunes, so as to separate from one and be joynd to another, without perfect Reception of House, Exaltation, or two of the smaller Dignities, which are *Term*, *Triplicity*, and *Face*. 6. When a Planet is joynd to another in his Declension or Fall; that is, in Opposition to its own House or Exaltation. 7. When it is joynd to a Planet Cadent from the Ascendent, or separates from a Planet that did receive him, and is joynd to one that doth not. 8. When a Planet is Perigrine, that is, In a place where he hath not any Dignity; or being one of the Superiours, is followed by the Sun, or being of the Interiors, when it follows the Sun. 9. When a Planet is with the *Head* or *Tail* of the *Dragon*, without Latitude. 10. When a Planet weakens it self, that is, when it is in the *Seventh House* from its own, *Feral*, or not in Reception. These are the Impediments of the Planets, that cause Hinderances Delays and Mischiefs in Nativities, Questions, Elections, &c. All which thou oughtest to be well acquainted with. There are some more that seem necessary to be known, but to avoid tediousness and confusion, I shall at present omit them. The

The *Seventh Consideration*, Is to beware of those Cases wherein the Astrologer is subject to err and mistake; of which the Learned have named Four: 1. When the Querent is so silly that he knows not how to ask, nor what he would have. 2. When the time for which the Figure is erected, is mistaken. 3. When the Artist knows not whether the Sun be gone off the line of the Mid-heaven; or be still upon it; or be behind or before it. 4. When the Fortunes and Infortunes shall be of equal strength; at which time thou therefore oughtest not to receive any Question. But in my opinion there may well be added yet three wayes more, wherein the Astrologer will be subject to err: 1. When the Querent comes onely to try him, or put a trick upon him; as many do, saying, *Let us go to such an Astrologer, and ask him such a thing, and see if he can tell us the truth or not.* Just as the Jews propounded Questions to our Lord Jesus Christ, not so much to be resolved, as to tempt and ensnare him. 2. Wherein the Artist will be liable to err in, is when the Querent does not ask out of a serious or settled intention; as some do when they meet an Astrologer by chance, or go to him on other business; on a sudden they think of something, and so ask as it were

were by the by; wherein 'tis a thousand to one but mistakes happen.

But thou may'st be ready to say, *How shall I know whether the Querent come out of a solid intention, or onely to try me?* To which I answer, *That it seems a very abstruse and difficult point, perfectly to find out; but this I have often experienced and found true, viz. I observed the hour of the Question, and if the Ascendant then happened very near the end of one Sign and beginning of another, so that it seemed as between both; I said they did not ask seriously, or that they came to try me; and I have had many that have thereupon confest what I said to be true, and began to think that I knew more than before they believed.* For in such Cases I use to say, *Pray Friend do not trouble me, unless you ask seriously; for I suspect that you would put a trick upon me, by not proposing this Question as you ought: however if you will give me trouble for your pleasure, be pleased to give me likewise satisfaction for my pains; and immediately, if there were any deceit intended, away they went.* Another, viz. a third way whereby an Astrologer may erre, Is when the Lord of the Ascendant and Lord of the Hour are not the same, nor of the same Triplicity; or be not of the same Complexion with the Ascendant; for then the Question is not Radical,

Radical, as I have frequently found by experience. And this I have recited, that thou may'st know for what persons thou should'st undertake to give Judgment; for as one says, *The issue of the thing is according to the solicitude of the Querent, and as he comes in necessity, as sad, thoughtful, and hoping that thou art able and knowest how to satisfy him the truth of the matter; and in such case thou may'st securely venture upon the Question.*

The *Eighth Consideration* is, To mind how many of the aforesaid manners or points necessary to be used and heeded in giving Judgments, thou hast to consider; and they are thirty: that is to say, sixteen impediments of the Moon, ten of the other Planets, as hath been said; and besides all those the Planets several Joys, which are four, of which the first is the House which each Planet does delight in, as *Mercury* in the Ascendant, the *Moon* in the third, *Venus* in the fifth, *Mars* in the sixth, the *Sun* in the ninth, *Jupiter* in the eleventh, *Saturn* in the twelfth. The second is, When a Planet is in a Sign he delights in, as *Saturn* in *Aquarius*, *Jupiter* in *Sagittary*, *Mars* in *Scorpio*, *Sol* in *Leo*, *Venus* in *Taurus*, *Mercury* in *Virgo*, and the *Moon* in *Cancer*. The third is, When Diurnal Planets, as *Saturn*, *Jupiter*,

piter, *Sol*, and *Mercury*, are in Diurnal Houses in the East and Oriental of the Sun near the Horoscope; and Nocturnal Planets, as *Mars*, *Venus*, *Luna*, and *Mercury*, are in Nocturnal Houses in the West, and Occidental of the Sun; especially near the Cusp of the Seventh. The fourth is, When the three Superiors, *Saturn*, *Jupiter*, or *Mars*, are in Masculine Quarters; which are counted from the Cusp of the tenth House to the Cusp of the Ascendant, and from the Cusp of the fourth House to the Cusp of the seventh House; and when the Feminines, viz. *Venus* or the *Moon*, are in Feminine Quarters, which are from the Cusp of the Ascendant to the Cusp of the fourth House, and from the Cusp of the seventh to the Cusp of the tenth. As for *Mercury* he delights when with Masculine Planets in Masculine Quarters, but with Feminine Planets in Feminine.

The Ninth Consideration is, To take notice of the severall wayes as well secret as manifest, good and evil, whereby things are helpt or hindred to be done or not done; and of these there are one and twenty in Number: 1. A most strong secret Helper. 2. A very strong secret Helper. 3. A strong Helper. 4. A weak secret Helper. 5. A weaker secret Helper. 6. A most secret Helper.

Helper. 7. A most strong manifest Helper. 8. A very strong manifest Helper. 9. A strong manifest Helper. 10. A weak manifest Helper. 12. A most weak manifest Helper. 13. A most strong secret Hinderer. 14. A very strong secret Hinderer. 15. A strong secret Hinderer. 16. A weak secret Hinderer. 17. A weaker secret Hinderer. 18. A most weak secret Hinderer. 19. A most strong manifest Hinderer. 20. A very strong manifest Hinderer. And 21. A strong manifest Hinderer. All which we shall treat particularly, the same being a secret of secrets. In the Judicial part of Astrology, which the Ancients did not regard, nor have said any thing plainly of it that I find, save onely that *Haly* seems to have toucht a little upon it in his Exposition of the 23th. of *Ptolomy's Centiloquium*; nor do I believe they omitted those things out of Ignorance, but rather thorow disuse or fear of being too tedious, or burthening the minds of their Readers or Auditors: For they were wont to judge according as they found the Planets disposed in Houses and Signs, their Fortitudes and Debilities, together with the part of Fortune, and some few other things: But thou oughtest to consider in thy Judgments, not onely what they did, but also all other circumstances that thou canst:

canst: For when thou do'st erect a Figure, thou should'st first find the Significator of the thing inquired after, or to be undertaken; and see if any of the Fixed Stars of his own nature be in either of his Houses, or in his Exaltation, or in Conjunction with him to a minute: for then such Star shall so far help the Significator, that the thing shall be accomplish'd and effected, even beyond the Querents hopes; and this is a most strong secret Helper: For the Querent may well wonder how it comes to pass. Now if the same Star should be in the same degree with the Significator from one minute to 15 before him or 5 behind him; it will still help him, but not so much; and this we call a very strong secret Helper: but if it be with him in the same degree, but above 16 minutes distance and within 50, it will somewhat help, yet this less; and this we call in the Positive degree only a strong secret Helper. If it be in the same degree with the Significator, in a place where he has two of his smaller Dignities, in the very same minute, or within 16 minutes, it will help him, yet less, and then 'tis a weak secret Helper; from 16 to 50 min. still less; and then 'tis a weaker secret Helper: but if it be with the Significator in a place where he has no dignities at all, it will

will still help, but as it were insensibly; and this we call a most weak secret Helper. The like we may say on the contrary of those things that prejudice, frustrate, and hinder business: For if a Planet, which is a Significator of any thing, being in a place where he has not any Dignities, shall be joyned with one of the Fixed Stars of a contrary nature, it will weaken him, and not suffer the thing to come to pass; although otherwise by the Figure it seemed never so probable: so that for want of heeding this, the Artist often gets discredit, and raises a scandal on the Art it self amongst the ignorant; and this is a most strong secret Hinderer: Whereas if the same Star be remote above 16 minutes from the Significator, it will weaken him, but not altogether so much; whence it may be called onely a very strong secret Hinderer. And so downwards thorow all degrees in the same manner as we said of the Helpers or Assistant Causes respectively.

Of the several 21 Modes aforesaid, which are most strong Helpers, &c. and which strongest obstructs.

The several Modes before mentioned are thus to be known and distinguished, A
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most strong manifest Helper or Adjuvant Cause, is when the Planet which is Significator of a thing, is in his own House: in an Angle on the very minute of the Cusp, direct, swift of course, in reception, and free from all affliction and impediment; which most seldom happens.

A very strong manifest Helper, is when the Significator is in his House or Exaltation in an Angle, within a degree or two of the Cusp, free from impediment, and in Reception; which very seldom happens.

A strong manifest Helper is when the Significator is in an Angle in his House or Exaltation, within 3 degrees before the Cusp, or 5 after it.

A weak manifest Helper is where a Planet is in two of his lesser Dignities in an Angle within 5 degrees before or 15 after it; or is in his House or Exaltation in a succedent House free from Affliction.

A weaker open Helper is when the Significator is in his own House or Exaltation, or two of his lesser Dignities, but in a Cadent House of the Figure, yet beholding the Ascendant.

A most weak open Helper is when the Significator is in some of his greater Dignities or two of his lesser, not beholding the Ascendant; or in one of his lesser Dignities,

nities, onely beholding the same, or joyn'd to a Planet that beholds the same, and has some Dignities therein.

A most strong open Hinderer is when the Significator is in a place where he hath no dignity, no delight is not received; besieged by the two Infortunes, cadent from an Angle, and from the Ascendant; and so much the worse, if joyned with any of the Fixed Stars, of a mischievous nature, &c.

There may be other both adjuvant and obstructing causes, besides what we have mentioned, both open and secret, proceeding from the Conjunctions of Planets and their Aspects, too tedious here to discourse of. Nor shall I here enlarge on all those before-mentioned, but must assure thee that this Ninth Consideration carefully observed; will be of great use in raising a true and wary Judgment; especially if thou hast alwayes a diligent Eye to the Moon: for she of all the Planets has the greatest similitude and correspondence with inferiour things, both in general and particular; as well the species of the kinds as the individuals of the Species, with winds, to pass by her daily effects which she causes in all things here, and frequent revolutions about the Elements and Elementary Bodies,

by reason of the nearness of her Orb to the Earth, and smaller Circle than any other Planet; so that she seems a *Mediatrix* between Superior and Inferior Bodies.

And as we see that in the New Moon she appears small, thin, and little, but afterwards her light gradually increases, till all that part of her body towards us becomes replenisht with lustre; and then again it decays by insensible degrees, till she totally disappears: just so do all bodies both of things Rational, Irrational, and Vegetative; as Men grow until they are compleated to their determinate stature, and then droop and decline continually, till their life is ended; and so of all other things: Hence 'tis necessary to make the Moon concerned in the Signification of every Question, Nativity, Enterprize, and Business, and her good condition to shew the good issue of the thing; and so on the contrary. For her Vertue and Power is such and so great, *That if the Lord of the Ascendant or other Significator of a business be so weak and afflicted, that he cannot bring it about and compleat it as he ought; if she be but strong, it shall notwithstanding be accomplished: For she is the School-mistriss of all things, the Bringer down of all the Planets Influences, and a kind of an Inter-nuncio be-*

between them; carrying their Vertues from one to the other, by receiving the disposition of one Planet and bearing it to another. And some have thought that she does this at all times, of which opinion was that Tyrant Cylinus de Romano, viz. That when she separates from one planet, she takes the vertue and carries it to another, committing the same to the first that she can meet with. And some have imagined that Zael said the same, but his meaning was not absolutely so; for he believed, That the Moon did bear what was committed to her; but if it were not so given or committed to her, she could not carry any thing to any; to which I assent: for when the Moon is joyned to any planet that receives her, then that planet commits its disposition to her, who carries it with her, and bestows it on that planet whom she first meets with in any of her dignities, and not to another; according to that Aphorisme, A planet gives nothing in a place where he has promised nothing.

The Tenth Consideration, Is warily to observe what Fixed Stars may either help or hinder the matter in question; for they have oftentimes great power, and lead the Astrologer sometimes into error: and let the Artist be sure to consider the places of the Fix-

ed Stars, as they are in the present age carefully reduced.

The *Eleventh Consideration*, Is to take notice of the Malevolent planets, and what they signifie; for *Saturn* and *Mars* are naturally bad, *Saturn* for excess of cold, and *Mars* for excess of heat; not that either of them is really hot or cold, but virtually so; and these are their effects. And so they signifie evil and damage and hinderance, unless they receive the Significator or the Moon by House, Exaltation, or two of their smaller Dignities; or shall themselves be Significators; for then they will bridle in their malice, and not weaken or hinder him whom they receive, with what Aspect soever they behold him; but if they do not receive, their malice is increased; and so much the more if they be in opposition or square; for in sextill or trine the mischief is less: Yet *Znelli* seems to say, *That the Infortunes lay aside or restrain their malice, where they are in trine or sextill*; but his meaning was onely that they were not then so violent, and intended not that their malice was wholly abated.

