

**A new guide to astrology; or, astrology brought to light. Being fitted for all manner of horary questions / [Samuel Penseyre].**

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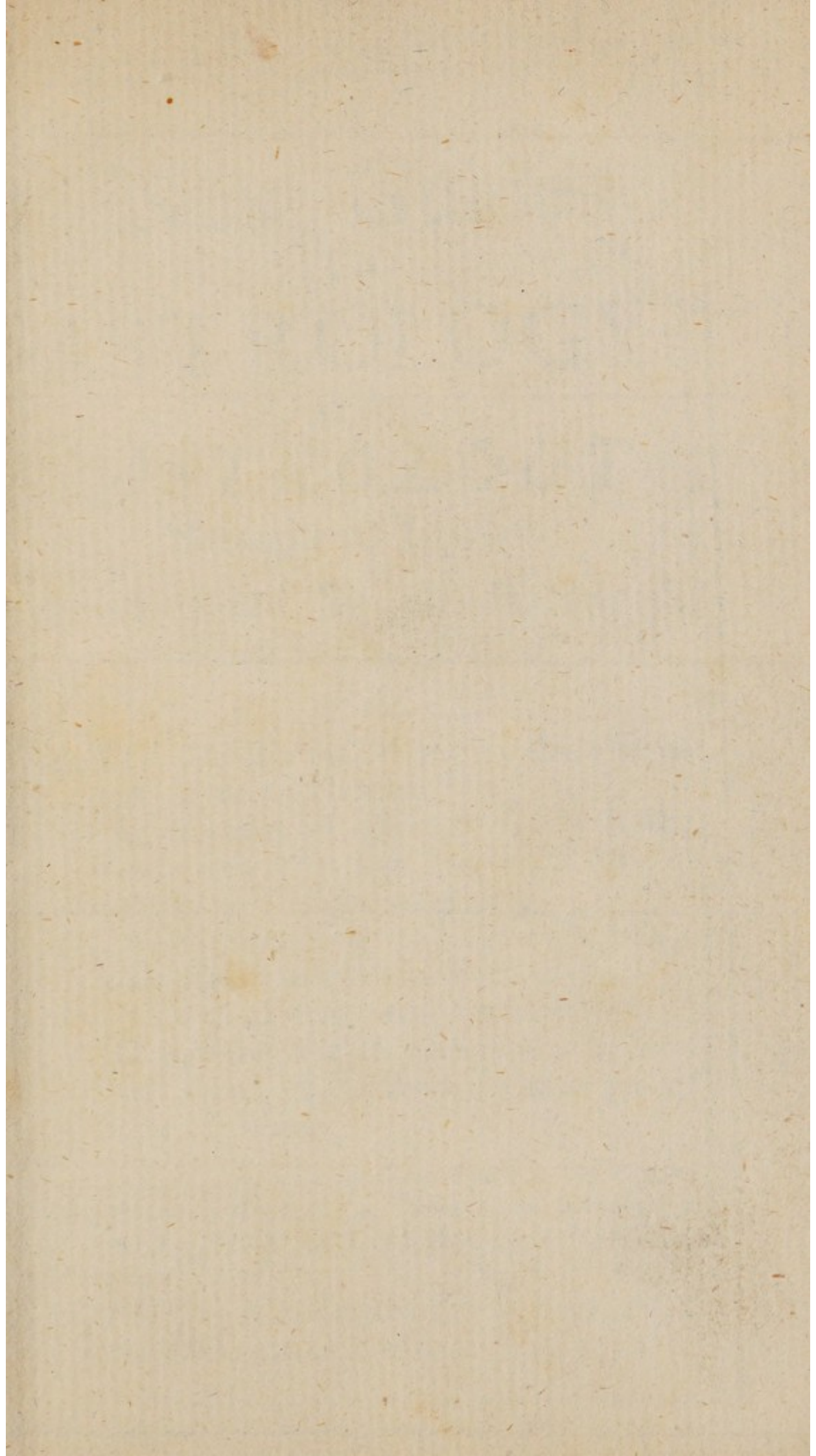
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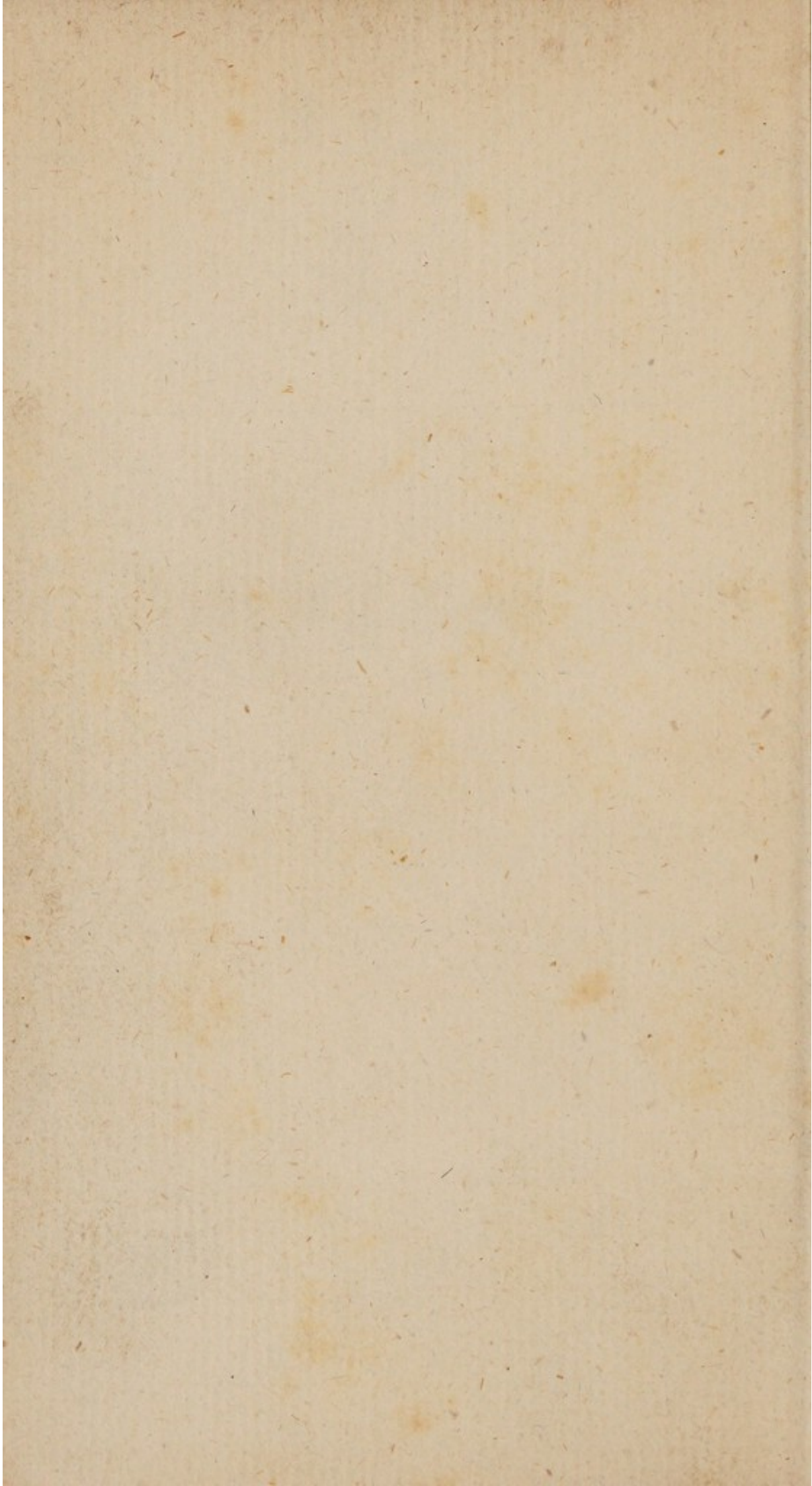
Astrology

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A  
New Guide  
TO  
ASTROLOGY:  
OR,  
*ASTROLOGY*  
Brought to LIGHT.



Being fitted for all Manner of  
Horary QUESTIONS.

VIZ.

- I. The Description of the twelve Signs and the seven Planets.
- II. An Account of all the Aspects of the Planets one with another, with the Variety of their Significations.
- III. An Account of every Degree ascending, with Significations and Forms.
- IV. Choice of very necessary Aphorisms.
- V. Concerning the Alteration of the Weather ; and of Elections fit to begin all Sorts of Work.

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By SAMUEL PENSEYRE, Native of *Lauzane* in  
*Switzerland*, Student in *Astrology* and *Physick*.

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LONDON: Printed for J. BATLEY, at  
the *Dove* in *Pater-noster-row*. 1726.

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~~1840~~  
~~1840~~

R. Phillips







TO THE  
READER.



*HERE* is represented to  
thy View a short Com-  
pendium of Astrology;  
which, for its Brevity  
and Plainness, is cal-  
led, A Guide to Astrology, it be-  
ing an Introduction to that Art.

The most Part of this Book  
never was as yet printed, so plain  
and easy for the meanest Artist  
to understand and learn the most ab-  
solute Way of judging of all Man-  
ner of horary Questions; with se-  
veral Examples of Figure and Judg-  
ments,



## To the READER.

ments, which I have had from an old Friend of mine now deceased, who kept these Rules by him as a great Secret; the which I have now thought fit to make publick for the Good of young Students in this most noble Art of Astrology. But Astrology has been of late so much abused by common Pretenders, that there is hardly any Room for the Learned in this Art to call themselves Proficients therein. But nothing is more true than what Experience can teach; for by my own Experience and modern Authors, that which has been many Times wanting for the Use of the young Artist is here now revealed; for in short this little Book may be called the true Marrow and easy Guide to Astrology, the last Part of Elections; which, if it were rightly understood, perhaps it would be more Honour to Astrology, and its Professors too, than many are sensible of; and I am confident there is a great deal of Truth and Worth in Horoscopes in  
all



## To the READER.

*all our Affairs; so that if those were understood, we might be able to give Reasons for Things that perhaps now we know not.*

*And now, Reader, I will lay my Labours before you; let me intreat you to correct the Errors, for such Things will be in Books of this Kind; and then use me as kindly as I have deserved of you, remembering to do as you would be done by; which is the Duty and spontaneous Act of every good Man; and to no other I hope this Book will come.*

*But yet if it should come to the Hands of any captious Ass, who thinks himself wiser than the rest of the World, and like a country Curr, barks at my Backside, and is angry with what I have here done; I shall, in Modesty, say no more but this, Let him mend it by shewing a better of his own; for it is easier to carp than to copy.*

*How-*



## To the READER.

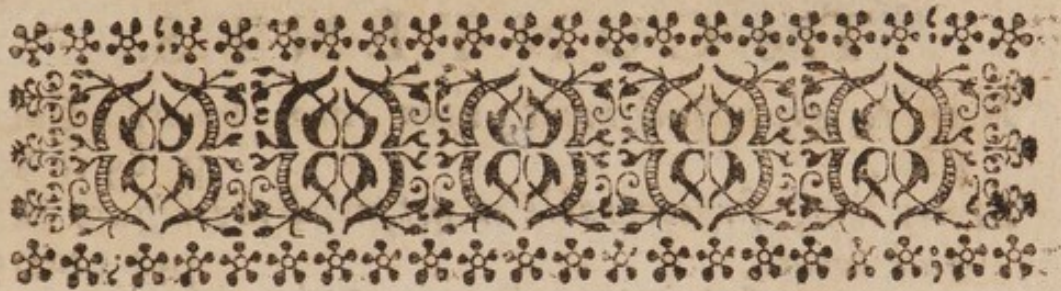
*However, it was for you, (courteous Reader) that I have taken this Pains; and it is to you that the future Part of my Studies shall be serviceable; and I hope you will find Success in your Studies, according to your Desire and Endeavour. Which is the hearty Wish of your Friend,*

SAMUEL PENSEYRE.



**T H E**





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## ERRATUM

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A  
*NEW GUIDE*  
TO  
ASTROLOGY.  
OR  
ASTROLOGY *brought to*  
LIGHT.



THE most noble Science of ASTROLOGY is an Art as useful as 'tis innocent. It teaches how to judge of Futurity by the Motion and Influence of the Heavenly Bodies. Those who desire to attain to the Perfection of this Celestial Study,  
B ought



ought first of all to acquaint themselves well and perfectly in the true Grounds and Rudiments thereof. To which End it is first to be understood, that the Circle of the Zodiack is divided into twelve equal Parts, called *Signs*; and the Reason they are called so, because they signify to Mankind the most remarkable Alterations of the Air and the other Elements. These Signs are again divided into thirty equal Parts, called *Degrees*, into 60 Parts, called *Minutes*, and every Minute into 60 *Seconds*, &c. So that in the Compass of the Zodiack is contained 12 Signs, or 360 Degrees, 21600 Minutes, or 1296000 Seconds. The Names and Characters are described as followeth, which are opposite to each other in the Heavens.

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

In these twelve Signs are continually moving in the Heavens, seven Planets, which by Reason of their different Motion from that of the eighth Sphere, in  
which



which the fixed Stars move, are called wandring Stars. Their Names and Characters are as followeth, with their Natures and Qualifications.

♄ *Saturn*, cold and dry, melancholy and evil.

♃ *Jupiter*, hot and moist, temperate and good.

♂ *Mars*, hot and dry, choleric and evil.

☉ *Sol*, hot and dry, choleric.

♀ *Venus*, cold and moist, phlegmatick, fortunate.

☿ *Mercury*, convertible, in Nature mutable.

☾ *Moon*, cold and moist, phlegmatick.

*The Names, Characters, and Natures of the five Aspects, Dragon's Head and Tail, with Part of Fortune.*

♌	Conjunction	♍	Opposition
✳	Sextile	⊕	Part of Fortune
□	Square	♁	Dragon's Head
△	Trine	♂	Dragon's Tail.

♁ The *Dragon's Head* is accounted a Fortune, and doth increase the Good of



Fortunate Planets, and abate the Force of evil ones.

∞ *Dragon's Tail* is reckoned an Infortune, and doth increase the Evil of bad Planets, and abateth the Good of the fortunate Stars.

⊕ The *Part of Fortune* is of the Nature of the *Dragon's Head*, being of a propitious Signification, in what House soever it is placed, unless impeded by the Presence of an evil Planet: But none of these have any Aspects.

A *Conjunction* is improperly called an Aspect, because it is when Planets are in one Sign, Degree, and Minute, having no Distance from each other; yet if two good Planets be joined almost in any Sign, 'tis accounted very fortunate; but if two evil ones be joined together, 'tis a bad Conjunction, and signifies Misfortune to the Querent, if the Conjunction happens in that Part of the Figure that belongs to the Querent's Business.

A *Sextile* is when Planets are two whole Signs, or 60 Degrees Distance; for you must know, that 30 Degrees make a Sign, it being the 12th Part of the Zodiack, as *Jupiter* in the first Degree of *Aries*, and *Venus* in the first Degree of *Gemini*; here *Jupiter* and *Venus* are in Sextile, because they are two  
Signs



Signs distant, which is 60 Degrees. Now this Aspect is very good, because it is made by the two fortunate Planets.

A *Quartile*, or Square, is when Planets are three Signs, or 90 Degrees distant, being the 4th Part of the Zodiack, as *Saturn* in the 5th Degree of *Aries*, and *Mars* in the 4th Degree of *Cancer*. This Aspect is very evil, and worse by being both evil Planets.

A *Trine* Aspect is when Planets are four Signs, or 120 Degrees distant, it being one third Part of the Zodiack, as *Mars* one Degree in *Aries*, and *Jupiter* in one Degree of *Leo*. This is owned by all Astrologers to be the best of Aspects, and even one of perfect Friendship, and much better than the Sextile.

An *Opposition* is when Planets are six Signs, or 180 Degrees distant, it being half the Circle of the Zodiack, as *Mars* in *Aries*, and *Venus* in *Libra*, this being the very worst of Aspects, and therefore accounted a Token of perfect Hatred; so that in a Question between the Querent and his Sweetheart, if the Lord of the seventh House is in Opposition to the Lord of the Ascendant, instead of Love from her, he can expect nothing but Affronts, Ingratitude, and downright Hatred, unless the said Planets were in



mutual Reception by Sign and House; and even then, if they happen to marry one another, there will be continual Jars, Quarrels, and Contention between them.

Again, if at the Time of Persons falling sick, or in Questions of Sicknes, if *Saturn* be in  $\sigma$ ,  $\square$ , or in opposition to the Ascendant, his Lord, the Moon, or Lord of the sixth House, is an Argument of a very dangerous and lingring Sicknes: The same observe of *Mars*, or any other Planets, if they happen to be Lords of the eighth, sixth, or twelfth Houses. But if any of those Planets be in Sextile or Trine to the Cusp of the Ascendant, or Lord of the Ascendant, or the Moon, there is no Danger, especially if the said Planet be strong, and in a good Place of the Figure; and thus you may judge of the good or ill Success in any Question, concerning any Matter or Thing whatever, by the Planets good or evil Aspects to the respective Significators; only observe, that *Saturn* and *Mars* are evil by Nature, and consequently unfortunate: *Jupiter* and *Venus* are good by Nature, and therefore fortunate; The *Sun*, *Mercury*, and the *Moon* are either good or evil, as they are joined to, or aspected by good or evil Planets.



*A further Account of the particular Division, Natures, and Triplicities of the Twelve Signs, being in Number four, viz. Fire, Air, Earth, and Water, &c. Thus.*

Fiery	} Signs are	{	♈	♌	♍	hot and dry.
Airy			♎	♏	♐	hot and moist.
Watery			♑	♒	♓	cold and moist.
Earthy			♈	♉	♊	cold and dry.

By this you may plainly see, that fiery Signs behold each other by a Trine, and consequently make up the fiery Triplicity. They also behold the airy Signs (which make up the airy Triplicity) by a Sextile, which shews the Agreement of the Fire and the Air in the Quality of Heat. The same of the earthy and watery Triplicity.

Fixed	} Signs are	{	♈	♌	♏	♐
Moveable			♈	♑	♒	♓
Common			♎	♏	♐	♑

Human are ♎ ♏ ♐ ♑ first Part of ♈  
having human Shape.

Beastial are ♈ ♉ ♊ ♋ ♌.



Double-bodied are  $\text{II} \text{X}$ , and the first Part of  $\text{Z}$ .

Fruitful are  $\text{O} \text{M} \text{X}$ .

Barren are  $\text{II} \text{Q} \text{MX}$ .

Signs of Voice are  $\text{II} \text{MX} \text{=} \text{Z} \text{=}$ .

Mute Signs are  $\text{O} \text{M} \text{X}$ .

Cardinal Signs are  $\text{V} \text{O} \text{=} \text{VS}$ .

Equinoctial Signs are  $\text{V} \text{=}$ .

Tropical Signs are  $\text{O}$  and  $\text{W}$

The Signs are also divided into Masculine and Feminine; thus,

Masculine  $\text{V} \text{II} \text{Q} \text{=} \text{Z} \text{=}$

Feminine  $\text{O} \text{O} \text{MX} \text{M} \text{VS} \text{X}$

Eastern	} Signs are {	$\text{V} \text{Q} \text{Z}$
Southern		$\text{O} \text{MX} \text{VS}$
Western		$\text{II} \text{=} \text{=}$
Northern		$\text{O} \text{M} \text{X}$

Dry Signs  $\text{V} \text{O} \text{Q} \text{MX} \text{Z} \text{VS}$

Moist Signs  $\text{II} \text{O} \text{M} \text{=} \text{=} \text{X}$

Signs of {	Long Ascension	$\text{O} \text{Q} \text{MX} \text{=} \text{M} \text{Z}$
	Short Ascension	$\text{VS} \text{=} \text{X} \text{V} \text{O} \text{II}$

Signs opposite to each other in the Heavens,

Are {	$\text{V} \text{O} \text{II} \text{O} \text{Q} \text{MX}$
to {	$\text{=} \text{M} \text{Z} \text{VS} \text{=} \text{X}$



The first Six are also called Northern Signs, because they decline from the Equinoctial toward the North Pole.

The other Six are called Southern Signs, for they decline from the Equinoctial to the South Pole.

*The Houses of the Planets both by Day and Night.*

Day Houses.		Night Houses.	
♊	_____	♁	_____
♈	_____	♂	_____
♉	_____	♀	_____
♊	_____	♁	_____
♋	_____	♂	_____
♌	_____	♀	_____
♍	_____	♁	_____
♎	_____	♂	_____
♏	_____	♀	_____
♐	_____	♁	_____
♑	_____	♂	_____
♒	_____	♀	_____
♓	_____	♁	_____

This Table needs no Explanation, the Title thereof being sufficient : However the Table of the Essential Dignities, and Debilities of the Planets following, will make the Matter more demonstrable.



# A TABLE of Essential Dignities, according to Ptolomy.

Signs	Houfes of Plan.	Exaltat of Plan.	Triptic D.	The Terms of the Planets.												The Faces of the Planets.				Def.	Fall.			
				♄	♃	♂	♁	♁	♂	♃	♄	♁	♂	♃	♄	♁	♂	♃	♄					
♄	D.	☉	♄	♄	6	♁	14	♁	21	♂	26	♂	30	♄	10	☉	20	♁	30	♁	♄	♄	♄	
♃	N.	☾	♃	♃	8	♁	15	♃	22	♂	26	♂	30	♃	10	☾	20	♃	30	♃	♃	♃	♃	
♂	D.	♁	♁	♁	3	♁	14	♂	21	♂	25	♂	30	♁	10	♁	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♂	♂	♂	3	♂	14	♁	21	♂	25	♂	30	♁	10	♁	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	13	♃	20	♂	27	♂	30	♃	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♁	♁	♁	3	♁	13	♃	20	♂	27	♂	30	♃	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	13	♃	20	♂	27	♂	30	♃	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♁	♁	♁	3	♁	11	♃	19	♂	24	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	11	♃	19	♂	24	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♁	♁	♁	3	♁	14	♃	19	♂	25	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	14	♃	19	♂	25	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♁	♁	♁	3	♁	12	♃	20	♂	25	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	12	♃	20	♂	25	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	D.	♁	♁	♁	3	♁	14	♃	20	♂	26	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁
♁	N.	☾	♁	♁	3	♁	14	♃	20	♂	26	♂	30	♁	10	☾	20	♁	30	♁	♁	♁	♁	♁

The



*The Explanation of the foregoing  
Table of Essential Dignities.*

By this Table and the other foregoing it, may be seen the Day and Night Houses of the Planets, by Inspection; and as for the Explanations of the Planets, you may see the ☉ is exalted in the 19 Degrees of ♋, the ☽ in the 3 Degrees of ♌, the ☿ 3 Degrees of ♍, ♃ 13 Degrees in ♎, as you may see under the Title Exaltation, in the third Column to the Right Hand, and against it in the Left Hand is placed the Sign ♎, which tells you ♃ has his Exaltation in 13 Degrees of that Sign; and so of the rest. By the same Method you may observe, that the ☉ and ♃ governs the fiery Triplicity, ♀ and the ☽, the Earthy; ♃ and ♁ the Airy; and ♁ the Watry. ♃ hath the first 6 Degrees of ♋ for his Term, ♀ from 6 to the 14th, &c. ♁ hath the first 10 Degrees for his Face, the ☉ from 10 to 20, ♀ from 20 to 30. She has her Detriment in ♋, and ♃ his Fall as the Title imports, because that Sign is opposite to ♎ his Exaltation.

Note also, that a Planet in his own House has 5 Dignities; in his Exaltati-



on 4, in his Triplicity 3, in his Term 2, in his Face 1, which is fully explain'd hereafter.

*Of the Significations of the Planets  
in the Table of the Essential Dignities  
before-mentioned, and the  
Use that may be made thereof.*

**W**HEN a Planet is in his own House, and he Significator in any Question or Nativity, it shews the Person by him or her signified, to be in a good Condition, prosperous, and like to be Lord and Master of his own Family; but if the said Planet be Retrograde, Besieged, Combust, or Afflicted, then altho' he be in his own House, he is checked and over-topp'd by others, and thereby is forced to live in a mean and unfortunate or uncomfortable Station.

If a Planet be in his Exaltation, it denotes the Querent to be of a high and lofty Spirit, proud and domineering, taking more upon him than he is capable to perform, and very often obstinate and stubborn; especially if aspected by the ☐ of Saturn or Mars.



If a Planet be in his Triplicity, it shews a Person meanly endued with the Goods of this Life ; and tho' not very well descended, his present Condition seems indifferent good.

If a Planet be in his Term, it rather denotes the Shape and Quality of the Querent, than of the Wealth, Power and Dignity of the Party signified by that Planet.

A Planet in his own Face, and no otherways dignified, signifies one at his last Gasp, or Shift, ready to be turn'd out of Doors, having much ado to support his Credit and Reputation.

Having spoken of the Planets Essential Dignities, I shall here shew you in what Sign each Planet takes most Delight, *viz.*

♃	Rejoyces, or is best fortified in	♊
♃	Joyeth and is best dignified in	♈
♄	Takes Pleasure most in	♎
♅	Joyeth most in	♏
♆	Is best of all dignified in	♌
♇	Is highly exalted and pleased in	♍
♈	The only Joy of <i>Luna</i> is in	♎

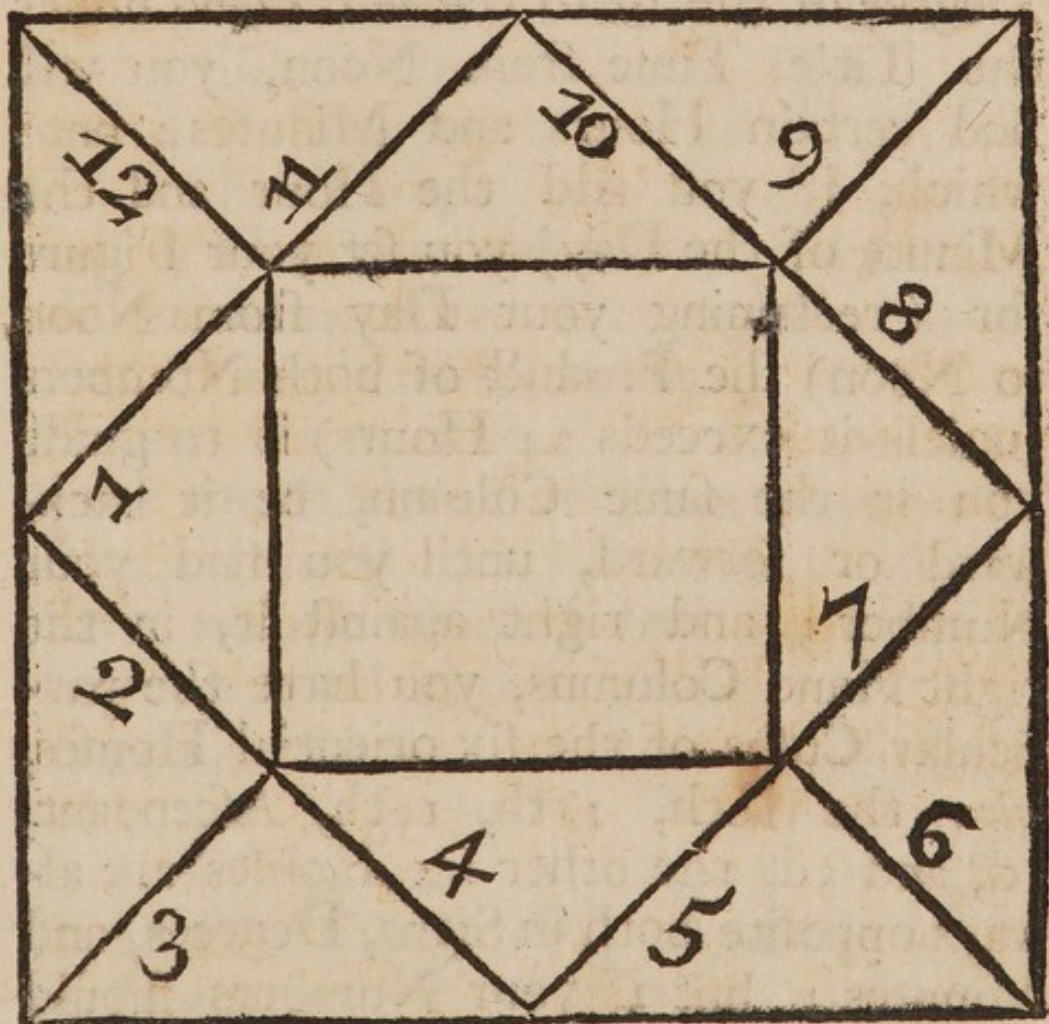
By this you may observe, that ♃ joyeth in ♊ and not in vs, (tho' they are both his Houses) because in ♊, he hath his



his House and Triplicity by Day, and in vs, hath only his Night House; and therefore ♃ by Consequence is more potent in ♁ than vs; and so of the rest of the Planets.

Next I shall shew the young Student how to erect a Figure by a Table of Houses, for any Time of the Day or Night. There being nothing incident to the Body or Estate of Mankind, but their proper Causes (in a natural Way) are foreshewn by a Figure of Heaven; therefore know, that the first, fourth, seventh: and tenth Houses are called Angles; two of which do fall equally upon the Horizon, and the other two upon the Meridian, (as may be seen by the Globe) and those are called the Cardinal Points, or Angles of the Figure; and the next that follow those principal Angles are called Succedent Houses; and next to them are term'd Cadents and falling Houses: Behold the Epitomy following.



*The Order of the Twelve Houses.**How to erect a Figure.*

You must first know your Time of the Day or Night, that you set your Figure for, in order to which, gain the Degree of the ☉'s Place, in Mr. PARKER'S Ephemeris, to the Day proposed; and with



with these Degrees, enter the Table of Houses in the said Ephemeris, under the Column of the tenth House, under the Sign you find the ☉ in, and against the Degree of the ☉ to the left Hand under the Title Time from Noon, you will find certain Hours and Minutes; unto which, if you add the Hour and the Minute of the Day, you set your Figure for (reckoning your Day from Noon to Noon) the Product of both Numbers (unless it exceeds 24 Hours) is to guide you in the same Column, be it backward or forward, until you find your Number; and right against it, in the right Hand Columns, you have the particular Cusps of the six oriental Houses, viz. the 10th, 11th, 12th, Ascendant, 2d, and 3d, the other six Houses are always opposite both in Signs, Degrees, and Minutes; but if your Numbers should exceed 24 Hours (as sometimes it will) cast away from it 24 Hours, and the Number that remains shall be your Guide as abovesaid.

As for Example.

Suppose it be required, to erect a Figure, on the first of *June* 1722, at 2 Hours after Noon, I enter Mr. *Parker's* Ephe-



Ephemeris (it being the best extant) at which Time I find the ☉ in ♀ 21 Degrees and 2 Minutes, with which 21 Degrees and 2 Minutes of the ☉, I enter the Table of Houses under the ☉ in ♀, in the Column in the tenth House, and against 21 Degrees of ♀ (the ☉'s Place) under the Title, Time from Noon, I find 5 Hours 21 Minutes, to which, I add the Time of the Day, viz. 2 Hours after Noon, and it makes 7 Hours 21 Minutes; now I seek for this Number in the same Column of Time from Noon, and the nearest to it, is 7 Hours 18 Minutes, against which I find the Cusps of the six oriental Houses thus :

<i>Oriental Houses.</i>			<i>Opposite Houses.</i>				
		d. m.			d. m.		
10	House	♄	18	4	House	♁	18
11	House	♃	26	5	House	♂	26
12	House	♂	22	6	House	♆	22
1	House	♅	13 45	7	House	♄	13 45
2	House	♄	6	8	House	♃	6
3	House	♃	7	9	House	♂	7

Thus you see, opposite Houses, have opposite Signs.

