



Astrology Restored

William Ramesey

1653

Edited and annotated by Kim Farnell

Introduction

William Ramesey, the son of David Ramsay, a clockmaker from Westminster, London, was born on the 13th March 1626. He changed the spelling of his surname to Ramesey as he believed his ancestors to have been Egyptian and wanted it to reflect the name of the pharaohs Rameses.

He attended a number of schools in London to attend Oxford University. The outbreak of the Civil War put paid to that idea and he first went to Saint Andrews University, Scotland and later to Edinburgh to study.

The plague finally drove him away from Edinburgh and he returned to London in April 1645. In 1652 he graduated as a medical doctor at Montpellier University. Living with his father in Holborn he was admitted as an extra licentiate to the London College of Physicians on 31st July 1652, and was to become a physician in ordinary to Charles II. In June 1668 he was admitted as a full MD by Royal Mandate.

Ramesey never married, and to our knowledge produced no offspring. In fact, he doesn't appear to have been particularly fond of women at all as he says in *Vox Stellarum*, "And now I cannot but rejoice when I consider that I am not married...nothing to do with women... promise you they are too hot to meddle with." At least part of his dislike of women could be attributed to his fear of catching syphilis, "Or English pox as it may now be termed for the frequency of it among us".

For much of his life he lived with his father in Holborn, London. Medicine was his main interest, and he had a particular enthusiasm for poisons and venom as shown in his works on the subject. Although it comes as no surprise that he cited opium as being dangerous, he was equally scathing of the "meanest and most unworthy of all vegetables" – the leek. He believed them to cause epilepsy and madness. In fact, the body's reactions to certain food seems to have been a constant worry to Ramesey as he relates, "A gentleman one day at Dinner at my fathers I remember fell from his Chaire in a swoon at the serving up of a custard." Clearly, you could never be too careful.

Much of his time was spent with his close friend, Ferdinando Gorges, (1630-1718), who was the grandson of the naval and military commander of the same name and the son of John Gorges. Ferdinando's grandfather was an English colonizer and the proprietor of Maine. He was knighted for his services to Henry IV and became military governor of Plymouth. In 1677 Ferdinando sold all rights to Maine to the state of Massachusetts for £1,250. He married Mary Archdale on 22nd May 1660 and is remembered for writing a series of pamphlets about his grandfather's life. Ramesey is known to have lived in Plymouth, England in 1668 and the Gorges family had property in London.

In 1660 Ramesey wrote, "From my aboad in London on 26 January 1660...beloved friend Ferdinando Gorges whom I am willing to pleasure in a higher nature...friends for twenty years since school friends...". Ferdinando contributed towards Ramesey's writings by writing letters for him to answer.

Ramesey details his life story in *Astrology Restored* – particularly the saga of his dispute with Dr Homes. This was not a happy time for him as William Rowland noted, "'Poor Will, it seems by his Pamphlet he was distracted when he penn'd it. For he confesseth in his Epistle to All Well Wishers &c. that he was more *perplexed and troubled at that instant of time his Treatise was penn'd than all his life.*"

Ramesey's last publication was in 1676 and no record has been found of then latter part of his life and it is unknown where and when he died.

Astrology Restored is an important work as it remains the primary source, directly or indirectly, for electional astrology. Vivian Robson's book *Electional Astrology* (1937), is almost completely plagiarised from Ramesey's work. Although much of Ramesey's work differs little from that of other writers, such as William Lilly, his devotion to detail means that he provides more information in places such as where he lists planetary rulerships. Ramesey's interests vary from other contemporary astrologers and he devotes far more space to weather prediction (for example) than they do. One of the first writers in English, rather than Latin, on astrology, his work was to reach a wide audience and was still being referred to well into the twentieth century. The Second World War led to the loss of innumerable texts and Ramesey's contribution was almost forgotten until his work became available in reprint during the last few years.

Sources:

Rowland, William 1652, *Judiciall Astrologie, judicially condemned upon a survey and examination of Sir C. Heydons Apology for it in answer to Mr Chambers. And of W. Ramsey's Morologie in his pretended reply (called Lux Veritatis) to Doctour N. Homes his Demonologie, etc.*

Ramesey, William, 1651, *Vox Stellarum; or, the voice of the starres; being a short introduction to the judgement of eclipses and the annuall revolutions of the world, etc.* London

Ramesey, William, 1663, *De venenis; or, a discourse of poisons; their ... natures and virtues, with their ... antidotes.* Printed for S. Speed: London

Ramesey, William, 1676, *The Gentleman's Companion; or, a character of true nobility and gentility: in the way of essay. By a person of quality,* London

Ramesey, William, 1665, *Life's Security or A Philosophical and Physical Discourse Showing the Names, Natures and Virtues of all sorts of Venoms and Venemous things,* London

Dictionary of National Biography

Many thanks to Bernard Eccles for his help translating the Latin extracts and to Diana Rosenberg in helping me to track the location of some very elusive place names. Also thanks to Carolyn Minsker for forwarding a request for help defining some archaic terms to her list Starstudy.

Notes on the annotations:

For the ease of study of Ramesey's work this edition has been heavily annotated. Archaic terms that were common in Ramesey's day have been defined, and the modern terminology for herbs etc that he cites are noted. Additionally, works and characters he would have expected his readers to be familiar with are explained and the Biblical verses he refers to are included in footnotes at the appropriate places.

Spellings have been modernised but the original words have remained unaltered. Minor amendments have been made to the punctuation where the seventeenth century use could be distracting to a modern reader. For example, the full stops after every number used have been deleted. The capitalisation and italicisation used by Ramesey remains unaltered to avoid inadvertent changes of meaning.

My annotations to the text are placed in footnotes at the relevant places. Ramesey's own notes to the text, originally included in the margins, are included as italicised footnotes. All of Ramesey's notes are included with the exception of the many "note" and similar statements he included, which owing to their frequency do little to elucidate our understanding.

Notes on sources:

Although the sources used for the annotations are too numerous to mention here, some were referred to more than others and so these are noted.

In defining archaic terms Webster's dictionaries of 1828 and 1913 were consulted first at <http://www.onelook.com/> Frequent reference was also made to the Early Modern English Dictionaries Database, known as Patterweb, at the University of Toronto, which can be found at <http://www.chass.utoronto.ca/english/emed/emedd.html> which was invaluable and cannot be recommended too highly for anyone researching this type of material.

For place names the first port of call was at the online version of Orbis Latinus by Dr. J. G. Th. Graesse (1909) at <http://www.pribramska.cz/knih/ruzne/Graesse/contents.html> and also at the British Library. Other references for place names included

CERL Thesaurus at <http://www.cerl.org/Thesaurus/thesaurus.htm>

European forms of place names at <http://www.p.lodz.pl/I35/personal/jw37/EUROPE/europe.html>

Latin Place Names at
<http://www.lib.byu.edu/~catalog/people/rlm/latin/names.htm>

Wikipedia at
http://en2.wikipedia.org/wiki/Latin_names_of_European_cities

World History at KLMA at
<http://www.zum.de/whkmla/histatlas/haindex.html>

Dictionnaire de Geographie Ancienne et Moderne, by Pierre Deschamps (Paris 1964) and R. A. Peddie's Place Names in Imprints (London 1932) were also referred to.

Lists of archaic occupations at
<http://www.cpcug.org/user/jlacombe/terms.html> and
<http://shadowgwen.freeyellow.com/definitions1.html> were used frequently.

The online version of *A Modern Herbal*, first published in 1931, by Mrs. M. Grieve was used at
<http://www.botanical.com/botanical/mgmh/mgmh.html> as the primary reference for plants and herbs.

For biographical notes Crystalinks at
<http://www.crystalinks.com/directory2.html> was the first reference. The Dictionary of National Biography was also referred to for more modern characters.

In general terms the Alchemy website at
<http://www.levity.com/alchemy/home.html>
the British Library Public Catalogue at <http://blpc.bl.uk/>
Encyclopedia.com at <http://www.encyclopedia.com/>
Wikipedia at http://en2.wikipedia.org/wiki/Main_Page

Lynn Thorndike's *History of Magic and Experimental Science* was also referred to frequently.

Kim Farnell January 2004

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Astrologia Restaurata;
or
Astrology Restored:
Being an Introduction
to the General and Chief part
of the Language of the Stars.
In Four Books

The First. Proving the Legality of ASTROLOGY, both by Scripture, Reason, and the Testimony of the Ancients and learned in former Ages, wherein is cleared to every Rational and Impartial man the Authors *Lux Veritatis*¹ in Answer to Doctor Homes², to remain unshaken notwithstanding the Doctors unowned Reply.

The Second By a plain Method teaching the Names and Characters of the Planets and Signs, as also the Reasons thereof; and of their Dignities, Terms, Faces, Houses, Exaltations and Triplicities; with the Reasons why the Signs are reckoned from Aries; and in number just twelve; and a most necessary INTRODUCTION to the whole Art, and very useful to all well-wishers thereunto for enabling them to give Reasons for any part thereof, &c.

The Third. Fully comprehending Instructions and Rules for electing any manner of Work; never before made public in our Mother Tongue; the which both for the Administration of Physic³, Letting of Blood⁴, Husbandry⁵ and other necessary Works is both useful and profitable.

¹ Light of truth.

² Nathaniel Homes was the author of *Daemonologie and Theologie* (1650) described as "Plain dealing: or, the cause and cure of the present evils of the times ... in a sermon ... Upon the Lord's Day after the eclipse ... upon occasion whereof, something was spoken touching astrology...The late eclipse unclasped: or the mistaken star -gazers unmasked; wherein is manifested seven severall reasons whereby these astrologers have deceived the people." R amesey responded to this work by publishing *Lux Veritatis* in which he claimed, "Christian judicial astrology (is) vindicated and demonology confuted".

³ Medicine.

⁴ In seventeenth century England the use of bloodletting was very popular for the treatment of hysteria. It was believed that hysteria gave rise to an accumulation of putrid humours that impaired the organs whose function it was to purify the blood and caused this physical affliction. Bleeding and purging were the universal remedies for these humours and so they were employed for the treatment of hysteria as well. The patient would be bled and then administered medicines that fortified the blood, such as iron fillings. This practice continued into the eighteenth century.

⁵ Any work on the land, including, but not limited to, farming.

The Fourth. By a most easy Introduction teaches, by Revolutions of the Years of the World, Eclipses, great Conjunctions, Comets and Blazing-stars⁶, how to Judge by the ordinary Course and Order of Nature, of the general accidents of Countries, Kingdoms, Provinces and Cities, alterations of Kingdoms and Empires, Laws and Customs, cause of Plenty, Dearth, Wars, Peace, Health, Sicknes, alteration of the Air, and (to be short) of all things appertaining to the life of Man in a natural way; wherein the Infinite Wisdom of GOD is seen manifestly in the Government of the World by the Influence and constant Harmony of the Celestial Planets and Stars; the Innocence, Legality and Purity of the Art demonstrated, and proved by Demonstration of the Inevitable Events of the Heavens, so long as GOD upholds the order and course of Nature unperverted; And the Students thereof consequently proved rather Divines then Conjurers or Practisers of what is unlawful.

By WILLIAM RAMESEY, Gent.⁷

Student in *Astrology, Physic*, and the most Heavenly and *Sublime Sciences*.

*Astra regunt homines, sed regit astra Deus*⁸

Published by Authority

LONDON, Printed for R. White, 1653

⁶ Usually taken as synonym for comet but in this context likely to mean nova or supernova.

⁷ Gentleman

⁸ The stars rule mankind, but God rules the stars. The complete quotation is "Times change and we change with the m. The stars rule men but God rules the stars." [Lat., Tempora mutantur, nos et mutamur in illis. *Astra regunt homines, sed regit astra Deus.*] from *Harmonia Macrocosmica* by Christoph Cellarius (Keller), the German geographer (1638 – 1707.)

To The Illustrious and High-born PRINCE,

JAMES STUART,

Duke of *Richmond* and *Lennox*; Earl of *March*;
Lord *Aubugny*, *Darnly*, *Tarbolton* and *Methven*;
Baron of *Leighton*, *Bromswold* and *St. Andrews*,
and Knight of the most Noble *Order of the GARTER*.⁹

May it please your Highness,

If Nobility of Birth, Antiquity of House, Magnanimity of Spirit, Multiplicity of Virtues, and the most excellent Endowments that a Mortal Man can attain unto may justly (as their due) challenge the patronage of these my Labours, there will be none found to anticipate your Highness; and though my misfortune is such, that I never had the Honour in the least to kiss your Highness hand, or to appear in your presence, but remain as yet a Stranger to your Highness; yet by reason the Work is of that sublime Worth and Excellency (I mean the Science of Astrology, as appears by the first Book of this Volume, it being the chief of the Liberal Sciences, together with *Astronomy*, *Physics* and *Natural Philosophy* (which are all but parts of one entire Science) and that wherewith none is able to compare) have I humbly presumed to cast it at the feet of your illustrious Self; whose incomparable worth and endowments are unparalleled: so that if your Highness's Munificence does favourably accept of this small Token of my well-wishes to true Nobility, and in a particular manner to your Highness, I must necessarily be constrained to acknowledge my self arrived to the highest pitch of Honour that (for the present) I am capable to expect. The subject of this my unworthy Work (for so I may call it in reference to your Highnesses unparalleled excellency to whom it is presented) is that part of Natural Philosophy (vulgarly termed ASTROLOGY) which teaches by the Natural Motions, Configurations, Aspects and Inclinations of the Celestial Stars and Planets to Judge of the Natural Accidents, Mutations and Alterations of

⁹ James II of England (James VII of Scotland), *James Stuart*, (October 14 1633 - September 16 1701). The third son of King Charles I, James was created Duke of York January 27 1644. He spent much of his early life in exile, following the execution of his father during the English Civil War. James was rescued from confinement at St James's Palace in April 1648 and was taken, in disguise, to The Hague. In 1652 he became an officer in the French army. At the Restoration (1660) he returned to England, married Anne Hyde, daughter of the 1st earl of Clarendon, and was made lord high admiral, in which capacity he served (1665, 1672) in the Dutch Wars. Charles II granted him sweeping proprietary rights in America, and the captured Dutch settlement New Amsterdam was renamed (in 1664) New York in his honour. He was converted to Roman Catholicism probably in 1668. After his resignation (1673) and his marriage (1673) to the Catholic Mary of Modena (his first wife having died in 1671), he became increasingly unpopular in England. James consented to the marriage (1677) of his daughter Mary to the Protestant prince of Orange (later William III), and the couple became the heirs presumptive, after James, to the English throne. Efforts were made to exclude James from the succession. After a period as commissioner (1680 -82) in Scotland, James returned to England. When Charles died in 1685, James succeeded peacefully to the throne.

Laws, Customs, Kingdoms, States and Empires, and the general casualties of the whole World in the Natural way of its Government, by the Celestial and Superior Bodies: which next under GOD are the efficient Causes of all corruption, generation, production and nutrition in this Elementary World, the knowledge whereof is to know NATURE the great Hand-maid of the Almighty, and the temper and quality of all things; and although through the mercenary practises of some by setting of Nativities, and answering of Horary Questions (thus abusing the Art) the validity of this Science has been brought into question, reproach and contempt, yet I question not but your Highnesses innate magnanimity is such, that it will not condescend to give any censure on what has not first been summoned to the Bar or Tribunal of your Highnesses piercing Judgement; for because a thing is calumniated¹⁰ and questioned, is no proof of its illegality, neither does the abuse take away the use thereof; for were this admitted, even the best of Sciences and chief of Studies, Divinity it self could not be exempt from prohibition and condemnation; wherefore since the first BOOK of the Volume tends wholly to the Vindication thereof from the aspersions of the Antagonists, I and the abuses of the seeming Friends thereunto, I shall not further enlarge on this point; since it is well known unto the Learned, that among the Ancients and graver sort of people in all Ages, this Science (being unpolluted and unsophisticated) has been still had in most high esteem; nay, it is of that profundity and excellency, that it was first taught to our first Father ADAM by GOD himself (as testifies *Josephus*¹¹, Lib. 1. Cap.2. of his *Antiquities of the Jews*)¹² who taught it to his Posterity; for he further records that *Seth*¹³ was so excellent therein, that foreseeing the Flood, and the destruction of the World thereby, engraved this Art for the benefit of after-Ages in two Pillars, the one of stone, and the other of brick, *and that he saw himself that of stone to remain in Syria in his own time*; and in the 3rd chapter of his aforesaid book, he further witnesses and affirms, that man lived so long before the Flood to learn Arts and Sciences, especially naming *Astrology* and *Geometry*; and in his 8th chapter of that same Book of the *Antiquities*, he does yet further testify, that *Abraham*¹⁴ having learned *Astrology* in *Chaldea* [being the place of his Birth] when he came into *Egypt* taught the *Egyptians* the knowledge of *Astrology* and *Arithmetic*. Wherefore I humbly conceive, whatever some weak disputants [not worthy the noting] have affirmed in the disparagement of this Authors Credit, thinking to make for their own envious and idle conceits; I say (my Lord) I humbly

¹⁰ Has malicious and false statements made about it.

¹¹ Flavius Josephus (37 CE - circa 100 CE), Jewish historian. For centuries Josephus' works were more widely read in Europe than any book other than the Bible. They are an invaluable eyewitness to a momentous turning point in Judaism, Christianity, and Western civilization.

¹² Josephus emphasized that the Jewish culture and Bible were older than any other then existing, hence called his work the *Jewish Antiquities* . Approximately half the work is a rephrasing of the Hebrew Bible, while much of the rest draws on previous historians. This work was published in 93 or 94 CE, when he was about fifty-six years old.

¹³ In the Bible son of Adam and Eve and father of Enoch. In the chronology of the Gospel of Saint Luke, Seth is an ancestor of Jesus.

¹⁴ In the Bible progenitor of the Hebrews and principally important as the founder of Judaism. In the Quran he is regarded as an ancestor of Muhammad.

conceive since he bears so great an applause and credit among the Learned and Fathers of the Church, of whom I shall only mention the testimony of *Eusebius*¹⁵, who abundantly throughout all his ten Books of his *Ecclesiastical History* makes use of this Authors word, for further confirmation of his scope; and in *lib.1.cap.6. de Hist. Eccles.* (with diverse other places which for brevities sake I omit) he particularly uses these words (in the English version it is in the 7 chap.) *Hereof you have Josephus a witness worthy of credit:* Wherefore since by so worthy a man as *Eusebius* was, *Josephus* is thus deemed: how worthy of credit are they that nowadays traduce him rather than want of their wills, or confess themselves weak in confuting what they are ignorant of? Wherefore (my Lord) since this Sciences is of such Antiquity, worth and excellency, it emboldens me humbly to make choice of your Highness for my Patron in this froward¹⁶ and confused generation, such sublime Sciences being too good, too worthy to be owned by any but who are truly Noble both in Virtues and Descent; for let men be of what opinion they will, yet I am merely persuaded, and I have also some Natural Reasons inducing me to this belief, that meanness of Birth and Descent, though exalted to the most eminent places and worldly dignities that may be, cannot but still retain some smack of mean spirit, and can never be thoroughly acquainted with magnanimity, or be truly heroic, though some glimmerings they may have of both: Even as a Dunghill-Cock¹⁷, although he be never so well fed, trimmed and ordered for the trial of his prowess and courage, and although to the outward appearance he seem strong, able, brisk and courageous, and begin with an undaunted courage and boldness, yet when he is forced to feel either the sharpness of the Conflict, or the want of breath, has not that Heroicness of Spirit to die rather than yield, but (which is worse) does then divulge his own detestable pusillanimity¹⁸ and dunghilly cowardice by running away; which a true Game-Cock¹⁹ that is lineally descended of Noble blood, although taken from the field, and overladen with his Feathers, Comb and Gills, before he will be guilty thereof, will choose rather to die, not preferring life before Honour, but Nobleness of Spirit before life, choosing rather that death should be acted on him with extremity of rigour, then that he should with ease act the least unworthiness though to his greatest advantage: Wherefore my (Lord) though my offence has been inexpressibly heinous by this my boldness, being altogether a Stranger to your Highness; And although I want both words and audacity to plead for my self in so foul a Fact, yet my comfort is, your own Munificence and Nobleness of Spirit will seal my Pardon; then which he is nothing more ambitious of,

¹⁵ Eusebius of Caesarea in Palestine (the Roman empire offered many cities with the name), studied under Pamphilus. He was born a little after A.D. 260, became bishop of Caesarea about 313 and lived there until his death in 339. Eusebius devotes a considerable portion of his ecclesiastical history, *History of the Church*, particularly the first seven books, to doctrinal matters and heresy, the successions of bishops, etc. Books VIII, IX and X address emperors, persecutions and martyrdom. His work preserves quotations from many older writers that would otherwise have been lost.

¹⁶ Awkward, obstinate.

¹⁷ Also called a hoope, bird that nestles in ordure, the lapwing

¹⁸ Cowardice, lacking courage and resolution, contemptibly timid.

¹⁹ A rooster of the domestic chicken trained for fighting.

Die 2, 17 January 1652.
MY LORD,
That is really
Your Highnesses Well-wisher
And most humble Servant
Whilst I am

William Ramesey

To The Judicious Reader

When I Considered the wickedness of this present Age, how envious, how malicious, how slanderous and how evil some men therein are through ignorance, it was no small discouragement to my intentions, having experimentally tasted of the bitterness of both their Pens, Tongues, and viperous, inhumane, malicious, slanderous and opprobrious reproaches, for vindicating this Liberal Science of NATURAL PHILOSOPHY vulgarly known by the Name of ASTROLOGY by reason it declares the motions and words or language of the stars; from the Greek word αστρολογία ex (illegible) λογθ id est *The Language or Preaching of the Stars*, because their various and constant influences dictate unto us daily new things or mutations in the Elements or Elementary bodies.

This is the fourth time I have undertaken to undeceive my Country men of such Calumnies²⁰ as are cast upon this Heavenly and chief study merely through tradition and envy: yet have I been still reviled and ill requited not only by the Antagonists thereof, but also by such as are seeming friends thereunto and who have advanced so much of the drossy and more ridiculous part (or rather abuse) which (though it has advanced them and their purses) has brought the Art and its purity by their practices into contempt, and the Artists that study and practise none of their Chimeras²¹ but Natural Philosophy only, to suffer the harsh censures, abuses and abominable slanders and affronts from the most inferior and rural of men, Cobblers, Haymakers and such trash, to whom though in the first Book of this subsequent discourse I am forced to say somewhat for my own vindication; yet I have not so far forgot my self as to name the Animal, least posterity should think him more then he is; wherefore I say I being hitherto envied by both the Antagonists of the Art for vindicating and maintaining the Innocence and Legality thereof; and by the Seeming friends thereunto traduced²² for showing myself so forward therein and endeavouring to demonstrate the use from the abuse, and for delivering some rules and secrets of the Art to the world which they would have kept to themselves: for some are so ambitious and selfended as well as conceited, that they would not have any other hand in the labour but their own, and pretend great forwardness and willingness to lay plain the whole body of the Art, but act nothing less; satisfying themselves that the particular and vain part or rather the abuse of this Art is a sufficient instruction to the whole; wherefore out of this consideration and no other, have I now as it were challenged all their invectiveness and malice by these my Labours (which I must assuredly look for) the which for the good of my Country, the Propagation of the Art, and for the undeceiving of the World touching the false aspersions cast on it, I have endeavoured to Compile in this manner.

²⁰ Falsehoods

²¹ Subtle imagination.

²² Defamed.

²³In the first Book I have as brief as may be proved that Science, which we commonly term *Astrology*, to be one of the Liberal Sciences, together with *Astronomy* and *Natural Philosophy*, and that by the Ancients there was made no distinction between the one and the other as several Sciences, but diverse parts only of one Liberal Science, as the Head, Trunk and Limbs, though distinct parts and members, conduce all to the making up but of one entire body; to be Warranted by Divine Scripture, and the Writings and testimony of the Fathers; the Objections against it removed, and the Art cleared from all the abuses thereof; as also my *Lux Veritatis* in Answer to Doctor *Homes* vindicated from all the cavils²⁴ and sophistications of both himself and his pretended second.

²⁵The Second, comprehending the Names, Number and Characters of the Signs and Planets Celestial, together with the Reasons why they were so named and characterized, and why there are but just twelve Signs, and neither more nor less, and why the Planets are assigned Rule both by House, Exaltation, Triplicity, Term and Face therein, and the Reasons why the Signs are reckoned from Aries; with the number of the Spheres, their Order and Motions, whereby is plainly delivered a most easy and short Introduction to the whole Art of Astrology, and the great and Universal Book of the Creatures made manifestly legible to the meanest and ordinarist capacity; as also sufficient grounds whereby to answer all Gainsayers²⁶ and Carpers²⁷ thereat, and to vindicate it in every respect.

²⁸The Third Treats of the Rules of the Ancients, touching the Election of a time proper for the accomplishment of any manner of Work necessary in this life, but more especially for the Administration of Physic, letting of Blood, Husbandry and the like; to the which it is both effectual and lawful, though in every particular in other matters not altogether so certain, except depending on the general Accidents of the World, as Revolutions, Eclipses, Comets, Great Conjunctions, Blazing-Stars, and the particular Nativities of men. Yet I have thought fit to deliver the Instructions of the Learned in former Ages in those matters also; for that they may in sundry things (by the weighing and considering the Natures and Temperatures of the Celestial Signs and Planets) be of much use to the Well-willers and Students in this most Heavenly and Lawful Science of ASTROLOGY.

²⁹The Fourth, is a compendious Tract of the whole general part of the Art, wherein is at large manifested the Order and Course of the Government of the World, by the Natural Operations and Harmonical Motions and Aspects of the Heavens, Celestial Signs, Stars and Planets, in Revolutions of the Years of the World, Eclipses, Great Conjunctions, Comets and Blazing Stars, whereby is portended the general Accidents of

²³ *The Tenure of the first Book.*

²⁴ Sarcastic remarks, subtle, slanderous and false allegations.

²⁵ *The subject and scope of the second Treatise*

²⁶ One who declares things to be untrue or invalid, contradicts.

²⁷ Someone who always finds fault.

²⁸ *Of the third.*

²⁹ *Of the fourth*

Countries, Kingdoms, Provinces and Cities; the Alterations of Kingdoms and Empires, Laws and Customs; cause of Scarcity, Plenty, Wars, Peace, Health, Sicknes, Alteration of the Air, and to be short, of all things appertaining in a Natural way to the life of Man, whereby is manifest the infinite Wisdom of the Great Creator, and the Innocence, Legality, and Purity of the Art, demonstrated and proved by demonstration of the inevitable Events, so long as God by his Providential Care upholds the Order and Course of Nature inviolate and unchanged: Also the Students thereof consequently proved rather Divines then Conjurers or Practitioners of what is unlawful; for thereby may a man easily judge of any Revolution, Eclipse, &c. or any part of them to the end of the World, by being thereby instructed of the Nature and Signification of every Planet in every House and Sign of the Heavens, and Aspects one amongst another, and of their effects when Lords of the year and well or ill located, &c.

³⁰In which Book if you be well instructed and perfected, you have the whole body of *Astrology*; for neither is the Judgement of Horary Questions, Ordinary Elections, Character Astrology, Nativities, or any other to be esteemed in comparison thereof, but as trifles, uncertainties, fallacies, illegalities, and abuses of the purity of the Art.

³¹For truly, may I say the truth, such like Practises of men, unacquainted with the depth of this most heavenly Science by their frequent failings have been the main and only cause of so many Books against *Astrology*, which is in it self so pure and undefiled, that the most scrupulous Wit alive cannot have one Word for the Condemnation thereof; for amongst the Learned, the abuse never takes away the use of a thing, for then there would be nothing under the Heavens Lawful; for we see even the Purest and most Lawful Arts, Sciences and things most abused, and most apt to be counterfeited.

As for instance, is there any thing in the World more Lawful then Divinity in its purity? and is there any thing more hard to find, or more commonly abused by false Tenets, Schisms, Sects and Heresies? And yet if upon these grounds, or out of these considerations, a man should positively conclude no verity in Religion, or truth in Divinity, you would say that man were in a most gross Error, and very Impious: Then I say, let no man that is not willing to forfeit both his Reason, Discretion and Understanding, be so weak as without an assurance of the Nature and Quality of this most Lawful Art which I here undertake to Vindicate and deliver to the World conclude ought against it either by Tradition or the common Voice of the World; both which being known to the Judicious to be very false, and to hold nothing of Credit in them.

³²For as it was merely a Natural inclination within me to the Truth, and the propagation thereof, so far as in me lies, that first drew my Pen to Paper; so is it the same which makes me now this once more appear and

³⁰ *The Body of Astrology in its Purity*

³¹ *The Reason why so many Books are Printed against Astrology.*

³² *The Authors first inducement to vindicate Astrology.*

content my self to incur all the Currish Snarls, Barkings and Bawlings of the envious and ungrateful, and the same it is also that emboldens me not to fear nor be daunted at them; it is no new thing with me to know that Dogs will bark at Strangers, and such as are not of their kind; Gentlemen will show themselves what they are, and love each other; but what shall I expect of Gallantry from Cobblers, Hay-makers, Tailors and Serving-men?

The first occasion of my Writing in the Vindication of this Science, was the appearance of a railing Pamphlet against it, without any fear or wit, to whom I returned a Reply in the year 1650 it is a short Tract of two Sheets; what, and who the Author thereof was, you may see in the latter part of my *Lux Veritatis*, Printed 1651 for I hold him not worthy the inserting in these my Labours.

³³The second time of my Writing was occasioned through the weak Arguments, flashes and suppositions of Doctor *Homes*, who (being a Scholar) should (me thinks) have had more understanding then to condemn this worthy Art under the notion of Witchcraft, Sorcery, and such like illegalities; or discretion, then to rail down one of the chief of the Liberal Sciences, merely for the abuses thereof.

³⁴The third was, that I might manifest the innocence of this Science, and the legality, verity, excellency and validity thereof, if not abused; and therefore who so shall warily peruse that Discourse of mine, entitled *Vox Stellarum*, or *The Voice of the STARS*, Printed in the year 1652 shall be satisfied, that God does work by Causes, and that he has ordained the Stars and Celestial Planets to be immediate Causes next unto Him of all our Natural enjoyments and casualties, viz. Fertility, Sterility, Wars, Peace, Health, Sickness, Alterations of the Air, Inundations, Earthquakes, Thunders, Lightnings, Storms, Tempests, Commotions, Troubles, Alteration of States, Kingdoms, Laws, Customs, and of all things in a Natural way incident to, and in this Elementary World; for there is nothing more certain then that the Portencies of the Stars (so far as conduces to the government of the Natural and Elementary World, and the things therein composed of the same matter and stuff) shall prove true and effectual, unless God do work a Miracle, and pervert the Order and Government of the World, &c.

I do not deny the omnipotent power of God, that he is able to alter the course of Nature; he that made them with and by the word of his mouth, can (questionless) by the same word not only alter their motions and pervert their effects, but also annihilate them again; but as this is not by me denied, so cannot the Objectors against this Science but confess that God is the God of Order, and works in order, and not preposterously; for because he can alter the course and influence of the Stars, argues not at all that therefore he will; for why should this be any Argument to us, since we read but of three times he has wrought in this manner since the Creation of

³³ *The second occasion.*

³⁴ *The third occasion.*

the World? viz. first in *Joshua's* time when he made the *Sun* stand still³⁵; the second in *Hezekiah's* time when he made the *Sun* go back³⁶; and the third and last time at the passion of our Saviour *Jesus Christ*, when he miraculously Eclipsed the *Sun* at the time of the Full *Moon*, which caused *Dionysius the Areopagite*³⁷ thus to burst forth, *Aut Deus Nature & patitur, aut Mundi machina dissolvitur*³⁸, Either the World is at an end, or the God of Nature suffers.

Wherefore it is clear God works not, or creates new things; he finished his Work in the first six days, he therefore now upholds all things by his Providence, and brings them to pass by secondary causes, according unto his inevitable Decrees and Divine Will; for it were great impiety in us, and detraction from the All sufficient Wisdom and Power of the Almighty, to affirm he has not preordained all things to come to pass from the first Creation even to the Subversion; and that they are signified unto us in the Heavens, have recourse to *Gerson*³⁹ his *Trilogium Astrologim Theologizatce*; for we read that before the destruction of *Jerusalem* there appeared a Comet in the Heavens in form of a Sword for many days, Horsemen also fighting in the Air, *Josephus Bel. Jud. Lib. 7 Cap. 12 Eusebius Eccles. Hist. Lib. 3 Cap. 8* presaging the overthrow thereof, which was after accomplished by *Titus Vespasian*⁴⁰; also before the death of *Claudius Caesar* there appeared a Comet for a long time, and before the Civil broils in *Rome*, *Octavius* being Consul; and again, before the War between Great *Pompeii* and *Julius Caesar*, as *Pliny* testifies, *Lib.2 Cap. 25 De Nat.* And if we come nearer home we shall find the Comet in 1618⁴¹ to be the forerunner of all our late Civil Uncivil Wars in *England Scotland* and *Ireland*, as well as of the Comotions and Desolations in *Germany, &c.* But this will be very clear unto us even from *The word of GOD*, if we but with diligence and observation read the Histories of the

³⁵ Book of Joshua 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Thus spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou upon Gibeon: and thour Moon, in the valley of Ajalon. 13 And the Sun stood still and the Moon stayed until the people had avenged themselves upon their enemies.

³⁶ Book of Isaiah 38 v 8 Behold I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the Sun returned ten degrees, by which degrees it was gone down.

³⁷ By *Dionysius the Areopagite* is usually understood the judge of the Areopagus who, as related in Acts, xvii, 34, was converted to Christianity by the preaching of St. Paul, and according to *Dionysius of Corinth* (*Eusebius, Hist. Eccl., III, iv*) was Bishop of Athens.

³⁸ "Either the God of nature suffers, or the frame of the world will be dissolved." Remark attributed to *Dionysus* in the Latin Breviary when he was in Egypt at the time of Christ's suffering and saw a total eclipse of the Sun and believed it to be contrary to nature.

³⁹ *Johannes Gerson*. From 1392 a doctor of theology, since 1395 chancellor of the university of Paris, temporarily Prior of a monastery in Flanders.

⁴⁰ Roman Emperor 39 CE – 81 CE.

⁴¹ Three comets appeared in 1618.

⁴²Old Testament, of the Subversion of Kingdoms and Nations; but especially that of the *Jews* by the *Babylonians*, the which People, upon condition they would follow the Law of the Lord, were promised to be established for ever; shall any one from this Promise aver, that their Kingdom was not preordained to destruction in its due time, and the limitation thereof long before set down? but that immediately because they disobeyed, they were destroyed and carried away captive; or rather that that Age wherein they were so captivated, should in the fullness of that time be so inclined to wickedness, as to bring that affliction so long before threatened upon them? So then these two, THEOLOGY and ASTROLOGY must agree together, or we shall never be able to agree in Truth, but run our selves into many Error and Absurdities.

In that Book also you may see how far we may safely attribute to the power of the Stars, and that their effects may be altered, yet but by one means, viz. Prayer; for if GOD give an heart to pray as it ought, no question he also therewith grants the Petition requested in those Prayers.

⁴³Lastly, my main scope, and chief drift in this my fourth fourfold Work is (since I have so often stood up for the maintenance of this Science) to endeavour to manifest unto the World the purity thereof, having cleansed it from its pollutions and abuses, that so it may appear what TRUE ASTROLOGY is, and what I maintain to be so, and the abuse be not only discovered but taken away, that once more it might shine gloriously, and be able to stand against all Gainsayers whatsoever: For notwithstanding I had delivered my self so plainly in my former Works, especially in my *Vox Stellarum*, yet did the purity of this Science remain under the censure, being by many deemed no other then juggling; by others, to extend no further then to the resolution of Horary Questions and Judging of Nativities and the Fates and Fortunes of men thereby, or at least that this was the main and chief subject thereof, when: the truth is, the practise of some men in these ridiculous vanities, together with some other abuses of this MOST NOBLE SCIENCE OF ASTROLOGIE, have brought the purity thereof into question by the unworthy, and the Science it self generally into reproach with the illiterate.

⁴⁴For I dare positively affirm (and shall be ready to prove it to any Rational man) That the Resolution of Horary Questions is wholly vain and uncertain; as also Nativities, on which they depend (or at least should) excepting how to Judge of the particular Constitution and Temperature of the Body, and the Natural inclination of Man; as I shall specify in the 20th Chapter of the first Book of this *Quadripartite*, fol.38.

But it may be some may here demand the Reason then I do in my *Lux Veritatis* undertake the Resolution of some Questions? But I shall answer in that vulgar and rustical Proverb, *It is a good Horse that never*

⁴² *That Theology and Astrology agree together.*

⁴³ *The Authors chief drift in these his Labours.*

⁴⁴ *The Authors opinion touching Nativities and Horary Questions.*

*stumbles*⁴⁵; and truly this is Language fit enough for such *Horse stuff as are they*. I am but flesh and blood, *Ergo*, (as all in my condition) have failings; I desire not so much as to hide my fault when I find it either of my self, or by the loving advice of others, much less then do I desire to continue in an obstinate way of simplicity: I must confess there are many Faults in that Tract (yet not so many neither, as some would persuade the World there is, as shall be in part cleared in the first Book of this Volume) the which I am not ashamed to confess, but confess my self ashamed [rather] I published it so rashly. And although I dare not maintain those Rules I there set down as infallible, yet I must let the World know, I can (and many others of good quality) justify the verity thereof at that time, and therefore very fitly brought in answer to Doctor *Homes*, to show him, that if he be disposed to cavil, there was matter enough for him, it being his part to prove, but mine to defend.

⁴⁶And here now I must needs confess I have spent much time and pains in these toys and trifles: And truly I am so far from being sorry therefore, that I much rejoice thereat; for GOD has in mercy thereby showed me the Foolery, Vanity and Insufficiency thereof [which some covetous Wretches and mean Spirited People, contrary to their own knowledge, rashly attempt and practise] and so I am the better able to distinguish Truth from Falsehood; for I must confess that in as much as in me lies, I have set my heart to know Wisdom, madness and folly, and am able (with the Wise man) to pronounce the sentence of Folly upon most things that I know, and truly the best of things, and all things [in comparison of that One and Only thing, *The care of our Souls*] are but *vanity and vexation of Spirit* at the best: What does a man toil and labour for all his days, vex and fret himself, rise early, go to bed late, weary himself all day, spend his spirits, when alas! could he attain to the highest dignities, possess the greatest Riches the World can afford, have the most absolute command that ever Prince had, nay the whole Universe under his subjection, he cannot enjoy it above an hundred years, should he begin to possess them the first hour he is produced or born into the World; this is with the most that I speak; the life of man is *threescore years and ten*, Psal.90.10⁴⁷. but a span, a shadow, *Job 8.9*⁴⁸ *Sure this is worse then madness, and vanity in the abstract*. I have a large field here to walk in, might I with civility intrude on the patience of my Reader; wherefore I shall desist, since *Verbum sapienti sat est*⁴⁹. I speak not this verbally, from the sayings of that Holy and

⁴⁵ This comes in many forms as a proverb. It could be part of the proverb "It is a good horse that never stumbles, And a good wife that never grumbles." Or "Harm watch, Harm catch. It is a good Horse that never stumbles." As given in Nathan Bailey's Dictionary of Proverbs 1721. Versions are found in Russian, French, German and English.

⁴⁶ *Nativities and Questions*.

⁴⁷ "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

⁴⁸ "For we are but of yesterday, and know nothing, because our days upon earth are a shadow."

⁴⁹ A word to the wise (is sufficient).

Incomparable Man GREAT SOLOMON, but he that knows the heart, knows that this proceeds from an experimental knowledge of my own.

But why should I thus fear to rehearse unto you these so necessary considerations? Are not you at leisure to read them? you will be employed worse; if you have heard them already, and so perhaps judge me vain in this my needless prolixity, I must needs tell you, you have never heard them from me, and desire you to learn this Lesson, *That a good Lesson can never be too well learned, nor a good Tale too often told*: Wherefore let me entreat your patience a little, before I come to declare what I have yet to say touching these my Labours; for though perhaps you may find some of them, nay perhaps all in the Writings of other Authors, yet since I can deliver them as my own, [having tasted of the vanity of them all experimentally,] I know no reason why I may not assume the same liberty as others.

⁵⁰I will begin with our beginning; The Prophet DAVID the most great and glorious King of *Israel*, and the most renowned in his days, *Psalms*. 51.5 says, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*. Our very conception, initiation, before we have either sense or motion you see is vile it is vileness and wretchedness, *Surely this is vanity and a great evil*, even whilst we were still in our Mothers wombs. And when we were produced, to how many dangers, and troubles are we prostrate? the which as being sensible thereof before we feel them or as a testimony thereof, *We cry at our first coming into the world*, presaging thereby, we shall have no other cause even in the height of our prosperity, but with *Heraclitus*⁵¹ to continue the same tune, if we but consider our Cuckoo folly⁵²: are not many by their inhumane mothers even strangled in the birth to hide their whorish condition, their throats cut, thrown into houses of offices alive to be stifled there, buried alive, strangled, drowned, burnt, their heads cut off, massacred, an hundred manner of ways according as the Devil works upon the inclination and humour of the Diabolical Mother, so are these poor innocent (save for the Original sin they have from these Vipers) Children murdered, murdered, murdered; and all but to hide their Lust and Shame from the World as they think, and yet thereby they bring themselves, and run themselves into not only what they shunned, the open divulging of the Fact and the shame of the World, by an untimely death extirpated from the society of men, but also endanger themselves utterly to be banished the unspeakable glorious company of GOD and *Angels*. *This is worse then madness*.

But we shall suppose the best, that we are saved alive, and then again on the other side, we shall be forced (such are our innumerable Calamities, Infirmities and Diseases, Mischances, Disasters, Troubles, Vexations, Persecutions, Imprisonments, Fears, Anguishes, Discontents, Jealousies, Dissentions, Quarrels, Anger, Strife & Debate) with *Job* (*Job* 3.3, 4,

⁵⁰ *Of the vanity of our childhood*.

⁵¹ A Greek philosopher of the late 6th century BCE.

⁵² People associated the cuckoo with folly a trait probably transferred from the cuckoo's victim, as in the word 'cuckold.'

5, 6, 7, 8, 9, 10, 11, 12) to curse the day of our birth, and to wish the womb had been our grave, *Job* 10.18,19 or that we had died when we first were born *Job* 3.11. For do we first but consider the uncertainty of this life, we shall conclude it *Much more then vanity*; When we are the most carefully looked too, are we not often overlaid, and smothered, surprised with Apoplexies,⁵³ Convulsions, the Rickets and Defluptions of Rheums⁵⁴? do not Chincoughs⁵⁵, Lasks⁵⁶, Vomiting, most frequently anticipate us of our Lives?

But to pass this, and to speak the best of it, being a two years multitude of dangers and casualties, spent in sleeping and eating, when we are set upon our own bottoms and stand on our own legs, how many knocks, how many falls? and which is worse, how often are we pitifully whipped and beaten by our senseless and foolish inconsiderate Parents, and Giddy-headed shallow brained Nurses, and punished for punishing ourselves by these unavoidable casualties? how oft fall we into the fire, water, from on high, loose our lives by all, break our limbs, legs, arms, heads, faces, disfigure our selves for ever, lose an eye, both, cripple and maim our selves? How are we subject to Measles, Small Pox, Scabs, Botches⁵⁷, Boils? How are we tormented with such like infirmities and vexations? How gnawn⁵⁸ and pulled with Worms both in the Maw and Belly? Can we help our selves? Are not we forced to submit to the ordering of those set over us, our Parents, whether rational, irrational, wise, foolish, sober, rash, understanding, ignorant, discreet, simple, &c. and so consequently exposed even in this our greatest extremity, which is worse then our present sad condition, to all the perils and dangers of ruin both of health and life that can be expressed? and do we not many times hereby lose our lives, or which is worse, live in misery all our life after? Do they not teach us as soon as we are capable of learning, all the evils and mischiefs in the World? *Malice, Give me a blow and I will beat him? Lies, no., say, and I, say?* when we ought rather to say clear contrary or nothing at all; with an hundred such, which being so soon put into us, are easily retained, and prove sometimes our destruction, having once taken root in our heart; *This is also vanity.*

But pass we these five troublesome, uncomfortable years also; we no sooner come to the least capacity or understanding, but we are then severely corrected by such as are set over use, if we are not so wise presently as themselves, and understand what they either say or teach us; O ridiculous creatures, to think beating their buttocks, backs and sides, will put brains or more capacity then GOD has given them into their heads! what mischiefs are we now at this Age prone unto? I need name none since I cannot name one which we do not with eagerness run into; and how grievous does it prove unto us in the end? Learn we not vice? despise we not virtue? Are we not still under the lash and correction of one or other?

⁵³ Paralysis from cerebral rupture, stroke.

⁵⁴ Watery discharge from nose or eyes.

⁵⁵ Fit of coughing.

⁵⁶ Diarrhoea.

⁵⁷ Bumps or sores.

⁵⁸ Eaten into.

Do we not follow trifles? Play with toys? and neglect our Book, or Trade, that which might make us men hereafter? Have we any forecast? And yet will we be advised? Know we what is good for our selves? and yet can we condescend to be taught? run we not into all evil and extravagant courses? and yet will we be taught the way of goodness? What shall I say? when I have said all, and have made the best of all, I must necessarily be constrained to say, All is *vanity and vexation of spirit*.

⁵⁹Let us come now to the fourteenth year of our age, and see if we grow wiser as we grow older. Now we fall in love, fond fools! with what, can we tell? know we why? have we reason sufficient to guide us? have we sufficient Judgement for these our fond and childish actions? Is she beautiful? how simple are we so to besot our selves with that which at the best is but uncertain, and with one puff of the stormy wind of sickness, the Smallpox, Fever, or such like, &c. withers and fades? How weak are we to shipwreck our Judgements on such quicksands, to build our house on so tottering a foundation which is impossible to stand? How childish are we so to bewitch our selves to bare outsides! Catch at shadows and neglect substances! when Virtue, Religion, Chastity, Humility, Patience, Prudence, Modesty ought rather to be the rolling eyes, the love dimples, curled artificial locks, naked breasts, cherry cheeks, coral lips, black eyebrows, lily white hands, soft, gentle & slender which we should look too, and covet, and esteem as the greatest and chief beauty, though valid under a Canvass Curtain; this is the Jewel rather to be prized of the two, though locked up in an homely Cabinet; this is *that virtuous Woman which shall be a Crown to her Husband*, Proverbs 12.4 *The glory of the man*, 1 Corinthians.11.7 and *the wife that builds up her house*, Proverbs 14.1. But the other which has only beauty and a bare outside, is the *foolish that plucks it down*, as is expressed in the following words; *For as a jewel of gold in a swines snout, so is a fair woman without discretion*, Proverbs 11.22. But alas! now we are rash, indiscreet, think our own wits best; like wild Bucks; over hedge and ditch we go without fear or wit; restrain ourselves of nothing for these seven years till we have sown our wild Oats, and come home with weeping cross; think we have time enough to repent; delay the time; we are young enough, and therefore go on in our ways: O but let us consider the words of that blessed man, *But know O man that for all this you shall come to Judgment*, Ecclesiastes 11.9 *We shall answer, for every idle word*, Matthew 12.32. Much more assuredly then for every vain and foolish idle action, especially when we voluntarily run thereinto, and wilfully and willingly give our selves over to looseness which profits not, *but is a great evil and vanity it self*.

How do we Game, Sport, Drink, Roar it, and make Revel-rout,⁶⁰ Rant, Cut it, and tear the ground, Vapour, Swagger, Domineer, Stare and Swear, follow a company to do evil, do as our Companions advise us, or as we see them do, never questioning whether there be Reason, Wit, Discretion or Honesty in it; Whore, Drab⁶¹, and take Tobacco, all for company, and so destroy both body and soul, being now for any design;

⁵⁹ The Vanity of our Youth.

⁶⁰ Rowdy party, festival or gala.

⁶¹ A derogatory term, harlot, strumpet, whore.

drink healths to our Mistresses till we leave our selves no health, and make beasts of our selves in not denying to do that which beasts cannot be constrained to: And truly, this bestial vice of Drunkenness may also be reprehended in those of more mature years, nay, to the shame of this our Land be it spoken, even the most grave age of men is too much addicted hereunto; so that it is observable that hardly any Houses thrive of late since our manifold distractions, but tippling and guzzling Ale-houses, the which as is very well known, are more in number by many then all the inhabitants of other Trades (in *London*) put together; *This also is vanity, and a great evil.*

Again, let us see the end of such doings; what advantages it? does it produce and good? are not the effects hereof, Quarrels, Dissentions⁶², Fightings for Mistresses; for not drinking of an Health; for not saying this Woman is handsome; for affirming that is not comely; for disparaging of a Lady, a Person of Honour, Quality, Renown, because he has been admitted her presence; for an affront, nay for a pin, point, or pins-head, must they into the field, off with their doublets, and too it, murder one another, and then fly, or else be catched and hanged; This is *madness, vanity and folly*. It matters not with these, whether they are Friends, Familiars, or Enemies, if once they are set-on it, they must kill or be killed, die in a Ditch, and that they call *Honourable, then they die in the bed of honour* (they say) and this for the smallest trifles, as I could testify, might I relate their names, and so again revive men's rashness which was but lately acted: However the story of one is thus, Two Gentlemen in this City of *London*, happening to meet together and being very loving Friends and intimate acquaintance, went into one of these devilish Tippling-houses, called for a Pot of Ale, the which the one tasting of it commended to be very good; the other was of a clean contrary opinion, and did altogether as much discommend it, thinking no hurt, but that he might freely give also his Judgement thereof; but to be short, the other again reiterated its excellent goodness, and was also replied to the contrary, and so they fell to words and at last [to end this Whimsical controversy] they resolved to kill one another; the day being appointed, and meeting, the one was slain; and it was upon a good ground, was it not? yet could nothing satisfy these hot spirits, nor stand with their Honours, as they supposed, but this *madness, madness, madness*.

Many such like vanities and rash actions (I say) might I here relate; but I fear I should in recording of them render my self most vain, and show my own vanity, whilst I am reprehending it in others. Does not this Drinking and Revelling, which they call good Company-keeping, not only declare it self to be clean contrary thereunto, but also spoil their society they pretend to enjoy? they meet together, but oftentimes know not how they depart; are not the effects thereof over and above what has been said, poverty, disgrace, running in debt, cheating, lying, dissembling, vain-glory, pride, lust, prodigality? and when all fails, and Creditors call for their money, will be put off no longer, set Sergeants to dog them, and Tailors will furnish them no more to slant⁶³ and carry it out for their further running in debt with others unknown unto them; is not their Refuge as last to the

⁶² Arguments.

⁶³ Be crooked.

High-way, turn Cutters⁶⁴, and from thence return to *Tyburn*⁶⁵, where too late they Repent, and with any would cut the Rope, but cannot advantage themselves then, and there's an end of them?

Poor Wretches! were not they better be old whilst they are young, rather than be hanged, killed, and murdered upon every occasion before they be old? be grave, sober, serious, then whimsical, fickle and fantastical? apply their minds to the study of virtue and the liberal Sciences, then thus to learn nothing but vice, foolery, foppery, and vexation of spirit? Knowing that their time is short enough to learn goodness, and therefore not prodigally thus to squander it away upon trifles and childish conceits: Had they not better be contented with a competency, and live within compass, and addict themselves to their Book; then flaunt it, roar and swagger it about the streets with the Drapers cloth on their back, the Tailors Workmanship, Points and Fancies, and all unpaid for? the Haberdashers hat, the smirking Seamsters half and whole Shirts, Bands, Cuffs and Boot-hose-tops, with the Shoe-makers Boots? Like Asp's Bird⁶⁶ that had borrowed and tricked himself up with others Feathers, was thought some body, so that he presumed to be King, till his Plot was discovered, and every Bird took his own again, and left him despicable; even so do these *Chrysalides*⁶⁷ carry themselves high, advance themselves above their Betters, think every one their inferior that has not such gaudy fine quelkeshoses⁶⁸ about them; and so forgetting themselves, they run headlong into many absurdities and Premuniries, being applauded of the World for this their outside, though vitious⁶⁹, (which had every one his own, he would be speedily stripped of, and left as naked as any Nail) not inside, although virtuous, if outwardly mean, *This is also vanity.*

⁷⁰Well, we are now come to Age, and we may Lawfully inherit what is our own, which we may quickly do GOD knows; but what is this our Heritage? surely not worthy the naming or particularising; a bundle of Cares, Troubles and all kind of miseries, fears, horrors and tribulations, maladies and infirmities, exposed to all dangers, and that upon every occasion, so that I may say as one once very well said, *Man has but one way into the World, but (I may affirm) an hundred thousand ways out. This is vanity and vexation of spirit;* no sooner a man has sowed his wild Oats, but the black Ox treads immediately on his Foot: No sooner a man comes to be a man,

⁶⁴ Swashbuckler.

⁶⁵ A place where criminals were hanged. The first permanent gallows was set up at Tyburn in 1571.

⁶⁶ Jupiter commanded all the birds in the kingdom to appear before him so that he might choose the most beautiful to be their king. The jackdaw, aware of its ugly plumage, collected all the fine feathers that had fallen from the other birds. He adorned himself with these feathers and appeared at the great gathering looking very regal. The other birds, recognizing their own plumage, protested, and began to peck at him and strip him of the feathers. "Halt" said Jupiter; "This self-made bird has more sense than you. He is your king."

⁶⁷ Chrysalis, one developing.

⁶⁸ Things.

⁶⁹ Corrupt, wicked.

⁷⁰ *The vanity of man in general, from the 21. year of his age; to the end thereof.*

that he leaves his childish toys, extravagant courses, and his wild untamed customary life; but he is over-whelmed with all these; If he have money, he is troubled and perplexed with care to lay it out to the best advantage; and although he has employed it as well as heart could desire, yet is he still in the same condition, thinking he might have improved it so and so, much better; or suppose he be sufficiently satisfied it is no better to be husbanded, yet is he on the other side eaten up with fear, sadness, melancholy, and discontent, as much as if it were utterly lost, when indeed he had more matter of joy; This is *also vanity*.

If he want money, what misery is he overcharged with! a continual fear possesses his Spirits, that he shall starve, lie in Gaol, have no friend, abound with disgraces, flights, frowns and affronts, even from the most rural, although never so well deserving; is he not then ready to take any desperate course and design in hand? and is not this troublesome, loathsome, abominable life enough to make him do that which in his own natural humour he ever detested? *Is not this vanity and folly then? sure it is a great evil.*

Has he a competency [which is the golden mean to be desired of all men] yet he is not content, he must have more, he lives not so high as his Neighbours, his Wife and Children flaunt it not like them, he has not his Coach, Saddle-horses for himself, and a couple of men, nor the attendance, cap in hand that he sees others have; O miserable man! how vain are you, that you knows not your own happiness? *Contentation*⁷¹ *is the chief gain:* and as one most elegantly said, *It is not the abundance of Riches or Possessions a man has, that makes him Rich, but the contentedness of*this mind.*⁷² For how many old, grubbing Usurers (who as *Anacharsis*⁷³ said, carry Gold like Asses, yet eat but Hay) pine themselves? feed upon porridge a whole half year together, make a penny serve them a day, will not bestow a farthing to the making themselves well when sick, for fear of parting with their *Mammon*⁷⁴-*money*, although but a trifle; but choose rather to put it to the venture, and let it wear away (as they use to say) when oftentimes it wears them away, or at least bears them away; and so are justly dissipated of all, for fearing to part with some. Are not these men wretched, poor, even whilst they possess the greatest Riches? Is there any of them can afford themselves necessaries? do they not live more like Beggars, or Peasants [at the best] then rich and wealthy men?

And now I might here show the odiousness and viciousness, which of all things is most detestable; but I fear I have already transgressed the ordinary bounds of an Epistle; wherefore least the Porch of this my Fabric arise to a greater bulk then the whole building, I shall pass it by.

⁷¹ Content, satisfaction.

⁷² "He is richest who is content with the least, for content is the wealth of nature."
Socrates

⁷³ Scythian philosopher, early 6th century BCE. A legendary prince extolled in some ancient Greek lists as one of the seven wise men.

⁷⁴ Mammon is a personification of wealth and avarice as an evil spirit. (Luke 16: 9-11, Matthew 6:24, Luke 16:9 -11).

And truly to go on in this I am upon (without branching it in the least) were an *Herculean Labour*⁷⁵, and to insist on every particular vanity in this vain, vain, vain World; Besides should I be so peremptory as to attempt it, my present condition, want of memory, and insufficient capacity, would render me defective in as many things as I have already or can hereafter express, and my vanity therein the greatest of vanities; wherefore as hitherto I have but hinted at things, being (as I have said) not able to do any other, nor indeed willing (if I could) to weary my Reader with so long a preamble; I shall proceed directly forward, through the rest of mans life, and give you also an hint thereof (having began) and that as brief as may be.

Is he single? he desires marriage; Is he married? he desires again to be single; as the story goes of a fellow which whilst he was a bachelor, was a boon-companion, and would spend his money freely, and therefore with his Hosts he was termed *A good fellow*; but so it happened, that at length he was married, and coming not so frequently to his Hosts as formerly, nor spending his cash so freely when he came, was by one of them demanded the reason of this his unwonted strangeness and great change; who replying, said, *I am now married*; why then quoth she, *You art now an honest man*; but he sighingly made answer in these words, *Ha, but if I were once a good fellow again, I would never be an honest man whilst I live*.

Thus you see we are never content with our condition, neither full nor fasting. How are we grieved and perplexed at the loss of husband, Wife, Children, Goods? And how again do we fret, pine and consume our Spirits, Bodies and Souls, that we cannot be rid of our Husbands, Wives and Children? How careless are we of them when we have them? Spend all our selves, Grudge them pennies, when we squander away pounds upon Whores, Projects⁷⁶, Drink, Cards, Tables⁷⁷, Dice, and an hundred such Vanities, Vanities, and study to render our selves hereby worse then Infidels, and Deniers of the faith, according to the Apostle *1.Tim.5.8. But if any provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse then an Infidel. Is not this Vanity? What is this but Vanity? Surely it is the Vanity of Vanities*.

Was not Marriage first instituted for procreation? Gen. 2 yet how many are there that would fain marry, were they but assured they might never have Child? O wicked wretches thus to set themselves opposite to Gods own Ordinance! They would practice their lascivious lust, but deny the fruit of the womb; and truly I must confess it matters not how little we are troubled with the breed of such beasts; for let me tell you, and take it for

⁷⁵ Hercules was the son of Zeus and a mortal woman named Alcmene. He is considered a demigod, or half immortal. Hercules, or Heracles, was blessed with amazing strength. He used his power to do good in Greece, but his deeds were not always noble. When a person receives a job to do that they find very tedious or irksome, they may call it a Herculean task. The phrase Herculean task is coined from the Twelve Labours of Hercules.

⁷⁶ Schemes, ideas.

⁷⁷ Gambling.

a rule, you shall never find any of this humour, but such as are most vile Whores, though they may cover it and hide it from the World; I have observed it in very many, and have still found them no otherwise reputed. Are not these Vain Fools? And is not this a great folly so to desire what the LORD has threatened for a curse? Hos. 9.14 *Give them O LORD: what wilt thou give them? a miscarrying womb and dry breasts;* and refuse what he has promised for a blessing? Gen. 49.25 *I will bless you with the blessings of the Womb,* and so earnestly to covet what virtuous Women in the old time counted a Reproach? Gen. 30.23 says RACHEL there, *GOD has taken away my reproach,* when he had given her a son. This is *worse then Vanity or Madness.*

Does not the riches and preferment of many men, although naturally mean, base and unworthy, so elevate and transport them above themselves, so as that they despise, neglect and contemn their betters, both for birth and endowments? merely because they have not those preferments, that power, that esteem with the Vulgar, nor those fine knacks about them which he has; when, should we but give to every creature its own, how naked should we be left? we should be more mean and poor then the brutest creature, who has hair [at least] to cover his skin; This is *a great evil, and vanity it self.*

And how vain are we to boast, and take pride in what is our shame? we were Created naked, and had we not sinned we should have so continued; we clothed our selves first for shame, and now we are so void of shame, we are proud of our clothing, glory in our shame; but I say, let us consider the things we are proud of, they are but excrements, at the best but vile; and naturally, I say, belong to other Creatures, and therefore we have little or no cause to esteem so of them, much less to be proud of that which we are beholding to our inferiors for: For to the Beaver we are indebted for our Hat or covering to the head, the chief member; to the earth for our shirt, which is nearer to us then our Petticoat; to the Sheep or Silk-worm, for our clothes and stockings; to the Oysters for our Neck-lace and Pendants; for our Shoes, Boots, and drawling Galoshes to the Goat, Ox, Cow, Bull, &c. and to the Cordivant⁷⁸, Buck, Stag, Kid, Lamb, Sheep for our Gloves: and to the earth, rocks and mountains for our Gold, Diamonds, Rubies, Sapphires, Jaspers, Chrysalites, Heliotropians, &c. And lastly, for our Fans and Feathers, which we so swagger with in *Hyde-Park* down to our backs, to the Ostrich; and for our Perfumes, to the Civet Cat⁷⁹, &c. what comes from their Tails, we glory to have at our Noses. How can we be more vain, then to set our minds on such Trifles? be proud of such trash and trumpery, vile abjects? *This is vanity, madness, madness, madness;* we dote, are stupid, besotted, stark mad fools.

⁷⁸ A type of nonp orous Spanish leather used for gloves made from the inner layer of horsehide

⁷⁹ Civets are not true cats, but related to the cat family. Most have catlike bodies, long tails, and weasel like faces. All civets have scent -producing glands, located in a double pouch near the genitals. The fatty yellow secretion of these glands has a distinctive musky odour used for territorial marking. Commercially, this substance is known as civet and is used as a perfume fixative.

⁸⁰To be short (for from this 21st year of our age, I intend to show, or give at least an hint to the folly of most men from this year to their very last: for although I might a little insist on the craziness, peevishness and waspish wilfulness of pettish old Age, and the calamities whereunto they are most prone and incident, yet, I say, I shall rather pass that by) Let us first examine what the World it self is, and the several degrees of men therein, and then he that shall conclude it to be other then vanity, foolery and simplicity, and the men therein other then fools and mad, *Erit mihi magnus Apollo*⁸¹; but then I must tell him, he must not only conclude so, but prove it to be so; or he shall (on the other side) be *Mihi hominum stultissimus*⁸², or *Sapientum Octavus*.⁸³

Is the world [first] any other then a School of Knavery, Juggling and hypocrisy, and (as it were) a Nursery of Vice, Villainy and Profaneness, where every one is for himself, and his own self-ends, valuing nothing to the accomplishment thereof, no not the fear of GOD, nor his Commandments, which is according to the Royal Law of Liberty, *To love our neighbour as our sees* Is Christianity, Love, Consanguinity⁸⁴, Alliance, Charity, Friendship or mutual Acquaintance sufficient to reclaim us? Is not this Proverb, *No longer Pipe, no longer Dance*⁸⁵, verified in most of the People of the World? Is not every man a Friend and a professed Lover to him that has no need of their Friendship? O what *greasing of fat Sows in the*⁸⁶ - is there frequently to be found throughout the whole face of Earth! but which is worse, is not this vanity committed by such as profess and make a great outward show of Religion and Christianity? And yet to an acquaintance, Associate, a decayed Kinsman, better and more worthy both for Birth, Parts and Breeding then themselves, do they extend any thing save a bundle of flattering words, and dissembling Protestations of Love, affection and good will? and then as soon as their backs are turned, give it out, he is wicked, a swearer, a beggar, he lives by this and by that; here lies all his hope, and here his greatest refuge; never remembering, *It is an ill bird that defiles his own nest*⁸⁷, rejoicing at the decay and poverty of them, that themselves might be had in greatest esteem? Is not this a great evil? How many *Ambodexters*⁸⁸, *Janusses*,⁸⁹ *Hypocrites*, does the world abound with, that are outwardly Lambs, yet inwardly Wolves, that play Legerdemain, and practise nought else, *Hocus Pocusses*, seeming Saints, yet really Devils, that have excuses for the greatest sins, nay for pride it self which hurled *Lucifer* the great Angel of light, *the great Carrier of light* (as his name imports, being interpreted) headlong to *Hell* and eternal destruction? We know the Apostle to *Timothy*, Tim. 1.2, 9, 10 exhorts, *that women adorn themselves in modest*

⁸⁰ A short description of the world, and the vanity thereof.

⁸¹ "I will be as great as Apollo."

⁸² I am a stupid man.

⁸³ The eighth wise man.

⁸⁴ Blood relationship.

⁸⁵ Or "No song, no supper."

⁸⁶ Word missing from original text.

⁸⁷ "If I be false to England, Either in earnest or in jest, I might be likened to a bird, that did defile its nest." Traditional proverb.

⁸⁸ Ambidextrous people, dishonest as you don't know what their hands are doing.

⁸⁹ A two faced person after Janus, the two faced Roman god.

apparel, with shame fastness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becomes women professing godliness) with good works. Whereby we clearly see good works (according to the intent of the HOLY GHOST) ought rather to be the attire of women (especially such as profess the Gospel and Godliness) then such vanities as are there expressed, and many nowadays assume above their rank and quality; least (as the scope of these words intimates unto us) they become a shame and reproach to the Gospel and purity thereof; and Christianity be lightly esteemed for their sakes, and these their vain practises. I say, notwithstanding all this, some who pretend much to the world of Holiness and Religion, are so hypocritical (nay I may well say devilish) as to maintain openly the gorgeous apparel of women, and their vanities in such practises, *To be a grace, and an honour to the Gospel;* choosing rather thus highly to sin against GOD, and displease him both in the maintenance of the act, and [which is worse] the vindication thereof, then in the least to reprehend it in their children, or displease their fantastical, whimsical, hypocritical wives, but heap sin upon sin, that sin might be hid from the eyes of the world, fearing more the censures of frail, despicable unworthy *man*, then the eternal Judgement of the great, terrible omniscient, omnipresent and omnipotent GOD that will call one day all to account; that will not measure men by the outward appearance, but the inward testimonies of the Spirit, that will reckon for every idle word; much more for every vain action, and premeditated and studied lies and fallacies to cloak and cover our wickedness and detestable actions; What profit will these vain, foolish, mad things be unto us, whereof we shall one day be ashamed? our laying the fault on our Husbands, and saying he will have it so; or upon our Wives, that she will have it so; will not then excuse us, will not then plead for us, will not then advantage us a rush, will not expiate our sin, nor will not protect us from the punishment; *This is also vanity.*

How do we suit with every occasion, with every company? Do we not when we visit the Religious, the Ministers, attire our selves modestly, put on our plain black gowns, hide our necks, breasts, gorgets,⁹⁰ with our scarves, our curled locks and broidered hair with our hoods; sit demurely, talk of profession, and of this body, and the other body, rather then want discourse and occasion to cry up our selves? and yet do we study ever the more sanctity? Our SAVIOUR CHRIST teaches us to know such as are indeed his Servants by an infallible token, *Matth. 7.16. Yea shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?* their outward pretences are not grounds sufficient to convince us of their innocence; they may be thus in sheeps clothing, yet inwardly may be also ravening wolves, as you see in the preceding verse. Wherefore I must needs reprehend such as positively conclude men either good or bad, according to the report of the world of them, or their seeming pretences; deviating from this Rule, this infallible Rule; for as it is rashness in any to believe windy reports; so is it folly, and worse then madness to be carried away or deluded with pretences, and seeming outsides, without first seriously examining the truth of both; the want of this lesson in wisdom is the cause we run our selves

⁹⁰ Collar or neckerchief, also throat.

into millions of Premunires⁹¹, which but for brevity sake I might prove by a particular recital of many; wherefore learn this, and you shall be an absolute Politician; for so shall you easily pluck off the mask of pretences, disperse the mists of envy and reproaches, and free your self of many inconveniencies.

What coveting is there of this *Daily applause* of the world? Do we not run here, and run there, visit this, relieve publicly, and that to be seen of men, make gatherings to our own advantage; speak to the godly for money, cloth, and other necessaries; to relieve the necessitated, and do it in our own Names; be known to none we have it from any, but that it is our own goodness and liberality, and yet hide our faces from our own flesh? Is this Charity? Is this Christianity? Is this according to what we profess? Will we part with six pence to one that is in the most extremity of necessity when we see they cannot show it to the world, or think it will not be known? Do we not abound with these formalities, nay do we not father swarm with them.

How many men follow tradition and common custom, rather than their own Judgements, Sense or Reason?

What great madness, folly and vanity can there be, then to see Solicitors, Clerks, Scriveners⁹², be better rewarded for running of errands, writing of a Bill, or a Bond in a neat hand and flourishing Letters, and it may be neither true English nor Sense in it, then a Scholar and ingenious person for teaching them wit: To see Huntsmen entertained, receive stipends, discoursed with, when Learning goes a Begging. A lying flattering Favourite, that is mere outside, get more in a year than a Philosopher all his life? A quondam⁹³ Beggar, that was glad to do any thing for a mess⁹⁴ of Porridge or a scrap of Bread, flaunt it, and ride in his Coach, have the worst of his Attendants better than the best of his kindred, or any of his Predecessors? That was formerly a servant to every one, now Lord it over all? Gentlemen go on foot, Beggars ride on horses, prancing Steeds? Philosophers, Scholars and ingenuous souls crouch to Clowns⁹⁵, illiterate Curmudgeons⁹⁶ for a meals meat, or a nights lodging? Clothes esteemed before Wit, Learning, and understanding? mere outsides honoured, insides slighted, not esteemed or valued? Men to have their guts in their brains, and brains in their guts? To strain at Gnats and swallow Camels? To skip over blocks, and stumble at straws? To be angry for trifles, not moved for things of consequence? Those in Authority, Place, enjoying possessions, though Idiots; be honoured, reverenced, applauded, esteemed of, crouched to: when virtue, and the chief of endowments a mortal can possess, wanting preferment, and trash riches, shall be disrespected and undervalued? Then to see riches make a man wise, solid, discreet, judicious

⁹¹ Someone or something to cause a warning,

⁹² Notary.

⁹³ In times gone by.

⁹⁴ Plate.

⁹⁵ Unsophisticated person, fool, country bumpkin.

⁹⁶ Crusty, ill-tempered, and usually old man.

and virtuous, though a natural Fool; and poverty to render all these, and the man that possesses them, a Fool, a Coxcomb⁹⁷, an Ass? Wise men degraded; Fools preferred to office? Orators and Judicious men to be silent; Fools and Idiots prate, and have all the talk, and reprehend others, of what they themselves are justly to be reprehended? Men that have enough, make Vassals⁹⁸ of themselves to their Inferiors to get more? Diligently to scrape with the one hand money together, and to squander it away without care with the other? To be penny wise, and pound foolish? To buy shadows and neglect substances? Then to see so much difference between words and deeds? Men rob *Peter* to pay *Paul*? Act all kind of villainy, and pretend to be Saints? The Fox preach? Vice correct sin? The Pig play on the Organs? Blind men judge of Colours? A world in the *Moon* and other Planets? Hell and damnation in *Saturn* and *Mars*? the Earth turn round and the Sun stand still? A man to smile in your face, and cut your throat? Pretend one thing, do clean contrary? Neither speak what they think, nor think what they speak? To hear every one say he is your humble servant, yet aims to be your insulting Master? Cuckolds⁹⁹ to be contented, wink at their wives abuses, and make much of those that Cornuted¹⁰⁰ them? Women to wear the breeches, men made a Nose of Wax? Horses ride in Coaches, men draw them? The Cart before the Horse? Men build Castles in the Air? Towers build Masons? Men conquer Kingdoms, and be subdued by their own Passions and Affections? Rule Empires and millions of men, and be ruled themselves by one Woman? Domineer abroad, be a sneaks at home? Men possessed with the *Devil flattery*, turn themselves into all shapes and forms? be Religious with the Religious: profane with the profane: a spend-thrift with the Prodigal, a Miser with the Usurer; fawn and wag their tongues, hats and hands, as a Dog does his tail; be furious like a Lion: mild like a Lamb; commend, dispraise; domineer, crouch; vapour here, be baffled there; and what not, may it but advantage them six pence? Then to see men and women force their children to marry for Riches, Honour, this end and that, and compel them to reject and refuse their loves to their utter ruin and destruction? Love is the bond of perfectness, and as it covers all sins, *Prov. 10.12* so does it also hide all faults; I dare not transgress on your Patience to show you the excellency of Love, and the folly of Parents in this their extreme vanity, since I have been already, I fear, too tedious, but desire you, since *verbum sapienti*,¹⁰¹ to be content with this, and for that I desire to hasten to a conclusion.

Then to see women think themselves better, or at least equal, or as good as men? Men not equal nor so good, much less better then women: A man to be *Jack Jackson* in the Country, and *Mr. Johnson*¹⁰² in the City? To live in a Christian Commonwealth [or at least so in pretence] and dare not believe a word a man speaks? Every whistling Mechanic, a Politician, Gentlemen, wise, and learned, Simpletons? Lies, Plots and inventions to

⁹⁷ Conceited, foolish person.

⁹⁸ Someone subservient to another.

⁹⁹ A man whose wife is unfaithful.

¹⁰⁰ Had horns. In other words slept with their wife. A Cuckold.

¹⁰¹ A word (is enough) to the wise.

¹⁰² Jack being the shortened, and more common form of John.

cozen¹⁰³ be believed and credited; plain dealing, truth and honesty suspected, derided, and accounted weakness? The most rational, solid, sober and most discreet of all Gods Creatures Man, become the most fickle, whimsical, simple and ridiculous? Men to become absolute Apes? one while in a narrow brimmed hat, a long waste, his breeches to his knees; Boots and Boot-hose-tops, and great jingling Spurs, their feet as long as their legs, or at least full as long again as their foot naturally, as in the year 1645 and 1646. In 1648 and 1649 a broad brimmed hat, and no other must serve; our breeches must be long, even down to our ankles; Boots with the tops trailing on the ground, little Spurs that must not gingle in the least. In 1650 and 1651 we rumble into short breeches again: In 1652 and this present year 1653 we think it ridiculous to wear boots, but altogether shoes and stockings, turning down with a top as the French Lackeys¹⁰⁴ have used to go for these many years; one while we have too long curling locks on both sides of our head! anon all the whole side must be of a length and short behind! Thus verifying the old Proverb that *we English know not when a thing is well*.

I have hinted but at these last seven or eight years for that these vanities might be the better remembered by us, and to our shame called to mind; as also for that I account not the subject worthy of further recital of other foregoing years; besides, I blush to think men should be such Weather-cocks¹⁰⁵, or rather Cox-combs¹⁰⁶, thus never to resolve on a set habit: might I give my Judgment what habit is most becoming, I should commend this we now use saying that our shoes and fantastical stockings speak us rather Skip-jacks¹⁰⁷, Whistlers¹⁰⁸ or Antics¹⁰⁹, then sober and solid men: I would have Boots, if I might give my verdict, used in their stead: for the length of our Breeches they cannot in my opinion be mended, being most rationally made according to the length of our thigh, not hiding our legs as formerly, and our doublets are made of the exact length of our waists: I am not so traditionally spirited as to commend Trunk-breeches, making our Buttocks as big as a Barrel, nor the other extreme, made close to our thighs like a pair of stockings, neither their doublets with the waste just under our Arm-pits (contrary to our natural shape) and slanting skirts reaching down to the feat, whence it was said of old, I will sit *on your skirts*, when an injury was threatened; for truly in my opinion thus to besot our selves, and overshoot our Judgments in following such a monstrous and Clownish habit, were to render our selves more ridiculous by far then we are already: great Bands and Cuffs, and a little narrow brimmed hat also,

¹⁰³ Defraud, deceive.

¹⁰⁴ Footman, servant, one who does menial tasks or runs errands for another, a servile follower. From the French "laquais".

¹⁰⁵ A vane often in the figure of a cock mounted so as to turn freely with the wind and show its direction and therefore a person or thing that changes readily or often.

¹⁰⁶ A foolish, conceited person.

¹⁰⁷ A hireling whom a Captain, on muster days, foists into his company, base - follower.

¹⁰⁸ Cheater, deceiver, beguiler, especially one that uses false cards, or dice.

¹⁰⁹ A buffoon.

unless I could see any reason, comeliness or profit in them, I can no wise commend.

It were a vain thing in me thus to recite the several alterations and mutations in the garbs of Women, since every day produces a new Toy; wherefore I shall only name some of their darling-trifles, which are as dear unto them as their lives, and which they constantly observe and resolve to keep, viz. Their embroidered, curled, powdered hair; their washings, paintings, waters and Pomatoes¹¹⁰ to their faces; and when they have done all, their several sorts of patches¹¹¹, halfmoons, stars, coach and horses, round, triangled, quadrangled, pointed, little, great, long and short: Vainly and foolishly hereby imagining to make themselves handsomer than GOD has created them, or is willing they should be, and choosing rather to please themselves than him; nay, though it be to the displeasing of him they must and will do it, what care they; their face is their God; they look no further; they believe no other; they care for no more. And as touching their Attire, it would tire *Hercules*, nay *Sampson*, which were far stronger than an hundred such as am I to relate it; and truly were I able, yet have I not patience, there are so many unworthy stinkards and flirts, sneaking Mechanics wives to be mentioned, which should I attempt, would turn my stomach to think of them, and then instead of Writing, I should present you with a foul Paper; yet these must be lapt in silk, they are no body if they have not a Silk-Mo-hair, Taffatta, Tabby Gown¹¹² (nay but for shame they would have cloth of gold or silver, forgetting it is a shame for them to attempt the worst of these) a scarlet, watchet, tabby petticoat, and that must be laced too, gentle-woman-like; thus multiplying garment upon garment, till the apparel exceeds the worth of the bearer by an hundred degrees. They must have these out-sides, though their in-sides be as bad as may be; though they are as dirty that they are not to be touched with a pair of tongs; though their smocks cost not ten groats¹¹³ apiece, nay, though they pinch their bellies, and have hardly bread to eat, yet they must have clothes, and that a thousand times beyond their quality. Can any thing be more vain than this? Do not our Governors deserve severely and sharply to be reprehended they look not into these abuses and vanities, when we know not a Gentlewoman from a Mechanical flirt? *Joan is as good as my Lady*¹¹⁴; there is no more difference between them in their clothes, then is in the dark; all's one; except she write Lady on her back, she shall never be known in this Age: Wherefore for distinction sake [if for no other] it is most requisite (as I humbly conceive) it be looked into, and an order taken, so as that every *Jack* and *Gillet*¹¹⁵ may be known to be Tradesmen, Serving-men,

¹¹⁰ Red coloured cosmetics, rouge.

¹¹¹ The use of powders and ointments, especially ones containing lead and mercury, was very bad for the skin, and after a while resulted in scars and blemishes. To hide these, as well as the scars caused by smallpox and similar, it became the fashion for both men and women to wear patches on the face. These were cut into a huge variety of shapes and patterns, including stars, diamonds, crescent moons and even a tiny coach and horses.

¹¹² A plain silk taffeta especially with moiré finish.

¹¹³ A groat was a silver coin worth four pennies.

¹¹⁴ Title of a popular song.

¹¹⁵ Every Jack and Jill, in other words every ordinary man or woman.

&c. and not equal in habit with their Superiors, by many degrees, & Gentlemen of quality; for now with them (because they are not reprehended in this their vanity) *all are counted fellows at football*, to the shame and blemish of the glory of this Nation; It would be much better certainly if the *Cobbler would not go beyond his Last*, and every one go according to his rank.

Again, what greater madness then to see Lords no Gentlemen, no Gentlemen Lords, no Lords Gentlemen? Serving-men able to buy out their Masters? Wise, sober, solid and judicious Gentlemen be led away, gulled, persuaded to any thing by their Vassals, even against their own knowledge? Men to believe any reports whether good or bad, with or against their friends or foes, without the least search into the truth thereof? Illiterates that can hardly speak sense, write or read, preach and teach others; learned, reverend, orthodox Divines silenced, or at least not regarded? Such as deserve not only reprehension but severe chastisement, to reprehend and teach others? Such as are guilty of folly, to laugh at folly? Of which number I must now needs rank my self, and be so ambitious as account my self the chief, or greatest Fool, more deserving to be laughed at then any other; wherefore I my self may justly thus question with my self,

Are you not more sullen, melancholy and mad then *Saturn*? More jovial, merry and temperate at another time then. Jupiter himself? More fierce, choleric, peevish, waspish and angry then *Mars*? And again, more gentle, wanton, and fuller of sport then *Venus*? More lofty, proud, ambitious then the *Sun*? More fickle, wavering, and inconstant then the *Moon*? Good with the good, bad with the bad like *Mercury*? Ever in extremes too merry or too sad? How silly art you to tell others of their being led away by fair word, and none so soon wrought on as your self? Condemn others for following Antic Fashions, and none so soon run into them? Plead for wisdom, act naught but folly? Cry down Duels and single Combats, yet account it better not to live then live with an affront? Condemn Drinking, and stay a whole week in a Tavern? To be so mad, as to tell mad-men of their faults? To expose your self to the censure of every fool by writing publicly, thereby losing the happiness of enjoying your self to your self? And to think the smiles and applauses of some, can countervail the frowns and reproaches of others? Art not you silly? The greatest Fool of all? Worse then mad?

I must confess, should I answer for my self, I could not in the way of excuse plead one word in my own behalf; I must acknowledge my self guilty, and can say nothing but this, that it is a mad world, and therefore should be worse then mad, should I think my self other then mad. Yet less some conceited youngster imagine himself more then he is, I must turn him to *Prov. 26.12* and then let him be so mad, as to cast the first stone at me, whence I may conclude all are mad, or at least fools, we being so generally guilty hereof; but I shall name the words of the Text, that you may the better judge of it, *See you a man wise in his own conceit, there is more hope of a fool then of him.*¹¹⁶ Now I would fain know, if one should strictly examine

¹¹⁶ King James Bible version of Proverbs 26:12

who is not guilty hereof, whether be should find any that is free: In former time there were but seven Wisemen; nowadays there is hardly so many Fools. *Ergo*, all fools, all vain, all mad, mad, mad for company; This is the world, tother's the Country.

Thus have I given you a general character of the world or an hint thereof, being altogether unable to paint it out to the life, yet what has been said [being so obvious to the sense of every capacity] is sufficient to prove it altogether vanity. And now I might also here fitly give you the description of the Courts and Palaces of Kings, Inns of Courts, or the practices of Lawyers, and of Markets; but I fear then I should be inexcusably guilty of prolixity¹¹⁷. Wherefore of each of these I shall only give you a touch, and hasten to conclude.

¹¹⁸I shall begin with the last, because it is a thing so frequent amongst us, viz. Markets. Anacharsis¹¹⁹ does well define it thus *Est forum locus in quo alius alium circumvenit.*¹²⁰ The Marketplace, is a place where one cozens and defrauds another. I may well term it (all things being considered) a convention of Cheaters and circumventing Liars; a place where must much evil needs be committed according to that of the Wiseman, Between the buyer and the seller must needs be sin.

¹²¹And what are our Inns of Court but mere conventions of Politicians, fomenters of strife & debate? For fight Dog, fight Bear, they will never part you; Incendiaries? Lovers of Mischief? Takers of bribes? Resisters and perverters of justice, provided they are well fed? Do they not Justify the wicked for a reward, and take away the righteousness of the righteous from him? Isaiah 5.23¹²². For does not money do all? Is it not it that makes the Mare to go? right or wrong does it not carry the cause with these Catiffs¹²³? How hard is it for a man to be a Lawyer and an honest man both together? How many such think you, you might find in a century of years?

¹¹⁷ Long windedness.

¹¹⁸ *A short description of Markets.*

¹¹⁹ A Scythian philosopher, who lived about 600 BCE. He was the son of Gnurus, chief of a nomadic tribe of the Euxine shores, and a Greek woman. Instructed in Greek by his mother, he prevailed upon the king to entrust him with an embassy to Athens about 589 BCE. He became acquainted with Solon, from whom he rapidly acquired a knowledge of the wisdom and learning of Greece, and by whose influence he was introduced to the principal persons in Athens. He was the first stranger who received the privileges of citizenship. He was reckoned one of the Seven Sages, and it is said that he was initiated into the Eleusinia n mysteries. After residing several years at Athens, he travelled through different countries in quest of knowledge, and returned home filled with the desire of instructing his countrymen in the laws and the religion of the Greeks. According to Herodotus he was killed by his brother Saulius while he was performing sacrifice to the goddess Cybele. It was he who compared laws to spiders' webs, which catch small flies and allow bigger ones to escape.

¹²⁰ The market is the place set apart where men may deceive each other.

¹²¹ *Of the Inns of Court, or the Practises of Lawyers.*

¹²² "Which justify the wicked for reward, and take away the righteousness of the righteous from him."

¹²³ Cowardly and despicable persons.

Wherefore the time is coming, and is now even at hand, wherein the Prophets very next words will be verified upon them, viz. Therefore as the fire devours the stubble, and the flame consumes the chass, so their root shall be rottenness, and their blossom shall go up as dust, because they have cast away the LAW for the Lord of Hosts, and despised the word of the Holy One of Israel, Isaiah 5 24¹²⁴

¹²⁵And now should we but examine the state of the Chief Courts, viz. the Palaces of Kings, we shall yet find therein naught but vanity and madness; from the lowest to the highest, from the King to the Beggar, all are mad: what greater vanity, then to see men that are to Rule thousands, be carried away with every breath of flattery of any one Parasite? Then to see Kings and the Grandees¹²⁶ of the World so easily persuaded contrary to what they in their own judgments know. If there be any blemish in a King, how soon is it applauded, admired rather for a grace, a virtue rather than a vice? Alexander stooped in the shoulders, wherefore all his Soldiers and Courtiers did so too. Yet here I cannot but set down the wisdom and gallantry of our late King James of happy memory, in this particular, as I have been by several informed who were conversant with him. Considering one day the vanity of his Courtiers in applauding still all his actions, very seriously about noon looking up to the Heaven out of a Window, demanded of those that were about him, whether they saw not a Star near such a cloud; for (he said) he was confident he did; whereupon every one looking up, began to deliver their opinions thus, one said he saw it, and that it was a little bright star; another that it twinkled very much, &c. every one with several addition, concluded positively as he said: whereupon he burst forth in these words, or to this sense, *How unfortunate a man am I to have so many Fools to be my Councillors! No wiser men then right or wrong to say as I say!* Again, what Revelling, Masking, Playing, Feasting, Toying, Fooling, Whoring, Pride, Gluttony, Drunkenness, Wastry, and what not that is evil, or to be reprehended, but is to be found in these places most abundantly? There is no place free, nor thing free, but *all, and in all is vanity.*

¹²⁷Wherefore since it is so, I can commend nothing in this transitory, momentary, vile World, but the knowledge of GOD and his Son JESUS CHRIST whom he has sent in the flesh into the World to save sinners and the world, and that we might through him obtain everlasting life. We have here no abiding place, wherefore what profit will it be unto us should we gain the whole World, and lose our own souls? We came naked into the World, & we shall carry nothing out with us; all must be left behind, our pleasure, riches, honours, preferments, parts, endowments, wives, husbands and children; he that the whole earth could not contain, and that sighing said, *Is there no more worlds to Conquer?* was at last contained in the

¹²⁴ "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel."

¹²⁵ *Of the Palaces of Kings.*

¹²⁶ A man of elevated rank or station, especially a Spanish or Portuguese nobleman of the first rank.

¹²⁷ *The Authors exhortation to this mad world*

narrow confines of a Coffin, and could possess no more of what he had gained, then his just length and breadth, which was not denied to the meanest he subdued; you have heard what the Great Conqueror of the East, *Saladin*¹²⁸, carried to his Grave of all he had gained, but a poor black Shirt; wherefore let the WORD OF GOD be your whole study, your delight both day and night, that when you ceases to be here, you must be eternally glorified hereafter, this is the *summum bonum*, the chief good; yet next unto it, let me recommend the study of *Nature* before any other thing whatsoever, for that *it is the great handmaid of the Almighty*, by which you must daily and hourly see the secret operations of his hands, and be drawn nearer and nearer to him; for according to *the Apostle*, by knowing Natural things, we come to know Spiritual the better.

And now here it remains I should again return to show you the method and manner of the subsequent Work where I left off, and so hasten to a conclusion; but since I have recommended unto you that which is the chief means of our future felicity, I think good first (since our happiness here, and the hope thereof hereafter consists much on the goodness or badness of our friends and associates) here to deliver you some Rules how to choose a true Friend, to know a true Friend, and to keep a true Friend; for commonly according to the company, so we conform our selves, the which if it be other then good, proves our utter destruction, according to the old Proverb, *Evil communication corrupts good manners*.¹²⁹

¹³⁰In choosing then of Friends; first negatively, and then affirmatively I shall desire you to observe these Rules: Negatively, that by no means you familiarly associate your self with a liar, dissembler or a flatterer, neither with a proud man, nor covetous person; for they will prove deceitful, treacherous and self-ended; beware also of Braggadotia's¹³¹; I mean such as boast and glory of their charity or courtesy to others, that they have done this good turn, and the other good turn for them; for though it be true they have been beneficial to such, and that they have done all that they brag of, yet will such [take it for an approved maxim] be never true-hearted unto you: And such as are so base as to desire or beg that which they see is precious and dear in the sight of any one, are also to be shunned, with those that are not able to keep secret what is committed to them in Trust, and Promise-breakers, and such as merely esteem of you for your Riches; for these although they carry a great appearance or outward gloss of Friendship unto you, yet are they never cordial and real Friends, but fained¹³² outsides. But on the other side let such be deer unto you, and chosen for your friends and familiars that are honest and prudent, and as Cicero says, whose integrity, constancy, fidelity and liberality is known to all their acquaintance: Let him that is zealously affected with and to

¹²⁸ Arabic Salah ad -Din, 1137?-1193, Muslim warrior and Ayyubid sultan of Egypt, the great opponent of the Crusaders.

¹²⁹ Corinthians 15:33

¹³⁰ *Instructions how to choose a friend.*

¹³¹ Braggadocios. Those who brag or boast. From the character in *Faerie Queene* by Edmund Spenser.

¹³² Faked, insincere.

virtuous and religious acts, be your associate and choice companion; for as *Plato* says, friendship was given by nature to Mankind to help us and further us to virtuous inclinations, not to vitious, lewd and sordid practices: wherefore *Pythagoras* very excellently said, if we would shun vice we must be familiar but with few; and *Dicearchus*¹³³ would intimate the same unto us, when he advises us to make the virtuous only our Friends, if we desire to keep the name of virtuous and honest men, and the rest of the world, if possible, well-willers unto us; wherefore wise *Bias*¹³⁴ very wisely said, He was not wise that would make every one his Familiar; whence I may also conclude, that in the multitude of friendship is friendship violated. Do not exceed then in abundance of friends and acquaintance; for if you have but a few honest men and real friends to be your friends, you may be assured you do exceedingly abound in friends.

¹³⁵And now that you may not be an enemy to your self in this your choice, let me here give you one or two Memorandums. First, that you let not common applause or reproach be a rule or ground to your affection or dis-esteem of any one; but first seriously examine the truth, and then accordingly may you use your discretion and reason: Secondly, let not the Nation of a man deter you from real affection, if there be sufficient cause and ground to the contrary; for it were absurd in us to think all Nations evil, and our selves only good? As there are both good and bad amongst us, so is there also in the very ruralest of Nations; what reason have we to think all the Irish blood-thirsty, all the Scots deceitful, all the French fantastical, &c. because many of them are so? For my part, if I meet with any man of these that is true-hearted and honest, or of any other Nation, they shall be more dear unto me then a thousand English Knaves; and as I will not conclude any man of another Nation a Knave or Honest, till I have experience thereof, so will I not be so indulgent as to make no question of those of my own Nation, but carry a like suspition of both the one and the other, till I am rightly and truly informed: The *Scots* are vulgarly amongst us traduced and envied, and yet they cannot be so odious here, but amongst them we are as contemptible; Tradition carries a great sway with fools and the vulgar, but with wise men it is never regarded. Thirdly, let not the apparel or clothes of any one stave you off from the familiar society of friendship; it is not the Peacocks fine feather, that can make him sing like a Nightingale: A Philosopher may be in rags, when an Idiot is gorgeously arrayed; look not to the outside, but the inside rather of a man, and you shall not be deceived.

¹³⁶Now to know the reality of your friend, or whether you have a true friend or, no; see that in your trial of him, you let him know your condition, let it be in what degree or thing soever you prove him in; it would be too tedious a thing for me to speak of every thing and way

¹³³ Greek philosopher 350 BCE – 285 BCE, also spelt Dicaearchus. He was a student of Aristotle and his work is almost lost today. He worked mainly in the field of cartography.

¹³⁴ One of the seven wise men of Greece.

¹³⁵ *Caveats in choosing of friends.*

¹³⁶ *How to know a true friend.*

whereby you may try him, wherefore I shall here only instance one, by which according to the same method you may judge of the rest. Admit you would borrow money, then be sure first you want not money, lest if your friend fail you, you are exposed to want and sorrow; yet be not known upon any condition to him you are or can be supplied, lest then on the other side, he knowing your ability, readily performs your request, and you thereby kept still ignorant of his affection; for take this for a sure Rule, that that, and that only is real love, that without regard to requital or consideration at all thereunto, sets it self on work, let it be in this or any other kind whatsoever; wherefore if you hast found such a Friend as this, you hast assuredly a faithful and real Friend indeed: never believe the fair pretences and promises of men, neither their alluring tongues and smooth speeches, which commonly are the properties of dissemblers and false-hearted, or hollow-hearted people: for you shall seldom see a fair tongue and a dissembling heart go asunder; wherefore if any such you find, you hast more matter of suspition then credit given you. But remember that in proving of your Friend you render not your self so unfriendly to him, as to require any unlawful thing at his hand; for then assuredly you must not only expect a denial of your present request from your friend, but the future friendship of your Friend hereafter.

¹³⁷That you may now keep a true Friend when you have found him, it is requisite (as I have promised) to give you some Rules. Wherefore then let your patience be reciprocal, your opinions mutual, your love in all matters (especially things of indifferency) free, let your love be for love, not recompence or gain. And for that, *Nemo sine crimine vivit*¹³⁸, there is none without a fault; you are to hide them, and to wink at them in one another, provided they proceed from frailty and imbecility of Nature; and when you admonish or reprehend a friend, let it be in a place and at a time convenient; not openly in company, but privately between you and him, otherways you will harden him in his way, and work no good on him; not when he or your self is in passion, for this will cause your words to be lightly esteemed, and work no impression on him: And let your speech be gentle and mild, yet be plain with him, and speak to the purpose, overcome him rather with mildness and clemency then anger and rigour, by which he will be constrained rather to adhere unto you and acknowledge himself obliged for this favour, then remain obstinate and wilful.

But let me now return to show you the method of these my subsequent Labours. In the penning of them I have been very plain for that I desire to be understood; *Animis scribo non auribus*, I write to edify my readers understanding, not to please his ear with fine words, rather respecting the matter then syllables; and I have endeavoured to compare one Author with another, and those with a third, and again a fourth with all, almost on every subject; and where one has been short, I have enlarged with another, and where all have failed to my expectation, I have supplied

¹³⁷ How to keep a true friend.

¹³⁸ "No-one lives a life without crime." Dionysius Cato.

of my self, according to *Didacus Stella*¹³⁹ in Luc. 10. Tom. 2. Dwarves or *Pigmei gigantum humeris impositi plusquam ipsi gigantes vident*. Pigmies standing upon the shoulders of Giants, may see farther then those Giants¹⁴⁰: I would have none therefore wonder to see me frequently dissent from the Ancients and relate my own conceptions in divers places; yet in most I follow my Authors, at least in sense, though not *verbatim*. And in some places I have trod the very ignorant and irrational paths of the Ancients, that so the ingenious and well-willer to this Science may have matter wherewith to exercise himself, and not wholly to give himself over to traditional precepts; for my own part I abhor implicit Faith, or erroneous tradition, without sound and sufficient reason given for it; and therefore you will find I have often in these my labours dissented from my Predecessors. By some perhaps I shall be discommended, and again by others applauded for it; it is an hard matter to please all parties, and therefore I have (I say) let slip some places, on purpose to convince you that former Ages had not all the knowledge in the World, that so you may be weaned from your confidence in the writings of the Ancients when neither reason nor experience are on their side; I shall not need to turn you to any of those places in this Book; I hope your ingenuity will be a sufficient index thereunto: yet least some *Momus*¹⁴¹ should convert this my silence to ignorance, and endeavour to wound me with my own weapon, by imputing that as a fault in me, which I did wilfully neglect, I shall here mention one place, being so remarkable and so palpable an absurdity, *Lib. 4. Sect. 2. Chap. 18.* of this volume you will find the significations of the *Sun* when he is Lord of the year in any of the twelve signs *Aries*,¹⁴² *Taurus*, *Gemini*, *Cancer* and *Leo* being expressed, and the rest by varying the former Rules implied, which of all absurdities is the greatest, it being impossible for the *Sun* to be in *Taurus*, *Gemini*, *Leo*, *Virgo*, *Scorpio*, *Sagittarius*, *Aquarius* or *Pisces*, in any yearly, half yearly, or quarterly ingress, which is ever made at his entrance into the first point of the Equinoctials *Aries* and *Libra*, or Tropics *Cancer* and *Capricorn*; and therefore I must needs conclude the Ancients have herein been very weak and as worthy reprehension as applause in other matters. Yet I would not have you expect any new thing; for I must conclude with *Wecker* in his *Praef ad Syntax. med Nihil dictum quod non dictum prius*¹⁴³; there is nothing said or to be said that has not been said

¹³⁹ Didacus Stella is the Spanish theologian Diego de E stella, who wrote a book on St. Luke.

¹⁴⁰ In 1624, Robert Burton, in the *Anatomy of Melancholy* wrote, "A dwarf standing on the shoulders of a giant may see farther than the giant himself." Burton attributed that to Didacus Stella, a Roman writer of about 50 CE, but those sentiments appear nowhere in Stella's works. The earliest use appears to be Bertrand of Chartres in 1126, who observed that "In comparison with the ancients, we stand like dwarfs on the shoulders of giants."

¹⁴¹ Someone who finds faults from *Mo mus*, the god of reprehension.

¹⁴² See *Bonatus de Revolutionibus cap.95*.

¹⁴³ Hans Jacob Wecker (1528 -1586) professor of Latin and logic at Basel, studied medicine before he went to Colmar as their first City Physician following his treatment of plague victims in 1565. He was also a physician and wrote books on alchemy, pharmacy, cooking and medicine. He translated *Concerning Secrets* by Alessio of Peidmont from Italian into Latin in 1560. Written by by Alessio Piemontese, a pseudonym for Girolamo Ruscelli, an Italian anthologist and writer,

before; or if you will not believe him, take the testimony of the most wise Solomon, Ecclesiastes 1.9. The thing that has been, it is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the Sun: and if this were so in his days, so long since, how can we in the least expect novelties in this Age, or in these latter days, wherein though the world abounds in Books, so that D. King¹⁴⁴ sometime B. of London very well noted, they are in number without number, yet we shall find the most of them one and the same, expressed in several and divers terms and phrases, according to the strain and fancy of the Penner, and for the most part we see him that comes last, to exceed his Predecessors.

It had been too intricate a thing for me to have noted where I have in any place enlarged of my own, since it is so general throughout all the four Books; yet my phrase and style will lead you I believe unto most of it; it is wholly my own method and no translation, but rather a collection, so that I may well say with Macrobius¹⁴⁵, *Omne meum nihil meum*; mine is none of mine: yet this I can assure you, that I do not remember any point or place where I have willingly been dark, or desired to detain any thing from your understanding: It is, as I may say, even hewed out of the Rocks, and therefore I expect some places may be rougher and more unpolished then I could wish; it is the first draught, and therefore I hope that may a little plead for me; wherefore be pleased (Courteous Reader) to accept of my well-wishes, and out of thine own goodness and grateful disposition pardon my defects, which I cannot but fear are many, having not had time to correct it, or alter the style or phrase, which at the best is but homely, and sometimes very harsh, according to the present condition and fancy of my genius at times, not at all studying to frame or place my words, but quicquid in buccam venit¹⁴⁶ served turn; and to tell you the truth, it being once brought forth, I could not endure to think of correcting it, it being a work both so painful and troublesome, so that I had rather write another Book as big again, and could as soon accomplish it, as correct what I have here written; besides, should I have gone about it, as oft as I should have read it, so often should I have altered it in one kind or other, according to that of Ter. Adolph.¹⁴⁷

Nunquam ita quicquam bene subduct a ratione ad vitam fuit,
Quinres, etas, usus, semper aliquid apportant Novi.

died 1566. This work, first published in 1582, treats of angels and demons, magic, elements, and astrology as well as recipes and medicines for various ailments. It was translated into several languages, including English under the title *The Secretes of the reverende Alexis of Piemont* (London, 1558).

¹⁴⁴ Probably Daniel King, writer and translator.

¹⁴⁵ Ambrosius Macrobius, Latin writer and philosopher. c430 CE. His *Saturnalia*, a dialogue in seven books chiefly concerned with a literary evaluation of Virgil, incorporates valuable quotations from other writers. He also wrote a commentary on Cicero's *Dream of Scipio*, which was popular in the Middle Ages and influenced Chaucer.

¹⁴⁶ Saying whatever came to my mouth.

¹⁴⁷ Terence, Roman comic dramatist, 185 BCE - 189 BCE, author of *Adolph*.