The *Twelfth Consideration*, Is to behold the Fortunes, and see what they signifie;
for

for *Jupiter* and *Venus* are Fortunes by nature, and being temperate, are said to be without any malice, because they do hurt to none, unless now and then by accident; which is beside their intention and very seldom: for they make their impressions temperately and profitably, and alwayes endeavor to help both their own and others, whether they receive them or not; but so much the better if they receive them: and their trine or sextill is better and more advantageous than their square, and their square than their oppositions.

The *Thirteenth Consideration*, Is to regard the Sun and his Significators, for he is also called a Fortune, and is so, whatever aspect he shall be beheld by, unless it be opposition; but by conjunction he becomes an Infortune, because then he renders every Star that is so in conjunction with him, combust and unfortunate; unless the same shall be in the heart of the Sun, and there every Star is fortified.

The *Fourteenth Consideration*, Is to mind *Mercury* and the *Moon*, and what planets they are joyned with, because they will have the same significations with those with whom they are so joyned; being of a convertible nature.

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The *Fifteenth Consideration*, Is to regard the several wayes in general whereby planets make impressions on these inferior things, which are two, one good and the other bad; for the Fortunes have power of imprinting good naturally, and the Infortunes as naturally shower down ill impressions; whence thou mayst where ever thou seeest the Fortunes, hope for good; and when thou beholdest the Malevolents, fear mischief, unless the same be restrained as aforesaid.

The *Sixteenth Consideration*, Is to take notice whether the planet that is Significator of any thing, be afflicted by either of the Malevolents; which is when one of them casts his rayes upon the rayes of such Significators, according to the quantity of their Orbs: and whilst he so continues with his rayes or light under those of the Malevolent, such Significator is said to be impeded, hindered, or afflicted, till the Malevolent have passed him: and Zael says, *After the ill planet has past the planet he did afflict one whole degree, the planet shall be said to be freed from him.* But I rather think, that after the Malevolent is past him one minute, he may be said to be free

free and escaped; for afterwards he can onely frighten him: True it is, he raises a greater fear when he is past him onely one minute, than when he is gone by a whole degree: but yet even then it is such a kind of fear as is not altogether without some glimmering of hope. As thus, One intending to go into a Batel, inquires whether he shall return from thence safe and sound or not? And the *Ascendant* is *Gemini* 13 degrees, and *Mercury* in the 7th. degree and 54 min. of *Aquary*, in the 9th. joyned with *Saturn*; who is likewise in 7. degr. 53 min. of *Aquary*; so that *Mercury* is now seperated from *Saturn*, who was Lord of the House of Death one minute; whence it appears that he should have died in that Engagement by reason of the Conjunction, and was in peril of death and a kind of desperate fear that he should be slain by his Enemies, and shall be pursued by them so that he shall seem not able to escape, and they shall often lay hands on him; but at last he shall get from them and make his escape, even beyond his own hopes; and all because *Mercury* is separated from *Saturn*. And Zael saith, *That if a Malevolent planet that would hinder any business, be cadent from the Ascendant, so that he cannot behold it, he cannot really hinder*

hinder the matters ; but onely puts the persons concerned into terrors and frights about it.

The *Seventeenth Consideration* , Is to view whether the planet that is Significator, be safe and prosperous , that is free from any affliction from the Infortunes ; and one of the Fortunes casts his beams or light on beams of such Significator ; for then shall that planet be said to be safe and guarded ; till the Fortune is past by the space of one minute , and signifies the perfection of the thing. But after he has past him one minute , it will not be perfected or accomplished ; for it onely raises hopes, as (we said) the Malevolent in the like case could do nothing, but create fear ; yet is such a hope as the Querent will believe and fancy himself as it were certain, yet not without something of doubt : As for example , A Question is proposed of some weighty and difficult business , whether it will be done and brought to pass or not ? And 17 degrees of *Scorpio* ascends, and *Mars* is 12 degrees 13 min. of *Taurus* , and *Venus* in 12 deg. and 14 min. of *Capricorn* ; so that *Venus* is joyned to *Mars* by a trine , and receives him in her House , who likewise receives her in his Exaltation ; so that the Querent thinks,
and

and all others concerned verily believe that it would be accomplished by that aspect of perfect friendship ; in which flattering hopes they continue till *Venus* hath passed the aspect of *Mars* one whole degree ; but at last the business comes to just nothing at all , because *Venus* was past *Mars* one minute at the time of the Question proposed : yet may a thing possibly in such a case be brought to pass , but not without extraordinary labour and trouble. And here likewise *Zaell* affirms , *That if the Fortune be cadent from the Ascendant, so that it cannot behold the same, it onely flatters with splendid hopes , but never compleats the business.*

The *Eighteenth Consideration* , Is to take notice when a planet is in the Angles of the Infortunes , for unless these receive him there, he shall be said to be in an ill condition, and in straits and troubles ; as a man on whom some have made an assault ; who has many to combat with and none to assist or take his part ; or like one that strives against the stream , or falls into a deep pool, and knows not how to swim ; and yet by thrusting out his hands and feet, may obtain the bank and escape ; though this seldom happens.

Now

Now a planet is said to be in the Angles of a Malevolent, when the Malevolent or Infortune, viz. *Saturn* and *Mars* is in one Sign, and the other planet in the fourth, seventh, or tenth from him; as if *Mars* be in *Aries*, and *Mercury* in *Cancer*, *Libra*, or *Capricorn*, he is said to be in his Angles: understand the like of their Corporeal Conjunction. But if there be a reception, he does not afflict; for reception abates all malice, as we have said elsewhere.

The *Nineteenth Consideration*, Is to behold the Moon if she be void of course, for then it signifies an impediment to the thing in question; it will not come to a good end, nor be accomplished: but the Querent shall be forc'd to desist with shame and loss.

The *Twentieth Consideration*, Is to observe whether the Moon or Significator be joyned to any of the planets, for thence you must derive your judgement of what is like to happen in the business. Take notice therefore whether the planet to which the Moon or Significator joyns, receives them; for then there will be a good laudable end: and the matter will be accomplisht with success, if the receiver be a Fortune. But
if

if there be no reception, yet if the Moon or Significator shall give vertue to that planet, the thing will still come to pass. But if it be an Infortune, though they do not give him vertue, yet without a reception it will not do; but with a reception, if he be not afflicted, it signifies a good end of the matter, though not without much labour and tediousness.

The 21 Consideration is, To see from what planet the Moon separates; for that signifies what is past of the business: as from a Fortune the good, from an Infortune the ill that hath been.

The 22 Consideration is, To note which of the planets the Moon is now joyned to, for that signifies what is now present; and from thence we must judge of the present state of any matter.

The 23 Consideration is, To behold to whom the Moon is now joyning, so as her Conjunction is not yet compleated; for that signifies what is to come; wherefore if thou wouldst judge of a thing, which as yet is not, but 'tis hoped will hereafter be brought to pass, 'tis necessary then thou shouldest see to whom the Moon will next
joyn,

joyn; and according to her Significations, judge whether good or evil

The 24 Consideration is, To note whether the planet who is Significator, be in his Declension, for then it causes a hinderance to every thing thereby signified, and trouble and grief about it; and if the Question be about a prison wherein the querent fears he shall be put; it signifies he shall be cast into the same together with disgrace and prejudice; and if the Question concerns one already in Prison, it signifies a tedious confinement and more affliction then he believes.

The 25 Consideration is, Whether the Planet that is Significator be Retrograde, or Stationary to Retrogradation; for then it signifies mischief and damage; discord, contradiction, and going backwards with damage; yet being stationary, is not so bad, as being retrograde: For the last notes the mischief to be as it were present and in being. But being stationary, notes that 'tis past and over.

The 26 Consideration is, Whether the Significator be in his second station, that is towards Direction: for that signifies also hinderance and evil, which already hath
been

been and is past; yet some say that this second station is as good as direction: but that is onely a way of speaking, as when one hath been sick and begins to grow well, we say he is recovered and sound, which is not simply true, but somewhat near it: for as the first station is not so bad as Retrogradation, so the second station is not so good as direction.

The 27 Consideration is, Whether the Infortunes are the Significators of any thing; for if they signifie ill, the evil will be much augmented, and if good, it will be much diminished, abated, imperfect, and with difficulty; so that the party will scarce think his business done, unless by chance they be in a very good condition and excellently disposed.

The 28 Consideration is, Whether the Significator be slow of Course, for then it delays the effect; and if it be in the beginning of any thing, retards it, so that it will scarce ever be finished: Besides, things proceed slowly, whose Significators are posited in Sagittary, Capricorn, Aquary, or Pisces; or who are the Lords of them, whether they be slow of course; in Aries or Scorpio they are not quite so dilatory. In
Leo

Leo they hasten business, more in Taurus or Libra, but most of all in Gemini or Virgo.

The 29 Consideration is, Whether the Moon be joyned to any planet by body or aspect exactly to a minute; for that signifies the present state of the things; and from that minute observe what planet she joyns next, for he shall be Significator of all that shall happen of that thing; as the planet she was last before with, was of what is already past as aforesaid.

The 30 Consideration is, To observe when a planet that is Significator, or the Moon, shall have past the 29th. degree of the Sign wherein it is, and touches the 30th. and especially if it have past one minute of that degree; for then it shall have no strength in that Sign, but in the next; so that if in the first it signified any evil, it shall hurt the person, or thing threatned, no more than the fall of a house shall one that is just got out of it, or being with one foot upon the threshold, has one behind him that throws him out; and then the building falls. And if it signified any good, it shall profit no more than he that hath spread a net for birds, and just touches the feathers of

of their tails, but never catches their bodies; and therefore Zaell says, If a Planet or the Moon be in the 29th. degree of any Sign, its vertue is yet in that Sign wherein he is; because he has not yet wholly past the 29th. degree, &c.

The 31 Consideration is, To look when one planet applies to the Conjunction of another, if he be near the end of the same Sign wherein he is himself, or that other to whom he applies; so that he will pass out of that Sign before the Conjunction is perfected: and to see if he be joyned with him in the following Sign to which he is changed, because then the cause is perfected; if that planet confers any thing on him in that Sign wherein he is so joyned to him: that is, if any reception happen, unless the said planet, or he to whom he applies, be first joyned to another; for then the business comes to nothing, and will not be perfected, though he be joyned again to the first after he is separated from him to whom he would have joyned when he changed from the said Sign; since the other interposed before the first Conjunction is accomplished. Nor must it be forgotten that a Corporal Conjunction forbids an Aspect and cuts it off, but an Aspect cannot do so by a Conjunction. D The

The 32 Consideration is, If an Infortune be the Significator, what his Condition is; for if it be good, there will good come of the thing; if bad rather evil; as *Sarvator* says in *Pentadeca*, An ill planet strong in his own House or Exaltation, not joyned with any other Infortune to impede or weaken him, is better than a Fortune Retrograde afflicted.

The 33 Consideration is, To see whether either of the Infortunes be the Significator of any thing, and be joyned to another Infortune impeding him, or has joyned to him the Lord of the Ascendant or the Moon, by a Square or Opposition; for then this Infortune will perfect the business: but the business will not be good, or rather it will be destroyed after it seems perfected. But if the Infortune that impedes be the lighter of the two, so that he apply to a Conjunction with the Significator, it will hinder less than if the Significator apply to the other.

The 34 Consideration is, To mind in Questions or Nativities, whether the Significator of the business be an Infortune and Lord of the Ascendant, and the Ascendant direct not vitiated, and in a good condition

condition; for then he will both effect the same and bring it to a good conclusion; nay, although he be not Significator nor Lord of the Ascendant, but onely be in the Ascendant, and that the same be his Exaltation; he lays aside all his malice, and is restrained from mischief; but if he be weak and afflicted, his malice and contrariety is increased, so as to destroy the business wholly.

The 35 Consideration is, To look whether an Infortune be in Signs like him, or of his own nature, for that abates his ill effects; like a cross fellow when he is pleased and has what he will, as *Saturn* in *Capricorn*, *Aquary*, or *Libra*, or in a cold Sign, especially if he have any Dignities there: And so *Mars* in *Aries*, *Scorpio*, *Capricorn*, or a hot Sign, &c. But if *Saturn* be in a hot Sign, or *Mars* in a cold Sign, out of their Dignities, it will be bad, and the business be no more compleated, than Oyle will mix with water; but if strong and well disposed, they will mix in good, like Water with Wine, or Milk with Honey.

The 36 Consideration is, To observe when the Infortunes are the Obstructors of a business, whether the Fortunes behold them with a trine or sextill Aspect; for the

then their ill nature will be allayed and mitigated: but much more if these receive them.

The 37 Consideration is, To look if the Fortunes are the Significators? whether the Infortunes behold them with an opposition or square? for that will much lessen their kind effects, and diminish the good they otherwise promised.

The 38 Consideration is, To consider if the Fortunes are Significators, whether they are cadent from Angles or from the Ascendant, so as not to behold the same, and be retrograde: for under these Impediments they will be almost as bad as the Infortunes themselves, unless they be in reception.

The 39th is, To consider if the Significator be in reception; for if it be a Fortune, its Signification will thereby be much bettered, and its impediment and mischief much lessened, if it be an Infortune.