Having given you the Places of the Signs, by the abovesaid Ephemeris, against the first of *June*, I find the Planets (without Reduction) to be thus.

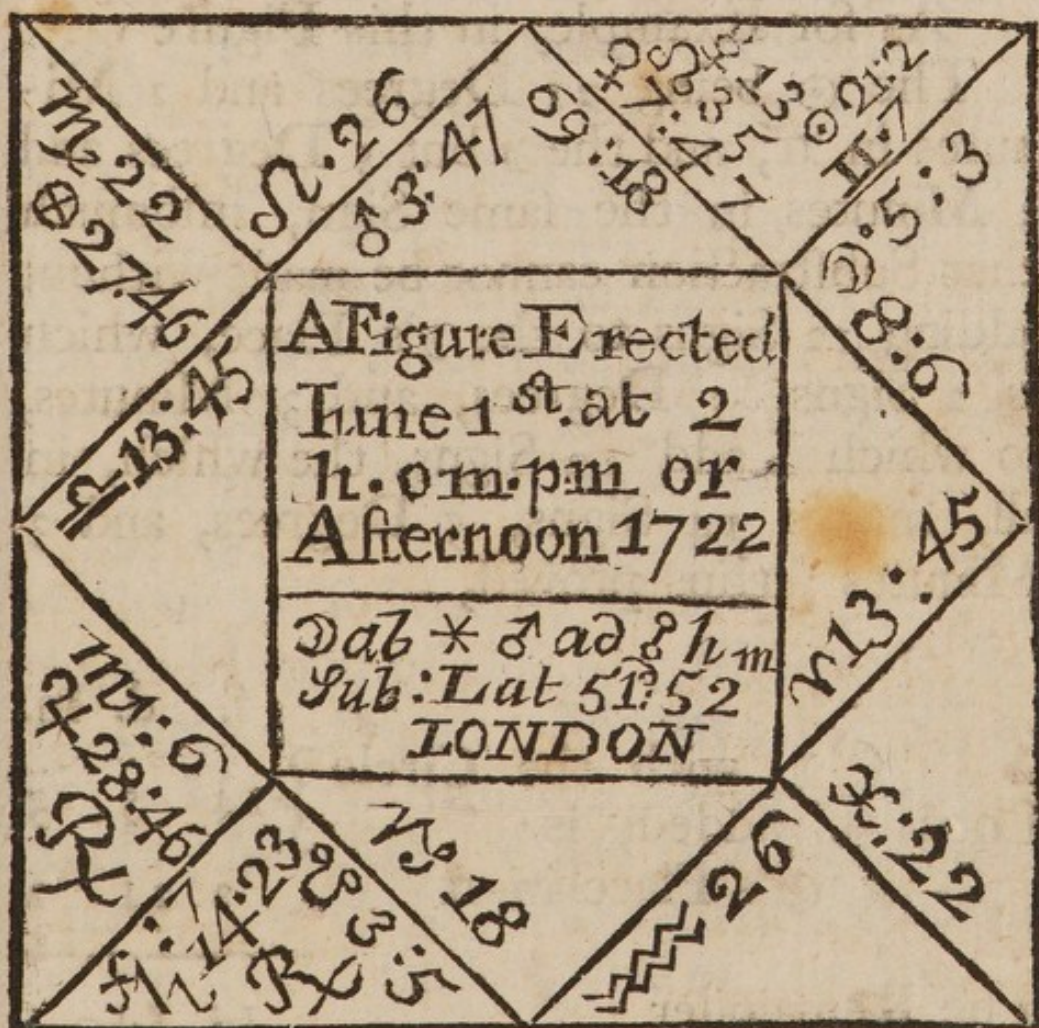
*The*







Example of the Places of the Planets, &c. in the Signs and Degrees, to the Time before mentioned.



*How to take Part of Fortune.*

It is taken thus, by substracting the Signs, Degrees, and Minutes of the ☉, from those of the ☽, then adding to this Number the Signs, Degrees, and Minute of the Ascendant, or first House, and what Number that makes, is the Sign and



and Degree the Part of Fortune falls in ;  
but if the Sign and Degree, and Minute  
of the ☉ be more than that of the ♃, you  
are to add the whole Circle, or 12 Signs  
to the ♃'s Place.

As for Example, in this Figure :

The ☉ being 21 Degrees and 2 Mi-  
nutes in ♀, and the ♃ but 5 Degrees and  
3 Minutes in the same Sign, infomuch  
that Substraction cannot be made without  
adding 12 Signs to the ♃'s Place, which  
is 2 Signs, 5 Degrees, and 3 Minutes,  
to which I add 12 Signs, the which, in  
all, makes 14 Signs, 5 Degrees, and 3  
Minutes ; thus proved,

	f.	d.	m.
Locus	} ♃ with the Circle		
	} added, is		
	} ☉'s Place in ♀		
	14	5	3
	2	21	2

The Remainder	11	14	1
To which I add the Ascendant	6	13	45

And it makes	17	27	46
Substract the Circle	12	00	00

So that ⊕ is	5	27	46
That is	♊	27	46

Note,



Note, The  $\oplus$  is always as far distant from the Ascendant, as the  $\sphericalangle$  is from the  $\odot$ .

But further observe, If you set a Figure 3, 4, or 5 Hours, or more after Noon, if it be only for a Horary Question, the  $\sphericalangle$  will require a Reduction in her Place; therefore for every 2 Hours before Noon subtract one Degree, and for every 2 Hours after Noon add the like to her Place in the Ephemeris, and you have her Place true enough for Horary Questions, tho' for Nativities you must be more exact. But for the Place of the  $\odot$ ,  $\text{♁}$ ,  $\text{♂}$ , and  $\text{♄}$ , allow for their Motions as followeth, *viz.* for every 2 Hours Motion of the  $\odot$  5 Minutes; for  $\text{♁}$ , every 6 Hours 1 Minute; for  $\text{♂}$ , every 2 Hours 1 Minute; for  $\text{♄}$ , every 2 Hours 3 Minutes;  $\text{♀}$  and  $\text{♃}$  are more uncertain, but their Motions are computed for the most Part like that of the Sun.

The mean Motion of the Planets in  
24 Hours Time.

$\text{♁}$  5 Minutes,  $\text{♂}$  10 Minutes,  $\text{♄}$  47 Minutes,  $\text{♀}$  1 Degree and 14 Minutes, or 74 Minutes,  $\text{♃}$  is inconstant and variable, sometimes 1 Degree and at  
other



other Times ~~2 Degrees~~ more or less, the ☉ 59 Minutes, the ☽ 13 Degrees.

*Some necessary Terms of Art.*

**T**HE Use of these Terms are so necessary, that without them it is impossible to give a right Judgment in this Art.

And first of *Application*, of which there are 3 Sorts ; the first is when a more swifter Planet overtakes one more ponderous, and comes to his Partil  $\oslash$   $\ast$   $\square$   $\triangle$  or  $\delta$ .

The second is when two Planets be retrograde, and the more lighter Planet being in more Degrees of a Sign, makes a more swifter retrograde Motion, and so applyeth to a more ponderous Planet, which is in fewer Degrees, by Reason of her more slower retrograde Motion.

The third Sort of *Application* is when a Planet is direct, and another Planet being retrograde in more Degrees of a Sign than the direct Planet, and so may apply to a Planet in fewer Degrees ; thus may the superiour Planets,  $\bar{\text{h}}$ ,  $\text{v}$ ,  $\text{s}$ , apply to the inferiour Planets, *viz.*  $\text{q}$ ,  $\text{p}$ ,  $\text{d}$ , or to the  $\odot$ , which otherwise could not be ; any of these Applications may be by  $\oslash$   $\ast$   $\square$   $\triangle$  or  $\delta$ .



Of *Prohibition*, of which there are two Sorts ; the first is when two Planets are applying one to the other, but before they come to a partil Aspect, another Planet interposes his Body or Aspect, and prohibits or hinders the Application.

The second Way of *Prohibition* or *Hinderance*, is when one Significator is applying to another by Body or Aspect, but before he comes to a perfect Aspect he becomes retrograde, and so makes no Application until one of those Planets have separated out of those Signs they are in, or apply to other Planets.

*Separation*, is when two Planets are departed but six Minutes one from each others Conjunction or Aspect ; but they cannot be said to be totally separated until they be clear from each others Rays the Half of their Orbs.

*Translation of Light and Nature*, is when a lighter Planet separates from a more weighty one, and presently joyns to another more heavy.

*Collection of Lights*, is when two Planets are not in Aspect one with the other, but both cast their Aspect to a more weighty Planet than themselves, and they both received him in some of their Essential Dignities.

*Reception,*



*Reception*, is when two Planets are in each others Dignities.

*Peregrine* ; a Planet is said to be so when he is in a Sign where he has no Essential Dignities.

*Void of Course* ; a Planet is void of Course when he is separated from a Planet, and doth not apply to another during his being in that Sign ; or, as some late Artists will have it, being separated from a Planet, and doth not apply to another until he is free from the Orbs of that Planet he is separated from.

*Hayz*, is when a masculine and diurnal Planet is above the Earth, and in a masculine Sign ; and so when a feminine and nocturnal Planet in the Night is in a feminine Sign.

*Combust*, is when a Planet is within 8 Degrees 30' before or after the Sun, in the same Sign under the Sun's Beams a Planet is, until he is fully elongated 15 Degrees from the Sun before or after.

*Cazima*, or *in the Heart of the ☉*, is when a Planet is not removed from him above 17 Minutes before or behind the ☉.

*Besieging*, is when a Planet is between the Bodies of ♃ and ♄.

*Direction*, is when a Planet moves forward in a Sign.



*Retrogradation*, is when a Planet moves backward.

*Stationary*, is when a Planet moves not at all.

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*Of the Signification of the twelve Houses and what Questions belong to them.*

*First House.*

**T**HE first House hath Signification of the Life, Stature, Complexion, Form, Shape, and Disposition of the Querent; or those, that propose a Question: Of Colours, it hath white.

*Second House.*

**T**HE second House signifies the Querent's Estate, Substance, movable Goods, Money, Profits, Loss by Commodities, or by any Undertaking, a Man's Assistance in Law, Duel; the general Fate of the Querent, as to Riches or Poverty: Of Colours, it hath the green.

C

*Third*



*Third House.*

**D**ENOTES the Querent's Brethren, Sisters, Kindred, Neighbours; small or inland Journies; oft removing from Place to Place; Epistles, Letters, Rumors : Of Colours, the red, and yellow, or forrel Colour.

*Fourth House.*

**S**IGNIFIES old People, Fathers, especially his Father, that is born ; Houses, Lands, Immovables, Orchards, Grounds, Tillage, hidden Treasure, Minerals, all Things under the Earth, the End of all Things : Of Colours, red.

*Fifth House.*

**H**AT H Signification of the Querent's Children, Joy, Pleasure, Gifts, Delight, Apparel, Riches of the Father ; Plays or Gaming, Drinking, Ale-houses, Taverns, Banquets, Ambassadors, Petitions, Messengers, Posts, foreign News, &c. Of Colours, black and white.

*Sixth*



*Sixth House.*

**S**IGNIFIES all Servants, Day-labourers, Slaves, Hogs, Sheep, Goats, Conies, and all lesser Cattel, or such as are not fit for Labour; the Querent's Sickneses, or Diseases that are acute, or not long of continuance. It signifies Farmers, Tenants, Shepherds, Warreners; Uncles, or the Father's Brother, or Sister: Of Colours, black.

*Seventh House.*

**S**IGNIFIES Marriage, Wives, Sweethearts, Women, Law-suits, Contentions, Quarrels, known or publick Enemies. All Men we have common dealing with, Physicians, Enemies of War; the Country, a Man or Ship is going to; false Accusations; the Debtors of the Querent; the Grand-father: Of Colours, dark, black.

*Eighth House.*

**S**IGNIFIES Death, Sadness, Riches never thought of, or to be got in foreign Parts; Dowry, Estate of the Querent's Debtors, or whom he deals with; Wives or Sweethearts Porti-



on; the Will and Testament of the deceased; the Goods or Riches that are in the Enemies Ship; his Assistants: Of Colours, green and black.

*Ninth House.*

**S**IGNIFIES Religion, Learning, Books, Arts, Pilgrimages, long Voyages, Dreams, Clergy-men, News, Letters from foreign Parts, Church-livings, Benefices, the Kindred of one's Wife; all Manuscripts of Learning: Colours, green and white.

*Tenth House.*

**C**OUNSEL or Advice, the Intent of secret Whisperers, or Counsels, Honour, Dignity, Preferment, Trade, Office; all Sorts of great Men; the Medicines of the Physician; the Honour and Dishonour of the Artist; the Middle of Journies: Of Colours, red and white.

*Eleventh House.*

**S**IGNIFIES Friends, Acquaintance, Hope, the Thing we desire, Companions, Counsel of Friends, a Harbour of Relief as to Voyages: Colours, saffron or yellow.

*Twelfth*



*Twelfth House.*

**P** R I V A T E secret Enemies, Witches, Witchcraft, evil Tongues, Captives, Slaves, Prisoners, Prisons, Treason, Villany; all great Beasts fit for Labour; chronick Diseases; all Torments: Of Colours, Green.

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An Account of the general Significations of the Aspects of the Planets, one to another, in Nativities, or horary Questions.

*Of the Conjunctions of the Planets one to another.*

**T** H E  $\sigma$  of  $\iota$  and  $\nu$  signifies good and profitable Possessions, and Gain by Trading, and by Marriage too, if not evilly beheld by *Mars*.

The  $\sigma$  of  $\iota$  and  $\delta$  denotes the Native or Querent may be intrusted, but shall not accomplish his Desire, without much Difficulty; out-live his Brethren, but die before his Parents, if the Lord of the 4th and 10th be stronger than the Lord of the Ascendant.



The  $\odot$  of  $\text{h}$  and  $\odot$ , shews Loss of Legacies and Inheritance, and great Difficulties to gain Riches, especially if in  $\square$  or  $\rho$ , or  $\odot$  with the Lord of the 2d, 4th, or 8th, or posited in any of those Houses, or Lords thereof; Damage to the Eyes.

The  $\odot$  of  $\text{h}$  and  $\text{q}$ , the Native, or Querent may marry a Widow, or one older than himself, by whom he shall have no Male Children, especially if in a feminine Sign, and that the Native, or Querent's Wife, or Husband, will be given to lustful and base Actions, not fit to be mentioned in here.

The  $\odot$  of  $\text{h}$  and  $\text{q}$ , shews the Native or Querent should be a mean and inconstant Person, unless the  $\odot$  happened in one of the Houses of  $\text{h}$  or  $\text{q}$ , for then, he or she, will be a cunning subtil Person, and will over-reach others, under Pretence of Ignorance.

The  $\odot$  of  $\text{h}$  and  $\text{D}$ , denotes an unfortunate Person, always in Necessity; at least pretending it; and Loss from Parents; especially in a nocturnal Nativity.

The  $\odot$  of  $\text{v}$  and  $\text{g}$ , promises Success and Profit in martial Undertakings, and this the more certain, if the  $\odot$  happened in any of the Houses of  $\text{v}$  and  $\text{g}$ , and well



well aspected by the Lord of the 10th, or 2d.

The  $\sigma$  of  $\gamma$  and  $\odot$  shews Poverty, or Loss, if the  $\odot$  be not oriental; if so, the Father will provide a Competence, for the Native or Querent, unless the Conjunction be made in the 2d House, for then it denotes wast of Substance.

The  $\sigma$  of  $\gamma$  and  $\text{♀}$ , shews the Love and Friendship of great Persons, and Profit by Means of honourable Females; especially if joined in the 2d or 10th Houses, in some of their Dignities.

The  $\sigma$  of  $\gamma$  and  $\text{♁}$ , denotes Profit by Lawyers, Merchants, and Clergy-men; provided, they be in the 9th or 2d Houses, and either of them in their Dignities.

The  $\sigma$  of  $\gamma$  and the  $\text{♃}$ , denotes great Riches, if in the 2d, or well aspected by the Lord of the 2d, or Ascendant.

The  $\sigma$  of  $\delta$  and the  $\odot$ , shews Loss of Money or Goods, if in the 2d, or afflicted of the Lord of the second; short Life to the Father, and Danger by Fire to the Native or Querent; especially in the 4th, or any of those Planets Lord of the 4th.

The  $\sigma$  of  $\delta$  and  $\text{♀}$ , denotes Strife and Crosses, by Means of Women or Courtship, and signifies he or she much



given to lustful Actions ; especially if in a cardinal Sign, and in  $\square$  to the Lord of the Ascendant.

The  $\sigma$  of  $\delta$  and  $\wp$ , denotes a Deceiver, a Lyar, and a meer prattle Box ; yet very ingenious and eloquent, and very diligent for his, or her own Interest ; and if in  $\square$  or  $8$  with  $\wp$  it makes them lustful.

The  $\sigma$  of  $\delta$  and  $\gg$ , denotes long Life ; especially if the  $\sigma$  be in the Ascendant, 4th, 6th, 12th, or 7th ; it also denotes Danger by Fire, Iron, or some Fall off some ruinous Building.

The  $\sigma$  of  $\odot$  and  $\wp$ , denotes good Fortune by Marriage, and Honour, and Profit, by Means of Women, provided they be free from the  $\square$  or  $8$  of  $\uparrow$  or  $\delta$ , and in  $\triangle$  to the Ascendant or 7th.

The  $\sigma$  of  $\odot$  and  $\wp$ , denotes Wisdom, Learning, and that commonly in most commendable Sciences, and gains great Credit and Estimation thereby ; especially if beheld by the Lord of the 10th or Ascendant.

The  $\sigma$  of  $\odot$  and  $\gg$ , denotes short Life, unless the Lord of the Ascendant, and the Cusp thereof be well befriended by  $\uparrow$  or  $\wp$ .

The  $\sigma$  of  $\wp$  and  $\wp$ , incline the Native or Querent to the Love of Musick,  
Dan-



Dancing, Singing, &c. yet if under the Sun's Beams. The Native or Querent receives Prejudices from, or by Means of Women chiefly, if the Lord of the 5th or 7th be in  $\Delta$  to them.

The  $\sigma$  of  $\varphi$  and  $\nu$ , gives a pleasant well spoken Person, yet proud and lofty; if in *Taurus* or *Pisces*, and if  $\delta$  darts his  $\square$  or  $\delta$  to them, his Wife, or her Husband will be extravagant and wander in strange Pasture, unless  $\mu$  affords them his kind Rays.

The  $\sigma$  of  $\varphi$  and  $\nu$ , shews a good Inclination to Learning and ingenious Arts, by which the Native or Querent will gain Reputation; yet he or she will be very fickle and unsteadfast.

*Of the Trine Aspects of the Planets.*

The  $\Delta$  of  $\iota$  and  $\nu$ , denotes the Native or Querent will enjoy the Goods of this Life plentifully, and this the more certain, if they are in good Places of the Figure, and either of them in their Dignities; otherwise but little of this till old Age.

The  $\Delta$  of  $\iota$  and  $\delta$  promises Preferment, and that the Native or Querent will survive his Brethren; especially if it be with Reception.



The  $\Delta$  of  $\text{♃}$  and  $\odot$ , denotes some good Office, or Place of Preferment; provided the Nativity be diurnal; but if nocturnal, he squanders his Money and Time away in his Youth; but in the End, by some worthy Action, or by the Means of Friends, he retrieves all again, to his great Fame and Reputation; especially if the Lord of the 10th, 11th, or 2d, behold either of them with a  $*$  or  $\Delta$ .

The  $\Delta$  of  $\text{♃}$  and  $\text{♀}$ , makes the Native or Querent, in his or her Actions, of good Reputation, if either of them be in  $\text{♌}$  or  $\text{♍}$ , yet they will be much envied by base and scandalous Persons, and seldom marry till after 30 Years of Age.

The  $\Delta$  of  $\text{♃}$  and  $\text{♁}$ , makes the Native or Querent very prudent, yet subtile in their Affairs, of a pregnant Fancy, and able to learn any Art with little Difficulty, given to Writing and Matters of Accompts; delights in Books, and consequently would make a good Lawyer or Mathematician, unless  $\text{♁}$  be in  $\text{♁}$  or  $\text{♂}$ , for that dulls the Fancy.

The  $\Delta$  of  $\text{♃}$  and  $\text{♃}$  promises much Favours from great Persons of both Sexes, and that the Native or Querent may be advanced to Honour by Means of some elderly  
elderly



elderly Person; chiefly, if either of them have Dignities in the 10th, 11th, or Ascendant.

The  $\Delta$  of  $\psi$  and  $\delta$ , denotes Boldness, Victory, Honour, the Favours of great Persons, and very considerable Fame in the World, his or her Birth considered, if either of these Planets be placed in a good House in any of their Dignities.

The  $\Delta$  of  $\psi$  and  $\odot$ , produces great Credit and Estimation, with much Riches, noble Possessions, and many Children; especially if the  $\odot$  or  $\psi$  be well placed in any of their Dignities, and either of them Lord of the 10th or 2d House.

The  $\Delta$  of  $\psi$  and  $\varphi$  gives a comely Person, just, faithful, and virtuous, and will make the Native or Querent very successful in Marriage, and enriched by Means of Women; chiefly, if either  $\psi$  or  $\varphi$  be Ruler of the 7th or 11th, or Ascendant, which will raise them to Preferment.

The  $\Delta$  of  $\psi$  and  $\varphi$  makes an ingenious Person, able to administer good Counsel and Advice, and consequently successful in most Concerns, and capable of enjoying some eminent Office, or Trust.



The  $\Delta$  of  $\Psi$  and  $\Upsilon$ , denotes the Native or Querent to be of noble Mind, and one of an aspiring Brain, and will gain Credit and Reputation, by his or her Honesty and just Actions; but then  $\Psi$  or the  $\Upsilon$  must be well dignified, and in a good Place of the Figure, and Ruler of proper Houses.

The  $\Delta$  of  $\♂$  and  $\odot$ , denotes Advancement, and that by Means of martial Men, or warlike Actions; if a Woman, by Means of a Captain and Officers of the Army, or Men using edge Tools, &c.

The  $\Delta$  of  $\♂$  and  $\♀$ , denotes Profit and considerable Gain, from or by Means of Women, and renders the Native or Querent of a lofty Spirit, and much delighted in the Company of Women; if a Woman, the like to Mens Company; especially if either of them have Dignities in the 7th or 4th House.

The  $\Delta$  of  $\♂$  and  $\♃$ , makes a prudent Person, but crafty and self-ended, very ingenious in learning Sciences, or any thing without a Teacher; a good Astrologer, Mathematician, or a Doctor of Physick, Surgeons, &c. inclined to Arts; especially if either of them be Lord of the 6th, 7th, or 10th Houses, and in some of their own Dignities.

The



The  $\Delta$  of  $\text{♂}$  and  $\text{♃}$ , denotes Happiness to the Native or Querent, in most of his or her Affairs; they rise in the World and gain Honour, and this the more certain, if either of them have Dignities in the Ascendant, or 10th House.

The  $\Delta$  of  $\text{☉}$  and  $\text{♀}$  gives Profit and Honour, by Means of the Female Sex; and also by Marriage, if either of them have Dignities in the 7th or 10th Houses, and proper Place of the Figure, and not afflicted by the Infortunes, *Saturn* and *Mars*.

The  $\Delta$  of  $\text{♀}$  and  $\text{♃}$ , denotes a comely beautiful Person, something proud, and easily tempted, if a Woman, and as amorous if a Man; especially if  $\text{♀}$  or  $\text{♃}$  be in *Capricorn* or *Taurus*, and posited in the 5th, or Lady thereof.

The  $\Delta$  of  $\text{♃}$  and  $\text{♃}$ , makes a very ingenious Person of either Sex, delighting in Musick, Dancing, and Singing, Painting, or such like airy and pleasant Fancies; especially if those Planets be in airy Signs.

*The Sextile are of the same Signification with the  $\Delta$ , but not altogether so forceable or strong, and therefore they need not be again repeated.*

*The*



*The same of the Square in respect of the Opposition, which are much of the same Nature but not so forceable.*

The 8 of ♃ and ♀, denotes continually Trouble, also Loss of Children and if ♃ be in the Ascendant, and ♀ in the 7th, the Native or Querent suffers most in the former Part of his Life, and after 30 Years of Age he lives reasonably happy to the End of his Days; and this the most certain, if the 8 be from ♀ and ♄.

The 8 of ♃ and ♄ in any Nativities or Question, except ♃ or ♀ interpose their friendly Rays, declare many Troubles and Crosses to the Native by treachery of pretended Friends, and often afflicted with violent Diseases, fall from high Places, Danger by Water, or Hurt by Iron Tools, and indeed threatned with violent Death, if either of these Planets be Lord of the 8th or 10th Houses; Bruise or Cuts.

The 8 of ♃ and ☉, without the friendly Rays of the Fortunes, denotes Dangers of a violent Death, and that by hanging too, if ♃ happen to be Lord of the 8th, and in an airy Sign, afflicting the Lord of the Ascendant; in a watry Sign



Sign, drowning; in a fiery Sign, by Fire; in a earthy Sign by fall of some Earth, or Building, or crushed to Death by Carts.

The 8 of ♃ and ♀, destroy the Beauty and Virtue of the Native or Querent, and render him or her notorious, scandalous, lustful and unnatural, in his or her Behaviour and Actions, unless ♃ behold ♃ with a good Aspect, for then it abates something of this, tho' not all.

The 8 of ♃ and ♀, makes the Native or Querent stammer in his Speeches, or else has no good Delivery in his Words; it also stupifies the Fancy, and dulls the Memory; but if ♀ or ♃ be in good Aspect to ♀ or ♃ it takes off much of the Malignity.

The 8 of ♃ and ♃, shews Troubles and Dangers to the Native or Querent's Mother, and Danger by Water to the Native or Querent; especially if the ♃ be in a watry Sign; it denotes also Prejudice from ancient People, or Country-men, Farmers, &c.

The 8 of ♃ and ♃, denotes the Native to be ungrateful to his Friends, and renders him a very rash and head-strong Person; a destroyer of his own Substance, and one of a very mutable Fortune, unless this 8 be with Reception, for then he



he or she will be successful at last, and gain great Honour by over-coming their Enemies.

The 8 of  $\psi$  and  $\odot$ , makes the Native or Querent, extravagant, squandering away his Money and Time in Prodigality, and this chiefly if the  $\odot$  happen to be in the 2d, or have any Dignities there.

The 8 of  $\psi$  and  $\wp$ , declares the Native or Querent's Friends to be very mutable and stranger to him or her, and often rewarded with Ingratitude, otherwise they commonly enjoy a moderate Fortune, after 30 Years of Age; especially if the Lord of the 7th, behold either  $\psi$  or  $\wp$  by  $\ast$  or  $\Delta$ .

The 8 of  $\psi$  and  $\wp$ , denotes many Strifes and Contentions to the Native or Querent, and many unjust things conspired against him or her. Difference with their Relations, Suits of Law, and continual Trouble, unless the Lord of the Ascendant disposeth of  $\wp$ ; but if  $\wp$  be Lord of the Ascendant, the Native or Querent overcome his Enemies.

The 8 of  $\psi$  and  $\nu$  shews some petty Difficulties which the Native or Querent will soon overcome, and afterward live reasonably happy; especially if the Disposer of the  $\nu$  cast a  $\ast$  or  $\Delta$  to her, or to  $\psi$ .



The ☿ of ♂ and ☉, denotes Danger to the Eyes; especially the right Eye; also in Danger of a violent Death; he or she, is hereby cautioned to beware of Falls from high Places, and of all, rash Actions; it also denotes Difference with the Father.

The ☿ of ♂ and ♀, makes the Native or Querent too fond of unlawful Pleasures, and consequently a Grief to his or her Parents, (if living) and if the ☿ be from cardinal Signs, they usually become very slanderous and noted Whoremasters, or Strumpets, and Drunkards.

The ☿ of ♂ and ♀, and no friendly Aspect from ♃ or ♀ denotes the Native or Querent to be an unjust Person guilty of many Crimes, as Theft, Lying, and keeping base and scandalous Company; and if the ☿ be from *Capricorn* and *Cancer*, he or she will be banished, or transported for some wicked Crimes.

The ☿ of ♂ and ♃, always shews prejudice, or Blemishes in the Eyes; especially the left; those Persons thus born are often sickly, has many private and publick Enemies, and often in Danger of a violent Death; especially if ♂ or ♃ have any Dignities in the 8th or 10th Houses, they seldom marry, or have any Desire thereto.

The



The ☿ of the ☉ and ♀, shews a great deal of Crosses and Disappointments in Love Matters, as also the Loss of Substance; Extravagancies, keeping scandalous Company, squanders his or her Money in Feasts, Merry-making, and an unfortunate Person at last, except ♃ behold them with good Aspects.

The ☿ of ☉ and ♀, denotes the Native or Querent to be very unfortunate, stupified, void of good Sense, always busy about other Peoples Concerns, and not his own; especially if the ☿ be from ♀ and ♃.

The ☿ of ☉ and ♃, gives the Native or Querent a very unconstant Fortune, sometimes up, sometimes down in the World; one while, he or she, enjoys their Health well; another while, they are afflicted with Sicknes, so that their whole Lives are chequered with black and white, continuing in no State long; and this the more certain, if the ☿ be from movable Signs; besides, they are seldom long lived.

The ☿ of ♀ and ♀, denotes many Strifes and Contentions to the Native or Querent, by Means of Women or Servants, the which, he or she, will be very unfortunate thereto; the Person hereby, he or she, will be unchast in their Actions.

The



The ☿ of ♀ and ♃, shews the Native or Querent to be unfortunate in Marriage, and that Women in general prove injurious to him, or her; nor can he or she expect to be happy in their Children, except ♃ or the ☉ be Lord of the 7th, or 5th, or Ascendant, and Depositer of the ♃ and ♀, in which Case the aforesaid Judgment may be lessened, but not quite extinguished.

*And lastly,* The ☿ of ♀ and ♃, denotes the Native or Querent to meet with many Troubles and Disappointments in the Course of his Life, and many treacherous Acts contrived against him, of which the Native or Querent, he or she, will be somewhat guilty of. Such an Aspect in any Nativity, where ♀ is Lord of the Ascendant, shews the Person to be very unconstant, fickle, conceited, and yet void of Reason and good Manners, &c.

Thus far of the Planets Aspects one to another, which in most Books of Astrology are wanting, leaving the young Student in the dark.