The which you may English thus,

Naught ever was at first contrived so fit,
But Use, or Age, or something altered it.

Wherefore in this regard I was the more negligent thereof, but left it unto you and your courtesy, knowing that when I had done my utmost therein, I should never be able to please all parties; if by some I were accepted, by others I should be rejected; I must look for as well frowns, slights and derisions from some, as applause or countenance from others, Quot homines tot sententice¹⁴⁸, so many men so many minds, wherefore (gentle Reader) let this consideration plead for me, and be you so favourable as to pass by my failings, and remember that the best of the Ancients had their faults and defects, the which I could here recite, might I justly vindicate my self by the condemnation of others. Besides, I would have you also know I have not dwelt wholly on this subject, neither do I wholly devote my self to any one study or Science whatsoever, or limit my Spirit to so strait a prison, or narrow confines; I was ever of a roving humour for matter of knowledge, and could never persuade my self I should ever know enough of any thing: and although I am not of capacity to attain ought but the froth or superficies of any study, yet have I endeavoured to be *aliquis in omnibus*¹⁴⁹, though (being brought to the proof) I should be found *Nemo in singulis*; wherefore let this with the preceding prevail with you, so as that my most absurd faults may seem little or nothing in your eye, since indeed these my Labours were penned at spare hours, and on purpose to please my own fancy and humour, although Providence has now made them public.

But here it may be some will carp at my writing in *English*; but at such I shall only laugh: for I aim to benefit the ingenious of my own Country, and write to their edification, not to show my self a Scholar or a wel-willer to Foreigners: but I would fain ask such Creatures, whether *Homer* that wrote in Greek, or *Cicero* in Latin, were not as woryour reprehension, as I that write in *English*? since those were also their vulgar tongues; or, what advantage or benefit should the people of my Nation receive by having an unknown language delivered them? I write not to a few, but to them all in general: But if I may be plain, the thing that most troubles them is, their Trade will be spoiled, by reason their Jugglings and Cheatings are beaten down, and the substantial part of the Art so plainly divulged.

But to these men I say, let them sorrow and repent themselves of their hypocrisy, selfendedness, pride and covetousness-the root of all evil, and learn love, humility, charity, and to purchase unto themselves general spirits; I know the consciences of some of them will testify unto themselves they are herein spoken to, and presently imagine I speak in ill will to them, being conscious to themselves they have given me sufficient cause by their frequent disparagements of me to some of my acquaintance.

¹⁴⁸ Terence.

¹⁴⁹ Fish out of water.

¹⁵⁰But I appeal to an higher power to be Judge of this my action, I do not envy or bear ill will to any of their persons, but I cannot endure to have men pretend to promote an Art or any thing else, and yet in the mean time act nothing less, nor nothing more then the engrossing of it wholly to themselves: it is this, and this only that causes me in any place to hint at them; wherefore since I know my own innocence herein, I shall be content to let them rail and revile me at their pleasure.

It rests now I refer you to the subsequent Discourses; but first I shall deliver unto the World a testimony of my Birth, Breeding and Life hitherto, being be some calumniated of late, and now likely to incur more of their bitterness by these my labours, and let not the Reader wonder I witness of my self; for it is no more then many of the Ancients and Fathers of the Church have done before me; besides I am not so ancient, but what I write may by one or other also be justified.

¹⁵¹I was born the thirteenth day of *March*, in the year of our Lord 1626 *stilo Anglice*¹⁵², in the City of *Westminster*, in the County of *Middlesex Anglice*.

My Mother was by birth of *England*, and were all her Predecessors, my Father of *Scotland* and that of an ancient family viz. of *Eighther-house*, which has flourished in great glory for 1500 years till these latter days, as the Records there testify.

¹⁵³The Original of our Name was from the residence of his and my Progenitors in the Land of *Egypt*, from the pleasantness of the soil where they inhabited, or of herbs growing thereon, which therefore had the same name, RAMESEY, in *English* being as much as to say *Joy and Delight*, and this was in that County which is called *Goshen*¹⁵⁴; from thence they came into *Germany* under the conduct of the *Roman Emperor*, in which Wars for their service they obtained of him *in a field Argent, the Eagle sable displayed*, with one head for their coat of Arms; whence (the War being ended) being desirous to travel, they took ship, intending for *England*, and being often kept back by stress of weather and Divine Providence, they at length resolved to take that place for their residence to Posterity where they should be first forced to Land; and not many days after, it so happened they were driven into an harbour in *Scotland* on that coast which is called *Fife*, where they being but eight in number left alive, built the aforesaid house, and called it by that name in their Language, which has since been thus called, according to the speech of the Country, viz. [*Eighther-house*] It is further recorded of them, that as they increased in number they dispersed themselves into several Families, of the which *Dalhousie* is now reported the chief, *William Lord Ramesey* being Earl thereof.

¹⁵⁰ The Author's life.

¹⁵¹ The time and place of his birth, and his parentage and family.

¹⁵² Written in English.

¹⁵³ *The original of our name and family.*

¹⁵⁴ *District of ancient Egypt east of the Nile Delta.*

¹⁵⁵But to come nearer home, when our late Sovereign Lord King *James* of happy memory came to the Crown of *England*, he sent into *France* for my Father, who was then there, and made him *Page of the Bedchamber* and *Groom of the Privy-chamber*, and *Keeper of all his Majesties Clocks and watches*; this I mention for that by some he has been termed no better then a *watchmaker*; I contemn no trade or lawful vocation whatsoever, but I would have men speak the truth; it's confest his ingenuity led him to understand any peece of work in that nature; we read the same of *Henry* the 4th of *France* and *Lewis* the 13th and many Princes and Emperors of *Germany* and others, which I could (but for brevities sake) record, and therefore the king conferred that place upon him: Now how this should prove him a Watch-maker and no other, more then the late Earls of *Pembrook* ordinary Chamberlains because they bore this office in the Kings house, do you judge; but this by the way.

¹⁵⁶As soon as I was of any capacity, I was put to School in *St. Albones* in *Hertfordshire*, *Bushy*, *Westminster*, *Milend-green*, and other places; and when I should have gone to *Oxford*, by reason of our late differences I was prevented, and therefore being desirous to further by Learning, I importuned my Father to send me to *St. Andrews* in *Scotland*, but there also I was disappointed by the frequent approaches of the Marquess of *Montrosse* and his Army; I therefore (rather then fail) settled in *Edinburgh* College, where I continued till it pleased God to visit that Town with Pestilence, the which at length growing very hot, I returned in *April 1645* into *England*, and have remained in *London* ever since, wholly applying my self, as ever, to the study of Nature, and the more secret and sublime Sciences, but practised nothing save Physic; for our homebred differences and distractions, rending me (with many others) mean in the sight of the more inferior Spirits of the world (for wealth and honour I perceive brings not nobleness of mind) I would not associate my self with many men and much acquaintance, but still lived an obscure, retired and reserved life, dedicating myself wholly. (I say) to my book, so that I dare boldly aver (notwithstanding I was born and bred-up all my days in and about this City of *London*, save only the time I was in *Scotland*) I am not familiarly acquainted with three people in all *England*; for such is my disposition, that I had rather be a stranger in the Land of my Nativity (in this perverse and rebellious Age) and to the generality of men living therein, then to my self and my own conscience; the which so long as I may freely enjoy, I shall never repine but be ever content with what condition, loss or change soever, God has farther in his Wisdom and Providence decreed for me; to whom for eternal protection I shall here commend you and remain.

¹⁵⁵ Viz. *Save of that trade to countenance and credit themselves in the Kings time, affirming him to be their Mother; and now since by others through envy, thinking thereby to upbraid and reproach both him and me.*

¹⁵⁶ *Where the Author had his education and how he has since spent his days.*

Die 19. .lanuarii, 1652.
Your Loving Friend,
William Ramesey.

Upon the Authors Elaborate Pains in these his Labours.

WHO in his Writings seeks all men to please,
Is not unlike the Merchant on the Seas,
Meeting with rocks, winds, pirates, shelves and sands,
Yet boldly ventures, ere at home he lands.
His Ship full fraught, returned safe and sound,
Discharged of Wealth, wherewith she did abound,
He sits him still, and lives at quiet ease,
Thinks the Land better then the boisterous Seas;
Even so our Friend in these ungrateful times
Has brought home learning bred in Foreign Climes,
Is sure to meet with Find-Faults for his pains,
When he seeks nought but profit to their brains
And pleasure all men; Dolts do ever pine,
When they see Learning live, and Virtue shine:
All Ages, Sorts of men, and Learned Schools
Have honoured this rare Science, save some Fools,
Who neither know, nay, will not understand
Unto what purpose God has given command
To the great Lights of Heaven, Planets and Stars,
To spew their power on these Inferiors:
I envy none, yet he's no Friend of mine,
Who having Pearl's will cast them unto Swine.
The Commonwealth of Learning cannot flourish,
If she instead of True-born, Bastards nourish.
Some say those things are best which are in common, But in these speculations, there
is no man
Will so adjudge; For, an illiterate head,
But only taught to spell, perhaps to read
His mother Tongue, high Secrets to expound,
Mis-leading others, runs himself on ground.
But as our Merchant in some Foreign soil
Has got a precious Jewel by his toil
And industry, hoping thereby to raise
His Fortunes, brings it home, which he does praise
Unto his Friends; It they much magnify,
And some choice person does his Jewel Buy,
And much esteem it: So this Far fetcht piece
Of Heavenly Science will the Golden Fleece
Even much resemble. Th' Author honoured be,
As Jason was to all Posterity.

**On his Ever Honoured, and most Ingenious friend the unparalled
AUTHOR.**

*Why were not you produced in those Days
In which Philosophers did wear the Bays?
Learning and Art in this Age are beat down!
Learning of old was had in great renown.
In Syria, Greece and Babylonia,
Arabia, Persia, Lacedemonia,
`Mongst the Chaldeans also and Assyrians,*

*Renown'd Egyptians and Sydonians,
And Indians with our Neighbours of France
Much honoured it, and still did it advance;
Each then in virtue striving to exceed,
So virtuous were they; Now in our need
Even when it was almost forgotten quite,
You were brought forth to bring it unto light.*

W. D.
latromathematicus.

*On this incomparable Work, and my worthy Friend the Ingenious
AUTHOR.*

*What shall I of these learned Labours Write,
Or of the Author what shall I indite?
Come all ye Gods, assist this pen of mine,
Come all ye Sisters, come ye Muses Nine
Lend here your help, and let now all men know,
If they in Mysteries desire to grow,
Here they the Treasure of the East may find,
And Natural hidden causes to their mind,
How by the virtue of the glorious Stars,
Health, Sickness, Plenty, Scarcity, Peace, Wars
'Are brought to pass in their due time, and all
Things that are done in this World, great and small;
And that God worketh not preposterously,
As some men strangely have maintained; but by
Order and Nature he brings all to pass,
Which we may clearly see as in a glass,
Could we but read the volumes of the Sky,
As here the Author clears it to the eye
Of every notion; whose elaborate pains,
Be recompensed with immortal gains:
And when he shall be taken from this place,
Let him be fixed amongst the Stars, to grace
Those Heavenly bodies and those Lamps of Light,
For he has made them glorious in our sight. I. W.*

ASTROLOGY FULLY Vindicated and Defended FROM ALL

The Aspersions and Calumnies of the Antagonists thereof:
As also its Legality and Verity proved, both by the
Testimony of the Scriptures, Fathers, Ancients, and the confession of
Councils:
With a clear Vindication of the Authors *Lux veritatis*,
from the vilifying Reproaches of Dr. *Homes* and his Second;
and that the purity of the *Science*
remains still untainted, notwithstanding all their Reply.

CHAP I: Proving Astrology to be one of the Liberal Sciences.

When I first entered upon these my Labours, I thought by reason of the bulk, and for that it had been of late traduced¹⁵⁷ by the ignorant, it would be very convenient to prefix some Discourse which might tend both to the vindication thereof, and the manifestation of its sublime excellency and verity; whereupon at my spare times, I entered upon this subsequent Discourse: upon my first conception thereof, I thought it would not have exceeded a short Preface; but being brought forth, I perceived both for the largeness of its bulk, and variety of discourse, it deserved rather the denomination of a Book, which I call *A Vindication of Astrology*. I shall not need to say any more thereof, only refer you to its perusal, and here begin our matter, with the Answer of an Objection, the better to usher in our following intentions; which is, That *Astrology* is none of the Liberal¹⁵⁸ Sciences, but Astronomy is. The vanity of which Objection shall be cleared here beneath, it being indeed one and the same Art, though two distinct parts or properties. But first, least some may question whether it be an Art, for that, as they suppose, Aristotle in some parts of his Works seems to deny it; yet upon better consideration, there is no rational man but will soon find that he is so far from denying any such thing, that he speaks as much thereof as any Astrologer can¹⁵⁹. Look further, Aristotle *Methaphysics* 6 and 12 and 1 *Politics* chapter 7 and several other places, too tedious to relate here. Also his 2nd *De Coelo* text 17 and lib. *de proprietat. element. and lib. de mundo* chapter 9 and in the 4th *de generatione animalium*¹⁶⁰, chapter 10. for there is none that is well acquainted with his manner of Writing, but knows that he indifferently uses the Name of *Astrologer* and *Astronomer* for one and the same; and also in other places, *Astrologer* and *Philosopher*, as making no difference between them, which here to particularise were both tedious and superfluous in so clear a case; and in his *Physics* lib 2 chapter 2 he makes no

¹⁵⁷ To have exposed to shame or blame by means of falsehood and misrepresentation.

¹⁵⁸ As few.

¹⁵⁹ Aristotle makes no distinction between Astrology and Astronomy, but together with *Psysics* acknowledges them all one and the same Art, though distinct parts.

¹⁶⁰ The history of animals.

more difference between *Astrology*, *Astronomy* and *Physics*, then the particular names of the head, hand and foot, &c. do make that they are different things from the body, though distinct members, when all rational men know that notwithstanding they are several parts, yet they all conduce to the composition of one entire body.

Wherefore in my *Lux veritatis*¹⁶¹ or *defence of Astrology*, chap. 1. sect. 3. I bring Aristotle to affirm Astrology to be *Scientia media*¹⁶², a *Science between the Mathematics and Natural Philosophy*; wherefore those that find not these very words, *Scientia media*, in the above said 2 of *Phys.* Chapter 2 if they find so much inferred, it is sufficient to evince such carpers at Truth, to be either void of matter of discourse, or envious, or both; when it is clear he makes no more distinction between the one and the other, then what you have but now heard.

I forbear here, to set down the testimony of *Averroes*¹⁶³ in his Com. on the 12 of the *Metaph.* Text 44. and on the second Book of *Phys. cap.2* . but refer you to the perusal of that 3 Sect. aforesaid, where you shall also find that in his Comment 7 of the third of his *Metaph.* he affirms Astrology to be a *Mathematical Art*; and this is acknowledged by all the Judicious and learned; neither do any but Fools and Novices make it a distinct Art or Science of itself, but a part of *Astronomy*, *Physics* and *Natural Philosophy*, which make up one entire Liberal Science; this is ¹⁶⁴well known to the Learned; yet for the satisfaction of some weak headed *Momuses* have I thus plainly delivered my self, who carp and rail at what they are ignorant of.

Further *Averroes*, Text 44. of the 12. of the *Metaph.* (amongst many more, which to insert here would make my labours of too great a bulk) acknowledges Astrology to be an Art; but in this place, I say he has these words, *Ita autem ars propria est huic intentioni inter alias Mathematicas, quia considerat de substantiis aeternis sensibilibus; aliae autem Scientiae Mathematicae considerant de accidentibus, ut ars Arithmetica, & Geometria.*¹⁶⁵ And in his Comments on the 2 *de Coelo*, Text 58 he attributes so much to the power of the Heavens over these inferior Bodies, that he confesses one Star to have a

¹⁶¹ Light of truth.

¹⁶² Middle knowledge, free actions are seen by *scientia media*, as having for its object something neither purely possible nor really actual, but between the two. A form of divine knowledge distinguished from *scientia necessaria*, which has for its object God Himself, and *scientia libera* which terminates upon the certainties of the world outside of God. *Scientia media* is based on God's foresight of the outcome of the free choice of man. God, by virtue of *scientia media* foresees possible, conditional acts of his free creatures, and acts accordingly to bring about his will for the course of human history. So he still causes and determines what will happen, yet in a way which allows true freedom of action and participation on the part humanity. A term for limited free will.

¹⁶³ Also Ibn-Rushd Spanish-Arab philosopher & physician 1126 -1198.

¹⁶⁴ *Astrology one of the Liberal Sciences.*

¹⁶⁵ So it is a specific art for this purpose amongst the other forms of high knowledge (*Mathematicas*), because it concerns itself with the perception of the eternal essence (of things); other branches of knowledge concern themselves with everyday, external matters, such as *Arithmetic* and *Geometry*.

greater power than another: and also in the 68 Text of the same Book he acknowledges every star to have his own particular operation, &c.

¹⁶⁶As touching the legality and great esteem *Astrology* was in the former Ages, I shall here (for brevity sake) refer you to the perusal of the 4 Section of the 1 Chapter of my *Lux veritatis*, and for its Antiquity to the 5 Section of the same Chapter; for there is nothing more certain, then it has been ever in most high esteem by all the more grave sort of Councils, States, Kingdoms and Empires; as also by the chief and wisest sort of men studied and maintained, it being the chief of all studies under the *Sun*, and among the Learned the most coveted after.

¹⁶⁷For though it has been (by the malicious adversaries thereof) distinguished from Astronomy, yet (I say) by the Learned and Judicious never; for though they are distinct parts, yet are they one entire Science, and that, *one of the seven Liberal Sciences*¹⁶⁸, as you have heard; wherefore the simplicity and ignorance of some weak-brained men who make this distinction, ought not to be countenanced, staining and traducing thereby the chief of Sciences that was ever studied by men; for that they, and they only were the first that made them any wise reputed several, shall beneath appear; for since it comes here so opportunely in my way, I will give you (for the farther clearing of this point) the testimony of some former and authentick Writers, though were I not confined to somewhat a narrow bounds, I might insert most or all Writers that were any ways Judicious; but since, *verbum Sapienti sat est*,¹⁶⁹ and the case so clear and unquestioned amongst rational men, I shall (as brief as may be) give you some, and then proceed, that I may hasten (as has been said) to say somewhat of one that has put forth a patcht pretended Reply to my *Lux veritatis* in answer to Doctor *Nathaniel Homes*.

CHAP II: That Astrology and Astronomy are one and the same Science, and that they were ever so received by the Ancients.

¹⁷⁰I have already declared the testimony of *Aristotle* on this point, and if we peruse the works of *Ptolemy*, we shall find also, that he makes no difference between the one and the other; and more particularly (not to insist long hereon) *Lib.I. cap. de Quadr. & cap.3. de Quadr.* he calls there the Art of *Astrology Astronomy*, and the Predictions Astronomical; so confounding the distinction of the parts with the essential name of the Science. Wherefore though *Ptolemy* has, by some brain-sick men, been brought to condemn

¹⁶⁶ *Of the legality, great esteem and antiquity of Astrology standing him and unshaken for ought all the envious carpers and ignomeouses can say.*

¹⁶⁷ How Astrology and Astronomy came separated. Astrology and Astronomy one and the same science.

¹⁶⁸ The seven libera l sciences are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy.

¹⁶⁹ A word to the wise (is sufficient).

¹⁷⁰ Ptolemy makes no difference between Astrology and Astronomy.

Astrology, we see thereby the folly of such envious ¹⁷¹and ignorant gain-sayers of what they are altogether unknown in: for it is very strange that he should be produced to condemn what he has taught to the world of four Books in Folio; but such is the stupidity and perverseness of the Antagonists thereof, that when *Astrologers* declare and show manifestly the power and efficacy of the influence of the *Stars*, there they accuse them with impiety and illegal practices: and when they sincerely teach not to ascribe so much to the *Stars*, as to neglect these inferior causes, but to join the consideration of the one with the other; here (not considering, nor indeed understanding the scope and intentions of their Writings) they pick out certain particular places of their works which they think makes for their idle conceits and cavils to the condemnation of *Astrology*, and the labours of those that herein have ¹⁷²spent their whole lives for the benefit of these after Ages; who have by us small requital of their care and pains thus to traduce them, when they ought rather by us to be eternised with Statues of Gold, and whole volumes of praises *in perpetuum*.¹⁷³

¹⁷⁴*Hermes Trismegistus* also in his *Centiloquium*, calls the Art no other then *Astrology*, and the Students *Astrologers*.

And Tully¹⁷⁵ also in all his Works calls the Art no other then *Astrology*, never so much as once mentioning *Astronomy*; for the *Lib 2. de Divinitat.* he makes predictions a part of *Astrology*, and not an Art of it self, when he testifies of *Cassander*¹⁷⁶ and *Archelaus*^{177/178} that they were excellent in other parts of *Astrology*, yet never used Predictions.

¹⁷⁹And *Pliny* lib. 7.cap.37¹⁸⁰. witnesses that *Berosus*¹⁸¹, for his Divine Predictions in *Astrology*, had his Statue erected him with a golden tongue.

¹⁷¹ *The apparent folly of these men that produce Ptolemy against Astrology.*

¹⁷² *What the Ancients deserve at our hands for their care and pains of us; for ingratitude is abominable.*

¹⁷³ In perpetuity, forever.

¹⁷⁴ *Hermes.*

¹⁷⁵ *Cicero, Marcus Tullius* born January 3, 106 BCE, Arpinum, Latium [now Arpino, Italy] died Dec. 7, 43 BCE, Formiae, Latium [now Formia] Roman statesman, lawyer, scholar, and writer who vainly tried to uphold republican principles in the final civil wars that destroyed the republic of Rome. Primarily interested in how to persuade people, Marcus Tullius Cicero was a writer, orator and Roman statesman who contributed enormously to the vocabulary and use of Latin.

¹⁷⁶ *George Cassander* or *Cassant.* (1513 —1566), Flemish theologian.

¹⁷⁷ The last of the early cosmologists *Archelaus* of Athens, who was a disciple of *Anaxagoras*. He is also said to have been the teacher of *Socrates*.

¹⁷⁸ *Tully.*

¹⁷⁹ *Pliny.*

¹⁸⁰ *Gaius Plinius Secundus*, (23-79 EC) better known as *Pliny the Elder*, an ancient important author and scientist who wrote *Naturalis Historia*, which appears to be the book referred to here. *Pliny's* work was held in high esteem, particularly during the Middle Ages. The *Natural History* is the only one of *Pliny's* seven writings to survive antiquity entire. This work in thirty-seven books was an attempt to survey all natural knowledge systematically in an unadorned style. Book 2 addresses cosmology and astronomy. His influence waned and his works fell out of favour

The ¹⁸²*Septuagints*¹⁸³ in the 47. of *Isa.* also make no difference of *Astrology* and *Astronomy*, nor *Astrologers* and *Astronomers*, comprehending them both under the name *Astrologers*, and the Art under the word *Astrology*.

¹⁸⁴*Galen*¹⁸⁵ also, lib.3. *cap.6. & 12. De diebus decret.* contrariwise calls the *Egyptian Astrologers Astronomers*.

¹⁸⁶And again *Cassiodorus*¹⁸⁷ comprehends the works and effects of the *Stars* under the word *Astronomy* where he defines *Astrology*: so also *Plato*, *Philo*¹⁸⁸, and indeed all learned Writers; which, since to the Judicious this is so well know, I shall not need here longer to insist; only shall also add this, that *Bonatus*¹⁸⁹ in his *Itch. De confirm. Astrol. Scientice*, makes *Astrology* as did

after the end of the seventeenth century. Pliny died in the eruption of Mount Vesuvius in 79 CE, famously described in letters by his nephew.

¹⁸¹ The name of a native historian of Babylonia and a priest of the god Bel (Bel - Marduk). He flourished during and after the lifetime of Alexander the Great, although the exact dates of his birth and death are unknown. He wrote a history of Babylonia. Berosus was well versed in astronomy and astrology. Leaving Babylonia, he settled for a while in Greece, on the island of Cos, where he opened a school of astronomy and astrology. From there he passed to Athens where his learning and astrological predictions brought him such fame that a statue with a gilt tongue was erected in his honour in the public gymnasium.

¹⁸² A Greek version of the Jewish Scriptures redacted in the second and third centuries BCE by Jewish scholars and adopted by Greek speaking Christians.

¹⁸³ *Septuagints* also.

¹⁸⁴ *Likewise Galen.*

¹⁸⁵ The physician and philosopher Galen was born in 129 CE. Galen became a therapeuter or attendant of the healing god Asclepius, whose sanctuary was an important cultural centre. Although it was planned that he would study philosophy or politics he was told in a dream to study medicine. Much of his medical career was spent in Rome. His public lectures and anatomical demonstrations brought him to the attention of the consular Flavius Boethius, and through him to the notice of the Emperor Marcus Aurelius. He died sometime after 210 CE. He was one of the most prolific and influential of ancient medical writers. His extant works fill some twenty volumes in Greek. Other works survive only in Arabic or Medieval Latin translations. Galen's works fall into three main categories: medical, philosophical, and philological.

¹⁸⁶ And the same does Cassiodorus, Plato and Philo.

¹⁸⁷ Flavius Magnus Aurelius Cassiodorus Senator, born circa 490 CE, died circa 585 CE, was a statesman and monk, leaving behind a substantial and varied body of literary work.

¹⁸⁸ Philo of Alexandria, a Hellenised Jew, is a figure that spans two cultures, the Greek and the Hebrew. Philo produced a synthesis of both traditions developing concepts for future Hellenistic interpretation of messianic Hebrew thought, especially by Clement of Alexandria, Christian Apologists like Athenagoras, Theophilus, Justin Martyr, Tertullian, and by Origen. In the process, he laid the foundations for the development of Christianity in the West and in the East, as we know it today. Born around 30 BCE, Philo describes in his works a worldview based on the central idea of the Logos. In this cosmology, Philo refers to God as the Intelligible or Spiritual Sun, and the Logos, his offspring, as "the Son of God."

¹⁸⁹ Bonatus [Bonatti], Guido (1230 - 1300) Bonatus wrote a book on astronomy and a theory of the planets as well as books on astrology. He was reputed to have made an apothecary wealthy by fashioning a wax image of a ship endowed with magic

Aristotle (as you have already heard) a part of *Astronomy* in these words, *Astronomia est Scientia per quam non solum presentium. verum etiam pre-teritorum ac futurorum habetur cognitio*¹⁹⁰. *Astronomy* is a Science by which not only present things but what is past and to come may be known. Here you see by these words he comprehends *Astrology* under the name and word *Astronomy*. And then as I have said in the following words, shows it is a part of the same Art; *definitur etiam alio modo, viz. In duas partes sive species ipsius breviter, contemplativam scilicet & activam que Bunt Astrologia & Astronomia*. It is defined also another way, viz. divided into two parts or kinds, to wit, contemplative and active, which are *Astrology* and *Astronomy*.

Thus you see here what difference the Ancients have made betwixt the one part and the other; and he in that same chapter further shows how they differ, where he says, *In quo dierunt istae duae partes dicam tibi*, in what these two parts differ I shall show you; and so forward; wherefore then this being apparently manifest, I shall not here spend more time or trouble you, referring you for further satisfaction to his twelfth chapter, where he shows clearly both the parts and species of *Astronomy*; and I believe an artificer is best able to deliver a definition of his own Art, and rather to be believed than one altogether ignorant therein, which that man must needs be, that will be so peremptorily base and impudent, or rather imprudent, as to deny what is thus confessed by all Ancient and Authentic writers of this heavenly and most delectable and admired Science; neither upon due consideration will any man find the knowledge of the motions, which is one part of the Science, to be of much use or validity without the true understanding of their effects, &c.¹⁹¹

And here also I may add one word to that fourth Section of my first chapter, I have referred you to, that he also in his next chapter, viz, the thirteenth, witnesses that *Abraham* taught the *Egyptians* his Art, and that *Atlas* who was afterwards so excellent therein that it was thought of him, he was a God, and therefore was supposed (through his excellency in his knowledge therein) to support the Heavens on his shoulders.

properties. He became the most famous astrologer of his time: In 1233 he was engaged in a public debate in Bologna with friar Giovanni Schio da Vicenza (? - 1260), a vigorous opponent of astrology. Guido Bonatti left us an astrological compilation, entitled *Decem continens tractatus astronomiae*, which survives in a large number of codices and which was printed three times.

¹⁹⁰ See also his 14 chap. Where under the word *Astronomy*, as you may see in the Contents of the chapter, he proves *Astrology* to be one of the Liberal Sciences.

¹⁹¹ *Astronomy* of no great use or validity without *Astrology*.

CHAP III: Containing the Excellency and Nobility of the Science of Astrology, as also its Antiquity, and the admirable power and virtue of the Heavens.

¹⁹²Look also into the Preface of Gerson his *Trilogium Astrologice Theologizatce* (who reduces in that piece *Astrology* to *Divinity*) and you shall find that he acknowledges it an admirable and Noble Science, revealed to *Adam* the first Patriarch by *God*, and so to his posterity; *Ergo*, most *lawful*, and to be desired above all Sciences in the World, not being either *Diabolical*, *Illegal*, *opposite to trust or confidence of God*, but indeed rather a great means to acquaint us with his Heavenly and incomprehensible divine self, when by the motions and constant influences of the Celestial bodies, we know the corruption, generation and procreation of all things in this Elementary world, and so contemplate and talk or converse daily and hourly with him who is not to be beheld by frail mortal eyes, or flesh, nor to stand in the immediate presence of that dreadful omnipotent God, whose voice alone is a consuming fire, &c. Gersons words (I say) are *Propterea non est hoc negandum de Astrologia, quam esse Scientiam Nobilem, & admirabilem, primo Patriarche*¹⁹³ *Adam, & sequacibus revelatam, Theologia non abnegat*. Wherefore it is not to be denied of *Astrology*, but to be a Noble and admirable Science, revealed first to *Adam* and his posterity, *Divinity* refuses or denies not; for there is nothing more certain then that *God* has in his secret wisdom so disposed of the constitution of the Celestial bodies, that his Will by their operations and several influences is acted and performed thereby; so that to the end of the world it is fore-ordained and decreed by him to be so performed and accomplished by them, according to the opinion and excellent judgement of *P.de riaco*,¹⁹⁴ who in his *Concordance of Astrology with Divinity*, proves the Flood, Sects, Schisms and other most notable accidents to be signified in¹⁹⁵ *Heaven* long before; and this is confirmed also by *Gerson*, who in his second Proposition, *acknowledged Heaven to be* (as indeed it is) *the Instrument of God, whereby he governs this corruptible and inferior Elementary world*. And further says he, *Erraverunt hic aliqui, dicentes coelum nihil agere, sed*

¹⁹² Astrology first revealed to the first man Adam by God himself; not Diabolical or illegal, but most lawful and most to be desired of all natural Sciences. A great means to draw us to God and acquaint us with his Divine incomprehensible self.

¹⁹³ *On account of this astrology is not to be denied, that it is a noble and admirable science, to the first patriarch.*

¹⁹⁴ Probably Pierre d' Ailly (Petrus de Allaco) 1350 -1420. In his in his *Concordance of Astronomy with History* he attempts to show that the dates of the main events of history can be determined by astronomical calculations. He also wrote *Vigintiloquium* or *Concordantia astronomie cum theologia* (*Concordance of astrology with theology*) in 1414. In this he listed these components of superstitious or false astrology: "1. The belief that all future events precede by fatal necessity from the stars; 2. The mingling of superstitious magic arts with astrology; 3. The placing of free will and matters solely under divine or supernatural control within astrology's power.

¹⁹⁵ Noah's flood, Sects, Schisms, and other accidents foreknown and signified by the Heavens. The Heavens is God's influence by which he governs and rules this Elementary World. The Heavens have many and diverse virtues and obey the Commandment of God.

*tantummodo signum esse, allegantes illud, & erunt in signa & tempora.*¹⁹⁶ They err who think the Heavens do nothing, but are only for signs, alleging that, and they *shall be for signs and seasons, &c.* For he further in the third Proposition, says and approves it to be a probable and subtle opinion, *that God foreknowing the chances of men, had described certain agreeable tokens in Heaven, concurring with the course of the world even to the day of judgement.* By this I say is my words, and the opinion of *P.de Ariaco* confirmed; and in the fourth Proposition, he declares *that Heaven has received many and diverse virtues of God, according to the variety of the parts of the Stars, of the Planets and of the motions of them, though not comprehended by all men;* and so forward he testifies, *that they obey the commandment of God:* But this by the way; let us now proceed.

CHAP IV: That the Heavens and Stars have influence on inferior and Elementary things, Proved by Scripture or the word of God; And acknowledged by Philosophers, and the learned in former ages.

Let us now then, (having cleared this Objection, viz. *That Astronomy is an Art or one of the Liberal Sciences, but not Astrology,* and proved that they are one and the same Science, though distinct parts, and that they were distinguished but of late times by ignorant cavillers against it,) prove that the Heavens have influence together with the Stars, on Elementary and sublunary things; being also by many unknown in the works of God, (not to use a harsher term) denied to have any.

¹⁹⁷That the Heavens have a great and strong influence on sublunary Elementary things, as touching sterility and fertility, which we shall here begin first with, there is none but who are most impious, will dare to deny, since the Word of God himself shows us the truth thereof: for first if you look into the 26 of *Leviticus, verse 19* you shall find there, the Lord threatening his children with sterility for disobedience, says, *I will make your Heaven as Iron, and your Earth as Brass; viz. The* ¹⁹⁸*Heavens shall not duly by their influence distil those comfortable showers of fertility, they shall be had as Iron, and your earth as brass, that it shall not receive any impression there from, &c.* And so likewise on the contrary, when of his infinite Goodness and Mercy he promises plenty, he says, *I will hear the Heavens, and the Heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear* ¹⁹⁹*Jezreel, Hos.2.21,22.* So that hereby you see clearly a dependency of the earth on the Heavens, and their influence; Jezreel the people of the Lord, when their ways shall please him, *shall be heard by the corn, wine, and oil, viz. all sufficient necessaries, they being comprehended under these words; and these having their dependency as it were from the earth, as growing out of it, shall be heard or assisted by it, or furthered to its*

¹⁹⁶ Ramesey will later suggest that the heavens do have a physical power of their own; the 'signs and seasons' reference is to Genesis, I.14.

¹⁹⁷ *The Heavens or influence of the first cause of Fertility and Sterility.*

¹⁹⁸ *Of Sterility.*

¹⁹⁹ *Of Fertility.*

utmost ability; but all this will not do, *without the Heavens hear or assist the earth with its sweet influence*; nor then, except God the disposer and orderer of all things, *hear and give his blessing to the Heavens*; so that ²⁰⁰hereby we see God most clear in the order and disposal of nature, who is the *first moving and efficient cause*, to whom all causes are but subordinate; yet you see that next unto himself the *Stars are secondary causes*, and from him immediate causes of all our earthly enjoyments or afflictions; for what causes that amongst corn, the ground being diligently tilled and painfully manured by the Husband-man, and the Corn sowed herein being clean and pure, from other mixedure of seeds; what causes, I say, that yet notwithstanding, there will several flowers both blue, red, and purple, grow amongst it, also out of the same seed, Darnel,²⁰¹ solders, and smutty gear? if this be not occasioned through and by the influence of the Heavens, it is occasioned by nothing in the whole fabric of the world. But yet for further confirmation hereof, the 33 of *Deut.v.14*. you see, does manifestly make it apparent, where the whole influence of the Heavens, and the increase of all Vegetatives are attributed to the *Sun and Moon, viz. For the precious fruits brought forth by the Sun, and for the precious things put or thrust forth by the Moon.*

²⁰²Again we see clearly in many places of Scripture, the *stars* are called the *Hosts of Heaven*, which certainly would never have been thus named, were they of no force and efficacy, the word *hosts* intimating their power and strength; see *2 King.chap.17.ver.16*²⁰³ and *chap.21.ver.3.5*.²⁰⁴ and *chap.23.ver.4, 5*,²⁰⁵ &c. So likewise God himself expressing his omnipotent and irresistible power and force, he is called *the Lord of Hosts*, Isa. 24.v.23.²⁰⁶

²⁰⁰ *God is seen in the order of nature and in his works.*

²⁰¹ A weedy annual grass that often occurs in grain fields and other cultivated land, the seeds of which are sometimes considered poisonous. A type of rye grass.

²⁰² *Further that the Stars have influence.*

²⁰³ "And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Ba'al."

²⁰⁴ "3. For he built up again the high places which Hezeki'ah his father had destroyed; and he reared up altars for Ba'al, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. 4. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. 5. And he built altars for all the host of heaven in the two courts of the house of the LORD. "

²⁰⁵ "4. And the king commanded Hilki'ah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Ba'al, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth -el. 5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Ba'al, to the sun, and to the moon, and to the planets, and to all the host of heaven."

²⁰⁶ "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Is.23.9.²⁰⁷ and chap.22.v.5²⁰⁸.12²⁰⁹.14, 15²¹⁰, 25²¹¹, and many several other places which are worth the while to peruse.

But further to put this matter quite out of doubt, viz. That the *stars* have their influence on Elementary bodies, see *Deut.4.19*²¹². where you see clearly they are for the use of man *divided or imparted unto all Nations under the Sun*, by which if any man shall conclude and affirm is meant their light, or that distinction which they cause between day and night, and of seasons; I must needs tell him his conclusions is very weak, since we have so small use of their light either in the day or night, that it may very well be counted none at all; and as touching that *distinction of days and seasons*, the *Sun* and *Moon* would be sufficient for that matter without those innumerable Hosts of Heaven the *stars*: therefore the use of the *stars* must in this place have a further construction.

²¹³Moreover that their influences have power and extend to the temperature of men, appears *Matth.17.14*²¹⁴. where the lunatic is offered unto *Christ* to be healed, whose distemper, as experience and common example shows, follows the course of the *Moon*, and to the success of mens affairs, does yet further appear by *Judg.5.20*²¹⁵. where it is recorded that the *stars in their courses fought against Sisera*, of the which more anon, as also that passage in the 38 of *Job*²¹⁶, and the 19 *Psalms*²¹⁷ as touching the *Pleiades* and *Orion*, and that the *Heavens declare the glory of God, their voice or language of the stars being gone through the Whole earth, &c.*

²⁰⁷ "The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth."

²⁰⁸ "For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains."

²⁰⁹ "And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth."

²¹⁰ "14. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. 15. Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,"

²¹¹ "And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

²¹² "and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the Moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven."

²¹³ *The influence of the stars extends to the temperature of men as were in Lunatic. To the success of men's affairs also though denied by some. The influence of the stars acknowledged by Philosophers.*

²¹⁴ "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,"

²¹⁵ "They fought from heaven; the stars in their courses fought against Sis'era."

²¹⁶ 31 "Canst thou bind the sweet influences of Plei'ades, or lose the bands of Orion?"

²¹⁷ 1. "The heavens declare the glory of God; and the firmament showeth his handiwork"

Thus have we clearly seen the influence of the *stars* proved by the Word of God; how they were esteemed in former ages by all *Philosophers, Emperors, Kings*, and the nobler spirited people you may see if you will have regard to the 4 *Sec. chap. I.* of my *Lux Veritatis*, where you may see not only the great esteem the Art was in amongst all wise and learned men in former ages, but also the names of the chief *Patriarchs, Fathers, Philosophers, Emperors, and Kings* that were students herein; which notwithstanding the pretended arguments of the envious against it, stands unshaken, as will appear to any that shall peruse it, comparing it with the pretended Repliers discourse; therefore here I shall refer you thereunto, being desirous to be as short as possibly I can.

CHAP V: Showing that observation may be made of the Stars motions, in answer to those that hold it impossible for any man in his days to observe the particular configurations of every Planet, with the fixed Stars, and with one another; as also that thereby we may discern their influence if we have any capacity.

²¹⁸I Shall here therefore now show, that observations will clearly evince us that the *Stars* have admirable influence on these inferior and elementary things; for though it be most certain that the Heavens make not their Revolution under 36,000 years, yet is its variation so slow, as that it depends upon the motion of the fixed Stars; so that before there can be any great difference worth speaking of, the same constellations may be often observed in particular, though not in the whole; for the fixed Stars according to the nearest account of our late Writers, or the Sphere in which they are, move not above one degree, which is 60 minutes in 72 years, in which time there is none, but who are altogether ignorant, that cannot make sufficient observation of every constellation worth noting for the confirmation of their influence; for though they move from East to West once in 24 hours, so making this Diurnal Revolution 366 times in a year, yet since in respect of the motion of this Sphere from West to East these 366 Revolutions causes not a minutes difference; it must needs follow that the very same *fixed stars* do rise, culminate, set, and lie in the same Circle of position, and also may be in ²¹⁹configuration of the *Sun*, and any of the other *Planets*, and that so exactly in one and the same place or part of Heaven, that it is impossible with any instrument to discern any variation either in the longitude, latitude, declination, right or oblique ascension thereof; so that hereby it is clear the nature of any star may be found out, and be exactly known.

²²⁰But now as touching the Planets; first, we attribute, as is clear to every vulgar notion most power and efficacy to the *Sun*, next to the *Moon*, then to *Venus*, and so to *Mercury*, and next to *Jupiter* and *Saturn*, and lastly to *Mars*; this (I mean) in relation to their motion with the *Sun*; for by how

²¹⁸ Observation reaches us the stars influence.

²¹⁹ That the true nature of the Stars may be known and how.

²²⁰ The power of the Planets.

much the light of the Planets to us is greater and their motion swifter, by so much are their operations necessarily the more apparent and manifest to us or our sense: we prefer *Venus* before *Mercury*, for that though he be swifter, yet is she the greater, and so consequently of more efficacy: and the reason why *Mars* is of least note, or most obscure unto us, is, for that he is less then *Saturn* and *Jupiter*, who are preferred before him, and moves in so large and great an Epicycle, that he seldom rancounters with the *Sun*.

²²¹And we know that the *Moon* (as I have said in chapter 4 of my *Lux Veritatis*, section 2) finishes her course through the *Zodiac* every 28. days and some odd hours, viz. twelve times in a year; by which we may, and do plainly perceive her configurations, viz. *Conjunction*, *Sextile*, *Trine*, *Square* and *Opposition* with every *Star* in the whole Heavens, both *fixed* and *errant*²²², and thereby their nature and mixture often to be known and discerned, and that very certainly.

The *Sun*, *Venus* and *Mercury* also, do every year once finish their course, so that also hereby every year we may, and do plainly see and find out their own specific nature, and the properties of the other *Stars*, viz. *fixed*, as also their mixedures, and that before any sensible error can be made by the motion of the *Starry Sphere*.

²²³Again, *Saturn*, *Jupiter* and *Mars*, although they are (by reason of their superiority) of slower motion, yet does it neither any ways hinder, but that their effects may easily and soon (as also their mixedures among themselves and the *fixed-stars*) be known; for though *Saturn* be 29. years some odd months and days, making his revolution, or running his course through the *twelve Signs of the Zodiac*, *Jupiter* twelve years, *Mars* three years; yet by reason of their long continuance in every sign, as also by their retrogradations, stations and directions coming often to the conjunction of the *Stars* in the *Sign* wherein they are, and to the Aspects of others in other *Signs*, we cannot but often and plainly be taught to perceive the several influence of every *star* in the whole *Zodiac* without the least sense or error, especially since the Luminaries also, the *Sun* and *Moon* in the mean time come to them, and so make commixture of their influence, yearly and monthly.

²²⁴Of all which the *Student in Astrology* cannot be ignorant, if he but warily observe his Authors, who have sufficiently and largely declared them all unto him, as they by observation, and frequent practice have both been found out and approved by them to be most effectually true from Age to Age; yet if you best so curious (as I could wish you were, and all other ingenious souls) as that you will make particular observation thereof your self, you may see that before the *Starry Heaven* moves a degree, *Saturn*, who is the very slowest of the *Planets*, finishes his course, and comes to

²²¹ The significations of the influence of the Stars are soon found out in relation to their configurations with the Moon, with the Sun, Venus and Mercury.

²²² Travelling.

²²³ In relation to the configurations of Saturn, Jupiter and Mars with them.

²²⁴ The Influence of the Stars taught at large by former Astrologers.

Conjunction, Sextile, Square, Trine or Opposition of every particular Star, of every particular magnitude, in every particular of the twelve Signs of the Zodiac twice; and Jupiter six times, Mars 24 times; the Sun, Venus, and Mercury 72 times, and the Moon 864 times or thereabouts; but oftener and more frequently they meet with one another (I mean the Planets as the great Conjunction of Saturn and Jupiter happens once in twenty years; of Saturn and Mars once in two years, &c. So that particular observation of their effects may easily, and that in a mans life be both observed and known distinctly, I say, if any be thus curious.

Thus far chiefly, to clear the point I intend here next to insist upon, *viz.* That the Stars and their influence have power over all sublunary things; least some should (as of late they have) render themselves ridiculous to posterity, in denying both their effects and power, or at least, in affirming man (if they have any) is not able to comprehend the depth thereof, &c.

CHAP VI: That the variation of the Heavens from their places wherein they wherein Ptolemy's time, or at the first Creation, causes no erring in Astrological Judgements.

And first, since it is objected by some, That the true effects of the *stars* cannot be known by us, for that *Ptolemy*, whom we account as a chief Doctor amongst us in the delivering the mysteries and instructions of this Art, writ so long since, that the Heavens are gone some whole degrees from their places, they were in at his time, and therefore the same Rules will not now hold which he delivered.

²²⁵For the answering of this Objection, I should do well to say no more then this, that it is altogether weak, and occasioned through ignorance, &c. and not trouble my self further to answer what needs no answer; but least those for whom I have undertaken these my labours, should then, for that they are not well grounded in the Art, think this *Goliah* to be more then it is; I shall say thus much, that *Ptolemy* tied us not by his Writings to be confined to use his Rules for those places the Signs were in at that time; but thus, *Saturn* in *Aries* signifies so and so, where ever *Aries* be removed; for it is the nature of the Sign the Planet is in, that causes him to have such and such a signification, not the place where the Sign is, in respect of the Revolution of the *Starry Sphere*; for then we (making no such observation for the direction of our Judgements) should never be able to predict any thing of certainty; besides if this had been necessary, *Ptolemy* would have taught us accordingly, and also have directed the precepts of the Art to have dependency on the place of the Heavens at the Creation, which were as far removed before his time as they have been since; so that since the first Creation of all things, *Aries* the first sign (and so consequently uniformly all the rest in that *Starry Sphere*) is removed and revolved in the

²²⁵ Answer. The motion of the Heavens since Ptolemy's time, not indeed since the full Creation, Is any cause of error in Astrologers judgments in this our Age.

course of its motion near upon three whole signs, according to *Ticho*²²⁶ his Account, which if this were of any, or the least moment (as I have said) we should never possibly be able (having no regard thereunto) to foretell any thing with certainty; But our Rules run on another strain (as has been said) viz. a Planet in such a Sign, signifies so and so, let it be by its revolution where it will, &c. But this we find daily certain, and the other consequently then of no efficacy; as for example.

We see clearly, and that to be testified by every vulgar notion, that when the Sun comes into the Equinoctial point of *Aries*, the Spring forthwith begins to show it self; every thing by its humidity and temperate heat, being thereby made to flourish, and as it were to rise again from the dead, which have by the tedious blasts of the Hyemnal²²⁷ Air been kept in obscurity; and this without respect to the place where *Aries* was in *Ptolemy's* time, or at the first Creation; which neither then at that time had any other but the same efficacy now they have, though they may be intended or remitted by the conjunctions and configurations of the Planets, or by the variation of their declination, as they dart their beams more or less down perpendicularly upon us, and so work more or less powerfully at one time then another in the same place.

So likewise when he enters into the first *Solstice*, or the *Tropic* of *Cancer* (he being then nearest our *Zenith*) causes Summer; in the second Equinoctial, *Libra*, Autumn; in the last *Tropic*, *Capricorn*, Winter, &c.

²²⁶ Tyge (Latinized as Tycho) Brahe was born on 14 December 1546 in Skane, then in Denmark, now in Sweden. He was the eldest son of Otto Brahe and Beatte Bille, both from families in the high nobility of Denmark. He was brought up by his paternal uncle Jörgen Brahe and became his heir. He attended the universities of Copenhagen and Leipzig, and then travelled through the German region, studying further at the universities of Wittenberg, Rostock, and Basel. During this period his interest in alchemy and astronomy was aroused, and he bought several astronomical instruments. In a duel with another student, in Wittenberg in 1566, Tycho lost part of his nose. For the rest of his life he wore a metal insert over the missing part. He returned to Denmark in 1570. In 1572 Tycho observed the new star in Cassiopeia and published a brief tract about it the following year. In 1574 he gave a course of lectures on astronomy at the University of Copenhagen. He was now convinced that the improvement of astronomy hinged on accurate observations. After another tour of Germany, where he visited astronomers, Tycho accepted an offer from the King Frederick II to fund an observatory. He was given the little island of Hven in the Sont near Copenhagen, and there he built his observatory, Urauburg, which became the finest observatory in Europe. Tycho designed and built new instruments, calibrated them, and instituted nightly observations. He also ran his own printing press. Many scholars visited the observatory, and Tycho trained a generation of young astronomers there in the art of observing. After a falling out with King Christian IV, Tycho packed up his instruments and books in 1597 and left Denmark. After travelling several years, he settled in Prague in 1599 as the Imperial Mathematician at the court of Emperor Rudolph II. He died there in 1601. His instruments were stored and eventually lost.

²²⁷ *The aforesaid objection cleared by example.*

²²⁸But to put this matter quite out of doubt, let us but observe when the *Sun* comes into the Sign *Taurus*, and stirs up the virtue of the *Pleiades* and *Hyades* in that sign, and the *Hoedi* to the North thereof, and *Orion* to the South, as also *Arcturus* then setting; and we shall see these Constellations (being naturally violent and tempestuous) do raise Southern and moist winds for certain days together, watering the earth, and causing those seeds and vegetables (not before to be discerned) to spring forth and appear; and this has not only been delivered unto us from Antiquity, but we every year (towards the latter end of that month, we vulgarly call *April*) find it by experience most true: Hence that old *English* Proverb, even amongst the illiterate that know nothing of the cause, *April showers, bring Mayflowers*.

²²⁹Again when the *Sun* rises with the *Dog-star*, we see it causes many infirmities, and vehemence of heat, so that *Hipoc. Aphor. 4,5*, says, Medicines are hard, or obnoxious that are administered under the *Dog-star*; likewise we see Dogs at this time apt to run mad, the Sea to be troubled, and all Creatures whatsoever in one sort or other perplexed; and this is known commonly to all the vulgar, as well as the learned, and therefore needs not farther to be amplified: yet in some Summers, this time is not so contagious as again in other years, which happens according to the places and configurations of the *Luminaries* with the ²³⁰other *Planets* and *fixed Stars*, according to their intentions and remissions, neither cold nor heat proceeding from the absence or presence of the Sun, as some weakly conceive; for then all Summers would be alike hot, as also all Winters alike cold, since the Sun keeps his constant motion, and is never more elongated nor appropriated, one year then another. And this we see also every year when the *Sun* comes near the 18 Degree of *Cancer*, wherein the little or *lesser Dog* is, notwithstanding the Revolution of the Starry Sphere; for otherwise it would be about the time he is in the 27 Degree of *Gemini*, which is about the latter end of that month we commonly term *May*.

²³¹Lastly, and with this I shall conclude as touching this point, and then proceed: There is no man that has any knowledge in *Astrology*, but can affirm, that the Weather will be tempestuous, stormy and turbulent, *Saturn* going out of one Sign into another, according to *Hermes, Centi.1.33*. and other sayings of the Ancients, which if to be observed as they were just at the time *Ptolemy* writ, or at the first Creation, it will now be when he is in the middle, or towards the latter end of a sign, as the signs are now; for that *Aries* is now in our times very far in *Taurus*, or where *Taurus* was in *Ptolemy's* time; but this hinders or varies no more the Influence of the Heavens from their natural properties and inclinations, then to affirm a Faggot²³² or any other combustible thing will not burn, although it be put into the fire, because it is not in a Chimney, or any such whimsical assertion, &c. wherefore let us now show the power of their Influence, and so discharge our former promise, since it here so fitly offers it self.

²²⁸ Manifested by common experience.

²²⁹ Farther yet manifest.

²³⁰ Why the Dog Days are not all years alike contagious.

²³¹ A third manifestation thereof.

²³² Bundle of twigs used to set fires.

²³³What has been already said is sufficient to satisfy any man who is not disposed, or given over to obstinacy, of the verity and certainty of Astrology: but for farther satisfaction, I think good yet to proceed to some particular effects of the Stars, that *God* may be glorified in his Works, being himself the first moving cause of all their wonderful operation, that we may (according to the Apostle) see him in his Works, though not worthy to behold him as he is in himself, nor indeed able, so long as we carry this earth Tabernacle about us unchanged and unglorified.

First then, because we are to hasten to say somewhat to a pretended reply to my *Lux Veritatis*, least this first Book swell to a bigger bulk than I would willingly have it: I shall briefly speak of the *Planets* first, and then of the *fixed Stars*, or as they are both joined together, and so hasten to a conclusion.

CHAP VII: Showing the powerful influence of the Stars and Planets, and how far we are to have regard to the fixed Stars.

Moreover, having then seriously considered what has been said, it is clear to every capacity, that by consequence, according to the account of *Ticho*, the annual motion of the stars, not being above 58 seconds, and 58. thirds; it is most palpably clear, that all that while, they rise with the same degree of the *Zodiac unto* which the *Sun* yearly coming, at times prefixed and known, further by their presence the work and effects of the *Sun*, after one and the same manner, and so do not of themselves at all betoken plenty or scarcity more in one year than another; but this variety and change (as also the generation and corruption of all things) ²³⁴is to be referred to those stars that have diverse motions, *viz.* the *Planets*, and this there is none that is *Composmentis*²³⁵ will show themselves so ridiculous as to deny; for by means of their various motions, they being particular Agents, apply their virtue and influence diversely on these inferior bodies; causing thereby the difference of the plenty of one year over another, &c. So that hereby the weakest Judgement may soon discern that the diversity of plenty and scarcity between one year and another, depends not on the rising or setting of the *fixed Stars*, but on the commixture of the Influence of the *Planets with* them; wherefore we see *Clem. Alex*²³⁶. in his *Eglogues* does not only make

²³³ *The Stars causes next under God the first moving cause. By the study of the stars we see God in his works.*

²³⁴ *The fixed stars no cause of plenty, or scarcity of themselves: but the Planets by reason of their various motions are. Dearth, plenty, drought, plagues, alterations of the air; the course of Navigation and Husbandry, also the rule and sole government of the earth, all accidents therein ascribed to the influence of the planets.*

²³⁵ *Of sound mind.*

²³⁶ *Titus Flavius Clemens was born in the mid second century, probably of pagan Athenian parents. In the latter part of that century, after years of travel and study under a variety of masters, he met Pantænus, the head of the Catechetical School. Clement became an instructor around 190, and eventually became the school's leader. He left Alexandria around 202/203 as a result of the persecution under Severus, and died a few years later (after 211 but before 217) in Asia Minor.*

the *Stars* signs, foretelling the changes of the Air, and plenty, dearth, plagues, drought, &c. and in his *Strom. lib.6.* necessities to direct the course of Husbandry and Navigation, but also in the same sixth Book a little further, in his discourse of the *seven Planets*, he ascribes the Rule and Government of the *Globe of the earth* thereunto, testifying farther that the *Chaldeans* by them, did judge of the future events of all things appertaining to this frail life; and also, of Accidents to come. Look more *Ptol. lib.I.cap.2. de Quadrip.* where may be seen the several operations of the *Planets* and *fixed stars* in and over all Nations, Countries and People, and the reason of their several Customs, Laws, Manners, and Inclinations.

Thus much for the general, since you have already heard that their force and power may be and is known by observation; wherefore to descend to particulars.

²³⁷If we have regard first to the *Sun*, we shall find that the power of the Sun, and the quality of the *Heavens* cause the inhabitants of the *Torrid Zone*, to be black; such are they which we call vulgarly *Blackmoors*, or *Negroes*, and causes them also to be of constitution Choleric, their hair curled, of mean stature by reason of the temperature of their bodies, which is hot and dry; Look *Ptol.lib.2. cap.2. de quadripar.* We further know the *Sun* does also tan even us in this our climate; and is the cause also of *Spring*, *Summer*, *Autumn*, and *Winter*, *day* and *night*; and the chief cause of the generation of all living creatures, but more especially those which proceed from putrefaction, &c. (every one knows) brings also to maturity all the fruits of the earth, and extimulates all creatures to the act of generation for the procreation of their several kinds. But to be short, that 33. of *Deut.ver.14*²³⁸. before mentioned, and the testimony of *Moses*, *Gen.1.14.*²³⁹ (of which anon) that the *Sun* and the *Moon* were constituted for signs and seasons, as well as other stars, is clear. We know also he is of a drying and attractive Nature, That Chronic diseases follow his course, as acute and sharp the course of the *Moon*, *cum multis aliis*²⁴⁰; but here I shall pass them by, since there is no Peasant but can acquaint us with some one effect or other of this clearly, by experience known unto him.

²⁴¹And who is so ignorant but knows that the *Moon* has a great influence on the ebbing and flowing of the Sea? which every waterman on

Clement was a prolific writer. He wrote the *Miscellanies* (*Stromateis*), the *Outlines*, the *Address to the Greeks*, the *Pædagogus*, and a series of shorter works. The *Address*, and the *Pædagogus* were designed to introduce non Christians to the faith; the former is a collection of philosophical reflections and notes.

²³⁷ *That the Sun has influence.*

²³⁸ "and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,"

²³⁹ "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"

²⁴⁰ No end to the Moon.

²⁴¹ *The Moon object Answer. Why there is no tides or such as can hardly be discerned in the Atlantic seas. Why there are no tides in fresh waters, and why in some places there are no tides.*

the *Thames* can justify; but if some urge, that in the *Atlantic sea* there is no Tides, and so think by this their ignorance, to make ought against *this most heavenly Art*, they are mistaken; for as touching this their idle and vain conceit, I shall not need for the answering thereof, use many words, but let them know, that by reason of the profundity and vast wideness of those seas, I must confess, little or no Tide can be discerned; yet is it most probable, there is an increase and decrease of that current, as I shall appeal to all the learned in Navigation; for by reason of the indisposition of the subject, the influence (I must confess) of the *Moon* is not so much discerned as in other things, as all moist and watery bodies; that she wholly, rules as in fresh water, by reason of the rarity and subtlety thereof, she not having that fit subject to work on, which is requisite, causes no Tide there; also expert Navigators can testify, that in some places of the Ocean, Tides are letted by the strength of a contrary Current, &c. But there is no female of twenty one years of age, though some at sixteen, nay sooner, but can testify its effects on their bodies, by causing their menstrues once a month; this they find by experience, though perhaps all know not the cause or reason thereof; you have already heard her influence on lunatics, causing their fits sometimes to be more grievous then again at other times; wherefore then if we further look to shell-fish, we shall see clearly that they are made by her diverse illuminations of or with the *Sun*, both to increase and decrease (this there is no Oyster-wench²⁴² but knows) the same effect she has in the humours of all bodies *sublunary*. And there is none so ignorant but knows also, that those who sleep in the open fields in *Moon-light-nights*, she fills them with dullness and heavy drowsiness, and their heads with moisture; moreover flesh newly slain, being hung forth in moon-light-nights, does soon putrefy; and Peas sown in the increase of the *Moon*, never leave blooming and blossoming; and that she is the cause of critical days²⁴³, and also judicial, you have had shown you in my *Lux Veritatis*; wherefore here I shall not insist thereon, but refer you thereunto; and to *Galen de diebus decretoriis*²⁴⁴; and you shall there find what admirable virtue and power he assigns her over all alterations of Air and other inferior Elementary things, as well as over diseases, especially acute, &c. And not only shell-fish and the humours in men and women do increase and decrease according to her increase and wane, but also the Brain of man and other living creatures.

Again, there is no *Sow-gelder*²⁴⁵ but can justify he observes the age and configurations of the *Moon* with the *Sun*, for gelding of Cattle; and every husband-man or Peasant knows that it is very useful for him to observe a time of the *Moon* to put his cattle to engender; and as it is reported by *Gesner*²⁴⁶ in his 300 page of beasts, *Democritus*²⁴⁷ affirms that if a

²⁴² Literally a woman who deals with oysters, or simply a girl or young woman.

Implies a woman of a low or servant status, a wanton woman.

²⁴³ Critical points that affect recovery from illnesses are on the 7th, 14th, 21st, and 28th days, which mirror the phases of the Moon.

²⁴⁴ Galen on decisive days – i.e. critical days.

²⁴⁵ One who castrates sows, in other words one who has a useless occupation.

²⁴⁶ Conrad or Konrad Gesner (Switzerland born March 26, 1516, Zürich died Dec. 13, 1565, Zürich) was a Swiss physician and naturalist, best known for his systematic compilations of information on animals and plants. Gesner was probably the greatest naturalist of his age. Between 1551 and 1558, Gesner published a four

Horse cover a Mare the third day before the full *Moon*, the Mare shall²⁴⁸ conceive a male foal; if the third day after the Full, a female; and also in²⁴⁹ his 207 page testifies that *Pliny*²⁵⁰ (knowing the strange secret operation of the *Moon* in Elephants) does as it were ascribe a kind of Religion in this creature; for from the Change of the *Moon* till the prime and appearance thereof, they take boughs from off the Trees, and first look or lift them up to Heaven, and then look upon, or towards the *Moon*, which they many times together do as it were in a supplication or adoration thereof. He further relates of the *Baboon*, who by the influence of the *Sun* and *Moon* on him in the equinoctial times of the year, barks every hour once; *viz.* twelve times a day, and as often pisses; and at the²⁵¹ Change of the *Moon*, the male *Baboon* will neither look up, or eat, but in a forlorn condition (through the sense of that conjunction of the Luminaries) goes up and down; and the female purging her self of abundance of blood: But this is further handled in the fourth chapter of the second Book of this Volume, *viz.* That which we call the *Introduction*: wherefore here I shall hasten to proceed.

²⁵²Again, we see that those that are born at the time of an Eclipse of either of the Luminaries, or at the Change of the *Moon*, cannot live long; for the *Sun* or *Moon* being eclipsed, he being *fons vita*²⁵³, and she the mother (as it were) of moisture, the native then by this defect must be deprived (in the eclipse of the *Sun*) of natural heat and nourishment, he being deprived of

volume masterwork, *History of Animals*. He incorporated observations of both classical scholars and those of his contemporaries, some of them obscure experts. Unusually, Gesner's work contained illustrations. In 1565, Gesner died of the plague.

²⁴⁷ Democritus of Abdera 460 BCE in Abdera, Thrace, Greece to 370 BCE. Best known for his atomic theory. Aristotle discussed Democritus's ideas thoroughly because he strongly disagreed with his ideas of atomism. Democritus was not the first to propose an atomic theory. However Democritus produced a much more elaborate and systematic view of the physical world than had any of his predecessors. Democritus could explain all changes in the world as changes in motion of the atoms, or changes in the way that they were packed together. His philosophy contains an early form of the conservation of energy. His system was purely deterministic so he could not admit freedom of choice to individuals. To Democritus freedom of choice was an illusion since we are unaware of all the causes for a decision.

²⁴⁸ *If a horse cover a mare the third day before the full Moon a male foal will be conceived.*

²⁴⁹ *If a Horse cover a Mare the third day before the Full Moon, a male foal will be conceived.*

²⁵⁰ Gaius Plinius Secundus, called Pliny the Elder, circa 23 -79 CE, is known for his one surviving work, the monumental *Natural History* (c.77), a source of much ancient scientific and technical lore. An encyclopedia devoted to the earth and planetary sciences, it deals with zoology, anthropology, psychology, pharmacology, and metallurgy. Pliny's scientific curiosity led to his death by asphyxiation when he approached too close to Mount Vesuvius on its eruption in 79. He claimed that elephant was the nearest to man in intelligence. According to Pliny it understood "the language of its country, obeys orders, remembers duties it has learned, likes affection and honours - more, it has virtues rare in man - honesty, wisdom, justice, and respect for the stars and reverence for the sun and the moon".

²⁵¹ *The third day after the full Moon a female, foal born at the time of the eclipse, or change of the Moon, live not long, and why.*

²⁵² *Those born at the time of an Eclipse or Change of the Moon, live not long, and why.*

²⁵³ Fountain of life.

his light; and in the defect of the Moon, of convenient moisture to mitigate and to temper the heat, and so also in her Change, &c.

Moreover, there is no Herb nor fruit, that is either set or sown in the wane of the *Moon*, but the taste thereof is neither so good as naturally the fruit is, nor so kindly, except Peas only, (which you have already heard) being set or sown in the increase of the *Moon*, will still bloom and blossom.

So also that Vines may not spread and grow too fast, and be too forward, they are pruned and cut in the Wane; and such Timber or Wood which we desire to keep long un-worm-eaten, we cut in the wane, for that then the Moons light being abated, so is the sap and humidity of the Tree, which causes corruption being once lopped; thus much concerning what we would not have grow; but as touching such Vegetables as we would have increase, it is but observing the *Moon* contrariwise, and we shall soon accomplish our desires therein; as if we be desired any thing should grown up in height, we take care she be at the time of setting or sowing thereof increasing in light and motion, and in an airy sign; but contrariwise, if to take deep root and to grow downwards, we place her in an earthy sign, &c. And it is reported of the ²⁵⁴Pomegranate (which is a thing worthy the noting) that it will not grow longer then so many years as the *Moon* was days old when it was first set; and this is most credibly reported by Lucius *Bellantius*²⁵⁵ in that Treatise of his in answer to Picus *Mirandula*²⁵⁶. But *Pliny* and others will at large testify of the admirable power and influence of the *Planets* and *stars* over Vegetables; wherefore what has been already said is sufficient to evince any man (who has not wholly given himself over to obstinacy) of the verity and certainty thereof; for since you have already heard how evident and clear it is, that the Heavens have Dominion of, and show their effects on sensitive things, I suppose there is none will render themselves so weak and ignorant (after a serious consideration thereof) as to deny (contrary to the opinions and testimonies of all learned *Philosophers*) the *Heavens* and *Planets* to have influence over Herbs, Corn, Plants, and all Vegetables; for if the vegetative faculty be comprehended and included in the sensitive; (as there is none so stupid as to deny) then as a Triangle is

²⁵⁴ *A remarkable thing of the Pomegranite.*

²⁵⁵ Bellantius took on the defence of astrology against Mirandola in *Senensis physici liber de astrologica veritate et in disputationes Ioannis Pici aduersus astrologicos responsiones*, published in 1498.

²⁵⁶ Giovanni Pico della Mirandola, Italian philosopher and scholar, born 24 February 1463; died 17 November 1494. He devoted himself to the study of philosophy and theology, and spent seven years wandering through the chief universities of Italy and France, studying also Greek, Latin, Hebrew, Syriac, and Arabic. He was a believer in the Kabbala and used it extensively in his philosophical theories. His aim was to conciliate religion and philosophy. In 1486 he undertook to maintain 900 theses on all possible subjects. One of his detractors maintained that Kabbala was the name of an impious writer against Christ.. Despite all efforts Pico was condemned, and he decided to travel. He destroyed his poetical works, gave up profane science, and determined to devote his old age to a defence of Christianity against Jews, Moslems and astrologers. His chief target was Guido Bonatti, whose works he seems to take as representative. A portion of this work was published after his death (" *Disputationes aduersus astrologiam divinatricem* ", Bologna, 1495).

contained in a quadrangle, so is this most certain and consequently an assured truth.

And thus much shall suffice at this time for the manifestation and clearing, that the *Moon* has influence over as well men, bruit-beasts²⁵⁷, sensitives, and vegetables, plants, herbs, &c. as over things without life; viz. of the sea, causing (as has been said) its ebbing and flowing, humours in men and women, diseases, critical-days, &c. I might here, but for tediousness, deliver unto you the fivefold government of the month by the *Moon*, viz. of the latitude of the *Moon*, apparition, synodical, periodical and medicinal; but of these (*God* willing) I may hereafter say somewhat, and that at large, *God* sparing me life and opportunity, &c. In the interim, I say, let what has been said suffice as to the proving the influence of the *Sun* and *Moon*, and now let us hear what we are taught by *Saturn*.

²⁵⁸Not to insist long then on the *Planets*, since their influence is not (by the rational) in the least denied, and we are anon to handle their effects at large, we shall therefore be as brief as with convenience may be; in my *Lux Veritatis*, chap. 1. Sect.6.P.35. I have declared how that ²⁵⁹Climacterical years happen, and are caused by the protection of the *Planets*, and first house to the Square and Opposition of their places in Nativities, being more especially occasioned by the motion of *Saturn*, he having as much power in the decree several of years, as the *Sun* has in ²⁶⁰months, or the *Moon* in days; he coming every seven years, to the Square or Opposition of his place in the Radix of any mans Nativity. Again, there is no skilful Physician that is acquainted and versed thoroughly in his Art (as *Galen* and *Hippocrates* say none are, but who are skilled and acquainted with and in *Astrology*) but knows that he after the Revolution of the *Sun* becomes chief ruler and orderer of the Disease and critical days; and many times by his configurations with the *Moon* hinders the *Crisis* in acute and sharp Diseases; and, observation as has been said, and the manner taught, will clearly evince all the ignorant, that *Saturn* is cold and Melancholy, as the *Sun* is hot and inclining to mirth; for as he is opposite to the *Sun* in nature, so is he opposite in relation to the signs and mansions of the Heaven he rules, and therefore inclines always to cold, and the ☉ does to heat; whence the ☉ in ♋ being the house of ♃ and opposite to ♄ his own house; the weather inclines more to cold. And by reason the light, and so consequently the influence of the *Sun* and the *Moon* is most manifest and apparent unto our sense: yet I say, though the other *stars* by reason of their obscurity and remote distance from us cannot so easily be discerned, a short time spent in the observation thereof will soon clear the truth of their several influences and inclinations. But to speak more plainly, and home to the matter, do we not at every Conjunction, Square and Opposition of the Luminaries with him, find all inclination of the Air to moisture and cold? and that it never fails, but at the Square, Opposition or Conjunction of the *Sun* and him (except the body of *Jupiter* or *Mars* interpose, or some of their Aspects;) cold

²⁵⁷ Noisy beasts.

²⁵⁸ *The influence of Saturn provided.*

²⁵⁹ *The cause of Climacterical years.*

²⁶⁰ *The power of Saturn in diseases.*

Air and wet weather is thereby produced, according to the season of the year, notwithstanding the natural inclination of the *Sun* to heat and dryness: and this since so manifest, and that even in the heat of Summer, we may well conclude he is of a cold nature, especially since by often experience we so find its effects.

²⁶¹Moreover there is none born that has either the *Sun*, *Moon*, *Mercury*, or the Lord of the Ascendant disposed of by *Saturn*, and he located in the ascendant, or in square or opposition thereunto, or to *Sol*, *Luna*, or *Mercury*; or the Lord of the Ascendant (as has been said) but the native will be much addicted to melancholy, and surly chumpish dispositions; and in configuration of *Mercury* (as I can justify by many testimonies for truth) the native shall be of slow and ill utterance, of a dull and hard wit and capacity.

And thus much of *Saturn*; and we are next in order to descend to *Jupiter*, and so hasten to proceed, since this point is so clear; viz. That *the Planets have influence on sublunary and elementary bodies and things*: and that by our monthly and yearly prognostication made apparent to every²⁶² vulgar notion and capacity; so that for the further justification and confirmation thereof, I shall not need to desire any better testimony then my *Vox Stellarum*, and the writings of some of those seen in this heavenly Art, published for the last year, and the two ensuing years, viz. till the latter end of 1654, provided they are guided by the rules of Art

For instance, since as touching my *Vox Stellarum*, now I have so fit an opportunity, First, from page 19, to 21, and from page 105 to 107, you may see I positively concluded we should have war the year 1652, and yet by all judicious men it seemed very improbable both at the time of my penning and publishing that book, it being wrote in *August* 1651, and Printed in *October* following, at which time we were in a very seeming settled condition; yet we can all now experimentally testify, that by the time the Summer quarter was well began, we were at slashing and pelting with the *Hollanders*, and they with us, and at sword drawing in the Spring quarter.

Secondly, in the thirty third page (though I durst not speak plain English then, yet I hope it will be no offence now it is past to mention it) I declared in Latin that those signified by the sign wherein *Saturn* was, should have the better; *Saturn* was then in *Cancer*, under which sign is *Holland* and *Scotland*; and I need not ask either our Army in the one, and Fleet against the other, of the verity thereof; and it is further to be noted, that both these were acted about one and the same time.

Thirdly, in the 134th page, I showed the inclination of those in Authority to Taxations; and what man is there that looks into his purse, but

²⁶¹ *The inclination of anyone who has in their Nativity Saturn Significator.*

²⁶² *The Authors appeal to what he himself has delivered in his Vox Stellarum for the justification of the validity and certainty of Astrology, and for the proving the Stars and Planets to have influence over sublunary bodies.*

can aver that in that very Winter-quarter, the Tax was raised 30000 . pounds *per mensem*²⁶³, above what it was before?

Fourthly, in the 103rd page you may see I mentioned mischief to men by Thunder and Lightning; and how fatal this proved, even to the astonishment of us all, is well known to all *England*, especially to those in *Leighton* in *Cheshire*, in which Town on the 20 of *June* 1652 being *Sunday*, there was in the Sermon time eleven slain in the Church by Thunder and Lightning, and many hurt.

To be short, let the Merchants, and such as make long Voyages (hinted at in the 16th and 17th pages, and other places of my Book) testify, whether they have not received many crosses, losses and miseries, and the people in general; and whether many have not sustained losses by thieves, and hurts or wounds the year 1652. Also whether there was not an unusual dryness in the Summer, a scarcity of Fruits, insolency in the Commons, fraud and deceit amongst most men, treachery and such like evils, abundantly mentioned in many places of that Treatise; and many more, which at this time I forbear to particularise.

Only for a farther testimony of the verity and admirable excellency of this Science, let me entreat you to make particular observation of what I have predicted by the Eclipse of the 29th of *March*, 1652²⁶⁴ treated of also in that same *vox Stellarum*, and *Lux Veritatis*, whose effect will operate till towards the latter end of the year 1654 and tell me then what you think thereof, when you shall see what is here mentioned come so punctually true; as also, excess of heat in Summer, and diverse maladies and infirmities, afflicting men in general.

Wherefore let the weakest capacity judge then, what reason or sense there is in such men as shall traduce so worthy and incomparable an Art as this, which they never broke sleep to understand, but content themselves (being altogether ignorant) with a bold facing down the unspeakable validity, worth and excellency thereof, which of all Arts and Sciences is both the most noble (and so deserving the study of the more refined and heavenly Spirits) and also the chief and most delectable of all the liberal Sciences.

Wherefore what has been said, shall suffice at this time, for the confirmation of the influence of *Jupiter* and the rest, since I desire not to be more tedious then I needs must; and since this will be cleared more fully

²⁶³ Per month.

²⁶⁴ The day of the eclipse was known as "Black Monday". Nicholas Culpepper predicted, "All the evils of the sword, sedition, famine and pestilence can do for Europe may be expected from this eclipse". William Lilly in his book, *Annus Tenebrosus*, commented '... it design s or predicts an absolute falling out or breach of friendship betwixt us and the Dutch... famine in Ireland, mortality and poverty in Scotland... of a plague, a death of men in England, Ireland and Scotland.' In May 1652 war broke out between the English and the Dutch. Charles II fled Scotland for France after the last Royalist stronghold, Dunnettar Castle, collapsed in May of 1652.

anon when we come to treat of *Eclipses, Comets, Great Conjunctions* and *Blazing-stars*²⁶⁵, where we shall show and teach their nature and influence over all earthly things whatsoever; I shall for this consideration, as also for that we are here in this place still to treat of the influence of the Heavens, and then to speak a word or two of that Discourse late published in pretence of a Reply to by *Lux veritatis*, least this Treatise grow too big, crave your pardon till anon.

CHAP VIII: Showing the Influence of the Heavens on Inferior and Elementary Bodies.

²⁶⁶In this place then we are to treat of the Influence of the Heavens; you have already heard how for matter of plenty or scarcity they are the immediate causes next under God, and that proved and warranted both by Scripture and the Learned in former Ages; for, then that Eclipses, Revolutions of the World, Comets, Blazing-stars, and great Conjunctions treat of the Accidents general of all Nations, Kingdoms and Languages, there is nothing more true; viz. plenty, scarcity, health, plague, wars, peace, alteration of Air, and mutations in the Laws, Customs, Rights and Privileges of Nations, and to be short, of things appertaining to the life of man in a Natural way, &c.

²⁶⁷And if we have regard to *Ptolomy, lib.2.cap.2. & 3. de Quadr.* we shall find that he does not only refer the Nature and Custom of Nations unto the general Inclination and Nature of the *Triplicity* they are under, but the inclinations of their mind particularly, as well as the shape and form of their bodies; as also their manners and kind of life; as those who are inhabitants of the *Torrid Zone* (as has been said) are black, having also black and crisped hair, of a mean stature, and of a hot constitution, and of a fierce and cruel spirit, *propter longam & assiduam solis moram in eorum regionibus*, by reason of the long and constant stay of the *Sun* in that Region or Climate: & *nigra sunt corpora eorum quia Sol per Zenith suorum capitum currit eosque comburit*; they are black over all their body, by reason the *Sun* constantly transits the *Zenith*, and so scorches them, that they are of that hue.

²⁶⁸And these Inhabitants of the *South* to be of a better and quicker wit, and more ingenious and apter to learning, especially the study of the *Stars, Propter circuli signorum & stellarum erraticarum loco Zenith eorum capitum propinquitatem*²⁶⁹, because their vertigal point is near the *Zodiac* in which the *signs* are, and under which the *Planets* move. He also farther teaches, that

²⁶⁵ Synonym for comet, It is unclear how Ramesey differentiates between the two terms.

²⁶⁶ *All general accidents whatsoever are and may be known by revolutions of the World, Eclipses, Comets, great Conjunctions and Blazing Stars in a natural way.*

²⁶⁷ *Of those who live in the Torrid Zone.*

²⁶⁸ *Of the inhabitants of the South.*

²⁶⁹ On account of the closeness of their Zenith to the circles of the *signs* and the wandering planets.

those that live further North are of stronger ²⁷⁰body, but of ruder manners and conditions, because their vertical point being far removed from the *Suns* course, they more abound in cold and moisture, which for that it yields plenty of nourishment, is not by the heat of those places at all exhausted, or but very little: from whence it follows, that they are of complexion fair, long and smooth hair, their stature tall, and manners fierce and rude.

But it may be some cavillers²⁷¹ and envious carpers at the truth, will object and say, That custom and good discipline, we see, does alter this general inclination. But I answer, That though oftentimes, through the force of good discipline and custom (which is according to the opinion of Philosophers, *secunda Natura*, a second Nature) I must confess this is, or may be much altered; yet we see it hardly so removed, but that some, and those most evident marks thereof, will still remain in force; and this is evident in most or all Nations under the *Sun*, which might, but for brevities sake, be at large proved and cleared; but we shall here content ourselves with the testimony of *Bodin*²⁷², who in his 5. *Book of his Method of Histories*, chap. 5. (though I might show you what *Galen*, *Hippocrates*, *Tacitus*, *Aristotle* and others hereon say) says, and reports of the *Germans*, that in *Religion* they might equal or compare with the ²⁷³*Hebrews*; in *Astrology*, to match the *Chaldeans*; in *Philosophy*, to strive with the *Grecians*; in *Geometry*, to equal the *Egyptians*; and in *Arithmetic*, to exceed the very *Phoenicians* themselves: and yet there is no Historiographer worth a pins-head, but knows they formerly were a most savage and rude people, without either civility or humanity (as a man may say) so that they did far, in savage and rude behaviour, pass our wild *Irish*: and if we farther look to their ingenuity and sharpness of wit, what Nation is there under the *Sun*, to be found able to match them in Handicraft and Mechanic Arts?

Yet, I say, notwithstanding all this, we shall find, that neither time, custom, nor education has been able to extinguish their old and ancient fashions, which is by the *genius* and nature of their Country hereditary unto them; if we but look into their form and stature of body, their immoderate inclination to tipping and homely diet, their continency, simplicity, severity, exercises and aptness to War; for notwithstanding all their other excellent endowments, we shall still find in them a smack of these, which is unto them Natural.

There is not man that ever dived into the cause of men's inclinations and dispositions, especially of the several customs and manners of Nations

²⁷⁰ *Of the inhabitants of the North.*

²⁷¹ Complainers.

²⁷² Jean Bodin born Angers, 1520, probably of Jewish origin: died at Laon, 1596. He studied and taught law at Toulouse, where in 1559 he pronounced his *Oratio de instituenda i n republica juventute*, on the public instruction of youth. His *Methodus ad facilem historiarum cognitionem* (1566) laid the foundation of the philosophy of history, and set forth his theory of the effect of climate on society and government. He also wrote a work (*La Démonomanie des Sorciers*) to demonstrate the existence of sorcerers and the legality of their condemnation, on the basis of "experience".

²⁷³ *An example in the Germans.*

(which is the main scope of Philosophers labours; who are never contented to know this thing is of such and such an inclination, temper and nature, but the reason thereof) but knows the truth of this point: wherefore I shall render my self most weak longer hereon to insist, since not only the Learned, but also every ordinary Reader of Histories (if with diligence he has observed what he has read) can testify the same.

I might also here show you what the same *Ptolemy* says of the Inhabitants of the *East* and *West*, but then I fear I should too much transgress my bounds; as also how the whole earth is divided into parts, and how governed by the fiery, earthy, airy, and watery triplicities; and the reasons of the several inclinations, customs, laws, manners, and tempers of all Nations, Kingdoms, Countries and Provinces; but I shall here, for brevities sake, refer you to the aforesaid second and third chapter of his second Book of his *Quadripartice*.

²⁷⁴For there he does not only show you under what sign of the *Zodiac* ever Nation and Country is: but also, that those who are under the *fiery triplicity*, viz. *Europe*, are (by reason of the triplicity they are under, being in the North-west part of the earth, and by reason of the Planets ruling the triplicity) of magnanimous spirits, given to exploits and feats of *War* (and truly no disparagement to other Nations, this our Land of *Brittany* may compare with the greatest Conquerors, if not far transcend them) *Anglia Ariese & Marte assimulantur, ideoque bellicose: England* is under *Aries* and *Mars*, and therefore are the Inhabitants and Natives thereof addicted to be expert in *War* or feats of Arms. I omit here to insist on every particular Region in this part of the world, as he there declares it, particularly naming every Region under each sign of the *Zodiac*, but refer you thereunto; only in this place we desire but to satisfy our Reader with some particulars, that he may be assured of the verity of the strong influences and manifest operations of the Celestial Signs, *Stars* and *Planets* over all Kingdoms, Nations, &c.

²⁷⁵Again, in the second part of the World, viz. Southern, which he nominates to be *Asia the greater*, being under the *earthy triplicity*, he shows that (among the rest of the Regions and places subject to that triplicity) those who are governed by *Taurus* (being the house of *Venus*) are generally effeminate and delicate; given to their pleasure, especially to the games and sports of *Venus*; wherefore they go still open breasted: likewise those under the sign *Virgo* (being the house, exaltation and joy of *Mercury*) are exquisite in all kinds of good learning, and observers of the motions of the Stars: and those ruled by *Capricorn* (being the proper house of *Saturn*) are of form and shape commonly deformed, of condition sordid, and of inclination fierce; but this I conceive, by reason it is the exaltation of *Mars*.

And if we have regard to the third part of the World, viz. *Northern*, or betwixt the *North* and *East*, assigned to the *Airy Triplicity*; as also to that part under the watery; we shall abundantly be satisfied of the undeniable

²⁷⁴ *Of the inhabitants of Europe, or those under the fiery trigon.*

²⁷⁵ *Of the inhabitants of Asia the greater and the reason of their several inclinations.*

truth of the influence of the *Celestial Planets* and *Constellations* in the *signs*; wherefore in this place, because (as I have often said) I desire not to be too tedious, I shall refer you to that learned *Ptolemy* himself, and now proceed.

CHAP IX: Showing that the Influences of the Heavens and redominancy of the stars in every Climate, is the cause of the several Laws and Customs of the People therein.

Vain and weak then are they who object and imagine (since it is clear that the stars have influence, and that as well general as particular) that Countries and Kingdoms and Nations are ruled by Laws and Customs only, and not by the power of the influence of the triangle or triplicity they are under, which *Ptolemy*, in the aforesaid place, abundantly shows to the contrary, and also confirms by reason; look *Ptol.* lib.2. cap.3. whither I shall (at this time) refer you; since natural reason will show us, that through diversity of Manners, which is caused through the diversity of situations of the places or parts of the World, diverse Laws and Customs according to the Natural inclination of the Constellations they are under, are apparent in each Nation, being far different from others; otherways I would fain know, why all Nations do not, or cannot subject themselves to one Law or manner of Custom. I could out of *Levy*, *Pliny* and others, show you the Authority of some Nations in these matters; but for that I desire to draw to an end, I shall here content myself with this one testimony of *Bodin* (before mentioned) who in his fifth *Book de Repub.* affirms, that the Low-Countries shook off the Government of the King of *Spain*, by reason their manners are so far different from theirs, insomuch that hardly can there be any thing more; for Laws, all Rational men know, ought to be agreeable, and be applied to the manners of a Nation, and not the inclinations and manners to the Laws; for what is repugnant to the Natural inclination of the People, cannot be of any long continuance.

²⁷⁶And here I may also affirm, that by reason of the Antipathy between the sign ruling *England*, and that under which *Scotland* is, the *English* out of this consideration, together with some others, as &c. have shaken off the Government of Monarchy, being before under *Scottish Kings* for above forty years; the reason is, because *Aries* (the proper Ascendant of *England*) is hot and dry, and *Cancer* (the Ascendant of *Scotland*) is cold and moist; again *Aries* is a fiery sign, and of the fiery trigon; *Cancer* is a sign watery, and of the watery trigon: so that since there is as much difference between the natural inclinations of those two, as there is between fire and water; so is it as much impossible to unite them and make them of one inclination and mind, as to make the water and fire so agree, as that the one being thrown into the other, they shall so unite, as not to make a noise or thundering bustle; for they are Nations that do naturally abhor and detest

²⁷⁶ *The English have shaken off the Monarchical governments by reason of the mutual antipathy between their inclinations and the Scots, and the reason of their contrariety in Nature.*

each other; and this I can aver, by what I have by observation found in their inclinations &c.

But if any say, this is not the reason, and affirm that the *English* do absolutely detest the Monarchical Government, and therefore have settled another kind of rule; I answer, that for the removing this Objection, I shall not say anything but this, that the stars *Agunt sed non cogunt*, they incline, but compel not, as to enforce the will of man, (this is more cleared anon;) besides, all rational and knowing men can tell, that a desperate disease must have a desperate cure; *verbum sapienti sat est, or erit*, since I am not permitted to speak all I either could or would; but thus much I shall affirm, that the natural inclination of the people of *England*, (according to the influences of the Heavens and constellations they are under,) are inclined to be subject to Monarchy; from whence I do positively affirm, that before many years be expired, there will be a *Catastrophe mundi*²⁷⁷; we must be content, and not repine at the hand and will of God; who (according to his divine pleasure,) has ordered all things, so as to work according to his will, even from the first creation, till the subversion of all Kingdoms and Nations, and the earth it self, nay and those celestial constellations who then shall fall from heaven, as being longer of no use.

Wherefore, I say that not only vain and silly are they who object and talk of the custom of Countries, and yet refer all things to mans own Consultation and opinion: but also most weak and childish; as if any Discipline, Law or Custom were sufficient, without respect to the natural disposition of the people depending on the constellation of the Heaven under which they live, or that (since they would have it to depend on their own inclination) any people will constitute Laws contrary to their own nature; for we have Laws here against Adultery and Incest; and *Diodorus* and others testify that the *Persians* and the rulers of *Africa* do not only maintain Incest, but also whole Legions of²⁷⁸ Concubines: it had been most preposterous therefore for these people to have created laws against what they are so naturally inclined to. The reason why they are so addicted to Venerary, *Ptolemy* in the aforesaid 2. *de Quadri. cap.3.* will show you who says, *in coeundo superabundant, ita quod eorum conjugia sunt vi atq; rapina; multoties etiam eorum rex cum alienis sponsis, priusquam earum sponsi, venereos actus exercet; & quorundam eorum sunt uxores communes inter ipsos; ipsi quoque picturas & ornatus concupiscunt, & se more fceminino adornant propter, Venerem.*²⁷⁹ They exceed and abound in venerary, so that their marriages are by force, and their Kings use oftener to accompany, or covet more other men's wives than their own; many have their wives common for one another, and for the most part they delight in pictures, and go dressed

²⁷⁷ World catastrophe.

²⁷⁸ *The laws are ordered and constituted according to the inclinations of the people that make them, is hereby further proved.*

²⁷⁹ *Ptolemy, Tetrabiblos II.3, section 70. "they are very frequent and enthusiastic in coupling, so much so that their marriages are done by force or by rape; many times their king will take his sexual pleasure with someone else's wife before her husband does, and sometimes they have wives in common among themselves. They also love decoration and ornament, and dress themselves in the feminine fashion on account of Venus."*

much after the fashion of women; and all this by reason they are ruled and governed by *Venus*.

This point might be further amplified by many more examples; but since to the judicious and rational it is so clear, it were vain longer to insist thereon. *Thus then have you heard how the Heavens are rulers and disposers of Kingdoms, Nations, and Countries; and that by their influence, they do dier from each other, both in nature and temper; and so consequently the inhabitants, as much vary in their natural inclinations and conditions, Laws, Customs, and manners, as each Climate does in its herbs, beasts, and Birds;* wherefore now it rests, that we show you the influence of the Heavens on the earth; causing health, sicknesses, plagues, plenty, scarcity, mutations of the Air, inundations, wars, peace and all general and particular accidents in the whole world; but since we shall have occasion to treat of this more anon, when we come to handle the rules of the Ancients touching the judgements of Eclipses, Comets, Blazing-Stars, Revolutions, and great Conjunctions in the fourth book, I shall here desist; since by all the learned it is an approved truth, that by the diverse motions, aspects, and conjunctions of the *stars* and *Planets*, all particular and general events are signified and known; which caused *Origen* and all other good and learned writers, who have anywise had occasion in their works to speak of them, to compare the Heavens to a book in which *God* has as it were writ all that should according to his pleasure come to pass in this world, even to the subversion thereof as also the actions of men, though some have exempted that; wherefore *Origen* for the confirmation thereof alleges the Narration of *Joseph*, which was in his time extant and in great esteem; affirming therein, that *Jacob* told his sons, the *twelve Patriarchs*, that *he had read in the Tables of Heaven whatsoever should for the future befall them and their children:* and there is none I am certain so stupid as to deny that the *Sun* is the cause of generation, life, motion, nutrition, growing and perfection of all visible and, sensible bodies. *Nihil enim visibile est, quod ille non penetret excellenti lucis. sue magnitudine: sed ad ipsam quoq; generationem sensibilem corporum confert, ipseq; ad vitam movet, & nutrit, & agit, & perficit, piurgatq; & renovat.*²⁸⁰

And now this does give me here a fit opportunity to prove unto you by the sacred word of *God* that the stars are both signs and causes: but (as has been already said) since we are anon to clear that, when we come to answer what the pretended Replier to my *Lux veritatis*, has or can say against it, we shall not in this place touch thereon; but refer you thereunto.

²⁸¹Wherefore now all this being considered which has been said, let the most malicious against *Astrology* stand up and say if the study of the *stars* be unlawful, or anywise in the least derogating from the Word of *God* or Religion; nay whether it be not a great means of drawing men to acknowledge a *God*, who if they saw him not in his creatures, perhaps would deny him; for what hinders but a man may as safely study the

²⁸⁰ For nothing is visible, that he does not pierce with his excellent light by his own power; he, too, gives sensation and generation to bodies; he brings them to life, feeds them, drives them, completes and purges them - and renews.

²⁸¹ *Astrology* lawful and the best of studies.

natural influences and motions of the *stars* without offence to *God*, as the use of Herbs, Drugs, and Minerals for Physic, or the cure of such and such diseases, which at the first was by the influence of the Celestial bodies (by which they are ruled) found out; for if it be a sin to study and know nature, there is no study lawful; and if not, *Astrology* must then not only be accounted lawful and good, but the most beneficial) and best of all studies.

Yet does the rashness and ignorance of some men so abound, that they are not only (contrary to any sense or reason) averse thereunto, but also together with *Sextus Empericus*²⁸², *Heminga*²⁸³, and others, not knowing what to say against it, or what it is indeed they so desire to cry down, they raise idle and foolish questions, making Objections more worthy the laughing at then the answering, or rehearsing; yet by reason of late, some of the same have been by the Ignorant objected to me, I shall in this place touch or hint at one or two of them for the satisfaction of the well-willers to *Astrology*, that they may not by the idle and shallow brains of these men be discouraged from their study in this most divine and heavenly Science.

CHAP X: Containing the resolution of the main Objections against this divine Science.

Do we but seriously consider the vanity of these Objections, it will be sufficient to testify unto us they have no reason for their high words.

First then they object, that a man and beast being born at the same time, must according to the judgement of *Astrologers*, have one and the same fortune, But who knows not that of all Objections, this is the most weak? since as the influence of the stars comes to us by many means, so they reject not other causes and circumstances; for there is none acquainted with learning, but knows that a man and a beast are more then membra dividenda²⁸⁴, in that they differ the whole kind: and since we are taught by God himself in his holy Word, that he created ever thing in his own kind, and imbued man with a rational soul, thereby to bear rule and dominion over all creatures who are not reasonable creatures: wherefore these objectors and cavillers do render themselves most ignorant and impious, endeavouring thus by their envy to *Astrology*, to take away Gods Ordinance in the generation and conservation of all creatures here beneath, by the subtle virtue of his second causes; viz. those heavenly lights the *stars*. Yet if

²⁸² Sextus Empericus (4th century BCE) was a Greek philosopher and atheist. Sextus wrote about atheists before him. He wrote works opposing astrology. Sextus Empericus has given his name to empiricism, but it is not entirely an accurate label. He was a "pyrrhonist" i.e. an extreme sceptic, and in the same work he "disproves" mathematics and geometry.

²⁸³ Nicholas Hemingius, a Lutheran professor at Copenhagen. It was said of him that he caused harm to one of his pupils when by way of a diversion he recited a spell.

²⁸⁴ All the parts of the division warranted by the Word of God.

one were disposed to be as ridiculous in answering,²⁸⁵ as some men are in questioning, it might be averred for ought they can say to the contrary, that the good constellations at the entrance of some horses into the world, makes them to be tended, rubbed, kept well and delicately with little or no toil, and labour, or stripes; and again, the malevolent constellations do cause some again to be kept in perpetual slavery hard usage and stripes; but thus to compare horses with men, is but to render our selves worse then Asses, or the brutest of creatures; since you see they were from the first creation; destined to the use of man, and to be subordinate to his dominion, and will which is indeterminate, and so consequently out of the verge of *Astrology*, as you may see at the latter end of this Treatise.

²⁸⁶ Again, some demand whether or no Dogs, Chickens, and such like, must needs have one and the same end and life, or whether otherways *Astrology* be of any validity or certainty, &c. Truly I fear I do toy in recording these vain Objections, and answering thereunto digress more from the ordinary bounds of Reason, then the Authors thereof; when still what has been said in the former objection, may and is sufficient to refell this also; besides it remains, that these Objectors prove all the Chickens they speak of, to be hatched at one and the same moment of time, and the Dogs to be all whelped together (which is impossible) or else they render themselves very currish and snappish against *Astrology*. But whoso desires to be further satisfied, because I hold it not either credit or discretion to insist long hereon, let him peruse Peucerus²⁸⁷ his Tract of Astrological Predictions, and he shall amongst others there find the vanity and childishness of these foolish cavils silenced, by the example of three whelps (not being worthy to be refuted by learned reasons) which being whelped in an Eclipse of the lesser Luminary, being grown to some bigness, fulfilled the effects and significations of the eclipse by their several deaths; one of them being torn in pieces with Hounds; the second, first by a fall from an high place broke his Thighs, and then the second time his Neck, and the third was burnt.

A third kind of cavillers we are now to speak of, who not observing and warily searching into the order of causes in Nature, nor the government thereof, are dazzled and puzzled with the contemplation of the marvellous and admirable works of God, and so by reason of the diversity and dissimilitude of events and effects in diverse matters and subjects, rashly and most inconsiderately deny the powers and virtues of the causes themselves.

²⁸⁵ *I would have no man be so ridiculous as to mistake me in this manner, in catching before they read to a full stop, as of late the ignorant have done and so rendered himself a dolt to prosperity.*

²⁸⁶ *Answer. the Objection touching the various ends of Chickens, Dogs, and the like; untidy brought to gainsay the validity of Astrology.*

²⁸⁷ Caspar or Gasper Peucerus or Peuce r was a Saxonian Humanist, 1525 -1602. He studied medicine and theology in Wittenberg, becoming a professor of mathematics there. He is primarily remembered for his works on divination, in which he dealt with dreams and their interpretation, medical prognostications, oracles, theomancy, magic, meteorology and weather prediction, physiognomy and astrology. Freud knew his studies on the interpretation of dreams.

Their cavil is, that we see many born at one and the same time, and in one and the same latitude, and the one perhaps is a King, and the other a beggar, the third a Gentleman and the like. But this, (were I disposed to vindicate Nativities,) I might say, is the gross mistake and ignorance of these Carpers at what they know not, that causes them thus to render themselves ridiculous, for there is no *Astrologer* but does especially regard in any mans Nativity, the time, place, Parents, and the seed, for the better enabling him in his judgement therein: for he is most shallow and weak, that thinks it not material to consider whether the Native be born the child of a King, or of a poor and mean parentage: or that it imports not whether all the causes (the presence of whose help is ²⁸⁸necessary to the constitution of an effect) do concur: or that some only be present, or that knows not that the force of the general does prevail over the particular: and of those that are universal, that the first cause does excel the rest, which it sustains. I say he that thinks not these things to be most material, and worthy the consideration, is not only shallow and weak, but most ignorant in the Art, or at least wilfully obstinate. For there is nothing more certain then that *Astrologers* which are true Artists indeed, do warily consider these inferior causes, according as their Rules in Art do prescribe, and admonish to have respect (as I have but now said) to the situation of the Climate or Place, Parents, Laws and Customs, &c.

²⁸⁹For it were a vain thing for any man to pronounce that such a constellation as gives beauty here in *England*, should have the same effect in *Ethiopia*; or that he that is the son of a beggar, should (because born at the same time the son of the King was) be a King, or the like; but he the beggars son shall as far transcend the degree of his Parents at that time the Kings Son does come to the Crown of his Fathers, or enlarge his Territories (which is the only way a King can be honoured or raised to dignity) as the Kings son does his (they being both born under one and the same fortunate constellation;) and thus is the beggars son extolled and raised, in comparison of his degree, as much as the Kings son in relation to his; he being perhaps made some Tradesman, or one in good repute, and well to live among his Neighbours; which his Predecessors were not able to do; For you must know that the general fate does over-rule the particular; for it is neither agreeable to reason or policy that two Kings or more, should be in one Country, &c. This, I say, were I disposed to vindicate the practise of some men in judging of Nativities, I might speak in their behalf, and to the silence of the Objectors, who know not how in the least to reply.

Moreover, others I have heard also question, nay affirm positively, (and those too which seemed to be of some judgement in other matters; but truly in this rendered themselves the most void thereof that can be imagined) that a figure of Heaven, which *Astrologers* ²⁹⁰do use to set for the

²⁸⁸ *The quality of the Native, constitution of the Climate, Laws, Customs and other causes necessary to be observed in every man's Nativity.*

²⁸⁹ *The influence of a Kings son and a Beggars both born at one very minute (if such were known) of no validity against Astrology.*

²⁹⁰ *What a figure of heaven is.*

groundwork of their business, is Conjunction, and illegal, nay Diabolical; when at the worst it is but thus, *The form and shape of the Heavens, or rather the picture thereof*, by which the *Astrologer* is made acquainted with the positions and several situations of the *Planets* and *Stars* in every sign in the Heavens, as we see in a Map the several situations of Countries, Provinces and Cities: and if it be illegal, ²⁹¹diabolical and a Magical trick to set or make such a figure of the Heavens in a piece of Paper, I know not what is Lawful; but this may suffice for the silencing of such simpletons; for let them be demanded what a figure is they thus condemn, and you shall soon find they have not a word to answer, nor cannot tell how to give any definition thereof, which is sufficient then to satisfy any rational man of their stupidity, who thus rashly and ignorantly go about to condemn that as illegal and Diabolical, which they are ignorant of, and is no more hurt, then to draw²⁹² a mans figure or picture; for knew they what it were, they would never thus falsely conclude, having no ground for their words but ridiculous tradition: for indeed, it was a most rare and fine invention, and of great use; for I can show any man thereby, the whole use of the Globe, and the rising, setting and culminating of every Star and Planet in the whole Heavens. So then you clearly see the harmlessness of setting a Figure of Heaven, and the envy of the Antagonists; as also their extreme ignorance, thus to traduce so noble, so worthy, so excellent, so delectable, so satisfying, so Lawful, so true, so transcendent, and so incomparable and innocent an Art.