The 40th is, To consider if an Infortune, whether he be Significator or not, be perigrine, that is not in any of his Dignities, for then his malice is increased; but when in his Dignities it somewhat abates it: that is in his House, Exaltation, or Terms; but in his Triplicity or Face very little, and in Haym least of all. The

The 41th is, If an Infortune being Significator, be in his own House or Exaltation, or in his own Terms or Triplicity, or in Angles or succedent Houses; for by all these means he is fortified, and shall be counted strong as a Fortune.

The 42th is, If a Fortune be Significator, or give vertue or assistance to any of the Planets, and be in a House where he has none of the Lordly Dignities, then his good signification will be lessened and abated; and so on the contrary.

The 43th is, If the Fortunes and Infortunes be together ill posited; that is, in some of the said Impediments, as Houses where they have no Dignities Combust, or the like; then whatever they signifie 'tis but weakly; according to that Aphorism of the Philosopher, *A planet retrograde and combust, has no strength in signification. The Fortunes when combust and under the Sun beams, signifie none or very little good; and the Infortunes in like case have little or no vertue to signifie ill.*

The 44th is, To consider if the Significator. Fortune or Infortune, be in his own House, Exaltation, Triplicity, Terms or Face (but the latter being not of that

vertue with the rest, 'tis necessary it should be assisted with another Dignity, which is Hays or Light) for in such case the Inforsune loses his sting; and being rein'd in like a wild horse from doing mischief his malice is converted into good: and though this seem strange, yet the Ancients affirm and I my self have often found it true by experience.

The 45th is, To consider if Inforsunes are in Angles of the Ascendant (that is in such Signs as are in square or opposition to the Ascendant) when they afflict any Planet by square or opposition; for then they afflict so much the worse, and do more mischief, especially if they be in a stronger place than such afflicted Planet.

The 46th is, To see whether the Significator be a Fortune or an Inforsune, the first naturally signifies good and prosperity, the last naturally evil by its malignity; therefore consider the Planets places from the Ascendant where they are: For if a Planet be in his Light, or his Hays in any of his Dignities, or in a good place from the Ascendant, it signifies good; and if it be a good Planet the better.

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The 47th is, To consider whether the Significator be in his Light or no, that is a Diurnal planet in the day above the earth, and in the night under the earth; and a Nocturnal planet in the night above the earth, and in the day under it; for this renders such planet more strong. But if a Nocturnal planet be Significator of any thing in the day above the earth, or a Diurnal planet in the night, the same is thereby weakned and under a kind of impediment, that he can scarce accomplish what he signifies.

The 48th. is to consider, When an Inforsune is Significator and his ill effects are mitigated, whether *Jupiter* behold him, or is joyned corporally to him? for that will wholly destroy his malignity and turn his nature into good, how bad soever he be; so that if *Saturn* in that place of himself would not bestow some good or perform what he seems to promise, *Jupiter* will make him do it, provided he be not afflicted himself, as in his fall, combust or retrograde (yet even then he helps, but not so powerfully) on the other side *Venus* takes off the fury of *Mars*, by reason of that endearing intimacy which is between

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them,

them, unless the thing be very difficult, as wars and bloodshed, &c. But she cannot so well divert the mischief of *Saturn* without the help of *Jupiter* (and then she can do it as well as at other times these of *Mars*) The reason is, there is no such sympathy between *Saturn* and she in any respect; for he is slow she swift, he heavy the light, he delights in melancholy, she in mirth.

The 49th is, to consider, Whether one of the Infortunes being Significator, be joyned to another, for if he signified a good of himself, this will destroy or frustrate it; but if any evil, it will augment and double it, or change it into some worse mischief of another kind; as when the pain near the Navel turns into a dry Drople: but if joyned to a Fortune with a Reception on either side, the evil will be converted into good; but without a Reception it will only be allayed and abated, according to the strength of such Fortune.

The 50th is, To observe the Lord of the Ascendant and the Moon, whether they or either of them are afflicted by either of the Infortunes, by Conjunction, Opposition or Square, the business will
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be spoiled without the aspect of a Fortune; but if a Fortune, that is, *Jupiter*, *Venus*, the *Sun* or *Moon* shall then behold him, it slackens and dissolves the rigors of such Infortune, and the party signified shall be freed from the danger impending, although the aspect be a square, provided it be with a Reception; but if a Fortune without Reception by a square or opposition, or an Infortune with a trine or sextile without Reception, shall behold the said Lord of the Ascendant, 'tis possible the party may be delivered from the present danger; but it will be turned into another as great: so that it will not profit him.

The 51th is, To see whether the Significator be cadent from an Angle or from the Ascendant, and in none of his Dignities, nor in his Joy; for then he signifies nothing but doubts and mischiefs, and there are no hopes of good or profit from a planet so disposed.

The 52th is, When the three Inferiors *Venus*, *Mercury*, and *Luna*, come from under the Rays of the *Sun*, and appear in the Evening after his setting, for before (viz. till they are got from him 12 degrees, they (or
any

any other planets) are weak; so that a Fortune can advantage little, and an Infortune prejudice as much. Now if the Fortune came forth slow in motion, as with Labour, then will not the good expected be obtained without much pains and trouble; and if it be an Infortune, his signification will appear slowly. But in the Superiors, as Saturn, Jupiter, and Mars, those things happen when they come from under the Sun beams in the Morning, and shine before his rising.

The 53th Consideration is, Whether the Significator be under the Sun-beams, for then he will be of a small efficacy in any thing, as aforesaid; yet the Malevolents will be something more strong in evil than the Benevolents in good.

Now a planet is properly said to be under the Sun beams, when there are onely 12 degrees, or less, and yet above 16 minutes distance between it and the Sun; for when there is onely 16 minutes distance, it is said to be strong, being in Caznai or the heart of the Sun; but when there are more than 12, and less than 15 degrees; it is said to be going from under the Sun's beams.

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The 54th is, To consider whether a superior planet be removed 12 degrees from the Sun going to his Morning rising, or an inferior is so much, and direct, going to his Evening rising, for then he is said to be fortified; but when he is got 15 degrees, so that he appears, he is more fortified in every thing: like one coming out of a battel rejoicing, having destroyed and routed all his enemies. But when the Sun follows the three superiors, and there shall be between them and him less than 15 degrees, their weakness is said to be increased, until there shall be onely 7 degrees between them, and afterward, until they shall be in the heart of the Sun, they are said to be in extream debility; but the debility of the inferiors is contrary to them, for it is said to be increased when they follow the Sun, and that there is between them and the Sun from 15 degrees to 7, and from 7 till they are in the heart of the Sun, they are said to be in their greatest debility.

The 55th is, To consider whether the Significator be perigrine, for then the person whom he signifies, either in a Nativity or Question, &c. will be subtil, crafty, malicious, one that shall know how to a& both good and evil; but more inclinable to the latter.

The

The 56th is, To consider if the Significator of any thing shall commit his disposition or vertue to any other planet? whether it be to one that is Oriental or Occidental? for if he be Oriental & one of the Inferiors and direct, or if he be Occidental and one of the Superiors, and that there be not above 20 minutes between him and the Sun, he will be weak, says *Sarcinator*, and not perform what he shews, but hinders many things; under that impediment like a sick man whose disease has prevailed so far, that he is forced to lie by it, and cannot help himself; or a falling house which none can preserve from ruin; and so much further as such planet shall be from the Sun, so much less shall he be afflicted. And if it be Oriental, and one of the Superiors, or Occidental and one of the Inferiors, and not retrograde, he shall be strong and fit to perfect what he promises; as one that hath been ill, but is more perfectly recovered; or a building which fell and is repaired; and so of all other planets so disposed.

The 57th is, To consider whether the Significator be in the Eighth from the Ascendant? for if he be there, and a Fortune,

tune, though he do not harm he will do no good; and if he be an Infortune, he will do greater mischief than in any other place of the Figure; and if the Question be of going to War, advise not the Querent to go then, although it be a Fortune; for always some evil is to be suspected, that is death, or at least captivity, for it is a place of darkness and death: but if it be an Infortune, judge death, unless he separate then from the Lord of the Eighth; for then it may be onely a wound or bruise, or a fall, wherein he was in danger of death, although he may escape; and if it be a journey, especially a long one, he will be taken prisoner, or in great dread of it; understand still if he separate from the Lord of the Eighth: And also remember that an Infortune so disposed, always does more mischief than a Fortune.

The 58th is to consider, Whether the Significator be fixed in that Sign where he is found? Now *Zaell* saith, That a Planet is not said to be fixed in a sign till he hath past 5 degrees thereof. But I am of opinion that when he hath pass'd one whole degree of a Sign he is firmly therein, but he said it for more certainty. So likewise he says, That a planet is not said to be cadent from the

the Ascendant, unless he be removed from thence 5 degrees; as for Example the Ascendant is 9 degrees of Aries, and a planet was in the fifth degree thereof, Ptolomy and many other Sages affirm, That planet to be in an Angle, with whom I agree; yet some would have it, that a planet should be said to be in an Angle onely, when he is in the very degree of the Ascendant, or one degree before it or two after it; but they meant in revolutions, and that they might be so certain as not to be in the least deceived. But I have experimented that a planet is in an Angle to the space of 5 degrees beyond the Cusp; for as once I sought the revolution of a year, I found Mars in the 5th degree beyond the Cusp of the Angle of the Earth in Capricorn, South Latitude, which signified the killing of the Roman Emperor; and acquainted him with it, for his Court was at Grosiatti and I at Forlirii; and it was found that Pandulfus de Farsenella and Theobaldus Franciscus and divers others of the Secretaries had conspired to slay him, and none of his own Astrologers observed it, because they did not believe that Mars was in an Angle, for he was 4 degrees beyond the Cusp, and 58 min. in their opinion: however after a planet shall be removed from the Cusp

Cusp or Line of any Angle full 5 degrees or more he is to be counted cadent from that Angle.

The 59th is to consider, Whether the Significator be behind the Cusp of an Angle 15 degrees and no more; for he shall be said to be in an Angle as well as he that is exactly there, as Zaell affirms; whence he said before that it was not in an Angle, nor had any strength there beyond the 15th degree after the Cusp of the Angle: For Example the Ascendant is 4 degrees of Taurus, and the end thereof was behind the Angle, whatever planet is posited from the 4th to the 19th degree thereof, is in the angle, but what is beyond that is not; but Ptolomy seems to intimate, though he says not expressly, That every planet who shall be 5 degrees before, or 25 after the Cusp, is in the angle. Now Zaell would clear the doubt, least that great distance of the planet from the angle should hinder the business.

The same Ptolomy (from whom I cannot dissent) seems to assert, That no part of any house remains void of vertue; and my self am of opinion, I think not idly, that every planet that is in any house shall be said to be

be in that house where he is found, from the beginning of the house even to the end thereof; and therefore I say in the house, not in the sign, because sometimes the same house comprehends more than one sign and sometimes less; for it seems ridiculous that any part of any house should continue idle, and be left void of vertue.

The 60th is to consider, Whether the Significator be in a sign fixed, common or movable; because in a fixed sign he signifies stability and continuance of the thing begun or to be undertaken or inquired of. In a common sign, a change with a return or repeating of it, that the same will once be broken off and afterwards begun again, or something added, or other alteration happen; for which reason in things that require alteration, as buying, selling, or the like, we should put the Significator and Moon, or one of them, into a common sign; but in a moveable sign it signifies a sudden change, a quick dispatch or end, whether good or ill. And therefore in matters where we desire a sudden conclusion, we ought to put the Significator in moveable signs; but in things that we desire should be fixt and endure, we ought to place them in fixed signs; where we would have

have a mean, let them be in common signs, understand the same always of the nature of the Moon, if at any time thou canst observe it.

The 61th is to behold, Whether the Lord of the Ascendent, or Moon, be with the Dragons head or tail; for that is an impediment in all affairs, and the hindrance or mischief will proceed from a cause signified by that House in which such conjunction happens. But no Conjunction of the Dragons head or tail hurts, unless it be corporal; for they have no Aspect nor Opposition. And it is worse when the Significator, or Moon, goes towards them, than when they go from them: For in the first case is signified the mischief in its full height, like a man in a Ship that is split in the Sea, when there is no hope. But in the last, 'tis like a Ship that is only in danger, but has hopes and probabilities of escaping. And note, That when the Significator, or Moon, goes to the Dragons head, its malice is augmented, for its nature is to encrease; and when they go to the tail, the mischief is not absolutely at the worst, as 'tis when they go from it; that is, within one degree: for from one degree forwards 'tis not so great as in that degree, although

much; and from 1 to 3 less, and from 3 to 5 yet less, and from 5 to 7 very small; from 7 to 9 smaller, and from thence to 12 little or nothing at all.

The 62th is to consider, Whether the Moon be void of course? for that signifies that the thing enquired after shall scarce ever come to a good end, or not without much labour, sorrow and trouble, unless the Lord of the Ascendant, or Significator of the thing, shall be in very good condition, and then it may be hindred, but not wholly frustrated: yet 'tis a good time then for drinking, bathing, feasting, &c. and to use ointments for taking away of hair, especially if she be in *Scorpio*.

The 63th is to consider, Whether the Moon be far from the Conjunction of the Infortunes, so as not to cast her beams on theirs, for then the event will be good, but rather if she touch with her beams those of the Fortunes. And yet better, if besides this the Lord of the Ascendant, or of the business, be in a good condition; for if they be not well disposed, it may impair the good promised, but not wholly prevent it.

The 64th is to consider, Whether the
Moon

Moon be in *Cancer*, *Taurus*, *Sagittarius*, or *Pisces*; for it signifies good in the business, although she be joyned to the Infortunes, and not to the Fortunes; nor does she, being void of course, prejudice so much in those places as elsewhere. provided she be not combust, for then they will advantage her little or nothing.