*The Name and Nature of the seven Rulers of the World, which are the chief Force and Power under the Elements.*

**T**HE Reason why they are called by these Names, a ♄, ♃, ♂, ☉, ♀, ♁, and ☾.

♄ à *Saturo*; to fill, or abundance, as Authors says, that ♄ is wonderful in Plenty of Misery.

♃ à *Juvando*; *quasi, est Juvans*; from helping, or liberal to Mankind.

♁ *Mars, quasi Mavors, magna vertens*; turning great Things, and acting high Exploits.

☉ *Sol, quasi solus lucens*; as only shining, or the Eye of the World, or the Light.

♀ *Venus, à veneror, viz. Honour, and in giving due Reverence, and to beautify, &c.*

♁ *Mercurius, quasi merces, à merendo*; signifying Wages, and *Mercature* being the Cause and Author thereof.

☾ *Luna, quia aliena Luce lucet, viz. shining with a borrowed Light.*

This may serve to convince those unbelievers to this our Work, seeing our Au-



Authors have taken Observation, and called the seven Properties, or Rulers of the World.

When these Aspects are truly observed, the meanest Artist cannot fail in giving true Judgment to any Questions, whatever they be.

*Next I shall describe the Signification of the twelve Signs, or Houses, in the four Angles of Heaven, according to John Angelus.*

*The Signification of the Horoscope in Aries.*

**I**F the Horoscope be found in ♈, the *Medium Cœli* in ♋, the 7th House in ♌, and the 4th in ♍, we come now generally to explain what the Horoscope in ♈, and the other three Angles signifies.

The Horoscope in ♈ for the most Part signifies Youth, denieth any Brethren, or only one liveth of many, and he is debilitated by the bitterness of some Vice, whereby his Name is hated; he keepeth not his Father's Estate in the same State it was left him, and sometimes wastes and spends it, and again gathers it together;



ther ; to some he will seem free, from too much Liberality, and displease others with his free Liberality, bestowing Benefits upon ungrateful Persons, that will never give him Thanks. He will be mutable, unconstant, and subject to Grievs and Pains in the Head.

If the *Medium Cœli* be also partilely in  $\nu s$ , he will persevere to attain to some honourable Acts, and flatter with a certain Humility; he will be placed in some Office, chief in some learned Employment, maintaining many, procuring Estates to others; ingenious in many necessary Things, penetrating into celestial Secrets, if  $\varphi$  behold that Place, or be in that House.

The third Angle the 7th House chalengeth, wherein, if  $\sphericalangle$  be posited, it signifies the Native to be a daily Servant in the Houses of Kings or Princes, or employed in publick Actions; but their Lives to be mutable, and of an unequal Fortune, in Felicity following Happiness, and Misfortune in Prosperity, casting them suddenly down from the highest Degree of Dignity to the lowest of Humility, Envy always fighting against their Happiness; especially if  $\psi$  do not behold the Horoscope by a  $\Delta$ , or be not posited therein, the Evils are the stronger.

The



The next Angle is the 4th House, wherein if ☽ be found, and the Horoscope in ♈, it signifies famous happy Persons, if ♃ be in the Ascendant, and behold that Place; but some of the Native's Kindred will be Adversaries to him, either because of himself, or of some necessary Thing belonging to him; he will be sordid and slovenly in his Hair, but will always have plenty of all Necessaries; especially if ♃ be found in any Angle.

*Of the Horoscope in Taurus.*

**T**HE Horoscope in *Taurus* always denotes the Native to be defatigated with many Labours, losing whatsoever he gets in his youth; but afterwards, whatsoever he lost before, he shall cheerfully regain, and a plentiful Increase of Happiness: He shall see his Enemies miserably cast down, and kept in continual Subjection.

If the *Medium Cæli* be in ♋, he shall always be in Favour and Friendship amongst great Men, and his whole Life shall be conversant in publick Actions, and his Employment for the most Part to be about the Water; sometimes enviously accused, but he shall have Increase of Riches as well as Loss.

If



If the 7th House be the Sign, the Native will be prudent in the whole Conversation of his Life, nourishing others by some Office of his procuring, burying his first Wife, and if the Native be a Woman, she burieth a Husband and a Son.

If the 4th House be *Leo*, the Native gains an Estate by his own proper Labour, and by divers Kinds of Ways, and live happily; but these Things are to be judged according to the Nature of the Geniture.

### *Of the Horoscope in Gemini.*

**I**F the Horoscope be found in  $\pi$ , it signifies the Native to begin his Life with Labour, to receive Comfort from his Parents, bound in Friendship to wicked Men, which gives his Patrimony.

If the *Medium Cæli* be in  $\kappa$ , it signifies the Native, to live in watry Places, and to possess his Estate, and Patrimony, gain his Livelihood by other Mens Endeavours, and either to be potent in two Cities, or to divide his Patrimony.

If the west Angle be in  $\zeta$ , he brings some Damage to himself, or his Kindred, occasioned by him; and his Mind to be troubled with many Enemies, and be beaten



ten out of his own Country, to wander in strange Nations, but afterwards shall return to his own Country, and his Estate be restored unto him.

The 4th House in  $\text{m}$ , signifies the first Part of the Native's Age, shall be weary'd with the Continuation of many Labours, but in Proceſs of Time to attain to many Felicities, and much Happineſs; but all theſe Things are to be conſidered by the Poſition of the whole Geniture, which we have frequently deſired you diligently to obſerve.

The Horoſcope in *Cancer* ſignifies acute ingenious Perſons, doing all Things with Moderation, ſubject to much Anger, but the ſame is ſoon mitigated and qualified. They ſubſiſt by publick Employments or Offices, uſing much Flattery.

If the Horoſcope be in  $\text{♋}$ , and  $\text{♄}$  therein, it ſignifies a violent Death, or much Sickneſs, or their own Brothers to ſuffer for their Vices.

If  $\text{♄}$  be in the 10th Houſe or *Medium Cæli*, it ſignifies the Native to lead his Life amongſt great Men, to have his daily Subſiſtence from other Mens Eſtates, always ſeeking after and deſiring good Things; but his Eſtate ſubject to Muta-

D

bility,



bility, sometimes losing, and as often gaining.

*Capricorn* in the 7th House, denotes the Native shall be troubled with some daily hidden Afflictions, but the same shall be appeased, after much Disprofit; he will be ingenious in his Actions and Understanding, but sustaining some secret Grief, and his Mind afflicted with many Sorrows.

*Libra* in the 4th House, or *Imum Cæli*, denotes the Native shall suffer many Labours, applying to civil Women, and conversant in popular Employments; he will waste the Substance of his Patrimony that is left him; he will be in Power, and necessary to others, well learned, and trusted with others Secrets, attaining to a very old Age, and have an honourable Burial. If *Mercury* be in the following Sign, he will be preferred before all his Brethren; but if ♀ be in the 2d House, the Daughters have most Preferment, if the Lord of the Geniture be well placed, and aspected by benevolent Stars.

### *Of the Horoscope in Leo.*

**I**F the Horoscope be found in ♌, he that hath this Ascendant shall be subject to much Labour, and many Dangers, well known, always ingenious; one ha-  
ving



ving free Power, not expressing his Malice in all Things, desirous to live and rule, and getting the Substance of his Estate by his own Endeavours: But if ☿ be partitely placed in the Ascendant, or the ☉ behold him with a □ or ☿, he denies having any Children: But if ♀ be found so placed, he gives one Daughter.

The *Medium Cæli* in *Taurus*, signifies the Native to live in some publick Employment, or in the Church; to contract Marriage with some Widow, Whore, servile Person, or old Woman, or one publickly infamous. He shall receive his greatest Honour from some potent Person, he will be ignorant, but nevertheless shall have a prosperous Increase of Fortune, (*Fortune always favours Fools.*) If ♁ be in the 7th House, it signifies his Life shall be subject both to Loss and Gain; he will be grateful and approved in some Things.

If ♁ be in the 4th House, he will be the Chief in some Employments, but if ☿ do behold this Place by any Aspect, he will sometimes be imprisoned, if ☿ be so posited and oriental, he will be a Soldier or Commander of an Army, but will die, in some strange and foreign Place, a sudden or violent Death.



*The Horoscope in Virgo.*

**T**HE Horoscope being in  $\text{♍}$ , signifies many Cares and Troubles to the Native; he will be skilful in telling Things to come, much subject to unlawful Love, coveting the Society of many Women, but he shall labour with these Vices but until the Amphora of his Sign be compleated; he will be well learned, humane, friendly, knowing much, and seeking into all secret Learning; of a good Memory, gaining some Office by his Learning, and thereby great Increase of his Estate.

The *Medium Cœli* in  $\text{♋}$ , signifies an Estate by publick or religious Employment in his old Age, a devout Worshipper of God, and having some Government of a City, seeking after hidden Things, but ignorant of much Learning; just and upright in the latter Part of his Age.

If  $\text{♃}$  be in the 7th House, the Native shall travel in many strange Places, and be known to many Men; many will flatter him, he will be grateful, happy, amiable, acute, full of much Employment; in all his Conversation noble.



The 4th House in  $\gamma$ , signifies the Native will be happy, receiving an Estate from his Friends, many will flatter him; he will rejoyce in the Happiness of his Children, but shall grieve for the Loss of some of them; he will be apt and fit for all Things learned and happy.

*The Horoscope in Libra.*

**L**IBRA in the Ascendant, signifies much Sickness, many Troubles and Dangers, many Adversaries: The Native will be Religious, a Worshipper of God, but his Life much subject to Mutability, but unconquerable in all Things; the latter Part of his Time will be more glorious, but having few Children, of a right and sincere Judgment in all Things, proceeding from a divine and heavenly Mind.

*Cancer* in the 10th, signifies he will be occupied in some famous Actions; his old Age will be honourable, plentiful, rich, and happy, having a good Estate, but few Children. But if  $\gamma$  behold this Place by any Aspect, he will have a happy Off-spring.

*Aries* in the 7th House, signifies Profit to the Native, by the Water or watry Places; he will be fearful, he will be in



Danger of his Life in some desert Place, subject to Dangers and sudden Travels, having some hidden Vice, and Happiness in his old Age.

The 4th House in  $\nu s$ , the Native's Estate shall be subject to Mutability, sometimes losing and gaining, getting what he lost; but he shall get all his Estate by his own proper Industry, and the latter Part of his Estate shall be very happy.

*The Horoscope in Scorpio.*

**T**HE Horoscope in  $\mu$ , signifies the Native to be acute in Youth, angry, subject to many Misfortunes, but afterwards happy, and given much to Mirth. If  $\nu$  behold him by any Aspect, they will be famous, religious, and magnified by their own Studies, always high spirited, running into some Danger, by Reason of their Friends or Business; and after many Misfortunes, by the Loss of Children, they shall rejoice in an happy Off-spring.

*Leo* in the Mid-heaven, signifies the Native shall be wearied with many Labours, and obliged to some great Person for Honour or Maintenance; he will be valiant, and in Process of Time flattered by many, and by this Means will raise  
many,



many others; he will be placed in some Authority, and increase his Estate left him by his Father.

*Taurus* in the West Angle, signifies the Native shall be oppress'd with many Adversaries, always covetous of venerous Acts, and subject to some Infamy or Disgrace; he shall get an Estate, and lose it again, and afterwards regain it again.

♊ In the 4th House, signifies Danger of Life by Water, and to whomsoever the Native shall be profitable, they will always be ungrateful to him.

### *The Horoscope in Sagittary.*

**S**AGITTARY in the Ascendant, signifies the Native shall have many Adversaries, but an Estate conferred upon him which he hoped not for; he will be frequently in strange Countries, going much by Sea in publick Employments; conversant on the Water, or about watry Places, having much Learning, prudent, ingenious, and skilful in all Arts.

♐ in the 10th, denotes he shall be preferred to great Power, the common People shall obey him, and many shall subsist by him; but on whomsoever he bestows any Thing, they will always be unthankful unto him.



II in the 7th, signifies the Native shall have Children and Nephews in his old Age; he shall easily overcome all Troubles and Losses, addicted to secret Learning, ingenious, just and prudent; always overtaking his Adversaries with subtil Dissimulations, teaching all Things, and in Proceſs of Time, attaining to all Happiness.

*Pisces* in the Fourth, or *Imum Cœli*, intimates the Native shall gain his Livelihood about the Water, or in watry Places; he will be of good Credit, known, and noble; disaffected to a Wife or Marriage, unless ♃ behold that Place by some Aspect, then he easily takes a Wife, and is well affected to her; but she is a who-riſh or adulterous Woman.

### *Of the Horoscope in Capricorn.*

THE Horoscope in ♄, signifies the Native will be faithful in his Friendship to his Friends, subtil, and wanting nothing that appertains to the Sustenance of his Life; he will travel in strange Countries, and relieve Strangers, but they will always be ingrateful to him; he will be amiable, of a little Spirit, a long Life, and wealthy, abounding in Lust to Women, and contemning and dis-



dispraising them when his Lust is satisfied, studious to learn hidden Secrets, either of others Lives, or of Religion, and holy Things.

The Mid-heaven in ♌, denotes the Native to be just, honest, learned, well-spoken, performing Vows to God for Deliverance from some Dangers or Necessity. He will have good Success in his Actions, but afterwards some Misfortune, yet he will gain by the Misfortune of others, and have Profit by others Deaths, and gain some secret Profit by some ancient Thing.

*Cancer* in the 7th, signifies the Native to undergo much Trouble by his Friends or Kindred, and to be subject to many Dangers.

*Aries* in the 4th House, signifies the Native will fall into many Errors, and many Disprofits; his Life subject to Change and Mutability, sometimes cast down in Adversity; he will have a Wife, and his first Son, or what Son soever he hath, shall be much debilitated with Sickness.



Of the Horoscope in Aquarius.

**A**QUARY in the Ascendant, signifies the Native shall waste and lose whatsoever he hath gotten, but shall again gather it together; he will cherish and relieve many, but in what State soever he is placed he will be in many Dangers, despaired of by Men, but deliver'd by the Assistance of God: He will be smitten by many with the Stroke of Envy, but he will be in some religious Office, and well known by his good Acts to great Men.

The Mid-heaven in  $\text{m}$ , denotes the Native will be valiant, but leading a hard Life and Conversation, removing from Place to Place; if he be ingenious he will have some servile Office, but the Event of all his Actions will be prosperous; but about the Beginning of his Marriage he will suffer many Misfortunes by his Wife or Children, and afterwards much good Fortune is conferred upon him.

*Leo* in the 7th House, signifies the Native and his Wife will live at Variance, either he will join himself to some unworthy Woman, or burn in Love to many; and many Enemies will rise against him with some sudden Actions, and by  
his



his own Power he will take a Wife belonging to another Man, or espoused to another, or a Widow.

*Taurus* in the 4th House, signifies the Native to be great, and much Conversant amongst potent Persons, to gain Honour in all his Actions, and much esteemed for his Learning; and to live a very old Age, if the Lord of the Geniture be also well posited.

### *Of the Horoscope in Pisces.*

**T**HE Horoscope in  $\kappa$ , signifies the Native to be an ingenious prudent Person, and faithful Friend; but having many Enemies, and easily vindicating himself from them; inclined to Travels, and Negotiations in foreign Countries; and, in Process of Time, Increase of Estate and Felicity.

The *Medium Cæli* in  $\nu$ s, involves the Native in too many Troubles and Dangers, having many great Variances with potent Persons, and subject to insnare himself for some other Man, losing all his first Possession and Estate; and again getting the Dominion and Possession of another Man's Estate, by the Means of some faithful Friends.



*Virgo* in the 7th House, denotes the Native to be prudent, faithful, and helpful to others, having many faithful Secrets committed to him, raising many Friends by his Help, but they always prove ingrateful; he will attain to much Riches and Greatness, and have a loving tender Affection towards his Wife, but she will sometimes be ingrateful to him, and he will suffer much Misfortunes by his Wife and Children.

The 4th House in  $\mathfrak{S}$ , denotes much Sickness and Labour to the Native, secret hidden Grievs, but afterwards good Fortune; on a sudden an Estate shall be conferred upon him to supply all his Wants, and in his old Age he shall dye suddenly in a strange Country; but herein the Lord of the Geniture is to be observed.

For some will give another Judgment hereof, but this is the substantial Truth of it. So much for the Description of the 12 Signs of the Zodiack, and it is to be considered to be as much for Women as it is for a Man, only the Judgment must be varied according to the Questions.

*Now we shall shew you the Significations of the Ascendant in the Terms of the seven Planets, fit for all young Artists to know,*



know; before they can give true Judgment upon any Nativity, or Horary Question.

### First of Saturn.

**T**HE Ascendant in the Terms of  $\hbar$ , doth signify slow, dull, sluggish Persons; slow of Speech, alienated from all Goodness, hated in all their Actions, and keeping Anger long.

If  $\hbar$  be in the Ascendant in his Terms, he denies the Natives to have any Brothers or Sisters; or the first born to die an evil Death, or some evil Fortune to befall them, and the Native to have no Children.

If  $\nu$  be in the Horoscope in the Terms of  $\hbar$ , it signifies sordid covetous Persons, always doing servile Acts, and letting all their Estate be at the disposing of others.

*Mars* so posited, signifies malicious, wicked, cruel Persons, giving themselves over totally to work Wickedness; but their Mischief is often discovered and brought to Light.

The  $\odot$  so placed, denotes Men of temperate Manners, but always armed with Envy, imperfect and defective in their Counsels.



*Venus* thus placed, signifies Men fordidly lascivious about venerous Acts, and always covetous of other Mens Goods: *Mercury* in this Place signifies Men fordidly wicked in all their Actions, oftentimes imprisoned, suffering much Trouble by Reason of their Wickedness.

The  $\text{♃}$  thus posited, and at full or increasing, signifies Men vain, both in Mind and Body; but if the  $\text{♃}$  be decreasing in Light, she vitiateth their Bodies with malignant Humours, either Dropsies, or a deformed pale Colour Madness.

*Of the Horoscope in the Terms of Jupiter.*

**T**HE Horoscope in the Terms of  $\text{♃}$ , signifies wise virtuous Persons; and if  $\text{♃}$  be posited there, magnanimous, but full of Cruelty.

*Saturn* or *Mars* in those Places by Night, signifies perfidious Persons, never keeping their Credit or Promise, wise in their own Conceits, leading a poor Life, full of Sorrow and Misery; but in a diurnal Geniture, these Evils are in some Sort mitigated.

*Venus* thus placed, signifies Men apt to perform all good Offices, but never having prosperous Success in Marriage; they  
are



loving, and daily reaping the Fruits of Felicity.

*Mercury* posited here, denotes Persons of good Manners, free from Malice, simply and plainly understanding and discerning many Things.

The ♃ thus placed is very fortunate, and gives Soundness and Health of Body.

The ☉ in this Place, signifies the same as the ♃ doth.

### Of the Horoscope in the Terms of Mars.

**T**HE Horoscope in the Terms of ♁, always signifies Men of an acute quick Spirit. ♁ in this Place signifies also acute Spirits, but long keepers of Anger.

*Jupiter* in the same Place also signifies an acute sharp Wit, but such as are desirous always to do good to others.

*Mars* in the Horoscope in his own Term signifies, in a diurnal Geniture, Men addicted to all Wickedness, but timorous and subject to unfortunate Changes; in a nocturnal Geniture, cruel irreligious Persons, Destroyers of other Mens Goods.



The ☉ thus placed, denotes crafty subtil Persons, but oftentimes insnared in Treachery.

*Venus* in this Place signifies lustful adulterate Persons. *Mercury* in this Place signifies Homicides, such as are given to wicked, lascivious and unlawful Lusts and Drunkenness; ingenious, but seldom having any true Judgment of any Thing.

The ☾ thus posited, denotes Men divers Ways contending with their Adversaries, and their Adversaries doing the like by them: They are very laborious, receiving some Wound by Fire or Iron, but if it be a diurnal Geniture, and the ☽ at full, it gives a strong Body; if nocturnal Geniture, it denotes a strong well composed Body fit for Labour, but covetous, and always dying a violent Death.

### *The Horoscope in the Term of Venus.*

**T**HE Horoscope in the Term of *Venus*, signifies Lovers of Musick, benevolent Persons, desirous to be profitable to all Men; in a diurnal Geniture, great Dignity, Profit and good Fortune.

*Saturn*, thus placed in the Term of ♀, signifies Scorners of Women, Haters of Marriage, if it be a diurnal Geniture; but in a Nativity by Night, it signifies  
 fordid,



fordid, unclean immodest Persons, addicted to unnatural Lusts, not loving natural Coition; mutable in their Counsels, and Haters of all Goodness.

*Jupiter*, in this Place, signifies tender, delicate, but libidinous Persons; luxurious, but free from Envy and Cruelty, merciful in any Office, their Employment to be appertaining to the Church.

*Mars* in these Terms, in a diurnal Geniture, gives sudden Troubles, Losses many, and seditious among the People, whereby he comes into much Danger; but signifies Lovers of Musick and Poetry, Engravers, or the like; in a nocturnal Geniture, ♂ in the Terms of ♀ gives a double Marriage, and great Riches thereby, but withal much Carefulness.

The ☉ thus placed, signifies the Native to prosper daily in his Actions, but Dissention in Marriage, and Disprofit thereby; but it gives Gain and Love amongst great Men, always favoured and commended by them.

*Mercury* in the Terms of *Venus*, thus posited in the Ascendant, signifies libidinous, wise, and of good Manners, desiring to profit others; Grammarians, Astrologers, Poets, Orators.

The ♃ thus placed, signifies Artificers delighting in neat honest Arts, Engravers,



vers, getting Commendations by their Work: But in a nocturnal Geniture, she signifies Fishermen, or such as get their Livelihoods by such Employments, signifies zealous Persons, of good Mind and Understanding.

*Of the Horoscope in the Terms of Mercury.*

**T**HE Horoscope in the Terms of ☿, signifies learned Men, credited with Offices of Trust; Orators, Stewards of great Men.

If ☿ be therein placed, he signifies Astrologers, Mathematicians doing virtuous Offices, and esteemed for their Knowledge.

*Saturn* in the Terms of ♄, signifies unhappy cruel Persons, slow in their Words and Actions, great Labourers, full of poisonous Malice, long Keepers of Anger, of an evil Report, Interpreters of Dreams, rash in their Counsels.

*Jupiter* in this Place signifies Men skilled in the Law, Physicians, Advocates for great Persons, but lustful and Adulterers: But in a Nativity by Night, he signifies the Native to be a Scrivener, and of a good Report and Credit unto the End of their Lives.

*Mars*



*Mars* thus placed in a diurnal Geniture, signifies wicked malicious Persons, contentious, cruel, rash, not ruled by Reason; clamorous, impudent, full of raging preposterous Fury, Hangmen, full of all Wickedness; but in a Nativity by Night these Evils are something qualified.

The ☉ thus placed, signifies famous Noblemen of popular Applause and Fame, Interceders or Advocates in the Defence of the People, whereby they are publickly known, exercising many Offices; and if ☿ be thus posited with the ☉, they do all Things with sound Counsel and Reason, and are of an uncorrupt Judgment.

*Venus* in the Terms of ♀ hath the same Signification as we have declared ♀ to have in the Terms of ♀; she signifies great happy Persons, easily attaining their Desires in all Things, learned merry Persons, Lovers of Musick; Poets, famous for their Verses, gaining Estates by others Mischances.

The ☿ in the Terms of ♀, in a diurnal Geniture, maketh Artificers, such as are preferred for their artificial Works; but in a nocturnal Geniture, she denotes such as have Knowledge in all Arts; all Manner of Artists delighting in all Manner of Exercises ingenious, dealing in Merchandize and foreign Affairs; know-  
ing



ing all Things, and for divers Causes are transferred from one Place to another, and striving to hide and dissemble all Grief and Infirmities.

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*Of the Nature, Quality, and Description of the 12 Signs.*

v.

**A**RIES is a Sign masculine and diurnal, hot and dry, choleric, bestial, of the fiery Triplicity, and violent; it gives the Native a lean spare Body, middle Stature, strong Limbs, big Boned; the Visage oval, a piercing Eye, broad Shoulders, a long Neck, a dusky swarthy Complexion, the Hair inclining to red.

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

*Places.*— Private unfrequented Places, high and sandy Ground where small Cattle feed: In Houses the Cieling, and generally the East Part thereof.



**T**AURUS is an earthly Sign, cold and dry, feminine and melancholy, nocturnal, domestical, bestial, furious, and personates a strong, full, well set, but short Person; a large Forehead, big Face, full Eyes, Mouth large, Lips thick, a short thick Hand, the Hair black, and Complection swarthy.

*Diseases.*—Rheum and Defluxion, and all Diseases of the Throat, as the King's Evil, Squinancy, &c.

*Places.*—All low Houses, especially where Employments for Cattle are laid up, Pasture, plain Ground, and arable Land: In dwelling Houses it represents the Cellars, Vaults, low Rooms and Ground.

## II.

**G**EMINI is hot and moist, aerial, diurnal, humane, double bodied, masculine; and of the airy Triplicity, representing a proper Stature, sanguine Complection, dark brown Hair; the Face a little swarthy, a strong active Body, an ingenious Fancy, and ready Understanding.

*Diseases.*



*Diseases.* — All Putrefaction of Blood, Corruption, Aches, Dislocations, Wind in the Veins, and other Distempers belonging to the Arms.

*Places.* — Halls or dining Rooms hanged or wainscot Chests, Store Houses, Coffers, Hills and mountainous Places.

## 6.

**C** *A N C E R* is a phlegmatick, feminine, nocturnal, cold and moist Sign; it denotes one of a middle Stature, the upper Part of the Body big and well set, the Visage round and handsome, the Complexion pale and sickly, and dark brown Hair.

*Diseases.* — Ill Digestion, sharp Defluxions on the Lungs, Coughs, and all Defects of the Breast, Ribs and Plurisie.

*Places.* — All kind of moist Places, the Sea, great and navigable Rivers, Springs, Water Courses, Wells, Wash-Houses, Cisterns, Cellars, &c.

## 7.

**L** *E O* is hot and dry, choleric, masculine, diurnal, bestial, barren Sign, kingly and commanding. And denotes one of a large full Body, well set, Hair yellow,



low, or dark flaxen, much of it, and curling; a large Head, big Eyes, quick sighted, of a manly Countenance, of a ruddy sanguine Complexion, a strong, valiant and active Person, the Countenance a little swarthy.

*Diseases.*— All cholerick Diseases, burning Fevers, Yellow Jaundice, Tremblings, Qualms, &c.

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

✠.

**VIRGO** is a cold, barren, melancholy, feminine, nocturnal Sign; and describes a Person somewhat tall and slender, well composed, the Hair black or very brown, the Visage more oval than round, all the Parts inclining to Brevity; it shews a witty, discreet, excellent well-spoken Person, very studious, and given to all manner of Learning.

*Diseases.*— All Defects of the gastrick Vessels, Obstruction of the Spleen, and hypochondriack Melancholy.

*Places*— Abroad it signifies all Corn-Fields, and Places where all Sorts of  
of



of Grain are stored up for Use, in the Country a Dairy, within Doors a Closet or Study, where Books and Writings are laid.

2.

**L I B R A** is a Sign hot and moist, diurnal, masculine, sanguine, human, western, and of the airy Triplicity.

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

*Diseases* — All Imposthumes, or Ulcers in the Reins or Kidneys, Retention of Urine, Gravel, Stone, Heat in the Kidneys, and all other Diseases common to those Parts.

*Places.* — Out Lone-Houses and Windmills, Places fit for Hawking or Hunting, or where Woods have lately been cut down; in Houses, the uppermost Rooms, Chambers, Garrets and Turrets.

3.



**S** C O R P I O is phlegmatick, watry, feminine, fixed, nocturnal, and is somewhat violent ; it gives a strong able Body, somewhat fat, the Face broad, the Complexion swarthy, sad, brown black Hair, much of it and curling, the Body hairy, Neck short, and sometimes a little bow-legged.

*Diseases.* — Stone in the Bladder, Running of the Reins, Pox, Fistulas, and all other Diseases of the Privities.

*Places.* — Gardens, Orchards, Moorish-ground, Quagmires, stinking Lakes, ruinous Houses near Water-sides: In Houses the Kitchen, Larder, Wash-House and Sink.

7.

**S** A G I T A R Y is a fiery, hot, dry, and choleric Sign; diurnal, easterly, bi-corporeal, and represents a strong well proportioned tall Body, handsome, comely Countenance, long Visage, sanguine Complexion, and brown Hair.

*Diseases.* — Fistulas, Sciaticas, Fall from Horses, and other such like Creatures.

E

*Places.*



*Places.* — It signifies upland hilly Grounds, Stables : In Houses, the upper Rooms, where Fire is usually kept.

vs.

**C**APRICORN is cold and dry, melancholy, feminine, nocturnal, the Winter-Solstice, cardinal, moveable, four-footed, and southern. Describing one of an indifferent Stature, a spare Body, lean and slender ; Visage long, Chin long and narrow, black Hair, thin Beard ; and it is certain, whoever hath in his Nativity any of his principal Significations in *Capricorn*, it gives a pretty short, round Nose.

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

*Places.* — Fallow-ground and barren Places, Cow-houses, and Places where Tools for Husbandry are laid up : In Houses, Places near the Ground or Threshold.

~

**A**QUARIUS is hot and moist, sanguine, masculine, humane, diurnal and western ; and signifies a strong well composed Stature, but not tall ; Visage long,



long, rather oval and clear, with a sanguine Complexion, his Hair bright and air.

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

*Places.*—Hilly and uneven Places, such as where Minerals, or Quarries of Stone are found: In Houses the Roofs and Eaves, and Parts about the Windows.

✱.

**P** I S C E S is cold and moist; phlegmatick, feminine, nocturnal, double bodied, the last of the twelve, and the watry Trigon. It personates one of a low Stature, an ill composed undecent Body, the Face somewhat large, the Complexion pale, the Body fleshy and sometimes dropfical, not going very erect but somewhat stooping in the Shoulders.

*Diseases.*—Aches, Lameness, and Gout, &c.

*Places.*—Moist moorish Grounds, Fish-ponds, Caves, Water-mills and Moats about Houses: In Houses, the Well, Pump, or Cisterns, or any Place where Water stands.



So much for the Signification of the 12 Signs, with their Colour, and Stature, according to *Ptolomy*, as also their Shapes.

*Next you shall have the Description of the seven Planets with their Shapes and Colour; and with comparing the Planets with the Signs wherein they are posited, you may find the true Description of the Querents, or quesited.*

*First of ♄.*

**S**ATURN generally gives a Body of a middle Stature, of pale, swarthy, muddy Complexion, his Eyes little and black, looking downwards, a flat broad Forehead, black or sad Hair, hard and rugged, hanging and lowring Eye-brows, thick Lips and Nose; a lumpish Countenance, stooping in the Shoulders, sometimes crooked going, splay-footed or hitting one Leg against the other, thin Beard, many times none at all; if oriental, is more fat and clear Skin; occidental more short. His North Latitude 2 deg. 48 min. South 2 deg. 49 min.