I but say they again (or others) though the Art in it self be Lawful, being a contemplation only and study of Nature and its causes; and though the setting of a Figure of Heaven be so far from any illegal or diabolical practise, as that nothing can be more innocent, yet is the study unlawful, by reason the Devil oft times brings things to pass in a secret way, according to the prognostications of the *Astrologer*, on purpose to cause the heart to be assured of the inevitable truth thereof; and so brings, by degrees, the Student into the labyrinth of believing a fatality, and so consequently, to deny or distrust the Providence of *God*.

²⁹³But as touching this confidence, there is none that knows that *God* is the first cause of all causes, (to whom all other must, and do give obedience, and are subordinate) but knows there is no fatality on any inevitable decree in the Heavens; but that He the *God* of all the whole Universe that created them all, can and may according to his good pleasure alter their several decrees; this there is no Christian, or any who is not indeed an absolute Atheist, but will acknowledge: but this is sufficiently cleared by what has been already, and what is anon to be said.

Now say some again, if it be so, there is no verity or validity in *Astrology*, worthy any mans trust or belief; and therefore not fitting for any

²⁹¹ That there is no harm in a Figure of heaven is manifest.

²⁹² That there is no harm in setting of a Figure of heaven is manifest.

²⁹³ Answer in part. It is confessed by all but Aethists that *God* the first and chief cause of all causes can alter and frustrate the power of the stars.

man to spend his precious time on such trifles, which when they are attained, are but a bundle of uncertainties.

²⁹⁴To answer this vain Objection, I shall not need long to insist in this place, since all rational men know, that though *God* the omnipotent Creator of *those glorious Creatures the stars*, can at his good pleasure alter, divert, prevent and annihilate whatsoever is effected by them: yet hereupon it follows not that he does so; for *God* works ordinally, and not preposterously; for as he has made the Heavens for the ordinary administration of Nature, so he can whensoever it is his good pleasure, as in the days of *Joshuah*, *Hezekiah*, and at the death of our Saviour *Jesus Christ*, alter their course; but since these were miracles, and thus to do were miraculous, and that we read but of these three times he thus did work since the Creation; it is not therefore to be ordinarily or frequently seen, neither ought it then to be objected, since as long as *God* does continue the order of Nature, it must needs follow that the effects of the *Stars*, by which nature is upheld, have very much of certainty and truth, and so consequently the study thereof, and that more then any other study whatsoever, and that for the most part they never fail; but if at any time the Artists fail, it is their ignorance; and likewise theirs that conclude thereupon that the Art is faulty.

²⁹⁵Thus far then to clear the latter part of this grand Objection, and the dangers supposed to be brought or caused thereby; but as touching the Objection it self, viz. *That the Devil brings the predictions of Astrologers to pass*, &c. Now it is evident that the Devil knows not things to come, and therefore is not able to bring these things about according to his pleasure, ergo; to be confessed he cannot thus delude the *Astrologer*, and cause his heart so to err, as to run himself over head and ears into the belief of a fatality, and so consequently, *not caused thereby to deny the providence of God*, which is the main thing these puny Adversaries drive at in this their cavil.

²⁹⁶For if the Devil knew things to come, he had never tempted and egged on the Jews to crucify our Saviour, when his death was the utter confusion of his Diabolical Kingdom and Government; neither had he attempted to tempt our Saviour in the wilderness, had he known he should have had such a repulse: or would he be so busy about the elect in their temptations, did he assuredly know that they would not be subordinate to his will. Wherefore then since this Devil, they talk of, is such a simple fool, who indeed for knowledge of future events they may well shake hands with, it is evident their cavil is alike weak, if not most ridiculous. For is we will admit that the Devil does know assuredly things to come, what difference is there between the Angels that are not fallen and them? besides, there is no man will be so vain as to imagine the Devil knows any mans thought or heart, and therefore cannot tell whether his bringing a purpose to pass will a whit advantage his desire, by making the Astrologer

²⁹⁴ *Though God can alter and annihilate effects of the Stars, it follows not that he does, or that therefore the Art is uncertain.*

²⁹⁵ *The vanity of this objection.*

²⁹⁶ *That the Devil knows not future events is clear.*

believe a fatality. But this is so clear, that I will not dwell longer hereon, but now proceed, &c.

Again, others have this fling at this *most heavenly study of the stars*, and the Students thereof; that the Art is illegal, and the practice thereof altogether to be shunned, because *Astrologers* therein do busy themselves, and pry into the secrets of God, &c.

To which there needs no more answer then this, that they are most falsely and scandalously abused, I mean *Astrologers*, when thus impeached, since the very word of *God* does testify, that *the secrets of the Almighty are past finding out*: thus much for the clearing of the Students thereof, whose practise and study is altogether legal, being only natural: for how is it possible that that study should be so illegal and diabolical (as they call it) that extends it self to nature only, and the causes thereof?

²⁹⁷And as touching the Art it self, you have it defined here beneath, whither at this time I shall refer you; for the study thereof is merely natural; and if to know that, be to search into *Gods* hidden secrets, let the weakest capacity judge; when that is only to be accounted a secret which immediately depends on the secret will of the Almighty; wherefore what is manifest and clear to us in nature then, must consequently be no such thing; for there is none, I am confident, that has any reason or understanding! and *is compos mends*, that *will* say it is a diving and searching into the secrets of God, and so consequently illegal, to foretell any mutation of the Air, or other accident by the causes thereof, which is manifest by the stars to our sense; when the word of God tells us, that our Saviour himself confesses, the Pharisees were able to discern the weather by the face of the Sky: and since you have already heard that the Heavens are the secondary causes of all generation and corruption, and cause of all mutations on and in Elementary bodies, causing health, sickness, plenty, scarcity, wars, peace, &c. If any *Astrological Philosopher* (which of all Philosophers is the chief) do foretell any or all of these a thousand years to come, as plain as if they were to happen to morrow, or were present, which they may do, if *God* so long continue the ordinary course of Nature, shall any one render himself so ridiculous as to imagine this man to pry and dive into the secrets of *God*, when he sees plainly the events by the causes? truly is there be any such, they should be by my consent begged for.

²⁹⁸So that then hereby you do clearly see that the influences of the *stars* do not according to the vain opinions of some weak heads, take away *God's* Government; for if we will believe the *God* works daily new things according as we see them procreated, and brought forth by Nature, we shall run our selves into a gross error; when we are taught that he finished his work in six days, *Gen. 1*²⁹⁹. *Exod. 20.11*³⁰⁰. *Ergo*, he works now no more, but

²⁹⁷ *That the study of the Stars or Astrology meddles not with the secrets of God.*

²⁹⁸ *The influences of the heavens take not away God's government.*

²⁹⁹ 31. "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

(according to his inevitable decree by his Providence) upholds all things by the same power of his word by which they were first made, and leaves the effecting of all things to the influence of the Heavens and *Stars*, which you have already heard, by the word of *God* has been proved to be next under him the sole cause of all mutations and blessings here on earth, and in elementary bodies.

What shall I say then, for the farther clearing of this point? I shall not say much more, since who so desires to be further satisfied how far casual events may be referred to the influences of the *stars*, and yet the government of *God* and *Angels* no wise diminished or denied, let him peruse Lucius *Bellatius* his answer to *Picus Mirandula*, lib.4. cap.2.&3. Yet one thing as touching Nativities I must here needs clear, which oftentimes the Artist may be deceived in, if he have not special respect to the general fate of the place, occasioned by the general influence of Eclipses, Comets, Blazing-stars, great Conjunctions, and Revolutions of the World, &c. For oftentimes though the Nativity of any man promise health or long life, yet by reason of the affinity he has with the place of his birth his health may be much impaired, and life shortened, by wars, general diseases and the like; but more especially if the Topical *stars* of that place be in the *Horoscope* or *medium Coeli*, viz. the ascendant or first house, or tenth or mid-heaven in the Nativity, and if so, this does rather give him a fate still subject to general accidents. There are many other ways which may alter the Nativity of any person, but they would be here too tedious to relate, since I have an earnest desire to be no tediouser than I needs must, and for that I fear before I have delivered what I am yet to say, I shall far exceed my bounds; yet are not these so intricate, but by a skilful and ingenious Artist they may be found out &c.

But here, it may be, some will say, that I do attribute too much to the influence of the *stars* and *Celestial bodies*; wherefore I think good for the clearing of all what has been already said (least some may be stumbled thereat) to deliver my mind as touching their influence thus.

³⁰¹That who so thinks by what in any point or part of what has been already said or to be said, I do detract from the Government of *God* or *Angels*, in my tenets, and scope, is altogether mistaken; for I do not so attribute all the actions of men to the *Heavens* as they consist of Bodies elementary, and so subject them to the heavenly influences; but I acknowledge them also subject to *Angels* rule and government, as being imbued with *understanding*; and to the Government of *God*, as using will; *Astra igitur nisi agunt*, the Heavens but incline; and we (being induced by passion) incline either to anger, love, pleasure or the like: but in these the *Angels* may so illuminate the understandings of our minds, that by some intelligible consideration we are therefrom delivered; and *God* directs the will far beyond that wherewith we are inclined to by the *Heavens* or

³⁰⁰ "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."

³⁰¹ *How far the Author holds or causal events.*

disposed to by the *Angels*; for by how much *God* and *Angels* exceed the *Heavens*, being of a Corporal essence, and they of a Spiritual, by so much the more does that whereunto we are carried by the illumination of *Angels*, and the direction of *God*, exceed those inclinations, to which we are by the influence of the *Heavens* and *Stars* disposed. Let men therefore apply their study to the knowledge of the chief part of the Art; viz. that which teaches general accidents; for all this being considered, the judging of the fate of any man by the time of his birth must needs be uncertain, and therefore not maintained by me, being not of very much moment.

³⁰²Wherefore then, let not ignorance and stupidity carry you beyond the bounds of reason and discretion, to condemn or censure what you understands not; for it is naught but ignorance which is the cause of all those open mouths which have of late so furiously barked at this most heavenly, delectable, and most Lawful study; for did they understand it, they would be more hot against the gainsayers thereof, then *Astrologers* are with them, or they with the Art; for you shall find their discourses fraught with naught but ignorant mistakes, as to think the Art Witchcraft, Diabolical, Illegal, and the like, barely because thereby we declare things to come, not considering that we do it by no other means then the influence of the Heavens; which is altogether natural: when they might even as well say, it is Witchcraft for any man to say or affirm, that such an herb, drug, or composition is good and ³⁰³available to the expelling of such or such an infirmity, before he applies the medicine, when all knowing men know such imaginers to be most ridiculous, since they are infallibly known to be of such and such a nature and temper, and so consequently available for such and such infirmities or diseases; for no more then this, is *Astrology* unlawful; nay, it is more then this to be esteemed and to be allowed of and desired, ³⁰⁴since without it, the other is of no use or certainty; for *Hippocrates*, *Galen*, *Avicen*³⁰⁵ and *Paracelsus*, the main pillars on which the fabric of Physic Medicinal is built, found out the uses of herbs, drugs, minerals, stones, and other medicines, by the influences of the Heavens, as they were known and found by them to be under such and such a constellation, and so concluded by them to be of such and such a nature, and then consequently a remedy for such and such a disease. Hence it was that *Hippocrates* said, that that Physician which is ignorant in *Astrology*, cannot perfectly be knowing in his Art, being never able without *Astrology* to give Physic safely, viz. when to purge by evacuation, or vomit, or phlebotomies, or for what humours, or in what quantity, neither can he know or come to the true understanding of

³⁰² Ignorance the only cause of mens ill conceit of this most lawful and heavenly Art.

³⁰³ Astrology as lawful as the use of herbs, or any other thing.

³⁰⁴ More to be defined by Physicians than any other study.

³⁰⁵ Avicen or Avicenna (Abu Ali Sina) or Ibn Sina (980 -1037 CE). He was a Persian physician and philosopher. He was born near Bukhara then capital of the Samanid dynasty. By the time he was 10 years old he had learned the Koran as well as Arabic grammar and literature. By the age of 16 he had mastered not only natural science and rudimentary metaphysics but also medical theory. Abu Ali Sina was one of the main interpreters of Aristotle and was the author of almost two hundred books on science, religion and philosophy. Avicenna's two most important works are: *Shifa* (The Book of Healing) and *Al Qanun fi Tibb* (The Canon of Medicine). Avicenna died in 1037 in Hamadan, Iran.

the chief pillar of his Art, viz. *the true cause of the malady*, without it; neither with it ³⁰⁶(if well learned therein) can he err, And *Galen* accounts that man rather a fool than a *Physician*, that is not an *Astrologer*; and he farther says, that *Physic* given at unseasonable times, does not only little avail or help, but oftentimes prove very hurtful, even to the endangering of the life of the Patient; and that these times are only to be known and judged by the *stars*.

CHAP XI: Containing an Introduction to the Vindication of my Lux Veritatis, from the aspersions of Doctor Homes and his second, with the first Reason why I account neither of them worth our of my notice.

Even amongst us, notwithstanding all this, there are some that labour all they can to eclipse the radiant splendour of this most heavenly Science, being blinded with ignorance and malice, as has been said; for *Ars non habet inimicum praeter ignorantem*, Art has no enemy but an ignorant man; Ignorance converts all the desires and inclinations of a man to ³⁰⁷wretchedness, and takes away the light of the mind and intellect, that he is herein as blind as a man is externally that has lost his eyes, of which the former is a great deal the greater curse: for knowledge does distinguish us from brut beasts; and by how much we excel in knowledge and understanding, by so much we transcend the inferior ³⁰⁸Creatures; for it is (in my opinion) better not to live, then to live in ignorance; for an ignorant man is not indeed worthy to live or the earth to bear him; the consideration of which, caused the Ancients to say, That *every ignorant man was evil, &c.*

³⁰⁹Wherefore then since it is so, of necessity there must much inconveniency and mischief come thereby, both to the ignorant themselves and others; I forbar here (for brevity sake) to show you the prodigious and woeful effects of ignorance in some of former ages as well as in this wherein we live; this is already clear to all judicious and ingenious souls: wherefore to our purpose, I say there are in this perverse age, many sticklers (or so in pretence) against this Liberal and most divine Science, one whereof (for the undeceiving of my Reader, having published a pretended Reply to my Answer to Doctor *Homes*) I shall (craving pardon for my tediousness) here take notice of, although he be not worthy of the same, as you yourself shall judge, when you have perused what follows; for, both his quality, and variety of professions, as also rural behaviour and disposition, in whose name it is published, speaks him not worthy the naming or answering, as I would have done had it been otherwise and better fathered, that the errors and absurdities of that railing Pamphlet might have been divulged to the world. This may be the first reason why the Author holds not the pretended Reply to his *defence* of Astrology worthy the answering.

³⁰⁶ Look my *Lux Veritatis* ch.1 Sect. 6 p.32.

³⁰⁷ The wretched estate of an ignorant man.

³⁰⁸ What distinguishes us from brute beasts.

³⁰⁹ For I am informed he is an Haymaker, Plaster maker, Surgeon, Quack salver and Tub Preacher, or at the best he has been all these, he aims as the Preaching of the Gospel but I will advise him first to get a good and true tongue in his head.

CHAP XII: Comprehending three Reasons more why that Rabble of theirs was not worthy the answering.

Thus have you one reason whereby I am induced to slight it, yet have I these five more for my further inducement thereunto; first for that there is nothing in it but what has been long since answered by *Bellantius*, *Goclenius*³¹⁰, *Marasealartes*³¹¹, *Pirovanus*³¹², and Sir *Christopher Heyden*³¹³, though in the Title page there be sophistically promised an answer thereunto; which the penner thereof is as much able to do, as to remove St. Pauls Church.

Secondly, for that by the Author himself it was not thought worthy of his name in the Frontispiece thereof, or else his name was not worth the inserting.

Thirdly, for that it was not worthy of the Authors owning, or else he was ashamed of it, or he had never sent it abroad in another mans name; for let whose name will be at the end of the Epistle to the Reader, it is well known by Mr. *Daniel* the Printer in *Paternoster-row*, and the then Composers and Press-men, that Doctor *Homes* was the Author of it, and not only paid for the printing, but also Corrected every day at the Press; and let him deny if he can his peevishness with the Press-men, when they were angry he

³¹⁰ Rudolph Goclenius Goclenius (1572 -1621) was a respected physician with considerable astrological and chiromantical ability. He was strongly influenced by the work and writings of Paracelsus. He was at one time awarded a post at the University of Wittenberg where he is known to have lectured on chiromancy. He wrote his first text on chiromancy, *Aphorismorum Chiromanticorum Tractatus*, at the age of twenty and produced at least two further works on the hand published at various times throughout the seventeenth century. The first of these was *Uranoscopia, Chirosopia & Metoposcopia*, published in 1608 at Frankfurt and later included in *Physiognomica et Chiromantia Specialia*, published at Marpurgi in 1621. The first section of this work is a treatise on astrology, delineating the natal charts of individuals and giving judgements and interpretations, and there is also a section on the interpretation of the lines on the forehead (metoposcopy) as part of his more general physiognomical observations.

³¹¹ Unknown.

³¹² Gabriel Pirovanus or Piravano a physician from Milan published *De astronomiæ veritate dialogus absolutissimus and Defensio astronomiæ habita per* (*A Defence of Astrology*) in 1507. It was again published in 1554 together with the *Defence of Astrology against Pico della Mirnadola* by Lucius Bellantius. Piravano died in 1512.

³¹³ Sir Christopher Heydon, the eldest son of Sir William Heydon of Norfolk. After studying at Cambridge from 1558 he was a Member of Parliament. He was knighted at the sacking of Cadiz in 1596 by the Earl of Essex. Along with his brother, he was suspected of complicity in Essex's conspiracy but was pardoned in 1601. He was twice married His book *A Defence of Judiciall Astrologie* 1603., was published in response to John Chamber's (1564 -1604) book published in 1601 - *A Treatise Against Judicial Astrologie*. He also wrote *An Astrological discourse with mathematical demonstrations proving the powerful and harmoniocal influence of the planets and fixed stars upon elementary bodies, in justification of the Validity of Astrology. Together with an astrological judgement upon the great conjunction of Saturn & Jupiter,* 1603. Published by N. Fiske. pp. 111. J. Macock for N. Brooks: London, September 19th, 1650.

came not to Correct, and made them all that afternoon stand idle. For it is not likely that a Hay-maker (as it is very well known the owner thereof, or he under whose name it was published, was but two or three years since) should be able to hold an Argument against one of the Liberal Sciences, although his ignorance might condemn it.

But truly I cannot but comment the policy of the Doctor herein, who knowing the insufficiency of his brat to refell the Arguments in my Answer to his first discourse, being loath to be seen baffled the second time in Print, for a piece of money knew how to make another father it; and truly therein he also did a very charitable deed; for of all sneaks that ever I saw in my life (that pretended to any thing) was this poor fellow he got to be the father of this Rabble; for hearing he lay at the Bell in Carter-lane, I went purposely to confer with him touching some passages of that book which went under his name, but could not meet with him, whereupon I left a note, desiring him to do me the favour if it were he that owned such a book (for I was unacquainted with him) to let me know, (or whether it might be some other of his name) and he should oblige me therein, and for an answer thereunto, I would be there again the next day at eleven of the clock, &c.

To this purpose (I say) I writ a note and left it with the Chamberlain of the aforesaid Inn, and desired that he would importune him for an answer; he promised me he would, and so for that time I departed, came the next day according to promise, inquired for the Chamberlain, demanded an answer, who had no more for me then this, that he had delivered my note, and importuned an answer, but could receive none; then I acquainted the Chamberlain with the business, that there was a Book published in the name of such a one, and being informed it was him that lay there, that owned it, and therefore I desired him in my note to let me receive that favour from him to know whether he was the man, or some other of his name, and so wished him to acquaint him again with my being there at the time appointed, and wondered he would refuse to do so small a favour as to resolve me in such a question, I or no; which he again promised me he would.

But what courtesy could I expect from so mean a spirit, which was never either acquainted with courtesy, civility, or manners, who would refuse to answer me, who wrote unto him in so indifferent a manner? for had I known it had been him, which at last I found it was, I should have saved that pains I put my self to, and had never expected other then I found at his hand. *For what can one have of a beggar but a louse?* but thinking it might be some other of his name, was the cause of this my oversight; but to return again to our business, I told the Chamberlain (after he had promised me (I say) to acquaint him with my further desire) I would call again the next day at two of the clock in the afternoon, and if he were the man, I should be very glad to converse with him, if his occasions could permit; but when I came at the aforesaid hour, his answer was, he acquainted him to the full with all my desire, but could not persuade him to stay within to speak with me, but bid him tell me, he *scorned to deny anything he owned;* whereupon I answered, I did no wise question that, if he were a man that

had any spark of honour dwelling in his breast, and this was all I could understand.

The which rugged, preposterous and uncivil answer, caused me presently to believe him to be whom I found him at the last; for I knew one of that name and no other, but could never imagine it was he that should show himself to be Author of such a Discourse, though for the simplicity thereof he might very fitly have served: so then I inquired of the Chamberlain what manner of a man he was, and upon his ill favoured description, I immediately resolved my self of my former question; and then I was very urgent to know when I might meet with him; he told me about noon any day, but he knew he was resolved not to speak with me, and so indeed I perceived by a friend of mine, as soon as I was parted from thence, whom I met, and in some discourse, I acquainting him with what I had been about, he told me that the other day he was chid by this rural *Rufus Rolandus*, or *Orlando Furioso*,³¹⁴ Persuading him that he and none other had acquainted me with his lodging; and then also I was assured and confirmed, that it was him of that name which I knew, that was the Author (or at least so in pretence) of that Pamphlet.

After this, being very desirous to meet with him, that I might show him some of his absurdities and abuses towards me, whom for matter of acquaintance he was a stranger to, I went twice or thrice about noon, thinking I might meet with him, but could not; till the 22 day of *January 1651*. I accidentally rancountred³¹⁵ him, it were here both superfluous, and too tedious to relate what discourse we had, he not being able to speak one word without anger and choler, as if his heart were also on fire as well as his head, but amongst other passages, I fell into a very great laughter, the which he not seeming to take notice of, I asked him if he wondered not at this my sudden passion, who answered, yes; I told him then, I could not possibly forbear laughing to see so young a man as he was, pretend to be the Author of that Book wherein I am termed but a boy, and he not above three or four years (at the most) older then myself, and therefore I told him I rather expected to see some grave fellow, whose Beard was at least as long as his waist, and not one whose Beard was hardly so long as his teeth.

But both he and the Ancient Doctor his Master, and Author of that wise word (who confessed (to a friend of mine) *nothing vexed him, but that he was answered by so young a man*) must know that neither wisdom, learning, knowledge, nor grace is to be measured by the Beard or age, and therefore but a most weak evasion in his Arguments, of the validity and verity of *Astrology*; neither is it any extraordinary witty quibble, since he cannot as yet confute with all his manhood, what a boy has affirmed; and if he

³¹⁴ From the poem *Rufus Rolandus*, or *Orlando Furioso*. At the beginning of the 16th century, Lodovico Ariosto represented the Italian people in his masterpiece, *L'Orlando Furioso* (*The Crazy Orlando*). This epic poem is about knights and crusades in which characters are true human beings, rather than idealised. The poem talks of the love of the knight Orlando for Angelica, on the settings of an imaginary war of Charles the Great to defend Paris from the Moors.

³¹⁵ Bumped into.

thought I would take acceptations at this, with the rest of his silly jeers and affronts, railings and abuses, wherewith his Pamphlet is fraught, and therefore thought it fit to make it proceed from one so near my own age, he must needs think it worthy of much more notice, to procure laughter only, but no otherwise; perhaps out of a tender respect to my health he did it, knowing me to be a melancholy man: for I know he is also a Doctor of Physic; *testis* Bredstreet; *nihil amplius dico*;³¹⁶ for the which good receipt, before the closure of this Book, (if I forget not) I shall requite him with a double Fee, for I abhor to be in his debt; but therein he did very ill to send me this medicine by so unworthy an Apothecaries boy, or man (I crave your pardon) if he intended I should ever have taken notice of it, otherwise he had been repaid long ere now; I must confess I am not able to compare Beards with the Doctor; for mine is not by at least two inches so long as a Goats, yet it was full and long as his (though no so hoary) the Sunday after the Eclipse of the *Sun* in *March* last, when he beat down *Astrology* which *Phreneticus*³¹⁷, and such like Frenzies; and therefore in this he shall have the prehemineny for *senex bis puer*³¹⁸, and so being now in his dotage, I will give him leave to reckon up as many Boys of 26 years of age as he pleases, and make himself more ridiculous then already if possible, it being no unusual thing with him to speak repugnancies to both Reason and Sense, as will appear to any that shall peruse his Book, and therefore I shall not need here further to enlarge.

CHAP XIII: Containing the fourth Reason, and Vindication from some of their abuses, and untruths.

Having thus entered, let us proceed to a fourth Reason.

Fourthly, for that it is a discourse patched up with nothing but evasions, as not disputing *ad idem*³¹⁹, and scurrilous railing language and abuses towards me; amongst hundreds of which, I shall here only trouble you with these three.

³²⁰First, that a godly scholar reported unto him, I was assisted in the penning of my defence of *Astrology*, Page 33 of his discourse; the which he heathenishly, simply, and ignorantly (I will not say foolishly) terms *unchristianlike*; I would he had not been thus hypocritical, but had named his godly scholars name (if any such there were) and not have left his Reader and indifferent men thus in doubt; nor so diabolically wicked as thus to invent untruths, rather then he will not disgrace and disparage me, which I shall prove; and also that he is as I here term him, and so consequently not worthy the taking notice of, crediting, and that first affirmatively and then negatively.

³¹⁶ I'll say no more.

³¹⁷ Excessively agitated, transported with rage.

³¹⁸ An old man is twice a boy or "Senex enters his second childhood."

³¹⁹ To the same thing or to the same result.

³²⁰ That he is most diabolically wicked, and inventor of untruths.

First affirmatively, that since it is granted that no godly man will lie, he could not by any one be informed of any such thing, since I never in the least was assisted, or enlightened in any part of the Art, by any man or party living or dead, much less in penning of that Book, which none ever saw till it was finished and brought to be Licensed; besides, I do here declare to all the world, I am not familiarly acquainted with any man living upon the face of the earth, that is a student in this most Noble Science, and therefore defy that man whosoever he be, that shall herein so grossly abuse me; for I desire any one (be it whom it will) that can herein disprove me, to publish it to the world, and I shall be content to subscribe my self no other (and then I am sure I shall be bad enough) then this most malicious and unworthy *Orlando* would persuade the world of me.

But he had done well for the prevention of this my Answer, to have acquainted his Reader (as I have said) both with the name of his *godly scholar*, and the names of those that I borrowed aid of; wherefore to any rational man, what has been already said, is sufficient to conclude him not worthy my Answer to every particular of his Rabble, and that he is as I have affirmed him. And therefore I refer him to *Rev. 21.8*³²¹. to receive his portion with such as are there expressed.

³²²Secondly negatively, that he is neither Godly nor Religious; for since there is nothing more certain, then that a godly man will not lie: so (by the rule of contraries) is there anything more affirmative, then that that man that does lie, is nowise godly or religious; & that he erred in this particular is clear; *Ergo*, Not Religious nor godly himself, although ³²³such a pretender. *And for the assurance thereof, let him but make it yet appear to the world that he was by any (whether godly or no) informed of any such matter, and the names of those should give me any assistance, that there be any in the world that will justify it, and I do here promise (though if overcome, I shall gain thereby no credit) I will honour him so far, as to let posterity know he was worthy of R A M E S E Y S Answer.*

And such is his malice, he cannot be content with this; but upon my expression of the *Blessed stone of the Philosophers* which was but brought in by the way, he quibbles on it, (leaving the matter still in question, and his Reader unsatisfied) and that with invective, malicious, slanderous speeches against my father, inferring by his rabble in the 39 page thereof, that my father was not only ruined by his study in that matter, but also lay in prison thereby, which is most notoriously false, as all that are of his acquaintance can justify, for that he neither is in prison or ever was upon any such score; there is nothing more certain. It is true, much he has expended in trying conclusions that way, but I defy any man living to say he put him to a penny charges therein; but so intolerable is his further abuse herein, that I

³²¹ "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

³²² *That he is not Godly or religious.*

³²³ *Upon the closing of his words the Author promises him that honour as to answer him, which otherwise he holds him not worthy of.*

cannot but deliver it to the world, both for the clearing of my father and manifesting this Furioso's maliciousness; in the same place he has these words, persisting thus in his wicked slanders; and truly for this had he his due, his ears should be cropped to teach him to keep his tongue within compass; after he had mentioned most falsely and unworthily, he was in prison thereby, he says, *though the late King bore with his defeating him of his expectations, and of ³²⁴scores of pounds, yet other men will not, cannot bear such wrongs*; intimating as will soon appear to the judicious Reader, that he had money from the King for his charges in those works, but to his great damage brought naught to pass, which of all mischiefs and envies, is the greatest; for there is none who had any acquaintance with the King, but can acquaint the world, he was ever averse to such a belief, and had many times dissuaded him from such expensive courses (this truly is a pretty world when such fellows as he shall speak of kings actions and expectations) and so far was he from lending him money, that he owed him in arrear when he died, £5500 as is testified under the hands of Sir Robert Pye³²⁵, Sir William Vuidale³²⁶, Sir David Cunningham³²⁷, Cap. Falkonbridge³²⁸, Auditor Collins and others: but certainly he that will presume in print thus to affirm untruths, and those so scandalous, will not stick to say any thing, right or wrong, so he may but advantage himself sixpence.

Wherefore what he says in derision of that most sublime Revelation and heavenly secret, which men vulgarly call *the Philosophers Stone*, but in effect the *soul of the world*, and that whereby all things both Celestial and Terrestrial that are creatures, subsist, increase, and next under God himself, have their being; I say whatever he or any such Animal to whom God has not bestowed so much mercy, as to believe such a thing to be in *rerum natura*,³²⁹ or in *posse*³³⁰, says against it, is not much material; for my part, if I should see such kind of creatures believe and discourse thereon, I should (had I never before heard thereof) have concluded it to be mere foolery, and madness, as these mad kind of people do;³³¹ "but if I should ask him what he thinks of Coining, I believe he would conclude that a great deal the better Trade; but I shall pass by that, for *he knows well enough what I mean*, I'll warrant you, he thinks his a more *blessed* thing a great deal.

Again secondly, in his 43 page he says, *I was set on by my Brethren the Astrologers (being one of the silly weak ones) to confute Doctor Homes*; and in divers places he informs and assures his Reader, *I study and practice the Art in a mercenary way, and gain money by resolving questions*; whereby you may plainly see how his envy runs him into an absurdity, and instead of

³²⁴ Upon the clearing of his words, the Author promises him that honour, as to answer him, which otherwise he holds him not worthy of.

³²⁵ Sir Robert Pye (1585-1662) was auditor of the Exchequer, and a staunch Royalist.

³²⁶ Unknown.

³²⁷ David Cuningham of Bartenholm, laird of Robertland, Ayreshire, Scotland (died circa 1566).

³²⁸ Lord Falconbridge married Mary Cromwell, third daughter of Oliver Cromwell in 1657. He became alienated from Cromwell and refused to cooperate with him.

³²⁹ In the nature of things.

³³⁰ Having strength or power, being able.

³³¹ A good jest, were it not too tedious to relate.

speaking sense, he commits nonsense, and renders himself ridiculous by this his Bull, that I being one of the silliest & weakest Students in *Astrology* was chosen out of all the other to confute the Doctor and vindicate the Art; Ha, ha, he! by this, the Doctor and he are both very much credited that their strong Arguments should be refuted by the weakest Astrologer, and that all that they can do cannot silence him, nor vindicate themselves in the least point, save with railing, quibbling, and evading with quibbles³³² nothing appertaining to the business in hand; for if high words and abuses are of sufficient force to maintain an Argument, I will get an Oyster-Belins-gate-wench³³³ shall confute them both in any Argument they dare mention; and as touching my practising *Astrology* in a mercenary way, I shall appeal to all my acquaintance; for I practice no such thing; my practice publicly is Physic, and with it I privately consult with *Astrology*, and all such Sciences as conduce to the knowledge of Nature, of which I prefer *Astrology*; for without it (as you have sufficiently heard before) there is no Physician able to be perfect in this Art, let them say what they will, and colour their ignorance over as they please; I have both *Hippocrates*, *Galen*, *Avicen* and *Paracelsus* for it, which I am sure were better and more expert Physicians then any nowadays which are against it.

Thirdly, whereas he says, and that most impiously and falsely, that I hold and maintain a necessity and fatality in the stars, both that very *Lux Veritatis*, which these malicious wretches so endeavour to rail down, and my *Vox stellarum* will witness for me; and as for my *Vox stellarum*, there is hardly three leaves can be read together, wherein a clear manifestation of my denying fatality may not be had; therefore I shall not need to particularize any part thereof, only refer you to the perusal at your best leisure; but as concerning my *Lux Veritatis*, which they so *pleno ore* endeavour to cry down, it being thus under the censure, I shall here give you its language.

First, In the Epistle to the Reader it has these words, *Astrology, or the influence of the stars has no fatality, except some contingency be mixed therewith; for this were to deny the Providence of God:* and again, in the 97. page of the Book (being the first Sect. fo the 4. chap:) it says thus (and so forward) *Supiens dominabitur aftris, a wise man may rule the stars* (but this is ³³⁴Solomon's wise man that is here understood) and *Astra resunt beminis, sed regit astra Deus, the stars rule men, but God rules the stars; not meaning when was say, Astra regunt homines, any fatal necessity to be attributed to the influence of those heavenly bodies, nor to have power over men farther then such men are guided only by sense as bruit beasts, and not by reason, and farther that they Agunt, non cogunt, they act or incline, but no wise compel; but where grace or reason supports a*

³³² Quibbles.

³³³ An oyster girl from Billingsgate market, London, by this time a fish market. One who uses coarse, abusive language.

³³⁴ *The Religious, and such as are thoroughly regenerate and born again by water and fire: on such must confes s, none but the Son of the righteousness, and the lesser stars of his graces and blessings have influence or power; but so long as they continue to be born only according to the flesh, and the natural course and order of the world, Astra regunt bomines, &c . Both in the Dr. and his man by their own words convinced of the badness of their cause, and therefore other testimonies are needless, &c.*

man, there, or on such a man the stars have no power: And in the 52. page thereof, thus, The stars of their own wills (as if they were living souls) decree not future events, nor necessarily usurp power over our minds, but only to signify the inclinations of the elements, and of all things compounded of them.

All this you may clearly see in my *Lux Veritatis*; and but for tediousness, I might rehearse yet some other passages in Page 65 line 15 page 70.1.17. p.75.1.11. p.85.1.17. p.97.1.28. p.94. p.96.1.29. &c. But by what has been already said, you may see their palpable malice and envy, as also their intolerable abuses and untruths; for you see they care not what they say or affirm, so it may be but to their advantage, or what they rail out so to the disparagement of those that please them not. Wherefore now Reader do you judge, and tell me (all this being considered) whether by their own words (*It is to prudent men the sign of a bad cause, that needs to be defended by bad words*) their cause be to be judged or accounted good, who have so often been guilty thereof, and that most maliciously, in both inventing and affirming detracting and most abusive speeches and stories: and whether their cause then be not only bad, but the baddest and worst of causes, who in all that rabble of their pretended Reply have hardly one page wherein there is not some abuse, foul language or an untruth.

Now as touching their evasions, I shall briefly run over two or three of them that so they may be known for Sophisters³³⁵, and then proceed; for it would be folly in me to take notice of more. In the first page of my discourse I show the Reader, the Doctor in all his Book declares not what Astrology is he so strives to beat down; and therefore for their better understanding of what we so *pro* and *con* maintain, I there delivered a definition thereof, which I gathered from the 1. chap. and 1. book of *Ptolemys Quadripartite*, the which, say they, is not in that place, nor any other set down by him, after they had as you have heard, gone on in their invective railings and abuses to make me odious, and then by this their weak evasion they endeavour to give an inlet to all their absurdities, which indeed must needs consequently follow, if this be admitted.

³³⁶But admit that definition was never recorded by him or any other *Astrologer*, yet are they never the nearer to their purpose; for, if I may (that am to vindicate the Art) have liberty to tell them what it is that I stand for and maintain, since they have not, nor cannot show what it is they condemn; why then, I say, I define *Astrology to be that Art, which be the constant motions, configurations, and Influences of the Stars and Planets, teaches how to judge of the Natural effects and mutations to come in elements, and in and on elementary bodies*; the which I say again, although not in *ipsissimis verbis*, is to be found in the aforesaid place; yet would rational men have found the same *in effect*, which might and does very well serve turn, which they know well enough, though they endeavour by this their weak assertion to evade, giving any answer thereunto, which indeed they are not able to do otherwise; wherefore what in all this their Galimaufry they condemn and argue against, deviating from this my definition, they neither speak nor

³³⁵ Those who maintain by sophistry, or by a fallacious argument.

³³⁶ *The definition of Astrology.*

argue to what I have said; *Ergo*, against what they know not, nor are capable, in saying they write against Astrology; for what is more then I have here expressed, I deny to be Astrology in its purity; but if they will not admit me to tell them what it is I hold to be Lawful or maintain, I must confess they may easily convince me; but to this definition I stand, upon which as I in the 100. page of that Book in answer to the Doctor say, so here again I dare undertake the vindication of the validity and legality of the Art, against not only what he has said, but all the Divines and men in the World put together in one can or will say against it: for I am certain he that can find fault herewith, is not *Compos mentis*; and therefore I shall appeal to the learned and indifferent Judges that are judicious, whether my Arguments, that are grounded hereon, are not in full force, and remain as yet by them unshaken, notwithstanding all their simple quirks, whimsical tricks and quilllets³³⁷, and ridiculous quibbles like themselves, which soon vanish, not being worthy of any wise mans notice, they no wise disputing *ad idem*.

But this is not all; Who so shall but take the pains to compare my discourse with their pretended Reply (although they pretend to the Reader they set down my chapters and sections *verbatim*) will soon find their Sophistical juggles, and the Reader deceived; for they not only omit here and there somewhat, which makes absolutely against them, but also in most sections and chapters there is some very considerable points escaped their notice, for that they had disparaged themselves to have expressed them, knowing they could not give any solid or sober Reply thereunto, I shall here only mention one whole section they have omitted, referring the rest to your own search at your leisure; for it were an intricate and too tedious a thing in this Book to particularise every one, and the reasons why they omitted them; since, I say they have been herein so generally guilty, and not only so, but also in many places of what they have set down you wilt find they have clearly wrested the sense and meaning of my words, and made them conformable to their own intentions, the better to have liberty for their bald jeers, abuses and sophistications; wherefore should I take notice of such shufflers so as to trouble my self to return them an answer, according to that of the wise man, *Prov. 26.4*³³⁸. I should render my self more ridiculous (if possible) then they are already.

But (as I said) if you have regard to the 104. page of their ridiculous pamphlet, you will soon find (not knowing how to give any satisfactory Reply) they have omitted my whole 6. Section of my 3. Chapter, being an answer to the 2. of *Dan.* the 1,2,3,4. and 5³³⁹. verses, alleged by Doctor *Homes*

³³⁷ Wisecracks.

³³⁸ "Answer not a fool according to his folly, lest thou also be like unto him."

³³⁹ [1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. [2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

[3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. [4] Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. [5] The king answered and said to the Chaldeans, The thing is gone

to condemn *Astrology*; pretending to their Reader there is nothing therein contained, but what was left to me by Sir *Christopher Heydon*, and therefore not worthy the setting down; and this the impudent Penner endeavours to prove by these words, *As I dare be judged by the Learned in his own judgements*, and if so, I am sure he will be condemned both for his false assertion and his impudence thus to appeal to the Learned, in my judgement, in so untrue a thing, which his own conscience accuses him of, and must needs fly in his face for this, as for many other his abuses and untruths; for Sir *Christopher* in no part of his Discourse so much as mentions that passage; for indeed, it came not at all in his way, not being alleged by Mr. *Chambers*³⁴⁰ whom he wrote against; and therefore, before a friend of the pretended Repliers in the aforesaid Inn where he lodged, the 22 day of *Jan.* 1651. I offered him 10.1. to show me any one passage in all that Section in Sir *Christopher Heydon*, or so much as that passage of Scripture mentioned by Mr. *Chambers*: wherefore what reason the Reader has to credit him in his other assertions and allegations through out all that Book, that dare thus peremptorily say and affirm any thing, though never so false, let him judge; but the truth is, he could not (though he stood upon Doctor *Homes* his shoulder, who had formerly wrested that text, thinking no body understood the Scripture but himself, because he is a timeserving Divine) answer, or give any sufficient reply to my Arguments in that sixth Section, and therefore omits it, that his Reader might not know what was therein, and so comes sneakingly off, with telling him it was not worth the setting down, being left to me from Sir *Christopher Heydon*; the which if it had been true, being a passage of Scripture, and brought by the Doctor to condemn *Astrology*, and again his affirmation refelled, it had not only been worth setting down, but also answering (if he had been able) had he had any desire to give his Reader any satisfaction in the thing in question.

But alas poor fellow, he never looks to that, knowing he cannot well lose his credit more then he has already; so he might have money for the fathering of it, what cared he what was in it, good or bad, sense or nonsense, tis all alike to him. And thus much shall suffice for my fourth Reason, why I hold not that pretended Reply worthy my Answer.

CHAP XIV: Containing the Authors fourth Reason, and the Scripture proofs alleged for Astrology in his Lux Veritatis, proved to remain unshaken.

Reason 5. Fifthly, For that it is not an answer to my Discourse, which the learned and judicious will soon find; I mean the Penners thereof have no ways answered to those passages of mine they have expressed and pretend to refell. I might here set down many passages of that rabbling Discourse

from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

³⁴⁰ John Chambers who published *A Treatise Against Judicial Astrologie*. He argued that astrology was inconsistent with Christianity. He also wrote a reply to Heydon which was never published.

for the manifestation thereof; but least I should make this Book too large, and trouble you with the rehearsal of such unworthy stuff, I shall here only clear some places of mine, wherein I show Astrology not impugned by Scripture, but rather upheld thereby and allowed by that Divine Writ, and that thereby also the Stars are proved both signs and causes, notwithstanding what these Punies have or can say against it; now these being the considerablest points, and all others depending thereon, we shall in this place touch on no other: but for your farther satisfaction, refer you to the discourse it self.

In my 2nd Section and 1st Chapter, being about to undeceive my Reader, that the Divine Writ allowed not of *Astrology*, and that it was not everywhere therein condemned, as was wisely affirmed by Doctor *Homes*, who when all came to all could produce but six places against it, and those but imaginary neither, as may appear by the third chapter of ³⁴¹my *Lux Veritatis*; I use these words, being penned by that glorious King *David*, who was a great Prophet, and had a large measure of the Spirit of God, being *a man after Gods own heart: The heavens declared the glory of God, Psal. 19.1. The language of the stars is heard over all the earth, or the uttermost parts thereof, Psal. 19.3. As if he had said (say I there) there is no part free from the power of their influences; for their power has a general extint over all Nations, Kingdoms, Countries, Provinces and Languages; 1 pray who can restrain the sweet Influences of the Pleiades? Job 38.31 And did not the stars in their courses fight against Sisera? Judg. 5.20. One of these places had been enough to have convinced him of great Wickedness, in denying the Scripture does anywhere allow of Astrology, &c.*

To all which they reply thus. To that of *Psal.19.1* they say those words show only that the Heavens *were framed by the Word and power of God the Creator*, which if no other meaning were in these words to be understood, the Prophet might as well have said, a Dog, Cat, or any other Creature declares the wonderful works and glory of the Almighty; but the meaning thereof is, *that he effects thereby and works*, and herein are his wonderful works the more manifest, and to be admired. I thought the Doctor and the other now of late pretending to be a Minister of the word, had been better versed in the sense and meaning of that Scripture; but his by the way.

³⁴²And as touching *Psal.19.3.* in their 22. page, where they should have proved it no ways available to my Argument or purpose, disputants like, alas, they tell their Reader, *my interpretation must give place to the Apostles, Rom. 10.18. viz. preaching of the Gospel, not of Astrology; and for the Pleiades in Job, say they, they are answered after; and for the fighting of the stars against Sisera, compare Josh. 10.11. Exod. 9.23.* but name the words of none of these places; for that would discover their wickedness in wresting the Scripture by affirming what is not; as also their ignorance and weakness in not knowing how otherwise to answer the business, but by quoting the like number of Texts, and pretending to their Reader, therein he shall receive

³⁴¹ *That the stars have influence is here proved by the Divine Scripture.*

³⁴² *But some of his other old Trades do better become him: for whether his humour, nor natural inclination do Anywise suit with it.*

clear satisfaction, never regarding whether they were any thing or not to the purpose.

But since you are so cunning, I will be as cunning as you; and since the point is so considerable, as that the legality of the Art, and the warrant thereof from Divine Scripture depends thereon, I shall show you (because you have thus played the Sophisters with your Reader in this as in all other) what those passages you quote speak, and then let any that has but half an eye to discern between light and darkness, good and bad, truth and falsehood, judge of the business.

But first, let me show you what they have unawares confessed touching that of Judges, thinking it will confirm that ridiculous assertion of theirs, *That the meaning of that Text is, the storms, Tempest, Wind and rain fought against Sisera*: Ha, ha, he! I never knew in my life (nor (I am confident) the ancientest and wisest Philosopher that ever was) any star that had the name of storm, tempest, wind, rain or hail; the Divine Writ expressly tells us, that *the stars in their courses fought, &c.* and yet these -, what shall I call them, *render* it storms, tempests, wind, &c. and therein themselves both envious and ridiculous, having no better a come off; if all their learning cannot distinguish betwixt *stars* and *storms*, they are not so fit to hold or maintain an Argument, as to go to school to learn to spell better; for although they are so ancient, *nunguam sera est, &c.* for (not disparagement to them) I have known wiser, nay and far more solid and discreet at 18. years of age; but perhaps this their error proceeded not from any defect of Judgement, but of old Age and wanting their spectacles mistook & read *storms* for *stars*, as their quondam brother read *greek-bay-horse* for *bay-tree*; wherefore since they are in their dotage, or at least since these and such like mistakes are usual with them, I shall not farther take notice of such animals; but return to show you what a rod they have given me to whip themselves, which they had very well deserved, had they been thus tardy at School

³⁴³In the same 22. page of their Pamphlet, they confess (but certainly unawares, as I said before) *that those storms, tempests, winds, &c. were accounted by Junius to be caused by the Influence of the stars and heavenly bodies*; whereby you may clearly see how much they know what they write against, when the influence of the stars is confessed by them to be the cause of those storms, tempests, &c. that discomfited *Siseras* Army (this is as much as I desire) and yet in their very next words they deny that *that passage of Scripture makes any thing for Astrology*; wherefore since you have at large already heard, and now here again by their own Arguments and words I have fully proved and warranted that the stars have influence on elementary things, I need not here spend time to show you farther what might be understood, and is indeed to be collected affirmatively out of that text for this our purpose; but hasten to show that (notwithstanding what they have said) the stars are by the same testimony, viz. the word of God, proved to be both signs and causes; yet first let me show you their

³⁴³ *That the stars have influence is clear from their own Arguments and words.*

impudence, wresting of Scriptures, and concealedness, touching whom the wisest of men, (Solomon) Prov. 26.12³⁴⁴. testifies.

CHAP XV: Showing that the Text in Psal. 19.v.3. alleged by the Author to prove the stars have influence, is no wise refelled.

³⁴⁵As touching the first, viz. Rom. 10.18. *Which they say is rather to be taken then my interpretation*, merely hereby to deceive their Reader, not being indeed able otherwise to give any solid answer thereunto (as has been said.) The words are (the Apostle having before spoken of the difference of that righteousness which comes of the Law, and that of Faith in the foregoing verse, *Faith cometh by hearing, and hearing by the Word of God*, and then he says) *but have they not heard?* (meaning the People or Nations) *yes verily; their sound went into all the earth, and their words unto the end of the World;* being about to show that both *Jews and Gentiles* shall hear the word preached unto them; but hereby they prove not (to any rational man) that because these Texts agree and come near to one another in words, therefore they are one and the same in sense; for that were to render themselves both void of sense and reason; for we see clearly the Apostle here promises in a Prophetic way the Universal preaching of the word, or at least that it should shine in the dark corners of the Gentiles, who were then unbelievers; but not one word or mention either in this Text, or to be gathered out of all the Chapter, of the stars or their influence: but in that 19. *Psalm* and the third verse we see clearly, *there is no speech nor language, where their voice is not heard;* meaning the voice of the stars, viz. their influence; having (as you have heard) in the preceding words said, *The Heavens declare the glory of God, and the firmament shows his handy work*, and in the subsequent words, viz. vers. 4, 5, 6. *their line is gone out through all the earth, and their words to the end of the World: in them has he set a Tabernacle for the Sun, which as a Bridegroom cometh out of his chamber, and rejoices as a strong man to run a race; his going forth is from the end of the heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof*, By which you may plainly see that *David* there speaks of all the Heavens in general; *the heavens declare, &c.* and stars therein, when he mentions *their voice*, and particularly the Zodiac, which he calls a Tabernacle for the Sun; moreover, you are quite put out of doubt, that he before spake of all these, and the influence of the stars by his mentioning this more particularly, the Sun, *Quis est Rex astrorum*³⁴⁶, and his heat, and so comprehending all under him being the chief of them; intimating also that his influence is universal throughout the whole earth from the East unto the West, the which course he rejoices to run as *a strong man to run a race;* so that from hence here can nothing in the least be gathered for the uniting those two Texts in sense being as different as the North is from the South, or as Heaven is from Earth, and altogether as impossible to be united, as it is to join the East with the West, or the Pole

³⁴⁴ "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

³⁴⁵ *This reply to Psalm 19 3 proved not insufficient and weak for their purpose.*

³⁴⁶ Who is king of the stars.

Artic with the Antarctic; for it was merely the marginal notes in some of our Bibles, which led these two learned Teachers of the Word of God out of the way, and into this weak business, serving no whit at all to their purpose; which they knew well enough; and therefore it was they delivered not the words of the Text they quoted, persuading themselves that their telling the Reader it was *St. Pauls* interpretation of the *Psalm* agreeing somewhat in words, would be sufficient; and truly so it is for the making them ridiculous, but for nothing else; for sure I am *St. Paul*, never made either an interpretation or exposition of the *Psalms*, or the marginal Notes in our Bibles; but me thinks they should have taken the 4, 5, and 6. verses before mentioned with them, and have made all concur, they depending so unanimously one upon the other, but this is clear, let us now to then answer to that in *Job* by me alleged, and so.

CHAP XVI: Proving their Reply to Job 38.31. showing the stars to have influence, to be frivolous and of no effect.

Mark how as touching this point, they tell their Reader *it is answered after*, but they tell him not in what manner; for if they had, they had been unwise; for all the answer that I could find in all their Galimaufry was only this, *that what I said was false*, according to the old saying, *in a word you lies*; a pure way to confute an Argument, and very easy! But whoso shall peruse *St. Augustine* upon *Job*, which here would be too tedious to discuss, and in a manner (being so clear, and that by the testimony of so good an Author) superfluous; I say no more on this matter, only desiring you also to peruse but the preceding and subsequent words of that passage of *St. Augustine* which they bring, seeming to make for them, and you shall find therein also their juggling tricks to deceive their Reader: just as they brought *Ptolemy* to condemn Astrology, which I hinted at in the beginning of this Book; for it is very strange that *Ptolemy* should speak against that which he taught to the World in four Books in Folio; but if the sense and meaning of the Author be not regarded, it is an easy matter even in the best of Writings to find out some seeming contradictions.

But I dare positively affirm and maintain that *St. Augustine* does in no place of all his works condemn, and positively disallow of *Christian Judicial Astrology* in its purity, and not abused; and this may sufficiently be manifested by those five opinions I have set down in my *Lux Veritatis*, chap.2 sect.3 which he records in *libro de Civitate Dei*, lib.5. cap.1. for though the superstitious abuses thereof be by him condemned, it argues not therefore the natural uses are to be abolished; and therefore though before his conversion he followed the Heresies of the *Manichees*, who maintained the stars to be adored and prayed unto, and afterwards wrote against them, yet can it not be made apparent, that he utterly condemned this liberal Science, as will appear by these words of his *libro 5.cap.6. de Civitate Dei*; *Non usque quaque absurde dici possit ad solas corporum differentias, afflatus quosdam valere sidereos, sicut in solaribus accessibus, & recessibus; videmus etiam ipsius anni tempora variari, & lunaribus incrementis & decrementis augeri & minui quadam genera retum, sicut echinos & conchas, & mirabiles asijs oceani, non autem*

*& animi voiantates positionibus syderum subdi*³⁴⁷³⁴⁸: whereby we see nothing exempted from subjection to the stars that is bodily, but only our spiritual part; neither does he ascribe this power to the stars in general, as that their specific virtues are not possible to be known by man; for in his Book *De gen lib.2. cap.5.* he agrees with Astrologers that Saturn is cold.

Again shall we admit that St. *Augustine*, and with him all the Fathers unanimously are against Astrology; yet may we not hence make our selves so ridiculous as to conclude Astrology of no validity or efficacy, they being but men, and therefore subject to error; and since it is nowise condemned by the word of God (which should be the touchstone of all men's writings) further then that men should not give the power of the Creator to the creature, nor impose a fatal necessity and trust therein; and therefore St. *Augustine* in the aforesaid fifth Book, and first chap. of his *City of God*, delivering five opinions (as I said) concerning destiny, in his first shows, that by destiny is understood *The providence, will, and power of God*; and therefore he warns Astrologers *that they continue their opinions*, but correct their *tongues*; for that through custom of speech the vulgar commonly understood nothing by the word *fate*, or *destiny*, but *the inevitable power of the stars*; and so becomes a means to draw them from a true trust and confidence in God and his word.

And truly were it not for fear of making this Treatise too great, I could show you that every part of *Astrology*, nay even monthly Prognostications (which some men think are condemned by the word of God) being grounded upon observation deduced from causes in nature, have ever been permitted and suffered in all well ordered and Christian Commonwealths; and that not only the Fathers and latter Divines, but even Mr. *Calvin*³⁴⁹ himself in his *admonition*, with others (that attribute as little to this Art as they may) do allow thereof, so far forth as it extends to the state of the weather, of health, sickness, plenty, dearth, and to the direction of the Physician when to purge by Pill, when by Potion, when by letting of blood; this being as far as I maintain the Art, and make my study therein proceed, as shall be cleared before the closure of this Treatise; but let us here proceed.

³⁴⁷ This is a quotation from Augustine's *City of God*, Book V, Chapter 6. Augustine allows the planets to have an effect on the physical world, such as tides and seasons, but not on the human soul. "It is not entirely absurd to say that certain influences from the stars do have an effect, but only on certain bodies, as when with the approach and recession of the sun we see the seasons of the year itself vary, and with the waxing and waning of the moon certain sorts of things such as sea-urchins and shellfish and the marvellous tides of the ocean; yet not that the wishes of the spirit are also subject to the positions of the stars."

³⁴⁸ *Lib 5 chap 4 and lib 20 chap 6. contra Faustum Manicheum.*

³⁴⁹ John Calvin born Noyon in Picardy, France, 10 July 1509 died at Geneva, 27 May 1564. Christian reformer. His theology has been greatly influential in many Protestant denominations. The primary tenets of Calvinism include a belief in the primacy of the scripture as an authority for doctrinal decisions, a belief in predestination, a belief in salvation wholly accomplished by grace with no influence from works, and a rejection of the episcopacy. Wrote a treatise exposing judicial astrology

**CHAP XVII: Proving their Reply to Judges 5.20. weak, and nowise
available to their intent or purpose.**

Enter we now on the last Text, viz. That in *Judges*, with which they bid us compare *Josh. 10.11. Exod. 9.23.* the which you shall see makes altogether as little for their turn as all the rest have in the other, and therefore it was they durst not deliver the words, which are these, *Josh. 10.11. And it came to pass as they fled from before Israel* (meaning the hosts of the 5. Kings) *and were in the going down to Bethoren, that the Lord cast down great stones from Heaven upon them unto Azekah; they were more which died with hail-stones, then they which the children of Israel slew with the sword:* in all which, we see only the vengeance of God executed on those people that *Joshuah* was ordained to drive out from before the children of *Israel*: how does this prove that the stars in their courses fought not against *Sisera*, in the fifth of *Judges*? or that they did not indeed fight also against these 5. Kings? for by their own confession, the storms, hail, wind, and tempests that discomfited *Siseras* Army, were occasioned by the influence of the stars; and therefore I know no reason to the contrary, but that they were also occasioners of these hail-stones, so that they have gained little by this their first place to be therewith compared.

As touching the second, it is this, *Exod.9.23.* The words are, *And Moses stretched forth his Rod towards Heaven, and the Lord sent thunder and hale, and the fire run along upon the ground, and the Lord rained hail upon the Land of Egypt;* a strong argument truly, that the stars in their courses fought not against *Sisera*! what would they have it to be, or their Reader to understand by these their weak come-offs? would they have it the hand of God? I say the same; would they have it hail-storms? I say so to; what would they have it to be? Can they show me in either, or both these their texts, that the stars in their courses sought not against *Sisera*? or can the show that thereby we are taught and shown to read that place otherwise? but they must know this, that though in neither of them there is a word to be found or mention made of any stars, yet in that of *Judges* there is both mention of them, and express testimony they sought against *Sisera*, *The stars in their courses fought against Sisera.*

So that you see clearly my Arguments, proving Astrology to be warranted by the word of God, do remain yet unshaken, and that notwithstanding all that they have or can say; no solid Reply can be by them produced to the contrary; wherefore it matters not (should we make no more words) what either of them both or all the men in the World that are either ignorantly or obstinately or traditionally against it, do say against it; for as I end that 2. sect. of my 2. chap. where I prove the stars to be both signs and causes, I may here, you see, again triumphantly sing, *Et si Scriptura, & ipse Deus nobiscum quis contra nos?* If the Scripture and God himself be with us, who can be against us?

Wherefore you see now what great cause the Penner of the rabble had to say after these evasions and juggles, *Thus with a touch it appears the Mr. Ramesey is deceived in his conclusion to the said proofs, that one of them were*

enough to convince any man the stars have influences; for nor one, nor all, nor an hundred such, are in any show sufficient to convince a prudent man of this, &c.

Thus you see he denies the very testimony of the word of God, nay although it were affirmed by an hundred places, and yet with all his wit he cannot refell the least of these, save with his facing down with a bold forehead, which to the judicious will be but a laughing stock; for now it is most manifest, that whereas he said, I was then in a dream, he is in such a dream that he knows not where he is, nor how to beturn or betake himself for refuge, but by railing and spitting his venom Viper-like against me and that wherewith I have wounded him to the quick: for it is most apparent, that (although he says *thus with a touch, &c.*) he has so slightly touched my Arguments that they yet stand unshaken, and had he not said *thus with a touch*, we had not known whether he had touched them or no. Wherefore now lets see how my Arguments also by the word of God that the stars are both signs and causes, are still left also unrefelled, and so hasten to a conclusion.

CHAP XVIII: That the stars are proved both signs and causes by the word of God; and the Art lawful, notwithstanding all their malice.

³⁵⁰So in my *Lux Veritatis*, chap.2. Sect.2. From these Texts you will find I prove that the stars are both signs and causes, *Gen.* 1.14. *Hos.* 2.21. and *Deut.* 33.14. the which because it would here be too tedious to rehearse, I refer unto you to peruse at your own leisure; to all which you shall find no other reply returned then this at the latter end of the 73. page. *The Doctor denies not that the stars are causes*, and this I believe is granted me, because they knew no other reply, without rendering themselves ridiculous to the World; but if so, and (as it is farther granted) that he allows of Natural Astrology, and so consequently that the stars are also signs; let me ask any rational man what they argue against then, if the stars be confessed signs and causes of wind, hale, storms, tempests and alteration of weather? or how is it then unlawful, Diabolical, or a doctrine of Devils, to practise or prognosticate thereby of these accidents? as Doctor *Homes* most wisely and discreetly terms it: And thus hast you briefly been shown the utmost of that discourse for the refelling of mine, by which you see, notwithstanding, *Astrology* to remain in full force; that the stars have influence, and are both signs and causes warranted by the Divine Word of God. It rests therefore now, I only add this one place more in the 4.sect. of the 1 chap. of my Discourse, wherein I prove that the Art of *Astrology* is not prohibited by the word of God, nor the study thereof by God himself, but rather by him allowed, and then shall conclude with a Relation of the power and subject of *Astrology*, and how far it is by me defended or maintained, and pass over all the residue of that rabbling, railing reply as not worth my notice.

In that fourth Sect. (I say) proving the legality of *Astrology*, and that God does not prohibit the study thereof, as is clear by that testimony of the

³⁵⁰ *That the stars are both signs and cuases proved and cleared.*

Holy Ghost by St. *Stephen* in the 7. of the *Acts* ver.22. speaking in the commendation of *Moses*, he gives him over and above the commendation aforesaid in that same 7. chap. this praise, *That he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.* which (I say in that place) is clear to any rational man, "That if it had been anywise cc sinful, Diabolical or odious in the sight of God, *Moses* would not have applied his study thereunto, or at "least it would never have been recorded in his praise: I might instance here *Daniel*, *Solomon* and others; "but this is so clear that to insist longer hereon, were but vain; thus far I insisted in that place above quoted.

Now as touching a Reply thereunto, they have none in the world, but a bold Assertion of an untruth in these words, pag.38. of that Pamphlet, *The Doctor has fully answered that these Saints were not judicial Astrologers.* But in what place, the Reader is left to seek, which right Disputants are never guilty of; but catch either the Doctor or this *Rufus*, without an evasion or juggle, - and you may do what you will with them.

So also when I prove further, that Astrology is a lawful Art, being not prohibited by the Word of God, their Reply is, *it is only my passing my word for it;* but I would fain see them pass any sound word or Argument against it, and not content themselves with these silly and weak come-offs.

Again, in that 4.Sect. I come further to show that, "We see by experience, that God does (so far is he "from disallowing and prohibiting the practice of Astrology) absolutely allow of both the Art and Artists, "in his showing of blazing-stars to them only that study Astrology (not to the vulgar and proficient in "other Arts) to forewarn his people of the danger and punishment to come; and if it were not so, he might "as well show signs of his future pleasure to the Illiterate by common vulgar things, as in heaven, to the "learned Astrologer who can only judge of their effect.

Now but warily observe their Reply, and you will have fit matter of laughter; for in the 38 page, they say *that my alleging that God shows blazing-stars only to Astrologers, is a gross untruth, Confessed by thousands of the vulgar yet alive in England, who saw the blazing-star many nights that appeared afore the Swedish wars in Germany; for what hinders but shepherds, sailors, watch-men, and Illiterates should perceive that which is obvious to the common eyes of man-kind, and distinguish a Comet from a star by his nearness, motion, and his feather or long tail?*

And truly herein they have told us a long tale to no purpose; for should I deny that such things can be discerned that are obvious to the common sense of seeing, I should indeed render my self as ridiculous as they have in not apprehending my words, who deny not in the least, but that they may plainly be seen of Sailors, Watchmen, Shepherd, illiterate Hay makers, also dolts, and Asses if they be not blind or asleep, which is nothing at all to my Argument; for I was to let my Reader know that God more especially (allowing of the study and contemplation of his heavenly creatures in his servants) shows such things as are Comets and *Blazing-stars* to Astrologers only; I say because they only of all other men, are the ablest

to judge of their effects and portences, that the people might be forewarned of the misery and the like; for otherwise he might show his wonders in common vulgar things.

³⁵¹But if we observe, it is wonderful to see how learnedly these zealous blades by this their Reply prove that God (contrary to what I have alleged) does not in the least allow of Astrology, or the Students thereof, by this his showing of Comets or Blazing-stars; and that this my Argument conduced not to the validity of the Art or Artists, and not to come off so blewly to argue on what was never affirmed; but poor men they are to be excused; come once to talk to them of Comets and Blazing-stars, and you put them quite out of their Sphere: therefore I shall only propound this question to them, and look for an Answer when they are able to understand English; they say I am shamefully out in my Latin, because I interpret not the words of the *Bachharen* Council *verbatim*³⁵², but deliver the sense of them. I thought I had writ to men, which would have been content with the sense, and not to children that must have it word by word expounded; but however, this must needs be a Bull to affirm that therefore I was out in my Latin; but they cannot deny they are in this place out in their English, which is far greater fault, and deserves both the *ferula*³⁵³ and *flagellum*³⁵⁴, and therefore I say I shall only ask them this question, because they understand neither English, sense nor honesty, for perhaps thereby they may come to understand what I said; viz. whether it was the Astrologer I spoke of, or the *Shepherd*, *Sailor*, *Watchmen*, and *Illiterates* they speak of, that told them the Comet in 1618. *foreshowed the Swedish wars in Germany*, that they talk of?

CHAP XIX: Proving Astrology to be warranted by Councils, in spite of their Rabble.

Even in that same 4. Sect. having thus (as you have heard) showed the legality of *Astrology*, and validity of the study thereof, not being prohibited by God, &c. I conclude then, that whatever Doctor *Homes* alleges was the Law of the *Romans* against it, was of no validity; since of necessity (if warranted by the Word of God) it must be allowed by the Councils, especially the godlier sort of Councils, whose Acts and determinations will be grounded on piety and the Word of God; and if otherwise, I value not what their censure is; for they are but men and (guided by their own reasons and opinions) frail, subject to infirmities and errors; *humanum est errare*³⁵⁵.

³⁵¹ Neither the Doctor nor Rufus understand English or Sense.

³⁵² Word for word.

³⁵³ The plant *asafoetida*, also known as devils dung owing to its fetid smell and nauseating taste. In the Middle Ages, a small piece of the gum was worn around the neck to ward off disease.

³⁵⁴ A type of whip used to inflict punishment.

³⁵⁵ To err is human.

To which in their 39th page they Reply, *that as I prove Astrology not to be condemned by the Word of God, just so (andwiselie) do I prove it not impugned by Councils, namely by bare facing it down with a bold forehead.*

Now I desire no better proof that it is not condemned by Councils then this; for is their wisdoms will admit this to be proved as wisely, and just as I have the other, which all their wit you see, could not the least and weakest point silence, my Argument will be good and firm enough, and evident to the Reader, that they remain as yet by them unshaken, and that they have no other refuge but *barely to face it down with a bold and impudent forehead*, especially being in the former so shamefully baffled.

Wherefore now it rests I show you the full power and subject of Astrology, and how far I maintain or allow of the Art, and here desist, referring you for further satisfaction to that discourse of mine, which is able to justify these my words, since for all that the Repliers thereunto can say, the Art remains still unshaken, and it unanswered; wherefore they had but small reason to title that weak piece, *Judicial Astrology Judicially condemned*, when alas there is hardly a judicious sentence to be found between the beginning and end thereof, unless borrowed of some other Author, neither are they or it able to show their faces before the judicious and impartial Judges of the matter, without suffering condign ³⁵⁶condemnation themselves.

CHAP XX: Containing the power and subject of Astrology, and how far the Author vindicates it.

³⁵⁷You are now to receive, "The power and subject of *Astrology*, which by all what you have heard, "deals with such things as are performed by Art and Nature, with the will of man indirectly and "accidentally, and his inclinations, temperature, and dispositions; as also with his affections and body, and "with natural and secondary causes, and general accidents and contingencies: But not with rare "contingencies or such as have an indifferent respect to the opposites, as depending upon unknown and "indeterminate causes, which may happen one way or other; neither with mans will does *Astrology* "meddle, but accidentally, so far as the Soul with the faculties thereof follows the temperature of the body; "neither with the Providence of God: or show a cause of miracles; or with the secrets of *God*; for they "are (says the Scripture) past finding out. *Ergo, Astrologers*, that are men that contemplate but natural "causes, are falsely and most scandalously "abused when thus impeached, neither has the influence of the stars any fatality as inevitable, except "some contingency be mixed therewith; for *this were to deny the Providence of God.*

³⁵⁶ Fitting or deserved, usually referring to punishment.

³⁵⁷ *How the Author sets down the power and subject of Astrology.*

³⁵⁸Now as touching the parts of Astrology, I shall here according to Ptolemy, in the beginning of his second Book of his Quadripartite, chap. 1. divide into two, the first and chief part being general, as having relation to Countries, Kingdoms, Provinces, and Cities, alterations of Kingdoms, Laws, Customs, death, plenty, wars, peace, health, sickness, and mutations in the Air, &c. The second particular, viz. To mens Nativities, as to know the particular constitution, temperature and natural inclination of any man or woman, but not other accidents, as whether a man shall live long, the time when he shall die, and what manner of death, whether he shall be rich, and how attain it, &c. which are, as also Horary questions depending thereon, not certain.

The first is judged by the position of the Heavens and the Planets, and their Natures and significations at the time of any Revolution of the years of the World, the appearance of Eclipses, Comets, Blazing-stars, or great Conjunctions; The latter, at the time of the parties birth: and so far and no farther do I any wise allow of the Art; for, What is called Astrology more then this, is not ASTROLOGY, but the mere abuse of the Art; I meand Character-Astrology, and other superstitions of the Arabians, and Chaldeans, also horary questions, and elections, if not depending or grounded on the Radix of the partys Nativity, or rather on that part which teaches of the general accidents of the World, are neither countenanced or vindicated by me in the least; for I have studied and know sufficiently the experience thereof, neither do I wholly rely on the setting of any mans Nativity, though it has been approved of by some of the learned; for, since the stars have no power on such as are ruled either by Reason or Grace, (as ³⁵⁹you have heard where I say, *Astra agunt, non cogunt, and sapiens dominabitur astris*³⁶⁰) to what end then is it for a man to busy his head about such uncertainties, when except the native be a man merely natural, no Prediction shall fall out true, as to accidents and dispositions? sure it is worse then madness then, to spend time on this part of the Art.

³⁶¹Wherefore it must needs follow then, that the resolution of questions and elections thereon depending, are more uncertain; yet I must confess the Astrologer may undertake in some sense to answer the demands of the Querent by his Art, without regard to the Radix or ought else, since he may be confidently assured that such inquirers are nowise either rational or religious, and so consequently are easily carried on to the temptations and delusions of the devil, or according to the natural inclination and influence of the Heavens.

³⁵⁸ How far the Author maintains or justifies Astrology.

³⁵⁹ The Authors opinion touc hing Nativities.

³⁶⁰ A wise man can rule the stars. This famous tag is continually quoted. Cf. Tomkis' *Albumazar* (acted at Cambridge, March, 1615), I, 7, where Albumazar says: " Indeed th' Ægyptian Ptolemy, the wise, Pronounc'd it as an oracle of truth, Sap iens dominabitur astris." Sir Sampson Legend in Congreve's *Love for Love*, was produced at Lincoln's Inn Fields, 30 April, 1695, II, I, Foresight, who loudly acclaims the influence of the stars, says: "I tell you I am wise; and sapiens dominabitur astrust; there's Latin for you to prove it." According to W. Aldis Wright's note on Bacon's *Advancement of Learning*, II, xxiii, 12: "Mr. Ellis says this sentence is ascribed to Prolemy by Cognatus." Its actual origin is unknown.

³⁶¹ Touching Horary questions and Ele ctions.

Yet know, that Elections touching the administration of Physic, Phlebotomy³⁶², using of Husbandry and Navigation, I do allow of, as also all other elections if they depend on this matter; but what is more then this, does (in my opinion) subject mans will to the power of the stars, and all his voluntary actions; Which to affirm, were most ridiculous.

³⁶³And thus far is the glory of God made clearly manifest in his creatures; and to deny this which is indeed the pure Art of Astrology, is to deny the most heavenly and chief study (next to Divinity) under the Sun, and also that which of all studies else most conduces to the praise and glory of the omnipotent and omniscient creator, for which they and all things else were first created; and then consequently must the traducers thereof be most impious and ignorant.

Reader, I shall here for conclusion say no more then this, that you first seek your Creator and serve him, before you apply your mind unto this subsequent or any other study, for that so you shall be made the more excellent and perfect therein; yet particularly as for this heavenly contemplation, let me tell you, were you an Heathen before you were seen therein, yet will you clearly be made thereby (when you are acquainted therewith) to see your Creator and his unspeakable wisdom therein³⁶⁴; wherefore in all they study give him the whole praise and glory, who has disposed and ordered all things according to his divine will and inevitable decree; and that you may be the better enabled thereunto, you shall never want my prayers nor service.

Die ʎ 31. Januarii 1651. FINIS.

³⁶² The direct cutting of a vein to release blood. It was often done with a knife and then later the spring loaded lancet, which is basically a spring loaded knife.

³⁶³ Needs must be most impious and ignorant that traduces Astrology.

³⁶⁴ Ergo, far from making men Atheists (as some have affirmed) except they believe a fatality, which in this study is to be wholly denied, and by me ever was.

**AN INTRODUCTION TO THE JUDGEMENT OF
THE STARS WHEREIN THE WHOLE ART OF
ASTROLOGY**

*Is plainly taught, and the Ground-work or
Reasons thereof for the benefit of the Students
therein delivered, the better to confirm them in every
point thereof; as also to satisfy such who
shall either enviously or ignorantly traduce
or cavil against it.*

Book 2

By WILLIAM RAMESEY, Gent.
Student in Astrology, *Physic*, and the most Heavenly and *Sublime Sciences*.

Job 38.31,32,33.

*An constringes delicias Pleiadum? aut lora Orionis dissolvēs?
induces ne remotiora signa, quodque tempore su?7 aut Arcturum
cum, filiis suis duces? An cognoscis de statutis Coeli & an disponere
poles dominium ejus in terra? &c.³⁶⁵*

LONDON,
Printed for R. W. 1653

³⁶⁵ Job 38, verses 31-3. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 32: Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? 33: Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"

**THE RIGHT HONOURABLE AND Truly Noble both for Learning
and Parts, William Seymour,**³⁶⁶

Marquis and Earl of HARTFORD, Lord SEYMOUR and BEAUCHAM, &c.

Right Honourable,

Should I have the least hope of merit from your Honour by this my Dedication, Having never had the happiness to appear in your Honour's presence, I should render my self both weak and presumptuous; but my comfort is, I write to a Person of Honour, Learning and Parts, who is of that Magnanimity, that he will not despise the smallest gift or the meanness of the Giver, or the first for the unworthiness of the last; *Artaxerxes* King of *Persia* disdained not the water a poor man, as he saw him pass by, brought from a River in his hand and gave him, but received it with a smiling countenance, not measuring the grace of the Gift according to the value of the Present, but according to the good Will and intent of the Giver, accounting it no less an act of Magnanimity and Kingly bounty to take small Presents in good part, then to give greater. And truly, though this my mite may seem small, proceeding from so mean a hand as my own: Yet let me say thus much of this Science,³⁶⁷ which is the chief of these we call Liberal, together with *ASTRONOMY*, *PHYSICS*, and *NATURAL PHILOSOPHY* which make up all but one entire Science, and of themselves are but parts thereof, as witnesses³⁶⁸ *Aristotle* Lib.2. Cap.2. *Phis.* as also further in his *Metaphis.* 6. and 12. and 1. *Pol.* Cap.7. and in his *2De Ccelo*, Text 17. and Lib. *De Proprietat. Element. & lib. de Mundo*, cap.9. and in his 4. *De Generatione Animalium* Cap.10. using in all his Writings indifferently the Name of *ASTROLOGER* and *ASTRONOMER*, and *ASTROLOGER* and *PHILOSOPHER* for one and the same; for the Contemplators of Nature in and by this Science, are of all Philosophers the chief; and this Antiquity makes plain unto us, as testifies the most Ancientest Historiographers, who Record that the Priests and Kings amongst the *EGYPTIANS*, the *CHALDEANS* among the *BABYLONIANS*, the *GYMNOSOPHYSTS*³⁶⁹ among the *INDIANS*, the *MAGICIANS* among the *PERSIANS*, the chief *PHILOSOPHERS* of *GREECE* and *ITALY*, and the *DRUIDS* of *FRANCE* were all *ASTROLOGERS*; and esteemed by these Nations as the wisest men. And therefore I say, as it is a part of the chief of the Liberal Sciences, so bath it been still in high esteem amongst the Nobler and Graver sort of People, and the more refined Souls in all Ages, especially amongst the *Chaldeans*, *Egyptians*, *Assyrians*, *Lacedemonians*³⁷⁰, *Sydonians*³⁷¹, *Indians*, *Persian*, *Greeks*

³⁶⁶ William Seymour 1 September 1587 -24 October 1660 second Duke of Somerset.

³⁶⁷ *And not only Aristotle but also all other Ancient and Authentic Writers, as do more appear in the first Book of this Volume.*

³⁶⁸ *And not only Aristotle but also all other Ancient and Authentic Writers as do more appear in the first Book of this Volume.*

³⁶⁹ Members of a sect of ascetics in ancient India who went naked and practiced meditation.

³⁷⁰ The inhabitants of Sparta or Lacedaemon with whom the Jews claimed some kinship and formed alliances.

and *Arabians*; for amongst the *Egyptians*, it was not Lawful for any man to take the Function of Priesthood on him, except he were an *ASTROLOGER*; neither could any be chosen King, except he were of the College of the Priest: And *Rodiginus*³⁷² reports, that for the prevention of Treason, the Nativities of all Infants born therein was brought to the King to be judged on; and *Dion*³⁷³ records the same to be practised by the Emperor *Tiberius*; and in the Prophecy of *Daniel*, we may see that the Monarchs of *Babylon* attempted nothing of importance without first asking Council of the *Chaldeans*; And the Kings of *Lacedemonia* suffered none to sit in their Councils, but *who* were *Astrologers*; And amongst the *Persians* none was admitted to the Crown, but *who* were excellently skilled in *ASTROLOGY*.

Wherefore (my LORD) since this is an *ART* that has ever been esteemed amongst the Nobler, Wiser, Greater, Ingeniouser and the most refined Spirits of the World from Age to Age, and chiefly Studied, Maintained, and Upheld by them, I humbly presumed to Dedicate this Introductory Part unto you Honour, since all these Properties are Naturally Inherent in your Noble Self; for true Nobility is the fittest Patron for such Noble *SCIENCES*, neither are they fit to be offered to any but who are really such, it surpassing the reach of the ordinary capacity of the World; so that (my LORD) my hope is, that if not for the Well-wishes and Honour the Presenter thereof bears to your Lordship, nor the Antiquity and Excellency of the Thing presented; yet your Honour will accept thereof out of the Munificence of your own Innate Magnanimity, it being sufficient honour for me to acknowledge my self.

MY LORD,
YOUR HONOUR'S
Most Humble Servant,

William Ramesey

³⁷¹ Those from a city in Crete.

³⁷² Celio Rodigino (humanist, 1469 -1525)

³⁷³ Dion of Syracuse, 409? –354? BCE, Sicilian Greek political leader, brother-in-law of Dionysius the Elder, tyrant of Syracuse. He became interested in philosophy through his acquaintance with Plato. Dion endeavoured to set up a moderate system of government with Dionysius the Younger as the model prince. In 367, Dion had the idea of bringing Plato to Syracuse as tutor to Dionysius. He became unwelcome at court and retired (366 BCE) to Athens. Learning that Dionysius had taken measures against him, Dion assembled an armed force and sailed to Sicily. He was well received by the people and in 357 BCE defeated Dionysius in battle. A rival, Heracleides, procured Dion's exile, but Dion was recalled, and assumed control. He was murdered by an Athenian, a former companion.

To the Reader.

Having before in the First Book sufficiently proved, and shown the validity, excellency, certainty and legality of this Noble Science, and vindicated it from all its aspersions; it rests now I show you the grounds and reasons of the Art, viz. the Number of the Signs, their Names and Natures, the Dignities, Number and Names of the Planets, and the Reasons of all these, and what is else most expedient and necessary to be known, that you may not be to seek, but be sufficiently enabled to answer all opposers and gainsayers thereof; in which you hast also a plain and easy Introduction to the whole Art; wherefore you oughtest to be very well skilled and perfect in every point and part contained in this Book, before you venture to proceed to the two other subsequent Treatises; for otherwise you shall never be able to apprehend them; the which (contrariwise, if you art perfect in this) will prove very easy unto you; wherefore that it might be so, I have in this place prefixed it: Let the benefit be yours or no, I am sure the Pains and Labour has been mine; yet now I rest.

Your Loving Friend,

William Ramesey.

AN Introduction To The Judgement of the Stars.

CHAP I: Of the Names, and Number of the Planets, with their several Characters, and of the significations and nature of Saturn

³⁷⁴WE are to know first, There are *Planets* in number seven, viz. *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury* and the *Moon*; and according to the usual custom of the most learned, they are thus Charactered; *Saturn* ♄, *Jupiter* ♃, *Mars* ♂, *Sol* ☉, *Venus* ♀, *Mercury* ☿, *Luna* or the *Moon* ☾, there are also other Characters which you will meet with in this Treatise, and others of this nature, and those are ♁ Dragons head, ♃ Dragons tail, ☉ part of fortune. Every of which Planets have their several significations and influences on Sublunary and Elementary bodies; viz.

³⁷⁵*Saturn* is the highest of all the Planets, which is the reason the Ancients begin with him, both when they relate their names, and declare their natures and qualities; he is masculine and cold, he is not of a bright splendent colour, as are *Jupiter* and *Venus*, neither is he so big to our vulgar sight, but as a star of the third magnitude; yet according to Tycho, his Orb exceeds the Orb or Globe of the earth 22 times. ³⁷⁶*Albotegnius*³⁷⁷ says 79 times, and *Alfraganus*³⁷⁸ 91 times, (their reasons for these their opinions,

³⁷⁴ *The Number of the Planets. Their names and Characters.*

³⁷⁵ *The nature of Saturn.*

³⁷⁶ *The Globe of Saturn.*

³⁷⁷ Al-Battani (850-929) is sometimes known by a Latinised version of his name, variants being Albategnius, Albategni or Albatenius. His full name was Abu Abdallah Mohammad ibn Jabir ibn Sinan al-Raqi al-Harrani al-Sabi al-Battani. He was an Arab astronomer who got an extremely accurate length of the year, determined the time of the equinoxes and calculated the inclination of the earth's equator to its orbital plane. Based on his own observations his work gave improved details of planetary motion. He also wrote on astrology, including a commentary on Ptolemy's *Tetrabiblos*.

³⁷⁸ Achmed Ibn Ketir [Alfraganus] (? - ca. 840) also known as: Alfragan, Alfergan, Alfragan, Alfraganus, Achmed Ibn Ketir, al Farghani [al Fargani], Muhammed Ebn Ketir. Alfraganus was born in Fergana Transoxania (present day Pakistan), in the 10th century and died in Egypt. He worked as Astronomer for the Kalif Al Mamun and supervised for the Abbasid Caliph Al Mutawakkil the erection of a Nilometer at Fustat. His most important work, written between 833 and 857, is *Elements of Astronomy* (*Kitab fi al-Harakat al-Samawiya wa Jawami Ilm al-Nujum*), a non mathematical summary of Ptolemaic astronomy and it was translated into Latin in 1135 A. D. by John of Seville and Gerard of Cremona. It was republished in Latin six times between 1493 and 1669, it contained thirty chapters. The book was widely studied in Europe from the 12th to the 17th cent. Regiomontanus was highly influenced by his work. He accepted Ptolemy's theory and value of the precession, but thought that it affected not only the stars but also the planets. He determined the diameter of the earth to be 6,500 miles, and found the greatest distances and also the diameters of the planets. Al-Farghani's activities extended to engineering. According to Ibn Tughri Birdi, he supervised the construction of the Great Nilometer at al-Fustat (old Cairo). It was completed in 861, the year in which the Caliph al-Mutawakkil, who ordered the construction, died. It was from *The*

were too tedious here to relate, I refer therefore the curious therein, to their works) he is easily known, he never twinkles, (neither indeed do any of the Planets) he is of a pale wan³⁷⁹ leaden colour; slow in motion, not finishing his course through the twelve signs of the Zodiac in less then 29 years 156 days; for he seldom goes above three or four minutes in a day, but six minutes is his swiftest motion; this is in relation to us by reason of his distance; which according to the former Tycho, is 10550. semi diameters of the earth, *Albotegnius* and *Alfraganus* say 15800 semi diameters; the semi diameter, or half thickness of the earth, is, 860 miles.

³⁸⁰*Saturn* well fortified, and Lord of the year in any annual revolution, signifies, that the people shall that year, or during that revolution, build and erect houses; shall make many alterations in Fabrics, and shall abound in all things: the earth shall be fruitful, and the people shall be in esteem and honour with all their neighbours; the husband-man shall exceedingly increase his store and wealth, and be successful in all his labours.

³⁸¹But if *Saturn* be Lord of the year and weak, there shall be much cold during that Revolution, great and grievous infirmities, and men shall sustain much sorrow, losses and crosses, and great damage by storms, wind and rain (but this must warily be considered, if other signifiers of weather concur, and then may you be the more assured thereof) ancient and old men and women shall die; and these things shall chiefly happen to those Places, Cities and Regions under *Saturn* his Dominion, and the Dominion of the sign which he does then possess.

³⁸²Of Humours, he is author of Melancholy. And such men if they take to love any one, let them be man or woman (which happens but very seldom) they love most constantly and entirely; and if they hate (as most commonly they do) they hate to the death, and with a perpetual hatred, hardly to be removed.

³⁸³If he be fortunate, of professions and Mastery, he denotes such as are profound and occult, antiquities, things and callings belonging to labour, care and rarities, and such as belong or have any relation unto water, or near water; Sailors, Tankard-bearers, Plumbers, Ship-Carpenters, and the like; and such as belong to the earth, as Curriers³⁸⁴, Broom-men³⁸⁵, Bearers of dead corpses, Hostlers³⁸⁶, Brick-makers, Plough-men, Scavengers,

Elements (in Gherard's translation) that Dante derived the astronomical knowledge displayed in the *Vita nuova* and in the *Convivio*. Other works covered sundials and the usage of astrolabes.

³⁷⁹ Colour. Revolution. Diurnal motion. Distance from the earth.

³⁸⁰ A semidiameter of the earth. (The text also includes a note to *Jupiter well fortified*, clearly a printers error.)

³⁸¹ When weak.

³⁸² Humours.

³⁸³ Profession or mastery when well fortified.

³⁸⁴ Those who finish and dress leather after it has been tanned.

³⁸⁵ Sweeper.

³⁸⁶ Stableman, especially at an inn.

Colliers, Ditchers, Garters³⁸⁷, Chandlers³⁸⁸, Gardeners, Herdsmen, Dyers of black cloth, Shepherds, Coach-men and Cow-herds, Brick-layers, &c.

³⁸⁹When unfortunate, he denotes generally labourers, emptiers of Jakes³⁹⁰, Diggers of Cole-pits, and the like sordid and base occupations.

³⁹¹He is cold, dry, Melancholic, author of solitariness.

³⁹²Corporature or shape of the body, he gives a middle stature, pale, swarthy, or muddy, small black eyes, looking downward, a broad forehead, black or very dark hair, and it rugged or harsh, great ears, lowering eye-brows, thick lips, and Nose, thin beard, a lumpish heavy countenance, large shoulders, stooping, and many times crooked, a short land belly, thin thighs, indecent feet, shuffling against one another.

³⁹³Oriental, the stature is more short, but decent and well composed. As touching this and other terms of Art, have recourse to the 43rd chapter.

³⁹⁴Occidental, more black, and lean, less hair.

³⁹⁵If he want latitude, he is more fat; if it be Meridional, but quick in motion, fat and fleshy, and so of the rest of the Planets.

³⁹⁶If the latitude be North, hairy and much flesh; his greatest North latitude is two degrees, 48 minutes.

³⁹⁷His South latitude is two degrees, 49 minutes, and more he has not.

³⁹⁸In his first station, a little fat.

³⁹⁹In his second station, subtle-favoured bodies and weak; observe this in all the other Celestial bodies.

⁴⁰⁰Quality of men in general, he signifies fathers, grand-fathers, old men, day-labourers, Beggars, Clowns⁴⁰¹, Husbandmen⁴⁰², Monks, Jesuits, &c.

³⁸⁷ Person charged with maintenance of a garth, a dam used to catch fish. Owner or worker of a fish trap

³⁸⁸ Maker or seller of candles.

³⁸⁹ *Profession when weak.*

³⁹⁰ Cesspits.

³⁹¹ *Nature.*

³⁹² *Corporature or shape of the body.*

³⁹³ *Oriental.*

³⁹⁴ *Occidental.*

³⁹⁵ *Without latitude. Meridional.*

³⁹⁶ *North latitude.*

³⁹⁷ *South latitude.*

³⁹⁸ *1. Station.*

³⁹⁹ *2. Station.*

⁴⁰⁰ *Quality of men.*

⁴⁰³Savours, bitter, sour, sharp.

⁴⁰⁴In man he rules the spleen.

⁴⁰⁵Herbs, Hemlock, Starwort⁴⁰⁶, Bears-foot⁴⁰⁷, Wolf-bane, Fern, white and black Hellebore⁴⁰⁸, Henbane⁴⁰⁹, Burdock, Dragon⁴¹⁰, Parsnip, Poppy, Pulse, Mandrake⁴¹¹, Vervain⁴¹² Nightshade⁴¹³, Moss, Angelica⁴¹⁴, Box⁴¹⁵, Tutsan⁴¹⁶, Orage⁴¹⁷, Sage, Bithwind⁴¹⁸, Spinach, Cumin, Fumitory⁴¹⁹, Shepherds-purse⁴²⁰, Horse-tail⁴²¹, Tamarisk⁴²², Capers, Polipody⁴²³, Sene⁴²⁴, Hemp, Savin⁴²⁵, Rue⁴²⁶, Willow-tree, Pine-tree, Yew-tree, Cyprus-tree.

⁴⁰¹ Fools, country bumpkins.

⁴⁰² Tenant farmer.

⁴⁰³ *Savours*.

⁴⁰⁴ *In man*.

⁴⁰⁵ *Herbs, plants and trees*.

⁴⁰⁶ Unicorn root.

⁴⁰⁷ Black hellebore.

⁴⁰⁸ Known as Christmas rose, a poisonous plant used as a purgative, in the treatment of dropsy and as an abortifacient.

⁴⁰⁹ *Hyoscyamus niger*, poisonous plant used to relieve pain and induce sleep.

⁴¹⁰ Snapdragon, *Antirrhinum magus*, used as a preservative against witchcraft.

⁴¹¹ A low plant (*Mandragora officinarum*) of the Nightshade family, having a fleshy root, often forked, and supposed to resemble a man. It was therefore supposed to have animal life, and to cry out when pulled up. All parts of the plant are strongly narcotic.

⁴¹² *Verbena hybrida*. Used as a tonic for the digestive system.

⁴¹³ A common name of many species of the genus *Solanum*, given esp. to the *Solanum nigrum*, or black nightshade, a low, branching weed with small white flowers and black berries reputed to be poisonous. Deadly nightshade. Same as *Belladonna*.

⁴¹⁴ *Angelica Archangelica*, used as flavouring in confectionary and to purify the blood.

⁴¹⁵ A tree or shrub, flourishing in different parts of the world. The common box (*Buxus sempervirens*) has two varieties, one of which, the dwarf box (*B. suffruticosa*), is much used for borders in gardens. The wood of the tree varieties, being very hard and smooth, is extensively used in the arts, as by turners, engravers, mathematical instrument makers, etc.

⁴¹⁶ A plant of the genus *Hypericum* (*H. Androsæmum*), from which a healing ointment is prepared.

⁴¹⁷ *Atriplex*. Today known as orache. Also called mountain spinach.

⁴¹⁸ Bindweed.

⁴¹⁹ The common name of several species of the genus *Fumaria*, annual herbs with finely dissected leaves and small flowers in dense racemes or spikes. *F. officinalis* is a common species, and was formerly used as an antiscorbutic.

⁴²⁰ An annual cruciferous plant (*Capsella Bursapastoris*) bearing small white flowers and pouchlike pods.

⁴²¹ *Equisetum arvense* and *Equiseti hiemalis* used to treat kidney and bladder troubles, arthritis, bleeding ulcers, and tuberculosis. Said to stop the bleeding of wounds and promote rapid healing. Diuretic.

⁴²² *Fraxinus ornus*, species of ash used as a laxative.

⁴²³ Anise, used as a flavouring.

⁴²⁴ Thorn bush, used in treating stomach disorders.

⁴²⁵ A coniferous shrub (*Juniperus Sabina*). It is a compact bush, with dark coloured foliage, and produces small berries having a glaucous bloom. Its bitter, acrid tops

⁴²⁷Crow, Owl, Crane, Thrush, Ostrich, Lapwing, Peacock, Bat, Black-bird, Cuckoo.

⁴²⁸Stones subject to him are the Sapphire, *Lapis Lazuli*, or that stone of which Azure is made, unpolished black and bluish stones.

⁴²⁹Minerals, he governs Lead, the Load-stone the dross of all Metals.

⁴³⁰Fishes, the Tortoise, Eel, and shell-fish.

⁴³¹Beasts, the Ass, Cat, Hare, Mouse, Mole, Dog, Wolf, Bear, Elephant, Basilisk⁴³², Crocodile, Scorpion, Serpent, Adder, Toad, Hog, all manner of creeping creatures breeding of putrefaction.

⁴³³Places, he delights in deserts, woods, obscure valleys, dens, caves, holes, sepulchres; Church-yards, ruinous buildings, coal-pits, sinks, muddy dirty stinking places, wells, and houses of offices.

⁴³⁴Weather, cloudy, dark, obscure Air, cold and hurtful, thick, black and condense clouds, this is but generally; his particular and immediate alteration of weather is to be known from his several positions and aspects with other Planets, Fortitudes and Debilities, &c. of the which more hereafter, according as I have leisure.

⁴³⁵He delights in the East quarter of Heaven, and causes Eastern winds.

⁴³⁶In gathering of his herbs, turn your face towards the East, in his hour when he is in an Angle, and well fortified essentially, and no wise accidentally impeded, and let *Luna* apply by a *Sextile* or *Trine* to him.

Observe this method in the rest of the Planets, *mutatis mutandis*.⁴³⁷

are sometimes used in medicine for gout, amenorrhœa, and it was a popular abortifacient.

⁴²⁶ Rue (*ruta graveolens*) is a perennial that grows to two feet. It is a symbol of sorrow and repentance, sometimes called the Herb of Grace. It has been used to improve eyesight and nerves and to treat insect bite, gout, worms, rheumatism, and hysteria. In the Middle Ages, it was used to ward off plague and as a defence against witches. One of its prime uses was as an abortifacient and emmenagogue

⁴²⁷ *Birds.*

⁴²⁸ *Stones.*

⁴²⁹ *Minerals.*

⁴³⁰ *Fishes.*

⁴³¹ *Beasts.*

⁴³² A fabulous serpent, or dragon. The ancients alleged that its hissing would drive away all other serpents, and that its breath, and even its look, was fatal.

⁴³³ *Places.*

⁴³⁴ *Weather.*

⁴³⁵ *Winds.*

⁴³⁶ *Gathering of herbs.*

⁴³⁷ That having been changed that had to be changed, with the necessary changes.

⁴³⁸Of the signs, he rules *Capricorn* by night, and *Aquarius* by day, and the airy triplicity by day.

⁴³⁹Old Age.

⁴⁴⁰His Angel is *Cassiel*.

⁴⁴¹His Friends are *Jupiter, Sol, and Mercury*.

⁴⁴²His Enemies are *Mars, Venus, and Luna*.

⁴⁴³He rules *Saturday*, beginning the first hour after *Sun* rising, and that night we commonly call *Tuesday* night.

⁴⁴⁴Regions, he rules *Bavaria, Saxony, Stiria*⁴⁴⁵, *Romandiola*,⁴⁴⁶ *Ravenna*⁴⁴⁷, *Constantia*⁴⁴⁸, *Ingolstad*⁴⁴⁹.

⁴⁵⁰His orb is 9 degrees before and after any Aspect; which is to say, his influence begins to operate, when either he applies to any Aspect of any Planet, or they to him, and is within nine degrees of the perfect aspect, and continues in force until he is fully separate nine degrees from the aspect *Partil*. What a *Partil* aspect is, you shall have anon in the 28th chapter; but note this in all the rest of the Planets.

⁴⁵¹In generation, he rules the first and eighth months after conception.

⁴⁵²His greatest years he signifies are 465

His greater 57

His mean 43 and a half.

His least 30

⁴³⁸ *Signs triplicity.*

⁴³⁹ *Age.*

⁴⁴⁰ *Angel.*

⁴⁴¹ *Friends.*

⁴⁴² *Enemies.*

⁴⁴³ *Day of the week.*

⁴⁴⁴ *Regions.*

⁴⁴⁵ *Austria.*

⁴⁴⁶ *South west Italy.*

⁴⁴⁷ *Capital of Ravenna province, in Emilia -Romagna, north central Italy, near the Adriatic Sea (with which it is connected by a canal).*

⁴⁴⁸ *Either Tartus West Syria. A port on the Mediterranean Sea. Tartus occupies the ancient site of Antaradus. In AD 346 it was rebuilt by Constantine and came to be known, for a time, as Constantia. Or Constance, Baden-Württemberg, SW Germany, on the Rhine River at the western end of Lake Constance (Bodensee), and near the Swiss border. The second appears most likely.*

⁴⁴⁹ *City in Bavaria, south central Germany, on the Danube River.*

⁴⁵⁰ *Orb.*

⁴⁵¹ *Conception.*

⁴⁵² *Years.*

The meaning hereof, is no more but this; If a Kingdom, City, Town, Family, or the like, have its beginning when *Saturn* is essentially and accidentally well fortified its probable the Monarchy, City, Building, &c. may continue firm, and in good condition, as at the first, 465 years; and so of the rest, &c.

⁴⁵³In long journeys, when he is Significator, he portends long and laborious travel, perilous dangers and imprisonments.

⁴⁵⁴Diseases caused by *Saturn*, are, the Falling-sickness⁴⁵⁵, Phlegmatic humours, Deflections, Melancholy, Leprosy, Fistulas, Morpew⁴⁵⁶, Aches and Colds in the joints, Deafness, Toothache, pains in the bones, in the bladder, all cold diseases, the Gout, Scab, Palsy, Consumptions, Black-jaundice⁴⁵⁷, Quartan⁴⁵⁸ Agues,⁴⁵⁹ the Iliac-passion⁴⁶⁰, Dropsy,⁴⁶¹ Chin-cough, Catarrhs, &c.

⁴⁶²He is Stationary before Retrogradation five days, and five days before direction.

⁴⁶³He is Retrograde 140 days.

CHAP II: Of the Significations and Nature of Jupiter

⁴⁶⁴IN the next place we are to proceed to *Jupiter*, who is in height next unto him; he is masculine and temperate, the greater fortune, bright, shining and clear; the biggest star in magnitude (as to our sight) except ⁴⁶⁵*Venus*; yet according to *Tycho* he exceeds the globe of the earth in bigness 14. times. *Albotegnius* says 81 times, *Alfraganus* 95 times, yet many of late hold him to be equal in bigness with *Saturn*.

⁴⁵³ *Journeys.*

⁴⁵⁴ *Diseases.*

⁴⁵⁵ *Epilepsy.*

⁴⁵⁶ A scurfy eruption.

⁴⁵⁷ Black jaundice is a common term for Weil's Disease. It is quite common near mines, farms and sewage and floats about in water. It is caused by a microorganism and is a bacterial infection (of the liver) and not a virus. It is carried by rats and secreted in their urine. It is rapidly fatal to dogs and cats, which can eventually gain a resistance, but can pass it on.

⁴⁵⁸ (Of a fever), occurring every three or four days.

⁴⁵⁹ Malarial type fever with successive stages of fever and chills.

⁴⁶⁰ Peritonitis. Pertaining to, or in the region of, the ileum, or dorsal bone of the pelvis; as, the iliac artery.

⁴⁶¹ An earlier name for oedema, an abnormal accumulation of fluid in the tissues or in a body cavity.

⁴⁶² *Stationary.*

⁴⁶³ *Retrograde.*

⁴⁶⁴ *The nature and complexion of ♄.*

⁴⁶⁵ *The globe of ♄.*

⁴⁶⁶He is swifter in motion then *Saturn*, (as to us) his middle motion is 4m 59s his diurnal motion is 8, 10, 12 or 14.m.

⁴⁶⁷He finishes his course through the twelve signs of the Zodiac in 12 years.

⁴⁶⁸His distance from the earth is according to *Tycho* 3990 semi diameters; yet *Albotegnius* and *Atfi-aganus* say 10423 semi diameters of the earth.

⁴⁶⁹*Jupiter* when he is Lord of the year and well dignified, the King shall do Justice, and it shall be happy for those that are Noblemen, Judges, Councillors of the Law; and men of all sorts of Religious Orders shall be in a successful, happy, pleasant and good condition, and shall live pleasantly and contentedly, in honour, and also great esteem; and the people also shall be in a good and prosperous condition, and shall receive good from their King and Superiors, and they from the people, and the year shall be heal your, plentiful and good, a temperate Air, rain, fair weather, and frost in due season, &c.

⁴⁷⁰But if *Jupiter* be weak, judge the contrary, according to the strength of the affliction wherewith he is afflicted and impeded.

⁴⁷¹Of Humours, he is author of the Sanguine or best complexion, moist, temperate, sound, healthful &c.