The 65th is to consider, Whether the Lord of the seventh is afflicted or not? for that will be an impediment to the business. And you ought to defer judgment, if you can, and warily search always whence such impediment shall arise, as well by the conjunction of the Lord of the seventh with the Planets, as by their separation; and also of the Moon: so mayst thou find whence it will proceed, and afterwards give judgment with more safety.

The 66th is to consider, When the Infortunes threaten mischief, whether the place on which their threats fall, be the dignity of any of the Fortunes? and whether such fortune behold the same place by *Trine* or *Sextile*? for then it will take away the mischief, and annul it wholly. If by a *Square*, it will only lessen it; if by an *Opposition*, take away some part of it; But if it cast no *Aspect* at all, the mischief

will happen; but it will proceed from honest just persons, and it may be the Querent suffers rightfully, being cast in a just cause before a Judge, or the like. But if the aforesaid place be the Dignity of an Infortune, the prejudice will come from unjust men, false witnesses, a corrupt Judge, or some sentence unjustly given through a mistake, &c.

The 67th is to consider, Whether there be any Eclipse near, which is less than 12 degrees from the Significator? for the same will bring damage and mischief to the Querent or business, unless there be there a Fortune which hath Dignities in the same place, for then the same is abated: but if there be no such, thou oughtest to look what Planet beholds the said place of the Eclipse, and how. For if the Fortunes behold it, they do but augment the evil; and if they are Infortunes, they lessen and abate it: which seems a kind of riddle or wonder in Art.

The 68th is to consider, in questions relating to sick people, or decumbitures, Whether the Lord of the seventh, and seventh house itself, be free from impediments? for if it be, the sick may safely trust himself to the care of the Physicians, for

for Medicines will do very well. But if the seventh house and his Lord shall be afflicted, *Protony* saith, *The Physician must be changed, for neither his Physick nor care will do any good; for the seventh signifies the Medicine, as Zaell saith; or at least the Disease grows chronical and lasting. The like is to be expected if the same positions happen at the beginning of any cure.*

The 69th is to consider, Whether the Significators of the Ascendent, and of the house signifying the thing enquired, be of equal strength and debility? for then thou canst not safely give judgment; but in such case thou must mind the Lord of the Conjunction or Prevention (as the thing is either conjunctional or preventional) which was last before, and by that judge. But if the Lord of the Conjunction or Prevention, and of the thing, be still equal, thou must then turn to the Moon, and see to whom she first applies, and thence deduce judgment. If she joyn not to any in or from the sign in which she is, take that with whom she joyns first in the next sign, and this is very considerably useful.

The 70th consideration is, To mind another secret not well searched into by Astrologers, but often times doing them
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much prejudice; that is, See in all questions, &c. whether the Lord of the New or Full Moon, preventional last before, be in any of the Angles of the thing enquired after; if it be, it denotes that the business will be accomplished, unless it be the Querents own fault, (or that God over-rule against it) though perhaps by other significations it seemed not likely. But if it shall not happen so, but only the same is in the Ascendant, and the other Significators, that is, the Lord of the Ascendant of the thing enquired of, and the Moon, or any of them assist, the thing will be done with ease. If it be in cadent houses, it will scarce ever be, though other Significators seem never so favourable; and if two at least of them be not so, take it for certain it will never be done.

The 71th Is to consider, Whether the Significator falls between the Ascendant and the twelfth, for that signifies continuance or length of time, when a thing will be done; or if done already, how long it will continue in days or hours. If between the twelfth and the tenth, it notes half weeks; between the tenth and seventh, months or weeks; between the seventh and fourth, years; and between the fourth and the Ascendant, half years.

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The 72th is to observe, That if the Questions be of a journey, and the Moon afflicted, it is not safe to undertake it; but if it cannot be put off, make the Planer that afflicts her Lord of the Ascendant at the time of the Querents setting forth.

The 73th is to mind, Whether the Question signifie good or evil? If good, Whether the Fortunes behold the Significator of the Question, or the Moon? for then the good thereof will be increased; but if the infortunes cast in their beams, as much or more diminished. But if it originally signifie evil, and the Infortunes behold the Significator or Moon, as aforesaid, the evil threatned will be increased, and become much worse.

The 74th is to consider, Whether the Significator be in his first station, going to be retrograde? for that signifies croyness and inobedience; and that the matter, though never so probable, will not be accomplished. If any work or building be then begun, it will not be finished. And if such Significator, so asserted, be then under the earth, such building shall not be raised to any purpose in thirty years, and then not finish'd; and if it be raised a little then, it will be a raising thirty years

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more. And if not then compleated, it will not be compleated till ninety years after its first; and if not then, it will never be finished, unless the property be altered, and come into the possession of Strangers from its former owners. But if the Significator be in his second station, going to be direct, it notes, that the affair will be done, but slowly, intricately, and with pains and trouble. And if any Edification be then begun, it will be finish'd, but not so soon as was at first believed, provided the Significator be not under the earth; for then he that begins it shall never make an end of it, nor raise it very high above the earth.

And note, A Planet in this second station signifies an aptness, and the renewing and strength of every thing; but in his first station, dissolution and destruction. Remember and understand those things well, for they will often come in practice.

The 75th is to consider, Whether the Moon be afflicted by any Planet? for then whatever the question be, the same will suffer impediment. But if the Moon be in a good place from the Ascendant, so as to behold it with a Trine or Sextile, or if the Planet that afflicts her do behold the same,

either

either of those Aspects will mitigate the mischief intended, and it may be wholly take it away, as the said afflicting Planet is disposed; so that he be not cadent from Angles, nor from the Ascendant, nor in his fall, that is with the seventh from his own house. Zael seems to say, That if an Infortune afflicting be cadent from the Ascendant, or retrograde, it causeth fear in the Querent; but I alwaies fear the affliction of the Moon above all other impediments, and scarce remember that I ever saw a good end of any thing where she was afflicted. And in journeys, if to war, was apprehensive of the Querents case and person; if for trafick, of straits, quarrels, sadness in his travels, and loss of money, &c.

The 76th is to consider, From what Planet the Moon separates, and which she is joyned to; he whom she separates from signifies what hath been, the other what is to come, as we have said. And therefore if she separate from an Infortune, and applies to a Fortune, the worst is past; and what hitherto hath been had, will end happily to the Querents content. But if she separates from a Fortune, and goes to an Infortune, understand the contrary; the thing was good in its beginning, but proves naught in the end. If from a Fortune

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tune to a Fortune, it was and is good, and will have a laudable end. If from an Infortune to an Infortune, it will be an ugly conclusion.

The 77th is to consider, Whether the Lord of the Ascendant, or Moon, be in opposition; that is, whether the Moon be in Capricorn, Mercury in Sagittarius or Pisces, or Venus in Scorpio or Aries, the Sun in Aquarius, Mars in Taurus or Libra, Jupiter in Gemini or Virgo, Saturn in Cancer or Leo? for then such Lords of the Question abhor the business; nor does he love it should be accomplished, but is rather against it.

The 78th is to consider, The House that signifies the thing whereof the Question is ask'd. For the first signifies the Person, the second Substance, the third Brethren, &c. as we before have taught; and as it shall appear, so judge, having duly pondered all circumstances.

The 79th is to consider, Whether the Significator, or Moon, be joyned to good or ill Planets by Conjunction or by Aspect, which is diligently to be heeded and distinguished; for a corporal Conjunction with the Sun is the greatest misfortune can befall a Planet.

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The 80th is to consider, How the Significator is posited in respect of his own house, whether in the second, third, or fourth, &c. sign, from it, according to the signification of that sign, shalt thou judge as thou wouldest. Judge of any Planet in such an house from the Ascendant.

The 81th is to consider, Whether the Significator be in an angle, or in a succedent, or cadent house? for how much any Planet is near to the cusp of any angle, so much is he the stronger; how much the farther, so much the weaker. And by how much soever he shall be nearer the cusp of a cadent house, so much shall he be the weaker; how much the farther, so much the less weak.

The 82th is to consider, Whether the Significator receive disposition or virtue from any Planet, Fortune or Infortune. If from a Fortune, it signifies good; and the better, if such Fortune be in a good condition. If from an Infortune, the contrary; and so much the worse, by how much the more weak and afflicted he is.

The 83th is to consider, Whether the Fortunes and Infortunes are equally strong in the Question? for that signifies

no positive judgment, either good or ill; but a kind of indifferency, and that the business will bring neither gain nor loss.

The 84th is to consider, Whether the Fortunes or Infortunes are strongest; for if both be strong, and the Fortunes prevail in strength, it signifies a kind of mediocrity of good; if the Infortunes in such a case are strongest, a mediocrity of evil; nor in excess on either side.

The 85th is to consider, Whether part of Fortune fall in a good or bad place of the Figure; that is, in an Angle, or in a Succedent, or in a Cadent house; and how the same is Aspected, and by whom, a Fortune or an Infortune? and whether it be in reception of that Planet by whom it was aspected? For questions may sometimes seem good, but the part of fortune happening in an untoward place, weakens it much, and renders it less profitable, so as to deceive the Querents hopes. And on the contrary, a question may seem ill, yet the part of Fortune happening luckily, joyned with a good Planet that receives it, &c. lessens the evil, and not so much happens to the Querent as the Figure otherwise seems to threaten.

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The 86th is to consider, Whether either of the Infortunes beholds the Significator, both Retrograde, Cadent, Peregrine, and in Signs contrary to their respective natures? for then they bring such an absolute mischief as cannot be avoided, nor averted by any thing but God alone. And if any shall be born under such positions, he will alwaies be a beggar, let him do what he can: or if any house be built then, no man shall ever live happily, or get money in it; but by losses and crosses his estate and goods shall moulder away, and come to nothing; and his most probable designs strangely frustrated and destroyed, unless the Divine Goodness in mercy interpose.

The 87th is to consider, (*Novenarium Lune*) which is a thing much to be heeded, for it often hinders the Astrologer from discovering the truth, and leads him into error, not knowing the cause that makes him deceive.

The 88th is to consider, The Planet from whom not only the Moon separates, how he is disposed, and next to whom she is joyned, so that there be not above 51 minutes distance between them; the first signifying what is past, the second what is

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now present, as we have already said; but also look to whom she will be next joyned after separation from him with whom she is at present; for he will signifie (according as he is disposed) the issue, or what is to come.

The 80th is to consider, The (*Duodenarium Lune*) a thing very observable in many cases, even more than divers things that we have said; for there is greatest danger of mistakes in abstruse considerations, and such as Astrologers rather through sloth than ignorance do not regard; whereby they often fall into disgrace and contempt of the rabble, rather than take a little pains.

The 90th is to consider, Whether he Lord of the house in which the Sun is, and of that wherein the Moon is, and also the Lord of the Ascendant, be all oriental, and in Angles, (though that rarely happens) and mutually behold each other from good places with friendly Aspects; for these positions shall signifie the greatest good, and most superlative fortune imaginable. If they shall not be all so disposed, the remaining part shall signifie prosperity and felicity proportionably, as far as they are able, though not in so vast a measure.

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The 91th consideration, Is to observe in Questions or Nativities, Whether Mars be in any of the Angles of the Figure, especially in fixed Signs; or when *Scorpio* ascends, for then he destroys all the good signified by that question, or at least much impedes and diminishes it, unless *Jupiter* behold him with a *Trine* or *Sextile*; for then his malice is mitigated: but yet as *Jupiter* is either strong or weak.

The 92th is to observe in Nativities and Questions, especially of death, Whether the Lord of the house of death, or Significator of death, or Lord of the house in which the Lord of the eighth is posited, applies to the Significator of the Native or Querent, or he to them; because a Planet so affected becomes the destroyer of life, and kills as well if it be a Fortune as an Infortune, and that whether there be a reception or not.

The 93th is to consider, If the Question concern a thing that one would desire of another, or that one would get out of a secret hidden place, Whether the Significator of the Querent, or thing inquired after, behold *Saturn*, or is corporally joyned to him; or whether *Saturn* be in the house of the thing inquired after? for then

then the business will hardly be done, or not without much labour and trouble, and more tediousness than the Querent can imagine.

The 94th Is to consider, in Questions, &c. Whether the Significator of the thing inquired about be Cadent from the Ascendant, or other Angles, or from the house that signifies the thing or business sought after, or its Lord? or whether he be Retrograde, or in a bad condition with the Sun; or whether there be in the said house signifying the thing inquired after, a Planet Cadent or Retrograde, or in such ill condition with the Sun, or in an ill place from him, or ill aspected by him? for any of these things signifie a hindrance to the thing, although otherwise the question seem good and probable.

The 95th is, Whether the Planets signifying the thing sought, joyn mutually with each other? for that signifies it will be done; yet be not too confident to judge so, till thou hast well weighed the nature of the Sign wherein they are joyned, whether it be of their own nature; for then it will be easie, otherwise difficultly, or scarce at all.

The 96th Is to consider in Questions which

which seem to shew, that what is enquired after shall be perfected, Whether the Significator of the thing, and the Moon, are in Angles? for if they be both above 25 degrees from Angles, it will not be accomplished; but if one shall, and the other shall not be so far off, then it may be done, but with difficulty, unless it be a journey; which will speed well enough, if the Significator be remote from Angles.