*Secondly*



*Secondly of ♃.*

**J**U P I T E R represents one of a tall Stature, brown ruddy Complexion, an oval Visage, high Forehead, fair Eyes, light brown Hair, a handsome, well-set, strait Body, large Belly, great Thighs, long Legs and Feet, of a brown ruddy Complexion, his Hair soft; much Beard, and that growing round; if he be oriental, his Skin is more clear, his Complexion between white and red, the Body more fat, the Eyes gray and full; if occidental, of a pure lovely Complexion, the Stature more short, the Hair of a light brown, or dark flaxen. His North Latitude is 1 deg. 38 min. South 1 deg. 40 min.

*Thirdly of ♂.*

**M**A R S gives a strong big-boned Person, lean, of a middle Stature, the Complexion Sun-burnt, or of a brown ruddy Colour, round Visage, sharp hazle Eyes, the Hair red or sandy, and sometimes crisping or curling; a sharp little Chin, thin Beard, his Eyebrows bent like a Bow, reaching to his Nose; of a sharp Wit, very confident.



If *Mars* be oriental, he signifies valiant Men, some White mixt with Redness, a decent Tallness, his Body hairy.

If he be occidental, very ruddy of Complexion, mean in Stature, little Head, smooth Body, and not hairy, yellow Hair stiff: His greatest North Latitude is 4 d. 31 min. South Latitude 6 deg. 47 min.

*Fourthly of ☉.*

**T**HE *Sun* signifies a Man of a middle Stature, the Body strong and well composed, a yellowish Complexion, great Head, a round large Forehead, great Eyes, the Body fleshy, the Hair yellow and curling, quickly bald on the Head, yet much on the Face; very covetous, yet sufficiently spirited.

*Fifthly of ♀.*

**V**ENUS describes a whitely brown Colour, intermixt with red in the Cheeks, little black Eye-brows, the Nether-lip bigger than the upper, Dimples in the Cheeks, a neat composed slender Body, but of a mean Stature; affable, courteous, delighting in Curiosity.

If



If oriental, the Body inclines to Tallness, upright Straitness, wealthy, composed.

If occidental, the Person is more short of Stature, yet very decent, comely in Form. Greatest North Latitude 9 deg. or South is 9 deg.

*Sixthly of ♄.*

*Mercury* generally gives a tall Stature, lean and slender Body, black Hair, long lean Face, high Forehead, long straight Nose, lean lank long Fingers, Feet, Arms and Legs, and goes swinging one Arm, a witty subtle Man, full of Talk, but of no great Fidelity, unless *Mercury* be in a fix'd Sign.

If oriental, his Complexion is honey-colour'd or sun-burnt; in the Stature of his Body, not very high but well jointed, small Eyes, not much Hair.

If occidental, a tawny Visage, lank Body, small slender Limbs, hollow Eyes, and sparkling red or fiery, the whole Frame of the Body inclining to Dryness. His greatest North Latitude is 3 deg. 33 min. South Latitude is 3 deg. 35 min.



*Seventhly of the ☾.*

**T**HE Moon gives one of a pale whitely Face, mixed with but little red, if any, of a mean Stature, a fat and flegmatick Body, short Arms, fleshy Hands, brown Hair, and slow of Speech, of mutable Condition, often changing, wearisome, peevish, seldom contented, neither delighting in Idleness or Action. Her greatest North Latitude is 5 deg. 17 min. South 5 deg. 12 min.

*The Qualities of the Planets.*

♄ { Oriental, cold and moist.  
 ♄ { Occidental, dry.

♃ { Oriental, hot and moist.  
 ♃ { Occidental, moist.

♂ { Oriental, hot and dry.  
 ♂ { Occidental, dry.

♀ { Oriental, hot and moist.  
 ♀ { Occidental, moist.

♁ { Oriental, hot.  
 ♁ { Occidental, dry.

But



But the Qualities of the Luminaries are liable to a great Alteration; for

$\begin{matrix} \text{from} \\ \text{the} \end{matrix} \left\{ \begin{array}{l} \text{♄ till the first ☐, is hot and moist.} \\ \text{First ☐ to the ♄, hot and dry.} \\ \text{♄ to the last ☐, cold and dry.} \\ \text{Last ☐ to the ♄, cold and moist.} \end{array} \right.$

The ♁ is of the Nature of ♃ and ♀, the ♃ is of the Nature of ♁ and ♄.

The Quality of the Sun is consider'd, *First*, according to the Quarter of the the Year; *Secondly*, by the Triplicities.

$\begin{matrix} \text{In} \\ \left\{ \begin{array}{l} \text{Spring} \\ \text{Summer} \\ \text{Autumn} \\ \text{Winter} \end{array} \right. \end{matrix} \left\{ \begin{array}{l} \text{☉} \\ \text{in} \end{array} \right\} \left\{ \begin{array}{l} \text{♃, ♄, ♀, hot and moist.} \\ \text{♁, ♃, ♄, hot and dry.} \\ \text{♁, ♃, ♄, cold and dry.} \\ \text{♁, ♃, ♄, cold and moist.} \end{array} \right.$

$\begin{matrix} \text{The fruit-} \\ \text{ful Pla-} \\ \text{nets are} \end{matrix} \left\{ \begin{array}{l} \text{♃} \\ \text{♀} \\ \text{♁} \end{array} \right\} \left\{ \begin{array}{l} \text{the bar-} \\ \text{ren are} \end{array} \right\} \left\{ \begin{array}{l} \text{♁} \\ \text{♄} \\ \text{♃} \end{array} \right\} \left\{ \begin{array}{l} \text{the Lumi-} \\ \text{naries are} \\ \text{in a mean.} \end{array} \right.$

Yet the Sun inclines to Barrenness, because of his Excess of Heat and Dryness: But the ♃ is more fruitful, because of her Moisture, which is a grand Assistant to Generation; ♃ is of the Nature of the Planets to whom he is joined, either by Body or Aspect, in which remember that the ♄ is preferred



before a  $\Delta$ , a  $\Delta$  before a  $\ast$ , a  $\ast$  before a  $\square$ , but a  $\square$  before an  $\delta$ , and a partile Aspect before a platick.

$\varphi$  Likewise taketh the Nature of that Planet in whose essential Dignities he is; hence it is that it is said, he partakes of the Nature of two Planets, of one in whose Dignities he is, the other with whom he is in Aspect; but in this last Case, the  $\varphi$  is most considerable.

*Of the Parts and Diseases which every Planet governs.*

<p><math>\zeta</math> ru- leth in the Bo- dy of Man, the</p>	<p>Spleen, Right Ears, Bladder, Bones, Teeth,</p>	<p>and of Dis- eases.</p>	<p>Stones, Deaf- ness, Dropfy, Scurvy, Con- sumption, black Jaundice, quar- tan Ague, Le- prosy, Canker, Colick, and Rheumatism.</p>
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<p><math>\mu</math> ru- leth in the Bo- dy of Man, the</p>	<p>Lungs, Ribs, Arteries Liver, Griffles, Pulse, expul- sive Fa- culty.</p>	<p>and of Dis- eases.</p>	<p>Pleurisy, Cramps, Ap- oplexy, Di- stemper of the Liver, as In- flammation, Shortness of Breath, Con- vulsion.</p>
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♂  
ruleth  
the

Veins,  
Left  
Ears,  
Head,  
Meseri-  
acks, Se-  
crets, at-  
tractive  
Faculty.

and  
of  
Dis-  
eases.

Pestilence, Im-  
posthume, pu-  
trid Fevers,  
yellow Jaun-  
dice, Erysipe-  
las, Botches,  
bloody Flux,  
Tartarian A-  
gues, Fistulas,  
Wounds chief-  
ly in the Head  
and Face,  
Small-pox.

☉ ru-  
leth in  
the Bo-  
dy of  
Man,  
the

Rt Eye,  
Heart,  
vital Spi-  
rits, as  
Sinews,  
as the  
Author  
says,

and  
of  
Dis-  
eases.

Swooning or  
Palpitation,  
Heart-burning,  
running and  
fore Eyes,  
and indeed  
all Diseases  
of the Eyes.



☿ ru-  
leth in  
the Bo-  
dy of  
Man  
or Wo-  
man

Womb,  
Reins,  
Privi-  
ties,  
Neck,  
Duggs,  
and all  
Parts for  
Genera-  
tion.

and  
of  
Dis-  
eases.

All Diseases  
of the Womb,  
Fit of the Mo-  
ther, Gonor-  
rhea, Priapism,  
Strangury,  
Flux of the  
Stomach,  
Quinzey, or  
*Lues Venerea,*  
or *French-*  
Pox.

☿ ru-  
leth the

Imagi-  
nation,  
and the  
whole  
intellec-  
tual  
Part,  
memory  
Tongue,  
Hands  
and Fin-  
gers.

of  
the  
Dis-  
eases.

Phrensie, Mea-  
grim, Depriva-  
tion of Sense,  
Lethargy, Do-  
ting, Hoarse-  
ness, Phthifick,  
Impediment  
of the  
Tongue,  
Rheum.



ruleth the	{	Brain, Left Eye of Man, the Right of Wo- man, Bladder, Inte- stines, Stomach	}	of the Dis- eases.	{	Falling-Sick- ness, Green- Sickness, C- lick, Courses in Women, Oppilations.
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*How to give Judgment upon any Horary  
Question.*

**L**ET the Question be what it will, give the Ascendant and his Lord for the Querent; then consider the Matter in Question, and see to what House it properly belongs; then consider the Sign and Lord thereof, and see in what House he is posited, how dignified or debilitated, &c. how he beholds the Lord of the Ascendant, whether by good or bad Aspect: Consider also what Planet beholds your Significator, and who is Friend unto him, or what Planet afflicts; then consider the House he is Lord of, and from thence you may judge from such



such a Person your Querent shall receive Help, or Prejudice: If the Planet that beholds your Significator be an Infortune and Lord of a bad House, then he signifies Mischief to the Querent from such a Kind of Person as that Planet represents: Joyn the Moon as Cofignificator with the Querent in all Questions; and having consider'd the several Aspects, Sperations and Applications of the Significators, and also of the Moon, you may from thence determine whether the Business enquired after shall be brought to Perfection, Yea or No.

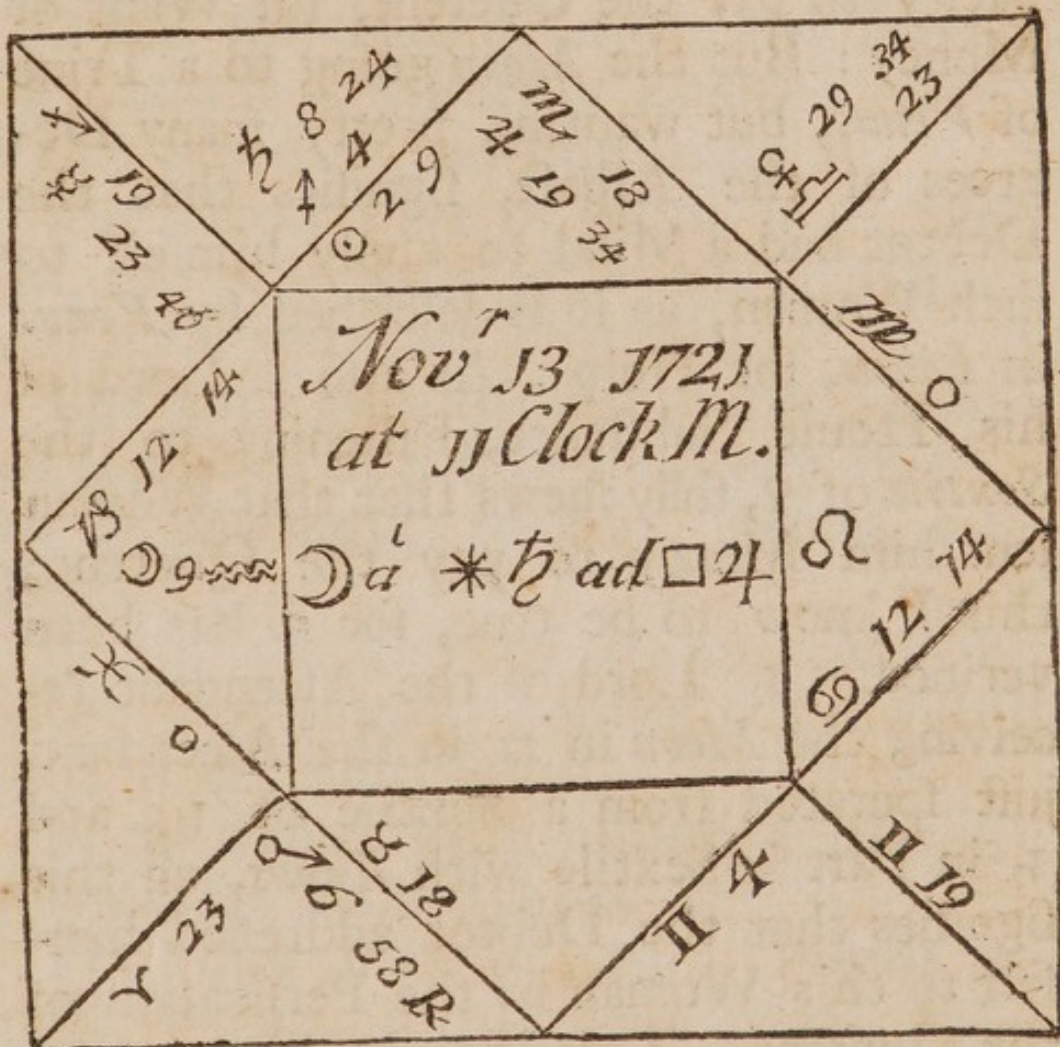
So much for this; and this may be called the true Light of the Judgment upon Horary Questions; this I have found true by my own Experience, and never was writ yet so plain in any Books of Astrology before, that the young Students were left in the dark.

Next I shall shew you an Example in the following Figure, that I know to be true, for it has been verified; and by this Example, you may give Judgment to any other Question, taking the right Significator of the Matter enquired after; in so doing, you have the true way at one View.

*Money*



Money lent, if recoverable.



**H**ERE you see *Saturn*, Lord of the Ascendant, signifies the Querent; the *Moon*, Lady of the seventh, signifies the Querited or the Borrowed; and the *Moon* in *Aquary* in the Ascendant, in *Sextile* with *Saturn* Lord of the Ascendant, denotes Good-will of the Debtor, and Fear to be arrested for it; because ♀ Lord of the Borrower's House of Substance is very weak; and in the  
12th



12th House of the Figure, the which plainly denotes, that he is not in a Capacity to pay the Querent, for Want of Money: But the *Moon* going to a Trine of *Venus*, but wanting pretty many Degrees of the Aspect, signifies that the Debtor had a Mind to apply himself to such Women, as it is described by *Venus* in *Libra*, for Help: As also ♀ Lord of his House Substance, hastening to the Sextile of ♀, fully shews that that Woman lent him Money to pay the Querent; this I know to be true, for it has been verified. ♃ Lord of the Ascendant receiving the *Moon* in ♃ in the Ascendant, just sperated from a Sextile of ♃, and ♃ in Part in Sextile with *Venus*, all this signifies that the Debtor addressed himself to this Woman by the Perswasion of the Querent. This Way is so plain and easy, that the meanest Artist may judge upon any horary Question, in observing this foregoing Example.

Next I shall shew you the Faces of every Sign in the *Zodiack*, their Signification, and the Form of every Degree of *Zodiack*, with the Condition and Description of the Person signified by them.

*Note*, That every Sign has three Faces, the first Face is the first ten Degrees, the second from 10 to 20 and 30.

Of



*First of  $\gamma$ .*

**T**HE first Face of *Aries*, is of *Mars*, and it is a Face of Boldness, Fortitude, Stoutness and Immodesty.

The second Face of *Aries*, is of the *Sun*, and is a Face of Nobility, Highness, Rule and great Dominion.

The third Face of *Aries*, is of *Venus*, and is a Face of Subtlety in every Work, and of Meekness, of Play, Mirth and Beauty.

In the first Face of *Aries*, ascends a valiant Man armed, holding out a Fau-chion in his right Hand.

In the second Face, ascends a Man in a Gown like a Clergyman.

The third Face of *Aries*, ascends a young Woman sitting on a Stool, and playing on a Lute.

*The Forms ascending throughout all the Degrees of Aries.*

In the first Degree of  $\gamma$ , there ascendeth a Man holding a Sickle in his right Hand, and in his left Hand an Engine of War.



A Man then born, or querent, shall be laborious, and much exercised in warlike Affairs.

In the second Degree of  $\gamma$ , there ascends a Man having a Head like a Dog, stretching out his right Hand towards the Skies, and holding a Staff in his left Hand.

It denotes the Man born under that Degree, will be a litigious and troublesome Person, and envious as a Dog.

The third Degree of  $\gamma$ , ariseth like a handsome Person stretching forth his right Hand, as if he was shewing the various Things of the World, and applying his left Hand to a Girdle about him.

It signifies a peaceable quiet Person.

In the fourth Degree of  $\gamma$ , ascends a Man with a curled Head of Hair, holding a Hawk in his right Hand, and a Whip in his left Hand.

The Person signified by this Ascension is seldom rich, but a Spender of his Estate, consuming all he hath in his Age.

The 5th Degree ascendeth like two Men, one holding in his Hand an Ax cleaving Wood; the other holding a Scepter in his right Hand.

It



It signifies a Person that will be a provident Housekeeper, and provide for his Family.

The sixth Degree of  $\nu$ , ascends a King crowned, holding a Globe in his right Hand; and a Scepter in the left.

The Person under this Ascension will exceed all his Kindred and Acquaintance in Greatness.

The seventh Degree of  $\nu$  ascends like a Man armed all over, holding a Dart in his right Hand.

It denotes a wary careful Person, a Preserver of himself.

In the eighth Degree of  $\nu$ , there ascends a Man having his Head covered with a Helmet, and no where else armed, holding in his right Hand a Cross-bow.

Under this Degree are signified quarrelsome contentious Persons and Murderers.

The ninth Degree of  $\nu$ , ascendeth a Man bare-headed, well cloathed over his Body with a Gown, holding a Sword in his left Hand, with the Point downwards.

It signifies talkative Persons, full of Words, and of wonderful Spirit.

The tenth Degree of  $\nu$ , ariseth like a Man bare-headed, but clothed over his Body,



Body, piercing a Bear thorow with a Spear.

It signifies a Forester or Hunter.

The eleventh Degree of  $\nu$ , ascends a Woman standing, holding a Distaff in her Hand.

It signifies a Person's loving Friendship and Hospitality.

The twelfth Degree of  $\nu$ , ascends an Eagle, spreading out her Wings over her young ones sitting under her.

It denotes ambitious Persons, proud, covetous of Applause, and aspiring to be exalted to Dignity.

The thirteenth Degree of  $\nu$ , ascends like a subtil Person, with his right Hand holding a Goat by the Horns.

The Person under this Degree will be wonderful famous.

The fourteenth Degree of  $\nu$ , ariseth like a captived Man, standing upright between two Pillars; having his Arms bound with two Chains.

It denotes Persons much subject to Imprisonment.

The fifteenth Degree of  $\nu$ , ascendeth like a Man bare-headed, his Arms stretched out, and cloathed with an Habergeon.

It signifies Thieves, wretchless, lewd and wicked Persons.



The sixteenth Degree of  $\nu$ , ariseth a Man labouring with a Dung-fork; or sometimes a Man pouring Water out of a Pitcher.

It denotes a Fisherman, or a Labourer.

The seventeenth Degree of  $\nu$ , ariseth like a Man standing idle, cloathed in fine Silk.

It represents fine delicate Persons.

The eighteenth Degree of  $\nu$ , ascends a Woman sitting on a Chair, holding up her right Hand.

It denotes a Man loving Peace and Quietness.

The nineteenth Degree of  $\nu$ , ariseth a Man cloathed with an Habergeon, standing and shewing Treasure and Money with his Hands.

Denotes a Thief, wicked, debauched Person is signified by this Degree.

The twentieth Degree of  $\nu$ , ascends a Man with a Helmet on his Head, and an Ostridge Feather in his Hat, riding upon a Bull, leading a Horse in his left Hand.

The Person under this Degree will be malicious.

The twenty first Degree of  $\nu$ , ascends a Dog sitting and turning his Face towards a Lyon.

It



It signifies a faithful Companion.

The twenty second Degree of  $\gamma$ , ascends a Bear, sitting and holding a great Beam in his Mouth.

The Man will be a wicked Person, that is signified by it.

The twenty third Degree of  $\gamma$ , ascendeth six Serpents, three of them fighting against the other three.

The Persons under this Degree will have many Enemies.

The twenty fourth Degree of  $\gamma$ , ascends a naked Woman covering her secret Parts with her left Hand, and holding up her right Hand.

If the Native be a Woman, she will be desirous of a Man; if a Man, much given to Women.

The twenty fifth Degree of  $\gamma$ , ascends a Man with curled Locks, riding upon a Ram, holding him by the Horns.

It signifies a Citizen covetous to bear Rule.

The twenty sixth Degree of  $\gamma$ , ascends two Suns, the one shining against the other.

Denotes a Man bearing Rule, and keeping his Power hereby.

The twenty seventh Degree of  $\gamma$ , ascendeth like a great Dragon lying upon the Earth.

It



It signifies a Person to be potent in old Age.

The twenty eighth Degree of  $\gamma$ , ascends a Woman standing upright, being well cloathed.

It denotes a pleasant peaceable Person.

The twenty ninth Degree of  $\gamma$ , ascends a Man holding a Saw in his right Hand.

A laborious Person nourishing himself and his Wife by his Labour, it signifies hereby.

The thirtieth Degree of  $\gamma$ , ascends an austere Woman, leading a Saddle-Horse in her right Hand.

The Person under this Degree will be high-minded, ambitious to bear Rule over others.

*Secondly of  $\delta$ .*

**T**HE first Face of *Taurus* is the Face of  $\delta$ , and it is a Face of Plowing, Sowing, Building, peopling Houses of Learning and Wisdom in the Earth, and so Learning in Geometry.

The second is the Face of the  $\delta$ , and it is a Face of Power, Nobility, Dignity, and Necessity over People.

The



The third Face is of ♄, and it is a Face of Misery, Slavery, Madness, Necessity and Baseness.

In the first Face of *Taurus*, ascends a Book, a young Man tilling of the Ground.

In the second Face of *Taurus*, a tall Man girt with a Girdle, holding a Key in his right Hand.

The third Face of *Taurus*, a decrepid old Man leaning on a Crutch, hanging down one Arm, and having a wooden Leg.

The first Degree of ♂, ascends a Man leading a Bull to the Slaughter, holding a Staff in his Hand.

It signifies a Hang-man.

The second Degree of ♂, ascends a Woman holding a Horse-tail in her Hand.

It denotes an idle Person.

The third Degree of ♂, ascends an old Woman naked, covering her *Pudenda* with her left Hand.

It signifies a Woman desirous of a Man in her old Age, and to continue young.

The fourth Degree of ♂, ascends like a Woman holding a Whip in her right Hand.

It denotes a hasty angry Person, and malicious.

The



The fifth Degree of  $\varnothing$ , ascends like a Bull sitting in a Chaldron.

By this Ascension are signified Men loving Hospitality, good Housekeepers.

The sixth Degree of  $\varnothing$ , ascends a Man having three Heads, and pointing to the Ground with his right Hand.

It signifies a prudent, wise and illustrious Person.

The seventh Degree of  $\varnothing$ , ascends a beautiful Woman standing naked.

It signifies a Person of a proud Mind.

The eighth Degree of  $\varnothing$ , ascends a sorrowful Woman sitting upon a Footstool.

It signifies a Person of low, humble, dejected Spirit.

The ninth Degree of  $\varnothing$ , ascends a Man holding a Whip in his Hand, feeding Sheep and Goats in a Field.

The Person under this Degree will be a Neat-herd or Shepherd.

The tenth Degree of  $\varnothing$ , ascend two Men standing, with a Dog playing between them.

It signifies an idle Person, much addicted to venerous Acts.

The eleventh Degree of  $\varnothing$ , ascends a Crow standing on the Ground, and picking of his Feathers.

It denotes a covetous Person.



The twelfth Degree of  $\varnothing$ , ascend two Women standing Hand in Hand.

It imports a benevolent well-minded Person.

The thirteenth Degree of  $\varnothing$ , ascend two Women with Staves, smiting and striking one another.

It denotes a troublesome, contentious, wrangling Person.

The fourteenth Degree of  $\varnothing$ , ascends a Man holding a Staff in his Hand.

It denotes one peaceable, an Appeaser of Quarrels, or one restraining and bridling the Contentious.

The fifteenth Degree of  $\varnothing$ , ascend seven Fowls flying in the Air.

It signifies an unstable, wavering-minded Man.

The sixteenth Degree of  $\varnothing$ , ascends a Man riding on an Ass.

It denotes a Sluggard, a Man slow and tedious in all his Actions.

The seventeenth Degree of  $\varnothing$ , ascends a Bull bound by the Middle to a Tree.

It signifies a Man much over-laden with daily Labour.

The eighteenth Degree of  $\varnothing$ , ascend two Bulls fighting one against the other.

It denotes a raging furious Person.



The nineteenth Degree of  $\varnothing$ , ascends a Woman pouring Water out of one Pot into another.

It signifies a smooth-tongued Person.

The twentieth Degree of  $\varnothing$ , ascend two Dogs a fighting.

It denotes an envious Person, and also wicked.

The twenty first Degree of  $\varnothing$ , ascends a Bear looking down backwards.

It denotes a wicked, malicious and wrathful Person.

The twenty second Degree of  $\varnothing$ , ascend three Men holding one another by the Hands.

The Person signified hereby will be a Lover of Peace and Friendship.

The twenty third Degree of  $\varnothing$ , ascends a Man falling backwards to the Earth.

It signifies a Man unfortunate in all Things.

The twenty fourth Degree of  $\varnothing$ , ascends a crooked Man holding himself up upon his Staff.

It denotes a Person weak and feeble in his Actions.

The twenty fifth Degree of  $\varnothing$ , ascends a Man standing upright, and holding a Staff in his Hand.



It signifies a valiant Man, strong and powerful in his Deeds.

The twenty sixth Degree of  $\varnothing$ , ascends a Man standing, shewing his Hand.

It denotes a peaceable Person, or a Peace-maker is hereby signified.

The twenty seventh Degree of  $\varnothing$ , ascends the Similitude of a Field of Wheat, or Corn standing, uncut.

This Ascension denotes a Gatherer together and Heaper up of Riches.

The twenty eighth Degree of  $\varnothing$ , ascends a Woman leading a Horse by the Bridle.

It denotes a Person desirous to rule over others.

The twenty ninth Degree of  $\varnothing$ , ascends a Woman leading an Ass with a Bridle, or otherwise a Woman leading a He-Goat by the Horns.

Hereby is signified a Woman that rules over her Husband and Family.

The thirtieth Degree of  $\varnothing$ , ascends a fair beautiful Building.

Hereby is signified a Person delighting to do pleasant and delectable Deeds.

*Thirdly*



*Thirdly of Gemini.*

**T**HE first Face of *Gemini* is of  $\nu$ , and is a Face of Writings, of giving and receiving Money, of Petition, and Wisdom in unprofitable Things.

The second Face of *Gemini* is of  $\delta$ , and is a Face of Burden, Pressure, Labour, and getting Goods by Labour, and of dishonest Actions.

The third Face of *Gemini* is of the  $\odot$ , and is a Face of Oblivion, Disdain, of Mirth and Jollity, and of hearing unprofitable Words.

The first Face of *Gemini* ascendeth like a young Man girt with a Girdle.

The second Face of *Gemini* ascendeth like a Man with an Ax cutting of Wood.

The third Face of *Gemini*, ascends a Man with a Hawk in his right Hand, and a Pipe in his left.

The first Degree of  $\pi$ , ascend two Men sitting on the Ground, holding one another by the Hands.

It signifies a joyful merry Man.

The second Degree of  $\pi$ , there ascends one Man girt with a Sword, leading two other naked Men bound.



The Person hereby signified, will be a Jayler or a Thief-taker.

The third Degree of  $\pi$ , ascends a Man singing, and playing on a Lute.

It denotes a Man causing Joy to others.

The fourth Degree of  $\pi$ , ascends a Man leading his Wife by the Hand.

It signifies one keeping good Hospitality and Entertainment for others.

The fifth Degree of  $\pi$ , ascends a Man holding a Cross-bow in his left Hand, and a Girdle in his right.

It signifies a Man preparing for War.

The sixth Degree of  $\pi$ , ascends a Man holding a Ballance in his right Hand.

It signifies a Merchant or a Dealer.

The seventh Degree of  $\pi$ , ascend two Brides Hand in Hand.

It denotes a Person employed in nuptial Affairs.

The eighth Degree of  $\pi$ , ascends a Smith smiting on Iron, and a Woman standing by idle.

It signifies a Person shunning Labour, and loving Idleness.

The ninth Degree of  $\pi$ , ascends a King sitting on a Throne, having a Globe in his right Hand, and a Scepter in his left Hand.

Signifying



Signifying a Man shall have great Power and Authority that is born under this Degree, as may also a Querent be.

The tenth Degree of  $\pi$ , ascends a Man lifting up another Man from the Ground.

It signifies a Person composing Differences friendly amongst others.

The eleventh Degree of  $\pi$ , ascends an Eagle fluttering with her Wings over three of her young ones.

The Person will be a South-sayer, or Conjuror, that is signified hereby.

The twelfth Degree of  $\pi$ , ascend two Women standing weeping.

It signifies a sorrowful Person.

The thirteenth Degree of  $\pi$ , ascend three Crowns standing together on the Ground.

It denotes a covetous and envious Person.

The fourteenth Degree of  $\pi$ , ascend two Foxes devouring Hens.

The Person under this Degree will be a Glutton and a covetous Person.

The fifteenth Degree of  $\pi$ , ascends a Man having three Heads.

It signifies one of good Understanding.

The sixteenth Degree of  $\pi$ , ascends like a Bridge beside the Water.



It signifies a Man labouring without Profit.

The seventeenth Degree of  $\pi$ , ascends a Man without Hands, and idle.

It signifies an unprofitable Person in a mean Condition.

The eighteenth Degree of  $\pi$ , ascends a Fox running swiftly.

It denotes a laborious Person.

The nineteenth Degree of  $\pi$ , ascends a poor Man carrying a Staff on his Shoulder.

It signifies the Person will be a Traveller, a Foot-Post.

The twentieth Degree of  $\pi$ , ascend three Snakes lying on the Ground.

The Person under this Degree will be wise and of good Understanding.

The twenty first Degree of  $\pi$ , ascends a Man sitting on Horse-back.

It signifies a Client, or one retaining another to have his Defence.

The twenty second Degree of  $\pi$ , ascend two Birds chattering together.

It signifies a Fowler.

The twenty third Degree of  $\pi$ , ascends a decrepid old Man leaning on a Staff.

It demonstrates a poor, miserable, idle Person.

The



The twenty fourth Degree of  $\pi$ , ascend two Women sitting at Play together.

It represents one given to Mirth and Jollity.

The twenty fifth Degree of  $\pi$ , ascends a Man holding a Book open in his Hand.

It denotes a studious Person.

The twenty sixth Degree of  $\pi$ , ascend two Dogs fighting.

It represents a quarrelsome litigious Person.