⁴⁷²Quality of men; in general this is to be understood, as indeed most of the qualities and attributions aforesaid: he signifies Judges, Councillors, all Ecclesiastical men both Priests and Levites⁴⁷³, Chancellors, Lawyers, or those that follow the Law from the highest to the lowest, all Scholars and Students in general, Clothiers, Woollen-Drapers.

⁴⁷⁴When he is weak, he signifies Mountebanks⁴⁷⁵, Quack-salvers⁴⁷⁶, Empirics⁴⁷⁷, Cheaters, Takers of Bribes, &c.

⁴⁷⁸He is author of sobriety and temperance.

⁴⁶⁶ Mean and diurnal motion.

⁴⁶⁷ Revolution.

⁴⁶⁸ Distance from the earth.

⁴⁶⁹ ♃ when well fortified and Lord of the year.

⁴⁷⁰ When weak.

⁴⁷¹ Humours.

⁴⁷² Quality of men when well placed.

⁴⁷³ Parson.

⁴⁷⁴ Quality of men when weak.

⁴⁷⁵ An itinerant charlatan doctor, one who dispenses medicine from a table.

⁴⁷⁶ Quack, charlatan doctor.

⁴⁷⁷ One who follows an empirical method; one who relies upon practical experience. one who confines himself to applying the results of mere experience or his own observation; especially, in medicine, one who deviates from the rules of science and regular practice; an ignorant and unlicensed pretender; a quack; a charlatan.

⁴⁷⁸ Nature.

⁴⁷⁹He gives an upright straight tall stature, brown ruddy and lovely complexion, an oval visage, plump, high forehead, soft hair, large grey eyes, brown hair, and it thick, and a strong well set body, a short neck, and usually a kind of a black spot between his two fore-teeth, and indeed throughout a handsome complete body, sober and grave in discourse, and of a most noble disposition.

⁴⁸⁰If he be Oriental, the skin is usually more clear, sanguine, great eyes, a more fleshy body, &c.

⁴⁸¹If Occidental, a pure complexion, yet a more short stature, a browner hair, smooth, not curling, &c.

⁴⁸²His greatest North latitude, is 1 d.38.m.

⁴⁸³His greatest South latitude, is 1 d.40.m.

⁴⁸⁴He signifies Religious men, Church men &c.

⁴⁸⁵Sweet, delicious pleasant favours.

⁴⁸⁶He rules the ash-colour, green blew, purple, green and a mixed yellow.

⁴⁸⁷In man he rules the Liver.

⁴⁸⁸Gilly-flowers⁴⁸⁹, Nutmegs, Sugar, Mace, Cloves, Strawberries, Flax and Bitony⁴⁹⁰, Balm, Fumitory⁴⁹¹, Lungwort⁴⁹², Walwort⁴⁹³, Wild Marjoram, Sweet Marjoram or Organy⁴⁹⁴, Pimpernel, Rhubarb, Alheal⁴⁹⁵, Wheat, Basil,

⁴⁷⁹ *Corperature or type of body.*

⁴⁸⁰ *Oriental.*

⁴⁸¹ *Occidental.*

⁴⁸² *North latitude.*

⁴⁸³ *South latitude.*

⁴⁸⁴ *Qual. Of men.*

⁴⁸⁵ *Savours.*

⁴⁸⁶ *Colours.*

⁴⁸⁷ *In man.*

⁴⁸⁸ *Spice, herbs and drugs.*

⁴⁸⁹ *Wallflower.*

⁴⁹⁰ Wood betony, *Stachys Betonica*, known as bishopswort, highly popular cure all though especially used for headaches.

⁴⁹¹ *Fumaria officinalis.*

⁴⁹² *Sticta pulmonaria*, also known as Jerusalem cowslip, a member of the borage tribe, it's leaves are used for coughs and catarrh.

⁴⁹³ Root of fern of the polypody family.

⁴⁹⁴ *Oregano.*

⁴⁹⁵ *Prunella vulgaris/ lanceolata*. Also known as woundwort. Low growing, perennial, purple flowered herb common in open woods, lawns, roadsides, grasslands and streambanks. Used to treat throat conditions and internal bleeding.

Bugloss⁴⁹⁶, Borage⁴⁹⁷, *St. Johns-wort*, *Laskwort*⁴⁹⁸, Peony, Liquorice, Violets, Pomegranates, Mint, Mastix⁴⁹⁹, Saffron, Daisy and Feverfew⁵⁰⁰, and all such herbs as are helpful to obstructions of the Liver, &c.

⁵⁰¹The Almond-tree, Hazel, Fig-tree, Olive-tree, Oak, Cherry-tree, Ash, Gooseberry-tree, Pinetree, Coral-tree⁵⁰², Pear-tree, Birch-tree, Ivy, Vine, Mulberry-tree, &c.

⁵⁰³Of Birds, he rules the Eagle, Peacock, Pheasant, Partridge, Stock-dove, Snipe, Stork, Lark, Bees &c.

⁵⁰⁴The Topaz, Amethyst, Marble, Emerald, Crystal, Sapphire, Hyacinth⁵⁰⁵, Bezoar⁵⁰⁶, Free-stone⁵⁰⁷ &c.

⁴⁹⁶ *Echium vulgare*. Also known as blueweed. A showy plant covered with prickly hairs. Diuretic, demulcent and pectoral. The leaves, especially those growing near the root, make a cordial infusion, which operates by perspiration and alleviates fevers, headaches and nervous complaints, relieving inflammatory pains.

⁴⁹⁷ *Borago officinalis*. Grown freely in kitchen gardens, both for its uses as a herb and for the sake of its flowers, which yield excellent honey. The leaves were often eaten in salads and the flowers preserved in sugar as a sweet. Used to dispel melancholy and also against fever, the venom of serpents, jaundice, consumption, sore throat, and rheumatism.

⁴⁹⁸ Carnation.

⁴⁹⁹ *Pistacia lentiscus*. An evergreen tree, mainly found in Mediterranean areas, including the tree which bears the pistachio.

⁵⁰⁰ *Chrysanthemum Parthenium*. Also known as featherfew, featherfoil, flintwort, bachelor's buttons. A hedgerow growing plant with yellow, daisy-like flowers. Used as an emmenagogue. Was also employed in hysterical complaints, nervousness and lowness of spirits, and as a general tonic. With sugar or honey added, it was used for coughs, wheezing and difficult breathing. The herb, bruised and heated, or fried with a little wine and oil, was used as a warm external application for wind and colic. A tincture made from Feverfew and applied locally immediately relieves the pain and swelling caused by bites of insects and vermin. Planted round dwellings, it is said to purify the atmosphere and ward off disease.

⁵⁰¹ *Trees*.

⁵⁰² Any of various mostly deciduous trees or shrubs of the genus *Erythrina* in the pea family, native to and widely cultivated in warm regions, having trifoliolate leaves, showy red or orange flowers, and pods containing often brightly coloured seeds. Cultivated as an ornamental.

⁵⁰³ *Birds*.

⁵⁰⁴ *Stones*.

⁵⁰⁵ Also known as Jacinth. A stone that saves one from the plague and lightning, strengthens the heart, brings wealth, honour, prudence and wisdom.

⁵⁰⁶ Bezoar is a red stone, which is supposed to be precious in possessing magical properties, and is found in bodies of certain animals. It is formed from hair or vegetable fibre that occurs in the stomachs of cud-chewing animals such as goats. Once these stones fetched ten times their weight in gold, being used as a remedy against poison and contagion; and for this purpose they were both taken internally and worn about the neck. It is said that there are nine varieties of bezoar, differing greatly in composition; but they may be generally divided into those that mainly consist of mineral and those that consist of organic matter. Early naturalists assigned a strange origin to this stone. It is said that the oriental stags when oppressed with years fed upon serpents, which renewed their youth. In order to counteract the poison that was absorbed into their system, they plunged into a

⁵⁰⁸Tin, Pewter &c.

⁵⁰⁹The Whale, Serpent, Dolphin &c.

⁵¹⁰The Sheep, Unicorn⁵¹¹, Doe, Hart, Stag, Ox, Elephant, and all such beasts as are beneficial and useful to mankind.

⁵¹²Churches, neat and curious places, Gardens, Synods, Courts of Justice, Wardrobes, Palaces, sweet places, Oratories.

⁵¹³He commonly causes pleasant healthful weather, serenity, temperate Air &c.

⁵¹⁴He rules the North and North-east winds.

⁵¹⁵He rules of the Celestial signs, *Sagittarius* and *Pisces*, *Sagittarius* by day, and *Pisces* by night; the meaning thereof is, that if *Jupiter* be signicator

running stream keeping their heads above water. This caused the viscous fluid to be distilled from their eyes, which was solidified by the heat and sun, and formed the bezoar.

⁵⁰⁷ Stone of good quality used in architecture for mouldings, tracery and other work required to be worked with the chisel.

⁵⁰⁸ *Minerals.*

⁵⁰⁹ *Fishes.*

⁵¹⁰ *Beasts.*

⁵¹¹ The unicorn is a mythical animal that has changed in appearance over the many thousands of years of it first being recorded. It first was described as kid or small goat and then the popular description of the white horse with a one long spiralled horn jutting out from its forehead. It is believed to have lived in India. In the Middle Ages it was thought of as being a strong and fierce animal associated with chastity and virginity (and could only be captured by a virgin) and also with Christ's love of mankind. The unicorn is said to have leaped into the virgin's lap, and she suckles it and leads it to the king's palace. Medieval writers thus likened the unicorn to Christ, who raised up a horn of salvation for mankind and dwelt in the womb of the Virgin Mary. Other well-known legends tell of the unicorn's combat with the elephant, which it spears to death with its horn. Its horn was supposed to reveal the presence of poison in food or drink. The horn was reputedly made into cups but were actually made from the rhinoceros horn were highly valued by important people in the Middle Ages as a protection against poison drinks. The union of England and Scotland in 1707 demanded a new royal coat of arms combining those of England, which were supported by two lions, and Scotland, whose shield was carried by two Unicorns. The obvious compromise was one Lion and one Unicorn. The unicorn is commonly accepted as a lunar symbol, the natural enemy to, and compliment of, the lion, a solar symbol. In alchemy it represented the life spirit that leads the way to resurrection. Up until the start of the French Revolution, in 1789, the unicorn's horn was still used to detect poison in royal dinners. At the time Ramesey wrote it was a very real animal.

⁵¹² *Places.*

⁵¹³ *Weather.*

⁵¹⁴ *Winds.*

⁵¹⁵ *Signs.*

in the Revolution of any year, being by day, and in *Sagittarius*, he is so much the more fortified; in *Pisces* in a Nocturnal Revolution &c.

⁵¹⁶He rules the fiery triplicity by night; so that if *Jupiter* be in the 20th d of *Aries*, or the 10th deg of *Leo* in any Diurnal Revolution, he shall be accounted peregrine, as not having any dignity there, not being in his house, exaltation, term, triplicity or face; in a Nocturnal Revolution he had not been peregrine; for then he has triplicity in these signs.

⁵¹⁷He is exalted in the 15th d of *Cancer*.

⁵¹⁸He suffers detriment in *Gemini* and *Virgo*; for that they are signs that are opposite to his Houses. *This you must observe in all the other Planets.*

⁵¹⁹He is in his fall in the 15th d of *Capricorn*, for that it is opposite to the sign of his exaltation; so also note that all the Planets are in their fall in that sign which is opposite to their exaltations.

⁵²⁰Middle age or years of most perfect judgement and discretion.

⁵²¹His Angel is *Zadkiel*.

⁵²²His Friends are *Saturn, Sol, Venus, Mercury* and *Luna*.

⁵²³His Enemy *Mars* only.

⁵²⁴Of the days of the week, he rules *Thursday*, and of the nights, that which we call *Sunday* night.

⁵²⁵*Spain, Hungaria, Babylon, Cullen*⁵²⁶ and *Persia*.

⁵²⁷His Orb is 9.d. before and after any of his Aspects.

⁵²⁸In generation, he rules the second and ninth month.

⁵²⁹His greatest years he gives are 428

⁵¹⁶ *Triplicity.*

⁵¹⁷ *Exaltation.*

⁵¹⁸ *Detriment.*

⁵¹⁹ *Fall.*

⁵²⁰ *Age.*

⁵²¹ *Angel.*

⁵²² *Friends.*

⁵²³ *Enemies.*

⁵²⁴ *Days of the week.*

⁵²⁵ *Regions.*

⁵²⁶ The Royal Burgh of Cullen is a town located in the North East of Scotland between Buckie and Portsoy.

⁵²⁷ *Orb.*

⁵²⁸ *Generation.*

⁵²⁹ *Years.*

His greater years are 79
His mean years are 45
His least years are 12

⁵³⁰In journeys, when he is significator, he denotes pleasant travel, good success, safety, health and mirth.

⁵³¹Infirmities of the Liver, Obstructions, Pleurisies, Apoplexies⁵³², inflammation of the lungs, infirmities in the left ear, palpitation of the heart, cramps, pains in the back, all infirmities of the reins, or proceeding from corruption of blood and putrefactions therein, Squincies⁵³³, windiness, Fevers proceeding from abundance of blood; all griefs in the head, pulse, seed, arteries; convulsions, prickings and shootings in the body, &c.

⁵³⁴He is Stationary five days before retrogradation, and four days before direction.

⁵³⁵He is Retrograde 120 days.

CHAP III: Of the Nature and Significations of MARS.

⁵³⁶Likewise after *Jupiter*, or next under him, is located *Mars*, of whom we are now to treat; he is of a fiery shining bloody colour, or as you see the ⁵³⁷fire burning in its strength: to our ordinary sight he is somewhat bigger then *Saturn*, yet not so big as *Jupiter*, but as a star of the first magnitude (he is masculine and nocturnal) or somewhat less, and according unto *Tycho*, he is 13 times less then the earth; *Albotegnius* says he is (in comparison of the earth) as seven is to six; and *Alfraganus* says, ⁵³⁸he is bigger then the earth by one half, and distant 4584 semi diameters of the earth; yet *Tycho* says but 1745.

⁵³⁹His mean motion is 31d 27m.

His Diurnal motion is sometimes 32, 34, 36, 38, 40, 42 44m a day.

⁵⁴⁰He finishes his course through the 12. signs of the Zodiac in one year 321 days, or thereabouts.

⁵³⁰ *Journeys.*

⁵³¹ *Diseases.*

⁵³² A stroke or sudden loss of consciousness caused by the restriction of a blood vessel in the brain.

⁵³³ Swelling of the throat.

⁵³⁴ *Stationary.*

⁵³⁵ *Retrograde.*

⁵³⁶ *The nature and complexion of ♂.*

⁵³⁷ *Globe of ♂*

⁵³⁸ *Distance from the earth.*

⁵³⁹ *Mean and diurnal motion.*

⁵⁴⁰ *Revolution.*

⁵⁴¹When he is Lord of the year, strong and well placed, all such as belong to arms, as soldiers, and the like, shall be fortunate and in good condition, and shall overcome their enemies; there shall be also, during that Revolution, sufficient and plenty of rain, and at such times (and no other) as is convenient and requisite; and the people shall be prosperous and happy; but if he be weak, judge the contrary, and that ⁵⁴²the good or evil by him portended, shall be chiefly incident to those Places and Regions subject to the sign wherein he is.

⁵⁴³He is author of anger, haste, choler, and rules these dispositions in man; hot, fiery and dry.

⁵⁴⁴Conquerors, Usurpers, Tyrants, Generals of Armies, and all Soldiers in general, Physicians, Apothecaries, Surgeons, Alchemists, Marshals, Butchers, Gunners, Watch-makers, Barbers, Armourers, and all such as use Iron tools, Curriers, Tanners, Gamesters, Dyers, Carpenters, Cooks, Cutlers⁵⁴⁵, Tailors, Smiths, Bakers, &c.

⁵⁴⁶When he is ill placed and not strong, he denotes hangmen, thieves, bailiffs, sergeants, cutters by the high-way, murderers, jailers, and all cut-throat people.

⁵⁴⁷He is author of passion, extravagancy, heat and choler.

⁵⁴⁸Red-haired, a red face and round, a fiery sparkling eye, yet tending to a saffronish colour; of stature, neither high nor low, but between both; *I have still observed that a right Martialist does seldom exceed in height; or to be at the most above a yard and a half high:* a bold confident countenance, and it most commonly very harsh, strong and big-boned, seldom fat.

⁵⁴⁹When Oriental, he is somewhat above the middle size, and hairy-bodied, and a purer complexion then has been already rehearsed.

⁵⁵⁰When Occidental, he is ruddy, and not so tall, a little head, and not so hairy-bodied, yellowish hair, and of a drier constitution.

⁵⁵¹ His greatest North latitude is 4d 31m

⁵⁵² His South latitude is 6 deg and 47m.

⁵⁴¹ ♂ *when well fortified.*

⁵⁴² *When ill placed.*

⁵⁴³ *Humours.*

⁵⁴⁴ *Qualities of men when well placed.*

⁵⁴⁵ *Knife seller or sharpener.*

⁵⁴⁶ *When ill placed.*

⁵⁴⁷ *Nature.*

⁵⁴⁸ *Corperature or shape of body.*

⁵⁴⁹ *When oriental.*

⁵⁵⁰ *When occidental.*

⁵⁵¹ *North latitude.*

⁵⁵³ Sharp, bitter, and unpleasant.

⁵⁵⁴ Red, yellow, or saffron colour.

⁵⁵⁵ He rules the back, veins, gall.

⁵⁵⁶ All such herbs as are hot and dry, and such as have sharp-pointed leaves, and are red, they usually grow on dry places and such as are barren and hard stony places; the thistle, Devilsmilk⁵⁵⁷, brambles, briars, nettles, cammock⁵⁵⁸, onions, lingwort, radish, arsmart⁵⁵⁹, mustard-seed, ginger, pepper, garlic, hemlock, red sanders⁵⁶⁰, tamarinds⁵⁶¹, castoreum⁵⁶², *Carduus benedictus* or the blessed Thistle⁵⁶³, horehound⁵⁶⁴, leeks.

⁵⁶⁵ All Trees that are thorny or prickly.

⁵⁶⁶ The Hawk, Kite, Raven, Vulture, Owl, Cormorant, Crow, Magpie, and all ravenous birds or birds of prey, &c.

⁵⁵² *South latitude.*

⁵⁵³ *Savours.*

⁵⁵⁴ *Colours.*

⁵⁵⁵ *In man.*

⁵⁵⁶ *Herbs and spice.*

⁵⁵⁷ Dandelion or wartweed. Dandelion is a blood purifier. The root has digestive enzymes. Dandelion is a laxative. It promotes liver function. Dandelion leaves are a powerful diuretic. It was used for liver complaints.

⁵⁵⁸ *Ononis arvensis*. Wild Liquorice, stinking tommy, ground furze, land whin. A weed, with a root that affords a sweet, viscid juice. Common in arable land. It is a favourite food of the donkey. A tradition exists that this was the plant from which the crown of thorns was plaited for the Crucifixion. The young shoots were much used at one time as a vegetable, being boiled, eaten in salad or pickled. In medicine it was used for stone in the bladder and to subdue delirium.

⁵⁵⁹ Water pepper (*Polygonum hydropiper*). It was so called as it would be laid in bed linen to repel fleas and would sting or make smart any bare flesh that came in contact with it. Also called Culrage. The juice was used against colds, swellings, and bruises.

⁵⁶⁰ Sandalwood. A heavy, dark red dyewood, being the heartwood of two leguminous trees of India. Prized for cabinetwork.

⁵⁶¹ *Tamarindus indica*. The tamarind is native to tropical Africa and grows wild throughout the Sudan. It was introduced into India so long ago, it has often been reported as indigenous there also. It is extensively cultivated in tropical areas of the world. It is the only important spice of African origin. Today it is best known in the west as the main ingredient in Worcester sauce.

⁵⁶² A peculiar bitter orange brown substance, with strong, penetrating odour, found in two sacs between the anus and external genitals of the beaver; castor; used in medicine as an antispasmodic, and by perfumers.

⁵⁶³ Any one of several prickly composite plants. The name is often also applied to other prickly plants. It was so named because it was formerly considered an antidote to the bite of venomous creatures.

⁵⁶⁴ *Marrubium vulgare*. White Horehound is a perennial herbaceous plant, found all over Europe and indigenous to Britain. It flourishes in waste places and by roadsides. It is cultivated for making tea and candy for use in coughs and colds. It has long been noted for its efficacy in lung troubles and coughs.

⁵⁶⁵ *Trees.*

⁵⁶⁷Blood-stone, Load-stone, Jasper, Touch-stone⁵⁶⁸, Adamant⁵⁶⁹, the Amethyst of diverse colours. Iron, Steel, Arsenic, Antimony⁵⁷⁰, Brimstone⁵⁷¹ and red Vermillion⁵⁷².

⁵⁷³The Shark, Pike, Barbel⁵⁷⁴, Fork-fish⁵⁷⁵, all stinging Water-Serpents, and hurtful Fish.

⁵⁷⁶The Mastiff, Wolf, Tiger, Cockatrice⁵⁷⁷, Panther, and all such beasts as are ravenous and bold.

⁵⁷⁸Thunder, lightning, fiery-meteors, pestilential Air, and in it strange apparitions, &c.

⁵⁷⁹All places that are appertaining to fire and blood, as slaughter-houses, Furnaces, Smiths shops, &c.

⁵⁸⁰He rules, and causes Western winds.

⁵⁸¹Of the Celestial signs, he rules *Aries* and *Scorpio*.

⁵⁸²He has Triplicity or Rule over the watery Triplicity or Trigon, viz. these signs, which are *Cancer*, *Scorpio* and *Pisces*; he has absolute dominion

⁵⁶⁶ *Birds*.

⁵⁶⁷ *Stones*.

⁵⁶⁸ Lydian stone; basanite; -- so called because used to test the purity of gold and silver by the streak which is left upon the stone when it is rubbed by the metal. see basanite. any test or criterion by which the qualities of a thing are tried.

⁵⁶⁹ A stone once believed to be impenetrable in its hardness. An extremely hard substance. Also used in Old English to mean magnet. As the name of any stone of impenetrable hardness it is often the name given to the diamond.

⁵⁷⁰ A blue-white metal. Yellow and black antimony are unstable non -metals. Used in flame-proofing, paints, ceramics and enamels.

⁵⁷¹ Sulphur - one of the few minerals that burn.

⁵⁷² Vermillion was an alchemical mixture from the 9th century AD. Combining sulphur and mercury may have been an attempt to produce the philosopher's stone. The resulting bright, opaque red was a delight to painters for a thousand years.

⁵⁷³ *Fishes*.

⁵⁷⁴ The Barbel lives predominantly on the bed of fast flowing rivers feeding on various bottom dwelling creatures; larger fish also catch crayfish, molluscs and small fish.

⁵⁷⁵ *Stingray*.

⁵⁷⁶ *Beasts*.

⁵⁷⁷ A dragon's form, but with a rooster's head. Sometimes described as having red to black eyes. Said to be from a rooster's egg, hatched by a serpent or a toad. Its look or breath is said to be poison. Can be killed by a weasel or by the sound of a rooster crowing.

⁵⁷⁸ *Weather*.

⁵⁷⁹ *Places*.

⁵⁸⁰ *Winds*.

⁵⁸¹ *Signs*.

⁵⁸² *Triplicity*.

therein both night and day, yet some of the Ancients do join with him the *Moon, &c.*

⁵⁸³He has exaltation is *Capricorn* in the 28th deg.

⁵⁸⁴He suffers detriment in *Libra* and *Taurus*.

⁵⁸⁵He is in his Fall in the 28.deg. of *Cancer*.

⁵⁸⁶From 22 till 45.

⁵⁸⁷*Samael*.

⁵⁸⁸His Enemy is the *Moon* only.

⁵⁸⁹His Friends are *Saturn, Jupiter, Sol, Venus* and *Mercury*.

⁵⁹⁰Of the days of the week, he rules *Tuesday*; and of the nights, that night we vulgarly call *Friday* night.

⁵⁹¹*Jerusalem*, the *Roman* Empire, even to the West, &c.

⁵⁹²His Orb is seven degrees before and after any Aspect.

His greatest years are 214.

His greater years are 66.

His mean years are 40.

His least years are 15.

⁵⁹³In journeys, he portends thieving, sacking, robbing, slaying, much danger or hurts, viz. to the Traveller, if *Mars* be significator, and weak, and ill-placed, &c. of the which more hereafter, in our Treatise of Elections.

⁵⁹⁴Fevers, and those burning, contagious and pestilential; Megrims, overflowing of the Gall, Frenzies, the Plague, distempers through the whole body, Shingles, Fistulas, Stone in the reins⁵⁹⁵, yellow Jaundice, and all such diseases as proceed from excess of Choler, Passion and Anger; all diseases proceeding from the Gall, Putrefaction of blood, &c.

⁵⁸³ *Exaltation.*

⁵⁸⁴ *Detriment.*

⁵⁸⁵ *Fall.*

⁵⁸⁶ *Age.*

⁵⁸⁷ *Angel.*

⁵⁸⁸ *Enemies.*

⁵⁸⁹ *Friends.*

⁵⁹⁰ *Day of the week.*

⁵⁹¹ *Regions.*

⁵⁹² *Orb.*

⁵⁹³ *Journeys.*

⁵⁹⁴ *Diseases.*

⁵⁹⁵ *Kidney stones.*

⁵⁹⁶He is Stationary two or three days before Retrogradation, and two days before direction.

⁵⁹⁷He is Retrograde 80 days.

CHAP IV: Of the Nature and Significations of the SUN.

⁵⁹⁸Let us descend now unto the Sun. We are by Gods blessing come now to the *Sun*, which is successively next to be treated on; he is under *Mars*, placed in the midst of all the Planets, being the chief light and president of them all, sitting as a Judge or King amongst his Nobles; for as *Saturn*, *Jupiter*, and *Mars* is placed above his Sphere, so are *Venus*, *Mercury* and *Luna* beneath him; wherefore some of the Ancients have ascribed to him chief rule, and made him, as it were, an Emperor amongst the Stars.

Saturn is his Viceroy, for that all Planets give unto him their light, or do homage and reverence unto him, by reason of his slowness.

Jupiter has assigned him chief rule and dominion in the Realm, for that he is of a temperate, sober, good, honest and religious inclination.

Mars is his chief Captain, or General of all his Forces.

Venus is Receiver, or Master-Controller of his house, by reason she is nearer Sol than any other.

Mercury has assigned him chief Secretary of State, by reason when the King goes any Progress or Journey, he goes; and when the King stays, so does also *Mercury*, for he is never far from his beck⁵⁹⁹.

Luna is his Standard-bearer, being furthest from him; she is also, as I may say, Ambassador, Messenger, &c. to do his business.

The fixed Stars of several magnitudes, are Officers and Commanders under these; I mean those especially of the first, second and third magnitude; the other are only subjects, as it were, to the above-named, or equivalent to common people.

Wherefore then upon the meetings of these Superiors, are concluded, the rise, subversion, confirmation, alteration, prosperity, scarcity, plenty, poverty, beginning and subversion of States, Kingdoms, Empires, Commonwealths, and what not? nay and the whole government

⁵⁹⁶ *Stationary.*

⁵⁹⁷ *Retrograde.*

⁵⁹⁸ *The order of the planets.*

⁵⁹⁹ Summons, as in "beck and call".

of the Elements and this Elementary World, and all things and causes external and internal in them, as in a Council or Senate, &c.

⁶⁰⁰The *Sun* is so vulgarly known, that here to insist on his colour, complexion or light, were but vain; he is masculine, Diurnal, the fountain of life, &c.

⁶⁰¹He exceeds the earth in bigness according to Tycho 140 times, *Ptolemy* says 166 times, and *Copernicus* 162.

⁶⁰²He is by the estimation of Tycho distant from the earth, 1150 Semi diameters of the earth. *Ptolemy* says, 1165 semi diameters; and *Copernicus* says, 1142 semi diameters of the earth.

⁶⁰³His mean motion is 59m 8sec.

⁶⁰⁴His Diurnal motion is sometimes 57 m 16 s never exceeding 59 m 8 sec.

⁶⁰⁵He finishes his course through the 12 signs of the *Zodiac* in 365 days, and six hours or near upon &c.

⁶⁰⁶When he is well dignified, the King and Nobles shall exceed and increase in glory and renown; Corn, Beasts and Birds shall be plentiful; the people generally prosperous and successful, and all things in a good condition, whereof the Sun has any signification: All this is meant, if he be Lord of the year in any annual Revolution; but if he be weak, judge the contrary.

⁶⁰⁷Emperors, Kings, Monarchs, Princes, Dukes, Marquises, and indeed all Noble and Highborn people, and in general all Gentlemen, and those that are in office or command of superiority in City, Town or Country; Coiners, Masters of the Mint, Goldsmiths, Spinners of Gold and Silver, and all such neat Trades, Silver and Gold wire-drawers⁶⁰⁸, and the like.

⁶⁰⁹Tyrants, Usurpers, Constables, Head-boroughs⁶¹⁰, and all such as bear any petty or usurped authority.

⁶¹¹He is Author of magnanimity, state and majesty, heat, &c.

⁶⁰⁰ *The nature and complexion of* ☉

⁶⁰¹ *Globe of* ☉

⁶⁰² *Distant from earth.*

⁶⁰³ *Mean motion.*

⁶⁰⁴ *Diurnal.*

⁶⁰⁵ *Revolution.*

⁶⁰⁶ *When well placed and strong.*

⁶⁰⁷ *Quality of men when well placed.*

⁶⁰⁸ *Makers of wire.*

⁶⁰⁹ *When ill placed or weak.*

⁶¹⁰ *Petty constables.*

⁶¹²One of no tall stature, but about the middle size, strong and portly, having a stately majestic gate, of a saffron-coloured complexion, or Sun-burnt, flaxonish, or light fair hair, somewhat crisping or curling; a large full hazel eye, a broad forehead, a very decent, handsome body throughout.

⁶¹³The *Sun* is not, nor cannot be said to be Oriental, or Occidental, otherwise then as he is in any Figure located near the East angle, or verging towards the West; for all other *Planets* are said to be Oriental, or Occidental, as in relation to the *Sun*, in that they rise before him, or set after him.

⁶¹⁴The *Sun* has never any Latitude; for he ever moves forward in the *Ecliptic*.

⁶¹⁵Sour and sharp favours.

⁶¹⁶Yellow.

⁶¹⁷In man, he rules the heart, brain and right eye; in women, the left eye.

⁶¹⁸Saffron⁶¹⁹, Peony, Mary-gold, Balm, Ginger, Dittany⁶²⁰, Celandine, Vervine, which being gathered under its proper constellation, drives away evil Spirits; and it is also used in prophesying; Pomcitron⁶²¹, Amber, Rosemary, *St. Johns-wort*, *Musk*, Herbgrace⁶²², *Rosa-Solis*⁶²³, Cinnamon, Eye-bright, Cinquefoil⁶²⁴, lignum Aloes⁶²⁵, Barley, Lavender, Sweet Marjoram, Pepper, Frankincense, Honey, Aromaticus⁶²⁶, &c.

⁶¹¹ *Nature*.

⁶¹² *Corperature or shape of body*.

⁶¹³ *Oriental and Occidental*.

⁶¹⁴ *Latitude*.

⁶¹⁵ *Savours*.

⁶¹⁶ *Colours*.

⁶¹⁷ *In man*.

⁶¹⁸ Herbs and spice.

⁶¹⁹ The autumn crocus, also known as meadow saffron.

⁶²⁰ *Origanum dictamnus*. An aromatic woolly plant native to Crete, formerly believed to have magical powers. A member of the mint family and form of oregano. It was believed that the juice of the dittany would drive away venomous beasts. It is an all purpose wound healer and pain reliever. It is especially used to relieve the pain of rheumatism and childbirth. It's also used for gastric problems and to cure snakebite.

⁶²¹ Apple grafted onto a lemon tree as described in John Baptist Porta's *Natural Magic*.

⁶²² A plant whose stem does not become woody and permanent, but dies, at least down to the ground, after flowering. Rue, an abortifacient.

⁶²³ The herb sundew. *Drosera rotundifolia*. Originally the Italian cordial rosolio was prepared wholly from the juice of the plant. Rosolio came to denote a whole class of cordials and liqueurs. There are many variations in the spelling.

⁶²⁴ *Potentilla*. Also called five finger, because of the resemblance of its leaves to the fingers of the hand. Also known as sunkfield. *synkefoyle*. Five leaf Grass is a creeping plant with large yellow flowers like the Silverweed, each one growing on its own long stalk, which springs from the point at which the leaf joins the stem. It

⁶²⁷The Bay-tree, the Ash, Cedar, Ivy, the Vine, the Orange and Lemmon-tree.

⁶²⁸The Phoenix, Swan, Cock, Hawk, Nightingale, Lark, the Buzzard, &c.

⁶²⁹*Atites*⁶³⁰, the stone called *the eye of the Sun*, because it is like the apple of the eye in form; *the Carbuncle*⁶³¹, the *Chrysolite*, the stone called *Iris*, the stone *Heliotropion*⁶³², the *Hyacinth*, the stone *Pyrophyllus*⁶³³, the stone

was an ingredient in many spells in the Middle Ages, and was particularly used as a magic herb in love divinations. It was one of the ingredients of a special bait for fishing nets, which was held to ensure a heavy catch. It was used to cure the intermittent fevers, which prevailed in marshy, ill-drained lands, and especially ague.

⁶²⁵ Aloes wood / Lignum Aloes (*Aquilaria malaccensis*) It comes from a knot that is formed by an evergreen tree when it is infected by a particular fungus. The tree produces a wonderfully scented resin. A tree native to India and not to be confused with Aloe Vera. It is usually used in incenses of protection, consecration, success and prosperity. The scent is similar to a combination of sandalwood and ambergris.

⁶²⁶ *Acorus calamus*, sedge, calamus, sweet flag, sweet root, sweet rush, sweet cane, gladdon, sweet myrtle, myrtle grass, myrtle sedge, cinnamon sedge. The Sweet Sedge is a vigorous, reed like, aquatic plant, flourishing in ditches, by the margins of lakes and streams and in marshy places generally, associated with reeds, bullrushes and bur-reed. esteemed as an aromatic stimulant and mild tonic. It's used to increase the appetite and benefit digestion.

⁶²⁷ *Trees*.

⁶²⁸ *Birds*.

⁶²⁹ *Stones*.

⁶³⁰ A magical stone composed of oxide of iron with a little silex and alumina, supposedly found in the nest, neck or stomach of an eagle, that was thought to offer protection in childbirth, among other magical and medicinal properties. The stone is big with another inside it, which rattles, as if in a jar when you shake it. It should be worn bound to the arm to prevent abortion, and on the thigh to aid parturition. Also known as *Aquilaeus* and *The Eagle Stone*.

⁶³¹ Probably garnet. A beautiful gem of a deep red color (with a mixture of scarlet) called by the Greeks *anthrax*; found in the east indies. when held up to the sun, it loses its deep tinge, and becomes of the color of burning coal. the name belongs for the most part to ruby sapphire, though it has been also given to red spinel and garnet.

⁶³² *Bloodstone* a green chalcedony sprinkled with red spots resembling blood -- called also *heliotrope*.

⁶³³ There existed throughout the world in ancient and medieval times the report of a certain stone, the *Pyrophilus*, that would shine in the dark. This stone, it was believed, was a pure crystal and could only be produced and made luminous by the application of terrific heat. It had the miraculous quality of enabling its possessor to pass unharmed through the depths of the water. It can be traced back to the Babylonian *Gilgamesh Epic*, in which the stone appears as the *Plant of Life* which *Gilgamesh* seeks from *Utnapishtim*, the Babylonian *Noah*. The *Pyrophilus* legend wherever it is found has accordingly been traced back ultimately in every case to the story of *Noah*.

Pantauras, Pantherus or *Pantochras*⁶³⁴, in the Scripture it is called *Evantbum*; the Topaz, Ruby, Diamond.

The learned and most famous *Cornelius Agrippa*⁶³⁵, Lib. 1. Chap. 23 of his *Occulta Philosophia* says, that *Albertus Magnus* and *William of Paris* gave to these stones these virtues as follows.

⁶³⁶*Aetites*, or the stone that is found in the Eagles Nest, cures the Falling-sickness, and poisons.

⁶³⁷*The eye of the Sun*, is singular good for comforting the brain, and strengthening the eye-sight.

⁶³⁸*The Carbuncle*, is of great virtue against Airy and vaporous poison.

⁶³⁹*The Chrysolite*, is of marvellous operation, in preserving the Lungs, and helps much those that are Asthmatic; and if it be bored through and filled with the Mane of an Ass, and bound to the left arm, it drives away idle imaginations, melancholy fears and foolishness.

⁶⁴⁰*The Iris*, it is like the Crystal in colour, it commonly having six Corners; it being part held in the shadow and part in the rays or beams of the *Sun*, it gathers the rays of the *Sun* into it self, and reflects them again in the form of a Rainbow.

⁶⁴¹*The Heliotropion*, is in colour green like a Jasper, speckled with red; this causes the bearer to be constant, renowned, famous, and conduces to long life; it is said to turn the beams of the *Sun* into the colour of blood, viz. when it is joined to the juice of the herb of the same name and put into water, it dazzles the sight so much that the bearer can hardly see it by the help of the aforesaid herb.

⁶⁴²*The Hyacinth*, is good against poison and pestiferous vapours; it keeps the bearer safe and acceptable; it conduces also to riches and wit; it

⁶³⁴ Panther stone. A mythical stone that attracts others stones like a magnet does to metal. It was believed to be powerful against poisons and spotted like the panther. Also called evanthum.

⁶³⁵ Heinrich Cornelius Agrippa von Nettesheim (born in 14 September, 1486 Cologne - died 1535) was a magician and occult writer and alchemist. In *De occulta philosophia libri tres* (1531), Agrippa combined magic, astrology, Kabbala, theurgy, medicine, and the occult properties of plants, rocks, and metals. This work was an important factor in the spread of the idea of occult sciences. He wrote an attack on the astrologers and magicians of the day in his *De incertitudine et vanitate scientiarum et artium*.

⁶³⁶ *The virtue of aetites.*

⁶³⁷ *Of the eye of the Sun.*

⁶³⁸ *Of the carbuncle.*

⁶³⁹ *Of the chrysolite.*

⁶⁴⁰ *Of the Iris.*

⁶⁴¹ *Of the Heliotropion.*

⁶⁴² *Of the Hyacinth.*

strengthens the heart, being held in the mouth, and wonderfully cheers the mind.

⁶⁴³The *Pyrophilus* as *Esculapius* makes mention, *There is a certain poison so very cold, which preserves the heart of man (being taken out) from burning, so that if for any time it be put into the fire, it is turned into a stone; whence it is called Pyrophilus from the fire.*

It is marvellously efficacious against poison, and it makes the bearer renowned and dreadful to his enemies.

⁶⁴⁴The *Pantaura* is of that sympathetical virtue that it draws other stones to it as a load-stone does iron; admirable against Poisons.

I know there are many good wits in this Nation that have not the least faith in these matters concerning the virtues of stones, and indeed of the whole scope of these my writings; yet they must pardon me if I will not conclude as the vulgar and illiterate in such mysteries do; for I have learned *this modest lesson* (which I could wish were also imprinted in their breasts) *Not to condemn what I am ignorant of* for of all things (in my opinion) there can be none so ridiculous as for a man to dislike, contradict, gainsay or condemn what he is ignorant of: if you hast no belief in these matters; yet must you benefit your self thereby; it is but your pains in trying the conclusions; if they fail, then must you on good ground condemn them; if they hit, you reap hereby a double benefit, knowledge and experience; wherefore by the way I thought good to hint at this, that you must not persist in your ill conceit of this ⁶⁴⁵*Heavenly Art of the Judgment of the stars, or Astrology*, since you must let it alone till you be urged by any Artist to have any esteem thereof, though never so slight: but to our business in hand.

⁶⁴⁶Of Metals or Minerals, the *Sun* rules gold.

⁶⁴⁷The *Sea-Calf*⁶⁴⁸, whose Nature is to resist lightning, *Shell-fish*, the *Star-fish* for her parching heat, and the fishes called *Strombi*⁶⁴⁹ that follow their King, and *Margari* which have a King also; these *Margari*⁶⁵⁰ being dried, are fixed into a stone of a golden colour, as witnesses *Cornelius Agrippa*.

⁶⁵¹All such Beasts as are stately, furious, bold, strong and invincible, as the Lion, Crocodile, Wolf, Ram, Boar, Bull, Horse, and Baboon, of the which it is Recorded, that he barks every hour in the day, viz. twelve times

⁶⁴³ *Of the Pyrophilus.*

⁶⁴⁴ *Of the Pantaura.*

⁶⁴⁵ *Look my Lux Verititas.*

⁶⁴⁶ *Minerals.*

⁶⁴⁷ *Fishes.*

⁶⁴⁸ The common seal. Believed to be a protection against lightening.

⁶⁴⁹ Strombus. A genus of marine gastropods in which the shell has the outer lip dilated into a broad wing. It includes species commonly called conch.

⁶⁵⁰ Pearl, a type of pearl.

⁶⁵¹ *Beasts.*

in a day, and that in the Equinoctial times of the year he pisses twelve times; viz, every hour, also as often in the night. *Gesner on Beasts, page 10* Whence the *Egyptians* (as *Cornelius Agrippa* and others, *Lib. 1. cap.23. de Occult. Philos.* relate) did use to engrave them on their Fountains.

Moreover the (*Egyptians* did use to preserve them amongst their hollowed things; for that by them they knew the time of the Conjunction of Sol and *Luna*; (see *Gesner of Beasts pag.10.*) for after the aforesaid Conjunction, the Male *Baboon* will neither look up nor eat, but goes still dejected, as it were lamenting the ravishment of the *Moon*, with this disdainful passion; in like manner the Female at that time sends forth blood out of her womb of Conception; for which cause the *Egyptians* signify by a *Baboon* the *Moon*, and her rising by his standing upright, holding his hands up toward heaven.

⁶⁵²He causes Weather according to the Season, &c. of the which more hereafter.

⁶⁵³Princes Palaces, Courts, Houses, all magnificent Buildings, Halls, Dining rooms, Parlours, &c.

⁶⁵⁴He loves and delights in the East part of the World, and Eastern Winds.

⁶⁵⁵Of the Celestial signs, he rules for his house only *Leo*.

⁶⁵⁶He rules by day the fiery Triplicity, viz. *Aries, Leo, and Sagittarius*.

⁶⁵⁷He is exalted in *Aries* the 19th degree.

⁶⁵⁸He suffers Detriment in *Aquarius*.

⁶⁵⁹And Fall in *Libra*.

⁶⁶⁰The strength of years.

⁶⁶¹His Angel is *Michael*.

⁶⁶²His Friends are, *Jupiter, Mars, Venus, Mercury, and Luna*.

⁶⁵² *Weather.*

⁶⁵³ *Places.*

⁶⁵⁴ *Winds.*

⁶⁵⁵ *Signs.*

⁶⁵⁶ *Triplicity.*

⁶⁵⁷ *Exaltation.*

⁶⁵⁸ *Detriment.*

⁶⁵⁹ *Fall.*

⁶⁶⁰ *Age.*

⁶⁶¹ *Angel.*

⁶⁶² *Friends.*

⁶⁶³His Enemy *Saturn* only.

⁶⁶⁴He rules *Sunday* of the days of the week, and of the nights that which we call *Wednesday* night.

⁶⁶⁵He rules the *fourth Climate, Italy, Bohemia⁶⁶⁶, Sicilia, Caldea⁶⁶⁷*, the *Roman Empire*.

⁶⁶⁸Is 15 degrees before and after any Aspect.

⁶⁶⁹In conception he rules the fourth month.

⁶⁷⁰His greatest years are 1640
Yet *Bonatus*, and some others say, but 461.
His greater years are 120.
His mean years are 69.
His least years are 19.

⁶⁷¹In journeys he gives good success.

⁶⁷²He signifies hot and dry Diseases, palpitation of the heart, infirmities of the eyes, cramps, soundings, giddiness in the head, diseases and infirmities of the mouth and brain, Catarrhs, rotten Fevers, &c.

⁶⁷³The *Sun* is never Stationary.

⁶⁷⁴He moves always direct in the Ecliptic, and is never Retrograde.

CHAP V: Of the Nature and Significations of VENUS.

⁶⁷⁵I Come now to *Venus*, who is next under Sol; she is the lesser Fortune, transparent, bright and shining; she is very well known by the Country people by the name of the Evening Star, when she sets after the *Sun*; and she is sometimes by them called the morning Star when she rises before the

⁶⁶³ *Enemies.*

⁶⁶⁴ *Day of the week.*

⁶⁶⁵ *Regions.*

⁶⁶⁶ With Moravia and Czech Silesia, Bohemia constitutes the traditional Czech Lands, and in its broader meaning Bohemia is often understood to include this entire area, which until 1918 was a Hapsburg crown land. Prague is the traditional Bohemian capital.

⁶⁶⁷ *Chaldea.*

⁶⁶⁸ *Orb.*

⁶⁶⁹ *Conception.*

⁶⁷⁰ *Years.*

⁶⁷¹ *Journeys.*

⁶⁷² *Diseases.*

⁶⁷³ *Stationary.*

⁶⁷⁴ *Retrograde.*

⁶⁷⁵ *The nature and complexion of ♀*

Sun, Feminine and Nocturnal. And again, by some she is called the Shepherds Star.

⁶⁷⁶She is to our sight the biggest of all the Stars and Planets, except Sol, and *Luna*; yet according to *Tycho*, she is less then the *earth* six times: *Ptolemy Albotegnius* and *Atfraganus* say 36 times, &c.

⁶⁷⁷She is distant from the *earth*, according to the same *Ptolemy*, *Albotegnius*, and *Alfraganus*, 618 semi diameters of the *earth*, but *Tycho* and *Copernicus* say 1150.

⁶⁷⁸Her mean motion is 59m. 8sec.

Her diurnal motion is sometimes 62m, 64m, 65m, 66m, 70m, 74m, 76m, but she never exceeds 82m.

⁶⁷⁹She finishes her course through the twelve signs of the Zodiac in the same time the *Sun* does, or thereabouts.

⁶⁸⁰When she is Lady of the year in any Revolution, and essentially dignified, the year will be advantageous unto women, who shall generally be free from infirmities and mischiefs; they shall love and delight in the society of their Husbands, shall be fruitful, easily conceive and bring forth; the people shall also generally thrive and be prosperous, shall delight themselves in recreations, sports, feastings, mirth and jollities, and all pleasure whatsoever; also in fine apparel; but if she be weak, judge the contrary.

⁶⁸¹Musicians in general, Gamesters, and what Game soever it be, Embroiderers, Jewellers, Linen-Drapers, Perfumers, Picture-Drawers, Engravers, Mercers⁶⁸²⁶⁸³, Silk-men, and all such Occupations as serve to the adorning of women, &c. Women, Wives, Mothers, Virgins, &c.

⁶⁸⁴Fiddlers, Pipers, ordinary Painters, Seamsters, Glovers, Womens-Tailors, Upholsterers, &c.

She is author of voluptuousness and pleasure.

⁶⁸⁵A light brown hair, smooth, and much of it, a mean stature, a fair complexion, tending to blackness; lovely black eyes, a round face, having a Love-dimple in the chin, a lovely mouth, cherry lips, extraordinary lovely and delightful, a pleasant taking countenance, an exceeding well-shaped

⁶⁷⁶ The globe of ♀

⁶⁷⁷ Distant from earth.

⁶⁷⁸ Mean and diurnal motion.

⁶⁷⁹ Revolution.

⁶⁸⁰ When well fortified.

⁶⁸¹ Quality of men when well placed.

⁶⁸² A merchant of linen, draper, maker of sailcloth, haberdasher. Also a pedlar.

⁶⁸³ When ill placed or weak.

⁶⁸⁴ Corperature or shape of body.

⁶⁸⁵ Corperature or shape of body.

body throughout, loving neatness, spruceness, trimming and the like; lovely in all his gestures, speaking softly and sweetly, studious and solid in his deportment; in all exercises of the body light and nimble.

⁶⁸⁶When she is Oriental, she gives a taller stature, upright and straight, not corpulent, but decently composed.

⁶⁸⁷When Occidental, not so tall, yet very comely and well-favoured.

⁶⁸⁸Her greatest North latitude is 9deg. 2min.

⁶⁸⁹Her South latitude, at the most, is no more.

⁶⁹⁰Delightful, pleasant, toothsome, sweet favours.

⁶⁹¹Blue, tending to white, or white, &c.

⁶⁹²The Reins⁶⁹³, Back-bone, Seed, and the Vessels of Seed, the Privy-parts both of man and woman.

⁶⁹⁴All such herbs and plants are odoriferous, pleasant, sweet and delectable, and such as invite to Venery⁶⁹⁵, viz. the Satyrian⁶⁹⁶, Daffodil, Cuckoo-Pintle, Maiden-hair, the Violet, Valerian, Vervin⁶⁹⁷, Time⁶⁹⁸, the Rose, Lilly, &c. All such Spices as are fragrant and sweet, &c.

⁶⁹⁹The Fig-tree, Pomegranate, the Cypress, sweet Apple-tree, Pear-tree, the Myrtle-tree, Walnut, Almond-tree, Peach, Apricots, the Raison-tree or Vine, Turpentine-tree, the wild Ash-tree, &c. And of Perfumes, Amber-grease, Musk, Civet, the Gum Laudanum, and all such sweet Perfumes, Frankincense, &c.

⁶⁸⁶ *When oriental.*

⁶⁸⁷ *Occidental.*

⁶⁸⁸ *North latitude.*

⁶⁸⁹ *South latitude.*

⁶⁹⁰ *Savours.*

⁶⁹¹ *Colours.*

⁶⁹² *In man.*

⁶⁹³ *Kidneys,*

⁶⁹⁴ *Herbs and spices.*

⁶⁹⁵ *The pursuit of sexual pleasure.*

⁶⁹⁶ *Orchid.*

⁶⁹⁷ *Verbena officinalis*, herb of grace. In England the Common vervain is found growing by roadsides and in sunny pastures. It is a perennial bearing many small, pale-lilac flowers. It is recommended in upwards of thirty complaints, being astringent, diaphoretic, antispasmodic, etc. It is said to be useful in intermittent fevers, ulcers, ophthalmia, pleurisy, etc., and to be a good galactagogue. As a poultice it is used against headaches, earneuralgia, rheumatism, etc. In this form it colours the skin a fine red, giving rise to the idea that it had the power of drawing the blood outside.

⁶⁹⁸ *Thyme.*

⁶⁹⁹ *Trees and perfumes.*

⁷⁰⁰The Swan, Water-wag-tail, Swallow, Pelican, Nightingale, Pigeon, Sparrow, Turtle-Dove, Stock-Dove, Crow, the Burgander⁷⁰¹, the Eagle; because as the Egyptians report, it will come to the Male (if called) after she has been trod thirteen times in a day, the Partridge, Thrush, Black-bird, Pye, Wren, &c.

⁷⁰²The Beryl, Chrysolite, Emerald, Sapphire, Green Jasper, Corneola, fEtites, the Lazul, Coral, Alabaster, Marble.

⁷⁰³Copper, Brass, and sometimes Silver, &c.

⁷⁰⁴The Pilchard, Gilthead, the Whiting, Crab, Tithymallows⁷⁰⁵, Dolphin.

⁷⁰⁶All such Animals as are of a strong love, delicious or luxurious; the Dog, Cony⁷⁰⁷, Sheep, Goat, Bull, Calf, Panther and Hart.

⁷⁰⁸Weather she denotes gentle showers in Winter, and temperate heat in Summer.

⁷⁰⁹The South wind.

⁷¹⁰Beds and Bed-chambers, Dining-rooms, Dancing-schools, Gardens, Fountains, Wardrobes, Banqueting houses, Play-houses, and Bawdy-houses.

⁷¹¹Of the Celestial signs, she rules, and has for her houses *Taurus* and *Libra*.

⁷¹²She rules the Earthy Triplicity by the day, viz. *Taurus*, *Virgo* and *Capricorn*.

⁷¹³She has Exaltation in the 27th deg. of *Pisces*.

⁷¹⁴She suffers Detriment in *Aries* and *Scorpio*.

⁷⁰⁰ *Birds.*

⁷⁰¹ A burrow duck; a duck that breeds in holes under cliffs.

⁷⁰² *Stones.*

⁷⁰³ *Minerals.*

⁷⁰⁴ *Fishes.*

⁷⁰⁵ *Sea spurge.*

⁷⁰⁶ *Beasts.*

⁷⁰⁷ *Rabbit.*

⁷⁰⁸ *Weather.*

⁷⁰⁹ *Wind.*

⁷¹⁰ *Places.*

⁷¹¹ *Signs.*

⁷¹² *Triplicity.*

⁷¹³ *Exaltation.*

⁷¹⁴ *Detriment.*

⁷¹⁵She is in her Fall in the 27th deg. of *Virgo*.

⁷¹⁶From 14 to 22.

⁷¹⁷*Anatel*.

⁷¹⁸*Saturn* only.

⁷¹⁹Friends are *Jupiter, Mars, Sol, Mercury* and *Luna*.

⁷²⁰She has *Friday* assigned to her Dominion, and that night we call *Monday* night.

⁷²¹*Arabia, Austria, Campania*⁷²², *Polonia*⁷²³, *Cyprus, Vienna, Parthia*⁷²⁴, *Turin*, and the sixth Climate.

⁷²⁵Her Orb is 7.deg. before and after any Aspect.

⁷²⁶Her greatest years are 151.

Her greater years are 82.

Her mean years are 45.

Her least years are 15.

⁷²⁷In Journeys, she causes good success, mirth, and sport by the way.

⁷²⁸Cold and moist Diseases, such as happen in the members of generations, veins, bladder, back, belly, navel, matrix, the Running of the reins, Gonorrhea, Pox, both *French* and *Neapolitan*⁷²⁹, Priapism⁷³⁰, Surfeits, the Pissing Disease⁷³¹; weakness in the reins and members of generation, all strains by over much excess of Lust.

⁷¹⁵ *Fall*.

⁷¹⁶ *Age*.

⁷¹⁷ *Angel*.

⁷¹⁸ *Enemy*.

⁷¹⁹ *Friends*.

⁷²⁰ *Day of the week*.

⁷²¹ *Regions*.

⁷²² Northern Italy.

⁷²³ Poland.

⁷²⁴ The Parthian Empire ruled the Iranian plateau and intermittently controlled Mesopotamia between about 190 BCE and 224 CE. Northern Iran, and east of Syria.

⁷²⁵ *Orb*.

⁷²⁶ *Years*.

⁷²⁷ *Journeys*.

⁷²⁸ *Diseases*.

⁷²⁹ Syphilis. Known to the English as the French pox and the French as the Neapolitan pox.

⁷³⁰ Prolonged and painful erection of the penis.

⁷³¹ Diabetes.

⁷³²She is two days Stationary before Retrogradation, and two days before Direction.

⁷³³She is 42 days Retrograde.

CHAP VI: Of the Nature and Significations of MERCURY.

⁷³⁴After *Venus*, or next under her, and above *Luna*, is located *Mercury*, of whom by Gods blessing we are come now to Treat; he is of a ⁷³⁵silver-colour, but duskish; seldom seen by us, by reason of his proximity to the *Sun*, he being never distant from him above 27 degrees to our sight: he is the least of all the Planets to our sight, except *Saturn*; but according to *Tycho*, he is less then the earth 19 times; *Albategnius* says 19000 times, and *Alfraganus* 22000 times

⁷³⁶And by the opinion of *Tycho*, he is distant from the earth 1150 semi diameters of the earth; *Albotegnius* and *Atfraganus* say 115 semi diameters of the earth.

⁷³⁷He is like an Hermaphrodite, participating of both sex; he is Masculine when joined by Conjunction or Aspect to a Masculine Planet, Feminine when with a Feminine; good and fortunate when joined with the Fortunes; bad and mischievous when joined to or with the Malevolents.

⁷³⁸His mean motion is 59m 8sec and sometimes 40m never more.

⁷³⁹His Diurnal motion is never above 100m. in a day, sometimes 86m, 80m, 70m, 68m and 66m.

⁷⁴⁰He finishes his course through the 12 signs of the Zodiac, much about the time that *Venus* does, yet he is the swifter of the two by somewhat.

⁷⁴¹When *Mercury* is strong and Lord of the year, he signifies, Merchants, Tradesman, and all such as give their minds to learning Arts and Sciences, shall have a successful year; but if he be weak, judge the contrary.

⁷³² Stationary.

⁷³³ Retrograde.

⁷³⁴ Complexion of ☿ his place.

⁷³⁵ Signs to the eye.

⁷³⁶ Globe of ☿

⁷³⁷ Nature of ☿

⁷³⁸ Mean motion.

⁷³⁹ Diurnal.

⁷⁴⁰ Annual motion.

⁷⁴¹ ☿ when well fortified.

⁷⁴²Astrologers, Philosophers, Mathematicians, Secretaries, Diviners, Merchants, Sculptors, Poets, Advocates, School-masters, Orators, Ambassadors, Commissioners, Attorneys, Ingenious Artificers, &c. and all learned men in general.

⁷⁴³Scriveners, Accomptants, Clerks, Solicitors, Thieves, Carriers, Messengers, Footmen, Usurers, Petty-foggers⁷⁴⁴, &c.

⁷⁴⁵He is Author of Wit, Fancy, Ingenuity, and Invention.

⁷⁴⁶Not much colour in his face, nor much abounding in white nor dusky, but a kind of a Sunburnt-colour, long visage, a high forehead, long nose, thin lips; his eyes of a saddish grey, not altogether black; a dark brown hair, long hands and fingers, and of a tall, upright, straight, spare body.

⁷⁴⁷When he is Oriental, he is not very high, but big-boned, of a honey-coloured complexion, small eyes, and in disposition one altogether self-ended, but well shaped.

⁷⁴⁸When Occidental, of a thin spare body, swarthy visage, hollow-eyed, of a dry constitution, &c.

⁷⁴⁹His greatest North latitude is 3d 31m.

⁷⁵⁰His greatest South latitude is 3d 35m.

⁷⁵¹Sourish, and sharp favours.

⁷⁵²A mixed Galimaufry⁷⁵³ of colours, purple, &c.

⁷⁵⁴The brain, tongue, and left ear.

⁷⁵⁵The herb *Mercury*, Five-leaved grass, Fumitory⁷⁵⁶, Marjoram, Parsley, Pimpernel, and such as are of divers colours, and mixed natures;

⁷⁴² *Quality of men when well dignified.*

⁷⁴³ *When ill placed and weak.*

⁷⁴⁴ Lawyer willing to undertake any case. Petty, unscrupulous lawyer.

⁷⁴⁵ *Nature.*

⁷⁴⁶ *Complexion.*

⁷⁴⁷ *Oriental.*

⁷⁴⁸ *Occidental.*

⁷⁴⁹ *North latitude.*

⁷⁵⁰ *South latitude.*

⁷⁵¹ *Savours.*

⁷⁵² *Colours.*

⁷⁵³ A hotchpotch, jumble or confused medley.

⁷⁵⁴ *In man.*

⁷⁵⁵ *Herbs and drugs.*

⁷⁵⁶ *Fumaria officinalis*. Also known as earth smoke, beggary, fumus, vapour, nidor, fumus terrae, fumiterry, scheiteregi, taubenkropp, kaphnos, wax dolls. A small

they have chiefly relation to the brain and tongue, to dispel wind, to comfort the spirits, and open obstructions; Adders-tongue, Lungwort, Dragonwort⁷⁵⁷, Cubabs⁷⁵⁸, and all such herbs as are beneficial to the Muses and Divination, as Vervin, Hiera⁷⁵⁹, Treacle, Diambra⁷⁶⁰.

⁷⁶¹The Walnut-tree, Filbert-tree, Hazel, &c.

⁷⁶²Those Birds that are Naturally witty, melodious and inconstant, as the Linnet, Nightingale, Black-bird, Thrush, the Bird Ibis, the Bird Porphyrio, Parrot, Swallow, Popinjay, Cockatoo, Crane, the Jack-Daw, Lark, the Bird Calandra⁷⁶³.

⁷⁶⁴Serpents and Adders.

⁷⁶⁵The Emerald, Agates, Red marble, Topaz, and such as are of divers colours, Milstone, Marchasite.

⁷⁶⁶Quicksilver, Tin and Silver Marchasite.

⁷⁶⁷The Trochius⁷⁶⁸, the Fox-fish⁷⁶⁹, the Mullet, the Pourcontrell⁷⁷⁰, the Fork-fish

⁷⁷¹Of Beasts, the Dog, and such as are of quick sense, ingenious, inconstant, swift, and such as are easily acquainted with man, Apes, Foxes, Weasels, the Hart and Mule, the Hare, Civet-cat, Squirrel, Spider, Pismire⁷⁷², the Hyena, &c.

annual plant, a common weed in many parts of Europe. According to the ancient exorcists, when the plant is burned, its smoke has the power of expelling evil spirits. A weak tonic, slightly diaphoretic, diuretic, and aperient; valuable in all visceral obstructions, particularly those of the liver, in scorbutic affections, and in troublesome eruptive diseases, even those of the leprosy order.

⁷⁵⁷ Gum tragacanth.

⁷⁵⁸ The dried unripe berry of a tropical shrub (*Piper cubeba*) of the pepper family that is crushed and smoked in cigarettes for catarrh.

⁷⁵⁹ Another name for vervain or vervin.

⁷⁶⁰ Indigestion medicine made out of a compound of spices, ambergris and musk.

⁷⁶¹ Trees.

⁷⁶² Birds.

⁷⁶³ A species of lark, with a thick bill, the upper part of the body of a reddish brown, spotted with black, with a body thicker than the skylark.

⁷⁶⁴ Beasts.

⁷⁶⁵ Stones.

⁷⁶⁶ Minerals.

⁷⁶⁷ Fishes.

⁷⁶⁸ An aquatic bird, a swift runner, with long legs, which is said to get its meat out of the crocodile's mouth. A genus of humming birds. It formerly included all the known species.

⁷⁶⁹ The fox shark; called also sea fox. A small British marine fish (*Callionymus lyra*) also called also yellow sculpin, fox, and gowdie.

⁷⁷⁰ The class of the Coelenterata, which includes the corals and sea anemones.

⁷⁷¹ Beasts.

⁷⁷² A type of ant.

⁷⁷³He must principally be observed, the sign he is in, and season of the year; but usually he causes rain, hail-storms, sometimes thunder and lightning, according to the nature of the Planets in configuration with him, of the which more hereafter.

⁷⁷⁴He delights in the Northern Quarter of Heaven, yet commonly he causes such winds as are signified by the Planet to which he applies.

⁷⁷⁵Schools, Common-hats, Tennis-Courts, Fairs, Ordinaries, Markets, Bowling-Alleys, Tradesmens-shops; in a gentlemans-house, his Hall, &c. Studies, Libraries.

⁷⁷⁶Of the Celestial signs, he has for his houses which he rules, *Gemini* and *Virgo*.

⁷⁷⁷He rules the Airy Triplicity by night, viz. *Gemini*, *Libra*, and *Aquarius*.

⁷⁷⁸He is exalted in *Virgo* the 15th degree.

⁷⁷⁹He suffers Detriment in *Sagittarius* and *Pisces*.

⁷⁸⁰His Fall is in the 15th deg. of *Pisces*.

⁷⁸¹From 7 to 14.

⁷⁸²*Raphael*.

⁷⁸³His Enemies are *Mars*, *Sol*, and *Luna*.

⁷⁸⁴His Friends are *Jupiter*, *Venus*, and *Saturn*.

⁷⁸⁵He rules *Wednesday*, and that night we call *Saturday* night.

⁷⁸⁶*Flanders*⁷⁸⁷, *Gracia*, (*Egypt*, and *Indies* both *East* and *West*).

⁷⁷³ *Weather*.

⁷⁷⁴ *Winds*.

⁷⁷⁵ *Places*.

⁷⁷⁶ *Signs*.

⁷⁷⁷ *Triplicity*.

⁷⁷⁸ *Exaltation*.

⁷⁷⁹ *Detriment*.

⁷⁸⁰ *Fall*.

⁷⁸¹ *Ages*.

⁷⁸² *Angel*.

⁷⁸³ *Enemies*.

⁷⁸⁴ *Friends*.

⁷⁸⁵ *Day of the week*.

⁷⁸⁶ *Regions*.

⁷⁸⁷ Former county in the Low Countries, extending along the North Sea and W of the Scheldt (Escaut) River.

⁷⁸⁸His Orb is seven degrees before and after any Aspect.

⁷⁸⁹He rules the sixth month.

⁷⁹⁰His greatest years are 450.

His greater years are 76.

His mean years are 48.

His least years are 20.

⁷⁹¹In Journeys, he is according as he placed and in Aspect with the other Planets

⁷⁹²Vertigos, Lethargies, Madness, Frenzies, Diseases of the brain, Ptisick⁷⁹³, Stammerings, Defects in the memory, Hoarseness, Dry-cough, the Hand and Feet-gout, all imperfections in the Fancy.

⁷⁹⁴He is Stationary one day before Retrogradation, and one day before direction.

⁷⁹⁵He is Retrograde 24 days.

CHAP VII: Of the Nature and Significations of the Moon.

⁷⁹⁶My Intentions are now to treat of the lowermost of all the Planets, and next unto the earth, which is the Moon; she is Feminine and Nocturnal; her colour is so vulgarly known, that it were superfluous or needless here to relate, since our intentions and scope of our writings are to inform the ignorant and illiterate of what they as yet are ignorant of; she is the biggest of Planets to our outward sight, except the Sun; nay and it ⁷⁹⁷is hardly discernable externally, which of the two is the greater; but this is by reason of their nearness unto our sight, whence in Genesis she is called one of the two great lights (which is to be understood as in relation to our sight.) But according to *Tycho*, is 42 times less then the earth. Ptolemy says 39 times, and Copernicus 43 times.

⁷⁹⁸And according to *Tycho*, she is less then Sol 5848 times; Ptolemy says 6348 times, and *Copernicus* 7000 times.

⁷⁸⁸ *Orb.*

⁷⁸⁹ *In conception.*

⁷⁹⁰ *Years.*

⁷⁹¹ *Journeys.*

⁷⁹² *Diseases.*

⁷⁹³ *A cough.*

⁷⁹⁴ *Stationary.*

⁷⁹⁵ *Retrograde.*

⁷⁹⁶ *The nature and complexion of ☾*

⁷⁹⁷ *Globe of ☽*

⁷⁹⁸ *Comparison of ☉*

⁷⁹⁹And distant from the earth, according to *Tycho*, 60 semi diameters at her greatest elongation; in her least elongation but 52 semi diameters; Ptolemy says 64 semi diameters; her least 34 and her mean 49. Copernicus says, her greatest 68 her least 52 and her mean 60.

⁸⁰⁰She is neither fortunate nor unfortunate, but as she is placed and in configuration with either the Fortunes or Malevolents; she is most powerful in operation of all the other Planets, on Elementary bodies, by reason of their proximity to us, and her swiftness, by which she transfers the light and influence of all the Superiors to us, by her configuration with them.

⁸⁰¹Her mean motion is 13 deg, 10 min, 36 sec.

⁸⁰²She never exceeds 15 deg, 2 minutes in one day.

⁸⁰³She finishes her course through the 12 signs of the Zodiac in 27 days, seven hours and 45 minutes or thereabouts.

⁸⁰⁴Moon Lady of the year, and strong in any Revolution, denotes there shall be no want of rain in its due season, both former and latter; men shall be generally heathy, fortunate, safe and punctual in all their actions and promises, especially if she be in reception with her ⁸⁰⁵dispositor or good Aspect therewith, &c. but if she be then weak and unfortunate, you are to judge the contrary.

⁸⁰⁶One of a palish, whitish colour, round face, grey-eyes, yet having a kind of a lowering or cloudish eye-brow, very hairy, fleshy and plump, of a large stature, corpulent, and well set.

⁸⁰⁷When Oriental, she inclines more to fatness.

⁸⁰⁸When Occidental, not so well set.

⁸⁰⁹Her greatest North latitude, is, 5 deg. 17 sec. or near upon.

⁸¹⁰Her greatest South latitude, is, 5 deg. 12 sec. or near upon.

⁷⁹⁹ *Distant from the earth.*

⁸⁰⁰ *Nature of ♃*

⁸⁰¹ *Mean motion.*

⁸⁰² *Diurnal.*

⁸⁰³ *Revolution.*

⁸⁰⁴ *♃ when well placed.*

⁸⁰⁵ *When ill placed.*

⁸⁰⁶ *Corperature.*

⁸⁰⁷ *Oriental.*

⁸⁰⁸ *Occidental.*

⁸⁰⁹ *North latitude.*

⁸¹⁰ *South latitude.*

⁸¹¹She signifies common people.

⁸¹²Fresh waterish tastes, or such as one can hardly say what taste it is of.

⁸¹³Silver-colour, white, a pale-green, and a pale yellow.

⁸¹⁴She rules the Phlegmatic humour, the brain, all waterish and excrementitious⁸¹⁵ humours; the left eye, and the right eye of a woman, her menstrues, &c.

⁸¹⁶Sea tangle⁸¹⁷, Lunaria or the Moon-herb⁸¹⁸, Hysope, Rosemary, Agnus-castus, the herb Chinosta⁸¹⁹, Pompion⁸²⁰, Melon, Muskmelon, Gourd, Cucumber, Colwort, Cabbage, Endive, Mushrooms, Poppy, Linseed, Rapeseed, and all such herbs as turn towards the Moon, and increase and decrease as she does.

⁸²¹The Palm-tree, for that it sends forth a twig every time the Moon rises, and all such trees and plants as participate of sympathize with her, and are juicy and full of sap.

⁸²²Goose, Swan, Duck, Divedapper, Moor-hen, and all Fowl using the water, Night-owl, Nightraven, Bat, &c.

⁸²³All stones that are white and green, the Marchasite, the Crystal, the Senenite, and soft stones.

⁸²⁴Silver.

⁸²⁵*Aelurus*⁸²⁶, whose eyes increase and decrease according to the course of the *Moon*, all fish of the like nature; the Tortoise, the *Echeneis*⁸²⁷, Crab, Oyster, Lobster, Cockle, Muscle, and all shell-fish, also the Eel, &c.

⁸¹¹ *Quality of men.*

⁸¹² *Savours.*

⁸¹³ *Colours.*

⁸¹⁴ *In man.*

⁸¹⁵ *Of excrement.*

⁸¹⁶ *Herbs.*

⁸¹⁷ Any of various brown algae, especially of the genus *Laminaria*. Form of seaweed.

⁸¹⁸ A small genus of European herbs of the mustard family, including the herb honesty (*lunaria annua*), which is also called moonwort and lunary.

⁸¹⁹ *Schinus*, or mastic tree, *Pistacia Lentiscus*, A small evergreen shrub of the Mediterranean region, cultivated for its resin. Stimulant, diuretic.

⁸²⁰ *Pumpkin.*

⁸²¹ *Trees and plants.*

⁸²² *Birds.*

⁸²³ *Stones.*

⁸²⁴ *Minerals.*

⁸²⁵ *Fishes.*

⁸²⁶ *Catfish.*

⁸²⁷ Any one of several species of fishes belonging to *Echeneis*, *Remora*, and allied genera. Called also sucking fish.

⁸²⁸Such Beasts as use and delight in water, as the Otter, &c. and such as sympathize any wise with the Moon, as the Chameleon, Dog, Hog, Frog, Hind, Goat, Baboon, Panther, Cat, the Civet Cat, all monstrous Beasts, Mice, Rats, &c. Of the Baboons passions I forbear here to speak, since you have had it related in the 4. chapter, being caused by the secret influence of Sol and *Luna*.

⁸²⁹Fountains, Field, Sea-Ports, High-ways, Rivers, Deserts, Pools, Fish-Ponds, Bogs, Brooks, Docks, Springs, Common-shores, Wharves, &c.

⁸³⁰According to her configuration with the other Planets, viz. with *Saturn*, cold, moist and cloudy weather, with *Jupiter* heat and temperate Air; with *Mars* wind and clouds; with the *Sun* according to the time of the year; with *Venus* showers; with *Mercury* wind and rain.

⁸³¹She usually causes that wind signified by the Planet she applies unto.

⁸³²Of the Celestial signs she has but one for her house, viz. *Cancer*.

⁸³³Her Triplicity is the earthy Triplicity, which she rules by night, viz. *Taurus*, *Virgo*, and *Capricorn*.

⁸³⁴Her Exaltation is in *Taurus* the 3 degree.

⁸³⁵She suffers detriment in *Capricorn*.

⁸³⁶Fall in *Scorpio* 3 degree.

⁸³⁷Infancy till seven years of Age.

⁸³⁸*Gabriel*.

⁸³⁹Her Enemies are *Saturn* and *Mars*.

⁸⁴⁰Her Friends are *Jupiter*, *Sol*, *Venus* and *Mercury*.

⁸²⁸ *Beasts*.

⁸²⁹ *Places*.

⁸³⁰ *Weather*.

⁸³¹ *Wind*.

⁸³² *Signs*.

⁸³³ *Triplicity*.

⁸³⁴ *Exaltation*.

⁸³⁵ *Detriment*.

⁸³⁶ *Fall*.

⁸³⁷ *Age*.

⁸³⁸ *Angel*.

⁸³⁹ *Enemies*.

⁸⁴⁰ *Friends*.

⁸⁴¹Of the days of the week, she rules *Monday* and that night we commonly call *Thursday* night. *Denmark, Holland, Zealand, Flanders, Norinberge.*⁸⁴²

⁸⁴³Her Orb is twelve degrees before and after any Aspect.

⁸⁴⁴Her greatest years are 320.

Her greater years are 108.

Her mean years are 66.

Her least years are 25.

⁸⁴⁵In conception she rules the seventh month.

⁸⁴⁶According as she is strong or weak, strengthened or debilitated.

⁸⁴⁷Megrims⁸⁴⁸, Frenzies, Apoplexies, Vertigoes, Wind-Colic, Diseases in the bladder, Testicles and left-side, and in the liver of women, and members of Generation, Menstrues, Fluxes, cold Rhumes, Belchings, cold stomach, hurts in the left eyes of men, and right of women, Sciatica, Surfeits⁸⁴⁹, Coughs, Convulsions, Falling-sickness, Aposthumes, small Pox, Measles, and the Kings-evil⁸⁵⁰.

⁸⁵¹She is never stationary.

⁸⁵²Nor Retrograde, but when she goes less then 13.deg. in 24.hours, she is accounted equivalent to a Planet retrograde; but in her own proper motion she ever moves direct forward.

CHAP VIII: Of the Essential Dignities of the Planets.

I have already showed the Natures and Significations of the Planets; I am come now to show their essential Dignities, without the which there can no part of this Art be understood, or indeed be anywise beneficial; wherefore it is necessary that all the Students herein, warily observe their Fortitudes and

⁸⁴¹ *Day of the week.*

⁸⁴² Nuremberg, Germany.

⁸⁴³ *Orb.*

⁸⁴⁴ *Years.*

⁸⁴⁵ *In conception.*

⁸⁴⁶ *Journeys.*

⁸⁴⁷ *Diseases.*

⁸⁴⁸ A kind of sick or nervous headache, usually periodical and confined to one side of the head; now more commonly called migraine headache or migraine. A fancy; a whim; a freak; a humor; esp., in the plural, lowness of spirits. A sudden vertigo in a horse, succeeded sometimes by unconsciousness, produced by an excess of blood in the brain; a mild form of apoplexy.

⁸⁴⁹ Excess, nausea through overindulgence.

⁸⁵⁰ Tubercular infection of the throat lymph glands.

⁸⁵¹ *Stationary.*

⁸⁵² *Retrograde.*

Debilities in any part of their works; to which end they must be exceeding well skilled herein; which, that they may diligently study to do, I will (God enabling me) cordially and sincerely to the full here relate.

⁸⁵³A Planet then is said to be essentially strong, or in essential Dignities, when he is in his own *House, Exaltation, Triplicity, Term, or Face*. How these are assigned to every Planet, you may see by this Table following, though there has been much dissention therein amongst the Ancients; with the which if you agree not, I hope you are not hurt thereby, since you have liberty to follow what Authors you please.

A Table of the essential Dignities of the Planets according to Ptolemy

Sign	House	Exalt.	Trip. D. N.	Terms of the Planets	Faces	Det.	Fall
♈	♂ D	☉ 19	☉ 4	♄ 6 ♀ 14 ♃ 21 ♂ 28 ♃ 30	♂ 10 ☉ 20 ♀ 30	♀	♃
♉	♀ N	♃ 3	♀ ♃	♀ 8 ♃ 15 ♄ 22 ♃ 28 ♂ 30	♀ 10 ♃ 20 ♃ 30	♂	
♊	♀ D	♃ 3	♃ ♃	♃ 7 ♄ 14 ♀ 21 ♃ 25 ♂ 30	♄ 10 ♂ 20 ☉ 30	♄	
♋	♃ D/N	♄ 15	♂ ♂	♂ 6 ♄ 13 ♃ 20 ♀ 27 ♃ 30	♀ 10 ♃ 20 ♃ 30	♃	♂
♌	☉ D/N		☉ 4	♃ 6 ♃ 13 ♀ 19 ♄ 25 ♂ 30	♃ 10 ♄ 20 ♂ 30	♃	
♍	♀ N	♃ 15	♀ ♃	♃ 7 ♀ 13 ♄ 18 ♃ 24 ♂ 30	☉ 10 ♀ 20 ♃ 30	♄	♀
♎	♀ D	♃ 21	♃ ♃	♃ 6 ♀ 11 ♄ 19 ♃ 24 ♂ 30	♃ 10 ♃ 20 ♄ 30	♂	☉
♏	♂ N		♂ ♂	♂ 6 ♄ 14 ♀ 21 ♃ 27 ♃ 30	♂ 10 ☉ 20 ♀ 30	♀	♃
♐	♄ D	♃ 3	☉ 4	♄ 8 ♀ 14 ♃ 19 ♃ 25 ♂ 30	♀ 10 ♃ 20 ♃ 30	♀	
♑	♃ N	♂ 28	♀ ♃	♀ 6 ♃ 12 ♄ 19 ♂ 25 ♃ 30	♄ 10 ♂ 20 ☉ 30	♃	♄
♒	♃ D		♃ ♃	♃ 6 ♃ 12 ♀ 20 ♄ 25 ♂ 30	♀ 10 ♃ 20 ♃ 30	☉	
♓	♄ N	♀ 27	♂ ♂	♀ 8 ♄ 14 ♃ 20 ♂ 28 ♃ 30	♃ 10 ♄ 20 ♂ 30	♀	♀

The use of the Table.

IN the first Column you have ♈ ♉ ♊ &c. under each other to the end of the signs; over them is written signs, intimating all these beneath are the Characters of the signs.

In the next Column to signs, you have written *the Houses of the Planets*, under which you see ♂ D over against it on the left hand is ♈; and under ♂ D you have ♀ N and over against her on the left hand, ♉ intimating no more but this, that ♈ is ♂ his day house, signified by D and ♉ is ♀ her night house, signified by N. and so all along underneath you have declared what sign properly belongs to every Planet.

In the next column you see written *Exaltations*; under it and over against ♈ you find ☉ 19 and under him, over against ♉, you see ♃ 3. which is, ☉ in the 19 degree of ♈ is in the very point of his exaltations, and ♃ in the 3 degree of ♉; and so of the rest.

In the next column you see *Triplicities*, and under is D N & under D N you have ☉ 4 under D and ♄ under N and over against ♈; so also over against 5 in the same column you see αη, and again over against ♉ which

⁸⁵³ When a planet is essentially dignified or fortified.

shows no more but that the ☉ has triplicity in the Day, signified by D in these three fiery signs or Triplicity; and ♄ in the night signified by N. so you may see ♀ and ♃ rule the earthy Triplicity, ♀ by day, ♃ by night; ♁ and ☿ the airy; ♆ the watery only; wherefore you find ♆ both under D. and N. showing that both night and day he rules the watery Trigon.

In the next column and over against ♃, you see ♄ 6 and in the next column ♀ 14. and next unto her over against 1 still you find ☿ 21 &c. and over their heads you have written *The terms of the Planets*; the meaning whereof is, that ♄ in the first 6 degrees of ♃ has terms, ♀ from 6 to 14 has terms, ☿ from 14 to 21 has terms, &c. and so in order of the rest.

In the tenth column over against ♃, you find ♁ 10 ♄ 20 and ♀ 30 over their heads, *The faces of the Planets*, which is, ♄ in the first 10 degrees of ♃ has a face, ☉ from 10 to 20 degrees, and ♀ from 20 to 30 degrees: mark this all along in the rest.

In the thirteenth column, you find ♀ over against ♃, and under her ♁ over against ☿, next ♄ over against ♄, and over all, written *Detriment*, intimating ♀ in ♃, ♁ in ☿, ♄ in ♄, are in detriment, viz. in houses that are opposite to their own, whereby they are debilitated or suffer detriment or damage, and so you may see of all the rest of the Planets.

In the last column you find over against ♃ ♁; over against ☿ ♁; over against ♄ ♀, and over all, written *Fall*, showing that ♁ in ♃, ♁ in ☿, ♀ in ♄ &c. are in their Falls, viz. in the signs opposite to their exaltations.

But, that you may fully examine the strengths and debilities of the Planets, in the judging of any part of this Science, and to know how many dignities essential a Planet has; when in Exaltation, what in house, how many in Triplicity, term or face; nay and accidental dignities, as being in Aspect or Conjunction with the Fortunes, and located in good houses, &c. or debilities essential or accidental, have special regard to this following Table.

A Table, showing the Fortitudes and Debilities of the Planets.

<i>Essential Dignities.</i>		<i>Debilities.</i>	
A Planet in his own house, or mutual reception by house shall have dignities.	5	In Detriment.	5
In exaltation, or reception by exaltation.	4	In Fall	4
In Triplicity.	3	Peregrine	5
In Term.	2		
In decanate or face.	1		
<i>Accidental Fortitudes.</i>		<i>Accidental Debilities.</i>	
In <i>Medium Coeli</i> , or ascendant.	5	In the 12 house	5
In the 7, 4 or 11 houses.	4	In the 8 or 6	2
In the 2 or 5	3	Retrograde	5
In the 9	2	Slow in motion	2

In the 3	1	♃ ♀ and ♂ occidantal	2
Direct	4	♀ and ♃ oriental	
Swift in motion.	2	♃ decreasing in light	2
♃ ♀ or ♂ oriental.	2	Combust of ☉	5
♀ and ♃ occidantal.	2	Under ☉ beams	4
♃ occidantal, or increasing.	2	Partil ♂ with ♃ or ♂	5
Free from combustion and ☉ beams.	5	Partil ♂ with ♃	4
In Cazimi.	5	Besieged of ♃ or ♂	5
In Partil ♂ with ♃ and ♀	5	Partil ♂ of ♃ or ♂	4
In Partil ♂ with ♃	4	Partil ☐ of ♃ or ♂	3
In Partil △ with ♃ or ♀	4	In Conjunction with Caput Algol in 20 degrees of <i>Taurus</i> .	5
In Partil ✕ with ♃ or ♀	3		
In ♂ with <i>Cor</i> ♃ in 24 deg. of ♃	6		
In ♂ with Spica ♃ in 18 deg 7	5		

CHAP IX : Showing the Use of these former dignities, & c.

⁸⁵⁴Use: The use that is to be made of all this, is no more but this you find a Planet in his own house, and the significator, he shows a good state of the person or thing he signifies in any scheme whatsoever. As if in the Revolution of the year of the World, he be significator of the King, People, &c. he signifies thus much, That their condition is, and shall be during the time of his being essentially strong, in great esteem, prosperity, health, plenty, &c.

⁸⁵⁵If a Planet be in his Exaltation, he shows a man of a high and majestic carriage and disposition, very high minded, lofty and proud, taking more upon him than befits.

⁸⁵⁶If a Planet be in his Triplicity, it shows a man meanly endued with the goods of this life, not meanly, nor very well descended; yet his present condition to be good.

⁸⁵⁷If a Planet be in his Terms, it shows a man rather participating of the temper and shape of the Planet, than of the wealth, power or dignity signified by the nature of that Planet.

⁸⁵⁸In Face, a Planet no otherwise fortified, then but being in face, and significator of any one, shows him signified to be, as it were, at the last shift, or as we say, *at the last gasp*, not knowing how to bestow himself, nor what

⁸⁵⁴ *What a planet in his own house signifies.*

⁸⁵⁵ *What a planet signifies in his exaltation.*

⁸⁵⁶ *In triplicity.*

⁸⁵⁷ *In Term.*

⁸⁵⁸ *In face.*

course to take, and so judge of anything signified, to be either in a good or bad condition, according to the strength of the significator.

CHAP X: Of the Houses of the Planets, and wherefore they were so distributed.

Diligently note this Chapter. The Reasons why the signs are (as above said) in that manner attributed and assigned to the dominion of the Planets, I thought good here to relate, that the Students *in this Noble Art* may not want grounds and reasons for their Rules; as also, that they may be able to give an answer to the proudest Antagonists. We will ⁸⁵⁹then, according to our method begin with the Luminaries, viz. Sol and Luna, who have *Cancer* and *Leo* assigned them by reason of their heat, which is caused through their nearness to our *Zenith* or Cardinal point; the *Sun* has allotted him *Leo*, for that it is most agreeable unto his nature: besides, we see that the *Sun* being naturally hot and dry, does show its effects more forcibly in this sign than in any other; for though *Aries* and *Sagittarius* be also fiery signs, yet is he not so hot, powerful nor efficacious therein, as in *Leo*.

The *Moon* has *Cancer* for the same reason allotted to her government, it being most agreeable to her temper: for *Cancer* is the first sign of all the rest that are moveable and watery, and so more agreeable with her temper and quality than any of the rest.

⁸⁶⁰*Saturn* because he is naturally cold, and an enemy to heat, and the highest and most remote from the Luminaries of all the Planets, has therefore assigned him *Capricorn* and *Aquarius*, which are the opposite signs to *Cancer* and *Leo*, wherefore they are cold and moist; and by reason of this their *Opposition*, *Saturn* is reputed hurtful, and the most obnoxious and malevolent of all the Planets, by reason he thus opposes the Luminaries that are the Lamps of light, life and nutrition.

⁸⁶¹And because *Jupiter* is placed under *Saturn*, he has allotted him those two signs that go before and after *Capricorn* and *Aquarius*, viz. *Sagittarius* and *Pisces*, which are in a *Trine* to the houses of Luminaries; *Pisces* his night-house to *Cancer* the house of the Nocturnal Luminary; and *Sagittarius* his day-house to *Leo* the house of the Diurnal Luminary: wherefore they are temperate, and by reason of this their Amical Aspect he is concluded assistant, temperate and good; fortunate and benevolent to mankind, and the greatest Fortune of all the Planets.

⁸⁶²*Mars* in order follows *Jupiter* whom you have heard is immediately placed after him; and therefore those signs which go before and after the houses of *Jupiter* are given to him, viz. *Scorpio* and *Aries*, which are in a

⁸⁵⁹ Of the Luminaries and their houses.

⁸⁶⁰ Of ♄ and his houses.

⁸⁶¹ Of ♃

⁸⁶² Of ♂

Square to the houses of the Luminaries, viz. *Aries* his dayhouse to *Cancer*, and *Scorpio* his night-house to *Leo*; wherefore by reason a *Square* is an Aspect of enmity, he is accounted hurtful and unfortunate, (yet not so bad as *Saturn*, who beholds them (as has been said) with an *Opposition*) and is the lesser infortune.

⁸⁶³*Venus* by reason of her temperate constitution, challenges those houses which go before and after the houses of *Mars*, viz. *Libra* and *Taurus*, which are in a *Sextile* to the houses of the Luminaries, which is an Aspect of love and amity, causing generation and multiplication; and by reason *Sextile* is not so perfect an Aspect as a *Trine*, she is truly accounted the lesser Fortune.

⁸⁶⁴And because *Mercury* is carried below the rest of the Stars, the two remaining signs are given him, viz. *Gemini* and *Virgo*, preceding and following the houses of the Luminaries; and because he is on neither side, and never distant from the *Sun* above one sign, he inclines naturally neither to good nor bad, but is adjudged to be participating of the nature of the Planet to which he is joined.

CHAP XI: Of the Exaltations and Fall of the Planets, and wherefore they were so constituted.

Enter we shall here (as in the preceding Chapter) with the Luminaries, and first with the *Sun*, as being the chief light, and *Fons vita*, the Fountain of life; the *Sun* then is said to be in the point of his Exaltation when he is in the 19. degree of *Aries*, he being then in the highest ⁸⁶⁵Northern point of the *Ecliptic*, by which all things are made to spring and flourish, the heat of weather and the length of days being increased; therefore for the same reason contrary is he said to be in his Fall in *Libra*, it being the opposite sign in the heavens to *Aries*, in the which he declines Southward, by the which the shortness of the days and cold is increased, to the hindrance of the fertility of the earth.

⁸⁶⁶The *Sun* in *Aries* then being the cause and original of all things; and because the *Moon* has her light from him, she being in conjunction with him in *Aries*, shows her self first unto us in *Taurus*, the first sign in which she has Triplicity; and therefore for these causes she is said to be in exaltation in *Taurus*, in which she is also increased in light; and in *Scorpio* she is in Fall (for that it is the sign opposite to *Taurus*) wherein she is also decreasing in light, it being the next sign after *Libra* the opposite sign to the *Sun*'s exaltation when she is in her Fall, being in *Conjunction* in *Aries*, or receiving there her first light.

⁸⁶³ Of ♀

⁸⁶⁴ Of ♂

⁸⁶⁵ Of the exaltation of ☉

⁸⁶⁶ Of the ☾

⁸⁶⁷And because as you have heard before, *Saturn* is most remote from the *Sun*, contrary in houses, and author of cold, as the *Sun* is of heat; therefore is he exalted in that sign in which heat is diminished, and cold increased, viz. *Libra*; and in his fall where cold is diminished and heat increased, viz. *Aries*, quite contrary to the *Sun*.

⁸⁶⁸*Jupiter* is exalted in *Cancer*, and in fall in *Capricorn*, for that *Jupiter* delights in the Northern part of Heaven, stirring up Northern winds, which causes fertility, and makes thing to grow, and his greatest declination Northward is in *Cancer*, wherefore he is therein exalted, and by reason of the contrary, is he in Fall in *Capricorn*.

⁸⁶⁹*Mars* is naturally hot and dry, and because he shows his effects more powerfully in *Capricorn* (it being a Southern sign, where the *Sun* is most hot, viz. about noon) is he said to be exalted therein, and in fall in *Cancer*, quite contrary to *Jupiter*, *Mars* being violent, *Jupiter* temperate.

⁸⁷⁰And because *Venus* is naturally moist, and chiefly in *Pisces*, by which the Spring is moistened and increased in strength, is she said to be exalted in *Pisces*, she being the cause of generation and procreation: wherefore in *Autumn* when all things wither, and fade, viz. in *Virgo*, is she in fall.

⁸⁷¹*Mercury*, for that he is dry and contrary unto *Venus*, is exalted in *Virgo*, and in fall in *Pisces*, *Virgo* being both his house and joy.

CHAP XII: Of the Triplicities of the Planets, and the Reasons why they were so appointed.

⁸⁷²Thus then first you must know, that a Triplicity is no more then three signs of the *Zodiac*, all of one nature, making a perfect triangle; and of these Triplicities, amongst the signs there are four, viz. the ⁸⁷³Fiery-Triplicity, the Airy-Triplicity, the Watery-Triplicity, and the ⁸⁷⁴Earthy-Triplicity. The Fiery-Triplicity, consists of *Aries*, *Leo* and ⁸⁷⁵*Sagittarius*: the Airy, of *Gemini*, *Libra* and *Aquarius*: the Watery, of *Cancer*, *Scorpio* and *Pisces*: the Earthy, of *Taurus*, *Virgo* and *Capricorn*; and these signs behold one another with a Trine; as a Planet in a fiery sign beholds another Planet in another fiery sign (being in equal number of degrees) with a Trine; as also a Planet in an Airy sign, another Planet in an Airy sign; one in a Watery sign, another in a

⁸⁶⁷ Of ♄

⁸⁶⁸ Of ♃

⁸⁶⁹ Of ♂

⁸⁷⁰ Of ♀

⁸⁷¹ Of ☿

⁸⁷² What a triplicity is.

⁸⁷³ How many.

⁸⁷⁴ How nominated.

⁸⁷⁵ Of what signs they consist.

Watery sign; in an Earthy sign, a Planet in an Earthy sign. And this Trine Aspect, consists of an hundred and twenty degrees, &c.

⁸⁷⁶The *Sun* and *Jupiter* have dominion in the Fiery-Triplicity, the *Sun* by day, and *Jupiter* by night: the *Sun*, for that he is hot and fiery, of the nature of these signs; and *Jupiter*, for that he is temperate, and to moderate the extremity thereof, therefore he rules this Triplicity in the night: yet some of the Ancients have added in government with them *Saturn*, that by his cold nature, he may temperate the excess of heat. This is the Eastern Triplicity.

⁸⁷⁷*Saturn* and *Mercury* have dominion in the Airy-Triplicity, which is Western, *Mercury* by night, and *Saturn* by day; *Libra* is his Exaltation (and you have heard for what reasons) *Aquarius* is his house and sign wherein he most does joy; *Gemini* is *Mercury's* house; wherefore *Saturn* has chief Dominion in this Triplicity; yet some have joined *Jupiter* in signification with them, by reason of his temperancy.

⁸⁷⁸*Mars* both night and day, has assigned him chief Dominion of the Watery Triplicity; this Triplicity is Northern: certainly the reason why *Mars* was assigned chief Rule of the Water, was to cool his courage and abate his heat; for we see he is more powerful to work his mischievous pranks in *Leo* than in *Cancer*; for he having dominion and rule in *Cancer*, he works not altogether so much mischief (yet is he in Fall in *Cancer*, but Peregrine in *Leo*) wherefore a Planet Peregrine is worse then a Planet in Fall, if he be but in a term: yet some of the Ancients have joined *Venus* and the *Moon* with *Mars*, by reason *Cancer* is the *Moons* house, and *Pisces* the Exaltation of *Venus*.

⁸⁷⁹*Venus* and *Luna* are appointed chief Governesses of the Earthy-Triplicity, which is Feminine and Southern, cold and moist, causing South-east winds, cold and moist Air; and therefore assigned to these Feminine Planets.

CHAP. XIII: Of the Terms of the Planets, wherefore so called, and so assigned to every of the five Planets.

⁸⁸⁰Here now you must know the *Sun* and *Moon* have no terms; A Term is a certain number of degrees, which in each sign (whether it be exaltation or house) every of these five Planets, viz. *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*, have a priority; which by long study and experience was at the last (by Gods assistance) found out by the Ancients.

⁸⁷⁶ ☉ and ♃ the fiery triplicity.

⁸⁷⁷ ♁ and ♀ the Airy.

⁸⁷⁸ ♂ only the watery.

⁸⁷⁹ ♀ and ♄ the Earthy.

⁸⁸⁰ What a term is.

⁸⁸¹They are called *Terms, Ends* or *Bounds*, for that the Planets have their proportion so allotted them, that at the end of so many degrees, begin the bounds, terms or ends of another Planet: As for example, from the first degree of *Aries* to the sixth is the term, end, or bounds of *Jupiter*; from the 6. to the 14. is the term of *Venus*, &c.

⁸⁸²*Ptolemy, Albumazer*⁸⁸³ and *Bonatus* show that the greater years of the Planets are found out by their several terms, through the Zodiac, which is no more but this; look what number of degrees every Planet has assigned him in every sign, and add them together, and they make the just number of their greater years, as you have them before; as for Example more plainly.

Signs	♄	♃	♂	♀	♆
	Terms				
♈	4	6	5	8	7
♉	2	7	6	8	7
♊	4	6	6	7	7
♋	3	7	6	7	7
♌	6	6	5	6	7
♍	6	5	6	6	7
♎	6	8	6	5	5
♏	3	8	6	7	6
♐	6	8	5	6	5
♑	6	7	5	6	6
♒	6	5	5	8	6
♓	5	6	5	8	6
Greater years	57	79	66	82	76

⁸⁸¹ Wherefore so called.

⁸⁸² To know the greater years of the Planets by the Terms.

⁸⁸³ Abu Ma'Shar (787-886) known in the West as Albumassar. Arabic astrologer born in Baghdad died in Mesopotamia a centenarian in March 896. Began his career as a student of the Hadith or traditions of the Prophet Muhammad, but in his 30's or 40's he gave that up and turned his attention to astrology. After this, he became famous not only as the leading authority on astrology but also as a court astrologer and a professional astrologer. His knowledge of the subject was vast. He attributed the tides to the magnetic influence of the Moon. His book on great conjunctions was condemned by theologians of Paris for subjecting religious changes to these. In his printed works Albumazar displayed only an astrological interest in comets, and his account of their significance in each of the signs of the zodiac was often repeated by Latin authors. In *Albumassar in Sadan*, a work found only in manuscript, he is quoted as saying, "The philosophers say, and Aristotle himself, that comets are in the sphere of fire, and no part of them is formed in the heavens, because the heavens undergo no alteration. But they are all wrong in this opinion. For I with my own eyes saw a comet beyond Venus. And I knew that it was beyond Venus, because it had not affected its colour. And many persons have told me of seeing a comet beyond Jupiter and sometimes beyond Saturn." In this book he also asserted that prayers would be answered when the Moon and Jupiter are in conjunction in the head of the dragon.

These being added together; make just 360 degrees.

⁸⁸⁴But the reason why the Planets are after this manner divided into terms, is briefly this. The Sages and Philosophers in former Ages followed this rule; first, to observe what Planet had most dignities in a sign; whether by Exaltation and House, Triplicity and House; or House, Exaltation or Triplicity only; and to that Planet that had two or more Dignities, they assigned the first term, whether he were a Fortune or Infortune; and if an Infortune have not two dignities in a sign, they placed them last, and gave them the last term of the sign, and the first term to the Lord of the Exaltation, to the Lord of the Triplicity, or the Lord of the House; ever preferring him who has two dignities before those or him that had but one, except only in *Cancer* and *Leo*; for because *Cancer* is the opposite sign to the exaltation of *Mars*, viz. *Capricorn*; therefore is the first term of *Cancer* assigned to *Mars*; and because *Leo* is the opposite sign to the house and joy of *Saturn*, is the first term of *Leo* given to him; to the Infortunes are given still the last of all the signs, except of *Leo*; the last term is given to *Jupiter*; the quantity of the terms are thus divided; when *Jupiter* and *Venus* have not two of the aforesaid dignities in the same sign, nor in the second, third, nor fourth, they have seven degrees allotted them for their term: *Saturn* and *Mars*, because they are infortunes (except in their own houses) but five; sometimes four, three, and two; *Mercury*, for that he is of a mixed nature, and naturally neither good nor bad, has six degrees allotted him. In like manner, when a Planet has the aforesaid dignities, he has assigned him one more, as *Venus* in the first term of *Taurus* has assigned her eight degrees; and *Saturn* in the first term of *Aquarius* has six degrees allotted him; and where *Venus* has eight, you see *Saturn* has but two in *Taurus*, being so much diminished, he being very weak in *Taurus*: so also in *Sagittarius*, you see *Jupiter* is increased one, being he is there strong; and *Mercury* being weak, is diminished one; *Jupiter* has eight, *Mercury* but five; but why they are so divided throughout the signs, I find no Author give sufficient reasons; I mean for this Table, according to *Ptolemy*, which, he says, he found in an old rotten worm-eaten book, which was half consumed with worms and age, in which, he says, there was a long story of the utility and reasons of the terms: but by reason of the so much decay of the Book it could not be legible, so that he could not transcribe it; and so leaves the Reader still in doubt concerning this point, the clearing whereof requires much time and study, which shall not be wanting hereafter in me to bestow (God granting me life and health) for the benefit both of the Art and Students therein. In the interim be content with what I have now delivered.

CHAP XIV: Showing the use which is to be made of the Terms.

Remember that a Planet in his own Term is strong, and that the more dignities he has there, the stronger he is; for *Jupiter* in the first term of *Sagittarius*, is stronger and more powerful then in the first term of *Aries*; yet they are both his terms; the reason is, because *Sagittarius* is both his House

⁸⁸⁴ The reason why the terms are so attributed to the Planets.

and Triplicity; *Aries* is but his Triplicity only; wherefore you see in *Sagittarius* he has the first eight degrees for this term, in *Aries* but six; and so observe the nearer a Planet is in nature to the place of his term, the stronger is the Planet therein; for *Jupiter* being hot and moist, has but five degrees for his term in, *Virgo*, which is cold and dry; yet in *Gemini*, which is hot and moist, he has six, it agreeing with his temper; yet in *Cancer*, which is cold and moist (you will perhaps say) he has seven, which agrees not so near to his nature; but the reason thereof is, *Cancer* is his house of Exaltation, and so has allotted him one for that, as you have heard before; for you must know the more dignities a Planet has in a sign, the stronger he is, and has the greater term allotted him.

In like manner, if a Planet that is cold and dry, be in a term so likewise qualified, viz. cold and dry also, his cold and dryness is the more increased, and will work the more forcibly on the Inferiors he is significator of; observe the same rule in all the rest of the qualities and humours, still remembering that a Planet is so much the more increased in strength, by how much the more he is located in the places of his own temper and nature,

Moreover a Planet that is hot and dry, is lessened of his vigour in a term that is cold and moist; so likewise is he augmented in heat if he be naturally cold and moist, and in a term that is hot and dry.