The 97th Is to consider, In what climate thou receivest the question? for judgement must be varied as the ascensions of Countreys and climates differ, there being not the order in the ascensions or elevations of Signs, in one climate as in another, nor the same Ascendant in one Region as in another. Beware therefore of a mistake here, for it will be very unhandsome and blame-worthy; for whatever part thou travellest towards, from one Region to another, whether from the East to the West, from the North to the South; or contrarily, your Ascendant will be changed from one degree, from East to West in longitude, and e contra; and from the North to South, and the contrary. But some Gowned fools, or Monks in their Cabs, may arise and say, If your judgments are changed according to the situation

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tuation of Nations, they are false. But there is no talking to such Brutes, they neither understand nor believe, nor is any thing probable to them; yet there are some very learned men amongst them, such as Conradus Bixieris, a preaching Frier, who excellently understands Art, and practiseth it honestly.

Want of heeding what I have said hath made Astrologers to err, and I doubt doth so still; for right judgment cannot be given but by the Ascendant and other Houses: and therefore if these vary, those must do so too. Therefore you should have Tables of Elevation for every Climate and Region: yet 'tis more difficult to find out the difference of one Climate from another, than of one Region or Country from another, according to the longitude; for if thou hast Tables of the Elevation of the Signs in any Region from East to West, thou mayst by guess find the Elevation in another, which way thou pleasest either towards the East or West, according to the same Climate, by taking the difference; but in divers Climates thou canst not so easily conjecture.

The 98th Is to observe, Whether if what appears by the Sign likely to be effected, be signified by the Planets by Corporal Conjunction, or Aspect, or transposition of Light? if by either of the two first,

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the thing will be effected by the Querent, and the party enquired off, without any third persons intermeddling; but if by the last, it shall be done by Embassadors, Friends, or some person interposing himself; and it shall be brought to pass by a person or thing signified by that House, whose Lords translates the lights, as aforesaid. Thus if it be the Lord of the second, it will be done by expences, or a piece of money: if by the third, by some brother, or the like; if by the fourth, by the father, &c. according to the respective signification of each House.

The 99th Is to consider well in Questions, Nativities, &c. what will certainly come of them? for sometimes by the Figure, a thing seems likely to be absolutely done; but is not wholly, but in part; sometimes it is wholly perfected, and sometimes neither wholly nor in part; upon which account Astrologers are often blamed, and scarce know how to excuse themselves, not knowing how this comes to pass, being a difficult point, and of a most subtle disquisition; so that the Ancients would not meddle with it, save only the most honoured Albumazar said something more than the rest, whose judgments I have

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found more efficacious and correct than others, though *Ptolomy*, the great explainer of this Science, must be acknowledged more curious than the rest. Now that which I say, is the consideration of certain fixed Stars: Note that these fixed Stars are now removed many degrees forwards in the *Ecliptick* than they were in *Bonatus* his time, in respect of longitude, which ought to be carefully considered by the industrious Astrologer, which I shall name, whereof some are of the nature of the Fortunes, and perfect those things with them not like to be perfected by the significations of the Planets; others are of the nature of the Infortunes, which suffer not things to be perfected according to the Planets significations; of which latter there are some in every Sign: as in *Guido Bonatus* his time there were two in the head of *Aries*, that is, one in 13 degrees and 45 minutes, the other in 14 degrees and 45 minutes, and are southern, and of the nature of *Saturn* and *Mars*. In *Taurus* are 6 stars, the first in 9 degrees and 55 minutes; the *Pleiades*, which yet are called and counted but as one, and are of the nature of *Mars* and the *Moon*; another in the 13 degree and 2 minutes; another in the 14 degree and 45 minutes, called the Devil; another in the 15 degree, called the Devils head; another in

in the belly of *Taurus*, and 19 degrees and 15 minutes, called *Aldeboram*, which are all of the nature of *Mars* and *Mercury*. In *Gemini* there is one in 8 degrees, called the Shoulder of the Dog, of the nature of *Mars* and *Saturn*; another in 10 degrees and 15 minutes, of the nature of *Mars*, called the Warrior; another in 17 degrees and 55 minutes; another in 18 degrees and 52 minutes, called the Witch, of the nature of *Sol* and *Mars*. In *Cancer* there is one in 2 degrees and 3 minutes, called the Camel, of the nature of *Saturn* and the *Moon*; another in 7 degrees and 55 minutes; another in 13 degrees, called the Western Camel, of the nature of the *Sun* and *Moon*; another in the same degree, called the Foot of the Dog, of the nature of *Saturn*: and another in 17 degrees and 55 minutes, of the same nature. In *Leo* there is one in 15 degrees and 55 minutes, of the nature of *Saturn*. In *Virgo* two, one in 7 degrees and 11 minutes, of the nature of *Mars*; the other in 15 degrees, of the nature of *Saturn*. In *Libra* one in 26 degrees, of the nature of *Saturn*. In *Scorpio* three, one in the first degree and 3 minutes, another in the 8th degree and 7 minutes, another in the 9th degree, all of the nature of *Mars*. In *Sagittarius* two small ones, one in 19 degrees and 2 minutes, the other in 21

degrees and 2 minutes, of the nature of Saturn. In Capricorn two, one in 27 degrees and 2 minutes, the other in 29 degrees and 3 minutes, both of the nature of Saturn. In Aquarius one in 9 degrees and 4 minutes, of the nature of Mars and Saturn. In Pisces one in 4 degrees and 7 minutes, of the nature of Mars and Mercury.

All these Stars are hurtful and malevolent, hindring and destroying things after they seem probable to be accomplished, and therefore to be avoided as much as is possible. Here 'twill not be superfluous, but very convenient, to insert a Table of the fixed Stars, that have small latitude, as they are now placed, or rectifie them for some succeeding years.

The 100th Consideration is, To observe the fixed Stars assisting and promoting the accomplishment of things; which are thus scituated. In Aries there are two, one in 5 degrees and 6 minutes, of the nature of Jove and Venus; another in the 26th degree and first minute, of the nature of Jupiter. In Taurus three, one in the first degree and 3 minutes, another in 8 degrees and 7 minutes, and the last in 9 degrees and 1 minute, all of the nature of Venus. In Gemini are two Stars, one in 19 degrees and

and 2 minutes, the other in 21 degrees and 8 minutes, both of the nature of Jupiter, and of the second magnitude. In Cancer likewise two, one in 2 degrees 2 minutes, the other in 29 degrees 5 minutes, both of the nature of Jupiter. In Leo one, in 9 degrees 4 minutes, of the nature of Jupiter and Venus. In Virgo one in 4 degrees and 7 minutes, of the nature of Venus and the Moon. In Libra two, both of the nature of Jupiter and Venus, one in 13 degrees and 45 minutes, the other in 14 degrees and 45 minutes. In Scorpio four, one in 9 degrees 55 minutes, another in 13 degrees 1 minute, a third in 14 degrees 45 minutes, the last in 19 degrees 15 minutes, all of the nature of Jupiter. In Sagittarius two, one in 10 degrees and 15 minutes, the other in 7 degrees and 55 minutes, both of the nature of Jupiter. In Capricorn three, one 2 degrees and 3 minutes, another 7 degrees and 55 minutes, the other 7 degrees and 55 minutes, all of Jupiter's nature. In Pisces two, one in 7 degrees and 11 minutes, of the nature of Venus, the other 14 degrees and 59 minutes, of the nature of Jupiter. Wherefore always when thou findest the Significator in a Corporal Conjunction with any of these, thou mayst pronounce happiness and a good end. F 4 The

The 101st Consideration is, To mark in Nativities or Questions, which Planet is the cutter off of life or years, or hinderer of a thing from being done? for he it is who destroys the life of the Native, &c. who is strongest in testimonies of dignities or power. Yet *Messahala* concealed this, and discovered the same and another useful secret onely to a certain Scholar of his, who out of pride appropriated the same to himself. Now, after thou hast found who is this destroyer, &c. then see to whom the Lord of the Ascendant or the Moon is joyned (who participates in signification of every thing, as we have said before) or the Lord of the thing enquired after, and Lord of the House of the Moon, or one or more of them; for if it be joyned to a Planet Retrograde or Combust, or Cadent from the Ascendant, or any other Angle, or to any of the Infortunes who doth not receive him; or is afflicted by an Infortune, which cuts off the light of the Significator; the thing is destroyed, and so the years of the Native are diminished, and he lives not long.

Further, if the Lord of the Ascendant or the Moon, or the Lord of thing enquired after, be joyned to a Planet who is free from the Conjunction of the Infortunes, and so is safe as

to himself, but is joyned to another Planet afflicted some of the aforesaid ways, the matter shall be brought to naught, even after it seems accomplish'd, and the Natives life shall be suddenly cut off, when there is all the probability that may be of the contrary: And this will also happen though there be no Conjunction with the killing Planet, if only the Significator, or Moon, be afflicted in manner aforesaid.

The 102d Consideration is, Of things signified, how they shall be found or known, and from what Significator they are to be taken? which must be from the Significators of the Querent, and of the thing questioned or enquired after: which two Significators, if they shall be joyned together with the Moon, it signifies wholly and absolutely the effect of the thing; if not joyned, then the contrary. And from the Conjunction of the Significators we ought to know why, or by what the question is made. And by the Lord of the House in which such Conjunction happens, we know of what the question will be, or the end thereof; for if that be a Fortune, it will be good, according to the condition and signification of such Fortune, and the House wherein he is, and signification

of the Lord of that House, and of the place in which the Lord is posited of that House wherein its self is. But if it be an Infortune, it will be bad, according to the significati^on of the Infortune, and such other positions as aforesaid. If the Lord of the House or Exaltation, or of any two smaller Dignities, casts an Aspect, or there be a transiti^on of Light, you may know by that the questi^on shall be brought to pass; but if there be none of these, it cannot be precisely known, but it will be by or from a cause not yet discovered; and by the Aspects of the Fortunes or Infortunes may be known what will be the effects.

The 103^d Consideration is, To mind in Nativities and general Questions, in what House the part of Fortune happens; for from the things signified by that House will the fortune or gain of the Native or Querent arise, if the same be well disposed; otherwise the same will be cause of his misfortune and loss.

The 104th Consideration is, To observe in Nativities and general Questions, whether the Significator of the Native or Querent be posited in the seventh from his own House, or in Opposition to the Lord

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of the Ascendant? for he will not in such case signifie gain from the things signified by that House, but rather expence and loss.

The 105th Consideration is, To observe in Nativities or general Questions, whether that an Infortune unfortunate be in the seventh? for that signifies that the Native or Querent shall not live in peace or any delight with his wives, sweet-hearts, or companions, but will perpetually have brawls and quarrels with them; it seldom happens otherwise from such a position.

The 106th Is to consider in Nativities and general Questions, if a Fortune fortunate, and no way afflicted, be in the seventh? for then the Native or Querent shall be happy in good wives and associates, yet shall have many rivals and persons that hate him, but rather out of envy than cause, so that he shall seldom bring his enterprizes and designs to pass, without much labour and trouble.

The 107th Is to consider in Nativities and general Questions, whether Mars be in the second or in the tenth, and well disposed? for it denotes that the Native or Querent shall gain a Fortune or Estate by

by those persons that deal or work in Iron and Fire, as Smiths, Furnace-men, Glas-men, &c. or in Victualling, or keeping Innes, Taverns, &c. But if Mars be weak or afflicted, loss and damage from all those.

The 108th Is to consider, If either of the Planets beholds two Houses? for his vertue and fortitude shall be in that where-in he hath most dignities, and which is most proper for him, and the thing he signifies.

The 109th Is to consider, Whether the Lord of the fifth be in the seventh afflicted? for then the Native will never be happy at Feasts or Banquets, either be averse from or slighted at such meetings, or some affronts put upon him; nor will he ever go neat in his clothes, nor get any credit by them.

The 110th Is to consider in Nativities, &c. whether *Scorpio* ascend? for such a Native is never like to get any great preferment in the Roman Church; because *Cancer*, the Exaltation of *Jupiter*, natural Significator of Clerks, will then be in the ninth House, which signifies the Church, and *Jupiter* is an enemy to *Mars*, who is Lord of the Ascendant.

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The 111th Is to consider in Nativities and Questions, especially of Law-suits and Controversies, whether the *Dragons tail* be in the seventh? for that signifies damage or overthrow to the Natives enemies, and prosperity to the Native or Querent, because the head will then be in the Ascendant. If it be in the eighth, it denotes the decay and loss of their estate or substance, and increase of the Natives. In the third, prejudice to the Natives Brethren. In the fourth, to his Parents. In the fifth, to his Children. In the sixth, to his Servants. In the ninth, to his Journeys. In the tenth, to his Preferment. In the eleventh, to his Friends. In the twelfth, to his Cattel of the greater sort, &c. and so to all other things signified by each House respectively; so do *Saturn* and *Mars* also, but not so much. Likewise 'tis observable, that other ill positions may make void the said significations, but not so much as *Saturn* and *Mars*, unless they themselves are Significators of the mischief, and then much of their malice is abated.

The 112th Is strictly to examine and regard in every Nativity or Question the Ascendant; for whosoever shall have *Virgo* ascend, and *Mercury* in a good condition,
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or at least not afflicted; if he study and practise Physick, he shall have success, and do great cures, but shall be unhappy in his salary or profit thereby; not being able to get his fees of most of his Patients: and besides, shall be unhappy in Law-suits. But if he follow the Law, he shall be unfortunate in all his business, and slighted; his words, though never so prudent, not regarded, no not by them for whose advantage he speaks, but a fools discourse prefer'd; and whatever he meddles in shall sadge untowardly, and people be his enemies without cause, and asperse and scandalize him they know not why. But far otherwise will it be if *Sagittarius*, *Taurus*, or *Pisces* ascend, and *Jupiter*, *Venus* and *Mercury*, shall be all in the Ascendant, or if *Jupiter* and *Venus* shall happen to be in *Zamintum*, or the heart of the *Sun*, whatever the Ascendant be, the Native shall be admired as a Prophet, and all his words received as Oracles, or the dictates of destiny.