The twenty seventh Degree of  $\pi$ , ascends a Woman standing idle, and weeping.

It denotes an idle Vagabond given to Theft.

The twenty eighth Degree of  $\pi$ , ascend two Bulls, one greater than the other.

A laborious Man is hereby represented.

The twenty ninth Degree of  $\pi$ , ascend three Dogs, two running one Way together, and the other the contrary Way.

The Man or Person thereby signified, will be a Huntsman to some Nobleman.



The thirtieth Degree of  $\Pi$ , ascend two Men, each of them leading a Hound in Chains.

It signifies a Huntsman of a King or a Prince.

*Fourthly of Cancer.*

**T**HE first Face of *Cancer* is of  $\text{♀}$ , and is a Face of Joy, Subtlety, Humanity, Courtesy, and of such Things as induce Men to Love.

The second Face of *Cancer* is of  $\text{♀}$ , and is a Face of Jollity, Mirth, of Women, of Riches and Plenty.

The third Face of *Cancer* is of the  $\text{♃}$ , and is a Face of Hunting, pursuing Fugitives, of getting Goods by War, Quarrels and Contention amongst Men.

The first Face of *Cancer* appeareth like a beautiful Woman holding a Flower in her Hand.

The second Face of *Cancer*, ascend a Man and a Woman sitting at a Table with great Heaps of Money before them.

The third Face of *Cancer*, ascends a Hunter blowing a Horn with a Dog by his Side, and a Spear on his Shoulder.

The first Degree of  $\text{♄}$ , ascend a Man and a Woman holding one another by the Hands and rejoycing.



It signifies an amiable Person given to Mirth.

The second Degree of ☉, ascend two Women standing idle like two Turrets.

The Person signified by this Ascension will be idle and careless of any Business.

The third Degree of ☉, ascends like two Women sitting, and two Men standing before them.

It denotes a serving Man, one waiting upon another's Pleasure.

The fourth Degree of ☉, ascends a Maid standing idle expecting a Man.

It represents a libidinous Person full of lustful Thoughts.

The fifth Degree of ☉, ascends a Woman standing expecting a Man.

It denotes a luxurious Person.

The sixth Degree of ☉, ascends a Man holding a Goat in a Brass-pot.

It signifies a Fool or Idiot.

The seventh Degree of ☉, ascends a Man leading a Goat with a Girdle about his Horns.

It denotes a Hangman or a Murderer.

The eighth Degree of ☉, ascends a House, and a Woman standing, as it were absconding herself behind it.

It signifies a lazy, slow and lascivious Person.



The ninth Degree of ☉, ascends a Woman holding a Distaff in her right Hand.

It imports a laborious Person for little Profit.

The tenth Degree of ☉, ascends a Man holding a Chest in his right Hand.

It denotes also a laborious and covetous Person.

The eleventh Degree of ☉, ascends a Ship standing in the Water.

It represents a Fisherman, or one that gets his Living by the Water.

The twelfth Degree of ☉, ascends a Man carrying the Skin of a Beast on his Shoulders.

A Cobler or Currier, or such Handicraft, is hereby signified.

The thirteenth Degree of ☉, ascends a Boy sitting holding a Book open, with a Pen in his Hand.

It represents a studious Person.

The fourteenth Degree of ☉, ascends a Lamb having a Crown of Gold on his Head.

It signifies a Goldsmith, or a Man that works in Gold.

The fifteenth Degree of ☉, ascends a House, and a Mouse lying in her Nest under the Roof thereof.

It



It represents a Man desirous to keep Home.

The sixteenth Degree of ☉, ascends a Bird holding a Serpent under her Feet.

It imports a Man accounting himself noble.

The seventeenth Degree of ☉, ascends a Woman standing idle.

It signifies a sluggish slothful Person.

The eighteenth Degree of ☉, ascend two Women sitting at Play at Tables.

It signifies a joyful merry Person, as also loving too free.

The nineteenth Degree of ☉, ascends a Man having a Spear in his right Hand and a Pipe in his left.

It signifies a Stage-player, or a Gamester it represents.

The twentieth Degree of ☉, ascends a Dog sitting in a Chariot.

It signifies a slothful Person.

The twenty first Degree of ☉, ascends a Chariot standing empty.

It denotes a Person given over to Vanity.

The twenty second Degree of ☉, ascends a Man standing idle.

It signifies a lazy ill-natur'd Fellow.

The twenty third Degree of ☉, ascends a running Water.



An unstable inconstant Person is signified.

The twenty fourth Degree of ☉, ascend two Horses, one leaping upon the other's Back.

It represents a Man of aspiring Thoughts, coveting Dignities and Authority over others.

The twenty fifth Degree of ☉, ascends a Horse running in a Field.

It signifies an unstable Person.

The twenty sixth Degree of ☉, ascends a Water springing out of Mountains.

It signifies a moveable unstable Man, or never fix'd.

The twenty seventh Degree of ☉, ascends a Horse bridled.

It signifies a Man in Bondage and Servitude.

The twenty eighth Degree of ☉, ascend two Men sitting under a Tree, and seeing a Hawk in the Tree.

It denotes an idle Person.

The twenty ninth Degree of ☉, ascends a Man hanging on the Gallows.

It plainly signifies a Thief.

The thirtieth Degree of ☉, ascends a Ship sailing on the Water.

It denotes a Sailer or Mariner.



*Fifthly of Leo.*

**T**HE first Face of *Leo* is of ♌, and is a Face of Cruelty, Wickedness and Violence, of sustaining great Labours, Boldness and Lust.

The second Face of *Leo* is of ♍, and is a Face of Love, Society, not parting from, not losing of ones own, for avoiding Quarrels.

The third Face of *Leo* is of ♀, and is a Face of Wrangling, Quarrelling, Ignorance, Necessity, of Victory over the miserable and vile, through their Ignorance of Occasion of drawing Swords, and Wars.

The first Face of *Leo*, ascends like a Man riding on a Lion, with a Feather in his Hat.

The second Face of *Leo*, ascends a Man holding a Hawk on his Fist.

The third Face of *Leo*, ascends a Man holding a Sword drawn over his Head in one Hand, and a Buckler in the other.

The first Degree of *Leo*, ascends a Man holding a Lyon's Head in his Hand.

It signifies a valiant and courageous Man.

The



The second Degree of  $\mathcal{A}$ , ascends a Ship, one side thereof inclining towards the Waters.

It denotes the Person will be unfortunate in the Water.

The third Degree of  $\mathcal{A}$ , a Man ascends sitting mourning upon a Footstool.

It signifies a sorrowful Person.

The fourth Degree of  $\mathcal{A}$ , ascends a Fish swimming in the Water.

A prudent and a crafty Person is hereby signified, affected of great Men.

The fifth Degree of  $\mathcal{A}$ , ascends a Serpent lying ramping upon the Ground.

It signifies an envious, malicious, treacherous Man.

The sixth Degree of  $\mathcal{A}$ , ascends a Man holding a Sword drawn in his right Hand.

A litigious Person, desirous to resist others, is signified hereby.

The seventh Degree of  $\mathcal{A}$ , ascends a Man riding upon a Lyon.

A valiant Man, strong and wise, is by this denoted.

The eighth Degree of  $\mathcal{A}$ , ascends a Fire flaming.

It signifies a Labourer with Fire.

The ninth Degree of  $\mathcal{A}$ , ascends a Man well cloathed and adorned.

It signifies a proud ambitious Man.

The



The tenth Degree of ♀, ascends Death standing with a Scythe in his Hands.

It plainly denotes a Villain and a Murderer.

The eleventh Degree of ♀, ascends a Woman standing and shewing her naked Belly.

It denotes an impudent immodest Person.

The twelfth Degree of ♀, ascends a beautiful Woman well adorned.

It signifies a chaste and modest Person.

The thirteenth Degree of ♀, ascends a Bull feeding in Pasture.

It signifies a Man constant and stable in his Deeds.

The fourteenth Degree of ♀, ascends a Man standing idle.

It denotes a Loiterer.

The fifteenth Degree of ♀, ascends a Dog or Lyon lying couched in the Grass.

It signifies a valiant Man, without Fear.

The sixteenth Degree of ♀, ariseth a bridled Ass.

It signifies a dull Person, also ignorant.

The seventeenth Degree of ♀, ascends a Camel standing.

The Person hereby signified, will be full of Spirit.

The



The eighteenth Degree of  $\Omega$ , ascends a Key of a Chamber.

It signifies a Man of great Imports or Trust.

The nineteenth Degree of  $\Omega$ , ascends a Man leading a Horse by the Bridle.

It signifies a Client, or one pertaining to a Nobleman.

The twentieth Degree of  $\Omega$ , ascends a Man holding a Roll of Paper in his Hands.

A Messenger or Carrier it signifies.

The twenty first Degree of  $\Omega$ , ascends a Man holding a Key in his Hand.

It signifies a Keeper of good Hospitality.

The twenty second Degree of  $\Omega$ , ascends a Man lying as if he was dead.

It signifies a weak and feeble Person.

The twenty third Degree of  $\Omega$ , ascends a Man having two Heads.

It signifies a Man of several Minds and Opinions.

The twenty fourth Degree of  $\Omega$ , ascends a Man holding a Lock in his Hand.

It signifies a Man meditating Wisdom.

The twenty fifth Degree of  $\Omega$ , ascends a Man swimming in the Water.

It denotes a Fisherman, or one that is a Waterman.



The twenty sixth Degree of  $\Omega$ , ascends a Man working with a Dung-fork.

It signifies a Labourer or working Man.

The twenty seventh Degree of  $\Omega$ , ascends a Man holding a Sickle in his right Hand.

A laborious Person it represents.

The twenty eighth Degree of  $\Omega$ , ascends three Men sporting all together.

It represents an idle Fellow.

The twenty ninth Degree of  $\Omega$ , ascend a Man and Woman holding one another by the Hands.

An amiable Person is hereby signified.

The thirtieth Degree of  $\Omega$ , ascends a Servant riding on Horse-back.

The Man by this Ascension is signified that he will be a Servant unto others.

### *Sixthly of Virgo.*

**T**HE first Face of *Virgo* is of the  $\odot$ , and is a Face of Sowing, Ploughing, of Planting Herbs, Peopling, gathering together Riches and Food.

The second Face of *Virgo* is of  $\ominus$ , and is a Face of Gain, of getting Substance, covetously taking together, and being covetous, and arising with the Strength of Men.

The



The third Face of *Virgo* is of  $\zeta$ , and is a Face of old Age, of Debility, Slothfulness, and of Loss of the Members through Infirmities, of pulling up Trees, and depopulating of Places peopled.

In the first Face of *Virgo*, ascends a Man laying Money into a Chest.

In the second Face of *Virgo*, ascend two Men, one having a Purse in his Hand.

In the third Face of *Virgo*, ascends a decrepid old Man leaning on a Staff.

The first Degree of  $\mu$ , ascends a Woman adorned, expecting the Sight of a Man.

It signifies a Lover, either Man or Woman.

The second Degree of  $\mu$ , ascend two Women standing idle.

It signifies a Vagabond and idle Person.

The third Degree of  $\mu$ , ascends a Man holding a Book of Accompts in his Hand.

It denotes a Merchant or an Excise-man.

The fourth Degree of  $\mu$ , ascends a Man at Plough with Oxen.

It denotes a Labourer in the Field.

The fifth Degree of  $\mu$ , ascends an Eagle resting.

It.



It denotes a Man living without any Labour or Work.

The sixth Degree of  $\text{m}$ , ascends a Woman well cloathed standing idle.

A very idle Person it represents.

The seventh Degree of  $\text{m}$ , ascends a a simple Woman and idle.

It denotes a sluggish Person.

The eighth Degree of  $\text{m}$ , ascends a Man sitting under a Tree.

It denotes a Shepherd or Shepherdess.

The ninth Degree of  $\text{m}$ , ascends a Woman well cloathed, with a red Face, standing idle.

The Person hereby signified will be angry, luxurious.

The tenth Degree of  $\text{m}$ , ascends a Man well cloathed, standing idle, holding an Apple in his Hand.

It denotes a Vagabond or Wanderer about.

The eleventh Degree of  $\text{m}$ , ascends a white Horse bridled, running.

The Person hereby signified will be swift a-foot.

The twelfth Degree of  $\text{m}$ , ascends a Man in red Clothes, with a black Face.

A wicked Person it represents.

The thirteenth Degree of  $\text{m}$ , ascend two Women gathering Roses.

It



It denotes a merry jocular Person.

The fourteenth Degree of  $\text{m}\alpha$ , ascends an Ox standing in Pasture.

It denotes a laborious Person, and a perfect Slave.

The fifteenth Degree of  $\text{m}\alpha$ , ascend two merry Women standing together.

It signifies a merry Person without Care.

The sixteenth Degree of  $\text{m}\alpha$ , ascend two Dogs running together.

It denotes a Huntsman, or one belonging to the Game.

The seventeenth Degree of  $\text{m}\alpha$ , ascends a fair Castle compassed about with Walls.

It denotes a Person living in Safety.

The eighteenth Degree of  $\text{m}\alpha$ , ascends a Tree full of Leaves standing in Grass.

It denotes the Person to be a Labourer in Woods.

The nineteenth Degree of  $\text{m}\alpha$ , ascends a Man sitting as a Servant upon a Horse.

The Person will be a Retainer to another.

The twentieth Degree of  $\text{m}\alpha$ , ascends a Bird following a Mole or a Mouse.

It signifies a Person contrary to others.

The twenty first Degree of  $\text{m}\alpha$ , ascends a Man standing and holding Gold in his right, and Silver in his left Hand.

It denotes a very rich Person.

The



The twenty second Degree of  $\text{m}$ , ascends a naked Woman carrying a Goat and a Lamb on her Shoulders.

It denotes an immodest Person, impudent and whorish.

The twenty third Degree of  $\text{m}$ , a Man ascends rowing a Boat in the Water with an Oar.

It denotes a Mariner, or Seaman.

The twenty fourth Degree of  $\text{m}$ , ascends a Bird bound by the Neck to a Post.

It signifies a Man who will be restrained and held to hard Labour.

The twenty fifth Degree of  $\text{m}$ , ascends a Man casting a Stone into a Ditch.

It signifies a litigious Person.

The twenty sixth Degree of  $\text{m}$ , ascend two Men discoursing together.

The Person hereby denoted will be well educated.

The twenty seventh Degree of  $\text{m}$ , ascend two Women standing idle.

An idle Person is denoted by this Degree.

The twenty eighth Degree of  $\text{m}$ , ascend Birds, some flying in the Air and some upon the Ground.

It signifies the Man shall have much Rents.

The



The twenty ninth Degree of ♀, ascends Dew or Rain falling on the Ground.

The Person will be religious, and a good Churchman.

The thirtieth Degree of ♀, ascends a dumb Man standing still.

It denotes a Fool and an Idiot, sometimes a cunning Knave.

*Seventhly of Libra.*

**T**HE first Face of *Libra* is of the ♀, and is a Face of Justice, Right and Truth, of succouring the weak against the strong and the wicked, and of helping the poor and miserable.

The second Face of *Libra* is of ♁, and is a Face of Gluttony, of Sodomy, of Singing and Mirth, and following evil Pleasures.

The third Face of *Libra* is of ♃, and is a Face of Quietness, Plenty, and of good Life, quiet and secure.

The first Face of *Libra*, ascends a Student having a Book open before him.

The second Face of *Libra*, ascends an old Man in a Gown, sitting in a Chair very grave.

The third Face of *Libra*, ascends a young Man having a Cup in his Hand.

The



The first Degree of ♃, ascends a Man holding in each Hand a Spear.

The Man that has this Ascendant will be a Warriour.

The second Degree of ♃, ascends a Clergyman with a Pot of Incense.

It signifies a religious and faithful Person.

The third Degree of ♃, ascends a decrepid Man, crooked in his Hands, and Feet, and Legs.

It denotes a miserable laborious Person.

The fourth Degree of ♃, ascends a Man at Plough with Horses.

It denotes a Labourer in the Fields, in part a Slave.

The fifth Degree of ♃, ascends a black Bird with a red Bill.

It denotes a fat gross Man.

The sixth Degree of ♃, ascends a Man drawing a Plough himself.

It signifies a Man taking a great deal of Pains without any Sense or Reason.

The seventh Degree of ♃, ascends a Man holding a Gold Ring in his right Hand.

The Person is signified to be a Lover, or courteous.

The eighth Degree of ♃, ascends a Woman weeping over one that is sick.



It represents a sorrowful Man.

The ninth Degree of ♃, ascends a Man holding a Sword over his Head in his right Hand.

It signifies a litigious Person.

The tenth Degree of ♃, ascends a black Bird holding his Beak to the Ground.

The Person is signified to be altogether a Sloven.

The eleventh Degree of ♃, ascends a Man with black Hands and Face, but white Feet.

It denotes an idle, dull, and unstable wavering minded Person.

The twelfth Degree of ♃, ascends a Woman standing and looking about her.

The Person having this Ascendant will be a slothful vagabond Person.

The thirteenth Degree of ♃, ascend a Man and a Woman going two several Ways.

The Person having this Degree arising, will be contentious, and live divided from others.

The fourteenth Degree of ♃, ascends a great Looking-glass fixed upon a Wall.

It denotes a proud Person.

The fifteenth Degree of ♃, ascend two Hearts hanging together.

It signifies a Worldling.

The



The sixteenth Degree of ♌, ascends a Camel running.

It denotes the Person to be swift and valiant.

The seventeenth Degree of ♌, ascends a Bird sweetly singing.

It denotes a Person full of Mirth.

The eighteenth Degree of ♌, ascends the Similitude of a Village neatly built.

It signifies a Man having Dominion in the Country.

The nineteenth Degree of ♌, ascends a fair Castle on a Mountain.

It denotes a very noble Man.

The twentieth Degree of ♌, ascends a fair Altar beautifully adorned.

It signifies a religious and honest Person.

The twenty first Degree of ♌, ascends a Man riding on an Ass or Horse.

The Man will be a Horseman, or Groom, and Servant.

The twenty second Degree of ♌, ascend two Horses saddled.

It denotes a Man coveting much, and enjoying little.

The twenty third Degree of ♌, ascends a Physician viewing an Urinal through a Glass.

It denotes the Man to be a Physician, who has this Degree.



The twenty fourth Degree of ♌, ascends a Man in the upper Part, and a Horse in the lower Parts, beating a Dragon with a Staff.

It denotes a strong Person.

The twenty fifth Degree of ♌, ascends a Peacock standing in the Grass.

It denotes a very proud Person.

The twenty sixth Degree of ♌, ascends a Man beating a Lyon with a Staff.

It denotes the Person to be a Conqueror in War.

The twenty seventh Degree of ♌, ascends a shady Tree standing in a Garden.

It denotes the Man to be a Gardiner.

The twenty eighth Degree of ♌, ascends a Man labouring with a Spade.

A laborious Person it represents.

The twenty ninth Degree of ♌, ascends a Woman standing idle.

It signifies an idle Person, as also slothful.

The thirtieth Degree of ♌, ascends a Hare running out of a Wood.

The Man hereby signified will be inconstant and unstable.



*Eighthly of Scorpio.*

**T**HE first Face of *Scorpio* is of ♂, and is a Face of Strife, Sadness, Deceit, Detraction, Perdition and Treachery.

The second Face of *Scorpio* is of the ☉, and is a Face of Affronts, Detentions, stirring up Mischiefs and Quarrels between Men, and continuing that Strife which it stirreth up.

The third Face of *Scorpio* is of ♀, and is a Face of War, Drunkenness, and Violence, Fornication, Wrath and Pride.

In the first Face of *Scorpio*, appear two Men a fighting, and tearing one another by the Hair.

In the second Face of *Scorpio*, ascends a Man sitting on a Stool, and two Dogs a fighting by him.

In the third Face of *Scorpio*, ascend two Women pulling one another by the Hair of the Head, one having a Staff in her Hand, striking the other on the Head, (and therefore they must needs be very wicked.)

The first Degree of ♀, ascends a Man holding a Spear in his Hand.

It denotes a Thief and a wicked Fellow.



The second Degree of  $m$ , ascends a Man riding upon an Elephant.

It denotes a strong, valiant and stable Person.

The third Degree of  $m$ , ascends a Man standing idle.

It declares the Person to be wicked and idle, &c.

The fourth Degree of  $m$ , ascends a Man playing on a Harp.

It denotes a jocund or merry Person.

The fifth Degree of  $m$ , ascends a Man wanting the lower Part of his Body.

The Person will be imperfect in his Deeds.

The sixth Degree of  $m$ , ascends an Ass or Horse bridled and saddled, ready for to ride.

It signifies a Man producing few Things to good Effect.

The seventh Degree of  $m$ , ascends a Man sitting, and having a Purse of Money in his right Hand, and in his left a golden Cup.

It denotes a rich Merchant or Dealer.

The eighth Degree of  $m$ , ascends a great Cock standing.

It denotes the Man to be a Scrivener or Student.

The



The ninth Degree of  $m$ , ascends a Man sitting in a Tub.

It denotes one of little Wit.

The tenth Degree of  $m$ , ascends a Head with a Face much wrinkled.

It signifies a Person of strange Opinions.

The eleventh Degree of  $m$ , ascends a Man holding a Scorpion by the Neck.

It signifies an envious deceitful Person.

The twelfth Degree of  $m$ , ascends a great Serpent with three Flies biting of her.

It signifies a wise Man, but wicked.

The thirteenth Degree of  $m$ , ascends a fair and strong Tower.

The Person will be a strong Labourer.

The fourteenth Degree of  $m$ , ascends a Well without Water.

It signifies a Man void of Sense, and without Wit.

The fifteenth Degree of  $m$ , ascends a fair Woman standing idle.

It denotes an idle and silly sort of Person.

The sixteenth Degree of  $m$ , ascends a Woman giving Alms to a poor Man.

It signifies a merciful Person.

The seventeenth Degree of  $m$ , ascends a Wolf running in a Field.

It signifies a Thief and a Murderer.



The eighteenth Degree of  $m$ , ascends a House, and a Woman hiding herself behind the Door.

It denotes a sluggish, idle, careless Person.

The nineteenth Degree of  $m$ , ascends a Dog with a great Mouth and Ears.

It represents a noble and rich Person.

The twentieth Degree of  $m$ , ascends a Man sitting on a Camel.

It signifies a valiant courageous Man.

The twenty first Degree of  $m$ , ascends a Horse standing freely in a Field.

It signifies the Person shall not be subject to the Yoke of others.

The twenty second Degree of  $m$ , ascends a great Flood of Water.

An unstable Person is hereby denoted.

The twenty third Degree of  $m$ , ascend many Rivers flowing out of a Fountain.

It signifies an unstable, inconstant Person.

The twenty fourth Degree of  $m$ , ascends a Woman holding a Distaff in her right Hand.

It denotes a laborious Person.

The twenty fifth Degree of  $m$ , ascends a Wolf carrying a Fowl in his Mouth.

It signifies a Thief and a Robber.

The



The twenty sixth Degree of  $\mathfrak{m}$ , ascends a Man carrying Garments spoiled on his Shoulders.

It denotes a Destroyer of Goods, &c.

The twenty seventh Degree of  $\mathfrak{m}$ , ascend two Men speaking together.

It signifies a jocund sociable Person.

The twenty eighth Degree of  $\mathfrak{m}$ , ascends a House or a great Church.

It denotes a Man much given to Prayers.

The twenty ninth Degree of  $\mathfrak{m}$ , ascends a Master sitting with a Book open.

It denotes a studious and learned Man.

The thirtieth Degree of  $\mathfrak{m}$ , ascends a Serpent with a great Head.

It denotes a prudent and wise Person.

### *Ninthly of Sagitary.*

**T**HE first Face of *Sagitary* is of  $\mathfrak{g}$ , and is a Face of Boldness, Freedom and Warfare.

The second Face of *Sagitary* is of the  $\mathfrak{d}$ , and is a Face of Fear, of Lamentation, Grief, and of a fearful Spirit over his own Body.

The third Face of *Sagitary* is of  $\mathfrak{h}$ , and is a Face of Wilfulness and not being perswaded from it, of contrarying, yielding,



yielding, Agility in Evil, Strife and horrible Things.

The first Face of *Sagitary*, ascends a Man armed with a Poll-ax in his Hand.

The second Face of *Sagitary*, ascends a Man sitting mourning on a Stool.

The third Face of *Sagitary*, ascends a Man with a Feather in his Hat, holding a Staff on the top of his Fingers.

The first Degree of  $\nearrow$ , ascend three Men standing without Heads.

The Person hereby signified will be religious and just.

The second Degree of  $\nearrow$ , ascends a Man shooting an Arrow out of a Cross-bow.

It signifies a Person always litigious.

The third Degree of  $\nearrow$ , ascends a Man sitting on a Ram cloathed with a Flame of Fire.

It signifies a litigious and troublesome Person.

The fourth Degree of *Sagitary*, ascends a Man carrying a Spear on his Shoulder.

It signifies a Destroyer, a wasteful Person.

The fifth Degree of  $\nearrow$ , ascends an Ox with three Horns.

It denotes a Man of good Understanding.

The



The sixth Degree of ♄, ascends a fair young Boy crowned with Laurel, and a Shepherd's Crook in his right Hand.

The Person hereby denoted will be a Ranger or a Shepherd.

The seventh Degree of ♄, ascends a Woman standing idle.

The Person hereby signified will be an idle Person.

The eighth Degree of ♄, ascend two Men playing at Dice upon a Table.

It denotes a Player or Gamester.

The ninth Degree of ♄, ascends a great Fire of Wood burning.

It signifies the Person to be a Labourer in fiery Business.

The tenth Degree of ♄, ascends a Portion of Gold and Silver in the Earth.

It signifies a rich and careful Person.

The eleventh Degree of ♄, ascends an Ape sitting upon a Wolf.

It signifies a Ruler over another Man.

The twelfth Degree of ♄, ascends a Man riding upon a Goat.

It denotes a Contrarier of other People.

The thirteenth Degree of ♄, ascends a Man having his Hands bound behind him.

It signifies a conquered vanquish'd Man.



The fourteenth Degree of ♁, ascends a Master holding a Book open.

The Person hereby signified will be learned.

The fifteenth Degree of ♁, ascends a Man walking by a Horse saddled.

It denotes a fearful and cowardly Person.

The sixteenth Degree of ♁, ascend Chariot-Wheels without the Body.

It signifies a Person void of Reason.

The seventeenth Degree of ♁, ascends a decrepid Person leaning on a Staff.

It denotes a Man much given to Prayer and Meditation.

The eighteenth Degree of ♁, ascends a Man holding a Bird by the Tail, and in the other Hand a burning Torch.

The Person signified hereby will be a Fowler, or a Searcher of Secrets.

The nineteenth Degree of ♁, ascends a House compassed about with burning Faggots.

The Man hereby signified will be a Labourer, and compassed about with Dreads and Fears.

The twentieth Degree of ♁, ascend three Men walking, leading one another by the Arms.

It denotes one merry and sociable.

The



The twenty first Degree of  $\gamma$ , ascends a Man standing in the Habit of a Doctor.

It denotes a wise Man.

The twenty second Degree of  $\gamma$ , ascend two Men piercing one another with their Swords.

It signifies a Thief and Man-slayer.

The twenty third Degree of  $\gamma$ , ascends a Woman cutting another in the Breast with a Knife.

It denotes one bloody-minded and a Murderer.

The twenty fourth Degree of  $\gamma$ , ascends a Man running himself through with a Sword.

It denotes one that is his own Enemy only.

The twenty fifth Degree of  $\gamma$ , ascends a Man vomiting upon the Ground.

It signifies a Drunkard, yet a laborious Person.

The twenty sixth Degree of  $\gamma$ , ascends a Man playing with a little Staff.

The Man will be a Stage-player, and a merry one.

The twenty seventh Degree of  $\gamma$ , ascends a Man hanging with his Hands on a Beam.

It denotes a merry Fellow.

The



The twenty eighth Degree of ♄, ascends a Man riding on a Camel.

It signifies a valiant and bold Person.

The twenty ninth Degree of ♄, ascends a Man tumbling himself out of one Bed to another.

A childish and foolish Person it signifies.

The thirtieth Degree of ♄, ascends a Man holding Horse-shoes in his Hand.

It signifies a Blacksmith.

### *Tenthly of Capricorn.*

**T**HE first Face of *Capricorn* is of ♆, and is a Face of Wandering, of Travail, of Joy, of Gain and Loss, with Weakness and Vileness.

The second Face of *Capricorn* is of ♄, and is a Face of seeking such Things as cannot be known, and seeking after such Things as cannot be attained to.

The third Face of *Capricorn* is of the ☉, and is a Face of Covetousness, of governing one's Substance, of not sufficing himself, and of suspecting.

The first Face of *Capricorn*, ascends a Man travelling a-foot.

The second Face of *Capricorn*, ascends a Man reaching a Bird in the Air.

The



The third Face of *Capricorn*, ascends a Man sitting at a Table telling his Money.

The first Degree of  $\nu s$ , ascend two Men in like Form.

It denotes a jocund amiable Person.

The second Degree of  $\nu s$ , ascends a Man carrying a Reed on his Shoulder.

It denotes a Person to be meek, and mild, and just.

The third Degree of  $\nu s$ , ascends a great Serpent.

It denotes a wise and subtle Person.

The fourth Degree of  $\nu s$ , ascend two Rakes in a Field.

It denotes a Clown, wildish Sort of Person.

The fifth Degree of  $\nu s$ , ascend two great Gates open.

It denotes a Person given to Charity and good Deeds.

The sixth Degree of  $\nu s$ , ascends a Man carrying two Dogs on his Shoulders.

It signifies a litigious, troublesome Person.

The seventh Degree of  $\nu s$ , ascends a Man standing between two Women.

The Person denoted by this Degree will be very merry.

The



The eighth Degree of vs, ascends a Hand holding a Bird.

It signifies a Fowler or a Hunter.

The ninth Degree of vs, ascends a Man falling on the Ground.

It denotes a feeble and weak Person.

The tenth Degree of vs, ascends a Man with a Lapwing on each Hand.

The same denotes a Hunter or a Fowler.

The eleventh Degree of vs, ascends a King crowned, receiving Letters from a Messenger.

The Person hereby denoted will be an Ambassador or a Prince.

The twelfth Degree of vs, ascends a Man running fast.

It denotes a swift Person or Messenger.

The thirteenth Degree of vs, ascends a Man carrying a Goat-skin on his Shoulders.

It denotes a Hangman or a barbarous Person.

The fourteenth Degree of vs, ascends a Hand holding a Spear.

It imports a litigious, troublesome Person.

The fifteenth Degree of vs, ascends a Man bending his Knees.

It



It denotes a very noble Man that hath this Degree.

The sixteenth Degree of vs, ascends a Man riding an unbridled Horse.

It denotes a Man without Power.

The seventeenth Degree of vs, ascends a Man with a Dog's Head.

It denotes a Man full of Strife.

The eighteenth Degree of vs, ascends a Man divided in one half.

It denotes a foolish, childish Person.

The nineteenth Degree of vs, ascends a Man having four Legs standing idle.

It signifies a Man playing or resting when he should be at Work.

The twentieth Degree of vs, ascends an Ape looking on himself in a Glass.