In like manner note, that if a fortunate Planet be in a fortunate term (I say note in general) his goodness is the more increased and augmented, having more power and strength to operate in any thing whatsoever he is significator of; as if he have signification of good, he is then so much the better; and on the contrary an evil or malevolent Planet in a malevolent sign and term is the more mischievous.

The Lord of a Term when he is in that Term, let it be what sign it will, has more power therein then the Lord of that sign or the Planet that has that sign for his Exaltation, if he be Peregrine anywhere, which is as much to say, *Possession is eleven points of the Law*, when there is but twelve. And if the Lord of any term be in his term, and the Lord of the sign in another sign in any Aspect with him, the Lord of the term shall have more power in the sign where he is, then the Lord of the sign, and shall be principal significator; and if the Lord of the term be in his own term and sign, his strength and power is so much the more increased.

What ever Planet be weak in a sign, that Planets debility is lessened, when or by his being in that part of the sign he be where he has any term; and if he be in term and sign both of his own nature, he is very strong and fortunate, as aforesaid.

CHAP XV: Demonstrating the Use, Nature and Reasons of the Faces of the Planets.

Again, the Reasons of the Virtues of each Planet through the 12 signs of the Zodiac in their proper Faces is very rare, and a great mystery, which every capacity cannot reach unto; neither is it to be attained by any but who are great and profound searchers of the hidden mysteries of nature, and of great experience; for as water quenches fire, and as fire dries up water; so one Planet over-rules another, and again is contradicted by the same; a term divides a face; a face divides a sign; a sign a triplicity; a triplicity the Zodiac, &c.

⁸⁸⁵Know therefore that in every sign there are three Faces, consisting of 10 degrees a piece: they are called faces for that they are equivalent to signs, forms or shapes, by reason they show the nature and inclination of the Planets in them, as in their own houses, as it were, as anon shall appear, being borrowed from the practice of those that did use to foretell the Accidents, Nature, Disposition and inclination by the face of the Planet.

To know the proper Faces then of the Planets, you must begin with *Mars*, and give him the first face of *Aries*, viz. the first 10 degrees, because *Aries* is his house: the second face to the *Sun* because he follows *Mars* in course, and is located under him in the Heavens: the third to *Venus*, who successively follows the Sun: to *Mercury* you must after the same Rule give the first face of *Taurus*, who successively follows *Venus*; the second to the *Moon*, being under *Mercury*; the third to *Saturn*, being the first of the Planets; and therefore in order to be reckoned after *Luna*, which is the last. The first face of *Gemini* to *Jupiter*; the second to *Mars*, and so round about the Zodiac; for following this method, you will soon come to the exact knowledge of every Face, and the true Lord thereof.

⁸⁸⁶*Mars* then has the first face of *Aries* assigned unto him; and this is the face of boldness, strength, magnanimity, unshamefastness, resoluteness and confidence.

⁸⁸⁷The *Sun* has the second face of *Aries*, which is the face of nobleness, might, majesty, power, renown and authority; and in this face he is in his exaltation.

⁸⁸⁸*Venus* has the third face of *Aries*, which is effeminate, mild, joyful, merry, full of sport and play.

⁸⁸⁹*Mercury* has the first face of *Taurus*, which is the face of Ploughing and Tilling, Sowing, Building, giving of Laws, Precepts and Learning.

⁸⁸⁵ Wherefore the Faces are called Faces.

⁸⁸⁶ The significations of the first face of ♈

⁸⁸⁷ Of the second.

⁸⁸⁸ Of the third.

⁸⁸⁹ Of the first face of ♉

⁸⁹⁰The *Moon* has the second face of *Taurus*, which is a face of power, dignity and authority, depopulating Towns and Castles, and constraining the People.

⁸⁹¹*Saturn* has the third face of *Taurus*, which is a face of misery, servitude, poverty, necessity and cruelty.

⁸⁹²*Jupiter* has the first face of *Gemini*, complete in all things, and it is a face of writing, casting of accounts, of giving and receiving of Petitions and Writings of no profit or utility.

⁸⁹³*Mars* has the second face of *Gemini*, which is a face of labour, trouble and study in what is painful, and in dishonest actions.

⁸⁹⁴*Sol* has the third face of *Gemini*, which is a face of forgetfulness, disdain, jeering, scoffing and boldness.

⁸⁹⁵*Venus* has the first face of *Cancer*, which is a face of strength, understanding, wit and power, desiring favour of all men.

⁸⁹⁶*Mercury* has the second face of *Cancer*, which is a face of sport, mirth, women, riches, fertility and abundance.

⁸⁹⁷The *Moon* has the third face of *Cancer*, which is a face of hunting, pursuing of Runaways, gaining by strength and arms, and opposing of men.

⁸⁹⁸*Saturn* has the first face of *Leo*, handsome in shape; it is a face of cruelty, mischief, and violence; of enduring labour and toil; of boldness and lust.

⁸⁹⁹*Jupiter* has the second face of *Leo*, which is a face of quarrels and of mischief, causing Wars and strife.

⁹⁰⁰*Mars* has the third face of *Leo*, which is a face of love and friendship, and easily leaving his goods and abode for the fear of War or Commotions.

⁹⁰¹*Sol* has the first face of *Virgo*, which is a face of Ploughing and Sowing, Tilling; of gathering wealth and riches.

⁸⁹⁰ *Of the second.*

⁸⁹¹ *Of the third.*

⁸⁹² *Of the first face of ♊*

⁸⁹³ *Of the second.*

⁸⁹⁴ *Of the third.*

⁸⁹⁵ *Of the first face of ♋*

⁸⁹⁶ *Of the second.*

⁸⁹⁷ *Of the third.*

⁸⁹⁸ *Of the first face of ♌*

⁸⁹⁹ *Of the second.*

⁹⁰⁰ *Of the third.*

⁹⁰²*Venus* has the second face of *Virgo*, which is a face of gaining, and growing rich, of covetousness, entreating and desiring the help of others.

⁹⁰³*Mercury* has the third face of *Virgo*, which is a face of age, weakness, and decrepitness; of destroying people, and pulling up trees by the root.

⁹⁰⁴The *Moon* has the first face of *Libra*, which is a face of Justice, Right and Truth, helping the weak and needy, complete and handsome in shape.

⁹⁰⁵*Saturn* has the second face of *Libra*, which is a face of quiet, profit and happy life.

⁹⁰⁶*Jupiter* has the third face of *Libra*, which is a face of gluttony, lechery, revelling and following ill courses.

⁹⁰⁷*Mars* has the first face of *Scorpio*, which is a face of quarrelling, fighting, mischief, slaughter, robbing and sacking.

⁹⁰⁸*Sol* has the second face of *Scorpio*, which is a face of contentions, strife, theft, of sowing mischief and debate amongst men, and of deceit.

⁹⁰⁹*Venus* has the third face of *Scorpio*, which is a face of Wars, violence, drunkenness, of rapes and fornications.

⁹¹⁰*Mercury* has the first face of *Sagittarius*, which is a face of boldness, freeness and strength.

⁹¹¹The *Moon* has the second face of *Sagittarius*, which is a face of trouble in mind, fear, mistrust, &c.

⁹¹²*Saturn* has the third face of *Sagittarius*, which is a face of obstinacy and wilfulness, sticking to his own whimsical conceits, neither will he by any means be beat out of them; mischievous, quarrelsome, and apt in, and delighting in odious, abhorred and vile actions.

⁹¹³*Jupiter* has the first face of *Capricorn*, which is a face of handsome form and shape, loving to ramble, to be merry and sport.

⁹⁰¹ Of the first face of ♀

⁹⁰² Of the second.

⁹⁰³ Of the third.

⁹⁰⁴ Of the first face of ♂

⁹⁰⁵ Of the second.

⁹⁰⁶ Of the third.

⁹⁰⁷ Of the first face of ♄

⁹⁰⁸ Of the second.

⁹⁰⁹ Of the third.

⁹¹⁰ Of the first face of ♃

⁹¹¹ Of the second.

⁹¹² Of the third.

⁹¹³ Of the first face of ♄

⁹¹⁴*Mars* has the second face of *Capricorn*, which is a face of seeking things that cannot be attained, nor brought to perfection.

⁹¹⁵*Sol* has the third face of *Capricorn*, which is a face of a covetous desire to rule and govern or have riches at his disposal, suspecting and mistrusting himself.

⁹¹⁶*Venus* has the first face of *Aquarius*, which is a face of continual trouble for money and profit, never at rest, ever in labour and toil, yet poor and indigent.

⁹¹⁷*Mercury* has the second face of *Aquarius*, which is a face of comeliness and beauty, of understanding, modesty, mildness, clemency, of good behaviour, and of a handsome composed shape.

⁹¹⁸*Luna* has the third face of *Aquarius*, which is a face of contentions, repinings and strife.

⁹¹⁹*Saturn* has the first face of *Pisces*, which is a face that is not sad, pensive nor dejected in his undertakings, of good nature and handsome, of many thoughts and cogitative, flitting from one place to another for the procuring himself a name and riches.

⁹²⁰*Jupiter* has the second face of *Pisces*, which is a face of haughtiness, and a high disposition, seeking after great and high things.

⁹²¹*Mars* has the third face of *Pisces*, which is a face of concupiscence and lust, and delight with women, yet loving rest and quietness.

The Use of all this is no more, but if you find the cusp of the Ascendant in the Nativity of any one, in any of these faces, you may judge the Native to be qualified as you here find; your judgment will be the more certain, if you find the Lord of the Ascendant, the *Moon*, Planet beholding the ascendant, or Planet beholding the Lord of the ascendant or the *Moon*, or both, in the same face or faces of the same nature; to dwell longer here were but vain, since this is so clear and plain.

⁹¹⁴ *Of the second.*

⁹¹⁵ *Of the third.*

⁹¹⁶ *Of the first face of ♃.*

⁹¹⁷ *Of the second.*

⁹¹⁸ *Of the third.*

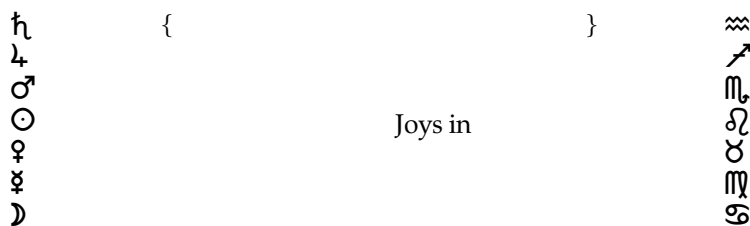
⁹¹⁹ *Of the first face of ♄.*

⁹²⁰ *Of the second.*

⁹²¹ *Of the third.*

CHAP XVI: Of the Joys of the Planets.

Moreover, the Planets are said to be in their joys when they are in those houses where they are most strong and powerful, as,



The reason why these are their joys, is this. *Saturn* joys in *Aquarius*, and not in *Capricorn*, although both are his houses, because in *Aquarius* he has both house and triplicity by day; in *Capricorn* he has only house; so likewise *Jupiter* joys in *Sagittarius*, and not in *Pisces*, because he has in *Sagittarius* both house and triplicity, in *Pisces* but only house: and so of all the rest except *Luna*, who although she has not triplicity in *Cancer*, yet is it a sign of her own nature and complexion: The use that is to be made hereof, is only this; *Saturn* is more powerful in *Aquarius* then *Capricorn*, and *Jupiter* in *Sagittarius* then *Pisces*; *Mars* in *Scorpio* then *Aries*; *Venus* in *Taurus* then *Libra*; *Mercury* in *Virgo* then *Gemini*, &c. Of which may many good Uses be made in the practice of this Art; as beneath in their due places will appear.

CHAP XVII : Of the Head and Tail of the Dragon.

Ever remember, that the head and tail of the Dragon are not signs nor Planets, neither any Constellations; only *Nodes* and Places of the Ecliptic, which the *Moon* cuts, they have no Aspect to any Planet; but they may be, and are aspected by them; as touching their motion, it is according to the motion of the *Moon*.

Their Nature is various according as they may be placed and aspected; some of the Ancients have maintained that the head is good and fortunate; the tail bad and infortunate naturally, without any exception; others are of a contrary opinion, and say the Head is good when well placed and fortunately aspected by the benevolents and fortunate Planets; but when afflicted and aspected by the malevolents it is bad: Also that the Tail is good with the good Planets, viz. being joined with them, or in aspect therewith, and bad with the bad; and some again will have the Head when joined with the Malevolents to be good, and with the Benevolents bad: also the Tail when joined, or in configuration with the Fortunes, they say is bad, and with the Infortunes good; for my part, I have still (by that little observation I have made) found the *Head* to be good, and the *Tail* bad and unfortunate, as is the nature of *Saturn* and *Mars* naturally, but accidentally they may also sometimes be both good and bad, I mean contrary to what they are generally reputed; you must follow which you please; experience will be your best rule when you hast done all; therefore let that together

with reason be your guide, till you can inform yourself in what is not fully comprehended by you.

CHAP XVIII: Of the Antiscions and Contrantiscions of the Planets.

⁹²²Some of the learned in this Art do hold that the Antiscions of the Planets be equivalent unto a Sextile or Trine-aspect, especially if they were beneficial Planets; and their Contrantiscions to be of the nature of ⁹²³Quadrate or Opposition. How to know the Antiscions if no more but thus; first, know the Antiscions of the signs, which is no more but a sign being equally distant with another from *Cancer* and *Capricorn* the two Tropics; as *Gemini* has its Antiscion in *Cancer*, *Taurus* in *Leo*, *Aries* in *Virgo*, *Pisces* in *Libra*, *Aquarius* in *Scorpio*, and *Capricorn* in *Sagittarius*; for when the Sun is in the 1 degree of *Gemini*, he is as far from the Tropic point of *Cancer*, as when he is in 29 degrees of *Cancer*; and in the 5th degree of *Taurus*, as when in the 55th degree of *Leo*, &c. Having the true knowledge of the Antiscions of the signs, the Antiscions of the Planets then is easily known; viz. look in what sign and degrees your Planet is whose Antiscion you would know, and subtract the degrees and minutes he is in from 30 degrees or a whole sign, and in what degree and minute remains is his Antiscion and then knowing in what sign he is, and his Antiscion must be in what answers thereunto as above said; as if he be in *Virgo*, his Antiscion is in *Aries* &c. The Contrantiscion is known thus; look in what sign, degree and minute your Antiscion falls, ⁹²⁴and your contrantiscion will be in the same degree and minute of the opposite sign to your Antiscion: as for example, I admit your Antiscion of *Saturn*, *Jupiter* or *Mars*, or any Planet be in the 16th degree, 24 minutes of *Leo*, then your Contrantiscion falls in the 16th degree, 24 minutes of *Aquarius*, &c. But these are things now (by Gods blessing) vulgarly known; it is not our business therefore here to dwell, only since in such a work as this, it is necessary to say somewhat of the Planets, their dignities, signs, aspects and natures, the whole Art consisting thereon, as the chief rock on which this most incomparable glorious Fabric, viz. *Astrology* is founded and built; and having by the blessed assistance of the glorious Maker waded through the beginning, that the work might be full, I thought to give some small hint of the Antiscions, and so proceed; for our intentions in these our undertakings are not to insist on what is already made manifest (further then to make the work the easier to the weaker sort and students therein) but what remains in the Art (as yet unrevealed and not made to speak our language) which we conceive the present times capable of receiving; it being my hearty desire to have knowledge increase upon the face of the earth, and ignorance abolished, since the more knowledge a man has, the nearer he is to the Divine Essence, and further from the sottish stupidity of the World.

⁹²² *The force of an Antiscion.*

⁹²³ *How to know the Antiscions of a planet.*

⁹²⁴ *To know the Contrantiscion of the Planet.*

CHAP XIX: Showing the Reasons of the names of the seven Planets and their Characters.

Enter we shall in order, according to their stations and plates in the Heaven, with the highest first, viz. *Saturn*.

⁹²⁵And the reason why he was called *Saturn* is this (though I must confess for several reasons (which would be too tedious and superfluous here to relate) he was otherwise called) he is called I say *Saturn* (for because this is his vulgar name amongst us; I give you the reason and cause thereof) a *saturō*⁹²⁶ to fill or give in abundance, *quasi saturavit omnia*⁹²⁷, it being thought amongst the learned that where he gives, it is in full plenty and in abundance.

⁹²⁸*Jupiter*, is so called a *Juvando*, *quasi est Juvans pater*⁹²⁹, from helping, or being beneficial to mankind, he being naturally temperate, inclining by his sweet influence the dispositions of men to sobriety, moderation and goodness.

⁹³⁰*Mars*, *quasi Mavors*, *quia magna verteret*⁹³¹, turning great things, and acting high exploits.

⁹³²*Sol*, *quasi solus Lucens*⁹³³, as only shining, being the Eye, Candle, and soul of the World.

⁹³⁴*Venus*, a *veneror*⁹³⁵, so called, to honour, and as it were giving due reverence to beauty, she being the cause thereof.

⁹³⁶*Mercury*, *quasi Merces*, a *merendo*⁹³⁷, signifying wages and mercature, being the cause and Author thereof.

⁹²⁵ Why ♄ is called *Saturn*.

⁹²⁶ Satisfy, fill.

⁹²⁷ As if to satisfy all.

⁹²⁸ Why ♃

⁹²⁹ These comments are punning attempts at etymology for the names of the planets. "From 'helping', as he is a 'helpful father'".

⁹³⁰ Why ♂

⁹³¹ As if *Mavors*, because he 'turns great things'. The pun is from the old Latin name for Mars, *Mavors*, the syllables of which remind Ramesey of the initial syllables of 'MAGna' and 'VERteret'. It's impossible in English, though as an example imagine that Mars was called *T orquil*, and we took this as being related to 'torque', the turning force of an engine. This sort of mystical etymology, which assumes a hidden meaning in names, all relating back to an original sacred language spoken before the Tower of Babel dispersed the tongues of Men, turns up again in the 19th century.

⁹³² Why ☉

⁹³³ Sol as he 'alone' shines. Pun on *solus*, alone, and *sol*, sun.

⁹³⁴ Why ♀

⁹³⁵ Venerate.

⁹³⁶ Why ☿

⁹³⁷ As in 'wages', from 'earning'.

⁹³⁸*Luna, quia aliena luce lucet*⁹³⁹, shining with a borrowed light.

⁹⁴⁰*Saturn* is thus Charactered ♄, representing a Sithe or a Cross, for that he is author of mischief and old Age. *Jupiter* has this Character ♃, representing one with a Mace or Sceptre on his shoulder or in his hand, as deserving a Kingdom for his temperate good nature, and inclination. *Mars* is made thus ♂, pointed like a Dart or Engine of War, for that he excites to such mischief. The *Sun* is so charactered ☉, as being a full light of himself, not borrowing in the least from others, or I may say he is made round, having a prick in the middle, as being the Centre of the whole Universe, as some have maintained he is. *Venus* is thus charactered ♀, resembling a beautiful Lady, with a lovely round visage. *Mercury* is made in this manner ☿, for that he is the Ambassador and Messenger of the gods, with a pair of wings as it were on his head. The *Moon* you know either in her wane or prime is horned: wherefore she is still charactered thus ☾, as best resembling her form.

CHAP XX: Of the number of the Heavens and Spheres, their places, order and motions.

YOU are to know we are now about to speak of the signs of the Zodiac, as also of the Zodiac it self; it is necessary here therefore (having done with the Planets) that so this Art may be thoroughly understood by the lovers thereof, first to speak a word of the Spheres, and number of the⁹⁴¹Heavens, which by most Philosophers, especially *Hermes Trismegistus* and *Ptolemy* are held to be in number nine, which indeed are plainly to be demonstrated and proved by reason; and this is the opinion not only of the Ancient Philosophers, but of all Astronomers and Mathematicians, who will better and more at large instruct you; wherefore I refer you for satisfaction in what you farther doubt of then what I shall here deliver, to their volumes; only for the satisfaction of my Reader, since it comes in my way, I thought good to say somewhat, Wherefore these are briefly thus distinguished.

⁹⁴²First, know then, that about this Elementary World (as being the centre) they all move one above another in their several Spheres, as the *Moon* first above the earth in her Sphere; *Mercury* above the *Moon*; *Venus* above *Mercury*; the *Sun* above *Venus*; *Mars* above the *Sun*; *Jupiter* above *Mars*; *Saturn* above *Jupiter*; the starry heaven or eighth heaven, above *Saturn*; and in this heaven are located all the fixed stars which never move but as their Sphere moves and carries them, they being⁹⁴³never the one farther or nearer to another, but are firm and fixed in their places; for which cause was this eighth heaven called the firmament; and lastly is this

⁹³⁸ Why ☾

⁹³⁹ Because she shines with 'a different' light' – associating 'aliena' with luna'.

⁹⁴⁰ Why the Planets are so charactered.

⁹⁴¹ The number of the Heavens.

⁹⁴² The order of the heavens.

⁹⁴³ Being firm and fixed.

firmament or starry heaven enclosed by the first mover or *Crystalline* heaven, which is the guide (as I may say) of the heavens (not being at all under the rule of any of the other heavens, but ⁹⁴⁴governed only by that intelligence that rules it, or the express commandment of God) but carries them all violently about with it self (of whose motions you shall here more anon) yet there is another higher then the ninth heaven, which does enclose and comprehend them all; and this by some is held to be the habitation of God, the Elect and Angels; others hold that *Jupiter* is the place of the Elect; and likewise that *Mars* is the local place of Hell for the damned, others hold *Saturn* to be Hell, &c. But we leave these opinions, it being no part of our Discourse; and return to show you the motions of the Spheres and heavens.

⁹⁴⁵You have heard already of the quickness of the motion of the Sphere of *Saturn* in the first chapter of this Treatise, where we speak of the significations, nature and shape of *Saturn*; as also of the Sphere of *Jupiter* in the second chapter, where we treat of *Jupiter*, and so of all the rest of the Planets, *viz.* *Saturn* finishes his motion, or he in his Sphere in 29 years, some months and days; *Jupiter* in 12 years, &c. Their motion, notwithstanding they are carried violently and accidentally once a day about the earth by the force and power of the first mover, is quite contrary thereunto, *viz.* from West to East, and so likewise is the motion of the starry heaven from West to East also, whose Revolution is not ⁹⁴⁶finished in less then 36000 years, whence it is held conclusively by some, that the World must last millions of years before the subversion and dissolution thereof, or at least, till it has made its Revolution once: from whence *Plato* was of opinion that after the Revolution of these years, all things should be as at the first Creation; and as the years came about again, so should things happen again as at first, *viz.* that after *so* many years there should be another deluge, and *Noah* and his company only saved; and that when the same years came about again in *which* he himself lived, he should again flourish as at that time, and be teaching his Scholars at *Athens*; and *so* in like manner that all things should be renewed again as at first. But as these are points that would spend much time and labour to handle, and since the holy Writ testifies unto *us* that the Angels *in* Heaven, nay and Christ himself (as he was man) knew not ⁹⁴⁷when should be the last day; we hold it convenient to pass by such curious matters in silence, and hasten to say something of the Circles of Heaven, The Zodiac and the divisions thereof.

CHAP XXI: Of the Circles of Heaven, the Zodiac, and the divisions thereof.

We come now unto the Circles of Heaven. You are to know there are some greater then other, some less, some movable, and also some immoveable; as

⁹⁴⁴ *Wherefore it is called the first mover.*

⁹⁴⁵ *The motion of the Heavens.*

⁹⁴⁶ *The revolution of the eighth Heaven or starry firmament.*

⁹⁴⁷ *Matthew 14: 36 "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."*

concerning the greater circles, they are those that have the same Centre with the Heavens; the lesser Circles have their Centres out of that of the Sphere; but these are so plainly treated of by ancient Astronomers, that to insist hereon were but vain: wherefore let us to our business, and say somewhat of the Zodiac and its divisions.

⁹⁴⁸Know then, that in the Sphere of the World there are two chief Circles, the one called the Equator or Equinoctial, the other the Zodiac or Ecliptic; it is called the Equator from the nature thereof, being a line of equality; for the Sun being under the same, causes the equality of the day and night through the whole World; it is called the Equinoctial for the same reason, it causing equal nights, &c. The Zodiac ⁹⁴⁹is called the Ecliptic, because the Sun and the Moon are never Eclipsed but in it; it is also called the oblique Circle, for that it is situated oblique in respect of the Equator, &c. This Equator divides the whole Sphere into two parts, being placed directly betwixt the Poles of the World, viz. Artic and Ant-artic, which is also divided by the Zodiac into two equal parts; and those points where the Zodiac cuts the Equator are called Equinoctial points; and the points of the Zodiac which are the means between these Equinoctials are called Tropics or Solsteads, viz. the stays or stations of the Sun, &c. From these divisions, are the four quarters of the year, viz. Spring, Summer, Autumn and Winter; Spring beginning at the Equinoctial point, the Sun inclining towards the Vertical point: Summer beginning at the Solstead after; Autumn at the other Equinoctial, and Winter at the second Solstead. Now you must know also that these several quarters are divided into three equal parts, as answering to beginning, middle and end, and so consequently the whole Zodiac into 12 equal parts, which are called signs and houses (the reasons why they are so called you shall have anon) and every sign⁹⁵⁰ is divided into 30 degrees; every degree into 60 minutes, and every minute into 60 seconds, and ever second into 60 thirds, and so ad infinitum. But now as touching the Reasons, why these divisions (as I said before) are called signs, and because they seem to define and signify unto us the most notable alterations and mutations of the Air, and these inferior Elements.

Now as you have heard of the two principal Circles moveable, so it is requisite also you hear somewhat of the two immoveable Circles, the Horizon and Meridian; we leave the *Colmes, Tropics, Zones, Vertical, Parallel, and Polar Circles*, &c. to be taught by those that have writ whole volumes thereof; for our intentions are but cursorily to speak somewhat, that our scope may the better be understood; our intentions being to lay open that part of the Art which is not manifest in our tongue.

⁹⁵¹The *Horizon* then is that Circle dividing the Hemisphere of any place under it, from that which is above it, to which one of the Poles is always the Vertical point, and the other Pole the opposite; according therefore to the height of the point of each place, does the Horizon of each

⁹⁴⁸ *Of the equator and wherefore so called.*

⁹⁴⁹ *Of the Ecliptic or Oblique Circle; and wherefore so called.*

⁹⁵⁰ *Every sign consists of 20 miles, and 40 furlongs, or 642 furlongs*

⁹⁵¹ *Of the Horizon.*

place differ; for look how many places there are, so many Horizons are there; wherefore the Horizon of those places which have the vertical or perpendicular point under the Equinoctial, is called the right Horizon; for that it passes by the Poles of the World, and equally, divides the Equinoctial at right Angles; so likewise it is called a right Sphere; for that it seems to be rightly placed in respect of that Horizon, and the stars to make their motion directly by the universal motion of the Sphere.

Now the *Horizon* of those places whose Zenith is out of the Equinoctial towards either of the Poles, is called oblique; for that that Pole which the Vertical point is next to, is elevated above the said Horizon, and the other is so much depressed; which therefore does divide the Equinoctial at oblique angles, unequal one to another; for which cause also, the Sphere is said to be oblique; being in comparison of the Horizon placed obliquely; and the stars turn obliquely in their universal motion. Wherefore it is clear, that all direct Horizons are of one disposition; but among the oblique there are as many differences as are distances between the Vertical point and the Equinoctial, or as the elevation of the Pole is diverse above them.

⁹⁵²As touching the *Meridian*, it is a great immoveable Circle, passing by the Poles of the World, and that point of the Heavens which is perpendicular in what place soever it be; and divides both the Equinoctial and Horizon of right angles, parting the East part of the Heavens from the West; whose Poles are the intersections of the ⁹⁵³Horizon and Equator: and for that it divides the Natural day and the Artificial into two even parts, it is called the Meridian or mid-day-circle; for when the *Sun* comes to this Circle above the Horizon, it is high noon, and the opposite point under the Horizon or earth is mid-night: all places then according as they are more Oriental or Occidental, have their proper Meridian; and they which lie alike East or West. Know then, that every Meridian is a right Horizon to some places, and every right Horizon a Meridian.

CHAP XXII: Of the twelve Celestial Signs, and their manifold divisions.

I Have showed you the Heavens are divided into twelve equal parts, called Signs, and the Reasons why they are so called: it rests therefore now, I show *what they are called, with their several Characters; and why just the number of twelve, and called by those names, and why they begin at Aries, and not at Taurus, Gemini or Cancer, or any other sign, and so placed; as also of their Natures and significations.* But first, let us speak of their divisions, and the several manners thereof, and then proceed.

⁹⁵⁴Know then that the 12 signs are thus named and characted, *Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricorn ♑, Aquarius ♒, and Pisces ♓*. Of these signs, there

⁹⁵² *Of the Meridian.*

⁹⁵³ *Wherefore so called.*

⁹⁵⁴ *The names and characters of the signs.*

are some of a fiery nature, some of an earthy, others of an airy, and some of a watery.

⁹⁵⁵Fiery signs are *Aries, Leo* and *Sagittarius*; Earthy signs are *Taurus, Virgo* and *Capricorn*; Airy signs are *Gemini, Libra* and *Aquarius*; Watery signs are *Cancer, Scorpio* and *Pisces*.

⁹⁵⁶There are also some Masculine, and some Feminine; the Masculine are *Aries, Gemini, Leo, Libra, Sagittarius, Aquarius*; Feminine are *Taurus, Cancer, Virgo, Scorpio, Capricorn* and *Pisces*. Ever remember the fiery and airy signs are masculine; earthy and watery, feminine. There are also some moveable, others fixed, and some common; moveable signs are *Aries, Cancer, Libra* and *Capricorn*, of which two are Equinoctial, ⁹⁵⁷two Tropical; Equinoctial signs are *Aries* and *Libra*; Tropic signs *Cancer* and *Capricorn*; and these signs as the masculine signs, are so called for that they are hot and dry, and diurnal; the feminine for that they are cold, moist, and nocturnal.

⁹⁵⁸So are these called moveable, because when the *Sun* enters into any of these signs, the weather and season of the year is moved or changed.

⁹⁵⁹Fixed signs are *Taurus, Leo, Scorpio* and *Aquarius*; and they are so called, for that the Weather, he being therein, is more permanent (either to heat or cold according to the season of the year) and fixed. Common signs being between moveable and fixed both in place and nature, are therefore so called; and they are *Gemini, Virgo, Sagittarius* and *Pisces*. Note that there is among the moveable signs one fiery, one earthy, one airy and one watery; and so likewise have the fixed and ⁹⁶⁰common, for which cause also they are divided into four parts, as answering to the four seasons and quarters of the year; *viz. Aries, Taurus*, and *Gemini* are the Spring quarter, for that when the *Sun* is in these ⁹⁶¹three, it is the Spring Season; when he is in *Cancer, Leo* and *Virgo*, it is the Summer Quarter; in *Libra, Scorpio* and *Sagittarius* Autumn; in *Capricorn, Aquarius* and *Pisces* Winter; which is the reason why the year begins in *March* when the *Sun* enters *Aries*, which is the first sign (so likewise are all the months in order attributed to the government of the Celestial signs) It is the opinion therefore amongst the learned that the *Sun* was in the first point or minute of *Aries* when the World began, whence they judge the general accidents of the World, as the fates and affairs of any Kingdom or place, &c. by the *Sun* his Revolution to the first point of *Aries*.

⁹⁶²There are also some signs Austral or Southern, others Boreal or Northern: Southern signs are *Libra, Scorpio, Sagittarius, Capricorn, Aquarius* and *Pisces*; these are called Southern, for that they decline Southward from

⁹⁵⁵ What fiery, airy, earthy and watery.

⁹⁵⁶ What masculine, what feminine.

⁹⁵⁷ Equinoctial and Tropical signs.

⁹⁵⁸ What are moveable and why called moveable.

⁹⁵⁹ What fixed and why termed fixed.

⁹⁶⁰ What signs are common and why so called.

⁹⁶¹ Signs answering to the seasons of the year.

⁹⁶² What signs are northern and southern and why so called.

the Equinoctial: Northern signs are *Aries, Taurus, Gemini, Cancer, Leo, and Virgo*: and these are so called for that they decline from the Equinoctial Northward.

⁹⁶³Bicorporal signs are *Gemini, Pisces* and the first part of *Sagittarius* being double-bodied as twins, &c.

⁹⁶⁴There are also fruitful, barren, humane, feral and mute signs; fruitful signs are *Cancer, Scorpio* and *Pisces*; barren signs are *Gemini, Leo, and Virgo*; humane or courteous signs are *Gemini, Virgo, Libra* and *Aquarius*: feral signs are *Leo*, and the last part of *Sagittarius*; and mute signs or slow of speech are *Cancer, Scorpio* and *Pisces*, especially if *Mercury* be in any of them in Conjunction, Quadrate or Opposition of *Saturn*; he causes also an ill utterance in any sign in the aforesaid aspects of *Saturn*.

There are also in the divisions of the signs, signs commanding and obeying; signs of long ascension, and signs of short ascension: signs commanding are *Aries, Taurus, Gemini, Cancer, Leo, Virgo*; signs obeying are *Libra, Scorpio, Sagittarius, Capricorn, Aquarius* and *Pisces*; and signs of right or long ascensions are *Cancer, Leo, Virgo, Libra, Scorpio* and *Sagittarius*: Signs of short or oblique ascensions are *Capricorn, Aquarius, Pisces, Aries, Taurus* and *Gemini*.

There are also some signs that are whole and entire, others broken; some fortunate, others unfortunate; some sweet; others bitter; whole, are *Libra, Aquarius, Gemini, Virgo*: broken, are *Leo, Pisces*: fortunate, are *Aries, Gemini, Leo, Libra, Sagittarius, Aquarius*: unfortunate, are *Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces*: sweet signs are, *Gemini, Libra, Aquarius*: bitter, *Aries, Leo, Sagittarius*.

There are also weak signs and strong; weak signs are, *Aries, Sagittarius* and *Capricorn*: strong are, *Leo, Scorpio, and Aquarius*.

Note also that by the several places of the Heavens some signs have contrary operations, in diverse places; as *Taurus* in the East quarter of Heaven, is inclining to heat, or Luke-warm; in the West cold. *Gemini* in the East is hot and dry, in the West cold and moist. *Cancer* in the East is hot and dry, in the West cold and moist. *Leo* in the East is hot and dry, in the West cold and moist. *Virgo* in the East is hot and warm, in the West cold and moist. *Sagittarius* in the East cold and moist, in the West hot and dry. *Capricorn* in the East is cold and dry, in the West cold and moist. *Aquarius* in both East and West is cold and moist. *Pisces* also cold and moist both in East and West. This will be necessary for the judging of weather.

CHAP XXIII: Showing the use which is to be made of the former Chapter.

⁹⁶³ *Bicorporeal signs.*

⁹⁶⁴ *What signs are fruitful, barren, humane, feral and mute.*

Learn now the use which is to be made of all this; if in any scheme or figure of Heaven you find a masculine sign ascending, and the Lord of the ascendant in a masculine sign, or beheld of a masculine Planet in a masculine sign, then is the nature and actions of the thing in question, or signified, masculine; if in feminine signs, the contrary, being more effeminate.

So likewise if the Ascendant, his Lord and the Planets beholding them be in movable signs, the thing denoted by the Ascendant is fickle, inconstant, and wavering in all particulars: if the above said testimonies be through fixed signs, the contrary; if in common signs, neither perfectly constant nor fickle, yet both, sometimes the one way, and sometimes the other.

Also, if the aforesaid testimonies be in feral signs, the thing signified is of the nature and temper of that beast represented by the sign, as if *Leo* be the sign ascending, it is then bold, strong, courageous, stately, hot and dry, &c. If *Taurus*, it is solid, staid and resolved, yet of a slow muddy condition, cold and earthy.

Likewise if in any figure of the Heavens the sign ascending be a fruitful sign, and the sign of the fifth house a fruitful sign also, and the Lords of the ascendant and fifth and the *Moon* be in fruitful signs, it denotes fruitfulness.

So, if the sign ascending be a humane sign, and the Lord of the Ascendant and the *Moon* in humane signs, accordingly does it signify, as hereafter will more largely be shown; so likewise of all the rest, &c.

CHAP XXIV: Demonstrating the Reasons of the names of the twelve signs; and why there are just twelve, and neither more nor less.

Let us now descend to the several divisions of the signs: it rests now you know why they are so called, and wherefore there are no more nor less than twelve, which according to *Albumnazer* and *Bonatus*, is for these Reasons: First, as all things are made of the four Elements, which are subject to the signs, every sign through the whole Circle of Heaven ruling one element or other: now there are four elements, every sign being over them; and they divided into three parts, as having relation to beginning, middle and end, as there is in all works, make just the number of 12 Besides the number 12 is so complete a number, as none is to compare with it; it having more particular divisions than any other number, there being therein three fours, and four threes; two sixes and six twos: besides they are so constituted from the division of the Heaven (as you have heard already) divided into twelve parts, every part being a sign; the first called *Aries*, the second *Taurus*, the third *Gemini*, &c.

⁹⁶⁵The reason why they are called by these names, are briefly thus; the first sign is called *Aries* (signifying a *Ram*,) because when the *Sun* is therein, he approaches to his highest point; heat thereby being increased, yet being mixed with the humidity of the preceding Winter, makes the temperature of the Air hot and moist, which is according to the complexion of the *Ram*: but there are some of the Ancients say that the stars in the signs being particularly observed, and as it were measured with a line the one from the other, they resemble each the thing they are nominated.

⁹⁶⁶The second sign is called *Taurus* (signifying a *Bull*) because the *Sun* being therein, the heat is more fixed and fortified, and the moisture consumed or expelled; the temperature of the Air tending rather to dryness, which resembles the nature of a Bull.

⁹⁶⁷The third sign is named *Gemini* (signifying *Twins*) because the *Sun* therein causes a reduplication of heat; and all Creatures couple and engender, every thing delighting in its mate.

⁹⁶⁸The fourth sign is called *Cancer* (signifying a *Crab*) because the *Sun* being therein, goes, as it were, backward, (after the nature of the *Crab*) retiring towards the Equinoctial from whence he came, declining contrary to that of the *Twins*.

⁹⁶⁹The fifth sign is called *Leo* (signifying a *Lion*) because the *Sun* being therein, the heat is increased in great strength and dryness, after the nature of the *Lion*, which is of a strong, hot and dry nature.

⁹⁷⁰The fifth sign is called *Virgo* (signifying a *maid*) because the *Sun* therein has his heat diminished, and dryness rules, so that things cease to increase, and the earth becomes barren; being of the nature of a *Virgin*, who is naturally tending to cold rather than heat, and is of her self barren.

⁹⁷¹The seventh sign is called *Libra* (signifying *Balance*) for that the *Sun* being therein, both the length of the days and nights, as also the temper of the Air, are in *balance*. as it were neither inclining one way nor other; the days and nights being of an equal length through the whole World; and the temperature of the Air between the decayed heat of Summer, and the approaching cold of winter, is neither tending one way or other, but as it were in a balance.

⁹⁷²The eighth is called *Scorpio* (signifying a *Scorpion*) because when the *Sun* is therein, cold and dryness is predominate, which are obnoxious to nature, and by reason the natural temper of the Air is hot and moist; the Air

⁹⁶⁵ *The reason why Aries is called by that name.*

⁹⁶⁶ *Why ♂*

⁹⁶⁷ *Why ♀*

⁹⁶⁸ *Why ♊*

⁹⁶⁹ *Why ♋*

⁹⁷⁰ *Why ♌*

⁹⁷¹ *Why ♍*

⁹⁷² *Why ♏*

is thereby corrupted, so that dangerous diseases are engendered thereby, as pestilential Fevers, Plagues and the like.

⁹⁷³The ninth sign is called *Sagittarius* (signifying an *Archer* or one using to cast darts) because the *Sun* being therein, the heat is overcome by cold, whereupon ensue Fogs and Frosts, and such like, being (for the nature of the mischief and hurt they do) as obnoxious, or equivalent to venomous Arrows or Darts.

⁹⁷⁴The tenth sign is named *Capricorn* (signifying a *Goat*) because the *Sun* being therein is farthest from the vertical point; so that by reason of the cold mixed with dryness, and the want of heat, which at that time is, the nature and disposition of the Air is melancholy, after the nature of the Goat.


⁹⁷⁵The eleventh sign is called *Aquarius* (signifying a *Waterman*, or one pouring water) because when the *Sun* is in this sign, dryness is overcome by moisture beginning, yet the cold remaining, which causes the temper of the Air to be cold and moist, after the nature of water.


⁹⁷⁶The twelfth sign is named *Pisces* (signifying *Fishes*) for that when the *Sun* is therein, the Air is inclined to cold and moisture, yet having some small heat, after the nature of Fishes who are cold and moist by reason of their Element the water, yet they retain some little natural heat; so the Air is then somewhat participating of some small quantity of heat, by reason of the *Suns* approach to the equinoctial point.


And thus much concerning the Reasons of the names of the twelve Celestial signs; we come now to show the Reasons why they are reckoned from *Aries*, and so in order to *Pisces*, and not from *Taurus* or any other sign; as also the Reasons why they are not placed according to the order of the four Elements, viz. Fire, Air, Water and Earth, but first a fiery sign, next an earthy one, then an airy, and lastly a watery, &c.


CHAP XXV: Showing the Reasons why the signs are reckoned from Aries, and not from any other sign; as also why they are not placed according to the order of the four Elements.

I Have said before, my intention in all these my Writings, is not to treat of any thing that has been already delivered to the Students of this noble Art by the well-willers thereof, in a plain manner, and our vulgar tongue, farther then to give me occasion for what is my drift, viz. to render to my loving Country-men and well-willers of this Science, the reasons and grounds of the Art, according to the most rational of the Ancients, that they may be both confirmed in their way, as also the better able to answer the

⁹⁷³ Why 

⁹⁷⁴ Why 

⁹⁷⁵ Why 

⁹⁷⁶ Why 

weak Arguments, or rather cavils of their puny Antagonists, I mean the vain-glorious ignorant praters and scribblers against this Heavenly Science. I come therefore now, God enabling me, to show you the Reasons of the Ancients why the signs are still reckoned from *Aries*, and so forward, since the Zodiac as well as the Heavens is round; and what is round has no beginning, and what has no beginning must needs have no ending; and what wants beginning and ending, must needs have no middle: yet the twelve Celestial signs are said to begin at *Aries*, which is called the first, and so forward to *Taurus*, which is the second, to *Pisces* which is the twelfth and last, for these reasons.

⁹⁷⁷First, because the Equator cuts and divides the Circle of the Zodiac in the beginning of *Aries*, and also the opposite sign *Libra*; so that six signs are Northern, and six Southern; but the reason why the beginning is from *Aries*, and not from *Libra*, is for that that part which is Northern is stronger and of more force, efficacy and power, and is more noble then that which is Southern: and *Aries* is the first Northern sign, and so are all to the latter end of *Virgo*; the rest are Southern, or declining Southward; wherefore since by all in general, the Northern signs are accounted stronger, and more noble then the Southern, did the Ancients appoint *Aries* the first of the signs, it being the first of them.

⁹⁷⁸Secondly, the Ancients began to number the signs from *Aries*, for that when the Sun enters into *Aries*, all things increase and multiply; the days increase in length, the Trees flourish, the earth brings forth fruit, and all things are as it were revived or raised from death, being to outward appearance (as it were) by the preceding Winter barren and dead; also then Sol enters *Aries*, it is the beginning or chief principium of the seasons, causing everything to receive vigour and strength, resembling youth, which is the prime and most pleasant time, and beginning of life, &c. which are the reasons why the Ancients have named *Aries* the first of the signs. *Aries* a fiery sign, and next unto him they have placed *Taurus* which is an earthy sign; after him *Gemini* which is airy, and then *Cancer* which is a watery sign; and then again beginning with a fiery sign, then an earthy one, after an airy, and lastly a watery, and so following the same order throughout the twelve signs, and not according to the order of the four elements viz. Fire, Air, Water and Earth; but the reasons hereof are briefly thus; for we will hasten to conclude this our first Treatise, being merely an Introductory Discourse before we come to peruse the following Tracts.

Yet if you find any benefit hereby, I shall be very glad, and esteem my pains well bestowed; for my desire is to benefit young Students, that they may give reasons and grounds for their Art, as I said before; I write not to the learned, but to such as these, for whom I took these pains, knowing they may happily (by some ignorant Antagonist and enemy to the Art) be questioned wherefore such and such things are held by them, &c.

⁹⁷⁷ Why we reckon from ♈ and not from any other sign.

⁹⁷⁸ Other reasons.

⁹⁷⁹But let us proceed; the Ancients then (as above said) have placed first a fiery sign, then an earthy sign, after an airy, and lastly a watery sign for divers good Reasons; first then, for that the four Elements receive an alteration and corruption one with the other by the incessant motion of the Celestial signs, of which corruption and alteration there are generated four special qualities incident to elementary bodies, viz. Generation, Conservation, Corruption and Destruction. Now for that Generation is the chief and more noble quality, they began with that sign which is the author of Generation; viz. a fiery; Next unto which quality is conservation, fixation, durability or continuance, which is caused by those signs by which nature is moved to constancy or duration, as corruptible things receive permanency and fixation, and they are earthy; After which is corruption the more inferior quality; wherefore they placed in the third place that sign which is author thereof (according to that of Aristotle, *Aer vita est vivorum, destructio mortuorum*: Air is the life of every living thing, but the death or corruption of every dead thing) viz. an Airy sign. Lastly, the most ignoble and rejected is destruction, which is caused by the watery signs, wherefore they placed in the fourth place a watery sign.

Secondly, they have placed the signs in this manner, for that heat and cold are active: Drought and moisture passive; and heat being strong and more noble than cold, signifying or causing generation, as most deserving, is placed first, viz. a fiery sign; so likewise for that dryness is the stronger of the Patients, it is put first of them, and next after heat, being an earthy sign, cause of durability, and therefore placed next to generation; and because corruption goes before, destruction is an airy sign placed before the watery; and because generation is the first beginning of any living thing, and therefore first placed, so is destruction being the last, placed last; continuation and corruption in the middle, &c.

They have also thus appointed the order of the signs, and placed a fiery sign first, for that heat rules in fire, by which all things are quickened and vivified, and therefore being the more noble quality (as above said) they place it first; and next unto it an earthy sign, by reason of the nearness of its quality with heat, it being a dry substance: after it they place an airy sign, and preceding the watery, as participating with the humidity thereof; and lastly, is the watery sign placed last, as the fiery is first, being contrary thereunto in nature and quality; the passives being placed in the middle between the actives, which are placed in the extremes. There are several other reasons may be produced for this order of the signs, but one or two may suffice to put to silence any caviller against this most noble Art: let us therefore now look into the natures and significations of the signs.

⁹⁷⁹ *Why the signs are not placed according to the order of the Elements.*

*CHAP XXVI: Of the Nature, Signification and Equality of the Signs;
and first of Aries.*

⁹⁸⁰Aries then is an Equinoctial, Cardinal, Diurnal, Moveable, Fiery, Choleric, Hot and Dry, Bestial, Luxurious, Violent Sign,; Eastern, and of the fiery Triplicity.

⁹⁸¹A dry body, of middle stature, lean and spare, big bones, strong, thick shoulders, a long neck, long visage, and swarthish complexion.

⁹⁸²Pimples and heat in the face, hare-lips, ring-worms, small-pox, and all infirmities and diseases incident to the face; Head-ache, Tooth-ache, Apoplexy, Megrim⁹⁸³, Baldness and Falling sickness⁹⁸⁴, and all diseases of the head.

⁹⁸⁵*Malchidael.*

⁹⁸⁶White mixed with red.

⁹⁸⁷Sandy, dry, hilly grounds, and all places where small cattle use to feed; the ceiling in houses, new ploughed lands, brick and lime kills, and unfrequented places.

⁹⁸⁸*England, France, Bastarnea⁹⁸⁹, Syria, Palestina, the upper Burgandy, Germany, Swetheland⁹⁹⁰, the upper Silesia⁹⁹¹, the lesser Poland, Denmark, Judea⁹⁹², Naples, Capua⁹⁹³, Ancova⁹⁹⁴, Imola⁹⁹⁵, Ferraria⁹⁹⁶, Florenea⁹⁹⁷, Verona⁹⁹⁸,*

⁹⁸⁰ *The quality and property of* ♃

⁹⁸¹ *Description signified by* ♃

⁹⁸² *Diseases.*

⁹⁸³ *Migraine.*

⁹⁸⁴ *Epilepsy.*

⁹⁸⁵ *Angel.*

⁹⁸⁶ *Colours.*

⁹⁸⁷ *Places.*

⁹⁸⁸ *Regions.*

⁹⁸⁹ The area of present day Germany between the eastern Carpathians and the Danube.

⁹⁹⁰ Sweden.

⁹⁹¹ Region of E central Europe, extending along both banks of the Oder River and bounded in the south by the mountain ranges of the Sudetes particularly the Krkonoe (Ger. Riesengebirge) and the west Carpathians.

⁹⁹² Greco-Roman name for S Palestine.

⁹⁹³ Campania, south Italy, on the Volturno River.

⁹⁹⁴ Uncertain. Probably Ancona, Italy, capital of Ancona province, chief city of Marche region, central Italy, on a promontory in the Adriatic Sea.

⁹⁹⁵ Emilia-Romagna, north central Italy, on the Aemilian Way.

⁹⁹⁶ Capital of Ferrara province, in Emilia-Romagna, north Italy.

⁹⁹⁷ Uncertain. Probably Florence, Italy, then a city state.

⁹⁹⁸ Capital of Verona province, Venetia, north east Italy, on the Adige River.

*Lindavia*⁹⁹⁹, *Brunswick*¹⁰⁰⁰, *Cracovia*¹⁰⁰¹, *Massilia*¹⁰⁰², *Seragosse*¹⁰⁰³, *Berganum*,¹⁰⁰⁴
*Casaria*¹⁰⁰⁵, *Padua*¹⁰⁰⁶, *Augusta*¹⁰⁰⁷, *Utrecht*¹⁰⁰⁸.

¹⁰⁰⁹The head and face.

To divide here every Region of the World, according to the division of the Heavens into four parts answering to the four Triplicities, would but spend time and Paper, and hinder me from hasting to what I rather drive at: Wherefore since to every sign you have declared the Regions and Cities subject to the same; I pass by the other in this place, and refer my Reader to the perusal of the second and third Chapters of the second Book of *Ptolemy's* Quadripartite, to be therein instructed.

Of Taurus.

¹⁰¹⁰*Taurus*, is an earthy, cold, dry, melancholy, domestic, feminine, fixed, nocturnal, bestial sign; Southern, and of the earthy Triplicity.

¹⁰¹¹A strong, short, well-set body, a full face, broad forehead, big eyes, a large mouth, thick lips, a short big hand, black hair, and it curling or cringing.

¹⁰¹²All infirmities in the neck and throat, Kings-evil¹⁰¹³, Wens¹⁰¹⁴, sore throats, Quinsies¹⁰¹⁵, Imposthumes¹⁰¹⁶ and Rheumes¹⁰¹⁷ in the throat or neck, &c.

⁹⁹⁹ Uncertain. Probably Lindau, Bavaria, south Germany, on an island in Lake Constance (Ger. *Bodensee*). Lindau was an imperial city from 1275 to 1803 and passed to Bavaria in 1805.

¹⁰⁰⁰ City in lower Saxony, central Germany, on the Oker River.

¹⁰⁰¹ Cracow, Poland.

¹⁰⁰² Marseilles, France.

¹⁰⁰³ Saragossa, city, capital of Zaragoza prov. and leading city of Aragón, north east Spain, on the Ebro River.

¹⁰⁰⁴ Uncertain. Probably Bergen, Norway. Also possibly Rugen, Germany, then part of Swedish Pomerania.

¹⁰⁰⁵ Ancient city in Palestine.

¹⁰⁰⁶ Capital of Padova province, in Venetia, north east Italy

¹⁰⁰⁷ Possibly Ausberg, Germany or City in east Sicily, Italy, on an island (formerly a peninsula) in the Ionian Sea, connected by bridge with the Sicilian mainland.

¹⁰⁰⁸ Capital of Utrecht province., central Netherlands, on a branch of the Lower Rhine (Neder Rijn) River.

¹⁰⁰⁹ *In man.*

¹⁰¹⁰ *The quality and property of ♉*

¹⁰¹¹ *Description signified by ♉*

¹⁰¹² *Diseases.*

¹⁰¹³ Tubercular infection of the throat lymph glands.

¹⁰¹⁴ A harmless cyst, especially on the scalp or face, containing the fatty secretion of a sebaceous gland.

¹⁰¹⁵ A pus filled swelling (i.e. an abscess) in the soft palate around the tonsils, usually as a complication of tonsillitis. Streptococcal tonsillitis.

¹⁰¹⁶ Abscesses.

¹⁰¹⁸ *Asmodel.*

¹⁰¹⁹ White mixed with Citron.

¹⁰²⁰ Stables, Cow or Ox-houses, and such places where their Furniture or Harnesses are laid or kept; Pastures, plain grounds, and such places as are made level and plain, either on purpose, or by digging up Trees and Shrubs; Corn-fields, and such fields as are far from houses, and in houses cellars and low ground rooms.

¹⁰²¹ *Persia, Media¹⁰²², Parthia¹⁰²³, Cyprus, the Islands of Archipelagos, the lesser Asia, white Russia¹⁰²⁴, the greater Poland, Ireland, Lorraine, Helvetia¹⁰²⁵, Rhetia¹⁰²⁶, Franoamia¹⁰²⁷, Switzerland.*

¹⁰²⁸ *Mantua¹⁰²⁹, Bononia¹⁰³⁰, Parma¹⁰³¹, Senas¹⁰³², Tarentum¹⁰³³, Burgus a Castle in Spain, Panoruma¹⁰³⁴, the head of Histria¹⁰³⁵, Brixia¹⁰³⁶, Tigurum¹⁰³⁷,*

¹⁰¹⁷ Mucus discharge.

¹⁰¹⁸ *Angel.*

¹⁰¹⁹ *Colours.*

¹⁰²⁰ *Places.*

¹⁰²¹ *Regions.*

¹⁰²² Ancient country of west Asia whose actual boundaries cannot be defined, occupying generally what is now western Iran and southern Azerbaijan. It extended from the Caspian Sea to the Zagros Mts. The Medes were an Indo-European people who spoke an Iranian language closely akin to old Persian.

¹⁰²³ Ancient country of Asia, south east of the Caspian Sea. In its narrowest limits it consisted of a mountainous region intersected with fertile valleys, lying south of Hyrcania and corresponding roughly to the modern Iranian province of Khorasan.

¹⁰²⁴ Byelarus, formerly Belorussia, officially Republic of Belarus. Eastern central Europe. It is sometimes called White Russia. Belarus borders on Poland in the west, on Lithuania and Latvia in the north, on Russia in the east, and on Ukraine in the south. Minsk is the capital and largest city.

¹⁰²⁵ Region of central Europe, occupying the plateau between the Alps and the Jura mountains. Switzerland.

¹⁰²⁶ Grison canton largest and most eastern canton in Switzerland, comprising the highlands of the Rhine and Inn Valleys. It borders on Leichenstein, Austria, Italy and the St Gallen and Glarus cantons.

¹⁰²⁷ Uncertain. Probably Frankfurt, Germany, then an imperial city.

¹⁰²⁸ *Cities.*

¹⁰²⁹ Mantova, city capital of Mantova province., Lombardy, north Italy, bordered on three sides by lakes formed by the Mincio River.

¹⁰³⁰ Bologna, Italy.

¹⁰³¹ Capital of Parma province, in Emilia Romagna, north Italy, on the Parma River and on the Aemilian Way.

¹⁰³² French village in the province of bouches du rhône.

¹⁰³³ Taranto, Italy.

¹⁰³⁴ Palermo, Italy, capital of Palermo province. and of Sicily, north west Sicily, Italy, on the Tyrrhenian Sea.

¹⁰³⁵ On the shore of the lake Sinoe, in the northern part of Istria peninsula in Romania.

¹⁰³⁶ Brescia is located in the Padana Plain very close to the Alps and at the end of Val Trompia, Switzerland .

*Lucerne*¹⁰³⁸, *Vanceium*¹⁰³⁹, *Metis*¹⁰⁴⁰, *Herbipolis*¹⁰⁴¹, *Carolastadium*¹⁰⁴², *Liepsia*¹⁰⁴³, *Nantes*¹⁰⁴⁴, *Posua*¹⁰⁴⁵, *Guesma*¹⁰⁴⁶, *Novogardi*¹⁰⁴⁷.

¹⁰⁴⁸The neck and throat.

Of Gemini.

¹⁰⁴⁹*Gemini* is an airy, hot, moist, sanguine¹⁰⁵⁰, common, double-bodied, masculine, diurnal, Western sign, and of the airy triplicity.

¹⁰⁵¹It denotes a tall straight body, a sanguine complexion, but somewhat swarthy, a dark brown hair or almost black, one of a wanton hazel eye, active in body, and of a judicious understanding spirit, but somewhat worldly-minded.

¹⁰⁵²All infirmities in the arms or shoulder, also those of the hands, frenzies, distempers, corruption of blood, wind in the veins, &c.

¹⁰⁵³*Ambriel*.

¹⁰⁵⁴White mixed with red.

¹⁰⁵⁵Halls, Wainscot-rooms, Plastering and Walls of Houses, Barns or Stone-houses for Corn, Coffers and Chests, Hills and Mountains, upper rooms or high places; also such places where play is used.

¹⁰⁵⁶The West and Southwest of *England*, *Brabant*¹⁰⁵⁷, *Flanders*, *Armenia*¹⁰⁵⁸, *Lombardy*¹⁰⁵⁹, &c.

¹⁰³⁷ Zurich, Switzerland.

¹⁰³⁸ Canton of central Switzerland.

¹⁰³⁹ Vence, France.

¹⁰⁴⁰ Metz, France.

¹⁰⁴¹ Wurtzburg, Germany.

¹⁰⁴² Charleville, Ardennes, France or Charleville Mézières, France.

¹⁰⁴³ Leipzig, Germany.

¹⁰⁴⁴ Capital of Loire-Atlantique dept., western France, on the Loire River.

¹⁰⁴⁵ Uncertain. Probably Posen (Poznan) Poland, capital of Weilkopolskie province, West central Poland, port on the Warta River.

¹⁰⁴⁶ Mallorca.

¹⁰⁴⁷ Iran.

¹⁰⁴⁸ *In man*.

¹⁰⁴⁹ *The quality and property of II*

¹⁰⁵⁰ Blood red, describes a ruddy complexion.

¹⁰⁵¹ *Description signified by II*

¹⁰⁵² *Diseases*.

¹⁰⁵³ *Angel*.

¹⁰⁵⁴ *Colours*.

¹⁰⁵⁵ *Places*.

¹⁰⁵⁶ *Regions*.

¹⁰⁵⁷ Duchy of Brabant, area, divided between Belgium (Brabant and Antwerp provinces) and the Netherlands (North Brabant province). Louvain, Brussels, and Antwerp were its chief cities.

¹⁰⁶⁰London, Mentz, Corduba¹⁰⁶¹, Bruges¹⁰⁶², Hasford¹⁰⁶³, Cesena¹⁰⁶⁴,
Norrinberg¹⁰⁶⁵, Lovain¹⁰⁶⁶, Bamberg¹⁰⁶⁷, &c.

¹⁰⁶⁸The Arms, hands and shoulders.

Of Cancer.

¹⁰⁶⁹Cancer is a watery, moist, cold, feminine, phlegmatic, Northern, moveable, mute, fruitful, Nocturnal and Solstice sign, of the watery triplicity.

¹⁰⁷⁰It generally denotes one of a low and short stature, the upper parts more big then the lower, sad brown hair, little eyes and those grey, of a sickly, pale, whitely complexion, round visage.

¹⁰⁷¹It signifies imperfections all over the body, or in the breast and stomach and paps, weak digestion, Tysicks¹⁰⁷², rotten coughs, Cancers in the breasts, salt phlegm, Imposthumations¹⁰⁷³ in the stomach, and Dropical Humours¹⁰⁷⁴.

¹⁰⁷⁵Muriel.

¹⁰⁵⁸ The region and former kingdom of Asia Minor that was Greater Armenia lay east of the Euphrates River; Little, or Lesser, Armenia was west of the river. Armenia is generally understood to have included north eastern Turkey, the area covered by the modern republic of Armenia.

¹⁰⁵⁹ Lombardia, region, northern Italy, bordering on Switzerland in the north. Milan is the capital of the region, which is divided into the provinces of Bergamo, Brescia, Como, Cremona, Mantua, Milan, Pavia, Sondrio, and Varese.

¹⁰⁶⁰ Cities.

¹⁰⁶¹ Cordova, city, capital of Córdoba province, southern Spain, in Andalusia, on the Guadalquivir River.

¹⁰⁶² Brugesbroozh, Fr. brüzhor Bruggebrug´e, ci ty, capital of West Flanders province. North west Belgium, connected by canal with Zeebrugge (on the North Sea), its outer port.

¹⁰⁶³ Hassfurt, now Hassberge on the north bank of the Main between the Steigerwald and the Hassberge, Germany.

¹⁰⁶⁴ City, in Emilia Romagna, northern central Italy, on the Sávio River.

¹⁰⁶⁵ Nuremberg, Germany.

¹⁰⁶⁶ Leuven (Louvain in French, Löwen in German) is a municipality located in the Belgian province of Flemish Brabant, of which it is the capital.

¹⁰⁶⁷ City, Bavaria, S Germany, a port on the Regnitz River.

¹⁰⁶⁸ In man.

¹⁰⁶⁹ The quality and property of ☿

¹⁰⁷⁰ Description signified by ☿

¹⁰⁷¹ Diseases.

¹⁰⁷² Consumptives.

¹⁰⁷³ Stomach ulcers.

¹⁰⁷⁴ Swellings related to dropsy.

¹⁰⁷⁵ Angel.

¹⁰⁷⁶Green or russet.

¹⁰⁷⁷The Sea, great and large Rivers, places near Rivers, marshy grounds, Ponds, Lakes, Wells, Springs, Brook, Ditches and Sea-banks, all watery places, Trenches, Cistern¹⁰⁷⁸, Wash houses and Cellars.

¹⁰⁷⁹Scotland, Holland, Zealand¹⁰⁸⁰, Constantinople, York, St. Andrews, Venice, Algier, Genoa, Amsterdam, Tunis, Magdenberg¹⁰⁸¹, Prussia¹⁰⁸², Milan, Wittenberg¹⁰⁸³, St. Cadiz¹⁰⁸⁴, and St. Lucas¹⁰⁸⁵.

¹⁰⁸⁶Cancer Rules in man the breast and stomach.

Of Leo

¹⁰⁸⁷Leo is a fiery, hot, dry, masculine, diurnal, Eastern, Choleric, barren, commanding, bestial sign, of the fiery triplicity.

¹⁰⁸⁸Leo denotes one of the full and large body in the beginning of the sign; the latter part gives a more spare and lean body, and a black or dark hair; the first part gives flaxen or yellowish hair, big eyes, a fierce countenance or sprightly look, quick-lighted, valiant and active in body, of an oval visage, ruddy or sanguine complexion, yet somewhat mixed with obscurity.

¹⁰⁸⁹All infirmities of the back, ribs and sides, as pains in the back, Convulsions, Pleurisies, &c. also passions and tremblings of the heart, violent and burning Fevers, Yellow-Jaundices, the Plague or Pestilence, and sore eyes.

¹⁰⁷⁶ Colours.

¹⁰⁷⁷ Places.

¹⁰⁷⁸ An artificial reservoir for storing liquids, especially an underground tank for water. A water tank.

¹⁰⁷⁹ Regions and cities.

¹⁰⁸⁰ Province, south west Netherlands, bordering on Belgium in the south and the North Sea in the west. The province consists of a strip of Flanders that is adjacent to Belgium and various former islands located in the Scheldt estuary. Much of the land is below sea level and protected by dikes.

¹⁰⁸¹ Magdeburg, Germany.

¹⁰⁸² Former state, the largest and most important of the German states. Berlin was the capital. Prussia surrounded several smaller German states and stretched from the borders of the Netherlands, Belgium, and Luxembourg in the west to those of Lithuania and Poland in the east, and from the Baltic Sea, Denmark, and the North Sea in the north to the Main River, the Thuringian Forest, and the Sudetes Mountains in the south.

¹⁰⁸³ City in Saxony -Anhalt, east Germany, on the Elbe River.

¹⁰⁸⁴ Spain.

¹⁰⁸⁵ St Lucas.

¹⁰⁸⁶ In man.

¹⁰⁸⁷ The quality and property of ♁

¹⁰⁸⁸ Description signified by ♁

¹⁰⁸⁹ Diseases.

¹⁰⁹⁰*Verchiel.*

¹⁰⁹¹Red or Green.

¹⁰⁹²All Places where wild beasts frequent, as Woods, Deserts, Fens, Forests, Rocky places, and hard stony or gravelly ways, Castles, Forts, Parks, Kings Palaces; all such places where fire is, or has been kept, as Chimneys, Stoves, Furnaces, Ovens, and the like.

¹⁰⁹³*Italy, the Alps, Sicily, Bohemia¹⁰⁹⁴, Phoenicia¹⁰⁹⁵, Chaldea, Emilia¹⁰⁹⁶, part of Turkey, Sabina¹⁰⁹⁷, Togata¹⁰⁹⁸, Orichemia¹⁰⁹⁹.*

¹¹⁰⁰*Damascus¹¹⁰¹, Rome, Ravenna, Cremona¹¹⁰², Confluentia¹¹⁰³, Prague, Linzinus¹¹⁰⁴, Cremisium¹¹⁰⁵, Croton¹¹⁰⁶ and Bristol.*

¹⁰⁹⁰ *Angel.*

¹⁰⁹¹ *Colours.*

¹⁰⁹² *Places.*

¹⁰⁹³ *Regions.*

¹⁰⁹⁴ With Moravia and Czech Silesia, Bohemia constitutes the traditional Czech Lands, and in its broader meaning Bohemia is often understood to include this entire area, which until 1918 was a Hapsburg crown land. Prague is the traditional Bohemian capital.

¹⁰⁹⁵ Ancient territory occupied by Phoenicians. The name Phoenicia also appears as Phenice and Phenicia. These people were Canaanites, and in the ninth century BCE the Greeks gave the new appellation Phoenicians to those Canaanites who lived on the seacoast and traded with the Greeks. The geographic boundaries of the territory are vague, and the name Phoenicia may be applied to all those places on the shores of the E Mediterranean where the Phoenicians established colonies. More often it refers to the heart of the territory where the great Phoenician cities stood (corresponding roughly to the coast of present day Lebanon).

¹⁰⁹⁶ Region, north central Italy, bordering on the Adriatic Sea in the east. Bolognais the capital of the region, which is divided into eight provinces named for their capitals.

¹⁰⁹⁷ About forty kilometres east of Rome the Sabina region extends from the banks of the river Tiber towards the Sabini Mountains, part of the Apennine chain of mountains which runs the length of Italy.

¹⁰⁹⁸ Gallia togata is another name for Cisalpine Gaul, today's northern Italy south of the Alps and north of the Apennines.

¹⁰⁹⁹ Aurich, East Frisia, Germany.

¹¹⁰⁰ *Cities.*

¹¹⁰¹ Located in a strategic gap commanding the Barada River and trans desert routes, Damascus has been inhabited since prehistoric times and is reputedly the oldest continuously occupied city in the world.

¹¹⁰² Capital of Cremona province, Lombardy, north Italy, on the Po River.

¹¹⁰³ Koblenz. The Mosel and Rhine rivers join in Koblenz, Switzerland. It is a German and Swiss town. The German Koblenz is a city in the Rhineland, southeast of Cologne.

¹¹⁰⁴ Linz, of Upper Austria, north west Austria, a major port on the Danube River.

¹¹⁰⁵ Krems an der Donau, then in Bavarian East March (Ostmark)(Margravate of Austria).

¹¹⁰⁶ Ancient city, southern Italy, on the east coast of Bruttium (now Calabria), a colony of Magna Graecia founded circa 708 BCE. There Pythagoras established his

¹¹⁰⁷The heart, back, sides and ribs.

Of Virgo.

¹¹⁰⁸Virgo is an earthy, cold, dry, barren, feminine, Southern nocturnal, melancholy sign, of the earthy triplicity.

¹¹⁰⁹A slender body, somewhat above the middle stature, decently and handsomely composed, a ruddy brown complexion, black or dark brown hair, an handsome & lovely person, but of no great beauty; witty, discreet, ingenious and judicious in worldly affairs; and if it be free from the malevolent aspects of *Saturn*, and its body, as also *Mercury*, the Native will be a good Orator; but the body or aspect of *Saturn* to *Mercury*, or the Ascendant, hinders good utterance; it denotes also one studious, of an excellent understanding, yet somewhat unstable, a long or oval visage, and the hair long; and not curling, but smooth, &c.

¹¹¹⁰All infirmities of the belly, wind-colic, worms, obstructions in the meseraick veins¹¹¹¹, and in the bowels, infirmness in the stones, croaking of the guts.

¹¹¹²*Hamaliel*.

¹¹¹³Black speckled with blue.

¹¹¹⁴A study where Books are, Closets, Dairy-houses, Corn-fields, Malt-houses, Store-houses for Corn, Hay, Barley, Pease or Wheat Ricks.

¹¹¹⁵*Babylon, Mesopotamia, Assyria*¹¹¹⁶, *Achaia*¹¹¹⁷, *Greece, Croatia, Corinthia, Athesina*¹¹¹⁸, *Crete*, the Duchy of *Athens*, part of *Gallia*¹¹¹⁹ *Comata*¹¹²⁰, part of *Rhenus*¹¹²¹, and the lower *Silesia*¹¹²².

school. The nearby temple of Hera Lacinia was the religious shrine of Magna Graecia. Crotona's athletes won fame at the Olympic games. The Romans captured it in 277 BCE until modern times it was never more than a provincial town. It was called Cotrone from the Middle Ages until 1928, when its name was changed to Crotona.

¹¹⁰⁷ *In man.*

¹¹⁰⁸ *He quality and property of ♍*

¹¹⁰⁹ *Description signified by ♍*

¹¹¹⁰ *Diseases.*

¹¹¹¹ Mesaraic, mesenteric. The membranes, or one of the membranes (consisting of a fold of the peritoneum and enclosed tissues), which connect the intestines and their appendages with the dorsal wall of the abdominal cavity. The mesentery proper is connected with the jejunum and ileum, the other mesenteries being called *mesocccum*, *mesocolon*, *mesorectum*, etc.

¹¹¹² *Angel.*

¹¹¹³ *Colours.*

¹¹¹⁴ *Places.*

¹¹¹⁵ *Regions.*

Jerusalem, Corinth, Novaria¹¹²³, Rhodes, Arethium¹¹²⁴, Cumas¹¹²⁵, Brundisium¹¹²⁶, Padua, Tolosa¹¹²⁷, Lugdunum¹¹²⁸, Paris, Basil, Cratistavia¹¹²⁹, Heidelberg¹¹³⁰, Sigina¹¹³¹, Erphordia¹¹³².

¹¹³³The Belly and Entrails.

Of Libra.

¹¹³⁴*Libra* is an airy, sanguine, hot and moist; equinoctial, cardinal, moveable, masculine, western, diurnal and humane sign; and of the airy triplicity.

¹¹³⁵One of a tall, straight, well framed body, usually more slender than gross, especially in youth; of a round, lovely and beautiful visage, a fine sanguine complexion in youth but in age commonly pimples or a very high colour in the face, the hair yellowish, or somewhat tending to flaxen, but it long and smooth, and grey eyes.

¹¹¹⁶ Ancient empire of W Asia. It developed around the city of Ashur, or Assur, on the upper Tigris River and south of the later capital, Nineveh.

¹¹¹⁷ Region of ancient Greece, in the northern part of the Peloponnesus on the Gulf of Corinth. It lay between Sicyon and Elis.

¹¹¹⁸ Etschland in the Tyrol.

¹¹¹⁹ Ancient designation for the land south and west of the Rhine, west of the Alps, and north of the Pyrenees. The name was extended by the Romans to include Italy from Lucca and Rimini northwards, excluding Liguria.

¹¹²⁰ Gallian province near Lyons.

¹¹²¹ The Rhine.

¹¹²² Polish duchy. Region of eastern central Europe, extending along both banks of the Oder River and bounded in the south by the mountain ranges of the Sudetes — particularly the Krkonoše (Ger. Riesengebirge) —and the western Carpathians.

¹¹²³ City, capital of Novara province, Piedmont, northern Italy.

¹¹²⁴ Arretium (mod. Arezzo), an ancient city of Etruria, in the per valley of the Arno, situated on the Via Cassia, 50 m. south east Florentia.

¹¹²⁵ Cumae is believed to have been founded in the eighth century BCE by colonists from the Euboean towns of Chalcis and Eretria, who had already settled on the neighbouring island of Pithekoussai (Ischia). Very soon Cumae spread its power over the whole Phlegraean area, including Naples.

¹¹²⁶ Brindisi, capital of Brindisi province, in Apulia, southern Italy. A modern port on the Adriatic Sea.

¹¹²⁷ Tolosa was located in Southern Gaul, at the region known as Narbonensis. It was the home of the Volcae Tectosages, a Celt tribe that had participated in the great Celt migration of the third century BCE.

¹¹²⁸ Lyons, France.

¹¹²⁹ Uncertain. Probably Breslau (Wroclaw) capital of Dolnoslaskie province, SW Poland, on the Oder (Odra) River.

¹¹³⁰ City, Baden -Württemberg, south west Germany, picturesquely situated on the Neckar River.

¹¹³¹ Siegen, Germany.

¹¹³² Erfurt in Thüringen, Germany .

¹¹³³ *In man.*

¹¹³⁴ *The quality and property of ☿*

¹¹³⁵ *Description signified by ☿*

¹¹³⁶All infirmities in the reins, as the gravel, stone in the reins, back, kidneys, heats and diseases in the loins, impostumes or ulcers in the reins, bladder, or kidneys, corruption of blood, and weakness in the back.

¹¹³⁷*Zuriel.*

¹¹³⁸Black, dark crimson, or tawny colour.

¹¹³⁹Ground near Wind-mills, Barns, and Out-houses, Saw-pits, such places as there is any Wood cut in, tops of Mountains and Hills, grounds where hawking or hunting is used, sandy and gravelly places, the upper rooms in houses, one chamber within another, Garrets, Lofts, &c.

¹¹⁴⁰*Bastriana*¹¹⁴¹, *Caspia*,¹¹⁴² *Seres*¹¹⁴³, *Oasis*¹¹⁴⁴, *Ethiopia*, *Sabandia*¹¹⁴⁵, *Alsatia*¹¹⁴⁶, *Sundgavia*¹¹⁴⁷, *Livonia*¹¹⁴⁸, *Austria*, *Pannonia*¹¹⁴⁹, *Portugal*, the Dukedom of *Savoy*.

¹¹⁵⁰*Olysiponis*¹¹⁵¹, *Aresatum*¹¹⁵², *Caieta*¹¹⁵³, *Lauda*¹¹⁵⁴, *Suessa*¹¹⁵⁵, *Placentia*¹¹⁵⁶, *Friburgia*¹¹⁵⁷, *Argentina*, *Veldkirchium*¹¹⁵⁸, *Spira*¹¹⁵⁹, *Francosordia*¹¹⁶⁰, *Halafrisinga*¹¹⁶¹, *Heilprima*¹¹⁶², *Mosbachium*¹¹⁶³, *Landshuta*¹¹⁶⁴, *Vienna of Austria*.

¹¹³⁶ *Diseases.*

¹¹³⁷ *Angel.*

¹¹³⁸ *Colours.*

¹¹³⁹ *Places.*

¹¹⁴⁰ *Regions.*

¹¹⁴¹ Uncertain. Probably Bastia, Haute Corse dept, north east Corsica, France, on the Tyrrhenian Sea.

¹¹⁴² The Caspian region covers territories of the western Central Asia, southern Russia, northern and southern Caucasus, and northern Iran.

¹¹⁴³ Town of a sanjak in the vilayet of Salonica, European Turkey, on Lake Takhino, a navigable expansion of the river Karasu or Struma (ancient Strymon) , north east of Salonica.

¹¹⁴⁴ Area within a desert where the water table reaches the surface, with enough moisture to permit the growth of vegetation. The water may come up to the surface in springs, or it may collect in mountain hollows.

¹¹⁴⁵ Town in Arequipa, Peru.

¹¹⁴⁶ Alsace, France.

¹¹⁴⁷ Uncertain. Probably the municipality Sund in the county of Hordaland, Norway.

¹¹⁴⁸ Region and former Russian province, comprising present Estonia and parts of Latvia (Vidzeme and Latgale). It borders on the Baltic Sea and its arms, the Gulf of Riga and the Gulf of Finland, in the west and the north and extends east to Lake Peipus (Chudskoye) and the Narva.

¹¹⁴⁹ Ancient Roman province, central Europe, southwest of the Danube, including parts of modern Austria, Hungary, Slovenia, Croatia , and Yugoslavia. Its natives, the warlike Pannonians, were Illyrians.

¹¹⁵⁰ *Cities.*

¹¹⁵¹ Lisbon, Portugal.

¹¹⁵² Herstal, Belgium, in Liège province, east Belgium.

¹¹⁵³ Gaeta, Italy. Between Rome and Naples.

¹¹⁵⁴ Lodi, Italy.

¹¹⁵⁵ City in Campania, Italy.

¹¹⁶⁵The reins, kidneys and bladder.

Of Scorpio.

¹¹⁶⁶*Scorpio* is a watery, cold, phlegmatic, feminine, nocturnal, fixed, northern sign, of the watery Trigon.

¹¹⁶⁷A strong able corpulent body, not exceeding in height, a good broad visage, but the complexion somewhat obscure, a sad brown hair, and it crisping or curling, an hairy body, short necked, and a strong set body every way, but commonly bowlegged.

¹¹⁶⁸All infirmities in the Privities and Bladder, as the gravel, stone, priapism, ruptures, Fistulas, the Piles, Defects in the Matrix¹¹⁶⁹, and running of the reins or Gonorrhoea.

¹¹⁷⁰*Barael.*

¹¹⁷¹Brown.

¹¹⁷²All such places as creeping and venomous beasts use, Gardens, Orchards, Vineyards, muddy moorish grounds, stinking Lakes, and Quagmires and sinks in houses, ruinous houses, and such places where rubbish uses to lie, the wash-houses, Kitchen or Larder.

¹¹⁷³*Matragotitida*¹¹⁷⁴, *Commagena*¹¹⁷⁵, *Cappadocia*¹¹⁷⁶, *Judio*¹¹⁷⁷, *Mumma*¹¹⁷⁸, *Mauritania*¹¹⁷⁹, *Getulia*¹¹⁸⁰, *Catalonia*, *Norway*, the Western *Swecia*¹¹⁸¹, and the upper *Bavaria*, the kingdom of *Fez*¹¹⁸².

¹¹⁵⁶ Capital of Piacenza province, in Emilia Romagna, on the Po River.

¹¹⁵⁷ Either Fribourg, Switzerland or Freiburg im Breisgau, Germany.

¹¹⁵⁸ Feldkirch, in Vorarlberg, extreme W Austria, near the Rhine River and the Swiss and Liechtenstein borders

¹¹⁵⁹ Speyer, Germany.

¹¹⁶⁰ Frankfurt, Germany.

¹¹⁶¹ Uncertain. Probably Zeiler, Bavaria.

¹¹⁶² Uncertain. Probably Heilbronn, Baden Württemberg, south Germany, a port on the Neckar River.

¹¹⁶³ Mosbach, Germany.

¹¹⁶⁴ Landshut, Bavaria.

¹¹⁶⁵ *In man.*

¹¹⁶⁶ *The quality and property of ♏*

¹¹⁶⁷ *Description signified by ♏*

¹¹⁶⁸ *Diseases.*

¹¹⁶⁹ Womb.

¹¹⁷⁰ *Angel.*

¹¹⁷¹ *Colours.*

¹¹⁷² *Places.*

¹¹⁷³ *Regions.*

¹¹⁷⁴ *Unknown.*

¹¹⁸³Algera¹¹⁸⁴, Valencia of Spain, Trapizuntius,¹¹⁸⁵ Vobinuns¹¹⁸⁶, Aquileia¹¹⁸⁷, Pistoria¹¹⁸⁸, Camerinum¹¹⁸⁹, Petavium¹¹⁹⁰, Messana¹¹⁹¹, Vienna of the Allobroges¹¹⁹², Gedamun¹¹⁹³, Crema¹¹⁹⁴, Ariminum¹¹⁹⁵, Forum Julii¹¹⁹⁶.

¹¹⁹⁷The privy parts or members of generation.

Of Sagittarius.

¹¹⁹⁸Sagittarius is a fiery, hot, dry, masculine, choleric, diurnal, Eastern, common, Bicorporal sign; of the fiery Trigon.

¹¹⁹⁹It represents one of a well composed strong body, somewhat above the middle size, a handsome comely countenance, somewhat longish visage, a ruddy sanguine complexion, a chestnut coloured hair.

¹²⁰⁰All infirmities in the thighs and buttocks, as Ruptures and Fistulas in those parts: also over-heating of the blood, Pestilential Fevers, intemperateness in recreations, falls from horses, &c.

¹¹⁷⁵ The Kingdom of Commagene was the most northern district of Syria, to the west of the Euphrates in what is now southern Turkey.

¹¹⁷⁶ Central Anatolia, Turkey.

¹¹⁷⁷ Judea.

¹¹⁷⁸ Uncertain. Possibly Mumbai, (Bombay), India, known locally as Mumba during this period.

¹¹⁷⁹ Northern Africa, bordering the North Atlantic Ocean, between Senegal and Western Sahara.

¹¹⁸⁰ Gothia, now Libya.

¹¹⁸¹ Sweden.

¹¹⁸² Morocco.

¹¹⁸³ Cities.

¹¹⁸⁴ Algiers.

¹¹⁸⁵ Trabzon, capital of Trabzon province, north east Turkey, a port on the Black Sea.

¹¹⁸⁶ Unknown.

¹¹⁸⁷ The city of Aquileia was a major Roman metropolis at the head of the Adriatic Sea, half-way between present-day Venice and Trieste.

¹¹⁸⁸ Pistoia is a city in the Tuscany region of Italy, the capital of a province of the same name.

¹¹⁸⁹ Camberino, a city and Episcopal see of the Marches, Italy, in the province of Macerata.

¹¹⁹⁰ Padua, Italy.

¹¹⁹¹ Capital of Messina province, in the extreme north eastern Sicily, Italy.

¹¹⁹² Savoy, France.

¹¹⁹³ Danzig, Germany.

¹¹⁹⁴ Lombardy, Italy.

¹¹⁹⁵ Rimini, Italy.

¹¹⁹⁶ Fréjus, Var, France.

¹¹⁹⁷ In man.

¹¹⁹⁸ The quality and property of ↗

¹¹⁹⁹ Description signified by ↗

¹²⁰⁰ Diseases.

¹²⁰¹*Advachiel.*

¹²⁰²Yellow or green tending somewhat to red.

¹²⁰³A Stable of War-horses, Ox-houses, the highest places in Land, Hills, Stony places, and places where fire is or has been frequently kept, the upper rooms in houses.

¹²⁰⁴*Arabia Felix*¹²⁰⁵, *Tyrrhenia*¹²⁰⁶, *Celtica*¹²⁰⁷, *Hyspania*¹²⁰⁸, *Dalmatia*¹²⁰⁹, *Slavonia*¹²¹⁰, *Hungary*, *Moravia*¹²¹¹, *Misnia*¹²¹², *Province*, *Lyguria* where *Genoa* is, *Lunesana*¹²¹³.

¹²¹⁴*Toletum*¹²¹⁵, *Volaterra*¹²¹⁶, *Mutina*¹²¹⁷, *Narbona*¹²¹⁸, *Avininion*¹²¹⁹, *Colonia Agrippina*¹²²⁰, *Stutgardia*¹²²¹, *Rotemburgus*¹²²², *Tuberinum*¹²²³, *Indemburgus*¹²²⁴, *Buda*¹²²⁵, *Astum*¹²²⁶, *Firmum*¹²²⁷.

¹²²⁸The thighs and buttocks.

¹²⁰¹ *Angel.*

¹²⁰² *Colours.*

¹²⁰³ *Places.*

¹²⁰⁴ *Regions.*

¹²⁰⁵ *Yemen.*

¹²⁰⁶ *Tyrsenia, Sicily.*

¹²⁰⁷ *One of the three divisions of Gaul.*

¹²⁰⁸ *Spain.*

¹²⁰⁹ *Serbo-Croatian Dalmacija, historic region of Croatia, extending along the Adriatic Sea, approximately from Rijeka (Fiume) to the Gulf of Kotor*

¹²¹⁰ *Part of Croatia.*

¹²¹¹ *Moravia (Czech: Morava) is the eastern part of Czechia. Its historical capital is Brno.*

¹²¹² *Meissen, Germany.*

¹²¹³ *Lausanne, Switzerland.*

¹²¹⁴ *Cities.*

¹²¹⁵ *Toledo, Spain.*

¹²¹⁶ *Volterra, Tuscany.*

¹²¹⁷ *Modena, Italy.*

¹²¹⁸ *Narbonne. A city of southern France near the Mediterranean coast southwest of Montpellier. Thought to have been the first Roman colony established in Transalpine Gaul*

¹²¹⁹ *Avingnon, Provence, France.*

¹²²⁰ *Cologne, Germany.*

¹²²¹ *Stuttgart, Germany.*

¹²²² *Rottenburg, a town and Episcopal see of Germany, in Wurttemberg, situated on the left bank of the Neckar.*

¹²²³ *Uncertain. Probably near Tiber River, rising in the Etruscan Apennines, central Italy. It flows generally south across Tuscany, Umbria and north Latium, then south west through Rome to empty into the Tyrrhenian Sea by two mouths.*

¹²²⁴ *Edinburgh, Scotland.*

¹²²⁵ *Budapest, Hungary.*

¹²²⁶ *Asti, Piedmont, Italy.*

¹²²⁷ *Almuñecar on the Granada coast in Spain.*

Of Capricorn.

¹²²⁹Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, movable, Cardinal, solstice, domestic, southern, four footed sign; of the earthy triplicity.

¹²³⁰One of a mean stature, of a dry constitution, and usually one of along thin and lean visage; a thin beard, black hair, a narrow breast, long small neck, narrow chin.

¹²³¹All diseases incident to the knees, either by strains, fractures or otherways, the leprosy, itch and scab.

¹²³²Hanael.

¹²³³Black or russet or a dark obscure brown.

¹²³⁴Ox or Cow-houses, and such places, as the Implements of Cattle are put in; also where sails for ships, or old wood is laid, sheep-pens, grounds where sheep and other Cattle feed, Fallow ground, barren and thorny grounds, dung-hills, low rooms in houses, dark places near the ground, &c.

¹²³⁵India, Ariana¹²³⁶, Macedonia, Illyria, Thrace, Bosnia, Albania, Bulgaria, Greece, Massovia¹²³⁷, Lithuania¹²³⁸, Saxony, Morea¹²³⁹, the Orcades¹²⁴⁰, Stiria¹²⁴¹, Romandiola¹²⁴², the south west part of Saxony, Marcha¹²⁴³, Hassia¹²⁴⁴, Turingia¹²⁴⁵.

¹²²⁸ In man.

¹²²⁹ The quality and property of ♄. Note: Although this is what appears in text it is clearly a printer's error and should read ♃

¹²³⁰ Description signified by ♄. Note: Although this is what appears in text it is clearly a printer's error and should read ♃

¹²³¹ Diseases.

¹²³² Angel.

¹²³³ Colours.

¹²³⁴ Places.

¹²³⁵ Regions.

¹²³⁶ Lately a governorate in Tunisia, near Tunis. Possibly Tunisia.

¹²³⁷ Polish province.

¹²³⁸ Lithuania.

¹²³⁹ Peloponnesus, Greece.

¹²⁴⁰ Orkney Islands off the coast of Scotland.

¹²⁴¹ An informal province in the north of Slovenia.

¹²⁴² Ravenna, Italy.

¹²⁴³ Region and former province, central France, on the north west margin of the Massif Central.

¹²⁴⁴ Hessen, Germany.

¹²⁴⁵ Thuringia in Germany with its capital Erfurt is located in the middle of the former East Germany.

¹²⁴⁶*Juliacum*¹²⁴⁷, *Chevoniam*¹²⁴⁸, *Berga*¹²⁴⁹, *Mecliniam*¹²⁵⁰, *Gaudanum*¹²⁵¹,
*Vilna*¹²⁵², *Oxford in England, Brandenburg, Angusta*¹²⁵³, *Constantia, Derrhona*¹²⁵⁴,
*Faventia*¹²⁵⁵, *Tortona*¹²⁵⁶, *Pratum*¹²⁵⁷.

¹²⁵⁸The knees.

Of Aquarius.

¹²⁵⁹*Aquarius* is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, Western sign; of the airy triplicity.

¹²⁶⁰It shows one of a tall well-set thick corporature, of a strong body, of along visage, sanguine complexion; if *Saturn* be therein, he gives black hair; otherwise commonly the party signified thereby, is of a fair flaxen hair, and of a paler whiter countenance.

¹²⁶¹All infirmities in the legs or ankles, as Gouts, Cramps, and all melancholy wind in the veins of blood.

¹²⁶²*Cambiel*.

¹²⁶³A sky-colour or blue.

¹²⁶⁴Hilly and uneven places, places newly dig'd, Stone-quarries, Mines broken up, roofs of houses, or the upper parts thereof, vineyards, &c.

¹²⁶⁵*Oxiana*¹²⁶⁶, *Sogdiana*¹²⁶⁷, the Desert of *Arabia Petrea*¹²⁶⁸, *Azania*¹²⁶⁹, *Sarmatia*¹²⁷⁰, *Great Tartary*¹²⁷¹, *Walachia*¹²⁷², red *Russia, Dania*¹²⁷³, the South part

¹²⁴⁶ *Cities.*

¹²⁴⁷ Jülich, north Rhine Westphalia, western Germany.

¹²⁴⁸ Chiavenna, Lombardy, north Italy.

¹²⁴⁹ Bergen, Norway.

¹²⁵⁰ Antwerp, Belgium.

¹²⁵¹ Gouda, Netherlands.

¹²⁵² Uncertain. Vilna, Poland or Vilnius, Lithuania.

¹²⁵³ Bretcu, in Romania.

¹²⁵⁴ Tortona, Italy.

¹²⁵⁵ Faenza, Italy.

¹²⁵⁶ Tortona, Italy, the gate to Curone, Grue, Ossona, and Borbera valleys.

¹²⁵⁷ Prato in Toscana, Tuscany, central Italy.

¹²⁵⁸ *In man.*

¹²⁵⁹ *The quality and property of* ☞

¹²⁶⁰ *Description signified by* ☞

¹²⁶¹ *Diseases.*

¹²⁶² *Angel.*

¹²⁶³ *Angel.*

¹²⁶⁴ *Places.*

¹²⁶⁵ *Regions.*

¹²⁶⁶ The country of the Oxus, the ancient name for the river Amu Darya, which forms part of the border between Afghanistan and the Soviet Union.

¹²⁶⁷ Part of the ancient Persian Empire in central Asia between the Oxus and Jaxartes rivers, corresponding to the later emirate of Bukhara and region of Samarkand.

of *Swecia*¹²⁷⁴, *Westphalia*¹²⁷⁵, *Mosselani*¹²⁷⁶, *Pedemontium*¹²⁷⁷, part of *Bavaria*, *Croatia*, *Germany*, *Muscovia*¹²⁷⁸.
¹²⁷⁹*Hamburg*, *Breva*¹²⁸⁰, *Monsferatus*¹²⁸¹, *Pisa* in *Italy*, *Salisburgus*¹²⁸², *Ingolstadius*¹²⁸³, *Forum Sempronium*,¹²⁸⁴ *Trent*.

¹²⁸⁵The legs and ankles.

Of *Pisces*.

¹²⁸⁶*Pisces* is a watery, cold, moist, feminine, phlegmatic, nocturnal, common, Bicorporal, Northern, effeminate, idle, sickly, fruitful sign, and of the watery Trigon.

¹²⁸⁷One of a short stature, not very decent; yet I have known those that have had *Pisces* ascending in their Nativities of a tall stature, and somewhat handsomely shaped; but it has been when there was a Planet in the ascendant of that power and signification: *Pisces* commonly gives a good large face, and a palish complexion, the body fleshy, &c.

¹²⁶⁸ The Sinai peninsula.

¹²⁶⁹ South Africa.

¹²⁷⁰ Russian Steppes, north of the Black Sea, approximating to modern Ukraine.

¹²⁷¹ Siberia.

¹²⁷² Region in southern Romania. The Transylvanian Alps separate it in the north west from Transylvania and the Banat; the Danube separates it from Serbia in the west, Bulgaria in the south, and northern Dobruja in the east; in the northeast it adjoins Moldavia.

¹²⁷³

¹²⁷⁴ Sweden.

¹²⁷⁵ A province of Prussia situated between the Rhine and the Weser. It is bounded on the northwest and north by the Netherlands and Hanover, on the east by Schaumburg Lippe, Hanover, Lippe Detmold, Brunswick, Hesse Nassau, and Waldeck, on the south and southwest by Hesse Nassau, on the west by the province of the Rhine and the Netherlands.

¹²⁷⁶ Uncertain. Probably in Moselle or Mosel Valley on the Mosel river, rising in the Vosges Mountains, north east France, and winding north past Épinal and Metz. Leaving France, it forms part of the border between Luxembourg and Germany, then enters Germany, passes Trier, and cuts between the Eifel and the Hunsrück ranges to reach the Rhine River at Koblenz.

¹²⁷⁷ Piedmont, Italy.

¹²⁷⁸ Moscow.

¹²⁷⁹ Cities.

¹²⁸⁰ At the centre of the Rhaetian Alps, Livigno valley, Italy.

¹²⁸¹ Monteferrato originally a Marquisate. Now north west of Prato, along the border of Montemurlo, volcanic mountains known by the name of Monteferrato, from which the green marble (serpentine) comes.

¹²⁸² Salzburg.

¹²⁸³ Ingolstadt, located along the banks of the Danube River in Bavaria, Germany.

¹²⁸⁴ Sopron, Hungary.

¹²⁸⁵ In man.

¹²⁸⁶ The quality and property of ♃

¹²⁸⁷ Description signified by ♃

¹²⁸⁸All diseases in the feet, as Aches, Lameness, Gout, Salt-phlegm Scabs, Itch, Aches and Boils, Breakings out and Ulcers, proceeding from blood putrefied, also cold and moist diseases.

¹²⁸⁹*Barchiel.*

¹²⁹⁰A white glittering colour.

¹²⁹¹It signifies grounds full of water, Springs, Fish-ponds, Rivers, places where Hermitages have been, Water-mills, Moats about houses, Wells, Pumps, Conduits, Cisterns, and those places in houses where water is most frequent.

¹²⁹²*Phazonia*¹²⁹³, *Nazomonitidis*¹²⁹⁴, *Garamatis*¹²⁹⁵, *Lydia*¹²⁹⁶, *Pamphilia*¹²⁹⁷, *Cilicia*¹²⁹⁸, *Calabria*¹²⁹⁹, *Portugal*, *Normandy*, *Galatians*¹³⁰⁰, *Lusitania*¹³⁰¹, *Egypt*.
¹³⁰²*Alexandria*, *Sibilia or Hyspalis*¹³⁰³, *Compostella*¹³⁰⁴, *Parantium*¹³⁰⁵, *Rhotomagum*¹³⁰⁶, *Normatia*¹³⁰⁷, *Ratisporia*¹³⁰⁸, *Worms*¹³⁰⁹.

¹³¹⁰The feet.

¹²⁸⁸ *Diseases.*

¹²⁸⁹ *Angel.*

¹²⁹⁰ *Colours.*

¹²⁹¹ *Places.*

¹²⁹² *Regions.*

¹²⁹³ Fazzan or Fezzan , historic region, south west Libya.

¹²⁹⁴ Gulf of Sidra, the area of the city of Agheila, north east Libya.

¹²⁹⁵ Garamantica is the central Libyan desert.

¹²⁹⁶ Ancient country, western Asia Minor, north of Caria and south of Mysia (now north west Turkey).

¹²⁹⁷ An ancient country in S Asia Minor: later a Roman province. Province about the middle of the southern seaboard of Asia Minor. It lay between Lycia on the west and Cilicia on the east.

¹²⁹⁸ Ancient region of south eastern Asia Minor, in present southern Turkey, between the Mediterranean and the Taurus range. It included a high and barren plateau, Cilicia Trachia or Cilicia Tracheia, and a fertile plain, Cilicia Pedias.

¹²⁹⁹ Region S Italy, a peninsula projecting between the Tyrrhenian Sea and the Ionian Sea, separated from Sicily by the narrow Strait of Messina. It forms the toe of the Italian "boot."

¹³⁰⁰ From Gaul, ancient territory of central Asia Minor, in present Turkey (around modern Ankara).

¹³⁰¹ Roman province in the Iberian Peninsula. As constituted (circa 5 CE) by Augustus it included all of modern central Portugal as well as much of western Spain.

¹³⁰² *Cities.*

¹³⁰³ Seville, Spain

¹³⁰⁴ Santiago, city, Coruña province, north west Spain, in Galicia, on the Sar River. Spain.

¹³⁰⁵ Porec, Croatia.

¹³⁰⁶ Rouen (France).

¹³⁰⁷ Unknown. Possibly Normandy?

¹³⁰⁸ Uncertain. Possibly Ratisbon or Regensberg, Germany.

¹³⁰⁹ Germany's oldest town, on the Rhine.

¹³¹⁰ *In man.*

Thus much of the nature, qualities and significations of the signs; we come now the Aspects of the Planets, and to say somewhat of them, and so proceed.

CHAP XXVII: Of the Aspects of the Planets and Signs, their Names, Characters and Natures, and wherefore they were so named and characterized

Many new Aspects there are which we shall here omit, and here treat only of those Aspects of the Planets and signs which are most usual and necessary. And they are thus called and characterized, Sextile ✕, Quartile □, Trine Δ, and Opposition ⚡: We omit here to speak of Kepler's¹³¹¹ new Aspects, since these are the most necessary in the practise of this¹³¹² study. There is also a Conjunction thus Charactered ⚡, which is not properly termed an Aspect, since a Planet is then said to be in Conjunction with another when he is in the self same degree and minute of one and the same sign the other is in, and therefore cannot¹³¹³ properly be said to behold or Aspect him, but is in ⚡ with him: this ⚡ is of nature neither good nor bad, but according to the significators and their dispositions and places is both, viz. sometimes good, and some times bad.

¹³¹⁴A *Sextile* is so called, for that it is the sixth part of the Zodiac, and is therefore characterized in this manner ✕ with six strokes; it consists of 60 deg. in length; as a Planet in the first degree of *Aries*, beholds another in the first degree of *Gemini* with a ✕ Aspect. Also if a Planet be in the first degree of *Aries*, he beholds another in the fifth degree of *Gemini*, with a ✕; and this is called a *Platic* Aspect, admitting of the Orbs of the Planets in Aspect; as *Saturn* in the 15 degree of *Aries*, and *Jupiter* in the 23 deg. of *Gemini*; *Jupiter* is in a ✕ of *Saturn* by reason he is not fully elongated 9 deg. which the half orb of *Saturn* and *Jupiter* makes, as *Saturns* half orb being 4 deg. and a half, and *Jupiters* 4d. and a half,¹³¹⁵ added together make just nine deg. and here you see them but 8 deg. separated from a *Partile* aspect, which is when they are both in one and the same number of degrees and minutes as above said. The use thereof is only thus; if in any scheme or judgement whatsoever you find the Significators in a *Sextile Platic*, you may be confident (if your light or Planet be applying) your business signified by those Significators shall be accomplished when they come to the *Partil* aspect, especially if the more

¹³¹¹ Mathematician and astronomer, Johannes Kepler, born in Swabia 1572. He discovered the subtle geometric relationship between the planetary orbits and their distances from the Sun and formulated the Laws of planetary Motion. Kepler introduced new aspects into astrology, based upon his harmonic theory. These aspects include the semi sextile (30 degrees), quintile (72), tredecile (108), biquintile (144) and quincunx (150).

¹³¹² Of a ⚡

¹³¹³ In nature.

¹³¹⁴ Of a ✕

¹³¹⁵ Of a *Partil* aspect.

weighty Planet be retrograde or in reception by house or exaltation with the more light; if they are separating and without reception, the contrary; for by how much they are separated from the *Partil* aspect, by so much the more unlikely is the business signified by the significators so separating to come to a conclusion; but look when they are fully separated by the mediety of their Orbs, and about that time shall the business be fully broken of, except one of the Significators be just then Stationary, and then immediately apply again for then it hangs in some suspense, and after a while begins afresh, &c. But you must note that application by ✕ or Δ is good, for they are Aspects of ¹³¹⁶love, amity and Friendship; yet the Δ is more forcible and better, for that a Planet in & with another is out of houses of the one and the same nature, as fire with fire, earth with earth, water with water, and Air with Air. A ✕ is by a fiery with an airy, or earthy with watery, and therefore is not altogether so good as a Δ, for that these agree not in every point; for fire is hot and dry, Air hot and moist, agreeing partly, viz. in heat: so likewise earth and water; the earth is cold and dry, the water cold and moist, agreeing in coldness; for which reason a ✕ is accounted indifferent good, and so likewise note that a □ and ♀ are naught, and of enmity and discord, quite contrary to the other, yet the ♀ is the worse, &c.