The 113th Is to consider, Whether either of the Infortunes be in the 9th House, and without Dignities? for then the Native or Querent shall be often blamed and accused, and that without cause, as much as for one: But if Fortune be there well affe-

affected (especially having dignity there) he shall on the other side be praised, applauded, and honoured, whether there be cause or reason for it or no.

The 114th Is to consider, Whether the Lord of the eighth be a Fortune, and in the second? for then the Native or Querent shall gain considerably by the goods of people deceased, of his enemies, and by his wives, especially if such Planet shall be free from impediment, or have dignities there. But if an Infortune be there, it signifies loss and decay of the Natives estate, unless he have dignities there, and be otherwise well affected, and in good condition, for then it will be little or no prejudice, but without dignities, and in an ill state, it wholly and totally destroys and ruins all hopes of estate.

The 115th Is to consider, Whether the eighth House, or its Lord, be afflicted? for then shall the Querent or Native be damnified, and lose an estate by the death of a wife, which she enjoyed for life, or the like.

The 116th Is to consider, Which of the Honors, or their Lords, are afflicted, or under impediment? for that signifies, that
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hurt and damage will accrue to the Native, by reason of the things signified by that House; and so on the contrary, if they are Fortunes, good and advantage from the same things.

The 117th Is to consider, If the *Dragons tail* be in the fourth; for that signifies, that whatever the Native or Querent shall get, shall be squandered away, and come to nothing; and wherever it is, it signifies damage to the Native in and from that House represented.

The 118 Is to consider, In what House a Fortune shall be fortunate and strong, well disposed, and not afflicted; for in and by these, persons or things by that House signified, shall the Native or Querent gain profit, and make his fortune; and so on the contrary of a House that is afflicted.

The 119th Is to consider, If the Lord of the second be in the seventh, and the seventh be in *Aries, Scorpio, Capricorn, or Aquarius*; for then the Natives enemies shall easily take away his goods and right; and if he associate himself with persons, they shall rob him; and his Wife, or Mistress, shall cheat him, and steal whatever she can from

from him; unless the Lord of the Ascendant be in *Trine* or *Sextile* to the Lord of the seventh, or in other Aspects with reception.

The 120th Consideration, is to observe, Whether the Lords of any of these eight Houses, viz. the third, fourth, fifth, sixth, ninth, tenth, eleventh, or twelfth, be in the seventh? for which soever of them is there, the person by him signified will prove the Natives enemy, unless a perfect Reception, and some good Aspect, as *Trine* or *Sextile* intervene. Yet a Square or Opposition with Reception, will abate the enmity, but not wholly prevent it. Thus if it be the Lord of the third, his Brethren will prove his enemies, if of the fourth, his Parents, if of the fifth, his Children, &c. nor shall he gain of or by them so much as he shall lose another time, or if any of them sometimes appear kindly, it will be but from the teeth outward; and for their own ends, &c.

The 121st is, Whether the Moon be in the eighth, and the Lord of the Ascendant in the Ascendant, second or twelfth, Retrograde? for then the Native or Querent will not be fortunate, nor have any luck at playing at Dice, or any other Gaming.

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The 122th is, Whether part of Fortune be in the first 10 degrees of the fourth House, with the *Dragons head*, the *Moon*, *Venus* and *Jupiter*, and they direct for that signifies that the Native shall be lucky in discovering and finding out hidden treasure. If it be in the second 10 degrees, or but with two of the said Planets, he shall find some, but not in so great quantity. In the last, 10 degrees, and with but one less, and yet a considerable parcel; and if only the part of Fortune be there, not afflicted, then a small quantity. If the *Sun* behold it with a *Trine* or *Sextile*, it will be Gold uncoyned; if the *Moon*, Silver; if *Jupiter*, a mixture of Gold and Silver, &c. If *Venus*, precious Stones, Locketts, and for the most part Womens Ornaments. But if they be Retrograde, he shall discover the treasure, but not for himself, another shall get the profit. If the Lord of the eighth behold the Lord of the Ascendant with a *Square* or *Opposition*, the finder shall die by reason of it; but if it be with a *Trine* or *Sextile*, he shall only catch some small sickness or disease. If the *Dragons tail* be there instead of the *head*, he shall find it, but it shall be taken from him; or being ignorant what it is, he shall give it away almost for nothing. And if

if the *Moon* be then separated from the Lord of the Ascendant, and joyned to an Infortune that afflicts her, he to whom 'tis so given shall have little profit by it. If *Mars*, or the Lord of the eighth, behold the Lord of the Ascendant, they that take it from him shall kill him. But if *Mars* and *Saturn* shall be in the place of *Jupiter* and *Venus*, the business will be only Brass, or Copper, or Lead. And if the Lord of the Ascendant be with them, the discoverer is wearied with it, whatever it be, whether vile or precious.

The 123th Consideration is, To observe in Nativities or Questions, Whether the Sun and Moon are in Conjunction in one and the same minute, both according to longitude and latitude, and any of the Fortunes in the Ascendant, that is, within 15 minutes above the Cusp thereof, or 24 minutes below it; for that signifies that the Native shall be happy in getting a great estate and heaping up of money; but if they be only in exact Conjunction to longitude, and not according to latitude, and their distance one from the other be within 15 minutes, he will still be fortunate in acquiring substance; but so much the less, by how much the further such distance

distance is; and so proportionably. If they happen to be above 15 minutes distance, the same thou mayst conclude if the Moon shall be ill the very minute of Opposition to the Sun, and a Fortune be in the seventh, which signifies the estate of the Querent or Native in respect of his wives, companions, or enemies. And if at that time of birth *Taurus* ascend, and the *Moon* be there, or the very minute ascending, or *Leo* ascending, and the *Sun* in the minute ascending, not afflicted by either of the Infortunes, it signifies that the Native shall get much money, and come to great preferment and honour; but if either of the Infortunes be in the said places instead of a Fortune, it denotes loss and destruction of estate to the Native or Querent by or on the occasions aforesaid.

The 124th Consideration is, To regard in Nativities and Questions, the Significators of the Querents and Natives estate, and also of his preferment, calling, or profession; which thou mayst take to be the Lord of the tenth, or of the Ascendant, if the other shall not be fit to signifie the same; for if the Lord, or Almuten of the tenth, be with the Light of the Tyne, or *erect* and tall from it, and distant 60 degrees or

or upwards, even to 90 degrees; if it be one of the Superiors, or 30 degrees if it be one of the Inferiors, and in the Angle of the tenth, or in the Ascendant within 30 minutes above the Cusp, or a degree and a half below it, and not afflicted, it signifies that the Native shall attain to the dignity and profession of his Ancestors, and not exceed it; yet shall be more skilful, excellent, and perfect therein than any of them: but if there be in either of the said Angles any of the aforesaid helping and fortunate fixt Stars with the Planet of Fortune, or any of the Planets, he will far surpass all his fore-fathers in dignity. And if such fixed Stars shall be of the first magnitude; and sole Significators, the Native or Querent shall be raised to vast honours and riches, almost inestimable: which if beheld by the Lord of the Ascendant, then his fame and honour lies in his own person; if by the Lord of the second, in his riches; if by the Lord of the tenth, in his Offices, Command, or Empire; and this though in never so poor and vile people; the meaner their condition was, to so much the greater height shall they arrive. But this shall not endure long, for they seldom go beyond twenty seven or thirty years. And look how much the more

sublime was their fortune, by so much the more grievous, miserable, and calamitous shall be their fall; for they shall die an ignoble filthy death; or if they escape, the same shall happen to their next Successor.

The 125th Consideration, Is to observe in Nativities or Questions, what Sign ascends; if it be the Sign of a Planet that hath two Houses, the exercise or troubles of the Native or Querent shall be chiefly in those things signified by the other house of the said Planet, which shall lightly happen to him, and for the most part through his own means.

As if the Ascendant be *Aries*, he shall be exercised in such things as shall be the cause of his own death or fall, because *Scorpio*, the other House of *Mars*, will be then in the eighth House; but if *Mars* be well disposed, and part of Fortune happen in the 8th, he shall be very fortunate in all things signified by that House. If *Taurus* ascend, he shall be exercised in such things as shall cause his own weakness; because *Libra*, which is the other House of *Mercury*, will be then the sixth House. But if *Venus* be well disposed, and part of Fortune in the sixth, he shall be most lucky in things appertaining to the sixth House. If the Ascendant be in *Gemini*, he shall be

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exercised in such things as shall occasion his being taken; because *Virgo*, *Mercuries* other House, will be on the fourth; but if *Mercury* be well disposed, and part of Fortune in the fourth, he will be prosperous in things belonging to the fourth House. If *Virgo* ascend, he will be exercised in things that will gain him honour and power, because *Gemini*, *Mercuries* other House, is the tenth; if *Mercury* be then in Conjunction with part of Fortune, and in the Ascendant, he shall acquire as it were a Kings revenue. But if *Mercury* be in the tenth, with the part of Empire, fortunate and strong, he shall undoubtedly obtain a Kingdom, or supream Command. And if with this part of Fortune and the Moon be also in the tenth, he will be a mighty Prince infallibly. If *Libra* ascend, he shall be exercised in things that shall hasten his own death, because *Taurus*, the other House of *Venus*, will be then in the eighth. But if *Venus* be well disposed, and part of Fortune in the eighth, he will be lucky in things represented by the eighth House; and so of any other Sign. *Scorpio* ascending, the Native or Querent shall bring diseases on himself, because *Aries* is on the sixth. *Sagittarius* ascending, he shall fool himself into captivity,

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because *Pisces* is on the fourth. *Capricorn* ascending, he shall gain much by his industry, for *Aquarius* is then on the second House. But if *Saturn* be ill disposed, he shall squander away and waste his own substance idly. If *Aquarius* ascend, he shall procure himself many secret enemies, because *Capricorn* will be then in the twelfth House. If *Pisces* ascend, he shall raise himself to honour, &c.

The 126th Consideration is, To take notice in Nativities or Questions, whether *Mercury* be Significator wholly or in part fortunate and strong, and in *Capricorn* or *Aquarius*? for then the Native shall be of a profound and piercing wit, and great understanding; one that shall dive into the bottom of things, and see from the beginning what the issue will be; and so much the more, if *Saturn's* fortunate shall behold *Mercury* with a good Aspect, especially if *Mercury* be in *Aquarius*, which is the delight of *Saturn*; and still more if a Fortune shall be with *Mercury*, and he with one of the propitious fixed Stars. But if *Mercury* be in *Aries* or *Scorpio*, the Native will be bold, perfidious, unconstant, arrogant, and yet quick of apprehension; rather nimble to repeat or find out things
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said by others, than invent them himself.

The 127th Consideration is, To observe in Nativities, if the Lord of the Ascendant be *Saturn* or *Mars*, and sole Lord of the Nativity, without any Fortune partaking in the dominion, the taste or smelling of the Native, or his complexion, shall not be like those of other men, for if it be *Saturn*, he shall delight in sower or insipid things, as *Halion Ptolomy* avers; if it be *Mars*, in sharp and bitter, Flesh half stinking, Wine dead, and pall'd Aloes, snuffs of candles, dung, &c. as also with filthy, dirty unhandsome women, more than in others; or if it be a woman, in the homeliest men, &c.

The 128th Consideration is, In Nativities, whether the Ascendant be a human Sign, or the Lord of it in a human Sign? for that signifies the Native an honest, sociable and neighbourly man, more especially if both happen together: But if the Ascendant carry the similitude of some creature which men use to labour with, as *Aries*, *Taurus*, the last part of *Sagittarius* and *Capricorn*, the Native is very submissive and humble to men, yet very sociable: But if it be a Sign half feral, as *Cancer* and
Pisces,

Pisces, he will be yet less sociable; but if it be a feral, furious or salvage Sign, as *Leo* and *Scorpio*, he will be of a brutish savage temper, delighting in the woods, hunting, and living upon spoil and rapine; caring not to associate himself with men, so that he seldom remains long with his own Parents, or nearest Relations.

The 129th Consideration is, To observe in Nativities, whether the *Moon* be in Opposition to the *Sun*, with any of the Stars called *Cloudy*, which are *Albazeic*, and the Head of *Gemini*. or in a place called *The Place of falling into the water*, which *Aquarius* spouts forth, or the drops of the *Lion*, said to be near his heart, and others which by reason of their mixture with each other do not shine distinctly.

For when the *Moon* shall not be above 10 minutes distance from them, according to Longitude and Latitude, it seems unavoidable, that the Native shall have diseases in his eyes, not to be remedied by any human help or medicine. If the *Moon* be then accidental in an Angle, and *Mars* and *Saturn* likewise accidental, not far distant from her, or opposing the *Sun* in any of the Angles, it signifies that the Native shall be blind of both eyes

eyes at his death; nor does there appear any way whereby it may be prevented: But if it be not of *Luminaries*, but only one, he shall lose but one eye; if it be *Sol*, and a man, the right eye; if a woman, the left eye; but if it be the *Moon*, and a man, the left eye; but if a woman, the right eye.