It denotes a most proud ambitious Person.

The twenty first Degree of vs, ascends a Man with a Book open in his Hand.

It signifies a high learned Man.

The twenty second Degree of vs, ascends a Man digging the Ground with a Spade.

It denotes a Labourer or hard working Man.

The twenty third Degree of vs, ascends a Man leading a Woman by the Hand.

It



It signifies a Lover, or a Courtier of Women.

The twenty fourth Degree of vs, ascends a Cooper working on a Cask.

It denotes an Artificer, or an ingenious Person.

The twenty fifth Degree of vs, ascends a Man with a Hawk in his Hand.

It denotes a Nobleman, but very covetous.

The twenty sixth Degree of vs, ascends a fair Grove of Trees most fine and green.

It denotes a Person to be delighted in Woods.

The twenty seventh Degree of vs, ascends a Man lying on the Grass.

It signifies a weak and feeble Person.

The twenty eighth Degree of vs, ascends a Man carrying Earth on his Head.

It denotes a rich Man, but crafty and covetous.

The twenty ninth Degree of vs, ascends a fair Woman sitting on a Stool.

It denotes a Person full of Jollity and Mirth.

The thirtieth Degree of vs, ascends the Tail of a Fish.

It denotes a Man imperfect in his Deeds, and false to his Promises.

*Eleventhly*



*Eleventhly of Aquarius.*

**T**HE first Face of *Aquarius* is of ♀, and is a Face of an anxious Spirit, grieving after Gain, and never resting, of Labour, Loss, Poverty and Vileness.

The second Face of *Aquarius* is of ♀, and is a Face of Beauty, Understanding, Humanity, Modesty, good Manners, Compliments and Freedom.

The third Face of *Aquarius* is of the ☽, and is a Face of Detection and Affronts.

In the first Face of *Aquarius*, ascends a Woman sitting spinning on a Rock.

In the second Face of *Aquarius*, ascends a comely Person well cloathed, sitting on a Stool.

In the third Face of *Aquarius*, ascends a Man having an envious Look, holding his Hand on his Sides.

The first Degree of ♋, ascends a Man holding in each Hand a Bird.

It denotes a Fowler, or a busy Fellow.

The second Degree of ♋, ascends a Man holding both his Hands upon his Head.

It signifies a sorrowful Person.

The



The third Degree of  $\approx$ , ascends a Man holding one Hand upon his Head.

It denotes a Man full of Grief.

The fourth Degree of  $\approx$ , ascends a Man riding on his Treasure.

It denotes a Merchant or a Dealer, (may be in the South-Sea.)

The fifth Degree of  $\approx$ , ascends a Woman going before, and a Man following her.

It denotes a sollicitous Person, or a Whore-master.

The sixth Degree of  $\approx$ , ascends a Man playing with a Staff.

It denotes a merry Person.

The seventh Degree of  $\approx$ , ascends a Sword drawn, lying on the Ground.

It denotes a Soldier or warlike Person.

The eighth Degree of  $\approx$ , ascends a Man holding a Chain in his Hand.

It signifies a Man not enjoying himself.

The ninth Degree of  $\approx$ , ascends one Man lifting up another from the Ground.

It denotes an idle and lazy Person.

The tenth Degree of  $\approx$ , ascends a Man standing without a Head.

It represents a Man without any Power.

The eleventh Degree of  $\approx$ , ascends an armed Man without a Head.

It denotes a Nobleman without Power.

The



The twelfth Degree of  $\approx$ , ascends an armed Man smiting down a King.

The Man hereby signified, will be a Ruler over a King; (that is not right for a Subject to do so.)

The thirteenth Degree of  $\approx$ , ascends a Troop of Horse-men armed.

It denotes a litigious Person, and a Robber.

The fourteenth Degree of  $\approx$ , ascends a Man holding a Boot in his Hand.

It represents a sorrowful Person, (more like a Horseman.)

The fifteenth Degree of  $\approx$ , ascend two Men riding on an Unicorn.

It denotes a most fierce and bold Person.

The sixteenth Degree of  $\approx$ , ascends a Man holding Fire in his Hand.

The Person hereby signified will be a Labourer with Fire.

The seventeenth Degree of  $\approx$ , ascends a Woman lying sick a bed.

An infirm and idle Person it represents.

The eighteenth Degree of  $\approx$ , ascends a great Owl standing still.

It denotes an envious and jealous Person.

The nineteenth Degree of  $\approx$ , ascends a Man holding another's Head in his Hand.

It denotes a Person having Power and Authority.

The



The twentieth Degree of ♁, ascends a lame Woman leaning on a Staff.

It signifies a weak and feeble Person.

The twenty first Degree of ♁, ascends a Man cloathed, lying on his Back on the Ground.

It denotes a very feeble and wearied Person.

The twenty second Degree of ♁, ascends a Man cutting off another's Hands and Feet with a Hatchet.

It denotes a wicked and malicious Person.

The twenty third Degree of ♁, ascend two Dogs running together.

It signifies a Man given to Sport or Gaming.

The twenty fourth Degree of ♁, ascends a Man weeping, holding his Hand on his Head.

It denotes a Person always sorrowful.

The twenty fifth Degree of ♁, ascends one carrying a great Spear.

It denotes the Person to be a Thief or wicked Person.

The twenty sixth Degree of ♁, ascends Water flowing out of a great Mountain.

It signifies an unstable, unsettled Person.

The



The twenty seventh Degree of ♁, ascends a House compassed about with a strong Wall.

It denotes the Person to be safe in his Deeds.

The twenty eighth Degree of ♁, ascends a Man drinking out of a Vessel.

It declares a joyful and merry Person, (more like a Drunkard.)

The twenty ninth Degree of ♁, ascends a Man sitting on Horseback, holding a Sword drawn in his Hand.

It signifies a Warriour and a Fornicator.

The thirtieth Degree of ♁, ascends a King crowned, sitting on a Throne.

It denotes a Man living at Peace and Concord amongst his Neighbours.

*Twelfthly of Pisces.*

**T**HE first Face of *Pisces* is of ♓, and is a Face of many Thoughts, of Journeys, and removing from Place to Place, of seeking after Substance and Food.

The second Face of *Pisces* is of ♓, and is a Face of praising one's self, of a high Mind, of seeking after and intermeddling with great and high Things.

The



The third Face of *Pisces* is of  $\delta$ , and is a Face of Fornication and Embraces, of great Delight with Women, and loving Peace and Quietness.

The first Face of *Pisces*, ascends a Man travelling, carrying a Burden on his Back.

The second Face of *Pisces*, ascends an antient Man pointing with his Hand to the Sky.

The third Face of *Pisces*, ascends a young Man embracing a beautiful Woman.

The first Degree of  $\kappa$ , ascend two Men with one Head joyned together.

It signifies a troublesome and inconstant Person.

The second Degree of  $\kappa$ , ascends a Man sitting on the Earth.

It denotes a Clown.

The third Degree of  $\kappa$ , ascends a Man eating a Roll of Bread.

The Person signified will be a Baker.

The fourth Degree of  $\kappa$ , ascends an Unicorn lying on his Back.

It denotes a Person without any Power.

The fifth Degree of  $\kappa$ , ascend two Maids standing together.

It signifies a merry Person.

The sixth Degree of  $\kappa$ , ascends a great Bird feeding on the Ground.

It



It denotes a rash covetous Person.

The seventh Degree of  $\times$ , ascends a Man holding in each Hand a Bell.

It denotes a Sexton, or a Keeper of a Church.

The eighth Degree of  $\times$ , ascends a Man sitting in a Tub with a Brush in his Hand.

It denotes a Maker of Baths, or a Scowerer.

The ninth Degree of  $\times$ , ascends a Pilgrim walking.

It denotes a religious Person.

The tenth Degree of  $\times$ , ascends a Man beating in a Mortar.

It denotes a laborious Person, and for little Profit.

The eleventh Degree of  $\times$ , ascends a Man walking with a Staff under his Arm.

It denotes a Vagabond and an idle Person.

The twelfth Degree of  $\times$ , ascends a young Man looking behind him, with a fierce Countenance.

It denotes a timorous and a malicious Person.

The thirteenth Degree of  $\times$ , ascend a Man and a Woman riding on Horseback.

It denotes and signifies a very idle Person.



The fourteenth Degree of  $\times$ , ascends a Man cutting of Wood.

The Person will be a Labourer in Wood.

The fifteenth Degree of  $\times$ , ascends a Man with a Knife drawn in his Hand.

It denotes a Man preparing himself to Strife.

The sixteenth Degree of  $\times$ , ascends a Man holding a Cock in his Hand.

It signifies a Nobleman that hath this Degree.

The seventeenth Degree of  $\times$ , ascends a Man drowning himself in the Water, (I don't suppose to be in the Fire.)

It denotes a senseless, foolish Person.

The eighteenth Degree of  $\times$ , ascend two Horsemen a fighting.

It signifies a troublesome, litigious Person.

The nineteenth Degree of  $\times$ , ascends a Man piercing himself through with a Sword.

The Person hereby denoted, will be the Cause of his own Death.

The twentieth Degree of  $\times$ , ascends a Moon shining in the Night.

An unstable, inconstant Person is hereby signified.

The twenty first Degree of  $\times$ , ascend two Men stabbing one another.

It



It denotes a Murderer, or a Slayer.

The twenty second Degree of  $\times$ , ascends a Woman swimming in a Boat.

It denotes an inconstant Person.

The twenty third Degree of  $\times$ , ascends a Woman having her Garment rent.

It denotes an immodest Person and a Whoremonger.

The twenty fourth Degree of  $\times$ , ascend a Man and a Woman lying in a Bed together.

It denotes a lascivious, unsatisfied Person.

The twenty fifth Degree of  $\times$ , ascends a Man casting a Stone into a Ditch.

It denotes a troublesome, knavish Person.

The twenty sixth Degree of  $\times$ , ascends a Woman cutting off a Man's Head with an Ax when he lyes asleep.

It signifies a Man-slayer, a wicked and undaunted Man.

The twenty seventh Degree of  $\times$ , ascends a Woman standing naked pissing.

An immodest Person is hereby signified.

The twenty eighth Degree of  $\times$ , ascends a Man walking by a Horse, holding in one Hand a Bird, and in the other Hand a Serpent.



It denotes a Person of great Understanding, of both good and bad.

The twenty ninth Degree of  $\times$ , ascends a great Fish out of the Water.

It denotes a Person to be in the Power of others.

The thirtieth Degree of  $\times$ , ascends a Woman looking on herself in a Looking-glass.

It denotes a proud and unchast Person.

So this is the last of the Faces and Decanate of the twelve Signs, by which if you find the exact Degree arising in the Nativity, or Question, you will discover much of the Inclination of the Native, or Querent, by comparing the Faces and Degree ascending.

*Some choice Aphorisms, relating to horary Questions, very useful in the judicial Part of Astrology, being collected from several Authors, and some Years of my own Experience.*

1. **W**HEN you hear News, or else in Questions about News, behold the Lord of the Ascendant, the Ascendant itself, the  $\text{D}$ , and Lord of the Hour.

2. If



2. If the ☿, ♀, or ♂, be in the Ascendant, or Lord of the Ascendant with them, it is not true.

3. If ♃, ♁, or the ☉, be there, not afflicted, it is true enough.

4. If no Planet be in the Ascendant, behold the fifth House; and if any Planet be there, judge by the former Rules.

5. If no Planet be there neither, view the Lord of the Hour, and see whether he be direct or retrograde, in what House he is, and to what Planet aspected, and judge from thence.

6. If the Ascendant be a moveable Sign, especially *Aries*, then be sure it is false, saith *Haly*.

7. If the Fortunes be in Angles, it is like enough to be true; if the Infortunes are there, it is false, unless it be bad News, for then it is too true.

8. For Example; If it belongs to War, Bloodshed, or Contention, and ♂ in an Angle, it is true.

9. But if ♃ be there, it is false, because ♃ loves Peace.

10. Likewise if ♃ be angular, and the Report be concerning Death, Imprisonment or Sickness, it is true, because they are of his Nature.



11. If in Questions of War, the Lord of the Ascendant and Lord of the seventh House be in  $\square$  or  $8$ , no Peace is to be hoped for or expected.

12. But if the Lord of the Ascendant and seventh House be in  $*$  or  $\Delta$ , a Peace may be concluded by Treaty, if they treat by such Men as are signified by that Planet, who is Lord of the Figure.

13. *Venus* in the first Degree of  $\textcircled{6}$ , at the  $\sigma$  of the  $\textcircled{6}$  and  $\textcircled{7}$ , or at any other great  $\sigma$ , causeth great Rains.

14. If a Question be demanded when one shall get out of Prison or Captivity, behold the Ascendant his Lord, and the Moon.

15. The Lord of the Ascendant the  $\textcircled{7}$ , in the fourth, sixth, eighth, or twelfth Houses, or in a fixed Sign combust of the  $\textcircled{6}$ , denotes long Imprisonment.

16. Moveable Signs hasten Delivery; so doth the Lord of the third House, so qualified.

17. If  $\textcircled{12}$  or  $\textcircled{8}$  be Lords of the twelfth House, and afflict the Lord of the Ascendant from the eighth or the sixth House, he will die in Prison.

18. If the  $\textcircled{7}$  is angular, or in the twelfth House, or joyned to the Lord of the  
the



the twelfth House, he will continue long in Prison.

19. But if the Significators separate from ill Aspects of bad Planets, and apply to the ☉, ☿, ♀, or ♁, with Reception, denotes speedy Enlargement.

10. When a Person comes to demand a Question, it is possible to know what his Thoughts are before he reveals them.

21. To this Purpose, mind where the Lord of the Ascendant is, provided he is not combust, retrograde in his Detriment or Fall, for then you must take the ☽, and Lord of the Hour.

22. For if they (or which is strongest of them) be in the first House, the Querent comes about himself.

23. But if they are in the second House, 'tis about Money, Estate or Goods.

24. If in the first Part of the third House, he comes about some short Journey; if in the second Part of that House, about his Brethren or Kindred.

25. If in the first Part of the fourth House, about his Father and Mother, or some antient Body: In the second Part, about his House, Farm, or Ship, especially if it be a watry Sign: In the third Part, the End or Conclusion of some Business.



26. In the first Part of the fifth House 'tis of Children or Scholars: In the second Part, of Joy or Play: In the third Part, Cloaths, Ornaments: In the fourth Part, Reports, Letters, Books, or Messengers, or about Drinking or Merriment.

27. In the first Part of the sixth House, of Sicknes: The second Part, of Servants: The third Part, of small Cattel.

28. In the first Part of the seventh House, 'tis of his Wife, or Sweethearts: The second Part, 'tis of Society: The third Part, 'tis of Theft, or Goods lost.

29. In the first Part of the eighth House, is of Death: In the second Part, of dividing Inheritance: In the third Part, is of Debts.

30. In the first Part of the ninth House, is of Religion, or Laws: In the second Part, of Journeys or Voyages: In the third Part, of Dreams.

31. In the first Part of the tenth House, of Kings: In the second Part, of Honours: In the third Part, of the Querent's Mother.

32. If in the first Part of the eleventh House, of Merchants, or Trading: In the second Part, of Riches: In the third Part, of Friends.

33. In.



33. In the first Part of the twelfth House, of Enemies: In the second Part, of Captivity or Imprisonment: In the third Part, of great Cattel.

34. If the Lord of the Ascendant be weak or afflicted, then take the ♃; if the ♃ be weak or afflicted, or not in a Sign of her own Sex, then take the Lord of the Hour.

35. There be two Significators specially in Questions; first the Planet, which the Lord of the Ascendant is separated from; secondly, the Planet the ♃ is separated from.

36. The general Significator is the Planet which hath most Dignities in the Ascendant, or in the ☿ or ♀ of the ☉ and ♃, if it was near at Hand, or in the ☿ of ♁ and ♃, if that was newly past.

37. Figures of horary Questions are either true or false, according to the Intent of the Querent.

38. Love and Hate cause Error in Judgment; the one magnifies Trifles, and the other depressoeth Matters of Moment.

39. These Aphorisms, if rightly understood and managed, discover the whole Mystery of resolving all Manner of Questions. — Thus far concerning



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horary Questions: And this I have found true, and proved so, by Multitudes of Experiments.

All young Students I pray to take Care, that with true Judgment you will attain the greatest Secrets of your Querent's Thoughts, which oftentimes tend not to good, but to nought.

*This Consideration is to be observed, and necessary to be carefully understood.*

**I**T is to beware of those Cases wherein the Astrologers are 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 Ways more, wherein the Astrologer will be apt to err; 1. When the Querent comes only  
to



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 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 only 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 happen'd very near the End of a Sign, and Beginning of another, so that it seemed as between both, I said they did not ask seriously, and that they came to try me; and I have had many that have thereupon confess'd 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 err, is when the Lord of the Ascendant and Lord of the Hour are not the same, nor of the same Triplexity; or be not of the same Complexion with the Ascendant; for then the Question is not radical, as I have frequently found by my own Experiences; and this I have recited, that you may know for what Persons you should undertake to give Judgment; for as one says, — (*The Issue of a Thing is according to the Solitude of the Querent, and as he comes in Necessity, as sad, thoughtful, and hoping that thou art able, and knowest how to satisfy him in the Truth of the Matter; and in such Case you may securely venture upon the Question.*)

Moreover, it hath been experienced, that some which have been married, have nevertheless been so confident as to ask  
such



such a Question, as what Manner of Person they shall marry, or when: For the avoiding of the Resolution of such Questions, consider if there be no Application between the ☉ and ♀, the Lord of the Ascendant, and Lord of the seventh House, or the ♃, and Lord of the seventh House; but if some one Planet be in the Ascendant, and the Lord of the Ascendant in a fruitful Sign; I say, then the said Party is married.

If a pretended Maid ask the Question, if the Lord of the Ascendant be in a fruitful Sign, in some Aspect of ♂, and in Terms of ♂, she is either faulty or married; if the Lord of the Ascendant be lately in ☊ of ♂, I say they are faulty or married, except they be applying, and ♂ Lord of the seventh House; and ☊ in the Ascendant, not dignified there, denotes the same; the Significators in fruitful Signs or common Signs give Suspicion.



*One hundred forty two Aphorisms,  
the which will prove very ne-  
cessary to the young Artist.*

1. **WE** will begin this according to Custom used in the Judgment of the Stars.

2. Thou may'st know that when a Planet is retrograde, he is as a Man infirm, stupified and solicitous.

3. If a Planet be cadent, he is as a Man dead, and hath no Motion.

4. If a Planet be combust, he is as a Man in Prison, without Hope of Liberty.

5. If stationary to Retrogradation, he is as a Man receding from Health; yet there is Hope of Recovery.

6. If stationary, he is as a sick Man amending.

7. If besieged, he is as a Man fearful between two Enemies, (and not without Cause) when besieged by Infortunes.

8. A Planet between  $\psi$  and  $\varphi$ , is as a Man in pleasant Company, free from Trouble and Want.

9. If aspected of the Infortunes from the fourth House, he is as a Man on whom Death is coming.

10. A Planet in Aspect of his Enemy, is as a Man fearing to be betrayed.

11. A



11. A Planet in Conjunction of an Infortune, is as one fighting with his Enemy.

12. A Planet in  $\odot$  with a Fortune, is as one in his Friends Embraces.

13. A Planet in another's House who rules the same Trigon, is as a Man in the House or Castle of his Friend.

14. If cadent from his House or Exaltation retrograde, he is as one absent from his Abode.

15. A Planet in his House or Exaltation, is as one in his Castle or strong Hold.

16. If in his House or Exaltation retrograde, he is as a sick Man at Home.

17. If combust in his own House, he is as a Man confined thereto by his King or Superiors.

18. If in his own Dignity and Cadent, he is as a Man vexed and fearful.

19. Fortunate Planets retrograde, are unfortunate if cadent from Angles, or their Houses, &c. as one hoping for Good, but misses it.

20. A Fortune retrograde with an Infortune strengthens the Infortune's Nature, but abates the Worth of his own.

21. An Infortune in his own House direct, and there joyned to a Fortune, his Malignancy shall turn to Good.



22. A Planet in the last Degree of a Sign, is as a Man falling from his former Estate.

23. A Planet in the first Degree of a Sign, is ever found to be of very weak Signification.

24. From the first Degree to the fifteenth, a Planet is rising; but from the fifteenth to the twenty fifth, he is compleat in Strength.

25. A Planet in the last five Degrees of a Sign, is as a Man leaving his House.

26. An earthy Planet in the Ascendant strong, he argues Good in any Thing, (that is) a Planet ruling the earthy Trigon.

27. A Planet not in his own House, is as a Man knocking at another Man's Door; and his Signification is to be slighted, as having no Power in that Place.

28. When Planets are with the Sun, their Powers and Significations are made less.

29. When Planets are in the last Degree of a Sign retrograde, their Judgments are transmitted, their Light lessened, and their Strength and Glory abated.

30. A Planet seven Degrees distant from the ☉, and in his own House retrograde,



trograde, is as a Man in his Castle, in the Power of his Enemies, striving to abandon Slavery.

31. A Planet in the House of his Enemy, is as a Man in such a Condition; a Prisoner in earnest.

32. A Planet in his own House free from Affliction, declares the Perfection of the Question or Thing interrogated.

33. The Moon separating from a Planet, ever declares what is past, be it good or bad.

34. But the Moon applying to a Planet, always pronounceth what is to come, after the same Manner.

35. When the Moon in any Question separates from ♄, she declares Sorrow, Discord, Trouble.

36. When she is found to separate from ♃, she intimates good Fortune, Mirth and Pleasure.

37. When she shall separate from ♂, it signifies Contention, Strife, Bloodshed, Bonds, false Witness, &c.

38. When the Moon separates from the ☉, she signifies Cares, Fears, Sickness and Imprisonments.

39. If she separates from ♀, then Lust, Sport, Laughter, Dancing, Singing, &c. is denoted.

40. When



40. When she separates from ♀, her Significations are to be interpreted according to his Position, for ♀ is convertible.

41. The Moon applying to a Planet, shews Things to come, according to the Nature of her Application with them; as if with a Planet that is a Fortune, then it signifies Good; to an Infortune, then the contrary.

42. The Moon fortunate in the Morning, the Querent's Business prospers the better all Day after; one born when she is so, will be fortunate.

43. The Moon unfortunate in the Morning, shews Corruption of the Question, &c. and he that is born, dieth quickly, or else is very sickly.

44. The Moon in ♂ with ♄, is found to be an evil Day for every Work.

45. The Moon in ♂ with ♃, is found to be a good Day in all human Affairs.

46. The Moon in ♂ with ♁, is observed to be unfortunate for every Purpose.

47. The Moon in ♂ with the ☉, is only fit for private Business. He that then shall fall sick, dies.

48. The Moon in ♂ with ♀, shews a good Day, chiefly in Love Matters.

49. When



49. When the Moon is in  $\sigma$  with  $\varphi$ , 'tis good, but principally in Contracts and Writings.

50. The Moon in  $\delta$  to  $\iota$ , denotes an ill Day in all Kind of Things, or Business.

51. The Moon in  $\delta$  to  $\mu$ , denotes a good Day in all Kind of Things; — but I doubt it. —

52. The Moon in  $\delta$  to  $\zeta$ , you are advised to begin nothing of Weight that Day.

53. The Moon in  $\delta$  to the  $\odot$ , is good in no manner of Business.

54. The Moon in  $\delta$  to  $\eta$ , shews a laudable Day in all Kind of Business; (believe it who will.)

55. The Moon in  $\delta$  to  $\theta$ , shews a good Day for all Things, except Writings and Contracts.

56. The Moon in  $\square$  to  $\iota$ , shews a bad Day, chiefly in meeting with Kings, great Persons, Nobles, &c. let not eminent Persons then take Journeys, for they will prove ill. He that falls sick, will hardly escape.

57. The Moon in  $\square$  to  $\mu$ , shews a good Day, in Access to great Men to obtain Friends.

58. When the Moon is in  $\square$  to  $\zeta$ , that Day is unfortunate for all Things, chiefly



chiefly in contending with great Men, Commanders, &c. likewise in Marriages; also the sick Person either dies or bleeds.

59. When the ☽ is in ☐ to the ☉, it is an ill Day for diseased Persons; and the same to go to obtain the Favours of great Persons.

60. The ☽ in ☐ to ♀, is good in all Things, chiefly in Wooing and Dallying.

61. The ☽ in ☐ to ☿, is a good Day to merchandize, to study, or converse with Kings.

62. The ☽ in \* to ♄, is a good Day to converse with antient People, or to begin any Work of a Saturnine Nature.

63. The ☽ in \* to ♃, is a good Time to settle Things, to do Works of Charity and Justice.

64. The ☽ in \* to ♂, is a good Day to engage an Enemy, to reduce or divide an Army.

65. The ☽ in \* to the ☉, shews a good Time to manage the Affairs of Kings, or great Persons.

66. The ☽ to the \* of ♀, shews an excellent Time in all Things, chiefly of Love.

67. The ☽ to the \* of ☿, is a good Day for Contracts, Agreement, Merchandizing, Sealing of Writings, &c.

68. The

Handwritten marginal notes on the left side of the page, including symbols like ♀, ☽, and ☿, and numbers like 59, 60, 61, 62, 63, 64, 65, 66, 67.



68. The  $\text{♃}$  in  $\Delta$  to  $\text{♁}$ , is a good Day to build, till, &c. and to talk with Magistrates and grave Persons.

69. The  $\text{♃}$  in  $\Delta$  to  $\text{♃}$ , declares a good Day in all Things, but chiefly to meet Kings and Judges.

70. The  $\text{♃}$  in  $\Delta$  to  $\text{♄}$ , is a good Day to begin War, to end Controversies, to hunt, to discourse Soldiers, &c.

71. The  $\text{♃}$  in  $\Delta$  to the  $\odot$ , is a Day good to meet, or speak with Kings, or Princes, and Nobles.

72. The  $\text{♃}$  in  $\Delta$  to  $\text{♀}$ , denotes an excellent Day in all Things, chiefly in Marriages or Love Matters.

73. The  $\text{♃}$  in  $\Delta$  to  $\text{♁}$ , is a Day good to converse with Lawyers, Scribes, Secretaries.

74. When  $\text{♁}$  is in the Ascendant, he hurts the Question, when retrograde, there he destroys it.

75. When  $\text{♁}$  is in the tenth House, either in Nativity or Questions, he destroys the most hopeful Things.

76. When  $\text{♁}$  is in the seventh House, he often changeth the Business, and brings much Mischief.

77. When  $\text{♁}$  is in the fourth House, he declares an unhappy End of every Business or Undertaking.

78. In



78. In any Geniture, Election, or Question whatever,  $\text{♄}$  bindeth,  $\text{♃}$  dissolveth.

79. Whatever  $\text{♄}$  at any Time bindeth,  $\text{♃}$  sets free.

80. When the  $\text{♄}$  separates from  $\text{♃}$  or  $\text{♅}$ , she undoes what happens to be bound by  $\text{♃}$ .

81. The three superior Planets in  $\text{♄}$  to the  $\text{☉}$ , are observed not only to hinder the Question, but corrupt it.

82. When  $\text{♄}$  is in  $\square$  to the  $\text{☉}$ , there is a Shew of a good Progress, but a bad End of a Thing.

83.  $\text{♄}$  in  $\text{♄}$   $\square$  or  $\text{♄}$  to  $\text{♃}$ , dissolveth the Oppression and Violence menaced.

84.  $\text{♄}$  in  $\square$   $\text{♄}$  or  $\text{♄}$  to  $\text{♄}$ , prohibits Mirth, and impedes or destroys the Question.

85.  $\text{♄}$  in  $\text{♄}$   $\square$  or  $\text{♄}$  to  $\text{♅}$ , chiefly in the tenth House, declares the Question then propounded to aim at Dishonesty.

86.  $\text{♄}$  in  $\text{♄}$   $\square$  or  $\text{♄}$  to  $\text{♅}$ , destroys the Question, and makes Things that are in themselves impertinent, more impertinent and idle.

87.  $\text{♃}$  in  $\text{♄}$   $\square$  or  $\text{♄}$  to the  $\text{☉}$ , is found to hinder an Evil threatned; and not only so, but also to turn such an Evil into Good.

88.  $\text{♃}$  in  $\text{♄}$   $\square$  or  $\text{♄}$  to  $\text{♄}$ , hinders the Force of Generation and Corruption.



89. ♃ in ♂ □ or 8 of ♀, shews the Aptness of the Question, and its good End.

90. ♃ in ♂ □ or 8 to ♀, shews the Business enquired after to come to a good End, and this with an Addition to what the Querent expects.

91. The Infortunes in the second House strong, declare the Querent's Substance or Fortune to change from Evil to Good; as well in Nativities as Questions. 2 #

92. But if the Infortunes are there unfortunate, his Substance is then changed from Good to Evil. X

93. You may give the same Judgment when you find them posited in either of the others Angles.

94. When you find the Lord of the Ascendant in the combust Way, the Question is commonly corrupted; the combust Way is from 15 deg. of ♌ to 15 deg. of ♍.

95. An Infortune in the tenth or fourth House from the Ascendant of the Question, obscures the Matter or Things questioned after, and the Querent shall tremble (says my Author) to think of Evil attending it. 10  
4

96. An Infortune in the Ascendant or second House fortunate, portends the Business in Question to answer the Querent's Desire, 2



Desire, but shews he shall reap small Gain thereby.

97. But if they shall be there unfortunate, then they declare the Matter or Thing enquired after shall never come to any good End.

98. When you find few Degrees horoscopical, and Lord of the Ascendant in the sixth or ninth House descending, the Querent never obtains the Thing he expects; the Fortunes cadent, Infortunes angular the same.

99. A Planet signifying any Matter or Thing evilly disposed, at the Time of the Querent's first moving the same, denotes a troublesome, unhappy, vexatious End to the Thing; but if he be well disposed, say the contrary.

100. When the Significator of a Thing is in Reception, or good Aspect of an Infortune in an Angle, the Querent's Business then may be accomplished; but he usually at the last takes away what he gave Hopes of at the first; the Knowledge of Reception is when a Planet shall be in the House or Exaltation of another, and that other in his, and both of them there, free from the Beams of the Infortunes.

101. Pass no Judgment upon a Figure when either the first or last Degrees of a Sign



Sign ascend ; for if few Degrees ascend, the Question is not yet ready for Judgment ; but if the latter Degrees ascend, the Time is slipped, and the Querent hath been tampering with some other about it.

102. ♃ or ♄ peregrine in the tenth House, or the ♃ there, the Artist gets no Credit by that Question. 10

103. In all Questions have a special Eye to the ♃, for she brings the Strength of the other Planets to us ; it were better the Lord of the Ascendant were afflicted than she.

104. There is no greater Affliction to the ♃ as her Combustion, and it is very seldom there comes any good of a Question when the ♃ is impeded.

105. The seventh House and his Lord are Significators of the Artist ; and therefore when they are afflicted, his Judgment is subject to be clouded. 7

106. In all Questions wherein the Fortunes are Significators, hope well ; but if the Infortunes are Significators, fear the worst.