¹³¹⁷A Quartile is so called, for that it is the fourth part of the Zodiac, and is charactered four square □; it consists of 90 deg. in length, and four times 90 deg. is 360 deg. you must know a Partil and Platic □ by the same rule you know a ✕, and so of all the rest, viz. Δ, and ♀. But note that a business brought to pass by the ρ or ω of the significators, causes much discontent and sadness, so that the business had better never been done, &c.

¹³¹⁸A *Trine* is the third part of the Zodiac; and is therefore charactered three square and triangled Δ; consisting of 120 deg. and three times 120 deg. makes just 360 deg.

¹³¹⁹An *Opposition* ♀, is that aspect which divides the Zodiac in two equal parts, and is therefore charactered with a line between two round o's ♀ intimating the direct opposition of the Orbs of two Planets; and it consists of 180 deg. &c.

¹³²⁰There is also an aspect which the Ancients called Dexter and Sinister; a Dexter aspect is contrary to the succession of the signs; a Sinister is according to the succession of the signs; as a Planet in *Aries* beholding another in *Leo*, is a Δ aspect Sinister; a Planet in *Aries* beholding another in *Sagittarius* is a Δ Dexter; the Dexter is not so good as the Sinister. Here I may also give you some other reasons why one aspect is better than another (which I had almost forgot) which is in respect of the Luminaries;

¹³¹⁶ *The reason why ✕ and Δ are good, □ and ♀ bad.*

¹³¹⁷ *Of a □*

¹³¹⁸ *Of a Δ*

¹³¹⁹ *Of an ♀*

¹³²⁰ *Of Dexter and sinister aspects.*

for as the *Sun* is *Fons vitae*, the fountain of life; ¹³²¹so is the *Moon* of main power and efficacy by her forcible influence on inferior bodies, bringing the light and influence of all the other Planets to us. I say in respect of them are the aspects termed good or evil: for *Saturns* houses behold the houses of the Luminaries with an ♄, which is the worst of Aspects by reason he is the worst of Planets: In like manner a ☽ aspect is the most fortunate and best, for that the houses of the best and most temperate Planet *Jupiter*, beholds the houses of the Luminaries with a Trine aspect, even as *Capricorn* is opposite to *Cancer*, and *Aquarius* to *Leo*; so is *Pisces* in Trine to *Cancer*, and *Sagittarius* to *Leo*: and so is a ♃ the lesser malevolent aspect, for that the houses of the lesser fortune, viz. *Mars*, behold the houses of the Luminaries with a Quartile, viz. *Aries* is in Quartile to *Cancer*, and *Scorpio* to *Leo*; neither is this aspect so bad as is an *Opposition*, for that *Scorpio* one of his houses is in Trine to *Cancer* the house of *Luna*: Likewise a Sextile being from the houses of the lesser Fortune *Venus*, is of less force then a Trine, &c. and so much for the aspects of the Planets and Signs.

CHAP XXVIII: Of the fixed Stars in the Zodiac; wherefore they are called fixed, their number, particular names, natures, magnitudes, latitudes and longitudes; and first of those in Aries, as they are delivered by the most learned in this Art.

I Come here to say somewhat of the fixed stars, since without the true knowledge thereof our works will be imperfect, I mean our Judgements; as also these our labours without them would be but lame and imperfect. I shall but speak of some of the stars chiefly, viz. the most notable, and those of the first, second, third and fourth magnitude, except here and there of some more obscure. I shall refer my Reader, if he be curious herein, to the perusal of *Copernicus*¹³²², *Tycho*, *Lucas Gauricus*¹³²³, *Stadius*¹³²⁴ and *Sconerus*¹³²⁵,

¹³²¹ Other reasons for the goodness and badness of the aspects.

¹³²² Nicolaus Copernicus 19 February 1473 in Torun, Poland to 24 May 1543 in Frombork, Poland. Nicolaus Copernicus is the Latin version of the famous astronomer's name which chose later in his life. The original form of his name was Mikolaj Kopernik or Nicolaus Koppernigk. At Krakow University Copernicus studied Latin, mathematics, astronomy, geography and philosophy. He was later to study at the Universities of Bologna and Padua. Around 1514 he distributed a to a few friends. This book, usually called the Little Commentary, set out Copernicus's theory of a universe with the sun at its centre. It contains the axioms which advocated a heliocentric astronomy system. At the very end of Copernicus's life he published his life's work under the title *De revolutionibus orbium coelestium* (Nuremberg, 1543). In *De revolutionibus* Copernicus states several reasons why it is logical that the sun would be at the centre of the universe. The enunciation of the heliocentric theory by Copernicus marked the beginning of the scientific revolution, and of a new view of a greatly enlarged universe.

¹³²³ Lucas Gauricus 1475-1558. Court astrologer of Popes Leo X and Clement VII, who published a large number of astrological treatises.

¹³²⁴ Johannes Stadius or Staden 1527 -1579. Belgian astronomer, mathematician and a follower of Copernicus. Produced the *Ephemerides Novae* (1556) tables.

and what others treat of in this Nature; yet what I here set down may suffice for any judgement whatsoever in the Art of *Astrology*, of what part thereof soever it be. The method I follow, is briefly first to *declare* unto you the *number, names, nature, magnitude, latitude and longitude* of the most notable *fixed stars in the Zodiac, of the first, second, third and fourth magnitude: as also those (of the same magnitude) both on the North and South part, and these will serve for ever, and in all Regions and places through the whole Globe of the Earth, except their longitudes, which will vary somewhat in respect of the Equinoctial; wherefore I shall only give you the degrees of their longitudes.*

We will begin with *Aries* being the first sign (as you have already heard) and so forward; but before we begin, I think meet first to let you know, wherefore these stars are called fixed stars, that there may be nothing in the Art which the Student (if occasion serve) may not give a reason for; for it is my desire to have knowledge increase, and ignorance and envy perpetually put to silence: The reason then why they are called *fixed stars*, is, for that they are indeed fixed and immovable, never stirring, but they are violently carried about with the Heavens by the first mover (as above said) not having any peculiar motion of their own as the Planets have, &c.

But let us now come to the fixed stars, their number, natures, names, magnitudes and latitudes; and first of *Aries*: in *Aries* there are *twenty five* notable fixed stars.

Their No	<i>The Names of the Stars</i>	Nature	Magnitude	Latitude	Longitude
	In ♈			D. M.	D
1	Algenib, the end of the right wing of Pegasus.	♂ ♃ ♀	2	12 B 30	1 ♈ 8
2	<i>Alderaimim</i> , the right shoulder of <i>Cephus</i> .	♃	3	29 00	8
3	The foremost of the 3. bright stars in the <i>band of the fishes</i> .	♃ P ☿	4	2 15	8
4	<i>Alpheraoz</i> , the Navel of <i>Pegasus</i> , the head of <i>Andromeda</i> .	♀	2	26 00	9
5	The hindermost in the tail of the <i>Whale</i> .	♃	3	15 M 20	11
6	The middlemost of the 3. bright stars in the <i>band of the fishes</i>	♃ P ☿	4	1 B 10	12
7	The middlemost of the 3. in the body of the <i>Whale</i>	♃	3	25M20	13
8	The last of the 3. bright stars in the band of the <i>fishes</i>	♃ P ☿	4	1 20	14
9	<i>Baten Kaiton</i> , the belly of the <i>Whale</i> .	♃	2	20 0	16
10	Of <i>Andromeda</i> the left shoulder blade <i>Sheder</i> .	♀	3	24 B 33	16

¹³²⁵ Johannes Schoener. 1477 -1547. The main astrologer responsible for propagating the writings of Regiomontanus. Compiled an annual ephemeris and wrote the *Opusculum Astrologicum* and *Three Books on the Judgment of Nativities* .

11	Of <i>Andromeda</i> the small of the left arm.	♀	3	15 30	17
12	The first of the stars after the bowing of the B. of <i>fishes</i> .	♃ P ♀	4	2 M 20	18
13	The middlemost of the stars after the bowing of the B. of <i>fishes</i>	♃ P ♀	4	2 40	20
14	<i>Acarnar</i> , the bright star of the River <i>Eridanus</i> .	♃	♀ 1	53 30	21
15	The latter of the 3 after the bowing of the ban. of <i>fishes</i> .	♃ P ♀	4	7 45	22
16	The middlemost star of the girdle of <i>Andromeda</i> .	♀	3	30 B 00	23
17	The northermost of the girdle of <i>Andromeda</i> .	♀	3	32 00	23
18	The knot of the band of the <i>fishes</i> , or pole of the <i>Whale</i> .	♃	♀ 3	8 M 30	24
19	<i>Mirach</i> , the furthermost star of the girdle of <i>Andromeda</i> .	♀	3	26 B20	25
20	<i>Angetenar</i> , the turning of the River <i>Eridanus</i> .	♃	4	34M50	27
21	The foremost star in the right horn of the <i>Ram</i> .	♃	♂ 3	7 B20	28
22	The southernmost of the 2 hindermost stars in the breast of the <i>Whale</i> .	♃	3	27M30	28
23	The foremost in the neck of the <i>Whale</i> .	♃	4	4 10	29
24	The latter star in the right horn of the <i>Ram</i> .	♃	♂ 3	8 B20	29
25	The middle of the chair of <i>Cassiopeia</i> .	♃	♀ 3	51 40	29

CHAP XXIX: Of the Fixed-stars in Taurus, their number, names, nature, magnitude, latitude, and longitude.

Unto the fixed stars in Taurus we now descend, as they succeed one another in longitude, which are in number *thirty five*, as follows.

Their No	The Names of the Stars	Nature	Magnitude	Latitude	Longitude
	In ♂			D. M.	2
1	The foremost in the Jowl of the <i>Whale</i> .	♃	3	14 M 00	2
2	<i>Schedar</i> the breast of <i>Cassiopea</i> .	♃ ♀	3	46 B 45	2
3	The point of the <i>Triangle</i>	♃	3	19 00	2
4	The Peruck of the <i>Whale</i> .	♃	4	6 M 20	3
5	The first bright star after the space of the <i>River</i>	♃	3	23 10	3

6	The middle of the mouth of the <i>Whalej</i>	ħ		3	11 30	4
7	The left hinder foot of the <i>Ram</i>	♂		4	5 15	6
8	The foremost star in the bottom of the <i>Triangle</i> .	♀		3	20 B 40	7
9	The star on the seat or buttock of <i>Cassiopea</i> .	ħ	♀	3	49 00	8
10	The hindermost star in the bottom of the <i>Triangle</i>	♀		3	19 B 00	8
11	<i>Alamac</i> , the left foot of <i>Andromeda</i> .	♀		3	23 00	8
12	The second great star after the space of the River Nilus.	ħ		3	25 M 30	8
13	<i>Menkar</i> , the end of the Jaw of the <i>Whale</i> .	ħ		3	11 20	9
14	The left knee of Cassiopeia.	ħ	♀	3	45 B30	11
15	The third great star after the space of the River <i>Nilus</i> .	ħ		3	28 M00	13
16	The first star of the tail of the <i>Ram</i> .	♀		4	1 B40	15
17	The fourth great star after the space of the River <i>Nilus</i> .	ħ		3	28 M50	15
18	The foremost (without form) from the head of <i>Medusa</i> .	♂		obs	20 B40	16
19	The middlemost star of the tail of the <i>Ram</i>	♀		4	2 30	16
20	The second star of the four in the partition of the Bull	♀	Pl	4	7 M15	17
21	The northernmost in the partition of the Bull.	♀	Pl	4	6 00	17
22	The last star of the tail of the <i>Ram</i> .	♀		4	1 B50	18
23	The last great star after the space of the River Nilus.	ħ		3	32 M50	18
24	The right hand of <i>Perseus</i> .	ħ	♄	slo	40 B30	19
25	The head of <i>Argol</i> , <i>Gorgon</i> or <i>Medusa</i> .	ħ	♄	w	2 23 00	20
26	Of the	♂	&	♃	5 4 30	23
27	<i>Pleiades</i>		ve		5 4 40	24
28	<i>Virgilate</i> ,		l			
29	<i>Athoray</i> ,	♄	&	♃	5 3 00	24
29	or <i>Atarage</i>				5 5 20	25
30	The breast of the Bull.	♂		♃	3 8 M 00	25
31	The left heel or wing of } of persons <i>Alchenib</i> , a star in the right side The ankle of the left foot of				3 12 B00	25
32	<i>Alchenib</i> , a star in the right side	ħ	♄		2 30 00	26
33	The ankle of the left foot of			3g	11 00	27
34	The third star of the right side				3 27 30	29

35 The shank of
the left leg of

3 14 45 29

**CHAP XXX: Of the Fixed-Stars in Gemini, their Number, Names,
Nature, Magnitude, Latitude and Longitude.**

Descend we next unto the most notable fixed stars in *Gemini*, which are in number *thirty six*: we will here still follow the same method, to set them down as they follow or succeed each other in longitude.

Their No	The Names of the Stars	Nature	Magnitude	Latitude	Longitude
	In Π			D.M.	
1	The left knee of <i>Perseus</i> .	h	4 3	19 50	0 18
2	Of <i>Hyades, Lampades</i> , or <i>Suculm</i> The Nostrils of the <i>Bull</i> .	♂	3 L	5 M 45	0 18
3	of <i>Hyades, Lampades</i> , or <i>Sucula</i> Under the North eye of the <i>Bull</i>	♂	3 L	4 15	1
4	of <i>Hyades, Lampades</i> , or <i>Sucula</i> Under the South eye of the <i>Bull</i>	♂	3 L	5 50	2
5	Of <i>Hyades, Lampades</i> , or <i>Suculm</i> In the North eye of the <i>Bull</i>	♂	3	3 00	3
*6	Of <i>Hyades, Lampades</i> , or <i>Sucula</i> in the South eye of the <i>Bull</i>	♂	1	5 10	4
7	The Sixth of the shield of <i>Orion</i>		3	11 50	6
8	The Seventh of the shield of <i>Orion</i> }	h	4 3	17 10	6
9	The Eighth of the shield of <i>Orion</i>		3	20 20	6
10	The Last and Southernmost of the shield of <i>Orion</i>	h	4 3	21 30	7
11	The Star between the South horn and the ear of the <i>Bull</i>	♂ P	♀ 4	4 00	8
*	<i>Algenze, Algebar, Rigel</i> , or the left foot of <i>Orion</i> .		4 1	31 30	10
12	<i>Elgeuze, Bellatrix</i> , or the left shoulder of <i>Orion</i> .	♂	♀ 2g	17 30	11
14	The most Southerly star in the South horn of the <i>Bull</i>	h P	♀ 4	5 00	11
15	The foremost of the elbow of <i>Auriga</i> .	h P	♀ 3g	18 B 00	13
16	The hindermost of the elbow of <i>Auriga</i> ,	h	♀ 4g	18 00	13
17	The star in the belly of the <i>Hare</i> .		♀ 3	44 M 20	16
18	The first star of the girdle of <i>Orion</i> .	4	h 2	24 10	16
19	The star in the middle of the body of the <i>Hare</i>		♀ 3	41 30	17
*20	<i>Hircus</i> the goat or the left shoulder of <i>Auriga</i> .	♂	♀ 1	22 B 30	17
21	The right foot of <i>Auriga</i> , the end of the nor.hom of the <i>Bull</i> .	♂ P	♀ 3g	5 00	17
22	The beginning or root of the south horn of the <i>Bull</i> .	♂ P	♀ 4	4 M 00	17
23	The foremost of the bright stars by the form of the Dog.	♀	2	57 40	17

24	The middlemost of the sword of <i>Orion</i> . }	♄	♃	3	29 30	18	
25	The Southernmost of the sword of <i>Orion</i> . }			3	29 50	18	
26	The end of the South horn of the Bull. }	♂	P	♀	3	2 30	18
27	The middlemost star of the girdle of <i>Orion</i> . }	♃		♄	2	24 50	18
28	The second bright star by the form of the <i>Dog</i> . }			♀	2	59 40	20
29	The last of the girdle of <i>Orion</i> . }	♃		♄	2	25 30	20
30	The Pole-star <i>Alrucaba</i> , the tail of <i>Cynosura</i> . }	♃	P	♀	3	66B 00	21
31	The Right knee of <i>Orion</i> . }	♃		♄	3	33M30	21
*32	The Right shoulder of <i>Orion</i> . }				1	17 00	23
33	The right shoulder of <i>Auriga</i> . }	♂		♀	2	20B 00	24
34	The foremost over the foot of <i>Castor</i> without form. }				4	OOM40	25
35	Bright one before the knee of <i>Castor</i> without form. }	♀		♀	4g	5 B 50	28
36	The foremost of the left foot of <i>Castor</i> . }				4	1 M30	28

CHAP XXXI: Of the fixed Stars in Cancer, their Number, Names, Nature, Magnitude, Latitude and Longitude

Enter we now on the fourth sign of the Zodiac to treat of the fixed Stars therein, which are in number just Thirty, as follows.

Their No	The Names of the Stars	Nature	Magnitude	Latitude	Longitude	
	In ♋			D.M.	4	
1	The hindermost of the left foot of <i>Castor</i> . }	♀ P ♀	4	1 15	0	
2	The ankle of the right foot of <i>Castor</i> . }		4	3 30	1	
3	The star at the end of the left forefoot of the <i>Dog</i> . }	♀	3	41 20	2	
4	The right instep of Pollux or <i>Hercules</i> . }	♀ p ♀	3	7 30	3	
5	The left knee of <i>Castor</i> . }	♃	3	1 B30	4	
*6	<i>Argos</i> . }	♃	♄	1	75M00	8
7	<i>Canis major</i> , or the mouth of the great <i>Dog</i> . }	♄ P ♂	1	39 10	9	
8	The left knee of Pollux. }	♃	3	2 M 30	9	
9	The left arm of <i>Castor</i> . }		4	7 B20	10	
10	The right ham of Pullux. }		3	00M40	12	
11	The left buttock of Pollux. }		3	00 30	13	
12	The right shoulder blade of <i>Castor</i> . }	♃	4	5 B30	13	

13	The left side of Pollux.			3	3 00	14
14	The head of <i>Castor</i> or <i>Ras</i> <i>Algeuse</i> .	♀		2	9 40	14
15	The right thigh of the great <i>Dog</i> .	♄		3	51M30	15
16	The right shoulder of <i>Castor</i> .	♀		4	4 B50	15
17	The star between the thighs of the great <i>Dog</i> .	♄		3	48M45	18
18	The left shoulder of Pollux.	♂		4	1 B40	18
19	The head of <i>Hercules</i> or Pollux.	γ		2	6 15	18
*20	<i>Procron, Canis minor, Algomeisa</i> the little <i>Dog</i> .	♀	P ♂	1	16M10	20
21	The bright star besides the form of the <i>Twin</i> .	♄		4	2 M 40	22
22	The end of the tail of the great <i>Dog</i> .	♀		3	50 30	23
23	The hindermost north leg of the <i>Crab</i> .	♀	P ♂	3	1B00	24
24	The most southerly star of the right foot before of <i>Helice</i> .			3	28 30	26
25	The star in the left knee before of <i>Helice</i> .	♂		3	35 00	27
26	The buckler of the ship, or <i>Markeb</i> .	♄	♄	4	47M15	27
27	The most northerly star in the right forefoot of <i>Helice</i> .	♂		3	29 B20	28
28	The hindermost south leg of the <i>Crab</i> .	♀	P ♂	4g	7 M 30	28
29	The northernmost of the forepart of the <i>θ</i> of the <i>Crab</i> .	♂	♃	4	1 B 15	29
30	The southernmost of the forepart of the <i>θ</i> of the <i>Crab</i> .			4	1 M 10	29

CHAP XXXII: Of the fixed Stars in Leo, their Number, Names, Nature, Magnitude, Latitude and Longitude.

The fixed Stars in *Leo*, are in order next to be treated on, and they are in number *Thirtyone* as follows.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude
	In 5				In 5	
1	The cratch or breast of the <i>Crab</i> .	♂	♃	cl.	0 B40	2
2	The Northernmost of the two <i>Asses</i> .	♂	☉	4	2 40	2
3	The first of the obscure stars by the form of <i>Helice</i> .	♀	♃	obs	23 15	2
4	The southernmost of the two <i>Asses</i> .	♂	☉	4g	00M10	3
5	The second of the obscure stars by <i>Helice</i> .	♀	♃	obs	22 B45	3

6	A star without form near the head of <i>Hydra</i> .	ħ	♀	3	23M15	4
7	The hindermost of the two in the end of the poop of the <i>Ship</i> .	ħ	↳	3	43 20	6
8	The third of the obscure stars by the form of <i>Helice</i> .	♀	⋈	obs	20B 00	7
9	The south arm of the <i>Crab</i> .	ħ	♀	4	5 M 30	8
10	The fourth obscure star near <i>Helice</i> or <i>Ursa Major</i> .	⋈	♀	obs	22 B15	8
11	The southernmost star in the left shoulder called <i>Cynosura</i> .	ħ	♀	2	37 50	9
12	The star without form near the <i>Crab</i> .	ħ	♂	4	2 M 40	11
13	The fourth wheel of the wagon, called <i>Doubly</i> . The shoulder of <i>Helice</i> .		♂	2	49B 00	12
14	The mouth of the <i>Lion</i> .	ħ	♂	4	7 30	12
15	The greatest star in the Mast of the ship of <i>Jason</i> .	ħ	↳	2	58M20	12
16	A star near the Claws of the <i>Crab</i> .	ħ	♂	4 L	5 40	13
17	The flank of <i>Helice</i> being the third wheel of the wain.		♂	2	44 B30	13
18	The Southernmost star in the head of the <i>Lion</i> .	} ħ	♂	3	9 30	15
19	The Northernmost star in the head of the <i>Lion</i> .	}		3	12 00	16
20	The northernmost in the left shoulder, called <i>Cynosura</i> .	ħ	♀	2	74 50	17
21	The right foreknee of the <i>Lion</i> .	♀	P	♀	5 00 00	18
22	The bright star near the Hull of the <i>ship</i> .	ħ		↳	2 63M50	21
23	<i>Alphard</i> the bright star of <i>Hydra</i> .	ħ	♀	2	8 30	21
24	The Northernmost of the 3 stars of the neck of the <i>Lion</i> .	ħ	♀	3	11B 00	21
25	The Southernmost of the 3 stars of the neck of the <i>Lion</i> .	♀		♀	3 4 30	22
26	The Middlemost of the 3 stars of the neck of the <i>Lion</i> .	ħ	P	♀	2 8 30	23
*2	Heart of the <i>Lion</i> , <i>Kalbeled</i> ,	↳		♂	1 00 10	24
7	<i>Regulus</i> , <i>Basiliscus</i> .					
28	Left fore-paw of the <i>Lion</i> .	ħ ♀	P	♀	4 4 M 15	24
29	The rump of <i>Helice</i> , or second wheel of the <i>Wagon</i> .			♂	3 51B 00	24
30	The southernmost in the breast of the <i>Lion</i> .	ħ ♀	P	♀	4 1 M 50	25
31	The left thigh of the Great Bear, or 1 wheel of the <i>Wagon</i>			♂	3 46 B30	25

**CHAP XXXIII: Of the fixed Stars in Virgo, their Number, Names,
Nature, Magnitude, Latitude and Longitude.**

Heard you have already the Nature of the Stars in *Leo*, it rests therefore we in order now speak also of the stars in *Virgo* succeeding, and they are in number *Twenty six*, as follows.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude
	In \mathbb{M}					6
1	The southernmost bright star in the Keel of the ship <i>Argos</i> .	\mathfrak{h}	\mathfrak{L}	2	69M40	0.8
2	The left arm pit of the <i>Lion</i> .			4	00M10	0.48
3	The left foreknee of the <i>Lion</i> .	}	$\mathfrak{h}\mathfrak{f}$ P	\mathfrak{L}	4 10	0.48
4	The Northernmost of the right hinder foot of <i>Helice</i> .	}		3	25 B50	1
5	The Southernmost of the right hinder foot of <i>Helice</i> .		\mathfrak{m}	3	25 00	2
6	A star without form by the neck of <i>Hydra</i> .	\mathfrak{h}	\mathfrak{f}	3	26M00	2
7	<i>Alioth</i> the 3 horse of the wain, or the 5. star of the tail of <i>Helice</i> .		\mathfrak{m}	2	53 B30	3
8	The last star on the back of the <i>Lion</i> .	$\mathfrak{h}\mathfrak{f}$ P	\mathfrak{L}	2	13 40	5
9	A star in the Deck or Shrouds of the <i>Ship</i> .	}		2.L	54M30	5
10	A star in the Hull or Bottom of the <i>Ship</i> .	\mathfrak{h} P	\mathfrak{L}	2	65 40	6
11	The southernmost star in the haunch of the <i>Lion</i> .	\mathfrak{f}	\mathfrak{L}	3	9 B40	7
12	The foremost of the three under the belly of the <i>Lion</i> .	}	\mathfrak{h}	\mathfrak{f}	4.L 1 10	8
13	A star covering the ship <i>Argos</i> , or on the section of the deck.	}	\mathfrak{h} P	\mathfrak{L}	2 51M15	9
14	The middlemost star in the tail of <i>Helice</i> , or the 2d horse.		\mathfrak{m}	2	55 B40	9
15	The left side of the Hanch of the <i>Lion</i> .	}		3	5 50	11
16	The hallow of the left thigh of the <i>Lion</i> .	\mathfrak{f} P	\mathfrak{L}	4	1 15	13
17	The joint next under the left thigh of the <i>Lion</i> .			4	00M50	13
18	<i>Deneb Eleced</i> , the tail of the <i>Lion</i> .	$\mathfrak{h}\mathfrak{f}$ P	\mathfrak{L}	1	11 B50	16
19	<i>Trica</i> the hair of <i>Berenice</i> .	\mathfrak{f}	\mathfrak{D}	obs.	30 00	16
20	The last of the great stars in the bottom of the <i>Ship</i> .	\mathfrak{h} P	\mathfrak{L}	2	67M20	17
21	<i>Crater</i> the bottom of the <i>Pitcher</i> .	\mathfrak{f} P	\mathfrak{L}	4	23 00	18
22	A star toward the south, from the <i>great Bear</i> .		\mathfrak{m}	2	39 B45	19
23	The latter of the two southernmost stars of the hair of <i>Berenice</i> .	\mathfrak{f}	\mathfrak{D}	obs	25 30	20

24	The pinion of the left south wing of <i>Virgo</i> .	☿		♂	3	00 10	20
				P			
25	The 1 horse in the wain, the last in the tail of <i>Helice</i> ,			♂	2	54 00	21
26	The foremost of the four in the left wing of <i>Virgo</i> .	☿		♀			
				P			

CHAP XXXIV: Of the fixed Stars in Libra, their Names, Number, Nature, Magnitude, Longitude and Latitude.

Remember *Libra* follows *Virgo*; we have done with the Stars in *Virgo*; wherefore we are to come now to the Constellations *Libra*, and to speak in order of them as of the rest aforegoing, and they are in number twenty five, as follows.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude	
	In ♎					7	
1	<i>Pravindimatrix</i> the grape gatherer in the rig. or nor.w. of 6	} ☿	or	♀	3	15 10	3
2	The second in the left or south wing of the <i>Virgin</i> .				3	2 50	4
3	That in the right side under the girdle of the <i>Virgin</i> .	☿	P	♀	3	8 30	5
4	The Bill, and that star is common to <i>Hydra</i> of the <i>Crow</i> .	} ☿			3	21M30	6
5	The foremost of the left wing of the <i>Crow</i> .	♂	or	☿	3	12 30	8
6	<i>Algareb</i> , the star in the right wing of the <i>Crow</i> .				3	14 50	9
7	The left shoulder of <i>Bootes</i> .	♂		♂	3	49B 00	11
8	The left foot of the <i>Crow</i> or <i>Raven</i> common to <i>Hydra</i> .	♂	or	☿	3	18M 10	11
9	The last of the 4 stars in the left wing of the <i>Virgin</i> .	☿	P	♀	4	1 B40	12
10	The northernmost star in the left thigh of <i>Bootes</i> .	♂		♂	3	28 00	12
11	The star in the right hip or apron of the <i>Virgin</i>	} ☿	P	♀	3	8 40	16
12	The northernmost in the foreside of the 0 if the <i>Virgin</i> .	} ☿			5	2 20	17

13	<i>Spica virgins, Aristae, Azimech, the ear of corn in the left hand of R.</i>	♀	P	♂	1	2 M 00	18
14	<i>Arcturus, Alramech, in the constellation of Bootes.</i>	♃		♂	1	31 B 30	18
15	The southernmost of the } fore side of the ρ in the thigh of the <i>Virgin</i> .	♀	P or	♀	6	00 20	18
16	The southernmost of the latter side of the ρ in the thigh of the <i>Virgin</i>			♂	5	00 20	19
17	The latter of the two northernmost of the ρ in the thigh of the <i>Virgin</i>				4	1 30	21
18	The left knee of the <i>Virgin</i> .				6	1 30	23
19	The foremost of the two joined stars in the right thigh of <i>Centaurus</i> .	♃		♀	4	46M 10	24
20	The calf of the right leg of <i>Bootes</i> .	♃		♀	3	28B 00	26
21	The Spear-staff <i>Incalurus</i> of <i>Bootes</i> .	♃		♃	4	53 35	27
22	The latter of the three in the loins of <i>Centaurus</i> .	♃		♀	3	40M00	27
23	The star in the left shoulder of the human shape of <i>Centaurus</i> .	♀		♀	3	25 40	27
24	The middlemost star in } the hem of the vesture Of the <i>Virgin</i> .	♀	or	♀	4	7 B34	28
25	The southernmost star in the hem of the vesture Of the <i>Virgin</i> .	♁	P	♂	4	2 40	28

CHAP XXXV: Of the fixed Stars in Scorpio, their Number, Names, Natures, Magnitude, Latitude and Longitude.

And thus we are come to the fixed Stars in *Scorpio*, which are in Number *Thirty five* as follows since we are now in order to speak of them, and then let us proceed to the rest.

Their No	The Names of the Stars	Nature	Magnitude	Latitude	Longitude
	In ♏			D. M.	8
1	The Star under the heel of the left foot of the <i>virgin</i> .	♀♀ or ♂ P	4	00 30	11
2	The ham of the right hinder leg, of the <i>Centaur</i> .	} ♃ ♀	2	51M10	1

3	The Postern of the left leg behind of the <i>Centaur</i> .			2	55 20	2
4	<i>Apheta, Gnosa</i> , the bright Star of the <i>Crown</i> .	♀	♀	2g	44B30	6
5	Postern of the right leg of the <i>Centaur</i> .	♃	♀	2	51M40	6
6	Right shoulder of the humane shape of the <i>Centaur</i> .	♀	♀	3	22 30	7
7	The foremost of the two in the belly of the <i>Centaur</i> .	♃	♀	2	43 00	8
8	The bright Star in the humane body of the <i>Centaur</i> .	♀♃	or ♂	3	33 30	9
*9	The brightest star of the South <i>balance</i> .	} ♃	P ♂	2g	00 B40	9
10	The middlemost star of the South <i>balance</i> .	} P		4	1 15	12
11	The first Star of the folding of the neck of the Serpent <i>Ophiucus</i> .	} ♃	♂	3	29 15	13
12	The first Star at the beginning of the neck of the Serpent <i>Ophiucus</i> .	}		3	34 15	13
13	The bright Star of the North <i>balance</i> .	♃	♀	2	8 30	13
14	The small of the right arm of the <i>Centaur</i> .	♀♃	or ♂	3	25 B15	14
15	The foremost of the 3 southern stars under The South <i>balla</i> .	}		3	7 30	14
16	The later of the 2. in the middle of The South <i>balla</i> .	♃	p ♂	4	1B 40	15
17	The left knee of the horse shape of <i>Centaurus</i> .	♃	♀	2	45M 20	15
18	The temples of the head of the serpent <i>Ophiuchus</i> .			3	35B00	15
19	The middlemost of the folding of the neck of the Serpent <i>Ophiucus</i> .	} ♃	♂	3	25 20	15
20	The Southem. of the folding of the neck of the Serpent <i>Ophiucus</i> .			3	24 00	17
21	The middlemost star in the north <i>balance</i> .	}	P	4	3 45	19
22	The northern. of the 2 hindermost before the north <i>balance</i>	♃	♂	4	2 00	21
23	The right Arm of <i>Hercules</i> or <i>Engonasin</i> .		♀	3	40 10	23
24	The last of the 2 bright stars in the North <i>balance</i> .	♃	♀	4	4 30	24
25	The southernmost of the two latter stars without from on the North part of the North <i>balance</i>	♃	P ♂	4	6 40	25
26	The right shoulder of <i>Engonasin</i> or <i>Hercules</i> .		♀	3	43 00	25
27	The foremost star in the palm of the left hand of <i>Gphiucus</i> .	♃	♀	3	17 00	26
28	Of the 3 bright stars in the forehead of the <i>Scorpion</i> . The middlemost.	}	♂ P ♃	3	1M 40	27

29	Of the 3 bright stars in the forehead of the <i>Scorpion</i> . The southernmost				3	5 00	27
30	The hindermost star in the palm of the left hand of <i>Gpiucus</i> .	ħ	P	♀	3	12 B30	27
31	A star in the south arm or fore leg of the <i>Scorp</i> .	ħ			3	7 M50	27
32	The northernmost of the 3 bright ones in the forehead of the <i>Scorp</i> .	♂	p	ħ	3	1 B 20	27
33	The northernmost of the 2 conjoined stars of the body of the <i>Scorp</i> .	♀		♀	4	1 40	28
34	The southernmost of the 2 conjoined stars of the body of the <i>Scorp</i> .				4	00 30	28
*35	The hoof of the right forefoot of <i>Centaurus</i> .	ł		♀	1	41M10	29

CHAP XXXVI: Of the fixed Stars in Sagittarius, their Number, Names, Nature, Magnitude, Latitude and Longitude.

My intentions now are to treat of the Stars in the sign *Sagittarius*, that we may say somewhat of the Stars therein, as we have already of the preceding signs; and know they are in number *Thirty*, as follows.

Their No	The Names of the Stars	Nature			Magnitude	Latitude	Longitude	
	In ♐						9	
1	A Star in the hollow of the left foot of <i>Ophiuchus</i> .	ħ	P	♀	4	00B 45	2	
2	The forem. of the 3 bright stars in the middle of the <i>Scorpion</i>	♂	P	ł	3	3 M45	2	
3	The left Knee of <i>Ophiuchus</i> .	ħ	P	♀	3	11 B50	3	
4	<i>Cor Scorpii, Alatrab, Cal, Antares</i> , the heart of the <i>Scorpion</i> .	♂	P	ł	2g	4 M 00	4	
5	The Eye of <i>Junonius</i> , or the <i>Dragon</i> .	ħ		ł	3	75 B 40	4	
6	The hind. of the 3 bright stars in the middle of the <i>Scorpion</i> .	♂	P	ł	3	5 M30	6	
7	The left shoulder of <i>Hercules</i> or <i>Engonasin</i> .			♀	3	48B00	8	
8	<i>Ras Algeti</i> , the head of <i>Hercules</i> or <i>Engonasin</i> .			♂	3	37 30	9	
9	The first joint next the body of the <i>Scorpion</i> .	}	ħ	P	♀	3	11 M00	10

10	The Southernmost of the 2 in the 3rd joint of the <i>Scorpion</i> .			3	18 00	11
11	The flame of the <i>Altar</i> .	♀	ħ	3	34 00	12
12	The right knee of <i>Ophiuchus</i> .			3	7 B 20	12
13	the foremost above the ankle } of the right foot of <i>Ophiuchus</i> .	ħ	P ♀	4g	2 15	14
14	The fourth joint near the tail of the <i>Scorpion</i> .			3	19 30	14
15	The right leg of <i>Ophiuchus</i> , <i>Serpentarius</i> , or <i>Aesculapius</i> . }			3g	2 B15	15
16	The 2nd of the 4 in the right foot of <i>Ophiuchus</i> , <i>Serpentarius</i> , or <i>Aesculapius</i> .	ħ	P ♀	4g	1 30	15
17	Ras <i>Alangue</i> the head of <i>Ophiuchus</i> , <i>Serpentarius</i> , or <i>Aesculapius</i> .			3	36 00	16
18	The 3rd of the 4 in the right foot of <i>Ophiuchus</i> , <i>Serpentarius</i> , or <i>Aesculapius</i> .			4g	00 20	16
19	Of the 2 stars of the north part of the sting of the <i>Scorpion</i> without form }			5	1 M10	17
20	Northernmost.	♂	ᵀ			
20	Of the 2 stars of the north part of the sting of the <i>Scorpion</i> without form Southernmost.			5	6 10	17
21	The star in the tail or sting of the <i>Scorpion</i> .	♀	♂	3	13 20	19
22	The star in the fifth joint of } the <i>Scorpion</i> .	ħ	P ♀	3	18 50	19
23	The star in the 7 joint next the sting of the <i>Scorpion</i> .			3	15 10	20
24	Ras <i>Aben</i> , the head of <i>Junonius</i> or the <i>Dragon</i> .	ħ♂	P ♀	3	75 B30	21
25	The sixth joint of the tail of the <i>Scorpion</i> .	ħ	P ♀	3	16 M40	22
26	The dim star without form following the sting of the <i>Scorpion</i>	♂	ħᵀ	obs	13 15	22
27	The head or sharp point of the arrow of the <i>Archer</i> or <i>Sagittarius</i> .	♂	ᵀ	3	6 30	26
28	North end of the Bow of the <i>Archer</i> or <i>Sagittarius</i> . }			4	2 B 50	28
29	The left hand that holds the Bow of the <i>Archer</i> or <i>Sagittarius</i> .	♀	♂	3	6 M30	29
30	South part of the Bow of the <i>Archer</i> or <i>Sagittarius</i> .			3	10 50	29

CHAP XXVII: Of the fixed Stars in Capricorn, their Number, Names, Nature, Magnitude, Latitude and Longitude.

Enter we in the next place on the fixed Stars in *Capricorn*, which are but *twenty four*, as follows.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude	
	In ♄					9	
1	The Southem. in the north part of the bow of the <i>Archer</i> , or <i>Sagittarius</i>	♄	♂	3	1 30	0.	
2	The Arrow or shaft of the <i>Archer</i> , or <i>Sagittarius</i> .	} ☉	♂	4	3 50	4	
3	Double cloudy star of the Eye of the <i>Archer</i> , or <i>Sagittarius</i> .	}		obs.	00B45	6	
4	The left shoulder of the <i>Archer</i> , or <i>Sagittarius</i> .	♄	♂	3	3M 10	6	
5	The foremost of the three in the Head of <i>Sagittarius</i> .	☉	♂	4	2 B 10	7	
6	The star under the Armpit of <i>Sagittarius</i> .	} ♄	♁	3	6M 45	7	
7	The left Knee of the Fore -leg of <i>Sagittarius</i> .	}		2	18 00	8	
*8	<i>Wega. Fidicula.</i> The shining Harp, the falling <i>vulture</i> .	♀	♀	1	62B10	8	
9	The left Hoof before of <i>Sagittarius</i> .	♁	♄	2	23M00	9	
10	The middle. star of the third in the head of <i>Sagittarius</i> .	}		4g	1 B30	9	
11	The latter in the head of <i>Sagittarius</i> .	☉	♂	4	2 00	10	
12	The first star of <i>Antinous</i> , by the <i>Eagle</i> .	♂	♄	3	18 10	12	
13	Of <i>Sagittarius</i> the middlemost In the northernmost trail behind the head	}	♄	♀	4g	4 30	13
14	Of <i>Sagittarius</i> the northern. In the northernmost trail behind the head.	}			4	6 30	14
15	Of <i>Sagittarius</i> the Right hoof behind	}	♁	♄	3	20m10	18
16	Of <i>Sagittarius</i> the Left thigh of the hinder leg.	}			3	13 30	18
17	The foremost of the two in the back of the <i>Eagle</i> .	}	♂	♄	3	31B30	24
* 18	<i>Alkair.</i> The <i>Eagle</i> or flying <i>Vulture</i> , the latter of them.			2g	29 10	25	
19	<i>Albirto</i> the mouth of the <i>Swan</i> , or bill of the <i>Hen</i> .	♀	♀	3	49 20	26	
20	The next to the bright star in the back of the shoulder of the <i>Eagle</i> .	}	♂	♄	3 L	30 00	26

21	The foremost in the Neck of the <i>Eagle</i> .			3	27 10	26	
22	Of the <i>Goat</i> , the Northernmost star in the left horn.	}		3	7 30	28	
23	Of the <i>Goat</i> , the Southernmost star in the left horn.		♀	P	♂	3	5 00
24	The 1. of the bright stars without form before the <i>South fish</i> .			♃	3	22M20	29

CHAP XXXVII: Of the fixed Stars in Aquarius, their Number, Names, Nature, Magnitude, Latitude and Longitude.

SO much of the Stars in *Capricorn*, come we now to those in *Aquarius*, which are briefly as follows, and in number *Thirty nine*.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude			
	In ♊					—			
1	The head of <i>Antiaous</i> , the foremost southward from the head of the <i>Eagle</i> .	♂		♃	3	21 B 40	0.18		
2	The foremost of the 3 stars in the Jaw of the <i>Goat</i> .	}		♃	P	♀	6	1 45	0.18
3	The middlemost of the 3 stars in the Jaw of the <i>Goat</i> .		6	1 30	0.38				
4	The last & southernmost of the 3 stars in the Jaw of the <i>Goat</i> .		6	00 45	0.38				
5	The star betw. the head & shaft of the arrow of <i>Hercules</i> .	♂		♀	4	39 20	1		
6	The right knee of the <i>Goat</i> .	♂		♀	4	6 M30	2		
7	The middlemost of the bright stars, without form, before the south or great fish called <i>Notius</i> .	}		♃	3	22 10	2		
8	The next after of the bright stars, without form, before the south or great fish called <i>Nolius</i> .		3	21 20	5				
9	The foremost of the 3 in the garment on the left hand of <i>Aquarius</i> .	}		♃	♀	3	8 B 30	6	
10	Of the said three stars, on the back Side of the same hand.		3	5 30	8				
11	The southern. of the 3 in the mid. of the body of the <i>goat</i> .	}		♂	♀	5	4 M 00	8	
12	The northern. of the 3 in the mid. of the body of the <i>goat</i> .		5	2 50	8				
13	The foremost star on the back of the <i>goat</i> .				4	00 00	8		
14	In the tail of the <i>Dolphin</i> .				3.L	29 B 10	9		

15	In the southernmost star of the fore side of the Rhomboydes or square of the <i>Dolphin</i> .	}	♂	♂	3	32 00	10
16	The brightest of the 3. in the middle of the body of the <i>goat</i> .		♂	♀	5	4 M 15	10
17	The Pinion of the right wing of the <i>swan</i> or <i>Hen</i> .		♀	♀	3	64 B 40	10
18	The northemm. of the foreside of <i>Rhomboydes</i> of the <i>Dolph</i> .		♂	♂	3.L	33 50	11
19	The foremost of the conjoined stars under the belly of the <i>Goat</i> .				4	6 M50	11
20	The hindermost of the conjoined stars under the belly of the <i>Goat</i> .	}	♂	♀	5	6 00	11
21	The hindermost of the two on the back of the <i>goat</i> .				4	00 50	12
22	The southern. of the latter side of the long diamond square or <i>Rhomboydes</i> of the <i>Dolphin</i> .	}			3.L	32 B 00	12
23	The northern. of the latter side of the long diamond square or <i>Rhomboydes</i> of the <i>Dolphin</i> .	}	♂	♂	3.L	33 10	14
24	The foremost <i>Denek Alchedi</i> in the flank or doubling of the tail of the <i>Goat</i> .				4	4 M45	14
25	The foremost <i>Denek Alchedi</i> on the bowing of the back or doubling of the tail of the <i>Goat</i> .	}			3	2 10	16
26	The hinderm. in the flank or doubling of the tail of the <i>Goat</i> .		♂	♂	4	4 30	16
27	The hinderm. on the bowing of the back or doubling of the tail of the <i>Goat</i> .				3	2 00	17
28	Of the lesser <i>horse</i> foremost in the head	}	♂	♂	obs.	20 B 30	17
29	Of the lesser <i>horse</i> foremost in the mouth.				obs.	25 30	17
30	The left shoulder of <i>Aquarius</i> .		♂	♀	3	8 50	18
31	The foremost star after the doubling of the tail of the <i>goat</i> .		♂	♂	4	2 M 20	18
32	Of the lesser <i>horse</i> , the hindermost in the Mouth.	}	♂	♂	obs.	25 00	19
33	Of the lesser <i>horse</i> , the hindermost in the Head.				obs.	20 40	19
34	The breast of the <i>Swan</i> or <i>Hen</i> .		♀	♀	3	56 20	20
35	The southernmost star in the left buttock of <i>Aquarius</i> .		♀	P ♂	6	1 M40	23
36	<i>Enif Alpheracz</i> , the yawning of <i>Pegasus</i> . d'		♂♂	V ♀	3g	21 B 30	26
37	The forem. of the 2 in the right side of the <i>pitcher</i> of <i>Aquarius</i> .		♀	P ♂	4	3 BOO	27
38	The brighter star in the right shoulder of <i>Aquarius</i> .		♂	♀	3	11 00	27
'39	The mouth of the south fish, and end of the water of <i>Aquarius</i> .		♀	♀	1	23 M 00	28

CHAP XXXIX: Of the Fixed stars in Pisces, their nature, number, names, magnitude, latitude and longitude.

Even as we have proceeded in the other signs, let us here conclude with *Pisces* which is the last: the number then of the stars therein are *twenty nine*, as follows.

Their No	The Names of the Stars	Nature		Magnitude	Latitude	Longitude	
	In ♋					=	
1	The star in the right buttock of <i>Aquarius</i> .	♀	p	♃	4	00 50	0.18
2	<i>Ariede</i> , <i>Deneb Adigege</i> , the tail of the <i>Swan</i> or <i>Hen</i> .	♀		♃	2	60B 00	0.48
3	The Northernmost of the two in the head of <i>Pegasus</i> .	♂♃	V	♃	3	16 50	0.58
4	The right arm of <i>Aquarius</i> .	♃		♃	3	8 48	1
5	The Northernmost star in the right hand of <i>Aquarius</i> .	♃		♃	3	10 45	1
6	The first star of the Iream next the Pitcher of <i>Aquarius</i> .	♃	P	♃	4	2 00	1
7	The Northernmost in the right leg. of <i>Aquarius</i> .	♃	P	♃	4	5 M 00	2
8	The Southernmost in the right leg of <i>Aquarius</i> .				3	7 30	3
9	The Foremost of the southernmost stars in the right hand of <i>Aquarius</i> .		}		3	9 M 00	3
10	The Hindermost of the southernmost stars in the right hand of <i>Aquarius</i> .	♃		♃	3	8 30	4
11	Of <i>Aquarius</i> The next Southernmost of the Pitcher of the stream.				4	00 10	6
12	Of <i>Aquarius</i> the Star in the forepart of the bowing of the stream.		}		4	1 M 10	9
13	Of <i>Aquarius</i> the Northernmost in the bowing of the stream.	♃	P	♃	4	3 20	10
14	Of <i>Aquarius</i> the Southernmost in the bowing of the stream.				4	4 10	11
15	Of <i>Aquarius</i> the Next after the foremost in the bowing of the stream.				4	00 30	1 1
16	Of <i>Aquarius</i> the Southernmost next after the bowing of the stream.				4	1 40	12

17	The Southernmost in the neck of the foremost of the 2. <i>Fishes</i> .	☿	P	♃	4g	7 30	15
18	The Foremost of the belly of the foremost of the 2. <i>Fishes</i> .	♃		☿	4	4 B 30	17
19	<i>Markab. Alpharacz.</i> The pinion of <i>Pegasus his wing</i> .	♂♃	V	☿	2.L	1 40	18
20	The latter in the belly of the foremost of the 2. <i>Fishes</i> .				4	2 30	21
21	The latter on the back of the foremost of the 2. <i>Fishes</i> .	♃		☿	4	7 30	22
22	Foremost on the South side of the <i>square without form</i> .				4	5 50	22
23	Foremost on the North side of the <i>square without form</i> .	♃	P	♀		4	2 40
24	<i>Scheat: Alparaiz.</i> The right shoulder of <i>Pegasus</i> .	♂♃	v	☿	2.L	31 00	23
25	The hindermost on South side of the <i>Square</i> besides or under the form of the <i>Fishes</i> .				4	5 M 20	23
26	The hindermost on North side of the <i>Square</i> besides or under the form of the <i>Fishes</i> .	♃	P	♀		4	2 30
27	Of the <i>Whale</i> , the star at the North end of the tail.			♃		3	9 30
28	Of the <i>Whale</i> , the star at the South end of the tail.					3	20 20
29	The tail of the foremost of the two <i>Fishes</i> .	♃	P	☿	4	6B 27	

CHAP XL: Showing the use of all the former Tables

YOU see in the foregoing page, in the 1st column 1, 2, 3. and so forward, intimating the number of the stars in the sign *Pisces*, as you have specified by the word *number*, on the head of the column.

In the second column you have their several names, signified by this inscription on the head thereof *The names of the fixed stars in Pisces*.

Upon the head of the third column you have *their Natures*, intimating that underneath it, and over against every star is set the Character of the Planet of whose nature it participates; as for example, over against *the right shoulder of Pegasus*, we find ♂♃, ♃, v. ☿, intimating that the star on the right shoulder of *Pegasus* is of the nature of ♂♃, ♃, or ☿, v. signifying *vel*, in English *or*: again we see over against the two subsequent stars ♃ P ♀, signifying they are of the nature of ♃ *Jupiter*, and partly of *Venus* P. standing for partly, &c.

On the head of the fourth column you find *magnitude*, intimating that by the Figures underneath, and over against each star is shown the magnitude of each star; as over against *the right shoulder of Pegasus*, you find

2 1 intimating it to be of the second magnitude signified by 2 and somewhat less, signified by 1 and note that in the same column where you find g it signifies *greater* in any of the Tables.

In the fifth column you see *their latitude*, showing that by the figures underneath, over against each star is declared their latitude, and that either North or South, signified by M and B. M showing South latitude, B North, &c.

In the sixth and last column you find the inscription *Longitude*, and this is in like manner demonstrated by the figures underneath, as, *the shoulder of Pegasus* (as above said) has 31 d 00 m or 31 degrees 00 minutes Latitude, and 23 d or 23 degrees longitude; or in 23 degrees of *Pisces*: and so observe and understand of all the foregoing and subsequent stars, &c. D standing for degrees, and M for minutes.

The total sum of these stars here expressed is 366 being the most material.

CHAP XII: Of the significations of the 12 Houses of Heaven, and wherefore they have such signification.

Endeavour to be perfect in this chapter, which is to demonstrate the reasons of some things which have not as yet been divulged in our vulgar tongue to the Students of this noble Art, and you wilt much advantage your self, it being my desire not to let ought slip for which you may not (if need require) give sufficient ground and reasons, &c.

You are sufficiently instructed by other Authors of the Nature and signification of the houses; their several divisions you heard already in the 25th chapter of this second Book; it rests therefore we now proceed to show the reasons why the houses are so ordained, as the angle of the East to be the first house, and succedent to it the second, &c. and so of the rest; as also why the Ancients assigned them those several significations which we commonly attribute unto them; for such has been their curiosity therein, that there is no one thing appertaining to the life of man or affairs or accidents therein, which has not signification from one house or other, &c.

¹³²⁶The first house then is that house which is the East Angle or corner of the Heavens, or the Ascendant; It is called an Angle for that it represents one of the Cardinal points, as the seventh may the other: and the tenth and fourth the Tropics, &c. It is called the Ascendant because the Sun does there ascend in our Horizon; Also in what ever Climate it be that house where the Sun ascends or rises is the Ascendant of that place; and it is called the first house for that it is the first that does represent itself unto us upon the birth of any Infant, Revolution, or any work; so that what Sign at that time is ascending or on the point or cusp of this house, is Significator (together with the Planet that is Lord thereof, the Planet locally therein

¹³²⁶ *Of the first house, why it is so, and wherefore of such and such significations.*

present, or in aspect thereof, or the ¹³²⁷Lord thereof) of the Native (as say the Ancients) For the Sign shall show the complexion, form and shape of the body of the Native having relation to the Planets in aspect therewith or near in presence; And the Lord thereof shall declare his disposition, quality and inclination, having also respect to those Planets in conjunction or configuration with him, &c. It has signification of the life of the Native, for that it is the first house, as life is the first and chief beginning of any one, and first esteemed or preferred before any other enjoyment under the Sun; for that pleasure can there be in any thing when in the enjoying thereof the life is taken away? Certainly, though it be never so much to be desired upon this consideration, it will be altogether left unattempted.

¹³²⁸It has signification of the life of the Native also, and the beginning of any work, for that the Infant is unrevealed or known till it is borne: so is this first house or Ascendant unseen, and is in obscurity (as unto us) till it does arise in our Horizon, &c. In Revolutions, Eclipses, and great Conjunctions and the like it has signification of the common People of any place where these happen.

¹³²⁹The Second house which is the succedent to the Ascendant, is so called for that it succeeds the Ascendant, and ascends after it, and is therefore also called the second house; it has signification of the Riches and Substance of the Native or Querent, as also their assistance; for that next unto a mans life, is his wealth or livelihood to be regarded, and as wealth is an assistance and aid in all matters or businesses of or in the affairs ordinary of mans life, has it also signification of assistance, &c.

¹³³⁰The Third house is so called for that it in order follows the succedent of the Ascendant; it has signification of Brethren, Kindred, Neighbours and Alliance, for that it is in ✕ of the Ascendant, subterranean: it has also signification of short journeys, being the house opposite to the Ninth, signifying long journeys, the reason of which you shall have hereafter in its place.

¹³³¹The Fourth house or Angle of the Earth, or Northern, is so called for that it in order follows the third; it has signification of immoveable goods, for that it is an Angle, and that of the Earth which is fixed; also heritages, lands and houses, for that it is a terranean and earthy Angle; also it has signification of hidden treasures and the like, for that it is subterranean and not visible in our Horizon; it signifies also the father of the Native or Querent, for that he is the first cause of generation, as the earthy Chaos was the first original of *Adam*, &c.

¹³²⁷ *And so of any thing or Enterprise, & c.*

¹³²⁸ *Why the ascendant has signification of the Life and disposition of the Native, or any thing or work began.*

¹³²⁹ *Of the second house.*

¹³³⁰ *Of the third house.*

¹³³¹ *Of the fourth house.*

¹³³²The Fifth house is the succedent of the Angle of the Earth, and therefore is so called. It has signification of mirth and jollity, it being in A to the Ascendant; also private pleasure and delight, it being subterranean and in o with the Ascendant, and for the same reason has signification of all manner of pastime and recreation, as drinking, revelling, sporting, gaming and all kind of recreation pleasing the fancies and tempers of men.

¹³³³The Sixth house is the Cadent from the North Angle, and is in order the sixth house from the Ascendant: it beholds not the Ascendant; it has therefore signification of sicknesses, of what kind soever it be; it has also signification of Servants, Bond-risen and women and Slaves; and of Cattle of the smaller sort for the same reason, as having no loving familiarity or correspondency with the Ascendant in friendship, &c.

¹³³⁴The seventh house is the angle of the West, and by reason it in order follows the sixth, is the seventh from the Ascendant; it has signification of open enemies, for that it is the opposite house to the Ascendant; and for the same reason has signification of theft, or the thing lost; adversaries in Law-suits, and the like; it has in like manner signification of women in general, of marriages. I could never find the reason why the ancients have ordained the seventh or opposite house to the Ascendant, to signify the wife of the Native, and women in general, except for that they are so contrary to the disposition of men, the one being for the most part solid and resolved, the other fickle and unstable as their mother the Moon; as also that they often prove the destruction of men rather than assistants and comforters, (for which they are made) as *Eve* was the destruction of *Adam*, *Delilah* of Samson; and many, the like examples I could here relate both out of the Holy Writ, and other writings; but since the subject is so vile and mean it is not worthy the pains, wherefore that very example of Solomon, the wisest of Mortals, may suffice, who notwithstanding he had so large a portion of the spirit of God, was by this Sex, drawn to Idolatry and many other sins against the living God; insomuch that it has staggered the learnedst Writers in Divinity, and put them to a *nonplus* to imagine (by any conclusion) whether he was saved or no: but lets return to our business, since I may thus conclude of them that they prove either the greatest comforts or the worst of afflictions to men.

¹³³⁵The eighth house, being the succedent of the angle of the West, is so called; it is a house which beholds not the Ascendant, and is above the earth., and is the aid and assistance of the open enemy, as the second is of the Native, it being in opposition thereunto; wherefore it has signification of mortality, death, poison, destruction and mischief which is to happen the Native in his life.

¹³³² *Of the fifth house.*

¹³³³ *Of the ninth house.* Note: Clearly a misprint.

¹³³⁴ *Of the seventh house.*

¹³³⁵ *Of the eighth house.*

¹³³⁶The ninth house is so called for that it follows next after the succedent of the angle of the West, and is called *Cadent*; it is in a *Trine* of the Ascendant, and above the earth; wherefore it has signification of all goodness, as Religion, learning, revelation by Dreams; as also of all religious men and orders, as *Divines, Hermits, Monks, Friars, &c.* Also all manner of Students, as *Astrologers, Physicians, Lawyers,* and all Students of other good learning whatsoever.

¹³³⁷The tenth house or the south angle in order follows next after, and therefore is the tenth house; this has signification of the mother of the Native; for that it is the opposite house to the fourth signifying the father; it signifies also dignity, preferment and honour of the Native, for that it is the vertical point of the Heavens, or the highest pitch thereof, and also for the same reason, signifies Emperors, Kings, Princes, Noblemen and great men, or the Grandees of the earth, and such as are in authority must be understood if there be no King, &c.

¹³³⁸The eleventh House being the succedent of the angle of the south is so called; and for that it is in Sextile of the Ascendant, and above the earth it has signification of friendship and amity, hope, faith, &c.

¹³³⁹The twelfth house, being the Cadent of the angle of the South following in order the succedent thereof, is therefore the 12th house; it is above the earth not beholding the Ascendant, and therefore has signification of private and occult enemies, imprisonment, poverty, misery, and disgrace, Witchcraft and Sorceries; it has also signification of great cattle, as the 6. the opposite house had of small. And so much concerning the reasons of the significations of the twelve houses or mansions of Heaven.

¹³⁴⁰Yet note here, as the second house from the Ascendant, signifies the aid, assistance and wealth or substance of the Native: the third, his kindred, brethren, neighbours, &c. the fourth, his father, lands, houses, and the like: the fifth, his children. &c. so you must know that the substance of the brother, neighbour, kinsman, and the like, is signified by the fourth, being the second from the third, the fifth does signify his brethren, the sixth his father, the seventh his children, and so round the whole Heaven, according to the signification aforesaid: still remembering that the house signifying any party of whom the question is, is his Ascendant; The second from it his substance; the third his kindred; as the fifth house in the Natives figure has signification of the wealth or substance of the father: the sixth, his kindred and brethren, also the Uncle or Ant of the Querent by the fathers side: the seventh his Father and the Querents Grandfather or Natives; and so you must understand of the rest of the Houses, still varying your rules according to discretion; for much does the thorough-knowledge

¹³³⁶ *Of the ninth house.*

¹³³⁷ *Of the tenth house.*

¹³³⁸ *Of the eleventh house.*

¹³³⁹ *Of the twelfth house.*

¹³⁴⁰ *Note this well.*

of the signification of every house conduce to the perfection of the Student in this Art. I think good here (notwithstanding in the 21st chapter of this first Treatise you have heard already somewhat as touching the divisions of the Heavens) to give you the division thereof more plainly in this following chapter.

CHAP XLII : Of the division of the Houses into twelve equal parts.

Now then you are first to know that the *Horizon* cuts or divides the Heavens into two Hemispheres, the upper and the lower, parting six of the houses into one Hemisphere, and six into the other, viz. the upper has 12th, 11th, 10th, 9th, 8th, and 7th houses, the lower the 6th, 4th, 5th, 3rd the 2nd and first house.

And as the Heavens are divided into two Hemispheres by the *Horizon*, so are they also cut by the *Meridian* into two equal parts, so that by these two Circles the Heavens are divided into four equal parts, and every of the parts by sections and points of other Circles are divided into three parts, so that the whole Heavens are cut into 12 equal parts; which the most learned in this Art have called Mansions or houses.

The division which the *Meridian* makes, is to divide the Heavens into the Oriental and Occidental parts, six houses being Oriental, six Occidental, or so inclining: Oriental are the third, second, first, twelfth, eleventh and tenth; Occidental ninth, eighth, seventh, sixth, fifth and fourth.

Now you must know that the four equal parts above said are called (by the learned in this Science) quadrants, because each part is the quarter or fourth part of the Heaven.

The first Quadrant is that part of the Heaven which lies between the middle of the Heaven and the Ascendant or Horoscope; and this is the Oriental, Ascending, Infant, Masculine, Sanguine and vernal Quarter, and it has the twelfth, eleventh, and tenth houses.

The second Quadrant is those three houses, or that part lying between the points of the tenth and seventh, and this is the Youthful, Feminine, Meridional, Choleric, Summer Quarter, containing the ninth, eighth and seventh houses.

The third Quadrant is from the point of the seventh house to the Imum Coeli, or point of the fourth, and is called the Occidental, Manly, Masculine, Melancholy and Autumnal Quarter, including the sixth, fifth and fourth houses.

The fourth Quadrant is from the Imum Coeli to the point of the Horoscope or Ascendant, and is the Septentrional, Feminine, Phlegmatic, old Age, and Winter Quarter.

The Angles are the most powerful houses; for a Planet therein has more power and efficacy then another (in any other house) that is but equally dignified: but know that the houses are in strength as follows, yet Ptolemy prefers the mid-heaven, &c.

1, 10, 7, 4, 11, 9, 5, 2, 3, 8, 6, 12.

So that the meaning thereof is no more but thus; A Planet in the 1st and another in the 10th equally dignified, that has more power which is in the Ascendant; and likewise that in the 10th precedes that in the 7th and so know of the rest. And so much of the divisions of the twelve houses.

CHAP XMII: Containing some Terms of Art very necessary to be known: as also Instructions how to erect a Figure of Heaven.

Amongst the Planets here are several things to be known of all that study this Science, and they are in number which are most material 23. therefore I would have you diligently observe this Chapter.

Direction, Retrogradation, Stationary, Application, Separation, Prohibition, Refrenation, Translation, Reception, Frustration, Peregrination, Combustion, Cazimi, under the Sun beams, void of Course, besieging, Oriental, Superior, Inferior, Athazer, Almuten and Hayz.

¹³⁴¹A Planet is said to be direct when he moves in his Natural motion, directly forward as *Saturn* in the first degree of *Aries*, goes into the 2, 3, and so forward; this is direction.

¹³⁴²*Retrogradation*, or a Planet is said to be Retrograde when he goes backward or contrary to the succession of the signs, as *Saturn* in the first degree of *Aries*, going into the 30, 29, and 28 degrees of *Pisces*, &c. is Retrograde, or goes backward.

¹³⁴³*Stationary is*, when a Planet stands still, or moves neither backward nor forward, as the Superiors do sometimes four days together, &c. as you have heard before, and this happens both before direction and retrogradation.

¹³⁴⁴*Application is*, when two Planets (it matters not which) draw near the rays or bodies of each other by *Conjunction* or *Aspect*; and this may be done three ways; yet you are to know that a more weighty Planet, or that which is superior cannot apply unto the lighter or inferior, except when he is retrograde.

¹³⁴¹ *Direction.*

¹³⁴² *Retrogradation.*

¹³⁴³ *Stationary.*

¹³⁴⁴ *Application.*

The first manner of Application is when two Planets are direct, the weightier in more degrees, and the lighter in fewer; as if *Saturn* be in five degrees of *Aries*, and *Jupiter* in three, her *Jupiter* applies unto *Saturn* by *Conjunction*, and this is a direct Application.

The second when both are Retrograde, as *Jupiter* in three degrees of *Aries*, and 't in the first, here *Jupiter* applies unto the *Conjunction* of *Saturn* by a Retrograde motion.

The third is when the one is Retrograde and in more degrees of a sign, and the other direct and in less, as if *Jupiter* were in four degrees of *Aries* direct, and *Saturn* in seven Retrograde, here *Saturn* applies to the *Conjunction* of *Jupiter*, and *Jupiter* to him, and this is a mutual *Conjunction*; understand the same when they apply by Aspect.

¹³⁴⁵*Separation* is, where two Planets have been either in *Partile Conjunction* or aspect, and are going from it; as if *Saturn* be in 8 degrees of *Aries*, and *Jupiter* in 9 here *Jupiter* is separated one degree from the *Partile Conjunction*, yet he shall not be said to be totally separated till he be the full half orb of *Jupiter*, and his own half orb distant from him; for every Planet both in *Conjunction* and Aspect is admitted his half orb and the half orb of the other Planet joined unto him; as the half orb of *Saturn* you have heard is 4 degrees 30 minutes, and so likewise *Jupiters*, the which being added together make 9 whole degrees; and therefore till *Jupiter* be thus many degrees elongated or separated from *Saturn*, he shall not be said to be fully separated, neither shall their signification be ineffectual for that time; understand the same of an aspect still admitting or allowing the half orbs of both Planets, &c.

¹³⁴⁶*Prohibition* is, when two Planets are applying to *Conjunction* or Aspect, and before they come to join themselves another comes to *Conjunction* or aspect of the Planet applied to; as if *Saturn* were in 10 degrees of *Aries*, and *Jupiter* in five applying to the *Conjunction* of *Saturn* and *Mars* in four degrees of *Aries*; here *Mars* being swifter then *Jupiter*, comes first to the *Conjunction* of *Saturn*, and prohibits *Jupiter*, &c. the same observe in an Aspect.

¹³⁴⁷*Refrantion* is, when a Planet is applying to another, either by *Conjunction* or Aspect, and before he comes to be joined he becomes Retrograde: as if *Saturn* be in seven degrees of *Aries*, and *Jupiter* in three, here *Jupiter* applies (they being both direct) to a *Partile Conjunction* of *Saturn*; but before he can attain thereunto *Jupiter* becomes Retrograde, and so refrains by going backwards to come to the *Conjunction* of *Saturn* who goes direct forward.

¹³⁴⁵ *Separation.*

¹³⁴⁶ *Prohibition.*

¹³⁴⁷ *Refrantion*

¹³⁴⁸*Translation* of light and nature is, when a light Planet separates from a more weighty one and presently applies to another more heavy; as *Saturn* in 16 degrees of *Aries* and *Jupiter* in 9 and *Mars* in 10 here *Mars* separates from the *Conjunction* of *Jupiter*, and translates the light and nature of *Jupiter* to *Saturn*, to whom he next applies; and this is in the like manner done by *Aspect*.

¹³⁴⁹*Reception* is, when two Planets are in each others dignities; for then they are said to receive one the other; and this may be accomplished as many ways as there are dignities of a Planet; as *Saturn* is *Aries*, and *Mars* in *Capricorn*; here is reception between *Saturn* & *Mars* toy house, *Aries* being the house of *Mars*, & *Capricorn* the house of *Saturn*; so also *Jupiter* in *Capricorn*, and *Mars* in *Cancer* is reception by exaltation, *Capricorn* being the exaltation of *Mars*, and *Cancer* of *Jupiter*: In like manner *Saturn* in *Aries*, and *Sol* in *Gemini*, is reception by triplicity; the fiery triplicity being the *Suns* by day, and the airy *Saturns*, &c. in like manner of term and face.

¹³⁵⁰*Frustration* is, when a lighter Planet would come to *Conjunction* with another more heavy, and before it does accomplish it, the more weighty Planet is joined unto another; as *Saturn* is 20 degrees of *Aries*, and *Jupiter* in 19, and *Mars* in 15, here *Mars* applies to the *Conjunction* of *Jupiter*; but before he can attain thereunto, he is frustrated or disappointed by *Jupiter*, who comes first to the *Conjunction* of *Saturn*.

¹³⁵¹*Peregrination* is, when a Planet is in a sign wherein he is a stranger, as it were, by being neither in his own house, exaltation, triplicity, term or face, and therefore then he is very weak, as *Saturn* in the first 26 degrees of *Aries*.

¹³⁵²*Combustion* is, when any Planet is not distant from the *Sun* eight degrees and thirty minutes either before or after his body; as *Saturn* in the first degree of *Aries*, and the *Sun* in 8 and *Jupiter* in 16 here both *Saturn* and *Jupiter* are combust of the *Sun*; but you shall say *Jupiter* is most afflicted; for that Planet to whom the *Sun* approaches is more damnified then that from which he separates; and you must know that a ¹³⁵³Planet still remains under the *Sun* beams till he is fully elongated 17 degrees.

¹³⁵⁴*Cazimi* or a Planet in the heart of the *Sun*, is when he is not distant from the *Sun* 17 minutes; as if *Saturn* be in 3 degrees 15 minutes of *Aries*, and the *Sun* in three degrees and 30 minutes of *Aries*.

¹³⁴⁸ *Translation*

¹³⁴⁹ *Reception*

¹³⁵⁰ *Frustration*

¹³⁵¹ *Peregrination*

¹³⁵² *Combustion*

¹³⁵³ *Under the Sun beams.*

¹³⁵⁴ *Cazimi*

¹³⁵⁵*Void of Course* is, when a Planet is separated from another, and does not during the time of its continuance in that sign, apply again to any other.

¹³⁵⁶*Besieging* is, when any Planet is placed between the bodies of the two Malevolents *Saturn* and *Mars*, as if *Saturn* be in 5 degrees of *Aries*, and *Mars* in 15 and *Jupiter* in 10 here *Jupiter* is besieged.

¹³⁵⁷*Oriental* is, when a Planet rises before the *Sun*.

¹³⁵⁸*Occidental* is nothing else but when a Planet sets after the *Sun*, and is seen above the Horizon after him.

¹³⁵⁹Those Planets that are placed above the Globe of the *Sun*, are called Superior and they are *Saturn*, *Jupiter*, and *Mars*.

¹³⁶⁰Those are inferior that are placed under him, viz. *Venus*, *Mercury*, and the *Moon*.

¹³⁶¹*Athazer* is, when the *Moon* is in one degree and minutes with the *Sun*, and when she is 12 degrees distant from him, or 45 or 90 or 155 or 168 or 180 or 192 or 215 or 270 or 348 any of these are *Athazer*, &c.

¹³⁶²*Almuten* is that Planet that bears chief Rule of any sign, or in any figure; as *Saturn* in *Libra* is *Almuten*, or is *Almuten* of *Libra*, because he has both exaltation and triplicity therein, and *Venus* has only house, so that *Saturn* bearing chief rule, is of this sign *Almuten*.

¹³⁶³*Hayz* is, when a masculine and diurnal Planet in the day time is above the earth, or a feminine nocturnal Planet is the night time under the earth.

¹³⁶⁴Now to erect a figure of Heaven, or Scheme at any time, hour or minute of any year for the judging of future events (I mean by Revolutions of the years of the World, Eclipses, Comets, or great Conjunctions) your are to do no more then this.

Have regard to the place of the *Sun* at noon (according as you will find in any *Ephemeris*) for that day wherein your figure is to be made, and see in what degrees and minutes you find him; for if he be in any degree or minute under 30 you must then look for the same degree he is in, in your Table of houses (viz. in that page wherein you find *Sol* in *Aries*, *Sol* in

¹³⁵⁵ *Void of Course*

¹³⁵⁶ *Besieging*

¹³⁵⁷ *Oriental*

¹³⁵⁸ *Occidental*

¹³⁵⁹ *Superior*

¹³⁶⁰ *Inferior*

¹³⁶¹ *Athazer*

¹³⁶² *Almuten*

¹³⁶³ *Hayz*

¹³⁶⁴ *How to erect a Figure of Heaven.*

Taurus, &c. If the *Sun* be then in any of these signs or any other, you must still look for your number (viz. the degree or place of the Sun) in that page where you find the *Sun* in the same sign in the Table of houses that you find him in your *Ephemeris*) &c. But if he be in more then 30 minutes, you must look for the next greater degree; as if he be in 1 degree of *Aries* and 29 minutes, you are to look in your Table of houses in the page where you find Sol in *Aries* for 1 degree; but if he were in one degree 30 minutes or 31 minutes, and so to the end, you are to look for 2 degrees in the aforesaid page, in that Column where you find over the head thereof *Dom.X.* signifying the tenth house.

Having thus found out your number or place of the *Sun* at Noon; see what number you find over against it in the left hand column, which is titled *time from noon* in the same line, and add that number, viz. the degrees and minutes you find there to the hour and minute of the day, for the which you would erect your Scheme.

And if they make not above 24 hours, look in your table of houses for the number they make in the aforesaid column of *time from noon*; but if they make more then 24 hours, cast away 24 hours, and enter with the remainder, and where your number falls there is your figure.

For first, you are to look in the same line what is over against your number in the column of the tenth house, where you find *Dom.X.* and what number you find there you are to place upon the cusp of the tenth house in your Scheme; and then in the next column where you find *Dom.XI.* in the same line what degrees and minutes you find, you are to place on the eleventh house in your figure, and so observe in the rest, viz. the twelfth, first, second, and third houses, placing as has been said the degrees and minutes in every one which you find in the same line over against your number on the cusps of every of these houses in your draught of the Heavens, and then fill up the other points of the Heavens thus.

First, know what houses are opposite.

Secondly, what signs of the *Zodiac*.

Then place the signs, degrees and minutes opposite to these places you have filled upon the other vacant points.

The houses opposite are the first and seventh, the second and eighth, the third and ninth, the fourth and tenth, the fifth and eleventh, the sixth and twelfth, and therefore for our more ready apprehension we place them thus.

1, 2, 3, 4, 5, 6,

7, 8, 9, 10, 11, 12.

Which shows the first is opposite to the seventh, and the seventh to the first, the second to the eighth, and the eighth to the second, the third to the ninth, and the ninth to the third, &c.

Signs opposite are ♃ to ♉, ♄ to ♋, ♀ to ♌, ♁ to ♍, ♃ to ♎, ♄ to ♏, ♀ to ♐, ♁ to ♑, and ♃ to ♒, which may also be thus ranked.

♃ ♄ ♀ ♁ ♃ ♄ ♀ ♁
 ♉ ♋ ♌ ♍ ♎ ♏ ♐ ♑

So that it is clear, ♃ is opposite to ♉, and ♉ to ♃, ♄ to ♋, and ♋ to ♄ &c.

Wherefore we shall suppose in our Scheme we have the 1 deg. of ♃, and the second min. upon the ascendant or first house: why then because the 7th is opposite unto the first, and ♉ to ♃, we are to place the 1 deg. and 2 min. of ♉ upon the seventh.

Also if upon the 2nd there were the 3rd deg. of *Taurus*, and the 4th min we are to place the 3 deg. and 4 min. of ♋ upon the 8th house, because the 8th is opposite to the second, and ♋ to ♃, and so of the rest; remember still to place the opposite sign, and the same degrees and minutes on the opposite house, and you cannot erre; and thus much shall suffice at this time.

FINIS.

AN INTRODUCTION TO ELECTIONS,

BOOK 3

**Fully comprehending
The Rules of the Ancients
in
*Electing a Time for any manner of Work:***

**Never before made public in our
Mother Tongue.**

But now (by the Blessing of GOD) for
the benefit of all true Lovers of
knowledge sent abroad,

By WILLIAM RAMESEY, Gent.
Student in *Astrology, Physic*, and the most Heavenly and *Sublime Sciences*.

Eccles. 3.1.
*To every thing there is a season; and a time to every purpose under the Heaven.*¹³⁶⁵

Sapiens Dominabitur astris.

LONDON,
Printed for R. W. 1653

¹³⁶⁵ Ecclesiastes 3:1.

HONORATISSIMO
AT QUE
ILLUSTRISSIMO DOMINO,
DOMINO
HENRICO PERREPOINT,
MARCHIONI DE DORCHESTER,
COMITI DE KINGSTON
APUD HULL,
PROCOMITI NEWARK,,
ET
DOMINO PERREPOINT
DE
HOLMES PERREPOINT,

Salutem, Pacem & Felicitatem Perpetuam.

DOMINO SUO CLEMENTISSIMO
HANC SUAM
IN ELECTIONIBUS
INTRODUCTIONEM
SUBMISSE DEDICAT

Wilhelmus Rameseus.

TO THE RIGHT HONOURABLE

Henry Perrepoint,

*Marquis of DORCHESTER,
Earl of Kingstone upon Hull,
Viscount Newark and Lord Perrepoint
of Holmes Perrepoint,*

Health and life here, and Eternal happiness hereafter.

My Lord,

When Your Honour shall consider the reason of this my bold Dedication, I know (were not Your Honour of a more Noble Spirit then to judge of things by the first sight or glimpse thereof) I should have little or no cause to hope of acceptance at Your Honour's hands, but should rather justly be induced to expect (since it is my unhappiness to be a stranger to Your Honour) Your frown rather than favour, and reprehension for this my boldness: But as it was nothing but really Your Honour's Virtues, (which (according to the Philosopher) are the only Badges of Honour) and love to Learning that was the occasion of this my transgression, I humbly presume (through them) my fault will be venial, since the blame is Your Honour's, and that my self, and this my small Present shall find access into Your Honour's favour and Protection. The subject of this piece is that part of Astrology or NATURAL PHILOSOPHY which treats of *Elections*, teaching by the powerful Influence of the Superior and Celestial bodies, how to frame a fit and proper time for any manner of work belonging to the life of Man in a Natural way, there being (according to that most elegant expression of the chief of Philosophers, and sagest of Mortals SOLOMON, Eccles.3. 1 .) *A season for every thing, and a time for every purpose under the Sun.* And truly it is a piece of that sublime Learning, that I fear it will pass the bounds of not only the common and ordinarist, but the indifferent capacities of most men, and in some measure put even the most Judicious to seek, unless they are true sons [or Contemplators] of Nature, and its mysteries and secrets; this for the generality: Yet what conduces to the administration of Physic and Phlebotomy (which according to *Hippocrates* and *Galen* (as I have sufficiently shown in the 10 Chap. of the first Book of this Volume and the 1 Chapter of the 7 Sect. of this very third Treatise) can never be rightly administered without the help of this Art) is more easily to be comprehended, as also what tends to the use of Navigation and husbandry. Wherefore since this my fabric of THE RESTORATION OF ASTROLOGY or the true *Natural Philosophy* which is four square is finished now after my great pains and care, and brought to light, it implores Your Patronage, and especially this Corner, least the unworthiness of the Author may be a means of its fall to the ground without the least notice taken thereof, or hope of recovery, unless Your Honour's Nobility, virtues and Learning be a gracious support thereunto, the which if Your Honour be Munificently

pleased to grant, it will be a perpetual rock unto it, and an inexpressible
fame unto hire whose height of ambition is to be.

My LORD,

Your HONOUR'S Servant,

Whilst he is

William Ramesey.

To the Reader.

READER,

You are here presented with the whole Art of Elections, which may be very beneficial unto you in many things, especially in the administration of Physic, using of Husbandry and Navigation, for which considerations I have undertaken to divulge the whole Body thereof; for herein are the rules infallible, yet in others (by reason they are to depend on several other considerations which we place as ground-works, viz. the Revolutions of the Years of the World, Eclipses, great *Conjunctions*; and in some measure Nativities) they are very intricate and doubtful; and truly I may say they seldom or never prove true, by reason few that undertake the practice thereof understand the fundamentals and ground-works, and how to order and dispose of them, or will take the pains to consider every particular which is requisite to be seriously pondered and weighed before Election can be made on any particular thing.

¹³⁶⁶Wherefore let him that presents this Book unto you advise you as you tender the propagation of the Art and your own Reputation, not to dare to put any part thereof in practise, unless it be (I say) so much as you find tend to the administration of Physic, Phlebotomy, or using of Husbandry and Navigation, till you art very well acquainted with Nature, and can prove you know the fundamentals and reasons of every particular point of this Science, lest you become ridiculous and odious to the Ignorant and the rural of the World, by your frequent failings which you can never avoid if you know no more then what is here verbally delivered, or if you trust barely to the writings of any man whatsoever; for the illiterate by this your weakness (being no wise capable of the mysteries of these knowledges) will sooner condemn the Art as imperfect or faulty, then you or your judgement, which art rather worthy reprehension; for by the right knowledge of the divine practice thereof you may attain to admirable speculations and rare things.

For it was far from my intentions in the penning thereof to have it thus abused, which you may soon do, by basely putting it openly in practise, as some have the resolution of Questions, and so not only become an occasion of derision to your self with them, but also an ill requiter of my pains and care towards you, and bring this part of the Art, (if not all under the notion thereof) into the contempt of the World, the which in it self is good and pure though sublime; for there is nothing more certain, then that there is a proper time and season for every thing under the Sun; *A time to be born, and a time to die; a time to plant, and a time to pluck up; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and time to laugh; a time to mourn, and a time to dance; a time to embrace, and a time to refrain; nay even to the throwing away of stones and gathering them again there is a time; and to be short to every thing there is a season and a time to every purpose under the Sun, Eccles. 3.1,2,3,4,5, &c.* and that all inferior things are ruled

¹³⁶⁶ *The author's admonition to the Students in Elections.*

and ordered by the superior, I have here no more to say then only refer you to the first Epistle and first Treatise; for what man is there that will deny that the subtle soul and life of the World quickens and disposes of all things therein, or that all terrestrial things have their dependency on the motion and influence of the Stars and Planets, and their Configurations; occasioning the like sympathy as is between the Loadstone¹³⁶⁷ and Iron, there being nothing exempted from their power that is composed of the; four Elements which they order, dispose, and govern, nay even the hardest stones we see have a sympathetical quality therewith, and are wrought upon by their penetrative power and virtue, which still before rain (especially if it be of continuance, even when the Heavens but incline to moisture) sweat drops of water, and become as wet as if they had been rained on, or washed over by some hand; many such like arguments I could produce for the proof hereof; but since the subject of almost the whole first Book tends hereunto, I shall say no more, but again advise you not to put any part of this Book in practise till the grounds thereof be well apprehended by you, that so you may not violate his intentions that has left it you, and desires to have no occasion to write himself other than.

Your Loving Friend

William Ramesey.

¹³⁶⁷ A magnetite, which is usually magnetic.

LIBER III.
DE
JUDICIIS ASTRORUM
IN
ELECTIONIBUS,
OR AN
Introduction to Elections,

Fully comprehending the RULES of the
Ancients in Electing a time for any
manner of Work.

**SECTION. I. Comprehending an Introduction to Elections, or
necessary Instructions for electing any manner of work, by the
secret operations of the Heavens, by the nature of the Signs, Planets,
and Aspects of the Moon, &c.**

We have found most of the Ancients to be very curious in this manner of Judicature, but some more excellent then others; wherefore since the knowledge thereof is not only delectable and rare, but also very useful and profitable, both for eschewing evil, and choosing the good; as also for that the verity thereof is wonderful, if the Rules of Art be diligently observed, and with care and discretion practised; as also for that I earnestly desire the Students in this noble Art may daily more and more increase in knowledge (as I have said) I have thought good here to give you without either fraud or deceit, the most Judicious and Rational Rules of the Ancients, concerning the electing or choosing a time for any Work incident to the affairs of mankind, whether particularly appertaining to a mans own particular person, or his estate, friends, or enemies, &c.

**CHAP I: Containing some necessary Instructions to the judging of
Elections.**

¹³⁶⁸In all Authors that ever I yet met with, I find there can be no time elected (in this our Astrological way of electing) advantageous to any one whose nativity or time of birth is not exactly known; for according unto it must you frame your election, together with respect to the revolution of the year; and *Zahel*¹³⁶⁹, *Bonatus*, *Messahalla*¹³⁷⁰ and *Dariot*¹³⁷¹ say that in case the nativity

¹³⁶⁸ The groundwork of Elections according to some of the Ancients.

¹³⁶⁹ Sahl ibn Bishr (first half of the ninth century), Jewish master of horary astrology. He is very often cited by later astrologers as Zael or Zahel. The Latin versions of his five short treatises, *Introduction to Astrology*, *The fifty Precepts*, *Judgments of Questions*, *Elections*, and *The Book of Times* appear to be the principal medieval source of rules for horary Astrology and elections.

¹³⁷⁰ Masa'allah (740-785) 770-circa 815 CE, his real name was probably Manasseh (in Arabic, Misha). Latin translators named him Messahala (or Macellama, Macelarma, Masha' Allah, Messahalla). Mashallah is a contraction of ma'aha Allah meaning

of a man cannot be attained, respect must be ¹³⁷²had to the time of the question; the reason is (as I conceive) for that (if the question be radical) the Querent shall have the same significator or one of the same nature in the question as he has in his Nativity; and this ¹³⁷³I have ever found true in all that ever I met with that could produce their Nativities; wherefore it is that the Ancients conclude (as well indeed they may) that GOD the omnipotent and omniscient Creator of the Heavens and the Earth, and all things therein, has made the earth of the four Elements, but the Heavens being the quintessence of them, he has made to surround and enclose it, that by the secret working of the *Anima Mundi*, or soul of the World, which *Zahel* calls *Rem subtilem*¹³⁷⁴, the which (says he) *sciunt sapientes*¹³⁷⁵, a subtle or spiritual quality which is known to the wise, which occasions such a sympathy as between the Iron and Load-stone, as that all Inferior things and actions have their dependency and government from the superior.

But although this be the Judgement of the Ancients who say, Look to the ascendant of the Nativity or Question and make your Election accordingly: Yet I say (as most agreeable to truth and reason) Let the Figure of the Revolution of the years of the world for that year be regarded, and therefore or according thereunto Elect your business, as being the True Radix, root or ground thereof. But Note that if the ascendant and its Lord be unfortunate in your radix, or the Revolution of the world, there is no Election can be made any wise to advantage the body or the party for whom you would elect an advantageous time; and so consider and understand of any Election whatsoever, viz. If the chief significator of any business be unfortunate in the radix, there can be no time Elected to prevent the mischief threatened; for whom the Lord has ordained to destruction or punishment, he causes one thing or other to be incident unto that party so ordained to punishment, either by inclination or casualty (according to his Divine will and preordination and the harmonious concordance of Astrology with Divinity &c.) that it might come to pass; (and so on the contrary for a mans happiness, but this comes to pass through repentance) for I have ever found men in this condition either to go on still in their ways without reproof, or being reproofed, will take so small notice thereof, as that they will hardly believe it, or have an inclination to study amendment or prevention of the evil; wherefore these

"What wonders Allah has willed." in Latin (what God has done). He flourished under the Caliphs al -Mansur and al -Mamun. Author of many works. A Jew from Basra, and leading astrologer. One of the earliest astronomers and astrologers in the Islamic world. He took part with the Persian astrologer al -Naubakht in the surveying preliminary to the foundation of Baghdad in 762 -63.

¹³⁷¹ Claud Dariot, a physician born 1530 or 1533 in Pommard. He published an introductory astrological manual in Lyons in 1557. His work was translated into French a year after publication and into English at the turn of the century. Dariot translated *Die grosse Wundartzney* of Paracelsus into French. He wrote at least four treatises on judicial astrology and six on medicine, although at least one remained unprinted. Dariot became a Calvinist and died in 1594.

¹³⁷² *The Reason s.*

¹³⁷³ *A harmony and concordance between the superior and inferior bodies.*

¹³⁷⁴ Subtle matter.

¹³⁷⁵ Wise men know.

particular things in Elections ought to have their dependency on the general fates.

¹³⁷⁶But as I have but now said, the figure of the Revolution of the world for that year ought to be regarded and concluded the radix or ground-work of all your Elections; for according to the nature of the signficator therein must your Election be framed, or you shall never be perfect in this Art. Hence it is that often we shall find some kind of men and occupations thrive and prosper some years more then in others; and again on the contrary, do all what they can, their business still and endeavours go backward; The reason is, their significator is more fortified or debilitated in the Radix; and we see that such shall in an Election by *Saturn* and *Mars* have a good and prosperous day, and upon ¹³⁷⁷the square or opposition of the *Moon* to *Saturn* or *Mars*, although on a mischievous day; because these malevolents were chief rulers or significators of the business in hand, things or persons, &c. in the Radix. Consider also the places of any Eclipse or Great conjunction in every year. So that when your true significator is known, and his essential and accidental fortitudes and debilities, you cannot err, the following Rules being diligently and warily observed, there being an harmony and such a concordance betwixt the Celestial Creatures, and our Terrestrial affairs, according to that excellent saying of *Hermes*, *there is nothing here beneath that is not governed and ruled by what is above.*

¹³⁷⁸Know then that in judging of the stars in Elections, special care must be had unto the business in hand; for according unto the nature thereof must your business be ordered, and your time chosen; as for earthy businesses, as planting and sowing and the like, an earthy sign is to be chosen or placed in the ascendant; if appertaining to fire, a fiery sign; if to the water, a watery one, &c. As for example, if you would elect a time to plant, you must prefer *Virgo* before any other of the signs, because she is an earthy sign, and such an one too as is participating more of the nature of the fruits of the earth then any other, *viz. Taurus* or *Capricorn*; and so understand of any business; be sure you still elect a sign proper for your business, and agreeable to the nature thereof.

¹³⁷⁹And for the speedy dispatch of any business, let a moveable sign be chosen; if for permanency you would elect any time, take a fixed sign; if you be indifferent, or desire your business shall neither be of long or short continuance, prefer a common sign, &c.

¹³⁸⁰But still look to the fundamental grounds of Elections, *viz.* to fortify your chief significators, and chiefly the *Moon*, because she has a general signification in all things, in journeys, times, places and all businesses whatsoever; also the *Sun*, he being as it were chief Ruler or King amongst the other Planets; but more particularly the Planet signifying the

¹³⁷⁶ *Diverse events happen to men on the election of one and the same hour and minute.*

¹³⁷⁷ *The reason thereof.*

¹³⁷⁸ *Celestial influences are not effectual but to such as are of their own nature.*

¹³⁷⁹ *For the continuance or despatch of business.*

¹³⁸⁰ *Chief significators to be fortified. The Moon. The Sun.*

business in hand: as if your Election be concerning war or fireworks, you must fortify *Affairs*; if to speak to the King, the *Sun*; to gain money, *Jupiter*; if concerning marriage or love-matters, *Venus*; because these significations these Planets are generally of; and so understand of any business whatsoever; still have a care to fortify the Planet signifying your business, in general as well as particular, if you can.

¹³⁸¹In like manner you must choose and fortify the Sign signifying your business in general (for as I have said, as is the nature of your business, such must the Sign be you choose and fortify) as if you would go by water as to Sea, &c. you must fortify a watery Sign, and more especially *Cancer*, for that she is the house of the *Moon*; if by land, as a journey, &c an earth Sign, &c. viz. free from misfortune or affliction of the malevolent aspects of the Infortunes, and place it in the Ascendant of your Election, or the Lord of the Ascendant therein, or the *Moon*, or both, if possible; and this is necessary in all Elections and the Ancients moreover have for men elected a masculine sign, for women a feminine; but this is needless, &c.

¹³⁸²The sign also and house signifying your business in your *Radix* ought to be regarded and well dignified; also fortify the house and sign signifying the business in your Election; as if you would elect a time for profit, you must fortify (in the figure of your Election) the second house in the *Radix*, its sign and the Lord thereof, as well as the second in your Election, &c. In all Elections, remember to fortify the Ascendant, its Lord and Disposer of him, and the fourth, and the Lord of the fourth and also his Dispositor; for by fortifying the Ascendant, the Lord thereof and his Dispositor, the health and safety of the Parties body electing is promised: by fortifying the fourth, its Lord and his Dispositor, a good and safe conclusion and end of the business. But note (as aforesaid) that if a malevolent Planet be significator in any thing in the *Radix*, you must fortify it, and not think the making a fortune: viz. *Jupiter* or *Venus* (which ¹³⁸³are but generally so) significators, will be beneficial: for it will often prove contrary: for all men are not ruled by *Jupiter* and *Venus*; neither (as I say) are they always fortunes: for accidentally they may be infortunes: and when they are Lords of the eighth, twelfth and sixth, they are occasions of sickness, poverty, imprisonment, mischief and death as effectually as *Saturn* or *Mars*; for every Planet must doe the office whereunto it is ordained: and so by the same rule may *Saturn* and *Mars* be fortunes, and so they are; to those they chiefly rule, and to such things as are properly under their dominion either naturally or accidentally; wherefore the true knowledge of your significator (in Elections) of the business intended is of great value, and worthy serious consideration.

Also in electing any work, have especial care to fortify the *part* of *fortune*, the Lord thereof and its Dispositor, so that they be either in body or aspect helped by the fortunes, and free from the configurations of the

¹³⁸¹ *The Sign agreeing generally with the business to be fortified.*

¹³⁸² *The Sign and house signifying.*

¹³⁸³ *Jupiter and Venus may sometimes be malevolent Planets and not fortunes. Saturn and Mars may also sometimes be fortunes and not Infortunes.*

Malevolents. Let not the Lord of your Ascendant by any means be retrograde, for it will occasion tardity¹³⁸⁴ and hindrance in any thing, although all the other significators were essentially strong and promising the effecting of the business; it causes also much trouble and pains in the business, although naturally never so easy to be accomplished.

¹³⁸⁵In the beginning of any work also see that *the Dragons* tail be not with either of the Luminaries when they are in conjunction or opposition, or in the Ascendant, or house signifying the business in hand; but place in those places some fortunate Planet, or in the house of the business in Election, or in the Angles of the Figure at the time of Election. But have a special care in all Elections you put not the *Moon* in the Ascendant; for she is an enemy thereunto; so also is the *Sun*; for he therein dissolves and undoes what is accomplished and done. And let not an Infortune be placed in the Ascendant, nor in any of the Angles, especially if he have dominion in the sixth, eighth or twelfth; also look that in a diurnal Election you have a diurnal sign ascending; in a nocturnal, a nocturnal sign: and if you can, that the Luminaries be in the same signs (I mean of the same nature, especially that of the time.

Avoid Elections at such time as the *Moon* separates from the *Conjunction* or *Opposition* of the *Sun*, and immediately goes to the configuration of an infortune: for it shows that if the place of the *Conjunction* or *Opposition* be unfortunate, the business then began shall come to no good end or conclusion; but if the place of the *Conjunction* or *Opposition* be fortunate, it shows that the beginning of the business then in agitation shall be good, but it shall ill succeed in the end.

But if the *Moon* separate from *Conjunction* or *Opposition*, and apply to a fortune, and the place of the *Conjunction* or *Opposition* be unfortunate, it signifies that the beginning of the business shall be bad, and the end thereof good; and when the place of the *Conjunction* or *Opposition* is fortunate, and the *Moon* applies immediately to a fortune, it denotes that both the beginning and the end of the work then began shall come to good or be fortunate. And so on the contrary, if she apply to an infortune when the places of the *Conjunction* or *Opposition* are unfortunate: when the place of the *Conjunction* or *Opposition*, or their Lord or Disposer of them, be in a succedent house, it signifies that the profit and good to be expected by the business shall be in the end accomplished, though with some-trouble and pains; but if they be in a Cadent house, viz. Cadent from the ascendant of the beginning of the thing or business, or from the ascendant of the Election, or Radix, it shall be broken off, and come to naught.

Albumazer a most learned *Arabian* in this Art, says, that when the Lord of the Election (which is the Planet signifying your business) is Lord of the sign of the Luminaries (especially that of the time) in the Revolution of the year of the World, or Lord of the year, or Lord of the Ascendant at the time of the Revolution and be fortunate therein, and also in the Election; it

¹³⁸⁴ Lateness.

¹³⁸⁵ *Rules general for the electing the beginning of any work.*

signifies and denotes extraordinary success and fortune in the business then began, and in all the affairs thereof.

When the place of the *Conjunction* or *Opposition*, and their Dispositors be well dignified and placed, the business then began or done shall be firm and of continuance and fortunate. Also accomplishment and good success of the business is signified when the Dispositor or Lord of the house of the *Conjunction* or *opposition* before the beginning of the work or business, is oriental in the hour of the beginning of the thing, and be in his own house beholding those places with a *Sextile* or *Trine*; but if he do not behold the aforesaid places of the *Conjunction* or *Opposition*, he profits not.

¹³⁸⁶You may also make your Elections for the beginning of any work from the Lord of the Triplicity of the *Moon* at the time of the *Conjunction* or *Opposition*; for they have power in the beginning of businesses; for when they are received and fortunate at the time of the beginning of any work, it signifies good; but that which does the more confirm it, is, that the ascendant of the Election be a sign in which he or they be well dignified, or have dominion in the revolution of the year, and that the fortunes be in Angles, and chiefly in the ascendant and mid-heaven, also in succedent, and in the place of the thing, or business intended, or in agitation.

¹³⁸⁷In the beginning of any work (also) when the Luminaries behold each other with a good aspect, it signifies success in any business then began; the business [also know] in hand is foreshowed by the *Moon*, her being in the day-time under the earth, and in the night above: and in an Election wherein a speedy dispatch of any business is required, fortify not the *Moon*, but put *Jupiter* or *Venus* in the ascendant or in the mid heaven; but have regard unto the *Moon* in things of long continuance, as Marriage, Building and the like; and when she is impeded, put her in an Angle or succedent, but let her not behold the ascendant nor its Lord, nor the Lord of the house of the thing, or his Dispositor, nor the Planet which has signification of the thing either generally or particularly; but if you cannot observe exactly all these, look that you observe as many of them as you can.

¹³⁸⁸Some Authors hold it more necessary to fortify the Lord of the Ascendant than the *Moon*, others to fortify the Lord of the house dignifying the business, and others the general significators, &c. For my part, I hold it most necessary to fortify the significators of the business, the house and also if possible the *Moon*, rather than the Ascendant or its Lord, except they be proper significators.

¹³⁸⁹When the *Moon* is slow in motion, viz. not exceeding 12 degrees in 24 hours she signifies slowness and tediousness in the business in hand; but if your business require haste, and the *Moon* apply to an infortune, make your infortune Lord of your Ascendant, and if then he be free from

¹³⁸⁶ Other rules for electing the beginning of any work.

¹³⁸⁷ For quick despatch or long continuance of your business.

¹³⁸⁸ A short rule in electing the beginning of any work.

¹³⁸⁹ Caveats general in elections.

misfortune it will be the better, but if unfortunate and afflicted and receive the *Moon* out of the ascendant it is much better. But still look that your chief significators be free from misfortune and the *Quartile* and *Opposition* of the malevolents, as also of the Sun, and of combustion, and that they be not under the Sun beams; a Planet is under the Sun beams when he is not fully elongated from the body of the Sun 17 degrees; he is in combustion when he is within 8 degrees 30 min. of his body, &c. as you have already heard in the 43 chapter of the second Book of this Volume.

Have regard also unto your ascendant, that there be no infortune therein, & that it be not unfortunate in the Revolution of the years of the World for that year, which you have bin taught is the Radix of your Work: have also a special care that you bring not your Radix backward, viz. from the ascendant to the second, but rather forward, viz. to the twelfth: and see that the Lord of your ascendant be not Occidental, especially if the *Moon* be joined with him.

¹³⁹⁰Know also, that the *Sun* in the ascendant is not good (as has been said) except he be in *Leo* or *Aries*; the *Sun* in the ascendant with *Saturn* hinders the business in Election, and causes an end with much labour and difficulty: *Saturn* with the *Moon* in the ascendant signifies much sadness, long and tedious diseases, mischief and death, evil from Kings and great men, loss of substance and kindred, friends and companions.

¹³⁹¹*Jupiter* with the *Sun* in the ascendant, signifies sadness, grief and little good, and change out of one place into another; with the *Moon* he signifies many waters, and young children, concubines, marriage and honours.

¹³⁹²*Mars* with the *Sun* in the ascendant signifies also much grief and damage by enemies, small friendship from friends, destruction and sudden death by iron or fire; with the *Moon*, he denotes power and strength for mischief and deceit.

¹³⁹³*Venus* with the *Sun* in the ascendant signifies much pain and travel, discords and accusations by friends and alliance; also the appurtinance¹³⁹⁴ of women; with the *Moon* she denotes health and safety of the body, gain also and profit by women, &c.

¹³⁹⁵*Mercury* in the Ascendant with the *Sun* also signifies grief and sadness; with the *Moon* he signifies many employments and occasions, and that often with friends arid alliance.

¹³⁹⁰ *Of the significations of Saturn with the Sun or Moon in the ascendant in Elections.*

¹³⁹¹ *Of Jupiter*

¹³⁹² *Of Mars*

¹³⁹³ *Of Venus*

¹³⁹⁴ An adjunct; an accessory; something added to another, more important thing.

¹³⁹⁵ *Of Mercury*

¹³⁹⁶The *Moon* in the ascendant with the *Sun* signifies destruction, mischief, grief and trouble, instability also, and griefs in the eyes, &c. but the knowledge of these is more for curiosity then practice or use in my opinion.

Also have a care in businesses of continuance, of movable signs; in such as require haste, of fixed; and in such as are indifferent, prefer common signs, as has been said, still remembering that according to the business in hand and agitation a sign must accordingly (viz. of its nature) be chosen; and thus much shall suffice for the first chapter being introductory; therefore let us now proceed.