The 130th Consideration is, To regard in Nativities, whether the *Moon* be joyned with *Mercury* by Body or Aspect, or there be a translation of light by any Planet between them? if there be nothing of this, and the Sign ascending be neither of the nature of *Mercury* or the *Moon*, and *Saturn* in a Diurnal Nativity, and *Mars* in a Nocturnal, and one be in an Angle, the Native will be mad, distracted, troubled with fits, a fool, or at least exceeding forgetful, unless a Fortune very strong shall at the same time behold the Ascendant, *Mercury* or the *Moon*; and so much the worse, if the Angle wherein such Infortune is happen to be *Cancer*, which is the Exaltation of *Jupiter* or *Virgo*, the Exaltation of *Mercury* or *Pisces*, the Exaltation of *Venus*: The reason is, because the *Moon* in Nativities is the general Significatrix of the Natives person, and the Planet with whom she is joyned, or its

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faculties and powers; and therefore if she be corporally joyned or applying to such Planet, the Native will prove of good understanding, and very well retain his senses and intellectuals. And if *Mercury* be in *Capricorn* or *Aquarius* not afflicted, but in good condition, the Native will be of an exceeding wit, and a great Philosopher; and if *Jupiter* and *Venus* be in (*Zamini Solis*) he will prove an Hermite or kind of Prophet, whose words shall be received as Oracles beyond those of other men.

The 131st Consideration is, To take notice in the Nativity of a man, whether the *Sun* and *Moon* be both in Masculine Signs, or both in one Masculine Quarter, or one Masculine Sign; for if so, it signifies that the Native's acts and temper shall be naturally such as belong to men: But in a womans Nativity, the Luminaries so disposed make a kind of Virago; one that shall dispise men, and obtrude her self into their affairs; and such a one, if she marry, will be sure to wear the breeches.

If *Venus* and *Mars* shall be both in Masculine Signs, the Native will be moderately affected towards the delights of Venus, and use them according to Nature and Law; but if

if they happen to be Oriental, he will be more salacious and immoderate, inclinable to Incest, Sodomy, &c. But if they be Occidental, and in Feminine Signs, his sports will be nasty and brutish; and so much the more, if Saturn cast any Aspects to them: But if it be a woman, and *Mars* and *Venus* Oriental, and in Masculine Signs, she will abhor mens embraces, and take no delight therein, but rather please her self with some little wantonness with persons of her own sex. But if *Mars* and *Venus* be in Feminine Signs, and Occidental, she will love and take delight in mens kindness. And Ptolomy in his Centiloquium affirms, That if *Venus* be joyned with *Saturn* in a Nativity, and have Dignities in the seventh, the Native shall be somewhat faulty and untoward in his venereal carresses.

The 132^d Is to mark in Nativities, Whether *Mars* be corporally joyned with a certain fiery Star of his own nature in *Taurus*, called *Agol*, so that they are not above 16 minutes asunder, *Mars* applying thereunto, and the Lord of the House wherein the Luminary for the time ruling is posited, which is called the Lord *Anasba*, or of its Exaltation, and two others of its Dignities, and shall be in Opposition or Square of *Mars*, and neither of the Fortunes

tunes shall behold the Ascendant, nor be posited in the eighth House; it undoubtedly signifies the Native shall be beheaded. And if *Mars* shall not be distant from it in Latitude above 6 minutes, it will intallibly happen so, not to be avoided but by God alone. And though a Fortune, Retrograde or Combust, should behold the Ascendant, yet it will scarce preserve him from beheading; only in such case it may happen not to be occasioned by his own fault; for a Fortune in such a case not impeded, may save him from such an ill death, and permit him to die in his bed; but then it will be of some capital disease, proceeding from a hot house, and this before he comes to be fifty years of age. But if *Mars* shall not be thus affected, yet if an Infortune be in the eighth, the Native shall come to an untimely or ignominious end; but if a Fortune be there in good state, he shall expire naturally; but if such Fortune be afflicted, he shall die of some mischance coming upon him. Ptolomy in his Centiloquium tells us, That if the light of the Tyne shall happen to be in the mid heaven (I say in the conditions aforesaid) such Native shall be hanged. If either of the Infortunes be in Gemini, and the other in Pisces, his hands or feet shall be cut off, according to the signification

tion of the Sign wherein the Planet is posited, which is most malevolent. If *Mars* be in Conjunction with the Lord of the Ascendant in Leo, and hath no Dignities in the Ascendant, nor either of the Fortunes in the eighth, the Native shall be burnt to death; and if *Mars* be then Retrograde, Combust, or in his fall, it will be for some crime, otherwise by mischance, or unjustly. Ptolomy saith, That if Saturn in a Nativity be in the mid-heaven, and the Planet to which he is Anauba a Dispositor, be in Opposition to him, and a dry Sign on the Cusp of the fourth, the Native shall be knockt o'th' the head, and die by some rains falling on him; but if a moist Sign be there, he shall be drowned; but if it be an human Sign, he will be strangled. If *Mars* or Saturn be in the Ascendant at birth, and Peregrine, the Native shall have a skar or mark on his face or head; if the Infortune be afflicted, Combust or Retrograde, the same will be very deformed, and much disfigure him, otherwise not.

The 133d Consideration is. To mark in Nativities, whether Gemini or Sagittarius ascend, and whether its Lord be well disposed, that is, fortunate and strong, and likewise the Moon? for that signifies, that if the Native live, he will get great riches.

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If *Virgo* or *Pisces* ascend, and its Lord, or the Moon, be well affected, he shall get money, and lay the same out well, and live splendidly, being beloved for his generosity and bounty. But in the other case, where the Ascendant is *Gemini* or *Sagittarius*, he will not be so liberal, but very frugal and sparing; besides, he who hath *Gemini* or *Virgo* for his Ascendant, may lose his estate, and come to want; but he that hath *Sagittarius* or *Pisces*, shall never lose his means, nor fall into poverty. If *Aries*, *Scorpio*, *Capricorn*, or *Aquarius* ascend, the Native will be miserably covetous; if *Jupiter* behold the Ascendant, he may somewhat mitigate the sordid humour, but will not wholly prevent or take it away.

The 134th Consideration is, To mind in Nativities; whether *Mars* or *Venus* be in the sixth, and otherwise well disposed? for that signifies that the Native shall be not really fit for Physick, and grow a perfect Doctor in every part of the Art. If *Mercury* be in Conjunction with *Venus*, and the Retrograde, he will make naturally a good Singer; but if *Mercury* be in the twelfth, not afflicted, he will be studious and famous in most Sciences, especially

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The 135th Consideration is, To consider in Nativities, whether the Lord of the Ascendant, and the Moon, and *Jupiter*, and *Venus*, are either all in the Ascendant, or whether *Jupiter* and *Venus* behold the Lord of the Ascendant, and the Moon in the Ascendant by a *Trine* or *Sextile*, and free from affliction? for then the Native will prove very strong and couragious, and none will dare to disobey his commands.

The 136th Consideration is, To note in the Nativities of Kings and Rich Men, and such Grandees as are fit to bear rule, whether both Luminaries are in the Degrees of their Exaltations, or in their own Houses in the same Degree one with the other, and free from affliction? for this signifies that the Native shall obtain great honours; for he shall be made Emperor, or something like it: so that he shall be as it were Monarch of the World, which shall continue to the fourth generation of his posterity. But if all the Planets below *Jupiter* shall be disposed of by him, and he shall receive vertue from every of them, notwithstanding the condition aforesaid, and afterwards commit both them and himself to *Saturn*, and both be Oriental from the Sun and in Angles, the Native will be a

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person of great renown and power, although perhaps not with the title of King; but his fame shall endure for a long time, that is to say, all his life time; and after his death for three revolutions of Saturn, or longer.

The 137th Consideration is, To see whether *Mercury* be in Conjunction with *Saturn* in the Ascendant? for that signifies that the Native is a foolish talkative fellow, that would be counted wise; he shall speak ill of all, both men and women; the greatest wit he hath is to invent many lies; nor doth he ever open his mouth, but something of untruth appears intermixt with his discourse; so natural it will be for him to tell lies: *Saturn* gives him a foul tongue, and *Mercury* a sharpness of malice to employ it.

The 138th Consideration is, To see in Nativities, whether the two Infortunes are in the fourth House, or whether the Angles are possess'd with movable Signs, and *Mars* and *Saturn* in them? for then the Native will be poor, wretched, and unfortunate above all others, all his life time, unless *Jupiter*, or the Lord of the Triplcity ascending, prevent.

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The 139th Consideration is, To be careful both in Nativities and Questions, where the *Dragons tail* is? for that signifies the wasting and destruction of the thing signified by that House, and especially if it relate to gain: for in the first it signifies expences, and loss of gain to the Querent, from or by reason of his person; in the second destruction, and loss of money and substance; and in the third, loss by means of Brethren, Sisters, Neighbours, &c. in the fourth, damage that one shall sustain by ones Grand-father, Father-in-law, and such things relating to inheritances; and that the Native shall change houses often, and get little by it: in the fifth, damage from or by reason of Children; in the sixth, losses by Servants, or small Cattel; in the seventh, loss by Women, Companions, or open Enemies; in the ninth, loss by Religious men, and on the account of Religion; in the tenth, by or in his preferments, honours, &c. in the eleventh, loss by his Friends, or for their sakes; and in the twelfth, damage sustained by great Cattel, or by means of hidden Enemies.

The 140th Consideration is, To see whether the Significator of the thing in question

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question, or the Moon, be so weak that it cannot bring the matter to perfection? and if they be, take the Significator of the Querent and thing enquired after, and subtract the lesser from the greater, and add to the remainder the degrees of the Sign ascending, and project what they amount unto from the Ascendant, and observe where it happens; for the Lord of that Sign signifies what was enquired of, and according to his condition shalt thou give judgment, as thou findest him fortunate and strong, or unfortunate and weak: For if the business concern a mans estate, and he be placed in the second, as he is so shall the Querents estate prove; if in the third, the Brethren will be disposed accordingly; in the fourth, those of greatest Relations; in the fifth, the Children; in the sixth, Servants; in the seventh, Wives; in the eighth, Wives portions; in the ninth, long Journeys; in the tenth, his Preferments; in the eleventh, his Friends; in the twelfth, his Enemies.

The 141st Is to consider in Nativities, the gifts and properties bestowed on men by the fixed Stars, and how long they continue, together with the reason why they prove not lasting, as those which proceed from

from the Planets, since it seems a little probable that they should continue longer than those; of which I do not remember to have met with any thing in the Ancients, save only that *Ptolomy* in his *Centiloquium* says, *The fixed Stars sometimes confer exceeding great benefits, but often times they end ill.* And *Almansa* in his Treatise to the great King of the *Saracens*, *That the fixed Stars bestow notable gifts, and raise from poverty to happiness and high degree, more than any of the seven Planets.*

Now the reason that the gifts of the fixed Stars to men, abide less with them than those given by the Planets, is, because the fixed Stars being the Agents, and Men the Patients, the subject on which they are to operate, are not agreeable to them, nor are born to be able to receive their impression; for it is requisite that there should be some conformity and likeness, or agreeableness between the Agent and the Patient: but the fixed Stars are most slow in motion, and consequently in mutation, whence it comes to pass that their impressions require subjects and patients of the same nature; that is to say, such as are the most lasting, and carry a conformity with them to perfect or accomplish their effects:

effects: For the revolution of the fixed Stars is finisht but in six and thirty thousand years, but the *Viventhopolis*, or life of man, generally exceeds not three revolutions of *Saturn*, that is to say, the space of ninety years, very few exceed that age (though possibly some may, by the addition of the years of some Planets to the years of the *Alcocoden*) in their Nativities, which bears no conformity or proportion with 36000 years to compleat the effects of their influences. And therefore as an Eagle cannot exercise the complement of her flight or power on a Fly, nor a Stone coming forth (*à fundu*, *Trabathi*) do any great execution (*in Musciovem*) no more can the fixed Stars compleat the effects of their impressions; and therefore their gifts or the good promised by them, continues no longer with men, because men are of so small a duration, and subje& to a swift mutability in respect of their motion. And upon this is that Aphorism grounded, that advises to make use of fixed Stars in the foundation of Cities, but of Planets in the erection of Houses; because Cities are generally of the longest continuance amongst corruptible things, and far more durable than particular Houses; for these in respect of their individuals do not endure always,

always, whereas Cities remain by a successive building and rebuilding of Houses; and therefore though Castles are very lasting, yet are they not equal in the respect to Cities; so that although we may use the superior Planets in elections for building of Castles, it is better to take fixed Stars; yet still because Cities are of longer continuance than Castles, they are more appropriated to the fixed Stars, whose Subjects they are. For the impressions which a solid thing makes in a more solid thing, continues much longer than that which it makes on a less solid thing; and far less in a thing not solid, than a thing somewhat solid; and yet less in a very slippery transient thing, than in a thing less lubricous or changeable. Hence the impressions which the fixed Stars make on Cities, continue longer than those on Castles; because Cities are more correlative to them in length of time, and accordingly those of Castles more durable than those of Houses, for the same reason proportionably. But bodies of men are more remote from those fixed Stars than houses themselves, and so more corruptible; and for that cause their significations apply less to them, or if they happen, abide but little; the significations of the fixed Stars being

so great and noble, so high and free from corruption and mutability, that they cannot easily take upon them a variable commixture with things quickly corruptible and suddenly changeable, unless it be as oyl on water; for though it may enter into it, yet such impression will not long continue; for the fixed Lights operate with so much nobleness, that by reason of their long distance from those vile, corruptible, changeable bodies, and neighbourhood to the supream Light, their effects cannot remain in or with them, when they are lightly or suddenly changed and corrupted; especially in base people, and mean spirits; for they seldom transcend his person to whom they happen, and often times leaves him whilst he lives, and that to his damage, so great that God alone can prevent; as I affirm for the most part: though 'tis possible they may sometimes terminate in good and continue long: As it hath sometimes happened, that some have lived to the greatest years of the *Alcocoden*, of whom I never saw but one in my time, who was named *Richard*, who affirmed himself to have been a Courtier under *Charles* the Great, King of *France*, and that he had lived five hundred years. At what time there was a report of one that

that had continued alive ever since our Saviour's days, called *Johan Buttadens*, because he had imprinted the Lord as he was led to be crucified, who said to him, *Thou shalt expect, or wait for me, till I come.* The aforesaid *Richard* I saw at *Ravenna*, in the year 1223; and the said *John* is said to have passed through *Florilivium*, in his journey to *St. James's* at *Compostella*, in the year 1267.