107. When the ♃ is void of Course in a Question, there is no great Hopes of effecting any Thing to the Purpose ; yet if she is in ☿, ♁, ♂, or ♆, there is less Danger.



108. The Planet the  $\gamma$  last separated from shews what hath been done already in the Business; if from a Fortune, Good, if from an Infortune, Evil: See what House that Planet is in, and judge accordingly; judge the like by the Lord of the Ascendant.

109. The Application of the  $\gamma$  shews the present State of the Thing demanded, *i. e.* to a good Planet, in a good House, and by a good Aspect, gives great Hopes of the Thing desired.

110. The Application of the  $\gamma$  to a Planet in his Fall or Detriment shews Trouble and Delay in the Business; judge the same, if such a one be Significator.

111. Good Planets fortunate and strong bring, what Good they promise, to pass effectually and quickly.

112.  $\nu$  and  $\delta$  bring to light what Mischief they signify with a Witness; but what Good they promise, they produce but slowly, if at all, unless they be very strong.

113. When the Fortunes portend any Good, if  $\nu$  or  $\delta$  cast their ill Rays thither without Reception, it much obstructs the Good promised.

114. When the Infortunes signify any Evil, see whether  $\nu$  or  $\delta$  cast friendly Rays thither; if they do, they mitigate



gate the Evil, and so much the more if it be with Reception.

115. Consider much upon what a Fortune promiseth, unless he be either in his Dignities, or received by another Fortune; for else he is like a Man that would fain do the Good, but wants the Power.

116. ♃ and ♄ peregrine are malicious beyond Measure; but they are not so when they are essentially dignified. X

117. In a Question when Fortunes and Infortunes are equally weak and ill-seated, defer the Judgment till the Heavens are better disposed.

118. When a Planet promising any Good in a Question is either combuit, or in ☌ to the ☉, he never performs his Promises.

119. The Lord of the Ascendant and the Moon peregrine shew the Querent is out of all Hopes of obtaining his Desire.

120. The Significator of the Question in a fixed Sign shews the Thing enquired after will be slow or tedious in doing; if in moveable Signs, it soon comes to pass; but if in common Signs, it changeth from one State to another.

121. In all Questions, see whether the Ascendant or his Lord be in the Degree



of any Eclipse at Hand; for then, tho' the Matter were in never so fair a Way, it will receive Prejudice unexpected, and scarce ever be concluded.

122. The Lord of the Horoscope in ☐ or 8 thereunto, or if the ☽ be opposite to her House or Exaltation, the Querent is careless of his Business.

123. If the Significator of the Thing demanded be impeded, consider what Planet impedites him, and from the House he is in and Lord of, you may find the Cause and Persons hindering the Business.

124. The nearer the Significator is to an Angle, the more Good is to be expected from him; if in a succedent House, less; but if in a cadent, little or nothing, unless the Question belongs to that cadent House he is in.

125. In any Thing promised by an Aspect, consider if there be any Frustration; if there be, there will be Impediment by the Persons signified by the Planet frustrating.

126. In every Question consider the ⊕; for if that be well dignified, the Querent gains by Things or Men signified by that House it is in; but if ill dignified, let him expect Loss from such; the same may be said of ♃ and ♀.

127. Be-



127. Beware of Men and Things belonging to the House where the ☿ is; for it is but seldom but the Querent receives Loss, Damage, scandalous Slanders, by Men or Things signified by the House.

128. Consider the principal Significators, whether they be with fixed Stars, of or against their own Nature; for the one much increaseth, the other as much retards their Significations.

129. A radical Figure resembles either the Nativity, or the Revolution of the Nativity of the Querent.

130. In a Question truly radical, there is real Sympathy between the Matter propounded, and the Position of the Heavens at the Time of asking; and this is the most absolute Way to judge of the Radicalness of a Figure.

131. When benevolent Planets are Lords of the eighth or twelfth Houses, and ill dignified, the Querent shall receive Damage from reputed honest Men.

132. The Matter of the Question is obscured, when the Planet signifying the Thing is under the Earth, or under the Sun's Beams.

133. But if the Planet signifying the Thing be free from Combustion, direct,



and in the tenth House, the Business is as clear as the Day.

134. The Signification of Uncles and Lodgers are taken from the sixth House, but of Grandfathers from the seventh.

135. Determine nothing before you know the Intent of the Querent; for if he knows not what to ask, how canst thou tell what to answer.

136. If any one demands of an Artist concerning another, if the Querent have no Relation to him, the Horoscope shall be his Ascendant.

137. Judge not upon every foolish Question; for a Question fit to be judged, ought to be premeditated by the Querent.

138. When the Lord of the eighth House is unfortunate in the eighth House, the Querent hath Debts he will never get in.

139. An Infortune in the seventh House shews Disagreement between the Querent and his Wife, or between the Querent and her Husband, except that Planet was a Significator at Birth.

140. An Infortune unfortunately beholding the Significator brings inevitable Mischiefe to the Question, according to natural Causes.

141. The



141. The superior Planets oriental, and the inferior occidental, perform a Business with most Speed.

142. If the Significator commits his Strength to a Fortune that is angular, the Matter is soon performed.

*Whether a Master will put away his Servant.*

**I**F a Servant, either hoping or fearing that his Master will put him away, or otherwise dispose of him, and asketh the Question to be resolved, whether he will or not; behold the Lord of the fifth House, and if he be joyned to any other Planet that receives him from the Sign wherein he is, either by House or Exaltation, or by two other lesser Dignities, and the Lord of the seventh House be not received, it is best for the Servant where he is; but if the Lord of the seventh House be received, that Place is best for the Servant which he hopes to go unto.

Likewise consider the Lord of the Ascendant and the Moon, and observe from whom either of them is separated, and to whom they are joyned; for if they separate from a Fortune, and apply to an evil Planet, it is better for the Ser-



want to stay where he is ; but if they separate from an evil Planet, and be joyned to a Fortune, that Place, where he intends to go, is the best for him. But if the Lord of the Ascendant or the Moon do separate from a Fortune, and apply to a Fortune, then judge according to the better Fortune Planet: But if they separate from an evil Planet, and apply to an evil Planet, they are both bad according to their several Dispositions.

And if you find not the Lord of the Ascendant, nor the Moon joyned to any Planet, if both of them be void of Course, observe what Sign either the Lord of the Ascendant or the Moon is in ; if he hath therein greater Dignity than in the seventh or second, to wit, House, Exaltation, Term, Triplicity, or Face, the Master, with whom the Servant is, will be better for him than to remove to another ; but if he have greater Dignity in the second or seventh House than in the Ascendant, another Master will be better for him than the former.

*Questions*



*Questions pertaining to the seventh House, of Marriage, whether it shall be effected or not; and when; and if it shall not be effected; and what shall hinder it.*

**I**F a Question be proposed to thee concerning Matrimony, whether it will take Effect or not; and if not, what shall impedit it: Consider the Ascendant and his Lord, and the Moon, which shall signify the Querent; and the seventh House and his Lord, the Querited, whether the Man or Woman enquire; and see how and in what Manner they aspect one another; and if the Lord of the Ascendant, or the Moon, be corporally joynd to the Lord of the seventh House, the Man or Woman, that enquires, shall enjoy his or her Sweetheart, and the Marriage shall be effected.

Or if they behold one another by a Trine or Sextile, the Marriage shall be perfected, whether it be with Reception or without, if the Aspect or Conjunction be corporal.

But if they be in Opposition, the Matter will not be effected, unless Reception intervene; neither will there be any Hope of it; but if it be a quartile



Aspect with Reception, the Marriage will be perfected, though with some Delay.

But if it be without Reception, there may be Hopes of perfecting the Marriage, and they may be confident of it; yet it seldom comes to pass, but is obstructed and broken off, unless some Friend of the Querent, that hath the Matter in Hand, may happily bring it to pass. After the same Manner judge, if the Lord of the seventh House be by such Aspects joyned to the Lord of the Ascendant.

If the Lord of the seventh House be in the Ascendant, the Marriage will be easily compleated, and without Impor-tunity, and the Woman hath a greater Desire thereunto than the Man, if the Man ask the Question; and if the Woman ask, the Man hath a greater Desire than the Woman. But if the Significators do not aspect each other, but there is some other Planet that transfers the Light between them, then the Matter shall be brought to pass by Means of some Person intrusted in the Business, as an Agent between them; and then see what House that Planet is Lord of, who carries the Light between them; for by one that is signified by that House, the  
Matter



Matter shall be effected; and if it be a masculine Planet, it shall be effected by a Man; if a feminine Planet, then by the Means of a Woman.

Also behold the Planet which transfers the Light or Nature between the Lord of the Ascendant and the Lord of the seventh House, and to whom they commit their Disposition: And if the Lord of the Ascendant and the Moon, and the Lord of the seventh House be free from Impediment, and not retrograde, combust nor cadent from Angles, nor from the Ascendant, and be not besieged by evil Planets, nor Square nor Opposition to them without Reception, say that the Marriage shall be very well effected, and shall continue: And if a Fortune be the Receiver of the Disposition, or a Translator of Light, and be free from Impediment, the Marriage will be good and profitable, and will endure in Peace and Tranquillity.

But if he be evil, though he be found free from Impediments, and although he shall signify the Perfection of the Marriage, and the Durability thereof, yet there will sometimes happen some Contention, Difference and angry Words between them, though not always.



And those Diffensions will be the greater on their Part, or rather stirred up and caused by that Person whose Significator is evil; and perhaps there may happen to be a Divorce between them, by Reason of those Strifes and Contentions. And if the Receiver of the Disposition, or the Translator of Light be an Infortune, he will destroy and break off the Marriage after it shall be thought to be perfectly concluded, and it will be evilly broken off; so that from thence shall rise ill Will, Contention and Hatred. And if it be a Fortune, and be impeded with any of the aforementioned Impediments, the Matter shall also be broken off, after it shall be thought to be fully concluded, but no Contention shall arise thereupon; if there do, it will not last long, and probably both Parties may break off themselves by their own Consent and mutual Will.

*What Cause shall hinder the Marriage.*

**I**F you desire to know what shall be the Cause that shall hinder the Marriage, or break it off after it shall be thought to be fully concluded, and brought even to Perfection; observe then  
 what



what evil Planet it is that impedites the Reception of the Disposition of the Significators of the Man and Woman: If the Lord of the second House, the Querent wants Means and Money, which happily somebody hath discovered to the other Party, and that is the Cause. If it be Lord of the third House, some Brother of the Querents, or if he or she have no Brother, it is obstructed by something else signified by the third House. If the Lord of the fourth House, the Father, or something else signified by that House, breaks off the Match. If the Lord of the fifth House, some Children of the Querent's, or if the Querent have no Children, some other Signification of that House is the Cause. If the Lord of the sixth House, the Cause will be Sickness of the Querent, or some other Signification of that House. And if it be the Lord of the eighth House, the Difference is about the Portion of the Wife, or the Querent will die before the Marriage can be perfected; which you may understand if you find the Lord of the Ascendant impeded by the Lord of the eighth House, or joined to him, or they receive one another. If it be the Lord of the ninth House, some religious Person,



son, probably a Clergyman, or the Querent's Religion will obstruct the Business, or something signified by the ninth House. And if he be Lord of the tenth House, because some Nobleman, Magistrate, Office of the Querent, or something signified by that House breaks the Match. If it be Lord of the eleventh House, some Friend will disturb the proceeding of the Marriage, or something signified by that House. If it be Lord of the twelfth House, the Cause will be the Sickness, Infirmary, or Meanness of Birth and Family of the Querited, or something signified by the twelfth House. And if the Planet, which translates the Light between the Lord of the Ascendant and the Lord of the seventh House, be naturally evil, the Destruction and Detriment of the Business will be caused by that Person who intermeddles therein, and seems to be willing to effect it and bring it to pass.



*Of a Woman, whether she be a Virgin, or corrupt; or hath a Friend that she loves better than her Husband, if she be married.*

**E**NVY oftentimes raises an ill Report of a Person undeserved, to obstruct a Marriage, or hinder the Party from some Preferment; therefore if any one propose to you a Question concerning a Woman whether she be a Virgin or not, and would be resolved hereof: Consider the Ascendant and his Lord, and the Significatrix, which is the Moon, (although in this Case the Querent hath no House nor Planet which shall signify him) and see if they be both in Angles, and in fixed Signs, say that the Woman is a Virgin, and free from any Spot or Vice of Corruption; and if any report evil of her they lye, and falsely abuse her; and no Uncleaness is she guilty of, nor ever tempted by any. But if the Lord of the Ascendant and the Moon be in fixed Signs, and the Angles be moveable Signs, she hath been tempted, but hath not yielded. And if the Moon be joyned to Saturn, Jupiter or Mars, boldly



dily or by Aspect, so that there be between them five Degrees, or less; she is tempted by one signified by that Planet to whom the Moon is joyned. But if the Moon be joyned to *Venus* or *Mercury*, she is tempted by some Woman for a Man, but she regardeth not, nor hearkeneth to her Words, but scorneth her. But if the Moon be separated from any of the said Planets three Minutes, the Woman is angry with the Bawd or other Tempters, and they desist from their Enterprize.

And if the Angles be fixed Signs, and the Lord of the Ascendant or the Moon in a moveable or common Sign, (but common Signs are of less Importance than the moveable) she both hath been and still is tempted, and sometimes harkeneth to what the tempting Women urge unto her, but yet yieldeth not unto them, but perseveres in her Virginity. And if the Lord of the Ascendant and the Moon be in moveable Signs, or if they be both in common Signs, and the Moon be joined with any of the said masculine Planets, she is embraced by one who is signified by that Planet to which the Moon is joyned.

But if then the Moon be found with the Dragon's Head, the Thing hath been  
been



been begun, but not yet perfected; yet she hath lost her Virginitie by that Means. And if the Dragon's Tail be with the Moon, in the Place of the Head, she both hath been guilty, still is guilty, and for the future never is to be judged without Crime. The same may be judged of *Mars*, if he be found in the Place of the Dragon's Head, but he impresseth not so much Wickedness into the Woman, as doth the Dragon's Tail. But if the Moon be joined to *Venus*, in like Manner, in Signs and Angles, it shews she hath not done the Act, yet is not a Virgin, but *videtur amare Puellas, & fricare se cum eis, & sodomizat cum eis*, and sins against Nature. But if the Moon be impeded in the last Face of *Gemini*, the Woman hath corrupted herself *propriis Manibus, & devirginavit semetipsam*. And if the Moon be impeded in the last Term of the same Sign, the Woman will persist in her Wickedness. And if the Ascendant be a moveable or common Sign, or the Lord of the Ascendant or the Moon be in moveable or common Signs, the Woman hath lately lost her Virginitie consentingly; or if it were not willingly, yet she is deflower'd. And if the Ascendant be a fixed Sign, and the Lord of the Ascendant in a fixed Sign, although



although the Moon be in a moveable or common Sign; or if the Moon be in a fixed Sign, although the Ascendant, or Lord of the Ascendant, be in moveable or common Signs, the Woman hath not lost her Maidenhead, probably some Man hath assaulted her by Violence, but hath not corrupted her.

And if the Lord of the Ascendant or the Moon be combust in a moveable Sign, the Woman hath been ravished and lost her Virginitie by Violence. And if the Combustion be in a fixed Sign, one hath attempted to force her, but she overcame him, and would not suffer herself to be corrupted. But if the Moon be in the Ascendant with *Saturn*, and the Ascendant be a fixed or common Sign, she is not deflower'd *in factō*, but abused *per Scelus Sodomiticum*. And if thou find the Lord of the Ascendant or the Moon in the fifth House, or the Lord of the fifth House in the Ascendant; or if you find them corporally join in one Sign, it signifies that the Woman hath already conceived with Child: And if they be separated one from another three Degrees or less, the Woman hath already brought forth a Child.

But if the Moon be impeded by *Mars*, and *Mars* be in Quartile with  
*Venus*



*Venus* in perfect Aspect; or if *Venus* be separated from *Mars* a Minute or more; and *Venus* be in *Cancer*, *Scorpio*, or *Pisces*, and *Mars* in *Aries*, or in his Triplicity and in Quartile to *Venus*, so that she be separated from him, say that she is a Virgin and not corrupt. Also you may excuse the Woman, if you find her only deflower'd by some Ways before spoken of, so that she doth not believe herself that she is deflower'd; you may say that you find her a true Virgin, and that no Evil can truly be said of her: Or if you find that she is deluded, or that her Virginitie is lost, *tactu*, or in some other Manner as before is spoken, for sometimes ——— wherefore you may truly say that though, happily, she is addicted to jest or be merry with any one, yet she is not known by any Man, whatsoever is said of her; and so you may excuse her to him that enquires of you; because if you should tell him the whole Truth, perhaps he may account her to be corrupt, as if she had had Copulation with a Man.

*Whether*



*Whether a Child be the Man's it  
is reputed to be.*

**I**F a Man's Wife has conceived with Child, and he doubt whether it be legitimate or fraudulent, and propose the Question to be resolved ; behold the Lord of the Ascendant and the Moon, which are the Significators of the Querent ; and the fifth House and his Lord, which are the Significators of the conceived ; and if they aspect one another by a Trine or Sextile, whether it be with Reception or without Reception, the Conception is legitimate ; or if they behold one another by Quartile or Opposition with perfect and mutual Reception ; or if the Lord of the Ascendant or the Moon be in the House of Children ; or if the Lord of the fifth House be in the Ascendant not aspected by evil Planets ; or if the Fortunes behold the House of Children or his Lord, the Conception is legitimate, or Child, if it be born. But if it be not so, see if the evil Planets, either *Saturn* or *Mars*, behold the House of Children or his Lord, then the Conception is by Whoredom, and the Child a Bastard.



*If a Marriage be legitimate or not.*

**W**Hether the Marriage be legitimate, if the Significators of them, either of the Man or Woman, be vitiated, or joyned to  $\uparrow$ , or  $\delta$ , and they not Significators in the Question, or if they be with  $\wp$ , it sheweth some Wrangling, or Claim laid to the Party by some former Man or Woman.

*Some Aphorisms of Hermes, very necessary to any young Artist.*

**I**N Question of Honour or Preferment, if  $\delta$  be Lord of the Ascendant, and posited well in the tenth House; if it confer Honour and Dignity, it will be accompanied with Injury and Cruelty.

*Jupiter* in good Aspect with the Infortunes changes their bad Influences into good, in procuring Good, and prohibiting Ill. *Jupiter* is found much better than *Venus*.

The Artist cannot make a Commixtion of Signification of the Stars, before he knows their Friendship to their Natures. *Secondly*, According to their Houses. *Thirdly*, Their Aspects.

*Venus's*



*Venus's* Nature is in Opposition to *Mercury* ; he comprehends Languages and Discipline ; she delights in Pleasure.

*Jupiter* is in Opposition to *Mars* ; as one coveteth Mercy and Justice, the other Impiety and Cruelty.

Make the ☉, or any one of the superior Planets to signify Princes and great Persons ; Scribes and Rusticks are signified by inferior Planets, chiefly the Moon.

775 Give no Judgment, nor erect any Thing whilst *Scorpio* ascends, neither whilst the Angles are oblique or crooked ; or if *Mars* be in the Ascendant, the Matter comes to no good End, for *Scorpio* is a Sign of Falsity.

6  
12 Good Planets, afflicted of the Infortunes from the sixth or twelfth House, bode ill.

Rumours spread, the Moon being in the first Face of *Scorpio*, are false and knavishly forged.

The Judgment of the Astrologers are sometimes false, by Reason of the Error of the Instrument, or the Querent's Ignorance, or when the Sun is near the tenth House, or when the Argument of Promise and Denial are equal.

While



While the Moon shall be in *Scorpio* or *Pisces*, South descending, begin not to build, for a Fabrick then begun, will quickly come to Ruin.

Whosoever contends with another, and overcomes when the Significators are in by-corporal Signs, gets a great Victory if he overcomes, or loseth much, for the Good or Evil is doubled.

Give no Judgment before you know the Intent of the Querent; for many ask they know not what, and cannot express what they intend.

In the Beginning of a Journey, and Returns, let not the Moon be in the first, fourth, or ninth House, although not afflicted.

In the Entring of a City, place her not in the first, second, nor fourth.

There are three Ways for the Discovery of the Accidents proper to Men, *viz.* the Genus of the Native, the Birth of the first Child, or by a Question propounded with which the Mind was solicited and affected.

Every Beginning, when the Moon shall be joyned to a retrograde Planet, will soon be destroyed; and if there be other Impediment, the greater Mischief.

Make *Sol* and *Saturn* Significators of Princes, with the Planet or Planets in the  
tenth



tenth House, but their Help from the eleventh, and the Assistances of the Vulgar from the second.

When a King or Prince sets forth a Journey, before reject the *Time Cancer* ascends.

*Gemini* and *Sagittary* obey *Dragon's-Head* and *Tail* more than the other Signs; therefore they work more Mischief in those Signs than the rest.

When *Taurus* or *Libra* ascend in a Woman's Nativity, and *Mars* therein, the Native will be immodest and unchast; the same *Capricorn* ascending.

*Jupiter* dissolves the Malice of *Saturn*, and *Venus* the Malice of *Mars*.

In a Question about a Woman, take *Venus* for her natural Significatrix; but more particularly in the seventh House.

If a Question be asked of Enemies, respect the twelfth House, but more particularly the seventh also.

When any one goeth to War, especially a King, let the Ascendant be one of the Houses of the superior Planets, or of *Sol*; and let the Lord of the Ascendant be potent in the Figure; but the Lord of the seventh House weak and unfortunate.

The Moon increasing in Light and Motion, in Conjunction of *Saturn* or  
*Jupiter*,



*Jupiter*, is generally good in all Things; but if diminishing in Light, ill: Understand the contrary wholly, if the Moon be in Conjunction of *Venus* or *Mars*.

Let not *Jupiter* be under the Sunbeams when you pawn or lend Things; which if he shall so be, and not received of the Planet impeding, there will be little or no Hopes of Redemption.

Fortunate Planets, going to Conjunction or Aspect of Infortunes, diminish their evil Influences: If the Figure be good, the greater Good they do; but the Malevolents diminish their Virtue; other Aspects hinder not.

*Saturn* passing out of one Sign into another causeth strange Apparitions in the Heavens.

In Nativities and Questions of Men, make *Hylech* and *Alchochodon*, and their Directions, chiefly in Questions concerning the King and great Persons, by which their Accidents are chiefly known, good or evil.

If the Ascendant be fortunate, and the Lord thereof unfortunate, it denotes a sound and healthful Body, but an afflicted Mind, and the contrary.

Let the Moon be increasing in Light, and free from the Aspect of Infortune, when you would cure sore Eyes.



Part of Fortune with ill Planets in the ninth, fourth or tenth House, denotes Death to the sick.

When the Significator of Good or Ill be stationary and angular, it shall be more durable; if cadent or retrograde, more mutable.

The Lords of the second and eighth House have the same Strength in hurting; so have the Lords of the sixth and twelfth House.

*Mars* occidental in *Cancer*, not beheld of *Saturn* or *Jupiter*, *Venus* or the Sun, maketh a good Phlebotomist; but if *Mars* be in *Capricorn*, it maketh a Destroyer of Men, and one that delighteth to shed Blood.

Future Contingencies are signified by the Application of the Planets; but Things past, or present, from their Separation.

When the Moon, at the Beginning of a Journey, shall be in the combust Way peregrine; at the Beginning of a Journey the Person will either fall sick, or otherwise be troubled or molested.

*Mercury* in *Pisces* in pitted Degrees makes the Native foolish, slow of Speech; and if *Jupiter* be in the House of *Mars* in pitted Degrees, he will be fordid and needy, and receive Hurt from Soldiers:

But



But if in the House of *Saturn*, chiefly *Capricorn*, in the same Degrees, he will be morose, ridged, and odious to all Men.

Planets under the Sun-beams, or within twelve Degrees thereof, are unfortunate, unless in the same Degree with him; but when passed by twelve Degrees from him, they are fortunate.

The *Dragon's-head* with Infortunes denotes terrible Mischief; but with Fortunes, much Good. Of the *Dragon's-tail*, note the contrary.

The first Sign hath Preheminency in Signification, when there be two Signs which have to do with the Thing.

Accept the Beginning of every Thing from the Moon, and the End from her Disposer.

When the Moon, or Lord of the Ascendant, shall be impeded by the Lord of the eighth House, the sick has need to fear.

'Tis ill to begin Law-suits or other Controversies, the Moon ill dignified, for the Plaintiff will overcome.

The Moon in rumatick Signs, joined to retrograde Planets, it is not then good to purge, the Potion will work upwards, to the Patient's Injury.



Oriental Planets, signifying Good or Evil, perform their Work speedily; occidental, more slow.

Be wary and circumspect in your Judgment, when a Fortune is with the Malevolent; neither be confident that the malevolent Infortune shall be averted.

There are twelve Signs, one of which is always ascending the Horizon; the Ascendant signifies the Body, the Lord signifies the Mind; let not that ascend for your Purpose, whose Lord is afflicted.

Planets in fixed Signs shew the Matter durable; in by-corporal Signs doubtful; in moveable Signs convertible to Good or Evil.

In Matter of Secret or Secrecy, let not the Moon be combust, but going from Combustion.

When the Moon is in a fixed Sign, neither cut out nor put on new Garments, chiefly in *Leo*, for it is extream dangerous; the same if in Conjunction or Opposition of the Sun, or with Infortunes.

The Moon hath great Power in all Questions, except *Leo*, *Sagittary*, or *Capricorn* ascend, for either of those Signs abate her Signification; chiefly *Leo* or  
*Aquarius*



*Aquarius* refuse the Moon in *Cancer* or *Virgo* for Marriage, except for marrying a Widow.

An Infortune in his own House fortunate is better than a Fortune retrograde or impeded.

Prosperity will be when the Lord of the Triplicity of the Luminaries shall have Virtue in Angles, or in a succedent House, and be in their proper Places remote from the Aspect of Infortunes.

The Aspects Sextile and Trine have the same Quality, only the Trine are more powerful.

*Saturn* doth Mischief more slowly, *Mars* more swiftly; therefore *Mars* hurts more than *Saturn*.

Doubts are soon resolved, when the Moon and Planet, to whom she applies, be in the first or third House, or opposite to them.

The Infortunes in the eighth House, the Evil is increased; the Fortunes Significators, neither Good nor Evil.

There can neither Good or Evil happen in a Question, but when the Ascendant, Lord of the Ascendant, or Moon, be aspected by good or bad Aspects.

When the Sun in the Day-time, or the Moon in the Night, in the Beginning



ning of a Sickness is impeded, the Per-  
son is to be feared.

The Significators of the Stars are va-  
ried, as they vary in their Configura-  
tions and Latitude.

The Moon in the fourth, seventh,  
ninth or twelfth House, shews the true  
Cause of the Query; the same is known  
by her Separation from *Mercury*: And  
if the Ascendant or Moon be in a double-  
bodied Sign, the Cause of the Query is  
confirmed.

An Infortune in his House or Exal-  
tation denotes the Matter by him fig-  
nified to come to Good, though with  
Delays: Yet if he shall be in the Af-  
cendant impeded, though in his House  
or Exaltation, the Matter will be ob-  
structed, and come to an ill End.

The End or Event of every Enter-  
prize that is doubtful, is terminated by  
the Significator, *viz.* the fourth House and  
his Lord, the Planet strong in the same;  
also the Light of the Time and his  
Lord; and by the Planet's Disposer,  
to whom the Light of the Time is con-  
joined.



*As for the Number of Years signified by the Planets, observe,*

**T**HAT *Saturn's* greater Years are 57, his mean Years 43, his least Years 30.

*Jupiter's* greater 79, his mean 45, least 12.

*Mars* his greater 66, mean 40, least 15.

The *Sun's* greater 120, mean 69, least 19.

*Venus*, her greater 82, mean 45, least 8.

*Mercury's* greater 76, mean 48, least 20.

*Luna's* greater 108, mean 66, least 25.

*To what Part of the World it is best to go to for Health.*

**C**ONSIDER the Sign ascending; if that be fortunate, or the Lord of the Ascendant, or the Moon, or the Place of *Jupiter*, or *Venus*, or Part of Fortune, which of these are strongest.

In what Sign they are in, accordingly direct your Affairs.



The tenth House is South, the eleventh House South-East;

The fourth House North, the fifth House North-East;

The first House East, the twelfth House South-East;

The seventh House West, the sixth House North-West;

The second House North-East, the eighth House West by South.

The third House North-East, the ninth House South-West.

### *Of the Planets and Signs.*

**A**RIES East, Taurus South and by East, Gemini West and by South, Cancer North, Leo East by North, Virgo South by West, Libra West, Scorpio North and by East, Sagittary East and by South, Capricorn South, Aquarius West and by North, Pisces North and by West.

Saturn North, Jupiter West, Mars North-East, Sol East, Venus North-West, Mercury North-East, Luna South.

Always beware of the Place that Infortunes are in, or their quartile or opposite Places; the Places of Saturn, Mars or Dragon's-tail are dangerous and hurtful.

*Aphorisms*



*Aphorisms touching the Weather, &c.*

1. **W**HEN *Saturn* passes out of one Sign into another, you may expect for several Days together strange Meteors and splendid Sights or Apparitions in the Heavens.
2. When Signs very different from the common Course of Nature appear about the Sun, or in or about the Moon, Stars, or any Part of Heaven, if thou observe the Place where they appear, and the Figure of the Heaven from the Beginning to the End, thou may'st come to understand what they portend.
3. The Lord of the interlunary Figure signifies very much as to the Quality of the Air ; and also the Planet that beholds him, especially if they be in cardinal Signs.
4. When *Saturn* is combust in the Houses of *Mars*, and *Mars* beholds him, he often begets conical Figures, which are seen in the Air composed of Vapours that ascend, and are Signs of an Earthquake to ensue.
5. *Saturn* and *Mars*, and *Mars* and the Sun, and *Mars* and *Mercury*, cause Hail ; *Saturn* most in Summer, *Sol* and *Mercury* most in Autumn ; and those



that cause Hail in these two Quarters, cause Snow in the Winter and Spring.

6. *Saturn* with the Luminaries, *Jupiter* with *Mercury*, and *Mars* with *Venus*, make an opening of the Gates, and usually cause some notable Change of Weather.

7. When about the Beginning of Winter *Saturn* shall dispose of the *Moon*, expect unusual Colds with a cloudy Season and Rain.

8. Whenever *Saturn* is joined to the *Sun*, the Heat is remitted, and the Cold increased; which alone may be a sufficient Testimony of the Truth of Astrology.

9. When *Mars* and *Mercury* are joined, and behold the *Moon* or Lord of the Ascendant in the sixth or seventh House, they portend a great Drought to ensue.

10. That Star has a great Efficacy on the Air, to which the *Moon* shall be first joined after her Conjunction, Opposition or Square with the *Sun*.

11. The Mixture of the Beams of *Jupiter* or *Mars* in moist Signs, gives Thunder with sudden Showers.

12. *Jupiter* naturally raises North Winds, *Saturn* Easternly, *Mars* Western, *Venus* Southern, and *Mercury* mix'd Winds, according as he applies to other Planets.