CHAP II: Of the signs, and their significations in Elections, and of the hindrances of the Moon, being a farther instruction to the judging of Elections.

Like as I have promised, I shall for the better instruction of the Students herein, be in this Chapter somewhat more large in delivering the significations of the signs, and how they are to be chosen in electing any manner of work.

¹³⁹⁷Know then, that movable signs, as are *Aries, Cancer, Libra,* and *Capricorn,* signify and denote mutation and alteration of things, and that they shall be of short continuance; wherefore in Planting, Sowing, Grassing, and in buying and selling, they are to be chosen; and if any one fall sick in these signs, viz. when they are in the ascendant, or bearing rule otherways, the sick party shall either soon die or soon recover; and whoso flies or takes a journey at such a time, shall be soon taken or return; and the promise made or any other thing then began, shall soon come to an end, and be speedily performed; news or reports are at this time uncertain, and most commonly false.

¹³⁹⁸Then look that you begin not any work you would have continue at such a time, but in such affairs elect the fixed signs which are *Taurus, Leo, Scorpio,* and *Aquarius;* for in all things these make a continuance and prolong time; wherefore in building it is good to elect these signs, also marriages, or any such thing as you would have continue; if voyages or journeys be taken in them, they cannot be good, except there be many testimonies of the Fortunes; and if any one be at such time taken prisoner, his enlargement shall be protracted; and this I can testify upon my own knowledge; and who so shall incur the anger and displeasure of any one, shall never be more in that parties favour.

¹³⁹⁶ *Of the Moon*

¹³⁹⁷ *Of the signification of the moveable signs in elections.*

¹³⁹⁸ *Of the signification of the fixed signs in elections.*

¹³⁹⁹The common signs such as are *Gemini, Virgo, Sagittarius,* and *Pisces,* are to be preferred in such businesses as you would have of no long continuance, nor yet soon at an end; for they are neither movable nor fixed, but common between both; wherefore that house founded, or what ever it be that is then began, shall not long continue; wherefore in such it is good to purify gold and silver, or to put children to School or any other learning, and it advantages in all such businesses as do admit of a medium or indifference, &c.

¹⁴⁰⁰But to elect any business before mentioned, or any other in the like nature, put the *Moon* in the ascendant in a convenient sign, viz. both agreeing to your business in nature and continuance, and make her apply to a fortune with reception in a sign also of the same nature if possible; if it be in the day, see that your signs be diurnal or the day-houses of the Planets; and so on the contrary, if it be in the night time; for so much the better will your business succeed.

To insist longer hereon were but vain, wherefore let us proceed, &c.

In this manner of work, viz. Electing a good and fitting time for the acting or doing of any business you must have a special regard to the Moon, and that she be nowise impeded or afflicted; for as all the ancient Rabies in this Art do testify, there are ten ways whereby the Moon may be impeded; wherefore since it is a thing so necessary, I shall here plainly insert them.

First then, the *Moon may* be impeded by being in combustion of the *Sun,* and even when she is twelve degrees distant from his body, either before or after; or more plainly applying to or separating from him; but you must note she is not so much afflicted when she is separated, as when she is applying.

In the next place the *Moon* may be impeded when she is in the degree of her fall, viz. in the third degree of Scorpio.

Thirdly, she may and is impeded when she is in Opposition of the Sun.

¹⁴⁰¹Fourthly, when joined with infortunes or in Quartile, or Opposition of them.

Fifthly, the *Moon is* impeded when she is within twelve degrees of the head or tail of the Dragon, which is the term or place of an Eclipse.

¹³⁹⁹ *Of the signification of the common signs in elections.*

¹⁴⁰⁰ *But note the Moon does never good in the ascendant unless when well fortified and in good aspect as upheld by the fortunes.*

¹⁴⁰¹ *Note still that your infortunes are the impeding Planets as in relation to your business, and not Saturn and Mars, as you will have heard in the first chapter.*

Sixthly, when she is in the latter degrees of a sign wherein there is an infortune.

Seventhly, when she is cadent from angles or in *via combusta* the burnt way, which is in the last 15 degrees of *Libra*, and the first 15 degrees of *Scorpio*; and this is the worst Impedition the Moon can have, especially in Marriages, and in all matters belonging to women, also in selling, buying, and in travelling or going a journey.

Eighthly, the Moon is impeded when she is in detriment, viz. in *Capricorn* or in *Quartile*, with her own house, or not beholding her house with *Sextile* or *Trine*.

Ninthly, when she is slow in motion, viz. when she moves in four and twenty hours less then is her mean motion (understand the same in all the Planets) The mean motion of the *Moon* (according to the most learned in this art) is 13 deg 10 min 36 Sec.

Tenthly, and lastly, the Moon is impeded when she is void of course, which is when she is in any sign, and beholds not any Planet till she enter another sign, &c.

¹⁴⁰²Let therefore (in all manner of Elections for good) the *Moon* be strong and well dignified, and in good aspect of the fortunes, and free from the Configurations of the Malevolents, and that she be not in the Ascendant; yet if she be beheld by the Fortunes, and be in the Ascendant, it is good to buy and sell; and make the Moon and the Lord of the Ascendant (in your affairs of electing) behold the Ascendant; for when a Planet beholds not his own house, it is like a man that is not able to benefit his house nor remove the evil Impending; but when a Planet beholds his own house, it is like a man that is strong in his habitation, that is able to protect and defend those that are under his power and tuition, and to repel and keep off those enemies that are without; and note further, that when the Lord of the Ascendant is unfortunate, you ¹⁴⁰³must place him so as that he behold the Ascendant with a *Trine* or *Sextile*; and if the Moon be impeded, let her by no means be in an Angle, but place the Fortunes therein, or the *Moon*, when she is beheld of the Fortunes out of an Angle: Let not Part of Fortune be cadent in the beginning of any work or question from the Aspect of the *Moon*, or her *Conjunction*; it matters not for the Dispositor of the Part of Fortune, neither matters it whether Part of Fortune be cadent from the ascendant; but put the Lord of the ascendant with Part of Fortune, because it is most profitable for gain; but let not the *Moon* be placed in the second, sixth, eighth or twelfth from Part of Fortune because it causes ill success.

¹⁴⁰⁴And in all beginnings of works whatsoever, let the ascendant and the *Moon* be in signs of right ascensions as are *Cancer*, *Leo*, *Virgo*, *Libra*,

¹⁴⁰² Understand not the fortunes to be only Jupiter and Venus and infortunes Saturn and Mars as in the first chapter.

¹⁴⁰³ This is in case of necessity, and when you cannot defer time for a better election.

¹⁴⁰⁴ Rules more for the beginning of works.

Scorpio and *Sagittarius*, because it denotes good success and speedy dispatch in the business; but the signs of oblique ascension, as are *Capricorn*, *Aquarius*, *Pisces*, *Aries*, *Taurus* and *Gemini*, cause a hindrance therein, and much tediousness; wherefore let not the ascendant or the *Moon* be in signs of oblique ascensions: And if the *Moon* be impeded, and your business is in such haste as that you must elect your business at such a time, let not her have any relation to the ascendant either by body or aspect, but let her be cadent from the ascendant, and place a fortune in the ascendant, or in good aspect therewith, and fortify the cusp of the ascendant, and its Lord and the Lord of the hour.

¹⁴⁰⁵ Thus have you as brief as can be the general way of judging of Elections: let us therefore now descend to particulars; wherefore the Method we shall take or follow herein, shall be to proceed according to the several demands belonging to every house of Heaven, since there is no one thing or business incident in the affairs and life of man but it is signified by one or other of them: wherefore we will begin with the businesses appertaining to the first house; and then in order we shall proceed to the second and third, and so to the rest, &c. But first let me give you these two following Tables; the one of Elections according to the aspects of the *Moon* to the other six planets; and the other of the Mansions of the *Moon* and elections thereby; since they have been thought worthy of note by the most learned of the Ancients in this most noble and heavenly Science.

CHAP III: Showing Elections by the Aspects of the Moon to the other six Planets, and by her Mansions.

Likely some people have not the capacity to understand or judge of the Rules of Art, so as to elect a fitting time for their work or business in hand, or cannot perhaps admit of so much time as to make an Election; wherefore for brevities sake, since I have met with these following Tables in the books of the learned, not to leave these my labours lame, I thought good to insert them, that I might not leave my Reader to seek in any thing of this nature that has come to my hand; yet know that there is not much credit to be given unto them, since they are general Rules, and therefore cannot hold at all times, nor in every bodies affairs; for as has been above said, *Jupiter* and *Venus* may accidentally be malevolents and infortunes to some men; and *Saturn* and *Mars* may prove Fortunes and Assistors; wherefore then in those mens affairs that have *Saturn* and *Mars* their chief significator, and strong in their Nativities, the *Quartile* or *Opposition* of the *Moon*, I mean such days as she is thus aspected, may prove rather advantageous then prejudicial; and to whom *Jupiter* or *Venus* are Rulers of the sixth, eighth, or twelfth in their Nativities, a *Sextile* or a *Trine* or the *Moon* to them may not a whit advantage; however I thought good to give you them as they are here beneath represented to you by my Author.

¹⁴⁰⁵ *The method of the subsequent discourse.*

♏	♄	♁	♁	♁	♁
h	An unfortunate day, take no journey, speak not to Princes nor old men, avoid the company of husbandme n.	✕ Converse with old men and husband men, build, and plant trees, graft, but seek not the love of Women.	□ Confer not with old men, nor sue to Princes, take no Physick, or journey, defer your desire.	△ Converse with old men and husband- men, repair what is ruinous and manure ground.	♁ Hire no servants, seek not after your gain, take nothing in hand being not began before.
♏	♄	♁	♁	♁	♁
4	A fortunate day, go to noble men, Judges, and Prelates, and use for your right, and take counsel.	Converse with Lawyers, and Ecclesiastical persons, read the Laws.	Apply your study to Philosophy, and take Counsel.	Begin any good work, make your journey to Kings and great men, Prelates and Judges.	Go your journey, and go to Prelates and Judges.
♏	♄	♁	♁	♁	♁
♁	An unfortunate day, take no journey, avoid the company of Soldiers, &c.	Buy weapons of War, or horses, hire Champions, and kindle the fire for Alchemy.	A day full of fear, avoid contentions, make nor league or new friendship.	Dispose of all things for War, buy cattle, or beasts.	Take no journey, Flie company, friendships, and love of women.
♏	♄	♁	♁	♁	♁
⊙	Begin nothing but that you would have hidden and secret.	Take in hand the affairs of Kings and Princes, and sue for preferments under them.	A day to be eschewed. In all things, deal not with company of great men.	Offer presents to Princes, and your suit will be heard of Them.	Sue for judgement from great men, but avoid rich men.
♏	♄	♁	♁	♁	♁
♀	A day for pleasures and delights, put on new garments, seek the love of women.	A day fit for amorous sports, con-tract Marriage, seek for all kind of ornaments; it is a prosperous day.	Hire servants or workmen, make sports, sing or play, and marry.	Seek the love of women, and put on new clothes if the Moon be not in Leo.	It is good to hire men or maid servants, to take recreation and contract marriage.
♏	♄	♁	♁	♁	♁
♁	Begin writings and accounts, chaffer, send messengers or carriers.	Apply to your study, make accounts, chaffer, take charges, send youths to school, and accompany with Sages.	It is good to send Ambassadors, Orators, and Carriers, take your journey, but and sell.	Compose verses which require a good invention, use exercise, and send children to School.	Repair to Scribes and Chancellors, send messengers, take your journey, use Merchandise, follow your study.

The Use of the Table

You see here in the first column ♄ ♃ ♀ ☉ ♁ ♃; and in the five other columns several matters; over the first also you see ♄, over the next ♃, over the third ☉: and upon the fourth ♃, and over the head of the last ♁, which intimates no more then this, *viz.* That they are the *Moons* aspects to the aforementioned Planets; As in the first column *you* have these words, *An unfortunate day, take no Journey &c.* in the same line and on the left hand *you* have ♄ placed, and over the head of these words ♄, showing that the ♄ in ♄ with ♄, is an unfortunate day to begin any business, or to go a journey, &c. In the next column, and over against ♃ you see these words, *Converse with old men and husbandmen, &c.* and over the head thereof ♃, intimating that the ♃ in ♃ with ♄ is good for such business; and so understand of the rest of the columns and aspects over against ♃; and know also that those aspects on the head serve for all the other Planets; and what you find written over against any Planet, appertains to the signification of that Planet; as for example, in the third column and over against ♃, you see this written, *Apply your study to Philosophy,* and over the head thereof ☉; so that when the ♃ is in a ☉ of ♃, it is good to apply ones study that way; and so *you* may (following this rule) understand all the rest.

<i>A Table of the Mansions of the Moon.</i>					
Mansion	Sig	D. M.		Qualities.	Elections.
1	♄	20	6	<i>Temperate</i>	<i>Take your Journey and Physic Laxative.</i>
2	♃	2	57	<i>Dry</i>	<i>Take your Journey by water, buy Cattle, plant.</i>
3	♃	15	49	<i>Moist</i>	<i>Chaffer, or buy and sell, but go not by Sea.</i>
4	♃	28	40	<i>Moist and cold More cold</i>	<i>Plant and sow, marry not, nor journey by water.</i>
5	♄	11	32	<i>Dry</i>	<i>Use Merchandise, Voyager; join Wedlock, and take Physic</i>
6	♄	24	23	<i>Temper</i>	<i>War, sow not, nor take ire hand any good.</i>
7	♃	7	5	<i>Moist</i>	<i>Plough, Sow, Travel not either by Sea or Land.</i>
8	♃	20	6	<i>Cloudy and tempestuous</i>	<i>Journey, and take Physic:</i>
9	♄	5	57	<i>Dry</i>	<i>Navigate.</i>
10	♄	15	49	<i>Moist</i>	<i>Plant, Build, Marry, but make no voyage.</i>

11	♋	28	40	Temperate and cold	Sow, Plant, Deliver prisoners, but take no purgation.
12	♌	11	31	Moist	Plant, Marry, but Navigate not.
13	♌	24	23	Temper	Journey, Navigate, Sow, Plough, Marry, and send messengers.
14	♍	7	15	Temper	Sow, Plant, take Physic; neither travel nor marry.
15	♍	20	6	Moist	Delve and Dig, but neither marry nor travel.
16	♎	2	57	Cold and moist	Unfortunate for any thing.
17	♎	15	49	Moist	Buy cattle, but Navigate not.
18	♎	28	40	Dry	Build, Sow, Plant, Navigate, but Wed not.
19	♏	11	32	Moist	War, Plant, Sow, and Voyage.
20	♏	24	23	Temper	Buy cattle, use hunting, but Wed not.
21	♏	7	25	Temper	Build, Repair to a Magistrate for favour, but marry not.
22	♏	20	6	Moist	Take Physic, Navigate and put on new apparel.
23	♐	2	56	Temper	Take Physic Voyage, but neither Marry nor lend.
24	♐	25	49	Temper	Lead an Army, Marry, Sow, take Physic
25	♐	28	40	Dry	Build, Marry, seek friendship, take your journey.
26	♑	11	32	Dry	It is in all things unfortunate, save in taking of Physic.
27	♑	24	23	Moist	Plant, Sow, Chaffer, Marry, but Navigate not.
28	♒	24	15	Temper	Use Merchandise, Marry, take Physic but lend not, neither enterprise any voyage.

The Use of the Table.

In the first Column, you have the number of the Mansions of the *Moon*, and on the head thereof this word *Mansions*: In the second Column you have the Signs Characters, and over the head thereof Sig. intimating signs: you see first ♀ and ♂ ♂ ♂ over against ♀, on the left-hand Column you see the Figure 1 over against the first ♂, the figure 2 and the figure 3 against the second ♂, 4 against the third ♂, all which speaks no more then thus, that the first Mansion of the *Moon* is in *Aries*; the second, third, and fourth in *Taurus*, &c. In the third Column over against the figure 1. and ♀, you find 20 6. and over the head D. M. signifying degrees and minutes, which shows that the first Mansion of the *Moon* begins at the 20th degree and 6th minute of *Aries*, and ends at the second degree, and 57th minute of *Taurus*, at which begins the second Mansion; and so understand of all the rest; As for the Qualities of every Mansion in the next Column in the same line, with each Mansion, you have its quality or nature, over the head of which

Column you have this word *Qualities*: As for example, over against ♃, you see *Temperate*, intimating the first Mansion to be so qualified; and over against the figure 2. being the second Mansion, you have *dry*, and so observe of all the rest; this being understood, you may also (over against each Mansion in the fifth and last Column) find the several elections which are then to be enterprised; as over against the first Mansion, you have these words in the same Line, *Take your journey and Physic laxative*: and over against the second Mansion, *Take your journey by water, buy Cattle, plant, &c.* And thus by the same way you find the several Elections for every particular Mansion, as you see over the head of them written *Elections*. And thus much shall suffice for the Explanation of this Table, and the scope of this Chapter: let us therefore now proceed; yet if you dost but well understand and apprehend what has been already said, you hast sufficient to lead you through the whole Art of Elections without any more words.

SECTION. II. Containing Rules for Electing such matters as appertain to the signification of the first House of Heaven.

CHAP I: Containing necessary Rules for putting Children to Nurse, to School; or to a Trade, and of Weaning of Children.

It has been the curiosity of the Ancients to deliver instructions for electing a time for putting out children to Nurse; wherefore least I should detract from the Art, especially writing for the edification of all such ingenious spirits as shall apply their Study to *Astrology*, I thought good to be so careful, as not to let slip the least matter (so near as I can) that has been delivered unto us by those learned *Rabbis*, I mean, as are found in such Authors as are with us extant.

¹⁴⁰⁶Wherefore then in setting children to Nurse, let the Moon when the Nurse first begins to give the child suck, be in *Conjunction* of *Venus*, but if that be not, let her be in a *Sextile* or *Trine* of her, with reception out of *Taurus* or *Libra*, and if *Venus* be descending in her excentrix or epicycle, it is the better; also fortify the *Moon* and *Venus* in the radix and the ascendant and other significators; but if you cannot fortify all these, strengthen as many as you can, but be sure you put them in *Conjunction*, or at least in *Sextile* or *Trine*, as is said before.

¹⁴⁰⁷And to send Youths to School, let the *Moon* be in *Conjunction* of *Mercury*, or in *Sextile* or *Trine*, with reception out of *Virgo* or *Gemini*, fortify also the ascendant and its Lord, and the ninth house and its Lord, and the ascendant and ninth in the radix and their Lords, or as many as you can; but be sure you fortify *Mercury*, the *Moon* and the Lord of the ninth in the radix, and your time wherein you make your Election.

¹⁴⁰⁶ *An election for sending children to nurse.*

¹⁴⁰⁷ *To School.*

¹⁴⁰⁸And if you send any child or youth to Apprentice, fortify the *Moon*, and the Lord of the tenth, and sign of the tenth, also the sign of the tenth and Lord of the tenth in the radix of the Youths Nativity; and see what Planet the Trade he is to be bound to does properly belong, and fortify him both in your Radix and time; as if the trade, profession or occupation be a *Carrier, Potter, Plummer, Brickmaker, Maltster, Chandler, Gardner, or a Worker in Mines, &c.* fortify *Saturn*.

If you make the child a *Clothier, or Woollen-draper, or a Lawyer, Divine, or of any Ecclesiastical calling, fortify Jupiter.*

If a *Physician, Soldier, Apothecary, Alchemist, Surgeon, Watch-maker, Cutler, Butcher, Smith, Baker, Barber, Dyer, Cook, Tanner or Carpenter, fortify Mars.*

If a *Goldsmith, Minter of money, Coppersmith, Brasier or Pewterer, fortify the Sun.*

If a *Silk-man, Musician, Mercer, Linen-draper, Limner¹⁴⁰⁹, Painter, Lapidar, Jeweller, Player, Embroiderer, Perfumer, Graver, Seamster, Glover or Upholsterer, &c. fortify Venus.*

If an *Astrologer, Mathematician, Philosopher, Merchant, Scrivener, Sculptor, Poet, Schoolmaster, Printer, Stationer, Attorney, Clerk, Solicitor or Taylor, &c. fortify Mercury.*

If a *Sailor, Fisherman, Fishmonger, Vintner, Brewer, Huntsman, Miller, Maltster¹⁴¹⁰, &c. fortify the Moon, as you have been taught in the second Book.*

¹⁴¹¹*Bonatus, Haly¹⁴¹², and others have been so curious in their Elections of all works, that they have given directions for weaning of children, which though of no great concernment, I thought fit notwithstanding to deliver here their opinions; wherefore then in weaning of children, let the Moon be remote from the Sun, and in none of the houses of Venus, thus Bonatus: and others say, if the Moon be in her 12th Mansion, or in Libra, when you wean the child, it will never more care for the breast: Again, some of the Ancients hold, that if the Moon be in any of the earthy signs, as are Taurus, Virgo and Capricorn, the childe will affect the eating of herbs or roots; if in Leo, to eat flesh; if in Cancer, Scorpio or Pisces, fish; and if in any of the other signs, it will eat whatever you give it. These are the opinions of some learned; but there is no doubt if the child be separated*

¹⁴⁰⁸ *To a trade.*

¹⁴⁰⁹ A drawer, painter, artist.

¹⁴¹⁰ A maker of malt, brewer.

¹⁴¹¹ *Of weaning or taking children from nur se.*

¹⁴¹² *Haly (Ali) refers to the eleventh century Moslem astronomer known as Albohazen Haly in Latin translations of his widely circulated work, The Distinguished Book on Horoscopes from the Constellations . This book with many quotations from Doretheus and Valens remained popular until well into the sixteenth century. Astrologer to the Bey of Tunis. Died after 1040.*

from the breast of the Nurse when the *Moon* is in *Scorpio* or *Aries*, remote from the *Sun*, and in *Square* or *Opposition* of *Venus*, it will do the feat; a little experience and trial of these Rules will put the matter out of doubt; these are not things of much value or regard; but since it has been the curiosity of the Ancients to write thereof, I have mentioned them (as I have said) wherefore if your curiosity be desirous to make trial of these Rules, you may follow which you think most agreeable to reason and truth, &c.

CHAP II: Containing the Rules of Elections in the cutting of Hair.

Always place the *Moon* in common signs, well dignified, but especially in earthy signs; this is the opinion of some: and others again do contradict this, and say *Virgo* is not to be chosen; I conceive the reason was because it is a barren sign: and therefore in cutting of hair, that you would not have to grow suddenly, place the *Moon* in either *Virgo*,¹⁴¹³ *Gemini* or *Leo*, decreasing in light and motion, and afflicted by *Saturn*, But if you desire your hair to grow speedily, let the ascendant be one of¹⁴¹⁴ the fruitful sign, as also *Moon*, viz. in *Cancer*, *Scorpio*, or *Pisces*; but let the *Moon* be increasing in light and motion, and let her be in *Sextile* or *Trine* of the Lord of the ascendant of the parties Nativity, but have special regard the *Moon* be free from the malevolent impediton of *Saturn* or *Mars*, for they will cause much scurf and dandruff at the roots¹⁴¹⁵ of the hair. But if you desire it should be thick, let the *Moon* be in *Opposition* of the *Sun*, and the ascendant and the *Moon* free from the aspects of the malevolents.

CHAP III: Of cutting the Nails of the hands or feet, as also Corns.

¹⁴¹⁶Make then the *Moon* in cutting of the Nails of the hands be in no cadent house, but in a succedent, and if not in a succedent, in an Angle increasing in light and motion; The angles of a figure are, the first, fourth, seventh, and tenth; The succedents are the second, fifth, eighth and eleventh; the Cadents, are the third, sixth, ninth, and the twelfth, as you have already in the preceding Treatise heard; and have a special care also that the *Moon* be not in *Gemini*, especially if she be beheld of *Saturn* or *Mars*, by a *Square* or *Opposition*; for if beheld of *Saturn*, it is to be feared they grow not again; and if they grow, they grow ill-favoured and thin; and if *Mars* behold her by any of these malevolent Aspects and placed as aforesaid, they will grow into the flesh, which will cause much pain, and perhaps endanger the loss of the joint, if not the whole hand.

¹⁴¹³ That hair may not soon grow.

¹⁴¹⁴ That hair may grow speedily.

¹⁴¹⁵ That it grow thick.

¹⁴¹⁶ Rules in cutting of the nails of the hands.

Haly says, in cutting the nails, let not the *Moon* be in *Gemini* or *Sagittarius*, nor beheld of their Lords, *viz. Jupiter* and *Mercury*; but put her in *Aries*, *Taurus*, *Cancer*, *Leo*, or *Libra*, free from infortune or any impedition; and let her not be in *Via combusta* (which is in the first 15. degrees of *Scorpio*, and the last 15. degrees of *Libra*, as you have already heard) but the first 15 degrees of *Libra* you may adventure on.

¹⁴¹⁷In cutting the nails of the feet put not the *Moon* in *Gemini*, or *Pisces*, or in *Via combusta*, or in any other impediment or affliction.

¹⁴¹⁸And in cutting of corns observe the same rules; and that they might not soon grown again, let the *Moon* be in *Gemini*, *Leo*, or *Virgo*, decreasing in light and motion, but not afflicted by the malevolents, for that may prove obnoxious and hurtful; and if you can, let the *Moon* be in a cadent house of Heaven.

SECTION III. Of Rules for Electing matters appertaining to the second House.

CHAP I: Of receiving and borrowing Money.

¹⁴¹⁹In things of this Nature, you must be very careful to fortify the Lord of the second, the Lord of the sign in which he is, the cusp of the second in your time of borrowing or receiving, and the cusp of the second in your Radix, the Lord of the second, and the Lord also of the house in which he is, if you can; *Jupiter* also ought to be fortified, for that he is a general significator of wealth, &c.

Let the *Moon* be also decreasing in light, and in *Leo*, *Scorpio*, *Sagittarius*, *Aquarius* or *Pisces*; and let *Jupiter* or *Venus* behold the ascendant, or the *Moon*, and if you can both; yet look that the *Moon* be not impeded of any of the Infortunes, nor *Mercury*, especially by Conjunction or *Square*; neither let the Fortunes be cadent; for the *Moon* by *Mars* afflicted causes much solicitation, pains and labour, also much difficulty in the procuring, and perhaps anger; If by *Saturn*, it causes much protraction and delays, and oftentimes after much pains and travel, causes the business to come to no good, or frustrates the borrowers expectation.

¹⁴²⁰Take this for an approved Rule, that when the *Moon* is in the first degree of *Gemini*, *Leo*, or *Sagittarius*, or they on the cusp of the ascendant, it is not safe either to borrow or lend, for that much inconveniency will come thereof.

¹⁴¹⁷ Of the feet.

¹⁴¹⁸ In cutting of corns that they may not grow speedily.

¹⁴¹⁹ To borrow or receive money.

¹⁴²⁰ Neither borrow nor lend.

¹⁴²¹And if you would borrow money privately that it might not be know or divulged, let the Moon (when you borrow it or receive it) be under the Sun beams; and going to Conjunction of the Fortunes when she is separate from the Sun, or some other good aspect of the Fortunes no ways impeded; this causes the business to be kept private and close: But if the Moon be joined, or apply by any aspect to Mars when she separates from the Sun his beams, the business will be divulged abroad, and known by many, and those too that you desire should be ignorant thereof; look also that the *Moon* be free from *Via Combusta*, or the conjunction of *Dragons Head*, and *Dragons Tail*.

CHAP II: Containing other Rules concerning borrowing and lending of money.

Unless you know the true significators, you can herein do nothing.

The Ascendant and its Lord, are the significators of the Borrower or Petitioner: the seventh and his Lord, are significators of the Lender; Mercury and the Moon signify the Thing to be lent. When therefore you find the Lord of the Ascendant and the Lord of the seventh in any good Aspect of each other, or in reception, or the Lord of the seventh in the ascendant, or Mercury, or Mercury joined to the Lord of the Ascendant by body or aspect, or in reception of each other, the business shall be accomplished: But if the Moon be under the Sun beams, the *Sun* shall signify the thing demanded instead of the *Moon*.

¹⁴²²And Haly says, If the *Moon* be in *Via Combusta*, or in the ascendant at noon, or in the first degrees of Gemini, *Leo*, or Sagittarius, or if they be in the degree or cusp of the ascendant, it signifies no good to the Lender; but to the Borrower; this is Halies opinion; you have but just now heard it is neither good for the Borrower or Lender at such a time; you may follow which you please, and in your curiosity try them both, and follow which you find most true; a little experience will soon clear the doubt: however it is no ways good to lend any thing in the hour of Saturn.

¹⁴²³But if you desire that the received money remain long with you, not desiring any ways to employ it; let the ascendant at the time of the receipt thereof be a fixed sign, and the Lord of the ascendant, the *Moon* and the Lord of the second in fixed signs, free from misfortune or impediment, as also the angles of your figure.

¹⁴²⁴But if (for some occasions you have) you would speedily disburse, turn, and wind your money (which perhaps may be advantageous) let the

¹⁴²¹ *That none may know of your borrowing of money.*

¹⁴²² *The money to be borrowed shall be had.*

¹⁴²³ *That the borrowed money may long last.*

¹⁴²⁴ *Of laying out money to advantage.*

ascendant be a movable; sign, or a common; but a movable in such a case is much better; let also the Lord of the ascendant, the Moon, and the Lord of the second in your Radix, and at the time (if you can) of the receipt of the money be a movable sign free from impediment, as also the Angles of your Figures; and remember that in all Elections you fortify (if possible) your chief significators; as also in your Radix, as well as at the time of the Election.

Furthermore if you desire to keep what you get or receive, that it may be employed by you to your best advantage, fortify the ascendant and its Lord at the time of the receipt of the money; fortify also *Jupiter*, and let not *Mars* behold the *Moon*, Ascendant, Part of substance, or part of Fortune, or their houses, or any of their Lords, especially of the *Moon* or Ascendant; how to take part of substance, or any other part you shall have hereafter, as I have leisure.

CHAP III: Of buying to profit again by the sale thereof.

Do you not know there are many men make a Trade of buying Commodities, and selling them again to their best advantage? yet there are many again confess they have often sold their Wares at disadvantage; the reason was, they bought them at hap-hazard, without ¹⁴²⁵respect to any peculiar or particular time (as our ignorant Physicians prescribe Vomits, Purges¹⁴²⁶ and Phlebotomy, at any time, procuring thereby much mischief to their Patients (as I have by several known) so that they had need again (the remedy being or proving (by the ignorance of the prescriber) worse then the disease) to take Physic to expel that Physic they have already taken; and this sometimes cannot but endanger the Patients life; for that nature being far spent before, must needs by this rash act of the unskilful Physician (who is rather (as *Galen* and *Hippocrates* say) to be termed a Fool, then to be honoured ¹⁴²⁷with that noble term of *Physician*) in prescribing their remedies at such improper times that they work contrary effects (as Purges vomit, and Vomits purge) be more weakened and prejudiced; nay and it does often fall out so, that nature together with the life is wholly extinguished; wherefore anon in its due place more shall be said hereon, and the true & real times for administering of physic be cordially delivered unto you; but to the business in hand) wherefore let them observe what follows.

¹⁴²⁸In buying therefore any thing to make advantage or gain of the sail thereof, fortify the *Moon* especially, for that she has most power of any of the Planets in the ordinary course of the life of man; Fortify also *Mercury* who has also much influence in such matters; also the Lord of the second, and (if possible) the Lord of the Ascendant: let the *Moon* also be joined to

¹⁴²⁵ A great error in the generality of our Physicians.

¹⁴²⁶ Emetics.

¹⁴²⁷ Ignorance the author of mischief.

¹⁴²⁸ Of buying to profit again by the sale thereof.

Mercury by body or a benevolent aspect, free from impediment, either accidental or essential, as also from the affliction of *Mars* as much as you can.

But if you cannot fortify *Mercury*, fortify the *Moon*, the eleventh house and the Lord thereof; but yet let *Mercury* be free from the body or Aspect of *Mars*; and if you can by any means, let him be in *Conjunction* or good aspect of *Venus*, or the Lord of the eleventh or both. Now be sure you observe these rules well; for by how much the more you fortify *Mercury* (next to the *Moon* being to be regarded) by so much the more may you be confident and assured of benefit and profit; for *Mercury*, the *Moon*, the second and the eleventh are chief significators herein, and they still cause gain, if well dignified or disposed; but then be sure they be free from the body or aspect good or bad of *Mars*.

CHAP IV: Of selling to advantage.

Even thus must you do if you would Elect a time to sell your commodity at any high rate. Let the *Moon* be in *Taurus*, *Cancer*, *Virgo* or *Pisces*, free from misfortune and separating from the *Conjunction* or aspect of the fortunes and applying to the aspect, not *Conjunction*, of the infortunes; for this is good for the Seller, but the clean contrary for the Buyer.

CHAP V: Further concerning Buying and Selling in the ordinary course of the World

¹⁴²⁹Thus in the daily and ordinary way of trade must you do, fortify ☿, and place it in one of the houses of *Jupiter*, and let *Jupiter* or some other of the fortunes behold it with a good aspect; for this will be advantageous to the Buyer, but not to the Seller; Also if the *Moon* be in signs of short or oblique ascensions, decreasing in light, it is good for the Buyer.

But if she be in signs of right or long ascensions, increasing in light, number or motion, and joined with the fortunes, it shall be more advantageous for the Seller and it shall seldom be, but at such a time the Buyer shall lose by the bargain.

But note, that in all this, the *Moon* and *Mercury* be free from the body or aspect of *Mars*, for that he ever hinders buying and selling, and causes discord and wrangling; also see they be free from the presence of ♃, for he is little worse then it.

¹⁴³⁰Some of the Ancients have delivered these Rules for buying and selling; but others have taught that the Ascendant and its Lord are for the

¹⁴²⁹ Advantage to the buyer.

¹⁴³⁰ To know the significators of buyer and seller the thing to be bought and the price.

Seller, the seventh and the Lord thereof for the Buyer, and the *Moon* for the thing to be bought and sold; *Althabarus*¹⁴³¹ [from whom I cannot dissent herein] says, that when the Buyer is the first propounder or mover of the business, or does first speak to the Seller concerning the thing he would buy, the Ascendant and its Lord is for the Seller; the seventh and the Lord thereof for the Buyer: And if the Seller be the first mover of the business to the Buyer, the contrary is to be understood: The mid-heaven and its Lord is to signify the price of the thing; the fourth and its Lord the thing to be sold; and also the Planet from whom the *Moon* last separated is given to signify the Seller; the Planet to whom she next applies, the Buyer; and the ☽ the thing to be bought and sold.

Some hold that the *Moon* in the Ascendant, either in buying or selling is good, yet in a journey is very bad. But note that in selling it will not be amiss for you to place the *Moon* in her exaltation or triplicity separated from the Fortunes, and beholding the Infortunes, but not joined to them by body.

CHAP VI: Of buying clothing, or putting on of Apparel.

Hear now what is observable in putting on or buying of Apparel; fortify the Ascendant and its Lord, and the *Moon*. and let the Ascendant and the sign wherein the Lord of the ascendant is, be movable; and if possible, let the *Moon* be in *Aries*, except the seventh degree; or in *Cancer*, excepting the first six degrees; or in *Libra*, or the first eighteen degrees of *Virgo*, or in the first nineteen degrees of *Sagittarius*, or the twenty first degrees of *Pisces*; and by all means avoid fixed signs, except the first twenty degrees of *Taurus*; for that there (it being the house of *Venus* and exaltation of the *Moon*) it signifies great joy and delight; but by all means let her not be in *Leo* or *Scorpio*, *Leo* especially, &c. And if possible, let the *Moon* be in *Sextile* or *Trine* of the *Sun*, for it will be then so much the better; but if in your Election you cannot observe all this, place the *Moon* out of *Leo*, *Scorpio* and *Capricorn*, and *Via Combusta*, and look that she be no wise impeded or beheld of the Malevolents.

Fortify also the cusp of the second house and its Lord, especially in buying of Habit, and let the *Moon* be increasing in light; however if you cannot in every particular remember, or be able to follow every particular of this that has been said, in putting on of new garments, fortify the *Moon*, and place the *Sun* in the tenth house, or place the *Moon* in the mid-heaven free from all misfortune; but of putting on of apparel, more anon in the Elections appertaining to the fifth house.

¹⁴³¹ Ali Ben Rabban Al -Tabari, or Abu al Hasan Ali Bin Sahl Rabban al Tabari, 838 - 870. A Jew who converted to Islam. Physician, mathematician and astronomer, amongst other things, he was the first to translate Ptolemy's Almagest into Arabic.

CHAP VII: Of flitting, or removing from one place to another.

Remember this election (I mean it scope and nature) does more properly belong to the third house, it being the house of journeys or short removes, but the ancient *Arabians* most skilful and learned in this Art, have placed this election in this house, as most agreeing or belonging to it; but the reason thereof I suppose was, because seldom any remove their habitation but for their own gain or profit in one kind or other; and for that the second house has signification thereof (as you may see in the second Treatise) they have placed this election in this house; wherefore since it is and has been so ordered by them, I shall (as becomes a good disciple) follow as near as I can (especially in such things as are indifferent) my Masters directions and documents.

Wherefore then in electing a fit time for such a matter, know that if the house be your own, the Ascendant at that time must be a fixed sign, and the *Moon* in a fixed sign; but if it be a hired house, let the Ascendant be a common sign, and the *Moon* in a common sign.

Fortify the Ascendant, the *Moon*, the Lord of the Ascendant, and the Lord of the place of the *Moon*, the second house and its Lord, the fourth and its Lord, and *Part of Fortune* and its Lord, the Ascendant and its Lord, and the *Moon* and its Dispositor to receive or have good and civil entertainment; but to increase in substance and to augment what is gotten in a thriving way, fortify the cusp of the second, its Lord, and *Part of fortune* and its Lord; and also it will be the better if you can then also place *Jupiter* in the second house, free from impediment or affliction; but however it advantages much if *Jupiter* be so placed.

And for a good success and end (as in all other undertakings) fortify the sign and cusp of the fourth and its Lord; and if possible let *Taurus* or *Leo* be on the cusp of the fourth; for that denotes the goodness of the place, and that the house or place shall be clean and sweet, free from venomous and obnoxious beasts and vermin: but *Scorpio* on the cusp of the fourth, causes multiplicity and increase of such animals, and so much the more if it be any wise beheld of *Saturn*; also be careful that the aforementioned places and significators be free from the Aspects of the Malevolents, and if possible not only so, but in configuration of the Fortunes.

However see that you fortify your chief significators, and your business order according to the intentions of the party removing or flitting his habitation, and you shall not err.

CHAP VIII: Containing Rules of Electing any Work in the Art of Distillation, or Alchemy.

A Man shall, if he have regard to the writings of the Ancients, find, that there has ever been in former Ages some, and indeed most of the more

learned sort of men, who have applied their study to this heavenly mystery: and truly it cannot be by me believed, that ever there was an Age since the World had its first original that was so stupid and void of understanding, as not to have some sons of the Hermetic Art produced therein; and as by the more learned and refined spirits of all Ages it has been ever in great esteem and practise; so is it still in this we live, and by very many both studied and cherished, it being notwithstanding by the muck-worms¹⁴³² and sottish¹⁴³³ Asinegos¹⁴³⁴ of the World slighted and contemned, and no more valued then a Diamond is with Hogs, both slighting that unspeakable and never to be enough valued and esteemed knowledge, and the Students or Searchers thereof, insomuch that they account nothing more ridiculous, then that which they vulgarly call THE PHILOSOPHERS STONE, thus giving way to folly to condemn and not esteem that great blessing they are in no wise thought worthy of; nay not so much as worthy the honour to be accounted in the number of those that believe there is such a thing in Nature: but it matters not what such stupid Dolts conceive out of their shallow and conceited brains, that can admit of nothing but ignorance; wherefore let it be still unto them a STONE and rock of offence; both it, and all those heavenly souls, the Lovers thereof, shall by me be ever in great esteem, and be more dear unto me then any worldly felicity: but I fear I transgress, let us therefore to our matter in hand.

¹⁴³⁵Since then, I say, there are many in this our Age who apply themselves to the study of this most heavenly revelation, and they subject to miss of their intentions, and be (as many have) frustrated of their expectation, let them observe what follows; and though some have erred through ignorance and want of a through understanding of what they have sought, and others for want of proportionating the matter; and again others for want of governing it in working according to Art; some through one defect, and some through another, yet most must needs fail of their desires, for want of a through intellect and right use of Electing a position of the Heavens fit for the same; for as the Elements and all thereof composed are [without dispute] regulated and disposed by the influence and virtue of the Celestial Planets and Stars; it must necessarily follow then, that all Metals and Minerals whatsoever, have their dependency and efficacy from the superior configurations of those bodies: wherefore it cannot but be very efficacious in all such works as tend to Alchemy (as well as the temporal affairs otherways of men) and the great *Hermetic Work*.

Wherefore when you begin any work of this nature, place the *Moon* in a common sign, free from all manner of impediment and misfortune; also the Lord of the Ascendant; and let the sign ascending be a common sign; fortify also that Planet which rules the matter you work upon; as, if it be Lead, fortify *Saturn*; if Tin, *Jupiter*; if Iron, Mars; if Gold, the *Sun*; if Brass or Copper, *Venus*; if Quicksilver, *Mercury*; if Silver, the *Moon*, &c. still

¹⁴³² Larva or grub that lives in manure.

¹⁴³³ Drunken.

¹⁴³⁴ Ass, stupid person, from Shakespeare.

¹⁴³⁵ *Why so many miss of their hopes in this study of the Blessed Elixer.*

remember to dispose of them (viz. your significators) according to this rule, and that in the beginning of your Work, &c.

SECTION IV. Comprehending Rules, in Electing such matters as appertain to the signification of the third House.

CHAP I: Of short Journeys, and their Elections.

Many men are not acquainted with this Language; wherefore; I shall more plainly declare, that by short journeys we are to understand such as can be finished within a day or two, or less; wherefore then in such an Election, fortify the Ascendant and its Lord, the *Moon* and its dispositor, *Part of Fortune* also, and its dispositor, and the Planet to whom the *Moon* is joined or in configuration with; the sign of the third house and its Lord, the Lord of the hour, and the Lord of the thing, or the Planet signifying the thing or business for which the Party takes his journey (if it be related unto you) as also its dispositor.

But if all these you cannot possibly observe, neither (your occasions being such) can you defer them till such a time; then I say fortify the *Moon* and the Lord of the hour; and if you cannot fortify the *Moon*, yet be sure your Lord of the hour be no ways impeded or weak, and make the *Moon* fall from the Ascendant, and if possible from the Lord thereof; But more of this in the ninth house when we come to treat of Elections concerning long journeys.

CHAP II: Of making of Friendship between Brethren, or any two at variance.

¹⁴³⁶Ever have an especial care in this manner of judgement in Electing a fit time to make friendship between brethren at variance whether the brother or kinsman be your better, equal or inferior; for if he be your major or better, you must observe this general Rule to have regard unto *Saturn*; if he be your equal, to *Mars*; if your inferior, to *Mercury*: but first fortify the Ascendant and its Lord, the *Moon* and its dispositor, the Lord of the third, and the sign and cusp of the third it self, by fitting it to your business, and let the Lord of the third be in *Conjunction*, *Sextile*, or *Trine* of the Lord of the Ascendant with reception out of houses, if possible, or out of exaltation or triplicity and term; for look how strong and better your reception is, so much the sooner will the parties at variance agree, and continue the longer in friendship: and if possible, let the Lord of the Ascendant behold the sign or cusp of the third with a *Sextile* or *Trine*, and the Lord of the third, the Ascendants cusp, &c. Or let the Lord of the first be in the tenth or eleventh, and the *Moon* beholding lovingly both significators of either of them.

¹⁴³⁶ F your brother or Kinsman be your better; your equal, your inferior.

But note, if the reconciliation be with women, as before you had respect unto *Saturn*, you must regard *Venus*, &c. And as these Rules serve for reconciling of brethren and kindred, or such persons as are signified by the third house; so will they very well serve for the agreement of any person with the father, by ordering and placing the Lord of the fourth, as you have heard of the Lord of the third, *Mutatis mutandis*; so likewise a servant, by fitly disposing the Lord of the sixth; and a childe, by so ordering the Lord of the fifth: a wife, by the Lord of the seventh; or an open or known enemy; and so understand of any person whatsoever, still remembering to know exactly and truly your significators, and then you cannot fail following your Rules.

CHAP III: Of applying the mind or study to Divine matters or contemplations.

¹⁴³⁷Such has been the industry of former Writers, that they have plainly delivered unto us the signification of every house as you have heard in the first Book, where you know the Ancients have assigned the ninth house to signify the Religion and Divine inclination of any one whatsoever, and some have been so curious, that they have assigned it to signify and denote the highest pitch of such inclinations, and the men studying thereof; as Popes, Cardinals, Arch-bishops, Abbots, Deans, ¹⁴³⁸Prebends¹⁴³⁹, Religious Hermits, &c. but the third to have signification of ordinary Priests, or those that have not attained to that height of dignity, &c. also any man of what calling soever that is religiously inclined.

Wherefore if you would know a fit time whereby your inclination may be furthered in your devotion, and you the better able to continue therein; fortify the ascendant and its Lord, the *Moon* and its dispositor, the Lord of the third, and third it self, and *Jupiter* who is a general significator of Religion and good inclinations, also the *Sun*, and if possible, let the Luminaries be in the houses of *Jupiter*, and either *Sagittarius* or *Pisces* ascending, &c.

And if you would be an exquisite and cunning searcher in Divine matters; fortify *Mercury*, and make the aforesaid significators behold each other with a good Aspect, and each others houses or the Planets in whose houses they are located and this will also serve in any other business whatsoever *mutatis mutandis*; but if you cannot observe all this, follow as much thereof as you can possibly, the more the better.

¹⁴³⁷ *The signification of the ninth house.*

¹⁴³⁸ *Of the third.*

¹⁴³⁹ The property belonging to the Chapter set apart for the maintenance of the Prebendaries. A considerable portion of it lay in and round London.

SECTION V. Containing Rules of Elections, appertaining to the fourth House.

CHAP I: Of building Houses.

Endeavour therefore at the beginning of your work to fortify the Lord of the Ascendant and cusp of the Ascendant it self, the *Moon* and its dispositor, and the Planet to which she is joined by body or Aspect; also the fourth house and its Lord, the second and its Lord, and the tenth and its Lord, and so much the rather if you intend the house to be high; and in such a case be sure your significators be not under the earth, for that causes slow progress in the fabric, and that it shall never be brought to that height and shape it was first intended to be of; yet if the *Moon* be in the fifth or third, benevolently aspecting any significator, or a fortune above the earth, it hinders not much: place also *Part of Fortune* in an angle, and fortify it and its Dispositor, and place *Dragons Tail* in the twelfth; fortify also *Mercury* and its Lord, and let not *Mars* behold these significators which have been named, neither let him have any power when you begin your work; but if it fall out so that you cannot help it, but that he will have some power in your figure, place *Venus* fortunate in the place of *Mars*, or more plainly, let *Venus* have great power and dignity in the degree and sign wherein *Mars* is located, and let her be in a *Sextile* or *Trine* of him: Let *Saturn* also be in no configuration of *Venus*,¹⁴⁴⁰ as near as you can, and make the *Moon* increasing in light and motion and joined to *Jupiter*; for this causes the fabric to be beautiful and fair, and have a special care the *Moon* be not with *Saturn* or *Dragons Tail*, or *Saturn* in the Ascendant or fourth, for this will impede the work and cause delays therein, and perhaps hinder the finishing thereof; and if it be finished, yet perhaps it will stand long empty; and if inhabited, yet will the inhabitants find no good therein, but much vexation, troubles, fears, infirmities and many tribulations, and the fabric shall soon be subject to decay and fall down; and if the Affliction be by *Mars*, and the Ascendant be a sign of short ascensions, it causes fires therein; wherefore let (in such a posture) the *Moon* be increasing in light and motion, and the Lord of the house of the *Moon* in aspect therewith, and the Lord of the Ascendant beholding the Ascendant, and these free from all impeditions; for if they behold not their own house, the Landlord of the Fabric shall not live therein.

Let *Dragons tail* be by no means in the Ascendant, second or fourth, but especially in the second; for it causes profuseness, but you may safely place *Dragons head* in any of those places, &c.

But if all these you cannot possibly at your time place, according as you have heard; yet fortify the Ascendant and its Lord, the *Moon* also, the second and fourth, and their Lords, or at least the second, and let the *Moon* be in good configuration, or *Conjunction* with *Jupiter*, and if possible let *Jupiter* be in the second; fortify also the Planet that has exaltation in that sign wherein the *Moon* is, if you can; however fortifies many as may be, if not all, and especially your chief significators.

¹⁴⁴⁰ *The Landlord shall not inhabit the house built.*

CHAP II: Of Building of Castles and Cities.

You have heard already the time of electing the building of houses; it rests now we know at what time it will be most advantageous to build Castles and Cities; know then that in such a work you must fortify the Ascendant and its Lord; also the *Moon* and the Lord of the sign she is in, and Part of *Fortune* and its Lord, and place in the Ascendant at time of your first beginning to build some fixed Stars of the nature of Jupiter, Sol, Venus, Mercury, or Saturn if he be well placed; for that signifies the durability and continuance of the Castle or City; or such stars as are of the nature of the Moon or Lord of the Ascendant. And note here, that although in building of houses we refuse the assistance of Saturn, yet in Castles and Cities he is not to be rejected; for Haly says, *In edificatione Civitatum, fac Saturnum habere firmam portionem in medio Coeli, & in ascendante in principio fundamentis Civitatis*¹⁴⁴¹. In building of Cities, let Saturn have firm power or authority in the mid-heaven, and in the; Ascendant at the time of the foundation of the City, or when the foundation is laid; let the Ascendant also, if you can, be one of the houses of Jupiter; but if you cannot, however let it be free from the Configurations of Mars; let Mars also be in no aspect or bodily presence of, or with the *Moon*, or the Ascendant or the Lord of the term of the Ascendant, or Lord of the hour at the laying of the foundation or the first stone towards it; let also the Lord of the degree of the Ascendant be fortunate, direct and swift in motion, and the Lord of the Ascendant in his exaltation or joy no ways afflicted or retrograde; and the *Sun* in a sign of right Ascensions, also Part of *Fortune* and its Lord in fortunate houses, and lovingly beheld by the Moon; for by the strength of Part of¹⁴⁴²*Fortune*, and its Dispositor and the aspect of the *Moon* thereunto, is the fertility, the goods and riches of the Inhabitants, the profit and what ever else there is of good in the City known and judged.

Let not Mars by any means behold Part of *Fortune*, for it causes scarcity and poverty; and fortify Saturn as much as you can; for when he has power in the mid-heaven or Ascendant as has been said, and in good aspect of Jupiter, it denotes the City shall continue for a long time, and that there shall be an innumerable multitude of Inhabitants therein, who shall live in peace and concord with each other, and that it shall not be depopulated.

But the fertility of the City is chiefly known from the position of Jupiter, and the *Sun* and the *Moon*, &c. but remember, that you debilitate Mars in all foundations of Cities; let him not by any means have any configuration with the Lord of the place of the foundation, or indeed with any significator; for if he have ought to do in the figure at the time you begin your work, it signifies much mischief and impediment to the Inhabitants, and that they shall be environed and surrounded with

¹⁴⁴¹ In the building of a city, make Saturn have a firm place in the midheaven, and in the ascendant of the founding of the city.

¹⁴⁴² The significators of the fortune and good in any city.

mischiefs. Place therefore Mars in a cadent house, very weak and impeded; otherwise he will be cause of much mischief, discord and extortion amongst the Citizens; but they shall on the contrary assuredly be free from these evils, if Jupiter be fortunately placed and elevated above Mars; also the Luminaries and *Part of Fortune*, but especially the *Moon*, above all your significators, ought to be well placed, for by how much the stronger she is and freer from impediment, will the fortune and good success of the City and Inhabitants thereof be, &c.

Further know that in laying the foundation of Cities, it will be most advantageous if the *Moon* be free from misfortunes, and neither in *Conjunction*, *Opposition*, or combustion of the *Sun*, or *in via Combusta*, void of course, or in meridional Latitude descending; in the latter degrees of a sign, or in the beginning of a sign, in her fall, or the Lord of the house in which she is not beholding it, or in the sixth or twelfth houses, or with *Dragons head* or *Dragons tail*: but let her be increasing in light and motion, and have Septentrional latitude ascending, in her exaltation, or exaltation of *Jupiter*, and *Jupiter* or *Venus* direct and in an angle with her, but chiefly in the ascendant, or mid-heaven.

It advantages greatly also, if the Ascendant and the *Moon* be in earthy signs, and chiefly *Taurus* and *Virgo*; also in *Capricorn* when she is placed with *Jupiter* in the Ascendant, and the light of the time in the mid-heaven; for this signifies the City shall continue a long time, and the Inhabitants thereof shall profit therein and have a good end; also if the Ascendant be a common sign, it signifies. there shall be many Inhabitants and multiplicity of strangers and several sorts of people, especially if many Planets behold the Ascendant and the Moon.

Know also that in building or laying the foundations of Cities, if *Saturn* be joined with *Dragons tail*, there shall be much mischief and trouble to old men and servants in that City. If *Jupiter* be joined with *Dragons tail* much mischief will be incident to the Nobles of the City or the Aldermen, &c. If *Mars*, there will be evil by fire, discord and debate, and perhaps the Magazine will be blown up often, or be in danger thereof, or the *Militia* will be damnified. If the *Sun*, evil is threatened to the chief Ruler of the City or Mayor. If *Venus*, it will fall on the Women of the City. If *Mercury* be joined with *Dragons tail*, there shall be much deceit and many lies, and cozening deceitful tricks used. If the *Moon*, the common sort of people shall be afflicted. Soon the contrary judge the good success of those signified by those Planets free from impediment, and in a fortified condition, at the time you laid the first stone of your foundation; if the Planets are all strong, judge fortune and good success in general, &c.

¹⁴⁴³Moreover know that the Ascendant of a City has signification of the life of the Inhabitants: the second house of its riches, strength and power: the third, of the Laws thereof; the fourth, of the end of the Inhabitants causes, as also the end of the City, and the secret places therein,

¹⁴⁴³ To know the signification of anything or casualty, incident to, or in any city, and how to judge thereof.

as hidden treasures and the like; the fifth, of the children of the Inhabitants: the sixth, of the servants and infirmities and maladies incident to the inhabitants; the seventh, of the marriages of the Citizens; the eighth, of their great houses; the ninth of their manners, customs and Voyages: the tenth, their habitations, Mastery and occupations, also their honour, power and dignity; the eleventh, their friends and assistants; the twelfth, their great Cattle, Plots, and secret Enemies, also imprisonments and poverty.

So that from hence you may judge methodically, and particularly of every particular quality of any City; for in what houses you find the Malevolents, and such houses as you see are afflicted and impeded, you may judge the ill success and misfortune (according to the strength of your afflicting Planets) to those things signified by the house afflicted and impeded, &c. So likewise of the good state and condition of those things signified by those houses you find assisted by the Benevolents and well fortified.

When *Saturn* is in any of the angles alone, and not assisted by the Fortunes, it signifies delays and slowness in those things signified by the angle he is in, and in the actions and undertakings of the Citizens in general; if *Mars* be there he denotes many mischief's, damages, robberies, and corrupt or over hot Air.

But if at the beginning of the building, or laying of a Cities foundation, ♃ and ♄ behold each other with a good aspect, and be in angles and other good places of heaven, strong and well dignified, it denotes the City shall be of long continuance, and increase in glory and plenty a long time.

Observe warily what I have already said, and it will be needless for me longer to insist on this point. Let us therefore proceed.

CHAP III: Of Building of Churches.

We shall find this Election (since in this our age we build more *Serralias*¹⁴⁴⁴ than *Churches*) to be in a manner needless, yet since by the most Learned and well-minded Ancients it has been mentioned, I shall for the benefit of Posterity, which I hope will exceed us in Religion and goodness, deliver the Rules of Astrology in such an operation, &c.

At the time then the first stone of the Foundation is laid let the Ascendant be fortunate, as also its Lord, the *Moon* and its Lord, the *Part of Fortune* and its Lord, the ninth house and its Lord, the Planets in any of these Places, also the Planet in configuration with the *Moon*, and let *Jupiter* be in the Ascendant, and if possible in *Sagittarius* or *Pisces*, or if you cannot do so, let him be in *Sextile* or *Trine* of the Ascendant, especially in *Trine*, and out of his own houses, and good places of Heaven: but let the Lord of the

¹⁴⁴⁴ Unknown.

Exaltation of the Ascendant be well placed, the tenth and its Lord, the ninth and its Lord, the *Moon* and its Dispositor; and *Jupiter*, if you cannot observe all the rest, &c.

CHAP IV: Of Building or Erecting of Mills.

In building of Mills be sure you place the *Moon* in *Aries* in the Ascendant or *Libra*, or the latter part of *Virgo*, and by no means let her be in *Cancer* or *Capricorn*, but in the aforesaid signs; as also the Lord of the Ascendant, or in *Sextile* and *Trine* thereunto; free from the Malevolent Aspects of the Infortunes: Observe also this time in beginning any work belonging to Mills, &c.

CHAP V: Of pulling down or destroying of Houses, or any Fabric whatsoever.

Like as the wisest of Mortals very well once said, *There is a time to build, and a time to pull down what has been built (there being a time for all things under the Sun)* having given you the time of building, it rests you know also the time of pulling down what has been build; for there is nothing sublunary permanent, or that is not subject both to change and destruction, &c.

Haly says, when you would pull down or spoil any building, place the significators contrary to what you have in building.

Put the *Moon* in a fiery sign, and its Lord; let the Ascendant also be a fiery sign, and the Lord thereof in a fiery sign or an airy: but *Athabarus* a learned Author says, let the Ascendant be a sign of right Ascensions, and the Lord thereof Occidental, slow in motion, going also to a sign in which he is afflicted in Fall or Detriment, let him also be Retrograde, and falling from an angle; and let also the *Moon* be decreasing in light and motion, cadent from angles, and joined to Planets very weak and unfortunate, and if possible let her be in *Scorpio*, or *Capricorn*, and under the earth, or in configuration with a Planet under the Earth, Meridional descending, and joined to retrograde Planets, and let her be in the last *Square* with the *Sun*: Let the Lord of the fourth, and sign thereof be weak and afflicted; as also all the other significators, and the Planets to whom they are joined or in Aspect with; but chiefly in this work debilitate *Mars*, if you cannot all what you have heard; for as he is against building, so is he also against pulling down what is built.

But if it be so that you care not much whether the destroyed place or house be rebuilt or no, let the *Moon* be separated from the Malevolents, and joined to the Fortunes or in reception of them, and this will cause the Fabric so destroyed to be the easy rebuilt, if ever taken in hand.

CHAP VI: Containing rules of Elections in buying of Land, Houses or Heritages.

¹⁴⁴⁵Look in every Election or Work, you have special care you exactly know which are your true significators; wherefore in this matter the Ascendant, its Lord, and Planet from whom the *Moon* last separated, are the true significators of the *Buyer*.

¹⁴⁴⁶The Lord of the seventh house, and the seventh house itself; and the Planet the *Moon* applies to, of the *Seller*; Also the Seeds and Plants sown or growing on the ground.

The fourth house, its Lord, and Planets therein placed, and the *Moon* are significators of the house, land or heritage to be bought and sold.

¹⁴⁴⁷The tenth, the Lord thereof, and Planets therein located, signify the price, viz. whether it will be cheap or dear; it signifies also the wood or timber on the ground.

Having thus rightly understood the ground of your Work, you will be the better able to go through with the same; wherefore then in buying or purchasing houses, land and heritages, fortify chiefly the fourth House and Lord thereof; also the *Moon* and its Dispositor and *Part of Fortune*, and its Lord and those Planets therein placed, let them be no wise impeded, or Retrograde in Fall or Detriment, or in any Aspect of the Malevolents, especially of *Mars*, for these cause the house or land so purchased to be soon lost, and of no continuance with your Posterity.

¹⁴⁴⁸But in making your Bargain, or that your Bargain may be good and to your advantage, also that you may assuredly have the Land or thing to be purchased, if you please; fortify the Ascendant, its Lord, the Planet from whom the *Moon* last separated, also the *Moon* her self, and her Dispositor; the fourth, its Lord and Planets therein, and *Part of Fortune* and its Dispositor, also place the *Moon* in *Cancer* or *Taurus*, if possible, and let her behold the Lord of the Ascendant or sign ascending with a *Sextile* or *Trine*, and be in good houses of Heaven, and the Lord of the seventh applying to the Lord of the Ascendant, or disposed of by the Lord of the Ascendant or in reception therewith; let the fourth house also be in *Taurus*, *Leo*, or *Aquarius*, and the Lord of the Angles Oriental and free from combustion.

Let also the Fortunes (in purchasing Lands or Heritages) have chief power in the Angles, if not in all the Angles, yet in the first and fourth; and in the other two, place the Luminaries beholding the Ascendant and fourth or one of them, especially the Ascendant, with a *Sextile* or *Trine*; and see that the Lords of the Angles be not Retrograde, nor a Retrograde Planet placed in any of them; nor in the eleventh, or ninth, nor the Lord of the

¹⁴⁴⁵ *The significators of the buyer.*

¹⁴⁴⁶ *Of the seller.*

¹⁴⁴⁷ *The price of the land or house.*

¹⁴⁴⁸ *That the land may be purchased by the Buyer and that at a good rate or to his advantage.*

fourth of a fiery nature, nor any of that nature therein placed, especially if they are not beheld by the Benevolent Aspects of the Fortunes.

And note that if the Lord of the fourth be of a watery nature, or of a cold and moist temper; let not *Saturn* behold him or it, and let not the Lord of the tenth be unfortunate.

¹⁴⁴⁹Fortunes or Planets essentially dignified in the fourth, or the Lord of the fourth, and the sign of the fourth fortunate, denote the goodness and pleasantness of the Land, House or Heritage; also that it is a fertile and good soil, and the seeds already sown or to be sown therein shall be fruitful, &c

¹⁴⁵⁰Such in the seventh, and the sign and the Lord thereof so disposed; show the Herbs, Sets and Plants, and the culture thereon are pleasant, good and fruitful.

¹⁴⁵¹In the tenth, the Trees are tall, sound, fruitful, and good, that there is much timber, or what is there, is excellent good and commodious.

Know also that the Infortunes or weak Planets in these places cause mischief and impediment, according to the nature of the Planets and the places in which they are; therefore look that these Angles be free from them, and especially the seventh house; for the Malevolents there, cause mischief, malice and deceit of the Husband-men or Tenents of the ground or houses; *Saturn* therein placed, shows their cozening and lying; *Mars* denotes them liars, inconstant and thieves.

CHAP VII: Of Buying of Land, or ground for Husbandry, and not to build on.

In buying of Land then not to build on, but for to manure and husband¹⁴⁵² for your profit and advantage, fortify the Ascendant and its Lord, the *Moon* and its dispositor, *Part of Fortune* also and its Lord, also *Saturn*, and if it be possible, put him in *Libra*, or if the Land be to be bought in the day time, place him in *Capricorn* or *Aquarius*; but if in the night, put him in *Aries*, *Leo* or *Sagittarius*, or *Libra*; let him also be in a *Trine* of *Jupiter*, or in a *Sextile* with him, or the fourth house; but by all means see that *Mars* behold them not by any Aspect, and let the *Moon* be in the increase of her light, viz. in the first *Square* or *Quarter*, beholding *Saturn* with a *Sextile* or *Trine*, or that Planet that beholds him.

¹⁴⁵³And if the *Moon* behold *Jupiter*, it signifies that the land shall have labourers enough, that there shall be many fruitful Trees and Plants, and

¹⁴⁴⁹ *The Land is good and pleasant.*

¹⁴⁵⁰ *The planets are good and fruitful.*

¹⁴⁵¹ *The timber is good and high or tall.*

¹⁴⁵² *Farm.*

¹⁴⁵³ *Many labourers in the land; it shall be fruitful &c.*

that the land shall be very fertile; the same understand if he be in configuration with *Saturn*, &c.

But if *Saturn* cannot be made to be beheld of *Jupiter*, yet let *Venus* behold him, and fortify the watery signs, for the Fortunes shall be stronger in them then in the airy; let the *Moon* be in the tenth in *Taurus*, beholding the lord of the Ascendant with a benevolent Aspect, and lest the *Moon* and the sign ascending be free from all manner of misfortune.

CHAP. VIII: Of bringing of Water to a house, either by Conduit, Pipe or Pump; and of digging of Wells.

As in the foregoing Elections, so in this it is necessary you fortify the Ascendant, and let it be one of the watery signs as also its Lord, and let him be oriental and free from all manner of Impediment, and in an Angle in his own dignities essential; Let *Saturn* also be oriental and free from misfortune, and in the eleventh house, but look that the *Moon* be not in *Conjunction* with them.

Fortify also *Jupiter*, and let there be no Infortune or malevolent planet in the tenth house, for that it will cause rather dissension then ascension of the water.

Let the *Moon* also and its dispositor be well dignified, and in the third or fifth houses of Heaven in an Earthy sign; but if she will needs be above the earth, place her in the ninth, tenth, or eleventh; *Alkindus*¹⁴⁵⁴ advises to place the *Moon*, Ascendant, or any other Angle free from all manner of misfortune or impedition; and let her be in her first Quarter, or from her *Conjunction* to the first *Square* of the *Sun* increasing in light and motion: But know, that if the *Moon* be in any house under the earth, you must fortify her well, and place her in configuration of a benovolent Planet in the tenth, if possible; or however of one above the earth; and if she be above the earth, let her by no means behold any Planet below the earth, except with reception by house or exaltation and in essential dignities.

It is necessary also you have regard to *Part of Fortune* and the Lord of the *Conjunction* of the Luminaries praeventional or before your Election, and fortify them both, essentially.

¹⁴⁵⁴ Yaqub Ibn Shaq Al Kindi (800 -873 CE) Al Kindi is known in the West as Alkindus. He was popularly known as the Philosopher of the Arabs in the Middle Ages. Cardano considered Al Kindi as one of the twelve greatest minds of the Middle Ages. Al Kindi was a philosopher, astronomer, physician, mathematician, physicist, and geographer and expert in music. Yaqub Ibn Ishaq al Kindi was born at Kufa (present Iraq) in 800 CE. Al Kindi's original work provided the foundation for modern arithmetic. His work inspired Roger Bacon.

But if you cannot observe all this, yet as much as you can; but chiefly fortify the *Moon*, the Lord of the Ascendant and Mid-heaven, and the cusps thereof, especially the cusp of the tenth.

CHAP IX: Of Tillage, or Manuring of the Ground

Mark the first hour you begin to Till, or Manure the ground; and fortify the Ascendant, the Lord thereof, and the *Moon*, and the Planet who is the Dispositor of the *Moon*, so that they be received of the Fortunes, or such Planets as are free from misfortune and well dignified, and that out of Angles, or succedent houses at least.

But if all this cannot exactly be followed, yet let the *Moon* be fortunately received, and that out of an angle by a Fortune; and if possible, place those Planets you can most fortify, in the second house; also fortify *Part of Fortune*, and the Lord of the praeventional *Conjunction* of the Luminaries; and place him an angle, &c.

CHAP X: Of Renting or Hiring, and Letting of Houses, Land or Fruit, or any other thing to be Let or Hired

In this, the Ascendant and its Lord are Significators of the Hirer or Farmer; the seventh and its Lord of the Letter or owner of the House, Land, or thing to be hired or Let; the mid-heaven, of the price, the fourth house, of the end of the business.

Fortify therefore the ascendant, its Lord, the *Moon* and her dispositor, for the ascendant or its Lord being so constituted, denotes the hirer or farmer to be just, good and honest, and willingly and readily performing what he has promised to the letter or owner; If he be weak and afflicted, as also the cusp of the ascendant, Judge the contrary; after the same manner understand of the significators of the Owner or Letter.

Wherefore let both significators be well fortified, and the Lord of the seventh applying to the Lord of the ascendant if you would have the Owner or Letter be reasonable or desirous to deal with the Farmer or Hirer at a reasonable rate, and to cause him to have a good pennyworth (as we call it) but if you would that it succeed or fall out to the advantage of the Letter of Owner, let the Lord of the ascendant apply to the Lord of the seventh.

Some Authors (and that with good reason) have assigned the ascendant, its Lord and planet from whom the *Moon* is separating, to signify or be significators of the Farmer or Hirer; if he be the first mover or desirer to traffic or deal in the Farming the Land or house; The seventh, the planet Lord thereof, and the planet the *Moon* next applies unto, of the Letter or

Owner: But if the Owner be the first mover of the business, Judge the contrary.

And as the fourth house has signification of the end of the thing, so also has the *Moon* and the sign wherein she is.

Know then that in Electing a time for this business, it will not be amiss to fortify *Jupiter* and *Saturn*, beholding each other with a benevolent aspect, for this causes both the Renter and Letter to be faithful in keeping their promises and bargain with each other.

However observe in this matter chiefly to fortify the *Moon* and its dispositor; the ascendant, seventh and their Lords, the Lord of the tenth and fourth, as also their houses and let the significators apply to each other as you have heard according to the intent and purpose of your Election; and remember that the application of the planets the *Moon* separates from and applies to, have the same significations as you have heard the Lords of the seventh and ascendant have.

CHAP XI: of Planting of Trees or Grassing.

¹⁴⁵⁵Usually in this work these Rules are to be observed. Let the *Moon* be in *Taurus*, *Aquarius*, *Leo*, *Pisces* or *Virgo*, but especially in *Taurus*, and in *Sextile* or *Trine* of *Venus*; but if it be so you cannot place her in *Taurus*, let her be in *Aquarius* for that it is next of these above named signs to be chosen; And if you cannot place her in *Aquarius*, let her be in *Leo* beheld of a benevolent planet out of a watery sign; let her also be well dignified, I mean free from the ill aspects of the Malevolents; Let *Saturn* be also direct and in the ascendant, eleventh, fifth, or second, in his own essential dignities.

And if you cannot place *Saturn* in the Ascendant, let *Jupiter* be there, and in *Sextile* or *Trine* of *Saturn*; however let *Saturn* be in what place of the figure you please, he ought to be well aspected by *Jupiter*, and let him be in a place where he has essential dignities.

But if neither of these be placed in the Ascendant, let the *Moon* be there, or in the tenth, eleventh, fifth, or third, free from all impediment; for you must have a special care that in all Plantings and Sowings, the *Moon* be chiefly free from misfortune, and not only so, but well dignified essentially, and upheld by the other Planets, viz. the Fortunes and their benevolent rays.

In all Plantings and Sowings (as you have heard already in buildings) see that you debilitate *Mars*, and hinder him from any power in your work; let the *Moon* also be in no configuration of him, neither let him be in the Ascendant, tenth, eleventh, fifth, second or third, or in any aspect to either of them, or their Lords if possible; for he is destructive; let also *Part*

¹⁴⁵⁵ Fixed signs are to be chosen and chiefly *Taurus*.

of *Fortune*, its Dispositor and the Dispositor of the *Moon* be free from his mischievous beams or aspect, good or bad; and fortify also the Lord of the Ascendant, and the Lord of its exaltation.

Let the Dispositor of the *Moon* (says *Alchaiat*¹⁴⁵⁶ an ancient Author) behold her out of a watery sign; and if the Ascendant be not a fixed sign, let the *Moon* and Lord of the Ascendant be Oriental of the Sun and ascending, or at least one of them; for this causes such Trees or Grass, as shall be then set or grafted¹⁴⁵⁷ to grow quickly and be fruitful; but if they be ascending and not oriental, the Trees shall soon grow, but not so soon fructifie; but this in such Trees as are not fruitful, or bearing no fruit, as Willows, Ash, Elms, &c. hurts not much; but if you place them occidental and decreasing in light and number, and descending, judge the contrary to what you have heard.

Know moreover, if you cannot make your Ascendant a fixed sign, let it be a common one, and the significators in common signs, and fortify them, as you have already heard, &c.

But if you cannot dispose and fit all your significators in so full a manner as you have already heard, order as many thereof as you can; and chiefly the *Moon*, who ought to be in *Taurus*, or in the last part of *Sagittarius*, free from all misfortune or impediment; let her also be in Conjunction, if possible, of *Jupiter*, or in *Sextile*, or *Trine* of him, and let *Jupiter* be no wise impeded, and be in the ascendant, tenth, eleventh, fifth or fourth, and if possible, also let *Part of Fortune* be free from the Malevolent configurations of the afflicting Planets, and in one of the aforesaid houses.

CHAP XII : Of Sowing of Seeds in the ground

Do you be sure in Sowing of seeds (because it is a thing in which speedy gain is expected) your ascendant be a movable sign, and the Lord thereof in a movable sign, as also the *Moon*, and the Lords or Dispositors of the Lord of the ascendant and the *Moon* beholding them out of movable signs, or if this cannot be, common may be chosen; but fixed by no means.

Place the *Moon* in an earthy or watery sign of the movable signs, *viz.* *Cancer* or *Capricorn*; but if she be in *Aries*, let some Planet behold her out of some watery sign, especially out of *Cancer*, least the herbs or seed dry and wither.

¹⁴⁵⁸Let the Lord of the Ascendant be free from misfortune, and in good aspect to the Ascendant, and let the Ascendant be also free from the

¹⁴⁵⁶ Uncertain. Possibly Cardano's friend Andrea Alciati, 1492 -1550, the legal scholar. Most famous for his *Emblemata*, published in dozens of editions from 1531 onward.

¹⁴⁵⁷ Grafted.

¹⁴⁵⁸ *That Seeds sown may prosper and come to good.*

configurations of the malevolents: Let the *Moon* also be free from the *Sun* beams, and in essential or accidental dignities, increasing in light and motion; for if the *Moon* be decreasing in light and number or motion and under the *Sun* beams, the Seeds sown will not come to good: But know, that in Sowing of Peas, the *Moon* must be decreasing in light and motion, especially in light, for otherwise they will never leave blooming, &c.

And if the Seeds be seeds of Trees, or such as engender or produce Trees, let the *Moon* be in *Taurus*, and you have already heard, &c.

CHAP XIII : Of riding Houses or places from evil Spirits.

Evil spirits and the way of commanding them or ridding houses of them, is best known to such as practise and make use thereof, it being no part of the study of an Astrologian; however since often times mischief is done in such actions for want of understanding, I thought good here to set down a fit time for such businesses, it being otherwise very dangerous.

There have been several instructions for this matter given to us by the Ancients; but most, and those most authentic too, say as follows.

See that the *Moon* be not in the Ascendant, and that neither the Ascendant or the *Moon* be in *Cancer*, *Leo*, *Scorpio*, or *Aquarius*, but in some other signs, and let the *Moon* separate from the Malevolents, and apply to the Fortunes, &c.

And thus much concerning Elections appertaining to the fourth house; it rests now we proceed according to our promise next to the fifth house, &c.

SECTION VI : Containing Rules for Electing a time for any Work, or thing appertaining to the fifth House.

There are many curious Spirits I know which will not be a little taken with the Elections appertaining to this House, they being indeed all so necessary in the ordinary course of a mans life; I shall not in the delivering thereof in the least be covetous or desirous to keep to my self the least thing that may advantage posterity herein; for since the cause of these my undertakings was for the benefit and instruction of the illiterate in these matters, I shall be free and liberal therein according to that small Talent of knowledge God has given men; wherefore since the getting of children is the, chief thing appertaining to this house, I will begin with it.

CHAP I: Showing a fit time for getting of Boys or Girls.

¹⁴⁵⁹Have regard first to the sign ascending, the sign of the fifth, the Lords thereof, and the *Moon* and its Dispositor that they be in Masculine signs, and let the *Moon* be free from impediment, as also the Lords of the Ascendant and the fifth, and the Dispositor of the *Moon*; this for boys.

But in getting of Girls, let the aforesaid significators and places be in feminine signs.

¹⁴⁶⁰And if you cannot observe all this, let your significators be (the major part of them) masculine for a Boy, and so the contrary for a ¹⁴⁶¹Girl; but if the significators be equal, you must have regard to the Lord of the hour and the Planet to whom the *Moon* applies, and judge by the major part, viz. if most Masculine Planets, a Male may be expected; if feminine, a female; but if it so happen that yet notwithstanding the significators are equal, viz. that there is the same equal number of masculine Planets and signs that there is feminine, the ¹⁴⁶²conceived Infant will be an Hermaphrodite; or if the *Moon*, the fifth and Ascendant, be in signs of double bodies, perhaps there will be ¹⁴⁶³Twins conceived.

¹⁴⁶⁴But moreover know, that in Electing a time for getting of Men-children it is necessary you place a fixed sign in the Ascendant and the rest of the Angles, also the Fortunes free from all impediment or affliction, let the Ascendant also be a masculine sign, and a sign of right Ascensions free from the malevolent Aspects of the Infortunes; but see that there be in no ways an Infortune in an angle or a Feminine Planet, and let the Lord of the Ascendant be fortunate, both in the seventh, eighth, ninth and tenth months after the Conception, for that sometimes the Birth falls out in these months as well as in the ninth; Let the Luminaries also be fortunate or free from impediment, and let the *Moon* be in *Sextile* or *Trine* of the *Sun*.

¹⁴⁶⁵Chiefly have respect to ♀ and the ☽ that they be essentially dignified, or at least free from misfortune, for if T be afflicted and weak, the place of Conception or the receptacle for the seed will be deficient and weak to perform its office; and if the *Moon* be impeded and weak, it debilitates the seed: Some of the Ancients also have advised that this should be done in odd or uneven hours, as are the first, third, fifth, seventh, ninth and eleventh, for the getting of Boys, they being accounted masculine hours; but for a Girl in even, as the second, fourth, sixth, eighth, tenth, and twelfth, they being feminine.

¹⁴⁵⁹ *To engender boy or manchild.*

¹⁴⁶⁰ *A boy is conceived.*

¹⁴⁶¹ *A Girl.*

¹⁴⁶² *A Hermaphrodite.*

¹⁴⁶³ *Twins.*

¹⁴⁶⁴ *To get boys.*

¹⁴⁶⁵ *Conception is hindered.*

¹⁴⁶⁶Let your Ascendant be *Libra*, and place the *Moon* therein, and *Cancer* on the tenth, being a fruitful sign; but place the rest of the Significators in masculine signs, and this causes conception, and that of a Male childe; but it is to be understood then, that the woman be sound in health and nature, and of capacity for such matters: Your Significators in feminine signs cause; a Girl.

All these Rules it may be are too tedious, or difficult to observe, yet at least at the time of copulation, let the Ascendant and the *Moon* be strong, and *Jupiter* upon the cusp of the mid-heaven fortunate; for this signifies the woman shall conceive at the first bout, except she be a maid before, and then the first goes to another use but at the second it will not fail, provided the party be capable and sufficient in such an exercise: If your Ascendant be a Masculine sign, and the *Moon* and *Jupiter* in masculine signs, or the major part, it is a Boy that is conceived; if feminine, a Girl.

But if you cannot place *Jupiter* on the cusp of the tenth, let him be on the cusp of the eleventh, or fifth, or in such a degree as that he may behold the Ascendant its Lord, or the *Moon* with a *Sextile*, or *Trine*, or place the *Moon* or Lord of the Ascendant in the fifth, within five degrees of the cusp thereof in good Aspect to the Ascendant, for this signifies the woman then made much of shall conceive.

CHAP II : Of Delivering a dead Child.

Rarely, yet sometimes does it happen, that the child dies in the mothers womb, which without speedy help will also endanger the life of the mother: it is necessary therefore before we go any further, to elect you a fit time for applying remedies for this accident: I might here set some remedies down, but I conceive it belonging no wise to our work in hand, it will be in a manner needless; and I am confident of small benefit to the Students in such matters, for that they will never be acquainted with any such thing, little expecting to find such matters in a discourse of this ¹⁴⁶⁷nature, though I must confess to all parts of Physic this Art is a great help and ought especially therefore to be studied by the Students of Physic¹⁴⁶⁸; otherwise it is impossible for them to be thoroughly masters of their Art: Therefore, I say, since in the Volumes of the learned in Physic, such remedies are frequently to be rancountred¹⁴⁶⁹, I shall here pass it by, and show you only a fit and convenient time according to the influence of the superiors to apply your remedy, &c.

¹⁴⁷⁰Wherefore then see that you apply your medicine when the Ascendant is a feminine sign of right ascensions, and let the *Moon* be

¹⁴⁶⁶ *To cause conception.*

¹⁴⁶⁷ *Astrology useful for all the parts of Physic.*

¹⁴⁶⁸ *Look Chap. 1. Sect. 6. of my Lux Veritatis.*

¹⁴⁶⁹ *Encountered.*

¹⁴⁷⁰ *To expel the dead child.*

decreasing in light and descending in your scheme; viz. at the least six or eight degrees past the mid-heaven, and declining towards the seventh; and let her be in *Sextile* or *Trine*, if possible of the fortunes, whether she be received or no: or if she be beheld of *Mars* by these Aspects, so it be with reception it advantages; neither is it amiss, if it be not with reception, provided the *Moon* be in a feminine sign, and the Ascendant in a feminine sign of right ascensions, as has been said: Moreover, have a special care that the Ascendant, its Lord, the *Moon*, and its Dispositor be not in signs of oblique ascensions; place also, if possible, the Lord of the Ascendant, and the Dispositor of the *Moon* declining towards the seventh, as you have heard of the *Moon*; or beholding some Planets in that part of heaven with reception.

CHAP III : Of Christening or Circumcising of Children.

Arabians and others have delivered rules for electing such a time, especially for that oftentimes through negligence or ignorance the child has been almost spoiled, in that the place sometimes did gangrene or fester, &c. but since we have that Ceremony in no use, it being abolished by the death of our Lord JESUS, it may seem here to be needless; but since the rules may (if observed) tend to some other benefit; and for that I would not willingly omit any thing that might be beneficial to posterity in these my weak endeavours, I thought I would however spare one side of Paper for them.

¹⁴⁷¹See then that *Venus* be exalted above *Mars*, and applying to the benevolent Aspect of *Jupiter*; also let the Ascendant, its Lord and *Venus*, and the *Moon* be free from the Aspect of *Saturn*, for that he causes purification and corruption to the generating of a Gangrene, and perhaps the endangering of the life of the child.

Let the Lord of the Ascendant also be ascending in latitude, and the *Moon* and its Dispositor in septentrional signs, and in succedent houses of heaven, and look that the *Moon* be not in *Scorpio*, nor *Mars* in the Ascendant or any other Angle.

¹⁴⁷²These rules might serve also for Christening; but since the Ancients were not so well acquainted with the use of Christening as we in this latter age, they have been herein somewhat deficient, and have not delivered the rules of Astrology thereon as is requisite; many, nay most of them, wholly omitting it; wherefore (though Astrology meddles not with Divine matters, nor causes or procures grace (this Ceremony being a sign and seal of our admittance into the Church of *Christ*, and number of the Elect, if we live accordingly) yet they act and incline, though not compel or force) I will give you here some directions concerning this matter.

¹⁴⁷¹ *Of circumcision.*

¹⁴⁷² *The Arabians and Ancient Authors, not using christenings, were deficient in those elections.*

¹⁴⁷³Know then that your Ascendant, and its Lord, the *Moon* also and its Dispositor, ought to be fortunate, and if possible, let the Ascendant be a fixed sign, and *Jupiter* herein well dignified, or in the ninth, or in good configuration with the Planets therein, or with the cusps of those houses: and let the Planets either in the Ascendant or ninth be fortunes, or at the least well dignified; but let *Saturn* and *Mars* be in no wise either therein placed, or in configuration with them, or their Lords, or the Planets therein placed; and let the sign of the ninth be fortunate, as also its Lord, and place *Venus* and the *Moon* in a good Aspect of *Jupiter*; and if possible, with reception, or let them be all in conjunction in the ninth or ascendant.

But if you cannot fully follow all these directions yet let the ascendant, the ninth house, the Planets therein posited, the *Moon*, its Dispositor, and the Lords of the Ascendant and ninth, be well dignified, and in *Sextile* or *Trine* of *Jupiter* or *Mercury*.

And thus much of Christenings and Circumcisions; let us now proceed to electing a fit time for giving of Gifts or Presents.

CHAP IV : Of giving and receiving of Gifts or Presents.

My intentions are now to treat of the rules of the Ancients for electing a fit time for giving and receiving of Gifts or Presents: We have here already treated of some Elections which might seem needless; but truly this of all we have hitherto mentioned, I may say is most properly to be termed superfluous or needless, Hospitality and Charity being things so different to the tempers and natures of most men of this age we live in: But since we write not barely to this age, but also to Posterity, I shall soon resolve upon the business, for since I have better hopes of their goodness, I shall by no means omit this Election, but deliver plainly the words of the most approved Authors hereon.

¹⁴⁷⁴Know then first, in receiving of Gifts you are to fortify the Ascendant, the second House and their Lords, also the Moon and its dispositor, for this causes gain to come: unto you by this Gift or Present; I mean it shall be advantageous to the receiver, and he shall thereby much benefit himself.

¹⁴⁷⁵But to make this the more certain, you must fortify *Part of Fortune* and its Lord, viz. the Planet who is disposer thereof, which is more plainly that Planet that is Lord of the sign wherein *Part of Fortune* is, fortify also *Jupiter*, for that he is a general significator of wealth and riches: this confirms the former rule, and makes it the more certain.

¹⁴⁷³ *Of Christenings.*

¹⁴⁷⁴ *That the gift may prove advantageous.*

¹⁴⁷⁵ *For confirmation hereof.*

¹⁴⁷⁶But know that in sending of Presents or Gifts you are to fortify the fifth House and its Lord, as also *Jupiter*; and let *Mars* both in receiving and giving be in no configuration with the Ascendant, the second, their Lords, the *Moon*, its dispositor, *Part of Fortune*, its Lord, *Part of Substance*, *Jupiter*, the fifth House or their Lords: and if possible let the Ascendant and fifth House be in common signs; and know that *Sagittarius* and *Pisces* are to be preferred before *Gemini* or *Virgo*, yet *Virgo* is before *Gemini*; You must understand this is meant of the first fifteen degrees of *Sagittarius*.

You are not only to beware of *Mars*, but also of *Saturn*, that he be not either bodily present or in configuration with the *Moon*, the Ascendant or its Lord, *Part of Fortune*, *Part of Substance*, or any of the aforesaid significators or places without reception; and let the Lord of the Ascendant be elevated above the Lord of the seventh.

But if you cannot observe all this, fortify the *Moon*, *Jupiter* and Lord of the second House and the cusp thereof in receiving Presents.

In giving, the *Moon*, the fifth, its Lord, *Jupiter* and *Part of Fortune* and its dispositor. And thus much for this.

CHAP V : Containing Rules for electing a time for putting on of Apparel.

Even in this Chapter are we now to show you the rules of the Learned in former ages in electing a time proper thereunto, I shall (as in all the other) give you the marrow or quintessence of their Writings; a Volume five times as large as is this, is not able to contain them all *verbatim*; but in what one is deficient, I shall help you with another, and so with a third, that however you shall not be to seek in any Election as well as this, so you best able to understand the reasons of the rules, otherwise you shall be still ignorant had you all the Volumes that were ever ¹⁴⁷⁷penned since the Creation; somewhat you have heard already of putting on of Apparel, but not so fully as here in this place I intend; we will begin therefore with it, and then in order of what remains, and so proceed.

¹⁴⁷⁸Herein you must have regard to the Ascendant, its Lord, the *Moon*, the Lord of the sign wherein she is, the fifth House and Lord thereof, and let them be in moveable signs, and let the *Moon* if possible be in *Aries*, excepting the seven degrees after the eighth, viz. from the eighth to the end of the fifteenth, and the 22 and 23 degrees of the same sign; or let her be in *Cancer*, excepting the first six and last three degrees thereof, or in the first fifteen degrees of *Libra*, or the first eighteen degrees of *Virgo*, or the first nineteen degrees of *Sagittarius*, or the first twenty degrees of *Pisces*.

¹⁴⁷⁶ *Of sending of presents.*

¹⁴⁷⁷ *Look Chap. 6. Sect. 3 of this Treatise.*

¹⁴⁷⁸ *Putting on of Apparel.*

Fixed signs are to be shunned in putting on of Apparel, wherefore see that none of the aforesaid significators be in them, except the first twenty degrees of *Taurus* which may be made use of in this business, it being the House of the lesser fortune and exaltation of the *Moon*; but *Leo* of all the fixed signs is to be refused, for it causes danger; therefore in no wise let the *Moon* be in *Leo*, except she be in *Sextile* or *Trine* of the *Sun* with reception, and then it is not to be feared so much: however *Ptolemy, Centilo.22.* says, *Vestem nec primum induas, ubi Luna suerit in Leone collocata; est autem pejus, si eadem male affecta suerit. Idem ait Herme, Centilo.82.*¹⁴⁷⁹ Put not on new Apparel when the *Moon* is in *Leo*; and it is so much the worse if she be there afflicted.

¹⁴⁸⁰Yet if all this you cannot observe, be sure you place not the *Moon* in the Ascendant or fifth House, neither their Lords in *Leo, Scorpio* or *Capricorn*, especially *Leo*, or in *via combusta*, and see also they be free from all manner of misfortune: or place the *Moon* or the *Sun* in the mid-heaven free from misfortune, and if possible in *Sextile* or *Trine* of *Jupiter* or *Venus* with reception, and fortify the second House and its Lord, &c. If you warily observe what has been said, you need no further instructions herein; wherefore let us descend to what remains unresolved, &c.

CHAP VI : Of Feasting or eating of meat.

¹⁴⁸¹Since this Election is needless in the ordinary course of diet, such as eating at due times moderately, and the like, you are to understand we mean or signify such eating as is in excess, as at Feasts and such superfluous vanities, &c. Let us observe what follows.

In this manner of exercise you must chiefly have respect to the place and motion of the *Moon*; for if she be in *Taurus* applying to *Venus* especially by a good Aspect, you may safely eat Beef, either boiled, roasted, stewed, or any otherwise dressed.

Also if she be in *Pisces* in good configuration of *Jupiter*, you may eat of Fish, either fresh or salt.

And if in *Libra* or *Aquarius* received, Milk or any thing made therewith, as Custard, Fools, and such like Quelk-choses¹⁴⁸².

If in *Virgo* in any malevolent aspect of Mars, it is not safe to eat of Herbs, as Salads, or roots and stalks, as Cauliflowers, Coleworts, Artichokes,

¹⁴⁷⁹ Nor should you first put on new clothes when the moon is placed in Leo; it is even worse, if at the same time she should be afflicted. The same says Hermes, in Centiloquium 82.

¹⁴⁸⁰ Of putting on new Apparel.

¹⁴⁸¹ Of feasting or eating of superfluties.

¹⁴⁸² Things.

Cabbage, Parsnips, Turnips, Carrots, &c. neither of Fruit, as Apricots, Peaches, or any other Plum or Fruit, as Cherries, &c.

But if she apply to the *Sun* or *Mars* by a *Trine*, you may safely eat: of varieties and diverse sorts of Meats, &c. Understand the same if she apply to *Venus*.

If she apply to *Saturn*, have a care of stale meats, or such as have been kept long in salt.

If she be in *Aries* or *Capricorn*, applying to *Jupiter*, you may eat of variety of gelded Cattle, &c.

But it is no wise safe to eat of what died of it self, if she be in a *Square* of *Saturn*, or in *Conjunction* or *Opposition* of him; neither is it good to eat Venison when she is in *Leo*, nor when she applies to *Mars* out of *Virgo*.

But if she be in *Gemini* or the airy triplicity applying to *Mercury*, it is not safe to eat any Bird of a hot nature or constitution; and if to *Mars*, all meats that are calisactive or of a hot quality are also to be shunned.

If in *Leo* applying to *Saturn*, it is not safe to eat anything of a cold operation, &c. Thus much for eating.

CHAP VII : Of Drinking of Wine and other Drinks.

Even now you have been at a Feast, and since so, it is requisite I give you also some drink after it, otherwise it will be but a dry one: but since perhaps you are a good-fellow, or one that loves your liquor better then your meat, I intend to give you of the best, and that such as comes out of *Bacchus*¹⁴⁸³ his own Rampant *Bucephalus*¹⁴⁸⁴; it is *Nectar* and *Ambrosia*, such as will make the wilkin¹⁴⁸⁵ roar, that will pay all debts when money is short, that will make a Beggar an Emperor, and an Emperor a Fool; to be short, it will make you merry when all your spirits are at the lowest; it is a remedy against all diseases, and is good against the simples; and will make a fat fellow lean the soonest of any thing that is. But I need not say any more, I believe you art convinced long since of the virtues thereof, if you art a lover of the Beast *Bacchus*; I think you desire now rather to taste it then hear of it; I will not promise to make you drunk therewith, however I will give you as much as will countervail what you hast eaten at my Feast; but if you at length go away with an appetite, be not angry; it is to be noted it is a Scholars Feast, not an Epicures, Wherefore

¹⁴⁸³ The Roman god of wine and intoxication, equated with the Greek Dionysus.

¹⁴⁸⁴ Alexander the Great's warhorse.

¹⁴⁸⁵ Heaven, cloud.

Take this Cup, and know that if the wine be not good, it is the fault of those that pressed the grapes; for had they observed this rule I will here give you, it had been much better; but to be short, the receipe is thus.

¹⁴⁸⁶Recipe *Pisces* or *Taurus*, and put the *Moon* therein in configuration of *Venus*; this is all, but this I'll warrant you will make the wine passing good, and drink pleasingly and delightfully; but mingle not the beams of the *Moon* with *Saturn*, for that will spoil all the rest of your Ingredients, and will make your wine crabbish and harsh to the palate, and no wise delectable or pleasing to the drinker; and not only so, but very hurtful to the body; avoid also the beams of *Mars*, for he will make it heady, and cause the drinkers to quarrel and fall out with each other, and the vessel you put it in to break or come to some mischance or other; the beams of *Jupiter* or *Mercury* would do very well to mingle with the *Moon*, as also the beams of the *Sun*, provided they be infused by *Sextile* or *Trine*.

In making of other drinks it is necessary you also follow the same receipt with the same Ingredients, for it will make them both pleasant and good; and this is worth your learning, when with one receipt you are taught how to make all manner of drinks.

¹⁴⁸⁷Know also that when you would take off your cups merrily without offence to either your friends or others, let the Ascendant at the time you begin be fortunate, as also the Lord thereof, the *Moon* and its dispositor, also the Lord of the fifth and sign of the fifth, and let them be free from the configurations of Mars, and in reception with the Lord of the seventh and eleventh, or with the Lords of those Houses signifying the parties you should be merry and civil with, &c.

So now since you have had your fill of good cheer and drink, let me desire your pardon that I may go also into my element of writing, and then perhaps anon I may send my boy to you with some comfortable odours or unguents. Or if you have surfeited¹⁴⁸⁸, and may thereby prove sick, I have a remedy for you a little further, which I may send all under one.

CHAP VIII : Of writing of Letters, or anything else of Ingenuity.

¹⁴⁸⁹You must in this matter let the Ascendant and its Lord be fortified and free from the malevolent Aspects of the Infortunes; and if possible let *Mercury* behold them or either of them with a *Sextile* or *Trine*, and let him be well dignified, no wise Infortunate or Retrograde, and let him be beheld of the *Moon* by a *Sextile* or *Trine*, and if possible with reception.

¹⁴⁸⁶ A recipe to make good wine.

¹⁴⁸⁷ That one be not offensive or quarrelsome in drink.

¹⁴⁸⁸ Overdone things.

¹⁴⁸⁹ Of writing of letters or any other thing.

CHAP IX : Of making Odoriferous smells and unguents.

¹⁴⁹⁰We know since the fifth House is the House of pleasure and delight; and since many men are much taken and delighted in such things, this Election does most properly belong to this House.

Look then that in making of unguents or odoriferous smells, that you place the Ascendant and the *Moon* either in *Aries*, *Leo* or *Sagittarius*, and *Venus* in the Ascendant; and if so, let the *Moon* be in the mid-heaven, applying by a benevolent Aspect to *Venus*; for this signifies the confection is good, and of a good smell, and that he that makes it will much delight in it.

But if you would make suffumigations¹⁴⁹¹ a part, see if the *Moon* be received of *Mars* or the *Sun*; for if so, whatever is then done by the fire shall be good.

Also when you make any sweet smells or odours, and the *Moon* in *Gemini* applying to *Mercury*, it signifies that it shall be well and neatly performed.

CHAP X : Of sending Ambassadors or Messengers.

¹⁴⁹²In matters of this nature you must know that the *Moon* is chiefly to be regarded; join her therefore by body or Aspect to your significator, or Planet signifying the party to whom you send; as if to a Father, let her be in *Sextile* or *Trine* of the Lord of the fourth; if to a Wife, to the Lord of the seventh; to a Child, to the Lord of the fifth; to a Brother, to the Lord of the third; to a Servant, or Fathers brother, to the Lord of the sixth, for that it is the third from the fourth; to the Mothers brother, to the Lord of the twelfth; to the Mother or any great man, King or Prince, to the Lord of the tenth, &c. So understand of any person signified by any House; and if possible, make the Planet to whom the *Moon* applies receive the *Moon*, or at least the Lord of the Ascendant, &c.

¹⁴⁹³But further know, that in sending to a King or great man, the *Moon* must be in configuration (with reception) of the *Sun* or Lord of the tenth; and let the *Sun* and the Lord of the tenth, or that of them that is placed in aspect of the *Moon*, be in the Ascendant, tenth or eleventh; but if with convenience you cannot so place him, let him be in the third, fifth or ninth House; but these are not so powerful or so good as the aforesaid places.

¹⁴⁹⁰ *Of making of odiferous smells or unguents.*

¹⁴⁹¹ The products of applying fumes or smoke to the parts of, as to the body in medicine; to fumigate in part.

¹⁴⁹² *Rules for sending Messengers or Ambassadors.*

¹⁴⁹³ *For sending to kings or great men.*

In going or sending to Kings or great men, let not the *Moon* be in *Gemini* or *Pisces*.

¹⁴⁹⁴Also if you send or go to Popes, Cardinals, Bishops, Deans, Prebends, or any belonging to the Church, let the *Moon* be in *Sextile* or *Trine* of *Jupiter*, out of the aforesaid places; and if possible with reception or in reception with the Lord of the Ascendant.

¹⁴⁹⁵If your business be with Warriors, as Generals, or any Soldiers whatsoever, understand the same by *Mars*, and let him be accordingly placed, but let not the aspect of the *Moon* be from Angles, but succedent Houses.

¹⁴⁹⁶If to Husband-men or ancient men, understand the same of *Saturn*.

¹⁴⁹⁷To Women, let her apply to *Venus*.

¹⁴⁹⁸To *Mercury* let the *Moon* be joined or have aspect, if you send to young men of no alliance or relation to you; or to Scriveners, Secretaries or Scholars, &c. but let: *Mercury* be free from misfortune and impediment; and understand the same of the foregoing Planets, if your business be with such as are signified by them. And thus much for the Elections appertaining to the fifth House.

SECTION VII : Of Elections appertaining to the sixth House.

CHAP I : Of the true Knowledge of the Crisis or Critical and Judicial Days, very useful for those that study Physic.

¹⁴⁹⁹Like as we read in the holy Writ, *The Physician is honourable*, so indeed he is; but being ignorant in his Art, he renders himself despicable and ridiculous: and the way to make him perfect is to know NATURE, and her secret operations, and that by the influence of the Superiors and Rulers of all Inferiors; viz. *The Stars*: It is not his looking in an Urinal of water, or feeling the pulse of the party, or questioning with him how he feels himself, and in what places of his body he is most afflicted, that can give a through understanding of his malady; the water is *Meretrix*¹⁵⁰⁰, the pulse is *Fallax*¹⁵⁰¹, the patient himself is *Ignorans*¹⁵⁰²: These, I say, are not sufficient grounds for

¹⁴⁹⁴ To Churchmen.

¹⁴⁹⁵ To soldiers.

¹⁴⁹⁶ O ancient men and husbandmen.

¹⁴⁹⁷ To women.

¹⁴⁹⁸ To scholars, Secretaries, Scriveners or young men.

¹⁴⁹⁹ The error of most Physicians.

¹⁵⁰⁰ A whore.

¹⁵⁰¹ False.

¹⁵⁰² Ignorant.

him to work on; and without a good foundation, the fabric is not likely to be well built, or at least to stand long; they are indigent and insufficient, and the patient perhaps so overcome with torment, or desire of relief, that he cannot well define his own misery.

¹⁵⁰³And since it is so, a Physician (or rather a Pretender thereunto (I may justly call him) for as *Galen* and *Hippocrates* say, *They are rather to be termed fools than Physicians*) must be better versed in his Art before he can do any thing; for as he is, he can do nothing with certainty: A blind man may catch a hare, but it is very unlikely: The cause of the disease must first be known before it be endeavoured to be removed; and the cause being taken away, the effect will soon cease: but they are ignorant of the cause; *ergo*, not able to perform what they undertake.