Nor could the significations of the fixed Stars be applied, or adhere to men, nor sensibly remain in them, unless there were some Medium by which they might act upon them which are the Planets, which are secondary Agents, as the first are principal; for wherever there are diverse actions in order, attributed to several Agents, the principal act ought to be referred to the principal Agent, which in respect of the effects or corruptible things, was the primary cause, and the Planets as secondary; for that corruption which those inferiors suffer, happens by reason of their too great distance from the incorruptible superiors; yet their effects sometimes continue long in *Grandees*, and persons very rich, who are apt for Empire, magnanimous, and of brave and excellent spirits; such

such as in my time was the Emperor *Frederick* the Second, who when he was indigent and in great necessity, was arrived to the Imperial Dignity, and brought under his obedience all *Apulia*, the Kingdom of *Sicily*, *Jerusalem*, *Cracovia*, *Italian*, and the whole *Roman Empire* (except of *Lombardy*) subduing all Enemies, Traitors and Rebels, and remained in that illustrious flourishing condition; yet at last died miserably, being poisoned by his Domesticks, and all his Family extirpated; so that scarce any of them remained. Such another was *Ecilius de Romano*, who when he was but mean, was far exalted above all other *Italians*, for he ruled, and as it were tyrannized over the Marquisate of *Treves*, even to *Almaine* and *Trent*, and within four or five miles of *Venice*, and his Tyranny continued twenty six years; but at last all these glories were overcast with calamity, for when it seemed impossible to suppress him, he fell into the hands of his Enemies at a Battel in the County of *Mediolanensi apud Cassianum*, and died wretched, and all his posterity was destroy'd, not one of them remaining. In the same manner there was one in the Kingdom of *Apulias*, of base descent, called *Peter de Vinca*, who when he was a Schollar at *Bononia*, was forced to

to beg for his living, and had not bread to eat, yet made Notary, and after that Protonotary of the Court of the Emperor *Frederick* the Second; he became a Judge, and climed to such a grandeur, that he was happy that could obtain the least of his favor, for whatever he did the Emperor would confirm: but himself would often set aside what had been established by the Emperor, who made him Lord of *Apulia*: whereby he grew so rich, that he had ten thousand pounds of Gold (*Augustanensium*) besides other Treasures almost inestimable; yet in the end he fell, and was reduced to such misery, that the Emperor ordered his eyes to be put out: enraged at which, out of meer indignation he struck out his own brains against a wall, as it was then commonly reported. Another was at *Pyssa*, called *Smerolus*, one of the dregs of the Vulgar, who came to be (as it is said) Lord of that Province; nor durst any of the Nobility for a while contend with him; yet at last he came to nothing. After whom one *Oddo Gualduzias*, a mean fellow, tapered up so high, that he did as it were sway the whole City, and none would contradict him, till *Galyver*, a Judge, caused him to be chopp'd all to pieces. The same happened at *Florylycium*, one called *Simon Mustaguere* the Son

Son of obscure Parents, who mounted so high, that all the People adored him; nor durst any oppose him save only my self, who knew him thoroughly; and what mischief he could, he did at his pleasure for three years space: but at last down he came, being banish'd the City, which happened for the odiousness of his person and cowardise. Another, being a Friar of the Preaching Order, by name *John*, by Nation *Vicentinus*, was admired as a Saint by all the Italians that acknowledged the Roman Church; but I ever thought him an Hypocrite: he grew so high, that he was reported to have raised eighteen from the dead, (though never one of them could be seen) and to cure all Diseases, fright Devils &c. yet could I not perceive any body freed by him, though I made much enquiry into his Miracles; however the whole World seemed to run after him, and thought himself happy that could get a Thread of his Cap, which they esteemed equal with the Reliques of the Saints; and in his Preaching he would publicly boast, *That he had converse with Jesus Christ, the Virgin Mary, and Angels when he list.* By which Tricks, the Friars of his Order at *Bononia*, got more than Twenty thousand Marks. And his power was so great, that
by

by his own will he released a Souldier as he was going to Execution for murder. Nor durst the Magistrates deny him, nor any speak ill of him but my self, who knew all his wheedles and cozenages; for which the Rabble, meerly out of fear of him, reported mean Heretick. In which esteem and pomp he continued above a year, but at last went out like a snuff of a Candle, with a stink, his Devices and Hypocrisie being discovered; so that he became as generally, and every body was ashamed to be seen in his company.

The 14th Consideration is, To observe in Nativities and general Questions, the gifts and good advantages bestow'd on men by the Planets; because those are applied more easily to them, and continue longer extended to their successors; according as they are disposed in the Radixes of their Nativities; but they are seldom exceeding great, unless when applied by fortunate fixed Stars; because being of a more swift mutability, they have a closer affinity with them, especially if proceeding from the inferior Planets, for their conformity with men, their correlative subjects. Those of the Superiours last not so long with men, but in building of houses they are much better than the others.

Of

*Of the good given by Saturn and
the other planets.*

Saturn Oriental and well disposed, that is strong and in Reception, gives great Fortune in Building, Planting Trees requiring a long growth, in Manuring Ground, Water-works, and the like. Jupiter gives good luck in Scienciis, such as the Law, and in Dignities, being made a Bishop, a Judge, or the like. Mars in leading forth of Armies, &c. Sol in Lay Preferments, as Kingdoms, Governments, &c.

But the Lower Planets bestow their gifts inherent to men and more durable; as, Venus in the Attempts of Women, their Ornaments, Courting them, &c. Mercury in Trading, Writing, &c. The Moon in Navigation, Planting Vines, Using Drinks, Selling Wine, &c. All these, I say, are excellently well bestowed by the Planets advantageously posited, and endure longer, than is to say, The Prosperities given by the Moon may continue to the seventh year or generation, because she is the Seventh Planet, reckoning downwards; and if they pass the Seventh Age or Generation, they cannot exceed the Eighth; as suppose from the 42d year to the 45th year including both those

those of Mercury may endure to the sixth Age, being the sixth from Saturn, but will scarce hold out the seventh. Those of Venus to the fifth Age, she being the fifth Planet from Saturn; but will not exceed the sixth. Those of the Sun to the fourth Age. Those of Mars to the third Age. Those of Jupiter to the second Age. Those of Saturn onely for one Age, and cannot transcend, nay seldom reach the third. And though I say that they may continue so long, yet do I not say that they shall not be finished before. For as Aristotle says, There are terms that cannot be past over; yet he does not say but that they may be prevented and come short off: so in these cases. And further, When I say that they cannot continue longer, I mean without vanishing wholly; or so deprest, that it will be no more like what was before, than Green or Russet to a perfect White, unless by chance something from another cause happens anew; which seldom chances, nor can truly be said to be the same, but quite another thing from the first. Hence comes perhaps the common Observation, That Goods or Possessions ill got never abide to the fifth or third Age; many that use that proverb not knowing whence it comes to pass, but onely because they have heard others say so, or seen it often happen thus. But from what we have here
laid

laid down, some reason may be given: For ill gotten goods count such as are got by way of Usury, Lies, Deceit, Theft, Rapine, and the like.

The 143 Consideration, Is to understand the true Method of Judging, and by what wayes thou mayest come to some result, that thou mayest examine and rightly discuss the same, and discover the truth of what the Stars shall shew thee? And herein there are 14 points to be heeded: 1. Whether the Querent proposes the Question really and intently or not? For if the Lord of the Ascendant and Lord of the hour be the same, or the Signs wherein those Significators are placed, be of the same Triplicity or Completion, the Question is serious: but otherwise, if the Ascendant shall be the end of any Sign, the Question is not Radical. 2. Behold the Ascendant and his Lord, the Moon and the Planet from which she separates, and assign them for Significators of the Querent; the seventh and the Planet with which the Moon is joyned, shall represent the person inquired after: but if it be necessary, descend to the persons, as the things are, signified by the Houses, from the first to the twelfth.

twelfth. 3. Consider the nature of the thing, inquire about the House and Sign whereby it is signified. 4. The Aspects of the Planets both good and malevolent to the Significators of the things sought after. 5. In what place from its own House each of the Significators are; viz. Whether in his own or the second, third, or fourth, &c. or in the Combust way, or the like places. 6. Whether they are found in Angles Cadent or Succedent Houses. 7. Diligently see where the Querents assistants must come, viz. whether from a Father, a Son, a King, a Kinsman, or a Friend, &c. 8. By the Mirth of the Querent, as if the Lord of the Ascendant shall be in the fifth, or elsewhere joyned with its Lord; free from being afflicted by the Infortunes, or by his sadness: as if his Significator happen in the sixth, seventh, eighth, or twelfth; unless the Question be of things signified by those Houses: and as thou findest judge. 9. By the Fortunes and Infortunes, according as thou findest them in places signified, the things about which the Question is moved; and if the benevolents are more, 'tis good, if otherwise the contrary; if the testimonies are equal, then indifferent. 10. Whether the Lord of the

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Ascendant be in the House of the thing enquired after, or with its Lord. 11. In what House the Lord of the first is joyned with the Significator of the things lookt after; for by the Significator of that House, or his occasion, thou mayst judge the matter will be brought about. 12. If the Significators are not joyned there, whether there be any translation of light between them by any other Planet, or receives their description, thou shalt judge the same thing. 13. By the natures of the Significators themselves, agreeing in their natures and significations with each other. 14. According as the receiver of the Significators virtue or disposition shall be, a Fortune or an Infortune, strong or weak, and does behold the Significator, or the Moon, or any with Aspects of love or enmity, so shalt thou pronounce judgement.

The 144th Consideration is, To observe in Questions, Nativities or Elections, when the Significators shall not clearly shew thee what thou wouldst know, but the signification remains dubious, so that the mind is in suspence, take the place of the Lord of the Ascendant, and the place of the Lord of the House of the Moon,

and

and see the distance of degrees between them, beginning from *Aries*; of which make Signs, and add the degree of the Sign ascending; and project from the Ascendant as well by day as night; and where the number falls, the Lord of that House shall be Significator, and from him take the signification of the business enquired, for according to his disposition thou mayst judge.

The 145th Consideration is, That thou see in Diurnal Nativities, whether *Cor Leonis* be in the Ascendant, that is to say, in the Oriental Line, or above it one degree, or below it three degrees; or whether it be in the tenth in like degrees, without the Conjunction or Aspect of any of the Fortunes; for this alone signifies that the Native shall be a person of great note and power, too much exalted, and attain to high preferment and honours, although descended from the meanest Parents; and if any of the Fortunes behold that place also, his glory shall be the more encreased: but if the Nativity be Nocturnal, his Fortune will be somewhat meaner, but not much; but if the Infortunes cast their Aspects there, it will still be more mean; but if the Fortune be;

behold it also, they will augment the good promised a fourth part, and mitigate the evil as much: yet still whatever of all this happens, it signifies that the Native shall die an unhappy death; or at least, that all his honours, greatness and power, shall at last suffer an eclipse, and set in a cloud:

The 14th Consideration is, That thou take the place of the Lord of the Ascendant, and the place of the Lord of the twelfth, and subtracting the lesser from the greater, add to the remainder the degrees of the Sign ascending, and project from the Ascendant; and where the number falls, the Lord of that Sign shall be Partner with the Lord of the Question, and shall be called the Principal Partner. Again, take the place of the Lord of the twelfth Sign, and the place of the Lord of the part of Fortune, and subtracting the lesser from the greater, add the degrees of the Sign ascending; and where the number falls, the Lord of that Sign shall be another Partner, and be called the Secondary Partner: which if it happen to be the same Planet, regard only that; but if different, then take both, and subtract the lesser from the

the greater, and add the degrees of the Sign ascending, and the Planet on whose House the number falls shall be the third Partner; and which of those three is the strongest, shall be the chiefest sharer in the signification of the thing enquired after. If all the remainders, or two of them, shall happen on the House of one Planet that shall be preferred. If the Question seem good, and those Partners are ill disposed, they will diminish of the good signified by the Question, and so on the contrary: but if the Question seem evil, and they are well disposed, they will allay and mitigate the evil signified by the Question, and so likewise on the contrary.

There are many other Considerations which might be added to these, but it would render Art too perplexed and intricate; we therefore leave them, as less material to the Students industry, to observe them in their due time and place,

place, as they happen ; where-
in his care and diligence will
not fail of a reward in advan-
tagious discoveries of truth ,
worthy his pains.

R I N I S.