*Aphorisms relating to general Accidents, &c.*

1. **S**ATURN obtains Kingdoms or Supremacy of Power by Labour, Fraud and Infamy; *Mars* by Valour, Rapine and Cruelty; but *Jupiter* by Justice, and great Opinion of Goodness and Honesty.

2. When *Saturn* is in *Libra*, and *Jupiter* in *Cancer*, great Changes and Alterations shall happen in the World.

3. For discovering such grand Mutations, we should consider the great, mean and lesser Conjunctions of the Planets in the several Trigons, the Removes of the Superiors from one Sign to another; as also their Applications to the fixed Stars.

4. Likewise the Changes of the Abides of the Planets cause Mutations in Governments and Laws, which is a Point very much to be regarded.

5. *Mercury*, with an infortunate Planet in the eleventh House, denotes the Establishment of some severe or unjust Laws in the World.

6. A Conjunction of *Mars* and *Saturn* in the sixth or eighth House, especially



cially in a human Sign, signifies a great Pestilence.

7. When in the Radix of any City, *Mars* shall be in the Mid-heaven, the Inhabitants will be inclinable to Sedition; if *Saturn* be there, they will be very mischievous, yet very laborious.

8. If *Mars* be signified, note the Angle of the Figure wherein *Mars* is posited, for from that Part the Enemies shall come. But the fixed Stars must be understood in all Judgment, for they are of great Force; and we shall add them to our next Proceeding both good and bad, that the young Artist may hereby be cautious of their Eminency in all Questions.

Note, That these fixed Stars are now removed many Degrees forwards in the *Ecliptick*, than they were in *Bonatus's* Time in Respect of Longitude, which ought to be carefully consider'd 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 nothing to be perfected according to the Planets Significations,



cations, of which there are some in every Sign, which are as followeth :

**I**N *Aries* there is two, one in 13 deg. and 45 min. the other in 14 deg. and 45 min. and are Southern, and of the Nature of *Saturn* and *Mars*.

In *Taurus* are six Stars, the first in 9 deg. and 55 min. the *Pleiades*, which yet are called and accounted the same, in 25 deg. and 40 min. of the Nature of *Mars* and the *Moon*; and another in 13 deg. and 2 min. another in 14 deg. and 45 min. called the *Devil*; another in 15 deg. called the *Devil's-head*; another in the Belly of *Taurus*, 19 deg. and 15 min. called *Aldeboram*; which are all of the Nature of *Mars* and *Mercury*.

In *Gemini* there is one in 8 deg. called the *Shoulder of the Dog*, of the Nature of *Mars* and *Saturn*; another in 10 deg. and 15 min. of the Nature of *Mars*, called the *Warriour*; another in 17 deg. and 55 min. another in 18 deg. 52 min. called the *Witch*, of the Nature of *Sol* and *Mars*.

In *Cancer* there is one in 2 deg. and 3 min. called the *Camel*, of the Nature of *Saturn* and the *Moon*; another in 7 deg. and 55 min. another in 13 deg. called the *Western Camel*, of the Nature of  
the



the *Sun* and *Moon*; another in the same deg. called the *Foot of the Dog*, of the Nature of *Saturn*; another in 17 deg. and 55 min. of the same Nature.

In *Leo* there is one in 15 deg. and 55 min. of the Nature of *Saturn*.

In *Virgo* two, one in 7 deg. and 11 min. of the Nature of *Mars*; the other in 15 deg. of the Nature of *Saturn*.

In *Libra* one in 26 deg. of the Nature of *Saturn*.

In *Scorpio* three, one in the first deg. and 3 min. another in 8 deg. and 7 min. another in 9 deg. all of the Nature of *Mars*.

In *Sagittary* two small ones, one in 19 deg. and 2 min. the other in 21 deg. and 2 min. of the Nature of *Saturn*.

In *Capricorn* two, one in 27 deg. and 2 min. the other in 29 deg. and 5 min. both of the Nature of *Saturn*.

In *Aquarius*, one in 9 deg. and 4 min. of the Nature of *Mars* and *Saturn*.

In *Pisces*, one in 4 deg. and 7 min. of the Nature of *Mars* and *Mercury*.

All these Stars are hurtful and malevolent, hindering and destroying Things after they seem probable to be accomplished, and therefore to be avoided as much as possible.

Here



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 rectify them for some Years.

*The Consideration is,* To observe the fixed Stars assisting and promoting the Accomplishment of Things, which are thus situated: In *Aries* there are two, one in 5 deg. and 6 min. of the Nature of *Jupiter* and *Venus*; another in 26 deg. and 1 min. of the Nature of *Jupiter*.

In *Taurus* three, one in the first deg. and 3 min. another in 8 deg. and 7 min. and the last in 9 deg. and 1 min. all of the Nature of *Venus*.

In *Gemini* are two, one in 19 deg. and 2 min. the other in 21 deg. and 8 min. both of the Nature of *Jupiter*, and of the second Magnitude.

In *Cancer* two, one in 2 deg. and 2 min. the other in 29 deg. 5 min. both of the Nature of *Jupiter*.

In *Leo* one, in 9 deg. and 4 min. of the Nature of *Jupiter* and *Venus*.

In *Virgo* one, in 4 deg. and 7 min. of the Nature of *Venus* and the *Moon*.

In *Libra* two, one in 13 deg. and 45 min. the other in 14 deg. 45 min. both of the Nature of *Jupiter* and *Venus*.

In



In *Scorpio* four, one in 9 deg. and 55 min. another in 13 deg. and 1 min. another in 14 deg. and 45 min. the last in 19 deg. and 15 min. all of the Nature of *Jupiter*.

In *Sagittarius* two, one in 10 deg. and 15 min. the other 7 deg. and 55 min. both of the Nature of *Jupiter*.

In *Capricorn* three, one in 2 deg. and 3 min. another in 7 deg. and 55 min. the other in 8 deg. and 55 min. all of the Nature of *Jupiter*.

In *Pisces* two, one in 7 deg. and 11 min. of the Nature of *Venus*; the other in 14 deg. and 59 min. of the Nature of *Jupiter*.

Wherefore always when thou findest the Significator in a corporal Conjunction with any of these, thou mayest pronounce Happiness and a good End.

*Lastly, We shall shew some choice and true Directions for judging of the Alteration of the Air and Weather, very necessary to be understood by the Sons of Art.*

**H**AVING already in this Book given my Readers the Nature, Disposition and Quality of the Signs and Planets, as to their Variations or Mixture



ture of Heat, Cold, earthy, airy and watry Compositions and Constitutions ; it only remains to treat of their various Significations of the Air, and Alteration of the Weather.

To pass your Judgment upon the Weather, you must have Regard to the Strength or Weakness of the Aspects, for one Aspect is more powerful than another : And the same Aspect has more Power at one Time than another ; as for Instance, the  $\sigma$  is most strong, next the  $\delta$ , then the  $\square$ , then the  $\Delta$ , then the  $\ast$ ,  $\text{☿}$ , when in their Dignities.

In Winter, the  $\sigma$  of  $\text{♁}$  and  $\text{♃}$  alone, without other Mixture of other Planets, brings clear and frosty Weather ; so do the  $\sigma$  of the  $\text{☉}$  and  $\text{♁}$ , as doth also the  $\sigma$  of the  $\text{☉}$  and  $\text{♃}$ , especially if the  $\text{☉}$  separates from any Aspect of  $\text{♁}$ .

If  $\text{☿}$  separates from  $\text{♃}$ , it usually is warm and windy ; but if either of them have been tinged and mixed with Aspects of  $\sigma$  chiefly in fiery Signs, it brings Thunder ; so doth the  $\sigma$  of  $\text{♃}$  and  $\delta$  alone ; but if mixed with the Rays of the  $\text{♃}$  or  $\text{♀}$ , it will be showry without Thunder.

The  $\sigma$  of  $\text{♃}$  and  $\text{♀}$ , without other strong Mixtures, makes clear and pleasant Weather ; yet if  $\delta$  or the  $\text{☉}$  lend them



them a furious Look from any moist Sign, Rain suddenly follows.

The  $\sigma$  of  $\nu$  and  $\zeta$  brings wet and rainy Weather.

The  $\sigma$  of the  $\odot$  and  $\delta$ , if not dulled with very cold Mixtures, or chilled with cold earthy Signs, it brings Thunder; and in dry Signs, Lightning without Thunder.

The  $\sigma$  of  $\sigma$  and  $\rho$  is showry in Summer, and snowy in Winter, chiefly if either of them have been lately tinged by  $\iota$ .

The  $\sigma$  of the  $\odot$  and  $\rho$  are showry and snowy, according to the Time and Season of the Year; Consideration (as before) had to  $\iota$ 's Influence.

The  $\sigma$  of the  $\odot$  and  $\zeta$  brings clear and fair Weather, if moist Planets from moist Signs have not tinged them just before.

What has been said here of the Conjunctions, the same, tho' not in so high Degree, may be said of the  $\square$  and  $\delta$  Aspects.

$\rho$  in  $\sigma$  of  $\zeta$  mix'd Weather, sometimes shining, and sometimes showry.

When there are no Aspects, or when they are weak, then the Season is quiet; if forcible Aspects be in dry Signs, tho'

it



it doth not rain, yet the Air will be lowring and cloudy.

Tho'  $\nu$  be a dry Sign, yet when  $\tau$  is there, especially in the 15th Degree thereof, it brings Rain.

$\delta$  is a dry Sign, yet  $\rho$  joined there with the  $\odot$ , makes it not a little rainy; and the Reason is, because it is her own House.

$\zeta$  is a dry Sign and fiery, and the House of  $\nu$ ; yet when  $\nu$  entertains  $\tau$  there, the Weather is pretty wet, as was verified in the Year 1722, in most Part of *April, May and June*.

$\nu$  in  $\kappa$  brings much Rain, if  $\rho$  be then in *Cancer*; but if in airy Signs, he is windy; in fiery Signs he is hot; in earthy Signs he is very dry, except he be well tinged by moist Planets at his Entrance therein.

$\delta$  in  $\nu$ , in  $\Delta$  of the  $\odot$  in  $\mathcal{R}$ , is very hot in Summer, and abateth the Cold in Winter too; but in the watry Triplicity, joined to  $\rho$  by Body or Aspect, it brings Rain abundantly.

If an Eclipse or other great Conjunction, or Aspect of  $\tau$  and  $\nu$ , do happen in  $\mathcal{O}$ ,  $\mathfrak{m}$ , or  $\kappa$ , great Store of Rain suddenly follows.

Airy Signs, as  $\pi$ ,  $\mathfrak{m}$  and  $\mathfrak{w}$ , are temperately warm and moist, but generally windy,



windy, and that most commonly South-West Winds, and strong Winds too, if  $\sigma$  and  $\tau$  in either of them be in  $\square$  or  $\delta$  to each other, as  $\sigma$  in  $\pi$  and  $\tau$  in  $\kappa$ .

$\nu$  in  $\alpha$ , in  $\delta$  to  $\tau$  in  $\alpha$ , doth raise mighty South-West Winds: Fiery Signs, which are  $\gamma$ ,  $\alpha$  and  $\zeta$ , are sensibly hot and dry. When  $\tau$  is in them alone without other Mixtures of moist Planets, he brings excessive Droughts.

'Tis very difficult to know beforehand from whence the Wind will blow; however, when the Superiors are in airy Signs, the Wind is generally westernly or South-West, as has been said already, tho' 'tis vulgarly held that  $\nu$  rules the North Winds, when it is manifestly false, except it be upon very cold Mixtures; for North Winds are cold, and  $\nu$  is warm, and consequently is for South-West Winds, according to Reason and large Experience.

$\rho$  is cold and moist, therefore of her own Nature she is for North-West Winds.

The  $\odot$  is hot and dry, and therefore for South-East Winds, and so is  $\zeta$ .

$\tau$  is cold and dry, therefore he brings the North East Wind.

The Influence of the  $\mu$  is not vulgarly taken Notice of in these Cases, the  
Neglect



Neglect of which, I presume, has brought most of our annual Writers of the Weather into Error, whose yearly Almanacks have been so void of Truth, that they have justly merited the Name of *Jack Needient* or the *Lyar*.

The Moon in the first Part of ♄, a watry Sign, applying to the ♂ of ♀ and ♁, produces Rain for many Days together, as I have often experienced.

As also the Conjunction of the ☉ and ♀ in ♄ brings abundance of Rain for many Days, as hath been verified this last *June*, that both ☉ and ♀ made their Entrances into ♄ the tenth Day of the afore said Month, 1725.

Comets and great Eclipses, especially of the ☉, ought to be regarded, as also the ♂ of ♁ and ♃.

Comets cause dry Seasons for the most Part, especially if in dry Signs; and in Countries governed by those Signs, *England* is under ♃; so that an Eclipse in that Sign commonly brings a Drought to this Nation; or if it happens in an airy Sign, it brings abundance of South-West Winds.

If in ♄, *Holland* and *Scotland* receive commonly some Damage either by excessive Rains, or by the Sea overflowing  
its



its Banks; and it is not long ago since *Holland* had a bitter Taste of this Truth.

The great Conjunction of ♃ and ♀ in ♍, 1702, produced much dry Weather, in so much that several Cattle in the Inland Counties were lost for Want of Water, besides the Scarceness and Dearness of Corn and other Provisions for the Use of Man, besides ten Years of War into the Bargain.

The Season of the Year must be also look'd into; for the Influence of a cold Rain in Summer produces a Snow in Winter, as also Snow or Sleet in the Spring.

Warm Configurations in moist Signs give Rain both Winter and Summer.

Moreover, take special Notice of this, that Predictions for every Day's Weather in an Almanack are absurd and ridiculous; for an Aspect of Rain, except it be very strong and powerful, brings not Rain at one and the same Time all the Country over; for it may rain at *London* to Day, and to Morrow it may rain at *York*, and be fair and dry at *London* the same Day; for you must consider that Rain will move from Place to Place while that Influence lasts, which vulgarly is called falling by Planets.

When



When there are many great Aspects, one immediately after another, tho' they be dry ones, yet it always proves a cloudy Time while they last.

When the ☉ is in ♂ with *Sirius* or the *Dog-Star*, of a fiery Nature, the Air is hotter then than at any other Season of the Year, if doubled or redoubled Mixtures of cold Planets to the ☉ do not contradict.

So the *Pleiades*, or the Cluster called the *Seven Stars*, are always moist, if ♀ be aspected when she comes to them; and so the *Pleiades* and other fixed Stars.

And thus wet and slabby Weather may be foreseen by the strong Aspects of the Planets with ♀, or with any other Planet tinged with ♀.

♃ and ♀ in Winter give Snow and Rain; but in Summer Rain and Hail.

♃ and ♀ give many Showers mix'd with Sun-shine; ♃, ♃ and ♂, a little tinged with ♀, give Moisture at any Time of the Year, ending in Fogs and close dark Weather.

♃ or the ☉ looking upon ♃, tinged with ♀, or any other moist Aspect, brings cold slabby Weather in the Spring.

♃ in watry Signs, and ♂ or ♃ to ♀, gives brisk Rains in Summer, and Snow in Winter.



♃ in watry Signs, in Aspect with ♄ in an airy one, gives windy and wet Weather; so ♄ in ♄, aspecting ♀ in the Sign ♃, gives Rain enough, if tinged with ♃ or the ♄.

Likewise fiery Planets, when they send Thunder, 'tis with Rain too; but if they have got a fiery Tincture, then it thunders without Rain, or else lightens without Thunder; if they have a Tincture of ♄ and ♀, they commonly bring Hail after Thunder.

Heat and Cold may be easily foreseen; for in the ☉ or ☌ of ♄ and the ☉, or any Planet, it is cold Weather, even in Summer, if not heated by other hot Mixtures.

The ☉ of ♄ and ♃, or their ☌, are very cold in Winter, yet not always frosty, and not very warm in Summer.

♄ and ☉, and ♄ and ☌, make it clear, cold and frosty; but ♄ and ♀ brings Snow and very close dark Weather, and sometimes Hail: — Considerations of Seasons.

Any Planet proceeding from the Aspect of ♃ to the Aspect of ♄ or ♀ saturnized, makes it always very cold in Winter, and not warm in Summer.

'Tis not impossible to foresee Weather; the Winter will prove mild or rigid, if  
at



at the ☉'s Entrance into vs, the ☽ or other Planets be observed to go from ♁ immediately to ♃, for then the Winter will be mild and open without much Frost or Snow; but if they go from ♃ to ♁ immediately, it will prove a very cold, hard, frosty and snowy Winter.

When ♁ is damp'd with the cold Aspects of ♁, and other Tinctures of his Nature comes to the Aspects of ♃ a warm Planet, the vulgar Astrologer, according to his usual Practice, would predict a hot and thundering Time; when, in Reality, it produces always a cold and cloudy Season, quite contrary to his clouded Judgment. This I had from an old Author, and a Friend of mine, which had practised above forty Years in Astrology, and found by Experience these aforesaid Aspects to be true concerning the Weather.

*Now again I shall shew another Way of observing the Weather more in particular, that was given to me by another very old Man of above seventy Years of Age, which for these many Years myself has found to be true, (as the old Saying is, that Experience makes Fools wise); as also of the Elections, when it is more proper to do all Manner of Business, which*

**L** *may*



may be very necessary for the young Artist, or any courteous Reader: Here are inserted in the following Pages only the more particular Degrees of every Sign, S. D. M. the Moon found in these Degrees, as the following Example.

**A**RIES, 2 deg. 25 min. moist, plant, sow, use Merchandize, but do not navigate, or any Thing belonging to the Water.

♈, 15 deg. 17 min. temperate, sow, use Merchandize, marry, take Physick, do not lend, or go a Journey.

♈, 27 deg. 53 min. temperate, good to take a Journey, and to take Physick, especially laxative; so observe of all the rest.

♈, 10 d. 45 m. temperate or dry, take a Journey by Water, sow, plant, but do not purge or vomit at such a Time.

♈, 23 deg. 37 min. very moist, make Merchandize, buy Cattle, do not navigate.

♈, 6 deg. 29 min. cold and moist, plant, sow Seeds; but it is bad for Marriages, and Voyages by Water.

♈, 19 deg. 21 min. is dry, go a Voyage, treat of Marriage, set Children to School, and take Medicines.



♄, 2 deg. 13 min. temperate, apt to war, but bad to sow Seeds and to plant, or any such-like Things.

♄, 15 deg. 5 min. moist, apt, to till the Earth, and to journey, &c.

♄, 27 deg. 57 min. cloudy and temperate, good to go a Journey, especially by Water, take Physick best in Pills.

♅, 10 deg. 49 min. dry, good to navigate, otherwise bad in all Things.

♅, 23 deg. 41 min. moist, good for Marriages, bad to journey, good to plant or build, or any such-like Thing.

♆, 6 deg. 33 min. temperate and something cold, sow, plant, deliver Prisoners, but leave laxative Medicines.

♆, 19 deg. 35 min. moist, good for Marriage, plant and sow, but it is bad to navigate, or any Thing relating to the Water.

♇, 2 deg. 17 min. temperate, sow, plant, journey, navigate, contract Matrimony or Writings that belong to Law Business.

♇, 24 deg. 9 min. temperate, sow, plant, take Physick; but it is bad to journey, and to marry a Widow.

♇, 28 deg. 1 min. moist, dig Pits, or work in the Ground; but it is bad as to Voyage and to Marriage.

♈, 10 deg. 53 min. cold and moist, infortunate and bad to all Work.



m, 23 deg. 45 min. moist, good to buy Cattle, seek to Widows bad, to navigate.

♌, 6 deg. 37 min. dry, good to build, sow, plant, sail; bad in Marriage.

♌, 19 deg. 29 min. moist, warfare, besiege a City, plant, sow, journey.

vs, 2 deg. 21 min. temperate, buy Cattle, hunt wild Beasts; but it is bad for Marriages.

vs, 15 deg. 13 min. temperate, lay Foundations to build, sow, seek to Princes or Magistrates, but do not marry.

vs, 28 deg. 15 min. moist, remove your sick, navigate, but marry not.

♍, 10 deg. 57 min. temperate, take Physick, go a Journey, but do not marry, nor lend any Thing at such Time.

♍, 23 deg. 49 min. temperate, lead to Battle, marry and lend.

♎, 6 deg. 41 min. dry, journey toward Mid-day or Sun-set, best to strife, lay Foundations.

♎, 19 deg. 43 min. dry, a moist fit Day or Physick, in all other Affairs is bad.



Concerning Elections belonging to  
the Aspect of the Planets and  
the Moon.

1. **F**IRST of the Conjunction of *Saturn* and the *Moon*. When *Saturn* and the *Moon* are in a Conjunction, it is an unfortunate Day; do not go to any Kings, Princes or Nobles; converse not with old People; fly Husbandmen and all Sorts of rural Labours or Courtship.

2. Of the Sextile of *Saturn* and the *Moon*. It is a good Day with rural People; till the Earth, plant Trees, Vines and such like; but do not seek the Love of Women.

3. Of the Square of *Saturn* and the *Moon*. It is a very bad Day; confer not with Princes and aged Men; abstain from Physick, and do not go a Journey, nor seek thy Desire.

4. Of the Trine of *Saturn* and the *Moon*. It is good in all Things: Accompany rural People: Repair thine House; plant Vines and till thy Ground.

5. Of the Opposition of *Saturn* and the *Moon*. Entertain no Servants; do not begin, or undertake, any kind of Thing.



1. First of the Conjunction of *Jupiter* and the *Moon*. It is a very fortunate Day to go unto great Men and Rulers, expect good Counsel and Justice.

2. Of the Sextile of *Jupiter* and the *Moon*. It is a good Day to converse with Lawyers and Ecclesiastical Men, as also with Clergymen.

3. Of the Square of *Jupiter* and the *Moon*. It is a good Day to study Philosophy; and you may intreat with Lawyers and Clergymen.

4. Of the Trine of *Jupiter* and the *Moon*. Begin all honest Works; repair and seek to Kings, Prelates and Judges, it is good to meet them.

5. Of the Opposition of *Jupiter* and the *Moon*. It is good to take a Journey to meet with Persons Ecclesiastical.

1. First of the Conjunction of *Mars* and the *Moon*. It is an infortunate Day; take no Journey; avoid Soldiers and warfaring Men.

2. Of the Sextile of *Mars* and the *Moon*. It is good to buy Weapons and Horses for War, take a Journey towards War, and to deal with any one that is belonging to fiery Work.

3. Of



3. Of the Square of *Mars* and the *Moon*. It is a Day of Fear; beware of Contentions, and Danger by Fire.

4. Of the Trine of *Mars* and the *Moon*. Dispose of all Things necessary for War; make Experience in Alchymy this Day.

5. Of the Opposition of *Mars* and the *Moon*. This Day take no Journey, hire no Servant, seek no Love of Women, avoid Company of any Sort.

1. First of the Conjunction of the *Sun* and *Moon*. Begin nothing, but what thou would it should be kept secret.

2. Of the Sextile of the *Sun* and *Moon*. A good Day to go to Kings and Princes to effect the Things you expect, the Office and Dignity sought after.

3. Of the Square of the *Sun* and *Moon*. In this Day take heed of Princes and great Men, for this Day is to be avoided in all Affairs.

4. Of the Trine of the *Sun* and *Moon*. Give Gifts to great Men, and ask and have; a League betwixt Kings shall hold.

5. Of the Opposition of the *Sun* and *Moon*. This is a bad Day; come not before great Men; avoid this Day in all Affairs as most unfortunate.



1. First of the Conjunction of *Venus* and the *Moon*. This Day is a Day of Pleasure; put on a new Garment; seek the Love of Women, now they be tractable, ask and have.

2. Of the Sextile of *Venus* and the *Moon*. This is a good Day to seek Love of Women; take a Wife, Women will be fond.

3. Of the Square of *Venus* and the *Moon*. Good to hire Servants; Days of Sport; put on a new Apparel, and take a Wife; (but for my Part I'll chuse a Trine before the Square, for such Business as aforesaid.)

4. Of the Trine of *Venus* and the *Moon*. This Day is good to seek the Love of Women; set your Children to School; put on new Apparel. In all let not the *Moon* be in *Leo*.

5. Of the Opposition of *Venus* and the *Moon*. Hire Servants; take thy Journey; proceed in Matrimony; it is a Day of Pleasure and Content, (believe it who will, for I don't.)

1. First of the Conjunction of *Mercury* and the *Moon*. This is a good Day to begin Calculations and Writing; exercise



ercise Merchandise, and let the Embassador or Messenger proceed.

2. Of the Sextile of *Mercury* and the *Moon*. A good Day to write Letters; seek Offices; set Children to School; accompanying witty Men and Singers.

3. Of the Square of *Mercury* and the *Moon*. Let Ambassador, Messenger, or Post proceed; A Journey excellent to buy or sell.

4. Of the Trine of *Mercury* and the *Moon*. It is good for Poets to make their Verses, Exercise; set thy Children to School, or any such-like Business.

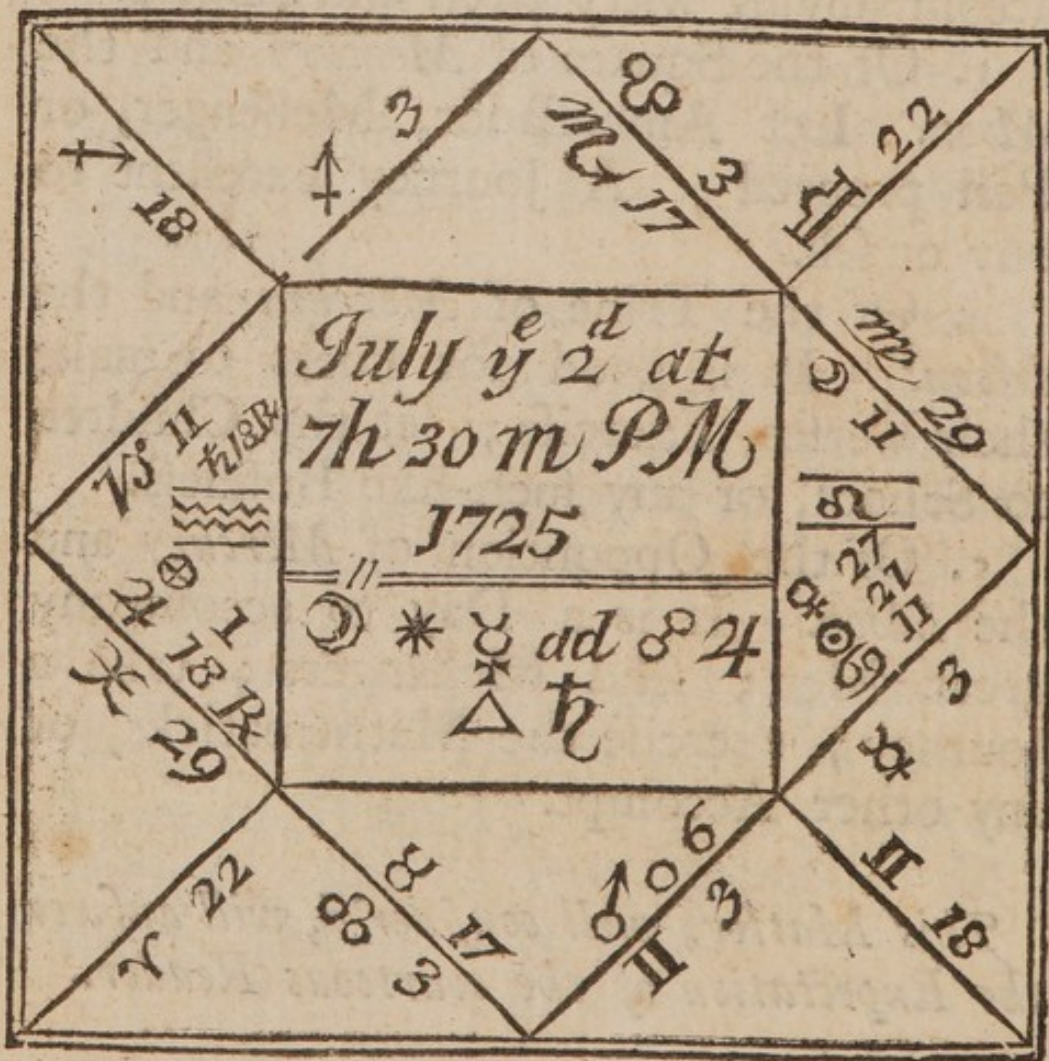
5. Of the Opposition of *Mercury* and the *Moon*. It is a Day to accompany great Men; send Messengers; take a Journey; exercise the Mathematicks, or any other Accompt.

*This Matter, well consider'd, will answer the Expectation of the courteous Reader.*

*Lastly,*



Lastly, I shall set down a Question propounded to me by a young Woman, if she should marry the Party desired, and when.



HERE you see in this foregoing Figure ♄ is Lord of the Ascendant to denote the Querent; the ♀, Lady of the seventh House, signifying the quesited, with the rest of the Planets in the seventh House, as the ☾ is in Part Lord of the seventh House, all of them in



in fruitful Signs ; that is, ☉, ♀ and ♁, the ♃ Lady thereof in a barren Sign, but disposed of by ♁ in ♋ a fruitful Sign; that gave me Suspicion that her Lover was already married; and the ♃ separating from the Sextile of ♁ her Disposer, and then hastening to the Sextile of the ☉ and ♀, both in ♋, a fruitful Sign upon the Cusp of the seventh House. By these Positions I found that she had four Well-wishers, the which the ♃ hastening to the Trine of ♃, I told her that the Party desired was described by the ♃ in ♎, which represents one of large Stature, big-boned, an oval Visage, the Hair black or of a sad brown, not very beautiful, yet of an indifferent good Complexion; for Disposition, a pensive, melancholy Person, covetous and close-fisted, of reserved Humours, &c. that I did really conclude this Lover of hers was married. She was very angry with me for telling of her such bad News; the which, she said then, she would not believe, nor any Person that should say he was married; for if he was married, he could not come to her so often as he did to stay most Part of the Night with her. So she told me a long Story  
about



about it; and very much affronted she was with me for telling her that he was married. At last she paid me in Anger, and away she went, suspecting that I had told her a Lye; and I myself was sorry that I should cause so much Uneasiness to this young Virgin, (but little of that) in so much that I was afraid that she should give me an ill Report upon this Account: This happen'd on *Friday* the second Day of *July* last, 1725. So the next *Monday* she came again, and brought another young Woman with her; both came into my Room where I was writing: When I saw my old Customer, I was surprized at her Sight, for she looked very melancholy and full of Cares, that I thought she had brought the other young Woman on purpose to put some Trick upon me; so at last seeing that I did not take much Notice of either of them, then my old Chap spoke to me, saying, *This young Woman wants some of your Help. What?* said I; so she reply'd again, that *the young Woman wants some of your Help.* Then said I, *If I do any Thing I may happen to tell her a Lye, as I did to you the other Day.* No, Sir, said she, *to my Sorrow it is too true what you told me*  
*the*



*the other Day ; that is the Reason that I came with this Woman now, because you told me so true. Then I saw the Tears coming down her Face, and I found my self safe in my former Judgment ; so I did proceed with the other. This is a very good Example for young Students, which I can testify to be true, to the young Woman's Sorrow.*

*F I N I S.*







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