And again, the nature and temper of the Patient is to be regarded; and this can never be certainly and thoroughly discerned by looking in his Urine, nor by feeling of his pulse: That which causes his ¹⁵⁰⁴Constitution to be either Sanguine, Phlegmatic, Choleric or Melancholy, is to be regarded; it is not any inferior thing that causes it, it is the influence of the superiors; *ergo*, Physicians ignorant therein, are not able to perform with certainty, any Cure whatsoever: For what will cure a Phlegmatic man of a Fever, will not a Choleric; and then the pretended Physician seeing his Medicine does not work the like operation as formerly, supposes malady to be somewhat else, and himself mistaken, and falls another way to work, and so kills the patient with a great many Thanks and Gratuities both of Money and Gifts, for ¹⁵⁰⁵(as the ignorant about him suppose) doing his endeavour to save the sick, especially if he can but talk of this rare cure, and that excellent remedy he has formerly given, and preach himself up, and others (a thousand times more knowing then himself) down, and now and then use some Latin in his Discourse, and flourish it over with hard words to the ignorant: I say, he carries it then, whether he save or kill, and that with a great deal of credit: but of all murderers, these we see seldom hanged yet none more deserving it.

¹⁵⁰⁶Again, the nature and quality of every medicinal thing ought especially to be know, as Herbs, Drugs or Minerals; otherwise the pretending Physician does what he does not understand; and if we will believe *GALEN*, he tells us *They are only to be known and judged by the stars*: So also *Fernelius* and *Fioinus*, two learned Physicians confess, also *HIPPOCRATES*, *PARACELBUS*, and *CORNELIUS AGRIPPA*, who was Physician to the Emperor *Charles the fifth*; and not only these, but all the more rational of the Ancient Physicians and Studiers of Nature (which ¹⁵⁰⁷were only Physicians indeed) have acknowledged the same, whose names if I should here record, it would be too tedious both for my self and you, and in a manner superfluous or needless in so clear a case, since it is

¹⁵⁰³ *The cause of a disease is to be first known before a cure be undertaken.*

¹⁵⁰⁴ *The nature and temper of the patient is to be regarded or known also.*

¹⁵⁰⁵ *The simplicity of the vulgar.*

¹⁵⁰⁶ *The nature of the medicine ought to be known before physic is to be administered.*

¹⁵⁰⁷ *The name of medicinal things found out and known by the stars.*

most certain, that *Hippocrates* and *Galen*, the two pillars of the Art of Physic, found out the use of Vegetables and their natures, as also of all their Physical things by the *Stars*, who are the Governors and Disposers of them all, and causes of their several virtues, according to the several Constellations they are under.

¹⁵⁰⁸*Hippocrates* and *Galen* further say, that a Physician cannot safely give physic that is ignorant in the knowledge of the Stars and Superior bodies, not knowing indeed when to give purges, or vomits, or let blood, without much mischief doing, nor in what quantity; which ignorance often times endangers the life of the Patient, when as these that know not the influence of the heavenly bodies, give vomits at such times as cause a purge; and purges when they become vomits, which in laxative diseases or fluxes prove very dangerous, if not deadly or totally destructive; and at other times when the physic never works at all; yet ¹⁵⁰⁹you shall never find the ignorant without an excuse for their rashness; as when they administer a purge, if it cause vomiting, then say they, the party is of a weak constitution, and cannot retain the Physic, when physic is not given to be retained, it is either to work downwards or upwards immediately, and then the next day perhaps (as it has been ¹⁵¹⁰often known) gives the patient a stronger potion, and then the heavens otherwise disposed (which they understand not) work so violently, that nature is both weakened and overcome, which should have been only helped; and also the disease increases, which should have been diminished: and so on the contrary, when a vomit is given at an unfit time, causes purging, then they conclude the patient strong, when perhaps he requires strength, and is very weak; for it is not nature that then works, it is an influence of the Superiors that orders the matter, which without a skilful Artist, you see is most obnoxious, which caused *Galen* to admonish men *not to trust themselves with that Physician* ¹⁵¹¹(or rather *Pretender*) *which is not skilled in Astrology*.

¹⁵¹²C So likewise blood letting if the heavens be not duly observed, is of no efficacy; and sometimes hinders phlebotomy, which the ignorant Surgeon colours with saying, The party is faint-hearted, or has much wind in his veins, or with some such like ridiculous whimsy.

¹⁵¹³This is not all; critical days also are know by *Astrology*, and no other ways, without the due knowledge whereof, the Patient suffers much by the Physicians applying contrary remedies very dangerous. I might here give you the discourse of *Duret* hereon, but: that it belongs not to the work in hand, being elections; yet I shall here give you some instructions how to know the true Crisis, or Critical day, and Judicial days, though it be at this time out of my way, and then proceed to the clearing of what has been said;

¹⁵⁰⁸ A physician ignorant in Astrology can rarely administer physic.

¹⁵⁰⁹ The cunning of the ignorant physicians to colour their ignorance.

¹⁵¹⁰ The danger a patient is in by being in the hands of unskilful Physicians.

¹⁵¹¹ Galens admonition to the vulgar.

¹⁵¹² The ignorance of Surgeons in letting of blood.

¹⁵¹³ Astrology and it only shows the cause of Critical days and the danger coming by the not knowing thereof.

viz. to show you the rules of the more learned in electing a time for administering Physic and Phlebotomy.

Let us then (since it will not be amiss) step a little out of our way, and say somewhat of the Critical days; when we come into our road again, we will make the more haste to our journeys end.

Learning and all good Arts whatsoever, I ever greatly desired should be nourished and refined from their dross, and that knowledge may still increase upon the earth; wherefore since the understanding of this matter conduces much to the skill of the Physician, and welfare of the patient, as does the want of it oftentimes through the ignorance of the Physician, prove very dangerous to the patient, I shall desire you to observe what follows.

It is generally taken for granted (amongst the unskilful) that the seventh and fourteenth days are Critical, and that these are the first and second Crisis; but tis no wise true as to build on, but the true Crisis is thus known.

¹⁵¹⁴Look at the time of the parties first falling sick, in what sign, degree and minute of the Zodiac the *Moon* is, and when she comes to the Square thereof, that is the first *Crisis*; when she comes to the *Opposition* or opposite place thereof, it is the second *Crisis*: The next Square is the third *Crisis*, and the same place where she was at the first falling sick, is the fourth *Crisis*, and so go round again.

¹⁵¹⁵The judicial days are the middle between the two Crises; and as the Crisis is the sudden motion of the disease, either towards health or death, whereby the Physician may clearly discern which way the disease will tend: so are the judicial days such times as the Crisis maybe judged of, or known whether it will be good or bad; for as the *Moon* is disposed at the time of the Crisis, whether fortunate or in good aspect of the Fortunes and Assisting Planets, or the Malevolents and Intersilient¹⁵¹⁶ Planets, which commonly are the Lords of the fourth and eighth, especially the eighth, or in configuration with the Lord of the sixth, so may you judge of the Crisis good or bad.

¹⁵¹⁷Good, if fortunate and upheld by the Fortunes; bad, if the contrary; as if afflicted by the Malevolents or Lord of the sixth, the disease increases; if by the Lord of the eighth, death is to be feared.

Also, when the *Moon* transits the cusp of the twelfth, eighth or sixth, according to its strength, it proves good or dangerous, &c.

¹⁵¹⁴ *How to know the true crisis.*

¹⁵¹⁵ *To know the judicial days.*

¹⁵¹⁶ Suddenly emerging in the midst of something.

¹⁵¹⁷ *Note, that the operation of the Moon in causing of a Crisism is enough to convince any that deny the influence of the stars to have power over our bodies.*

In like manner understand in a judicial day, if the *Moon* be well dignified and assisted, a good *Crisis* may be expected; if weak or afflicted, judge the contrary.

Now by reason the *Moon* is sometimes swift, and at other times slower of motion, never retaining a constant course, it must needs follow, such as are ignorant therein must needs be ignorant in knowing or finding out the true *Crisis*, and whether it will be good or bad, that is not acquainted with the stars.

¹⁵¹⁸But note, that you may the better understand, the reason thereof, it is this; sometimes by her slowness of motion, she comes to the *Crisis* at the sixth day after the beginning of the disease, and again sometime (by her swiftness) at the eighth or ninth day; wherefore they must needs fail, that conclude it to be always at the seventh day; and so ¹⁵¹⁹accordingly in the other *Crisis*, she comes sooner or later very often.

So then you see the error and ignorance of most of our pretending Physicians, and the reason of the *Crisis* and uses thereof; it rests therefore now we proceed and hasten into our road again, &c.

CHAP II : Of Applying Medicines generally to all the parts of the body of Man.

Like as I have already given you the error of the vulgar Physicians, and the excellent uses of Astrology in the administration of physic, it rests therefore now I begin to show you the rules of Astrology herein, that you may be thoroughly convinced and satisfied of the verity of what has been said: And first of administering of Medicines generally to all the parts of the body, and then proceed.

¹⁵²⁰Know then that in giving of Physic, you ought to look in what part of the body the disease is, and let the Ascendant be that sign which signifies the diseased part free from misfortune: fortify also the *Moon*, and let her by no means be in *Opposition* of the Lord of the sixth, eighth or twelfth, at the time of the parties first falling sick, or at the time of your election, or in the radix of the patients nativity; and if so be you cannot avoid it, but the *Moon* must needs be in aspect of them, let it be by *Sextile* or *Trine*, and if possible, with reception; but let not the *Moon* be in *Conjunction* of any of them, nor descending.

Note, that the *Moon* must by no means be in the sign signifying the member diseased, if any incision be made therein, for that is very

¹⁵¹⁸ None can perfectly know the true Cause that is ignorant in Astrology.

¹⁵¹⁹ As our vulgar Physicians do.

¹⁵²⁰ Of administering Physic to any part of the body singly.

dangerous; yet if the medicine be by emplaisters¹⁵²¹ or unguents, or any such businesses that do not draw blood, she may safely be therein, if you cannot otherwise dispose of her.

¹⁵²²If the infirmity be over all the body, let the Ascendant be a humane sign, of the which *Libra* is the best for this use; and let the Lord of the Ascendant and the *Moon* be also in humane signs, free from impediment, especially of the aforesaid Significators.

¹⁵²³But if you desire to give the medicine to cure or remove any infirmity, let the Ascendant be *Libra* or *Scorpio*, and the *Moon* therein joined, or in configuration with the fortunes, and free from the Malevolents aspects of the Infortunes; but if you cannot make her avoid the Aspects of the Malevolents, let the Aspects be by *Sextile* or *Trine*, and let her not be aspected by two Malevolents, or going to combustion; but however, chiefly see that you dost fortify the *Moon*, for otherwise the Physic will torment and afflict the patient, according as she is afflicted, &c.

CHAP III : Of the Administration of Remedies to the Diseases of the Head

¹⁵²⁴In electing a fit time for applying or taking of remedies or medicines for the head, either universally or particularly, as Rheums¹⁵²⁵, distilling humours, and the like, whether by Vomit, Gargarisms, or such like, let the Ascendant be *Aries* well fortified, if possible by the Benevolents, and freed from the Aspects of the Infortunes; place also *Moon* therein, or in *Taurus*, decreasing in light, and joined to the Fortunes, or configuration with them, and free from any affliction or impediment. If your medicine be to take away the hair, or the like, let the Ascendant and the *Moon* be in feminine signs, and the Lord of the Ascendant, and let him also, and also the *Moon*, be descending from the mid heaven towards the fourth house, &c.

And have a special care that the *Sun* behold not the *Moon*, or the Ascendant by any Aspect, when they are in *Aries*, especially by *Square* or *Opposition*, because of the great heat of the *Sun*.

¹⁵²¹ An external application of a consistency harder than ointment, prepared for use by spreading it on linen, leather, silk, or other material. It is adhesive at the ordinary temperature of the body, and is used, according to its composition, to produce a medicinal effect, to bind parts together, etc; as, a porous plaster; sticking plaster.

¹⁵²² *Of giving physic, when the infirmity is all over the body.*

¹⁵²³ *When the remedy or medicine is to be administered.*

¹⁵²⁴ *When remedies for diseases of the head are to be prescribed.*

¹⁵²⁵ Watery discharge from nose or eyes.

CHAP IV : Of Applying remedies to the eyes, and preparatives in general.

¹⁵²⁶All mists, pearls, films, or dimness of the eyes, or any other infirmities belonging to them, if you would remove or know a fit time to apply your remedy thereunto, &c. let the *Moon* be increasing in light and motion, fortunate and in configuration with the Benevolents.

Let the *Moon* be free from all the Configurations or Aspects of *Mars*, when she is thus increasing in light and motion, and let *Jupiter* be in the Ascendant, or some other house above the earth; however let him be in *Sextile* or *Trine* of the Ascendant, or with a *Square*, if no other can be, provided he be not impeded or afflicted.

See also that the Ascendant nor the *Moon* be in earthy signs, and if so be you cannot avoid the aspect of *Mars* to the *Moon*, defer the application of your remedy till she is past the aspect and separating.

Remember that in all elections where there is any incisions or scarifications¹⁵²⁷ to be made, let not the *Moon* be in the sign signifying the member to be incised, nor in a moveable or common sign, or in *Square* or *Opposition* of *Saturn* or *Mars*, for that then she causes the wound to fester or ganger. Look whether *Ptolemy* in his twenty *Centilo*. does not say the same, *Membrum ferro ne percutito, cum Luna signum tennerit, quod membro illi dominatur.*¹⁵²⁸

Let this be diligently observed which has been said, especially when the *Moon* is near her *Conjunction* with the *Sun*, or till she be fully separated twelve degrees at least.

And in administering Preparatives, let the *Moon* be in *Gemini*, *Libra* or *Aquarius*.

CHAP V : Of Applying remedies to the Nose.

¹⁵²⁹Mark now; if you would apply any remedy for the infirmities of the Nose as unguents, suffumigations¹⁵³⁰ or sneezing-powders, or such like, &c. let the ascendant be *Cancer*, *Leo*, or *Virgo*, and the *Moon* in the ascendant in configuration with a fortune, and free from all manner of affliction, or the configurations of the Malevolents, and let her not be in combustion, nor joined to a Planet that is weak or retrograde, &c.

¹⁵²⁶ When medicines for the eyes are to be applied.

¹⁵²⁷ Scarification is the process of creating body art with scar tissue. The scar tissue is usually created by burns, abrasions, or cuttings.

¹⁵²⁸ Let not that organ be touched with iron when the moon is tenanted in the sign which rules that organ.

¹⁵²⁹ Of applying remedies for infirmities of the nose.

¹⁵³⁰ Applying fumes internally as medicine.

CHAP VI : Of injecting of Clysters¹⁵³¹, &c. and Stopping of Rheums or Fluxes.

¹⁵³²In giving of Clysters, remember to make your ascendant *Aries*, *Libra*, *Scorpio* or *Aquarius*; however, let the *Moon* be in one of them, and the Lord of the ascendant free from the configurations of the Lord of the sixth, and the *Moon* applying to *Venus*; for this will be helpful in such cases or businesses.

¹⁵³³In Stopping of Rheums or Fluxes, let the *Moon* be in *Taurus*, *Virgo* or *Capricorn*.

CHAP VII : Of the administration of gargarisms, or sneezings, and such like.

¹⁵³⁴Use to make the Ascendant in this manner of work, either *Cancer*, *Leo* or *Virgo*, and the *Moon* decreasing in light and motion, and in *Taurus* descending in latitude, or in *Aries*; but be she in what sign she will, let her be applying to the fortunes; Let also the Ascendant, its Lord, and the *Moon*, be in signs that chew the cud, as are *Aries*, *Taurus* and *Capricorn*; yet *Alsayat*¹⁵³⁵ commends *Cancer*, *Leo* and *Virgo*, as you have heard; see also that you let not the *Moon* be in a *Square* of *Jupiter*, especially out of *Aries*.

CHAP VIII : Of giving of Vomits.

¹⁵³⁶Do you be sure in giving of such medicines as provoke Vomits, that your Ascendant, its Lord, and the *Moon* be in signs that chew the cud, as are *Aries*, *Taurus* and *Capricorn*, of the which *Taurus* is the best, for that the *Moon* is exalted therein; wherefore it will be the better if she be in the first three degrees thereof, the third degree being the point of her exaltation.

Let the Lord of the Ascendant also be in his exaltation, or in *Sextile* or *Trine* of the degree thereof.

And look that the *Moon* be by no means in any configuration with any Planet beneath the earth; for that causes the Physic to work downward, especially if the Planet so in aspect with her be strong; wherefore let her be joined or in aspect with a Planet above the earth., which is well dignified; if

¹⁵³¹ Enemas.

¹⁵³² *Of injecting Clysters.*

¹⁵³³ *Of stopping Rheums or fluxes.*

¹⁵³⁴ *Of administering gargarisms and sneezing powders.*

¹⁵³⁵ Unknown

¹⁵³⁶ *Of giving of vomits.*

you can possibly however let her be strong. For according to *Ptolemy, Centilo.21. Cum Luna copulata fuerit stellis supra terram constitutis, evomere fecit potionem.*

If the Vomit be for the help of an Infirmity in any member or part of the body, (say some Authors) let the *Moon* be in the sign signifying the member or part of the body, well dignified and strong; and let the sign also if possible be fortunate; In my practice I have followed the former rules with much success; however you may take your choice and please your self; but let me give you one Caution more, Let not the *Moon* or the Lord of the Ascendant be in watery signs, especially, *Scorpio* and *Cancer*, nor the Ascendant; for they are apt to make the Physic laxative, and work downwards. And so much for administering of Vomits; it rests now we descend to Purges, &c.

CHAP IX : Of administering Purges and Physic laxative.

Ever in administering Purges observe three things, viz.

1. The *Time*.
2. The *Age*.
3. And *manner thereof*.

As concerning the *Time*, you are to take heed the weather be not extreme hot or cold; for so says *Hippocrates, part.4. Aphorism 5*. Avoid the dog-days and frosty weather; therefore rainy and open weather is good; ¹⁵³⁷and in his 46 *Aphorism* of his 6 part, he proves that the *Spring* and *Autumn* are more convenient for this purpose then *Summer* or *Winter*; yet he commends *Winter* more then *Summer*; for in *Summer* the humours boil through extremity of heat, and so saints the spirits and annoys Nature much: He teaches also, that in *Summer* we are to purge by the upper parts or by vomit; in *Winter* by the lower, or by purge, *if necessity require* that Physic must be given at these times.

Secondly, As touching the *Age*, Physic by a prudent and wise Physician ought not to be administered to Infants nor decrepit old age, nor much to youth; for to the Child it is needless since it cannot duly work its effect, where there is neither strength nor matter to work on; and in age it works in a manner the same; but without doubt it must needs debilitate Nature in both; in youth a little at the *Spring* and *Fall* may be advantageous; but to take it often, it hinders the natural heat and concoction, and so consequently the radical heat and moisture being hereby abated, the days of the party must needs be shortened.

Lastly, Of the manner of administering Purges and other Medicines, some you hast had already; but of administering of Purges you shall have beneath; wherefore here I shall only give you this note or caution, and so proceed.

¹⁵³⁷ *Winter rather fit for Purges than Summer.*

¹⁵³⁸That administer what you will when the *Moon* is in the first fifteen degrees of *Libra* or *Aquarius* in the *Conjunction*, *Square* or the *Opposition* of *Saturn*, *Jupiter* or *Mars*, or they in these configurations of one another, it hinders the operation of the *Physic*.

Ptolemy in his 56 *Centiloquium* says, *Cum Luna est in primo quadrangulo, hoc est, ex quo a Solis conjunctione recessit, corporum humiditates ad secundum usque eff uunt, in reliquis autem decrescunt*. When the *Moon* is in her first quarter, viz. from her *Conjunction* with the *Sun* till the first *Quartile*, the humours of mans body increase or flow from the inward parts of the body to the outward, in the rest retire or move from the External parts to the Internal; wherefore in the first quarter it is requisite that you know it is most fitting to apply then External evacuations, and afterwards Internal; yet I have ever held it safest to defer Internal potions till after its *Opposition* with the *Sun*, or as we vulgarly say, the Full *Moon*.

¹⁵³⁹Some of the Ancients have approved of *Taurus*, *Virgo*, *Scorpio* and *Pisces* to be placed on the Ascendant at the time of giving of Purges; others of *Cancer*, *Scorpio* or *Pisces*; and again, some of the latter degrees, or more plainly the last fifteen degrees of *Libra*, and the first fifteen degrees of *Scorpio*; also that the *Moon* should be in one of these places; so that the Learned in this most heavenly study have been of several opinions in this matter; there is none of them but had reasons for their rules; and any of them may be followed according as the case may stand with the Patient, and the humour to be purged; wherefore as *Ptolemy* in his first *Aphorism* of his *Centiloquium* says, *A te & ascientia, so* must you warily consider the state of your Patient, and the reasons of the Ancients in their practice, which you wilt soon know when you art well versed in the nature of the Planets and Signs; Wherefore I shall here desire you to be thoroughly perfect in the second treatise of this Volume before you adventure too far, and then you need not fear to go forwards.

¹⁵⁴⁰In my practice I have still followed these rules; To place the Ascendant in one of the watery signs, viz. *Cancer*, *Scorpio* or *Pisces* fortunate, as also the Lord thereof, and the *Moon* in one of the aforesaid signs also, and its dispositor; but especially I have desired if possible to place the *Moon* in the first 15 degrees of *Scorpio*, or the last 15 degrees of *Libra* beholding a Planet under the earth, and free from the aspects of *Saturn*, *Jupiter* and *Mars*; for that *Saturn* by his coldness does thicken and make gross the humours, and closing up the pores does hinder the effect of the *Physic*; *Jupiter* his aspects I have (so near as I could) still also avoided, for that he being hot and moist, and so consequently a helper or assister of Nature, the *Physic* working contrary, must needs be either hurtful or of no great efficacy; *Mars*, for that through his heat and dryness of nature he oftentimes sharpens the humours to the extraction of blood if the *Physic* be strong, or when but moderately strong, if the Patient be weak.

¹⁵³⁸ *A caution diligently to be noted.*

¹⁵³⁹ *Of administering Purges.*

¹⁵⁴⁰ *The Authors practice in his administer ing of Purges.*

I have also ever shunned those times wherein the *Moon* does any-wise behold a Planet above the earth, or a Planet that is retrograde, and those times I find her in *Aries, Taurus, Capricorn* or the last 15 degrees of *Sagittarius*, for that they rather provoke the Patient to vomiting, although the nature of the Physic be a purge so ordained to work downwards; and this does often for want of understanding rather increase the disease then diminish it, when Nature is thus weakened by this Combustion of the Physic and Nature, which is assisted by the influence of the superiors, the one working downwards, the other upward, &c.

¹⁵⁴¹And this my method I collected from the sayings of *Hermes* and *Ptolemy*; wherefore for your better satisfaction I will here give you their words, and first I will begin with *Hermes*, for that he is the more ancient, and was *Ptolemy's* predecessor.

¹⁵⁴²*Hermes* then in his 74 *Aphorism* of his *Centiloquium* says, *Luna existente in signis ruminantibus, vel conjuncta Planet & retrograde, non est bonum purgationibus uts: hac enim vomitum inserunt, vel alias lasiones.* The Moon in such signs as chew the Cud, (which you have heard already are *Aries, Taurus, Capricorn*, and the last part or 15 degrees of *Sagittarius*) or in *Conjunction* or *Aspect* with retrograde Planet, it is not safe to administer purges, for they cause vomiting or some other mischief.

¹⁵⁴³And *Ptolemy* in his 21 of his *Centiloquium* says, *Cum Luna suer't in Scorpione aut Piscibus, Dominusq; Ascendantis stella sub terram posita copulabitur, bonum est purgationibus uti. Si vero copulatur stella supra terram constituta, potionem qui sumpserit evomet.* When the Moon is in *Scorpio* or *Pisces*, also the Lord of the Ascendant in configuration or *Conjunction* with a Planet under the earth, it is good to give or use purges. But if either of them be in configuration with a Planet above the earth, the Physic which is given shall be vomited up again.

Again as touching *Jupiter*, as I have said, for that I know some will not condescend with me, *Ptolemy* in his 19 *Centiloquium* says, *Vis purgationis hebetatur, cum Luna Jovi suerit conjuncta.* The strength and efficacy of a purge is taken away when the Moon is in *Conjunction* or configuration of *Jupiter*.

¹⁵⁴⁴*Haly* and *Alkindus* give directions that the Moon be in the last 15 degrees of *Libra*, or the first 15 degrees of *Scorpio*, and that its dispositor or the Lord of that House she is in be strong or well dignifies, oriental and in an angle, and the Planet in configuration with him (if any there be) be also fortunate, oriental and in an angle, and that the Lord of the Ascendant be also so posited; and the Moon and they free from the aspects of the Malevolents, especially the Moon, Lord of the Ascendant and the sign ascending, and the Moon applying to *Venus* rather than *Jupiter*, for that she

¹⁵⁴¹ *The ground of the Authors method in administering Purges.*

¹⁵⁴² *Hermes of administering Purges.*

¹⁵⁴³ *Ptolemy of administering Purges.*

¹⁵⁴⁴ *Other rules in administering Purges.*

will further the Physics operation, and comfort the spirits of the Patient; but *Jupiter* will so fortify Nature, that he will hinder the operation and effect of the potion; and let the *Moon* be received by the fortunes; and if it dispositor be weak, let him be received of the fortunes also by a *Sextile* or *Trine*.

¹⁵⁴⁵And if you would purge any particular member, or if the potion be prepared for such an use, observe still what has been already said, and place the Fortunes in that sign signifying the member of the body, and fortify the sign as much as you can, and the Lord of the fourth House.

¹⁵⁴⁶But if your potion be prepared to cool, heat, moisten, or dry, place the *Moon* and the Lord of the Ascendant in one of the signs signifying the temper you desire or aim at, viz. which is of the nature of the business you intend, and fortify it; but signs chewing the cud are to be avoided, as you have heard, &c.

¹⁵⁴⁷If your purgation be to expel or remove Melancholy, let the *Moon* be strong and in a *Sextile* or *Trine* of *Jupiter*; but remember to stick fast to what you have already heard in this Election and these subsequent rules; only let these applications of the *Moon* be particularly and chiefly followed and observed, &c.

¹⁵⁴⁸As if to *purge cholera*, let her apply by a benevolent aspect to *Venus*.

¹⁵⁴⁹To *purge phlegm*, let her apply to the *Sun*. Note that these must be by *Electuaries*.

¹⁵⁵⁰Know you that if the medicine be by potion of any of these, *Scorpio* is preferred before any of the signs, and to be placed on the Ascendant, or the *Moon* to be therein when she so applies.

¹⁵⁵¹If it be an *Electuary*, *Cancer* is to be chosen.

¹⁵⁵²If *Pills*, *Pisces*.

¹⁵⁵³Know further, if the *Moon* be in the Ascendant at the time you take the Physic, it causes unusual swellings in the body.

Let not the *Moon* and the Lord of the Ascendant be in the fourth House, nor in the eighth, for it causes destruction: Observe the same in *Phlebotomy*.

¹⁵⁴⁵ For purging any particular member of the body.

¹⁵⁴⁶ In ordering your Potions for all manners of tempers.

¹⁵⁴⁷ To purge Melancholy.

¹⁵⁴⁸ Cholera.

¹⁵⁴⁹ Phlegm

¹⁵⁵⁰ Of administering Potions.

¹⁵⁵¹ Of Electuaries.

¹⁵⁵² Of Pills.

¹⁵⁵³ Cautions.

Still remember to fortify your significators, and make them free from the configurations of the Malevolents.

Let not the Lord of the eighth, or interficient or killing Planet be in an angle, nor in configuration with any of the significators. These things if you diligently observe, you shall be an artificial workman, and shall far exceed the chief Physician of your time that is ignorant herein.

¹⁵⁵⁴If you would *purge the spleen*, let not *Saturn* be strong in the Heaven; and give your medicine in the hour of *Jupiter*, and let him be well dignified and placed or disposed.

¹⁵⁵⁵If *the liver*, let it not be in the hour of *Jupiter*, or when he is strong, but fortify *Saturn*, and let it be in his hour.

¹⁵⁵⁶If *the heart*, let not the *Sun* be strong, neither apply your medicine in his hour; but if he be in the Ascendant, tenth or seventh House, you may safely administer Cordials; but purge not.

¹⁵⁵⁷When *Mercury* is strong, purge not *the lungs*.

¹⁵⁵⁸When *Mars*, purge not *the gall*.

¹⁵⁵⁹When *Venus*, purge not the *members*, or vessels of generation.

¹⁵⁶⁰When the *Moon*, purge not *the brain*.

In preparing your medicines you may take any hour except the hours of *Saturn* and *Mars*.

¹⁵⁶¹Note also that if any of the Infortunes were Lord of the Ascendant of the Patients Nativity, you may make use thereof; for though it may be hurtful to another, it will not be to him, as you have sufficiently heard at the beginning of this third Book.

And thus much concerning the administration of Purges; let: us therefore now hear the Elections touching Bathing, and so of using Surgery and Phlebotomy, and then conclude this Section.

¹⁵⁵⁴ *To purge the Spleen.*

¹⁵⁵⁵ *To purge the Liver.*

¹⁵⁵⁶ *The Heart and of administering cordials.*

¹⁵⁵⁷ *The Lungs.*

¹⁵⁵⁸ *The Gall.*

¹⁵⁵⁹ *The members of generation.*

¹⁵⁶⁰ *The Brain.*

¹⁵⁶¹ *Of preparing Medicines.*

CHAP X : Of Bathing, and Electing a time therefore.

¹⁵⁶²You will here beneath find the most fitting time for Phlebotomy; use the same also for bathing; yet if you Bathe for health, and the infirmity be cold or moist, and requires evacuation, let the *Moon* be in fiery signs, and in good aspect of the *Sun*; but if hot, let the *Moon* be in watery signs, in good configuration of *Jupiter* or *Venus*.

¹⁵⁶³If you do Bathe for cleanliness, let the *Moon* be in *Libra* or *Pisces*, and in *Sextile* or *Trine* of *Venus*.

¹⁵⁶⁴If you do Bathe or anoint your self to remove superfluous hair growing on your body, let the *Moon* be in *Pisces* or *Scorpio*, in *Sextile* or *Trine* of *Jupiter*, the *Sun* or *Venus*, or *Quartile*, but not bodily joined in *Conjunction* with nay of them, nor in configuration of *Saturn*; and if you cannot put her in those signs place her in *Cancer* or *Pisces*; but by no means in *Taurus*, *Gemini*, *Virgo*, *Libra*, *Capricorn* or *Aquarius*: But if the Patient do not anoint himself, let the *Moon* be in what sign she will; but if he be anointed, be sure you place not the *Moon* in any sign increasing hair, as *Aries*, *Taurus*, *Leo*, and the last part of *Sagittarius* and *Capricorn*.

CHAP XI : Of Electing a time for using Surgery.

¹⁵⁶⁵Have regard in electing a time for using Surgery, that the *Moon* be increasing in light and motion, and in *Sextile* or *Trine* of *Jupiter*, or *Venus*, and let not *Mars* be in any aspect with her; and some Authors among the *Chaldeans* hold, that the *Moon* is more afflicted by *Mars* when she is increasing in light then diminishing, and by *Saturn* more when she is diminishing or decreasing then increasing.

Let the *Moon* be in a fixed sign, but not in the sign (or in configuration therewith) that has signification of the member, if incision be to be made: neither let the Lord of the Ascendant be therein, nor the cusp of the Ascendant, nor the *Moon* nor Lord of the Ascendant Cadent.

Fortify the sign signifying the member and its Lord, and place the Lord of the Ascendant in the ascendant or mid-heaven, free from the configurations of *Mars*, and let the *Moon* be free from all manner of impediment, observe these, if you cannot all the foregoing Rules.

¹⁵⁶² *Of Bathing for Health.*

¹⁵⁶³ *For cleanliness.*

¹⁵⁶⁴ *Of Bathing or anointing to remove superfluous hair.*

¹⁵⁶⁵ *Of using Surgery.*

CHAP XII : Of Electing a time for Phlebotomy¹⁵⁶⁶ or Blood-letting, of applying also Ventosies.

¹⁵⁶⁷Remember that in Phlebotomy there are four things considerable, viz.

1. The time of the year.
2. The Age of the Patient.
3. The custom of the Patient.
4. The strength of the Patients body.

¹⁵⁶⁸First the time of the year is to be regarded, and therefore in very hot or cold weather Phlebotomy is not to be used, for three Reasons.

First, because that in extreme heat or cold, the body is very loose and open, and the diminution of blood dissolves it more.

Secondly, through inflammation of the Spirits and humours, Phlebotomy inflaming them more.

Thirdly, because the Air as a Bath draws the Humours from the Centre to the circumference, and the effect of Phlebotomy is to draw the humours from the circumference to the Centre, though it for the present extracts the blood

¹⁵⁶⁹Secondly, the age is to be regarded; for before the age of fourteen and after sixty three, Phlebotomy should not be administered, for that it diminishes that which is the greatest nourisher both of the decrepit age, and the tender youth, viz. blood; wherefore in these avoid Phlebotomy, unless the case be desperate, as in some Hectic Fever or the like, and then draw not much blood neither, but only open a vein for the cooling of the body.

Thirdly, the custom of the Patient is to be regarded; for as *Usus est secunda natura*, Use is a second nature, as we say, Phlebotomy is not any wise dangerous to those that are accustomed therewith, but it may prove dangerous to the unaccustomed; for sometimes it may breed an infirmity; wherefore let such refrain Phlebotomy, unless necessity very much require.

Fourthly, the strength of the Patients body is to be observed or considered; for upon ever slight occasion, weak constitutions are not to draw blood, but in a strong constitution, there is not altogether so much danger, &c.

¹⁵⁶⁶ By releasing the blood at a certain time the balance in the humours could be restored. Diseases with fever as a symptom were seen as resulting from too high a proportion of fire etc. A doctor would also have note for purges, medication, surgery but bloodletting was the most important and was regulated by law.

¹⁵⁶⁷ *Four things to be considered in Phlebotomy.*

¹⁵⁶⁸ *Time of the year for phlebotomy.*

¹⁵⁶⁹ *The age of those that are to use Phlebotomy.*

If necessity enforces, you need not stand to elect a time (as in Apoplexies and Squinancies) but for such infirmities as may admit of so much time, you may follow these Rules, and if you art wise you wilt not neglect them, no not if you were hired thereunto, when you hast made experiment thereof.

¹⁵⁷⁰Let the Lord of the Ascendant, sign of the Ascendant, and the Moon, as also its Depositor be strong and free from the configurations of Saturn, Mars, or the Sun; for these hinder Phlebotomy; for the Moon in Conjunction with either of them hinders Phlebotomy a day before, and a day after the bodily or Partile Conjunction; in Opposition of them, hinders 12. hours before and after; in a □ 6 hours. The Moon also in Conjunction with Venus or Mercury, hinders blood-letting (especially if they be combust) 12 hours before and after the Conjunction.

Remember that the Moon be not in that sign of the Zodiac: or the Lord of the Ascendant, signifying the member to be struck; neither place the Moon in Leo, nor (if you apply Ventosies) let her be in Taurus, &c.

¹⁵⁷¹The ☽ in ♄ ✕ or △ of ♃ or ♀ if not combust, causes good blood-letting, as also in □ of them, so the ☽ be in a good sign, &c.

The Moon also in a good sign and free from impediment in ✕ or △ of Saturn, Mars, or the Sun, causes good extraction of blood.

¹⁵⁷²Extract blood Melancholy when the Moon is in Libra or Aquarius, the reins, buttocks and legs being excepted.

¹⁵⁷³Choleric, In any member when she is in Cancer, Scorpio, or Pisces, the breast, secrets and feet excepted.

¹⁵⁷⁴Phlegmatic, the Moon in Aries or Sagittarius, the head and thighs excepted.

¹⁵⁷⁵Sanguine, from the Conjunction of the Moon with the Sun to the first Square.

Let Choleric, from the first Square to the Opposition.

blood Phlegmatic, from the Opposition to the last Square.

Melancholy, from the last Square to the next Conjunction.

¹⁵⁷⁶Note also, that young men and women ought to Phlebotomize from the Conjunction of the Moon with the Sun to the first Square; from the first Square or quarter to the Opposition or Full, Middle age; from the

¹⁵⁷⁰ Phlebotomy is hindered.

¹⁵⁷¹ Good blood letting.

¹⁵⁷² To extract melancholy blood.

¹⁵⁷³ Choleric.

¹⁵⁷⁴ Phlegmatic.

¹⁵⁷⁵ At what time of the ☽ Phlebotmy is to be used for any humour.

¹⁵⁷⁶ For any age.

Opposition or Full to the last *Square* or Quarter, elder years; from the last *Square* or Quarter to the *Conjunction* or Change, old age, if necessity so require that they must be let blood.

What has been said of Phlebotomy, is also to be understood in applying Ventosies.

CHAP. XIII: Of the Physicians going to the Patient.

Always make the Ascendant, the tenth, seventh and fourth, and their Lords as strong as you can; also place the Fortunes therein; for the Ascendant being well dignified, and its Lord, and the Fortunes therein, signify that the Patient shall be bettered by the Physician; the tenth, that the Patient shall be obedient and ruled by the Physician; the seventh, that the Physician shall be able to go through with his cure; the fourth, that the Physic shall work its effect.

If the Infortunes be in any of these places, or they or their Lords indigent and weak, judge the contrary, &c.

¹⁵⁷⁷Fortify also the ninth house and its Lord, also the *Moon* and its Dispositor; for if the ninth house, and its Lord be unfortunate, afflicted or weak, though the Physician be never so deserving, he shall be ill thought off, mistrusted, undervalued, and shall gain no credit by his Patient or endeavours.

And if to obtain a great reward for his pains and labour, let the *Moon* be strong and well dignified, and also *Jupiter*, and let him be in the second house, or in *Sextile* or 7 *Trine* thereof, or with the Lord thereof, the which you must also fortify, and *Part of Fortune*, and its Dispositor; and if you cannot make him aspect all these, let him behold *Part of Fortune*, and as many as you can contrive, &c.

Let it be the hour of *Jupiter* that you first see your Patient in (if possible) or take your journey towards him therein; for so shall you gain credit and good repute, whether you advantage him or no.

And thus much shall suffice at this time for administering of Physic and Phlebotomy; let us therefore now proceed to what farther we are to consider in this house, &c.

CHAP XIV : Of Hiring of Servants.

Many things are signified by the 12 houses you have heard in our second Treatise, wherein you find Servants are signified by the sixth house;

¹⁵⁷⁷ That the Physician may gain credit by the Patient.

wherefore in this place it rests we speak somewhat of them; the *Arabians* and ancient *Astrologers* in their Volumes have delivered Rules for Electing a time to buy Servants; for that in their days they were used to be bought and sold (being slaves) as horses (or any other thing for the use of man) in Markets: But since in our Age wherein we live we use no such thing being (by the blessing and mercy of GOD) instructed other ways by his word, and by the bond of charity tied to be more civil; we shall in this place (it belonging not to us to practise any such matter) omit their Rules of Buying, and deliver you some Rules for hiring of Servants, &c. which if you find not in their Volumes, ought not therefore to be absolutely slighted; for it follows not that because they found out many rare things in their study of this most heavenly and admirable Science, that no body else is able, and so to stand at the same stay they left us, &c.

Fortify then the ascendant, its Lord, the *Moon*, its Dispositor, the *Part of Fortune*, and its Dispositor, also the sign and Lord of the sixth, and its Dispositor, and let the Fortunes be above the earth; make also the Lord of the sixth apply to the Lord of the Ascendant, or make the Lord of the Ascendant dispose of the Lord of the sixth; this makes your servant diligent and respectful to you, and loving; But if there be an Infortune in the fourth, or sixth, the servant will be unfaithful, a fugitive, and no wise constant.

If you cannot observe all this, place the Lord of the sixth in the Ascendant, or tenth, or in *Sextile* or *Trine* therewith; and if you would have him advantageous to you in your estate; place the Lord of the sixth in the second, but let him not be essentially dignified, yet free from impediment or affliction of the Malevolents; or if you cannot place him therein, let him be in *Sextile* or *Trine* thereunto, or in reception of the Lord of the second, or disposed of by him, &c.

CHAP XV : Of buying of Birds, and letting them fly to return again.

¹⁵⁷⁸Ever remember, if the Birds you intend to buy are Falcons or Hawks and the like, that the *Moon* be in *Gemini*, *Libra*, or *Aquarius*, or in the first 15 degrees of *Capricorn*, and fortify and Ascendant, the sign of the sixth and its Lord.

¹⁵⁷⁹If the Birds are Peacocks, Turkeys, ordinary Cocks and Hens, &c. or any household Poultry, let the Ascendant, the sign of the sixth and their Lords be fortunate, and the *Moon* in an earthy or fixed sign well dignified; this causes them to be profitable, good, and to remain ¹⁵⁸⁰with you: but if the Cocks you buy are for fighting or of the Game, let the *Moon*, *Sun*, and *Mars* be strong, and if possible, in reception of each other, or of the Lord of the sixth, &c.

¹⁵⁷⁸ *Of buying Hawks or Birds of Prey.*

¹⁵⁷⁹ *Of household or domestic birds.*

¹⁵⁸⁰ *Of Cocks of the Game.*

¹⁵⁸¹If you intend to buy Pigeons, or any such Bird for your pleasure, let the Ascendant, the sixth, their Lords and the *Moon*, as has been said, be strong or under no impediment, and let the *Moon* be in *Sextile* or *Trine* of *Venus* with reception, and if possible out of the fifth house; and if you can, let the sign of the sixth be *Taurus* or *Libra*, but *Taurus*, especially, for that it is the house of *Venus*, and exaltation of the *Moon*, and also fixed, which will conduce much to their staying with you.

¹⁵⁸²But if you would know when you had best venture to let them first fly, that they may not wander away or forsake the place, let not the *Moon* apply to *Conjunction* or *Aspect* with any Planet going to combustion, or to *Mars*, especially out of airy signs, or to *Saturn*; for all these denote no return, or that they shall be killed or come to some mischance or other.

Wherefore let the sign ascending, the sign of the sixth, and their Lords; and also the *Moon*, be free from all impediment and in good aspect of *Jupiter* or *Venus*, provided they be not combust or going thereunto, and let as many of these as you can be in fixed signs or beholding them, especially the *Moon*, the Ascendant and the sixth house.

¹⁵⁸³And lastly if you would buy Water-fowl, as are Swans, Geese and Ducks, let the aforesaid significators and places be in watery signs, viz. *Cancer*, *Scorpio* and *Pisces*; if to remain or keep from straying, let *Scorpio* be preferred; *Pisces* also in this matter has pre-eminence before *Cancer*.

CHAP XVI : Of buying four footed beasts.

¹⁵⁸⁴See that in this work you fortify that sign which does represent the beast to be bought, or that which is nearest to its nature, and fortify it, and the *Moon*, the Lord of Ascendant, sign of the sixth and their Lords, and let the *Moon* if possible be in reception with the Lord of the sign signifying the beast, or the Lord of the sixth, and free from impediment, or if not in reception, yet in *Sextile* or *Trine*.

¹⁵⁸⁵If the beast to be bought be Bull, Ox, Cow or Horse, or any other great Cattle, let the *Moon* be in *Taurus*, or the last fifteen degrees of *Sagittarius*.

¹⁵⁸⁶If Sheep, in *Aries*; if Goats, in *Capricorn*, or in *Taurus*, if it cannot be otherwise helped; and if the Beast be a male, place your significators in masculine signs, if a female, the contrary.

¹⁵⁸¹ Of Pigeons.

¹⁵⁸² Of letting them abroad to breed again.

¹⁵⁸³ Of Water fowl.

¹⁵⁸⁴ Of buying four footed beasts.

¹⁵⁸⁵ Great cattle.

¹⁵⁸⁶ Small cattle.

¹⁵⁸⁷If Dogs or Hounds for hunting, fortify the Ascendant, the sixth and their Lords, also the *Moon*, and let the Ascendant be in the last 15 degrees of *Leo* or *Sagittarius*, for this makes them strong and bold; and for swiftness, let the *Moon* and your significators be in airy signs; ¹⁵⁸⁸understand the same in buying Race Horses.

Let the *Moon* in buying any beast be fortunate, in *Sextile* or *Trine* of the Fortunes, and free from the malevolent Aspects of the Infortunes.

As for matter of the price, as buying to advantage and cheap, I refer you to the 3 chap of the 3 Sect. of this 3 Book, where is sufficiently of this matter, which will serve in any thing of this nature *Mutatis mutandis*, varying your Rules according to Art, and so you art to take notice in any other house where any thing is left out; you must have respect to the foregoing Chapters for businesses of the same nature, and so frame your business according to discretion and understanding; for it is not for me to insist on every particular in every house, for that would swell this Volume to a bulk as large again as it is, naturally I abhorring tedious Discourses, especially if it may be helped; so also in Sect 4 and 2 Chap I have given you sufficient Rules for electing a time to make any agreement of love between brethren; the like I might have handled in the fourth house between the Son and the Father: in the fifth between the Native ,and his Son; and in this house between him and his Servants, &c. But since those Rules are sufficient, the significators being varied (as I have said) what need is there for me to enlarge my Volume when it may be sufficient other ways? for it is but placing the fourth house and its Lord (as you have heard of the third) for the Father: the fifth, for the Sun; the sixth, for the servant; the seventh for the wife, Leaman, or open enemy, &c. and then you are right; and thus much for this, or any other business.

*CHAP XVII : Of bringing up Dogs, or Taming of small Cattle*¹⁵⁸⁹

¹⁵⁹⁰Ever you are herein to fortify the Ascendant, its Lord, the *Moon* and her dispositor, the sign of the sixth and its Lord, and let the *Moon* be increasing in light and motion, and in reception with the Lord of the sixth or his Dispositor, or in good Aspect with them, or either of them, or the Lord of the Ascendant or its Dispositor in reception or good Aspect with them or either of them; and if possible, let the *Moon*, the Lord of the Ascendant, or the Lord of the sixth be in *Sextile* or *Trine* (with reception) with *Jupiter* or *Venus*, or in good Aspect, if not reception; yet if you cannot observe all this, be sure to observe as much thereof as you can; but especially fortify the

¹⁵⁸⁷ *Dogs or hounds.*

¹⁵⁸⁸ *Race horses.*

¹⁵⁸⁹ The original sense of the word cattle related to moveable property and later became particularly associated with livestock. Although from the mid sixteenth century it was used in its modern sense, it appears that Ramesey uses it to describe domestic livestock, a still common usage at this time.

¹⁵⁹⁰ *Of taming of cattle.*

Moon, the Lord of the Ascendant and the Lord of the sixth, and if possible, let them be in some benevolent configuration of *Jupiter* or *Venus*, and so order your time according to discretion and your Rules, &c.

SECTION VIII : Containing Elections appertaining to the seventh House.

CHAP I : Of Elections appertaining to the signification of the seventh house, and touching Marriage.

You see we are now to Treat (according to a regular course) of such things as come under the signification of the seventh house, having done with the sixth, and give you the most authentic Rules appertaining to the Elections of any work having relation thereunto: we shall therefore according to our former method proceed, and speak first of Marriages, being the chief or principal matter under its significations; but first I shall here show you what other Elections are here in this house to be handled, &c.

Elections under the signification of the seventh house, are such as appertain to Marriage, Wars, Duels, to the making of Instruments for War, Partnership, or such things as are done between two, to seek Fugitives, to make Thieves, confess the truth, to hunt, fish or fowl, to buy Arms, to storm Castles and make Batteries, and to play at any Game, and the like; thus much then of the Elections in general; let us now descend to particulars, and first (as has been said) of Marriages.

Know that in this manner of Judgment, it is most requisite to know exactly your significators; other ways it is impossible ever to frame any sure or solid judgement

Wherefore then observe, that the Ascendant, its Lord, the *Sun* and the Planet from whom the *Moon* last separated, are significators of the Man; the seventh house, its Lord, *Venus* and the Planet to whom the *Moon* next applies, of the woman.

The tenth house, the Lord thereof, and the Planet or Planets therein or in configuration therewith, or with the Lord thereof, has signification of those things that shall happen between them, viz. whether good or ill.

The fourth house, its Lord, and the Planet or Planets therein, or in configuration thereof; or with its Lord, has signification of the event and end of the Marriage.

Wherefore in this matter when you make any Election, have special regard to the *Moon*; for according to her fortitude or debility, you may judge the good or bad event of any of these.

Mercury is not to be rejected, for he has signification of the children which they are to have, so that if at the time of Marriage or contract, he be well dignified, and in *Conjunction* or *Aspect* with the Fortunes, you may assuredly say the married couple shall soon have a child. The Ancients have said the same, he being but in configuration with the Fortunes; but I hold it most true if he be in his own dignities- also at that time, and beholding them out of the fifth house, and the more assured will this be, if they be in prolific Signs.

¹⁵⁹¹Let the *Moon* be increasing in light and motion, at the time of the Marriage, and see that she be not joined to any Infortune in the Ascendant; for that signifies that the parties then Married shall be continually in strife and contention, brawling and discord; so likewise if in either of their Nativities this position be found, then that party that has this in the Radix shall have most power and bear greatest¹⁵⁹² sway; yet note if the *Moon* upon such a constellation in any ones Nativity be above the earth, that party that has her so posited shall be inclined (notwithstanding the strife and contention the party is naturally prone to) to make peace again, and compose all differences.

¹⁵⁹³But what ever you do, be sure you fortify *Venus*, and see that she be not Cadent, Retrograde, Combust, nor in her Fall or Detriment, nor in any malevolent configuration with the Infortunes; for it is impossible the Marriage should be good where *Venus* is impotent or afflicted; neither can it be very bad if she be strong and well aspected of the Fortunes; for in Marriages she is the chief significatrix; wherefore, if possible, make *Jupiter* to be in *Sextile* or *Trine* with *Venus*, or she in reception with him, and the *Moon* in the house of either *Jupiter* or *Venus*, or in one of their terms; and, if possible, also in good aspect with them, or place the Lord of the seventh in *Sextile* or *Trine* of *Venus*, the *Moon*, or Lord of the Ascendant; but make the Lord of the seventh apply or else be disposed of by them either by house, exaltation, triplicity, term, or face; but by house or exaltation is best, &c.

Let the *Moon*, *Jupiter*, and *Venus*, if possible, be in *Sextile* or *Trine* of each other, but the *Trine* is best, and out of the watery triplicity; but be sure then you let them not be in such signs or parts of signs as are to be avoided: For Ancients have taught that the *Moon*, or indeed (as I hold) any of the significators, *Jupiter*, or *Venus*, is not to be placed in the Ascendant at the time of Marriage in any of these signs following which are to be avoided or shunned.

¹⁵⁹⁴*Aries*, *Cancer*, *Libra* and *Aquarius*, are to be avoided in Marriage; yet I conceive (with some of the Ancients) *Libra* may be chosen for betrothing or contracting, though not for marrying.

¹⁵⁹¹ *Signs of strife and discord between them.*

¹⁵⁹² *This is to be understood of such as live according to the course of Nature, note of grace.*

¹⁵⁹³ *Venus a principal planet to be fortified.*

¹⁵⁹⁴ *What signs thereof are to be avoided or chosen.*

Taurus from the first degree to the twentieth is good, from the twentieth to the end bad.

The first fifteen degrees of *Gemini* are good, the last bad.

The whole sign of *Leo* is good, only it causes the one to deceive the other of their substance.

Virgo signifies the woman shall soon lose her husband; wherefore it may be beneficial to her, though pernicious to him, women seldom loving so affectionately as men.

The first fifteen degrees of *Scorpio* are good to Marry a Maid or Virgin in, for that it denotes she will be obedient, good and chaste, also loving to her husband: but the latter fifteen degrees are altogether to be rejected in that it causes the Woman to be of disposition quite contrary; viz. lewd, a Brawler, Perfidious, inconstant, envious, malicious and disobedient, &c.

Sagittarius is indifferent, as some of the Ancients hold; I for my part cannot agree to reject it.

The first ten degrees of *Capricorn* are to be neglected, yet the other two last faces are good, and signify the woman shall be loving and tractable to the will and desire of the man, and they are better in a Widow then a Maid, excepting they cause but few children.

Note that the *Moon* in *Aquarius* at the time of Marriage, causes the woman to be of a manly spirit and disobedient to her husband.

Pisces is good, in that it denotes the woman to be loving and just; yet it will also cause her to be addicted to twatling and prating, which will now and then lessen the mans love towards her.

Understand this, when the *Moon* is in any of these signs, or the Cusp of the Ascendant, or if *Venus* be therein, yet their significations will be most manifest, the *Moon* being therein.

Yet had you *Venus*, the *Moon*, Ascendant, the *Sun*, and Lord of the Ascendant fortunate in the Radix, you need not much to observe these, or if they be but indifferently well dignified and located: it is but making the significators in the Womans¹⁵⁹⁵ Radix (if it could be procured) apply by a benevolent aspect to the significators in your own, or let yours dispose of hers, or let hers translate the light of the benevolents to yours, or be in reception with yours by House or Exaltation, and out of good Houses, or but indifferent Houses, so they be in reception; and you shall assuredly find the match in all respects fortunate and agreeable to your desire, if you desire to live contentedly and lovingly with her.

¹⁵⁹⁵ This will not hold true on such as live in the fear of God, and are guided by reason, &c .

If at the time of marriage *Jupiter* be in a feminine sign, and *Venus* in a masculine, the marriage shall conduce more to the good of the man .then the woman: but if the sign wherein *Jupiter* is be a masculine, and the sign wherein *Venus* is be a feminine, judge the contrary.

See that in Marriages you let the *Moon* be increasing in light and motion, but be sure she increase in light, and if possible let it be before she be past the first *Square* of the *Sun*.

¹⁵⁹⁶Have regard also to the Radix of both parties if they can be procured; for if there be fortunes in the mid-heaven at the time of their Nativities, or such Planets as are in configuration with the fortunes, the new-married Couple shall have Issue the first year of their marriage.

¹⁵⁹⁷If in their Nativities you find in one and the same place fortunate Planets, they shall assuredly be loving the one to the other: And this is a rule which will serve in the Nativity of any two.

If in the Radix you find the Lord of the tenth in the ninth, there shall be no Conception the first month, as say some of the Learned; a little observation will soon verify it; wherefore till then I shall leave it in doubt, being a thing not much material.

¹⁵⁹⁸But if you would know which of the two shall be most Master, or bear greatest sway, look into both their Nativities, and see (as say some of the Ancients) if the ☽ of eithers Radix be in the twelfth House of the others Nativity, and that party which has the ☽ of the others in his Radix thus located, shall be predominant.

That party is most subordinate to the others disposition, that has the Lord of the Ascendant, ☽ or the ☉ (in the Nativity of the man, and Ascendants Lord, the *Moon* and *Venus*, in the Radix of the Woman) disposed of by the significators in the others Nativity, or applying to ;any aspect with them, except there be strong reception, and that causes a mutual amity. I have observed also, that that party which had their significators in their Nativity strongest and most essentially fortified, to have the most respect and bear chief rule over the others inclinations and humours, &c.

¹⁵⁹⁹To conclude, Know that it is a fit time (having considered what has been already said) to marry when the Ascendant is assisted by the benevolent aspects of the Fortunes, or they therein located; but if it be afflicted by the Malevolents either by body or aspect, judge the contrary.

¹⁵⁹⁶ *The Radix of the par ties nativities are to be considered.*

¹⁵⁹⁷ *To know the love between two married, or any other couple.*

¹⁵⁹⁸ *Who shall be Master of the two.*

¹⁵⁹⁹ *A fit time for marriage.*

¹⁶⁰⁰Note also, that when the ♃ and ♀ are in moveable signs, the joy and mirth between those then married will not be of long continuance. And thus much for the electing a time for marriage; let us therefore now proceed.

CHAP II : Of Venereal ¹⁶⁰¹sports.

¹⁶⁰²Would you be versed in things of this nature, you must warily then follow your rules thus: As, *Si pro dilectione muliere jacere vis*¹⁶⁰³, let the Moon be in *Aries, Leo, Libra* or *Capricorn*, for that they are of strength and power; and let her be in benevolent configuration with *Mars* or *Venus*, or both; for applying to ♂ she causes *multum sperma*¹⁶⁰⁴; to ♀, *gaudium quod invicem habebunt, & rationes delectabiles significat*¹⁶⁰⁵. But see that she apply not to ♃, *quia tadium, frigiditatem & fastidium illius facti significat*. But to apply to the ☉ is good, for that it signifies *magnam dilectionem amborum in illo negotio*¹⁶⁰⁶. See that the ♃ be not in ♃, for that oftentimes Infirmities come thereby; but ♀ or ♁ or ♃ – are not to be rejected, *quia significant delectationem & gaudium*¹⁶⁰⁷.

If the ♃ be in configuration of ♃, the Women will refrain, &c.

¹⁶⁰⁸*Nota quod si volueris muliere jacere ut non concipiat*¹⁶⁰⁹, let the ♃ be in ♀ or ♁ applying to ♀, and in no configuration to ♃, and be sure you place her not in ♃, ♁, or ♃ : Some of the Ancients say, that *si aspexerit Luna Martem, prohibebitur generatio*¹⁶¹⁰. But know that ♀ in the Ascendant in ♁ or ♃, *delectationem & gaudium dat*¹⁶¹¹. But ♃ in the seventh, *in coitu, discordiam inter eos denotat*¹⁶¹².

¹⁶¹³Know that ♃ in prolific signs, as also the Ascendant or fifth House denotes the contrary: Still remember to vary your rules and order them according to discretion, and you cannot err.

¹⁶⁰⁰ *The joy not of long continuance.*

¹⁶⁰¹ Of or pertaining to sexual desire or intercourse. However, this is a pun of Ramesey's as "venery" also refers to hunting as well as love. In both instances it refers to the sport of the chase.

¹⁶⁰² *Quando ve. Lucis cum muliere delectione jacere.*

¹⁶⁰³ for bodily strength when for love you lie with a woman

¹⁶⁰⁴ much sperm

¹⁶⁰⁵ to pass the time with mutual joy and to show delight

¹⁶⁰⁶ because that signifies hindrance, frigidity and loathing

¹⁶⁰⁷ great love among both parties that have commerce

¹⁶⁰⁸ *Vi non concipiat. When avoiding conception.*

¹⁶⁰⁹ Observe if you wish to lie with a woman without conception.

¹⁶¹⁰ If the Moon aspects Mars that conception does not take place.

¹⁶¹¹ gives joy and delight

¹⁶¹² discord can be observed between them in coitus.

¹⁶¹³ *Vi concipiat. When conception is desired.*

CHAP III : Of Partnership, or Agreements, or things between two.

¹⁶¹⁴If in all things you have chief respect to the significators, and that to the right and true significators of what you undertake (as has been sufficiently said) you shall always be able to perform any thing in this nature with certainty.

¹⁶¹⁵Wherefore in this manner of Judgement, know that between partners, the Ascendant, its Lord, the *Moon* and Planet from whom the *Moon* last separated, are significators of that party which begins the business; the seventh, its Lord and the Planet the *Moon* next applies unto, of the other: the tenth and its Lord shall signify what is or shall happen between them; and the fourth, and its Lord, the end of the business.

¹⁶¹⁶Look then whether the Ascendant or seventh House (I mean the cusp thereof) be most or more benevolently beheld by the Lord of the tenth, or in which he is most dignified or has most fortitudes (which you may know by the Table of Fortitudes in our second Book of this Volume) and judge that party signified by the House he is most in favour with, to prosper or be most stable or firm in the thing.

Be sure that you place the *Moon*, the Ascendant and its Lord at the time of the making the agreement or partnership between two, in common signs, such as are *Gemini*, *Virgo*, *Sagittarius* and *Pisces*, as you have heard already in our second Book: but some of the learned in former ages have not approved of *Sagittarius* or *Pisces*, except the *Moon* be received of *Jupiter*, yet *Leo* is to be chosen, for that it being the house of Sol, and he being advantageous in matters of society, it has been by the Ancients approved of for a good sign, but other of the fixed signs in this matter they have disallowed of; as also of all moveable signs, except *Capricorn* only: wherefore let neither the Ascendant, its Lord, the *Moon*, its Dispositor, *Part of Fortune*, or its Lord, be in them, but place them in common signs, and fortify them to your utmost power, free from both impediment, and the Malevolent Configurations of the *Infortunes*, but if possible place them in aspect of the Fortunes.

Moreover, let the *Moon* be increasing in light and motion; but if you cannot observe all this, yet see that you fortify as many as you can, and those chiefly such as are especially to be regarded, as are the Ascendant, its Lord, the *Moon*, its Dispositor, the Lord of the seventh, and cusp thereof, as also ☉, its Dispositor, and the *Medium* and *Imum Coeli*, and their Lords; and if possible, make them behold one another, or at least as many thereof as you can, especially the Lord of the Ascendant and seventh, or in reception of each other, or with the Lords of the tenth and fourth, &c. let discretion and judgement be your directors, and you cannot fail of your desire, but to obtain it, you must dive into the reasons and grounds of the Art, as have the Sages in former times; otherwise neither what they, my self, nor an

¹⁶¹⁴ *The significators are chiefly so to be regarded.*

¹⁶¹⁵ *To know the true significators.*

¹⁶¹⁶ *Rules for disposing the face of Heaven.*

hundred after me (should so many endeavour to instruct you) can well direct you: but contrariwise, when you have searched the depth thereof, you wilt soon be able to write as authentically and truly as any that has gone before you, &c.

**CHAP IV : Of going to War, or beginning of Differences and Duels,
Quarrels, Law-Suits, Controversies, and the like.**

¹⁶¹⁷Learn you this, that the Ascendant, and its Lord, and the Planet or Planets therein, or in *Conjunction* or Configuration with the Lord thereof, or in aspect with it, are to signify him or them that begin the quarrel or controversy, the seventh, Lord thereof, and Planet or Planets therein, and in aspect therewith, or with the Lord thereof, or *Conjunction* with him, the other, or contrary party.

¹⁶¹⁸Having thus a true knowledge of your Significators, you may easily frame your business to the best; as if you would have the party or parties signified by the Ascendant to overcome, or to have the better, it is good to place the Ascendant in one of the houses of the Superior Planets. *viz. Saturn, Jupiter, or Mars*; but note, that in this matter, *Mars* is to be preferred before the rest, and of this house, some of the Sages have said *Scorpio*, because it is a fixed sign: I conceive it being a sign of deceit, it may help by policy or slight to overmatch the contrary party, and therefore to be preferred before *Aries*, who though it be a sign fiery, yet is it moveable and unstable; however, be sure, if possible, at the time of the first onset or beginning of the quarrel, you make the Ascendants Lord dispose of the Lord of the seventh, or otherwise be more essentially fortified and dignified, and also elevated above him in the figure of heaven at that time; for by how much the more your Significator be strong and well dignified, by so much the more shall he be able to deal with or overcome his enemy: understand the same by the Lord of the seventh, if you would have the party or parties thereby signified, to have the better: And note, that either in single duels, open wars between Armies, domestic or foreign, or Law-suits, or any other Controversy, the same rules will serve, having a special regard to the true Significators.

These rules might sufficiently serve for any business of this nature; but since the Ancients have hereon been somewhat large, I hold it not fit for me to bury their sayings in silence; they may very well serve both to confirm your judgement, and enable you to order it according to the most rational rules, which you may according to discretion pick out thereof.

¹⁶¹⁹Let then the Lord of the Ascendant (if that party you would have victorious, if it be your Significator, and so contrariwise the Lord of the

¹⁶¹⁷ *To know the true Significators.*

¹⁶¹⁸ *Rules in disposing the Ascendant and its Lord, being significator, either for duels, open wars, or lawsuits, or any other controversy.*

¹⁶¹⁹ *Other rules in disposing the Lord of the Ascendant or chief Significators.*

seventh, if he be your Significator) behold the Ascendant being his own house, with a *Sextile* or *Trine*, and also *Mars*, if he be not Lord thereof, or be in Benevolent Configuration with the Lord thereof, or place the Lord of the Ascendant, in the Ascendant, eleventh or tenth (but know the tenth is better then the eleventh) well dignified, both essentially and accidentally.

But have a special care he be not in the abject part of heaven, viz. the fourth, or in the seventh, because then he is disposed of by his enemy, or as it were entrapped or environed by him; neither let him be in the eighth, or in combustion, or retrograde, nor cadent, or any otherwise debilitated; neither in reception or aspect of any Planet thus afflicted, &c.

¹⁶²⁰And contrariwise, place the Lord of the seventh (if you would have those signified by it be worsted) in the ascendant or second, and applying to the Lord of the Ascendant by *Sextile* or *Trine*, or if not so, by any other aspect, for that betokens a desire or inclination to agreement.

¹⁶²¹Whatever you do, see that you fortify *Mars*, and let him, if possible, be Lord of the party you would have victorious (as has been said) and essentially well dignified and well placed in the heaven, and also free from all manner of Impediment, applying by *Sextile* or *Trine* to the Significator or his house, the Ascendant and its Lord, if they be chief Significators: the contrary if the seventh, and the Lord thereof be Significators, &c.

¹⁶²²You must further know, that the second house has signification in Duels of the parties second which is signified by the Ascendant; in open wars, of the *Militia*, Moneys, or all other assistants and friends; in Law-suits, the Coadjutors or Helpers, or the help it self: The eighth house also contrariwise of the assistants or aid of the enemies or prosecutors, being the second from the seventh, as you have had abundantly taught you in the second Treatise of these our labours.

¹⁶²³Fortify therefore the second house, and its Lord, as you have heard of the Lord of the Ascendant, and let him accordingly (to your utmost ability) be free from all manner of Impediment, as you have also heard by him; for this shall make strong your aid and assistance in all respects for the better managing your business: still remember to fortify the Lord of the second, and the second it self by essential dignities and aspects of the Benevolents, as you have heard of the Lord of the Ascendant and Ascendant it self, and you cannot err; wherefore ponder well the reasons hereof, and you shall be soon able to perform your work with great facility; otherwise it is impossible ever to instruct you in this matter, as I have often said.

¹⁶²⁰ *Of the Lord of the seventh.*

¹⁶²¹ *Of placing Mars.*

¹⁶²² *Of the signification of the second house.*

¹⁶²³ *Rules touching the second house and its Lord.*

¹⁶²⁴It is also requisite, you have respect to the *Moon*, and its Dispositor, that you fortify them also as much as possibly may be, as also *Mercury*, and let them apply to that parties Significators you desire to be Victorious.

¹⁶²⁵In single Duels or Law-suits and Controversies between man and man, you would do well to have regard to the time of their birth, being the most sure ground of your work, if they can be procured; for look who has *Mars* most essentially fortified in the Radix, and he shall assuredly be Victor in the Quarrel, Controversy or Law-suit, and commonly he that is born in the night (as say some of the Learned) does overcome.

But I hold that *Mars* in Law-suits, is not so much to be regarded, as the Lords of their Ascendants; for to that which is most dignified, I give Victory, without any regard to *Mars* at all; only in Duels or Wars *Mars* ought to be considered.

¹⁶²⁶Yet note, if the war be betwixt two Kings, their Nativities are to be procured and regarded (as say some of the Ancients) but I hold more proper to have the time of the beginning of their Monarchies, for the judging thereon, or the beginning of their stock to be procured; and so consequently if the war be between any King and State, to have the beginning of his Monarchy, and the time of the beginning of their being a State or Commonwealth, &c. and from these times collect your judgement. But more of this anon when we come to treat of *Revolutions of the World*; wherefore here we shall pass it by and proceed.

¹⁶²⁷Part of war (as some of the ancient Sages have instructed us) ought to be set, and then you must have a special regard to the placing thereof for advantage of that party you desire should be victorious; wherefore herein as you hast been warned of the seventh, fourth and eighth Houses in placing the Lord of your Ascendant, so understand of placing part of war. How you must take part of war and other parts taught by the Ancients,, we may treat of hereafter, if it be requisite. Also part of Victory is to be after the same manner regarded and disposed, &c.

¹⁶²⁸Know that the *Moon* in *Taurus* in any aspect or configuration of *Saturn* or *Mars* is not good, but very obnoxious to the beginner of the quarrel, war, law-suit or controversy.

¹⁶²⁹If the *Moon* be in *Gemini* or *Cancer*, let her be in *Trine* of *Mars*, otherwise she is but indifferently well placed for the beginners advantage. But if she be beheld of the Fortunes, there needs no fear.

¹⁶²⁴ Of *Mercury*, the *Moon* and its Dispositor.

¹⁶²⁵ This may I very well put in for few godly men will use strife or debate.

¹⁶²⁶ The Authors judgment of war between two Kings or Nations.

¹⁶²⁷ Of part of War and part of Victory.

¹⁶²⁸ Of the *Moon* in *Taurus*.

¹⁶²⁹ Of *Gemini* or *Cancer*.

¹⁶³⁰Begin no quarrel, war or controversy, neither invade your enemy, the *Moon* being in *Virgo* or *Capricorn*; but when the *Moon* is assisted and aspected by the Fortunes, and free from the impediments and afflictions of the Malevolents, you may invade or begin any quarrel or controversy with assurance of victory and success; for according to the opinion of the Sages, this Configuration causes assistance and strength to the beginner, and debility and mischief to the other.

Many Authors have observed to elect the time of beginning to war, or invade any place, Nation or Kingdom, in the day and hour of *Jupiter*, *Venus* or the *Sun*, and to make their Ascendant free from all impediment and affliction, and in one of the signs of right ascensions; oblique they wholly reject in this matter; what are oblique signs and signs of right ascensions you hast had already taught you in the 22 Chapter of our second Treatise in this work, or, *Introduction to the Judgement of the Stars*: but if you hast seriously weighed the foregoing rules, you wilt find this of small or no use or importance.

¹⁶³¹Know that *Part of Fortune* (if you desire success to the beginner (as has been said) or other) ought to be placed in their Confines or Houses appertaining to them; as if for the beginner, let it be in the Ascendant, tenth, second or eleventh; if for the other, in the seventh, fourth, eighth or fifth: Understand the same in Law-suits; the Ascendant is still for the Plaintiff, and the seventh for the Defendant; but remember that in any of these businesses *Part of Fortune* be free from impediment, especially of the Lords of the seventh, eighth, fourth or fifth; but if possible, assisted by the Fortunes.

¹⁶³²Observe the same rules in disposing of the Lord of *Part of Fortune*; for the Sages have said, that party in whose Confines they are well dignified and located, shall assuredly be victorious and have the day.

¹⁶³³Moveable signs to be in the Ascendant at the time of beginning any controversy, are to be shunned, especially *Aries*, *Libra* and *Cancer*, and of these *Cancer* is the worst, for that she is a watery sign, and the House of the *Moon* which is the lowest Planet; and the seventh then must be *Capricorn*, which is the House of *Saturn*, the highest and most superior of the Planets; wherefore *Capricorn* is the rather to be chosen of the moveable signs, yet by reason of their instability and wavering inclination, they are in my opinion to be laid aside in works of this nature.

¹⁶³⁰ *Of beginning of quarrels, lawsuits, wars or controversies.*

¹⁶³¹ *Of Part of Fortune in wars or quarrels, lawsuits or controversies.*

¹⁶³² *Of the disposer of Part of Fortune.*

¹⁶³³ *Of moveable signs.*

*CHAP V : Of making of Peace, suppressing or encountering of Rebels,
and storming of Castles and Town.*

¹⁶³⁴Look in the fourth Section, and second Chapter of this Treatise, where as touching agreements and making of friendship between party and party, we have treated already, and you will find we have sufficiently treated hereof; wherefore here again to insist, were both superfluous and ridiculous; for those rules, *mutatis mutandis*, will serve also for this matter; only remember you still are rightly informed of your true significators, for then you may be sure you are right for this matter, &c.

¹⁶³⁵In suppressing also of Rebels, or invading them, you are especially to regard your significators, remembering always that the Ascendant is for the Rebel or Rebels. As touching the ordering the matter to your content and desire, follow the same rules you have heard delivered you in the foregoing Chapter of this eighth Section.

The Sages have taught that in this manner of Judgement you have special regard to the place of the Lord of the Ascendant; for if he be in the East-part of Heaven, place the *Moon* in the West; and if he be in the Southern part, place her in the Northern; and so on the contrary if he be in the West, or North part.

Remember to fortify *Mars*, *Mercury* and the *Moon*, as you have already heard, and you cannot do amiss.

¹⁶³⁶Also when you set out to war, have regard to the three superior Planets, and see whether they are direct or retrograde; for if they are retrograde, set out at that very instant they become direct; but if they be direct, let your time be when they become retrograde; also if they be oriental, when they become occidental; if occidental, when they become oriental; if combust, when they become free; if free, when they become combust; or when they are gone out of the signs they were in when the occasion of the war was given; for when a Planet changes his sign, he also changes his former property and signification; but if *Mars* be received in the hour of the revolution of the year of the World by house or exaltation of any of the Fortunes, the war ceases for that year, or at least for the time of that revolution, and peace and tranquillity follows.

¹⁶³⁷And if you would elect a fit time to destroy Castles and strong holds, it is requisite you know the proper Ascendant of the place at the first building thereof, and then see to the places of the Planets at that time, and to the place and strength of the Lord of the Ascendant, and place him in the opposite sign and part of Heaven, and debilitate him as much as you can, and if possible, place him disposed of by the Lord of your Ascendant, or

¹⁶³⁴ *Of making of peace or agreement.*

¹⁶³⁵ *Of suppressing or Invading Rebels.*

¹⁶³⁶ *A good time to set out against an Enemy .*

¹⁶³⁷ *To storm or demolish Castles and strongholds.*

afflicted by him, and let your Ascendant be a fiery or, airy sign, and the *Moon* and Lord of the Ascendant also in signs of the same nature.

Or let the sign ascending be a sign of right ascension, and the Lord of the Ascendant occidental, and the Planet that arises next after the Ascendant slow in motion, and applying to a Planet of the same infirmity, and entering his Fall, and cadent from an Angle; but let him not be retrograde.

Or else let the *Moon* be oriental and decreasing in light and motion, cadent and applying also to a Planet that is also slow in motion, cadent and entering his fall, or the fall of the *Moon*, viz. *Scorpio*. Also if the *Moon* be above the earth, let her apply to a Planet under the earth, and let not the Lord of the Ascendant be retrograde.

This is good if it be done in the last quarter of the *Moon*, and she in no aspect of the *Sun*, or her own House, or the Lord of the House wherein she is; and by this you may order your matter at pleasure, considering what has been said before, the which by varying your rules you may accomplish.

¹⁶³⁸Yet as touching invading of Enemies, and suppressing of them, I think good yet further to enlarge, thus.

In setting out against, or invading of an Enemy, it is not safe whilst the ☽ is strong, for the Ascendant and the ☽ are signifiers of the Rebels: Neither is it safe for those Rebels to stir when she is weak. Understand the same of the Lord of the Ascendant.

But it is very necessary to begin against Rebels or an Enemy, when Mars is in the East part of Heaven, and between the tenth degree of Taurus and the tenth of *Leo*, and from the tenth degree of *Scorpio* to the tenth of *Aquarius*: This you must observe if the Enemy or Rebels are Eastward.

But if they are Westward, begin to invade them when *Mars* is in the West part of Heaven, from the tenth degree of *Leo* to the tenth degree of *Scorpio*, and from the tenth degree of *Aquarius* to the tenth degree of *Taurus*.

And truly it will be advantageous for both parties, if they are careful of not beginning their business in evil hours, viz. when the ☽ is combust, or joined to the Sun in one degree and minute, and for the space of twelve hours after, viz. Combust hours, for these times are to be shunned in the beginning of any good work, and so likewise at the time of any *Athazer*: You have heard what *Athazer* is, in the second Book, and last Chapter.

¹⁶³⁹It rests therefore for the better understanding and instruction of my Reader, I declare unto them which are Combust hours and unfortunate, and which are again to be chosen.

¹⁶³⁸ Other rules for suppressing of Enemies, or for setting out against them.

¹⁶³⁹ What hours are fortunate and what infortunate and combust.

The first twelve hours then after the *Conjunction* of the *Sun* and the *Moon*, or (more plainly) after the change of the *Moon*, are Combust and unfortunate hours to begin any thing, the subsequent seventy two hours are good and fortunate, and the twelve hours following them are again unfortunate and Combust hours; but the seventy two following again after, fortunate; and so throughout all the month you may judge exactly hereof, by duly observing the number of these hours night and day: This is so plain, I shall not need to give you any example.

Only know thus much, that you are to reckon your Combust hours from the very hour and minute of the *Conjunction* of the Luminaries either day or night; and so the fortunate hours from the time the Combust hours leave off, allowing still seventy two hours for their number, and you cannot fail of the exact performance hereof.

If any war or quarrel be begun in these Combust hours, the beginner shall be destroyed, or there shall much evil and damage befall his person and his soldiers and assistants, viz. if it be begun in the first four hours of any of the twelve Combust hours, the beginner shall be destroyed; in the second four hours he shall be wounded or damnified in his body or own person; And if it be begun in the four last hours, his soldiers and assistants shall chiefly suffer.

CHAP VI : Of buying of Arms, and preparing of Instruments of War, and Ships or Gallies.

¹⁶⁴⁰In buying of Arms, War-horses or Instruments of War, either offensive or defensive, see that the *Moon* be either in her own House, exaltation or triplicity joined to *Mars* in the latter end of the month, and in the beginning to *Saturn*; for all the Ancients conclude her infortunated in the beginning of the month when she is joined to *Mars* and in the latter end when to *Saturn*.

¹⁶⁴¹In preparing of Arms, Armies, or Bands or Instruments of War, let your Ascendant be. fixed, and if possible all the four Angles, and let them be signs of right ascensions, and place the *Moon* and the Lord of the Ascendant in an Angle, especially in the tenth, oriental and essentially strong, and let the *Moon* be increasing in light and motion.

Fortify also *Mars* as much as you can, as also the Lord of the *Conjunction* or prevention of the Luminaries before the beginning of your work, and see that the first application of the *Moon* after her *Conjunction* with the *Sun*, or prevention, be to a fortunate Planet, and let the Lord of the Ascendant be entering an angle if you cannot place him therein, and in aspect of the fourth House; and this is also good for setting out of Ships: but more of this in the ninth House, where we shall treat of such Elections as

¹⁶⁴⁰ *Of buying of Arms defensive or offensive.*

¹⁶⁴¹ *Of preparing Arms.*

conduce to the building of Ships and Galleys; wherefore I shall in this place refer you thereunto.

CHAP. VII: Of seeking of Fugitives, and examining of Thieves and Malefactors.

¹⁶⁴²A Fugitive, Run-away, or a man broke out of Prison, or by any other manner escaped, is thus to be apprehended or found again; place the *Moon* when you make inquisition in the same degree as is the *Sun*, but not within seventeen minutes of his body; and let the *Sun* also be weak and afflicted, and in the last fifteen degrees of *Libra*, or in the first fifteen degrees of *Scorpio*, or else with the head or tail of the *Dragon*, viz. within 12 degrees before it, or 7 degrees after.

But if you cannot thus place them, let them be in the Ascendant, or else let the *Sun* and the *Moon* be in *Quartile* or *Opposition* or in *Sextile* or *Trine* without reception, and weak in those Houses wherein they are; or else let the time wherein you make inquisition be three days before an Eclipse, or one day after; but if possible let it be the Eclipse of the *Moon*; for by how much you weaken and debilitate the *Moon*, it is the better in this manner of judgement, for it confounds the capacity and weakens the ability of the Fugitive.

But if you would afflict and torment the Fugitive when he is taken, you must place the *Moon* in her fall or detriment; but if you would only imprison him, let the *Moon* be in Aspect or *Conjunction* with one of the Malevolents; but place her not in the fourth, neither the Malevolent to whom she is joined, and let the Lord of the Ascendant be in *Conjunction* of aspect with the Lord of the seventh, or place the Lord of the Ascendant in the seventh, and the Lord of the seventh in the Ascendant, and let the *Moon* by no means be in *Conjunction* or aspect with any Planet in the twelfth; for it being the: house of secret plots and deceits, it denotes either that he shall not be taken, or if he be, that he will get away again.

¹⁶⁴³Now to cause any Malefactor or Thief to speak and confess truth, *Haly* says, as also *Albumazar*¹⁶⁴⁴, it is good to place the *Moon*, and the Planet

¹⁶⁴² *To apprehend a fugitive.*

¹⁶⁴³ *To cause a Thief or any other Malefactor confess the truth.*

¹⁶⁴⁴ Abu Ma'Shar (787 -886) known in the West as Albumassar. Arabic astrologer born in Baghdad died in Mesopotamia a centenarian in March 896. Began his career as a student of the Hadith or traditions of the Prophet Muhammad, but in his 30's or 40's he gave that up and turned his attention to astrology. After this, he became famous not only as the leading authority on astrology but also as a court astrologer and a professional astrologer. His knowledge of the subject was vast. He attributed the tides to the magnetic influence of the Moon. His book on great conjunctions was condemned by theologians of Paris for subjecting religious changes to these. In his printed works Albumazar displayed only an astrological interest in comets, and his account of their significance in each of the signs of the zodiac was often repeated by Latin authors. In *Albumassar in Sadan*, a work found only in

to whom she applies in humane signs; but herein *Bonatus is* rather to be followed, who says the *Moon* must be in *Libra*; and if possible, let the Ascendant be *Libra*, and the Planet that is Lord of the seventh also therein, in *Conjunction* with the *Moon*; for *Libra* being the balance or sign of equality (as you have heard in the second Book) inclines the Malefactor to speak what is equity, truth and right: *Haly* also says, it is good to let the Ascendant be one of the signs of right ascensions; and truly it will do very well, if *Libra* cannot be therein placed; however, be sure you place the *Moon*, and the Lord of the seventh in *Libra*.

CHAP VIII : To know the Subject and scope of the Whisperings or Clandestine Practices of any two, and of playing at Chess (or any other sitting Game) to win.

Many times it so happens that a man may have occasion of suspicion of some that he sees secretly laying their heads together or whispering; wherefore to satisfy your self of what they Treat, have regard unto the first and seventh houses and their Lords; for the Ascendant, its Lord and the Planet from whom the *Moon* last separated, are significators of him that began the Discourse, and that set his face towards the South; and the seventh, its Lord and the Planet to whom the *Moon* next applies, shall signify the other or him that has his face towards the North or East; the thing on which they discourse shall be signified by the tenth house and its Lord; the fourth house, its Lord and the Dispositor of the *Moon*, shall show the end of their Discourse or Result, but you must know the Planet ruling the sign wherein the *Moon* is, shall have more power then the Lord of the fourth.

Wherefore if you find that the Lord of the tenth apply, or is rather inclining to the Ascendant, or be in reception with its Lord, say that the party signified by the Ascendant shall obtain or prevail with the other in what they discourse; but if you find the Lord of the tenth, and seventh in the like manner, then judge the contrary.

See also if the Lord of the Ascendant be a fortunate and good Planet, or evil and unfortunate; for if it be either *Jupiter*, *Venus*, or the *Sun*, and they free from the Malevolent aspects of the Infortunes, say the party signified by the Ascendant shall speak truth and be honest in his dealings and words; but if he be *Saturn*, *Mars*, or *Mercury*, he shall dissemble, lye and deal

manuscript, he is quoted as saying "The philosophes say, and Aristotle himself, that comets are in the sphere of fire, and no part of them is formed in the heavens, because the heavens undergo no alteration. But they are all wrong in this opinion. For I with my own eyes saw a comet beyond Venus. And I knew that it was beyond Venus, because it had not affected its colour. And many persons have told me of seeing a comet beyond Jupiter and sometimes beyond Saturn." In this book he also asserted that prayers would be answered when the Moon and Jupiter are in conjunction in the head of the dragon.

treacherously; in like manner judge of the party signified by the seventh, according to his significator &c.

Look to what Planet or part of Heaven the significator of lies and treacheries casts his *Square* or *Opposition* and aspect, and say to such men or things signified by the Planet beheld or the place of Heaven, he intends mischief, In like manner, judge the intends good if his significator be fortunate, especially to those men and things signified by the Planet and place of Heaven beheld, &c.

So likewise if you find the Lord of the tenth fortunate, you may judge they treat of honest, good and Lawful things; but if he be unfortunate, of unlawful and base businesses; Examine the nature of the sign, and the Planet that is Lord thereof, and you shall soon be acquainted with the nature and quality thereof.

And if the Lord of the fourth, or the Planet signifying the accomplishment or end of the business be malevolent and unfortunate, the business in agitation shall end with mischief, treachery and deceit; but if he be a fortune and well dignified, judge the contrary.

¹⁶⁴⁵And now as touching gaming, you are to understand that the Ascendant and its Lord are significators of the party that challenges or begins first; the seventh house and its Lord, of the other: Fortify therefore the Ascendant and its Lord (if that side you favour) and debilitate the seventh and his Lord; for then shall the party signified by the Ascendant win; and if you place the Lord of the eighth in the second, or applying thereunto or to its Lord, or the Lord of the Ascendant, it will be the better, and if you cannot place him thus, put him in the Ascendant, but let him be in reception with the Lord of the second or first; but let him not receive the Lord of the second, especially when they are in play.

Let also the *Moon* when they begin, separate from a Fortune and apply unto another, and let it be above the Earth; place also the face or breast of him you intend shall win against the *Moon*, and let her be fortunate and strong, least she prove more advantageous to the other.

He that challenges or desires another to play, if you would have him win, place his face opposite to the *Moon*, and let her be in the East part of Heaven; but if you would have the challenged to be gainer, place the *Moon* in the West part of the Heavens, and let him sit in the East part of the room with his face against her.

If the Ascendant be a movable sign, and the Lord thereof in a movable sign, as also the *Moon* when the Game is begun, they will not continue long in play; if it be fixed, and the Lord thereof and the *Moon* in fixed signs, judge the contrary; if common, indifferent, and as soon as they have left off, others will begin.

¹⁶⁴⁵ *Of Gaming.*

If the *Moon* apply unto a Fortune, he that begins shall win, but if to an Infortune, he shall lose; if the *Moon* apply to a Fortune, and then immediately after to an Infortune, he shall win at first, and lose at last: But if she apply to an Infortune, and then immediately after to it Fortune, he shall lose at first and win at last; In like manner if she apply unto a malevolent, the challenger or he that begins shall lose; and so in the same manner judge of the other.

In playing at Chess let the *Moon* apply to *Mercury*, and afterwards to Mars, for that in this Game there is variety of Play; and if the Moon be in reception also with them both, it will be the better; and if the sign be common, neither of the Gamesters will advantage themselves much.

Moreover in playing at Tables, let the *Moon* apply to *Venus*, or *Mercury*, and if a Fortune be in the Ascendant, the beginner shall win, especially if an Infortune be in the seventh; in like manner judge on the other side if the Fortune be in the seventh, and the Malevolent in the Ascendant; also if the Lord of the Ascendant be in the Mid-heaven, the beginner shall win; and if the Lord of the Ascendant, and the Lord of the seventh be in Opposition, they shall fall out in their play.

When the Lord of the Ascendant is Retrograde, it signifies the beginner shall be cozened; but if both the Lord of the Ascendant and Lord of the seventh be equally well dignified, in the tenth there shall not be much winning on either side; also when *Mercury* and the *Moon* are in the Ascendant, they shall have many words and wrangle in their Play, and if *Mars* be in the Ascendant, they shall tell many lies, especially the beginner.

But if *Saturn* be in the Ascendant, there shall be no winning on either side, but after a tedious dispute they shall leave off and draw stakes; and if *Jupiter* be in the Ascendant, they shall part in choler¹⁶⁴⁶; and if *Venus* be therein they shall break off merrily; and if the *Moon* be there, he that ought to have it go on his side shall quickly win; you have heard before of Mars and *Mercury*, &c.

Note, that when the sign ascending is a common sign at the beginning of any two playing, it signifies that as soon as they have left off, others shall begin; and thus much for this; remember what has been said, and you are well enough; also let the *Moon* when you go out of your house intending to play be in your face, and the Lord of the Ascendant applying to the Fortunes, and in the mid-heaven or in the eleventh house, and how ever, let him be above the earth, free from combustion, and the affliction of the Malevolents.

¹⁶⁴⁶ Anger.

CHAP IX : Of Hunting, Fowling and Fishing.

¹⁶⁴⁷In this manner of Judgement you are to know the sign most proper for the business (as in all other) is especially to be chosen; for here are three several elements to rove in: If on the earth you hunt either Hare, Deer, Fox, or wild Beast, in every of these you are to place your Ascendant accordingly; as if ordinary Beasts, place a Bestial or four footed sign upon your Ascendant, and place the *Moon* therein, as *Aries*, *Taurus*, or *Capricorn*; but if you Hunt feral Beasts, such as are Wolves, Lions, Bears, Leopards or the wild Boar, let your Ascendant be *Leo*, or *Sagittarius* the last 15 degrees; and let your Ascendant be strong, as also its Lord, the *Moon*, and the sign of the sixth and its Lord, and weaken and debilitate the seventh house and its Lord as much as you can; for the Ascendant, its Lord and the *Moon* has signification of the Hunters, and therefore it strengthens them; The sixth and its Lord denote the Dogs, Nets, or other Instruments of Hunting, and the seventh has signification of the thing chased; wherefore I rather advise you to place the sign of the seventh of the Nature of the thing you would take or Hunt rather than the Ascendant, and debilitate it. and possible, place *Mars* therein, for that denotes bloodshed, and that you shall take what you seek; but be sure you fortify the Ascendant, its Lord, the *Moon*, the sign of the sixth, and the Lord thereof, and it will be the more certain; but by no means let *Saturn* be in the seventh, least you toil and labour to no purpose; for he signifies you shall not obtain your desire, though you see the beast you aim at; or if you take it, yet shall it escape again; and these Rules you are *Mutatis mutandis* to use in Fowling and Fishing, &c.

¹⁶⁴⁸As if you are to hunt Birds, or (more properly) to Fowl, and the Birds are such as are taken by Nets, Setting-dogs¹⁶⁴⁹, Pinfals or any other device, let your Ascendant be airy, and the Lord thereof in an earthy sign well dignified, but debilitate the seventh house and its Lord, and fortify also the sixth and its Lord (as you have heard) for it adds vigour to the Springes, Nets, Dogs, &c. and other instruments appropriate to your work.

¹⁶⁵⁰But if you aim at such Birds as are usually taken in the Air, by Hawk, or Falcon, let the Ascendant be an airy sign, and the Lord thereof also in an airy sign, yet let them both be strong, and also the sixth and its Lord, and debilitate the seventh and its Lord, as you have heard.

¹⁶⁵¹And if you hunt Water-fowl, as Duck, Mallard, or the like, let your Ascendant be an airy sign, and the Lord thereof strong in a watery; or place the Lord thereof in an airy, and the ascendant in a watery or earthy ; in like manner do with the sixth and its Lord, and dispose of the seventh as you have heard.

¹⁶⁴⁷ *Of hunting of Beasts either wild or tame.*

¹⁶⁴⁸ *Of Fowling or taking of Birds on the land.*

¹⁶⁴⁹ A setter; a dog trained to find and start birds for sportsmen.

¹⁶⁵⁰ *In the air.*

¹⁶⁵¹ *In the water.*

¹⁶⁵²Again, if your sport be fishing, place the Ascendant and its Lord in watery signs and well dignified; fortify also the sixth and its Lord, and place the Ascendant if you would catch shellfish, and are roving in the Sea, in *Cancer*, and let *Jupiter* be in *Pisces* well dignified, and debilitate the seventh house and its Lord: For smaller fish, if you angle or fish by any other Instrument in Rivers or Pools, prefer *Pisces*, and so according to discretion frame your business; for since you have had the fundamental Rules of Elections delivered you at the beginning of this third Book, you must not expect I shall do any more then hint at any thing we are hereafter to handle in this Book; for if your own ingenuity will not lead you and enable you to go through with any election pertaining to the life of man, by what you hast already heard, you would never apprehend the mystery thereof, should I enlarge as much as is possible upon every particular.

¹⁶⁵³In teaching of Dogs to Hunt, such as are Hounds, Grew-hounds and such like, place the *Moon* in *Aries* in *Conjunction* of *Mars*; for this will make them soon learn, and put vigour and courage in them to slay and bite; but let *Jupiter* be also in aspect unto them, for the better preservation of them from danger in hunting.

In teaching of Setting-dogs, place the *Moon* in an earthy sign, and the Lord of the Ascendant in an Airy in *Conjunction* with the *Moon*, and in good aspect of *Mercury*, and *Venus*, that he may be the more docile and gentle.

In teaching of Hawks, Falcons and such like, let the *Moon* be in *Aquarius* applying to *Mars*, and let *Mars* be in *Scorpio*.

Note, that if the *Moon* be applying to a Retrograde Planet when any one begins either to Hunt, Fowl, or Fish, it signifies they shall get nothing but weariness, pain and trouble; but if it be in the Ascendant, it denotes great agility in Hunting or in the Sport; and if *Mars* be in the mid-heaven, it denotes the same to the Birds or Beasts pursued: And if the *Moon* be in the Mid-heaven afflicted by *Mars*, it signifies the Falconer, shall lose his Hawk.

But let those that delight much in hawking place the *Moon* in *Aries* applying to *Mars* in *Capricorn*, for this denotes good sport both in the Air and on the earth.

To be short, in hunting it is most necessary you place the *Moon* in the mid-heaven and a moveable sign in the ascendant, and *Jupiter* therein in good aspect of the *Moon*, and *Mars* in the seventh, and *Saturn* Cadent, and in no aspect of the Ascendant, and *Venus* in the Ascendant or mid-heaven, and the *Moon* applying unto her; for thereby shall both man, horse and hounds be elevated and strengthened to undergo the business cheerfully, and they shall obtain their desire without much pains, toil, or trouble, neither shall they be much wearied.

¹⁶⁵² *Of fishing in Sea, Rivers or Pools.*

¹⁶⁵³ *Of teaching of Dogs to hunt.*

SECTION IX : Containing Elections appertaining to the signification of the eighth House.

CHAP I : Of making of Wills.

Under the signification of this House, come the Wills of the dead, and the heritages left thereby; as touching Wills we are in this place to treat, viz. what time is best for to make them.

When you make your Will, let not the *Moon* be in a movable sign nor the Ascendant, nor its Lord if you intend it shall stand; for this denotes its mutability, and that after a short time you shall alter it again; wherefore let the Ascendant be fixed, and the *Moon* and the Lord thereof placed in fixed signs; for this denotes permanency; this is for such as will be disposed to such actions before they are visited with sickness; but when once it has seized on them, it is not to stand upon electing of times, but then you are to judge of the event by the time, in this manner.

If the *Moon* be slow in motion, and increasing in light, and in no aspect of any Planet, in combustion, under the *Sun* beams or Retrograde, it is good, and denotes the death of the party quickly, and that his Will shall not be altered, especially if she be joined to Mars by body, but not by aspect, provided *Mars* be not in the Ascendant, nor in aspect therewith, nor its Lord; yet it shall not be kept, but in a short time it shall be either lost or stolen.

But if *Saturn* be placed with the *Moon* or Lord of the Ascendant, ;as you have heard of *Mars*, and in no aspect of the Ascendant, it signifies the sick party shall yet live, and the Will then made shall continue in force all his life, and also after his death, for it shall not be altered nor revoked; but if he afflict the Ascendant, it shall be altered.

Also if *Jupiter* and *Venus* be so posited, the party sick, that has made his Will, shall again recover; And that some time after he shall revoke the former Will and make another, &c.

CHAP II : Of the Heritages of the Dead.

Do you be sure herein to place one of the houses of either *Jupiter* or *Venus* in the eighth house; or else fortify the cusp of the eighth and the Lord thereof, and place them in *Sextile* or *Trine* or either *Jupiter* or *Venus*; or make the degrees of the cusp of the eighth, and the Lord thereof the terms of *Jupiter* or *Venus*; and make the second and its Lord strong and free from all manner of impediment, and if possible, in good aspect of the Fortunes: Fortify also the *Moon*, and let her lovingly behold the eighth house, or its Lord, and if possible, fortify also the Ascendant and its Lord, and place the Lord of the eighth in reception with the Lord of the second or Ascendant;

and if you can, let him be in the second, and the Lord of the second in the eighth, &c.

SECTION X : Containing the Elections of the ninth House of Heaven.

CHAP I : Of the returning of such as are absent, and of going of journeys, and entering into anyplace.

Every man has some Fancy or particular way to himself that is not common to all; some of the Ancients have placed returnings in the tenth House, by reason it is the next after the ninth that has signification of long journeys and voyages, which returnings follow; others have placed this matter in the eighth, making the ninth house to follow it, because a man must journey to return; but because one cannot return without voyaging or travelling, contrary to both these, I have placed it in the ninth house itself.

And as I dissent from the Ancients in placing this Election, so do I also much deviate from them in the matter thereof; yet if you will follow them you may, please but your self and I am content.

¹⁶⁵⁴Fortify therefore in this manner of judgement the ninth house at the time of your setting forth, the Lord thereof and the *Moon*, as also the ninth and its Lord, and the place of the *Moon* in the Revolution of the year of the World or Quarter (if it be a year wherein such are admitted) and if possible, let *Jupiter*, or *Venus* or both be in the ninth, or applying thereunto, or to the Lord thereof, or the *Moon* in both these Schemes, and let these places however you do, be free from the malevolent configurations of the Infortunes, and see that there be no Infortune in the second house in a return, nor in the eighth when you set first out; for the second is then in lieu of the eighth, being the eighth from the seventh which has ever signification of the place intended or travelled to; and therefore it seems requisite unto me, that you also fortify the seventh house at the time of the first journey, as also its Lord, and the place of the *Moon* at that time. But you will the better understand how to make an Election for returning, by knowing how to set out at first.

¹⁶⁵⁵Wherefore you must know the Ascendant is the significator of the City, Town or place from whence any one Travels; the seventh of the place intended or journeyed to; the tenth house, has signification of the ways or passages in the journey, and the fourth of the ways or passages in the return.

Look then how these places are affected, and accordingly judge; for if they are assisted by the presence or aspects of the Fortunes, good is promised; if by the Malevolents, evil, according to the Nature of the thing signified by the house afflicted or assisted; as if the seventh be fortunated,

¹⁶⁵⁴ *Of returning from an y journey.*

¹⁶⁵⁵ *Of going of journeys or Voyages.*

you may judge success and happiness to the Traveller in the Country or place to which he goes; if the tenth, he shall have good success in his journey, shall be safe and merry and in good health; if the fourth, judge the same at this return, &c.

In beginning of any Journey, let the *Moon* be increasing in light and motion, free from impediment and affliction of the Infortunes; for an Infortune afflicting the *Moon* does more hurt then when it afflicts the Ascendant; and let her not be in the second, eighth, fourth, sixth, nor twelfth, but in the fifth, and if possible, beheld of the Fortunes; however it causes good success, and gain in the journey, health of body, and that he shall quickly return to his own content; and let *Mercury* be free from combustion and the malevolent aspects of the Infortunes, as also the Lord of the Ascendant, and let him be placed in a good place of Heaven; place also a Fortune in the Ascendant or some Angle, for such an Election denotes safety, agility, joy and gladness in the journey; and let not the *Moon* be in the Ascendant neither going nor returning, for it signifies sickness, and much grief in the journey.

But if you cannot observe all this, let the ☽ apply unto the Ascendant, as also the Lord of the Ascendant, and let them be free from the malevolent aspects of the Infortunes; also prosperity and good follows if the *Moon* be joined to *Jupiter* or *Venus*, or be beheld of them by a *Sextile* or *Trine*.

But you must know there can no Election be framed without respect to the Revolution of the World, and the true significator of every man therein, according to his quality; the which when you have found, fortify it and its Lord, the *Moon* and the sign, and Lord of the Ascendant at the setting out, and the sign signifying the thing or business occasioning the journey, and the Lord thereof, and have a special care, the Ascendant be not Cadent; and if the journey be to the King, let the tenth in the Revolution of the year of the World be the sign of the Ascendant in the setting forth; and if it be to obtain a reward at his hands, let the eleventh in the Revolution be your Ascendant, and so of the rest, according to the signification of the thing desired.

It is good also to place the *Moon* at the beginning of any journey in the tenth or fifth beholding her dispositor, free from impediment and the afflictions of the Infortunes and in good aspect of the Benevolents, and they also essentially dignified, and the *Moon* increasing in light, and *Mercury* free from combustion, and free from impediment; and let not the *Moon* be in the sixth, nor twelfth, for that signifies impediment and delay in the journey.

But if she be increasing in light and motion, it will be soon accomplished, and that with safety and quiet; but if the ☽, or *Saturn*, or both be in the Ascendant or seventh, or *Saturn* in the Ascendant, and the *Moon* in the seventh, there shall happen in the journey or place to which the Traveller tends, many grievous infirmities, losses, quarrels or slaughter unto him.

If she be in the 10th or 11th, it is good; but if she be in the third, fifth, or ninth, it will not be so well, in the seventh or fourth, worse; but she denotes mischief most in the Ascendant, second, sixth, eighth or twelfth.

And some of the Ancients have said, that if any set forth in the day time *Aries* ascending, they shall meet with Thieves; yet if they set upon the Thieves they shall overcome them; also if at such a time any go against a Castle or strong hold, they shall take it; and if the Ascendant be *Taurus* when the Traveller sets out, he shall gain and profit by Cattle, as Cows, Oxen and Bulls and such like; if it be *Gemini* that does then ascend, he shall profit by arms or expert servants.

Also if it be *Cancer*, he shall be safe in health or fortunate in all things he undertakes; if *Leo*, he shall overcome, and win, and there shall evil happen to others for him; if *Virgo*, he shall be merry, and profit by servants.

Again, if it be *Libra*, he shall have a mean both of good and evil; in *Scorpio*, he shall toil and labour, but shall not obtain his desire, and there shall happen much sadness unto him, but afterwards he shall gain a little; If *Sagittarius*, he shall obtain his desire, and shall profit by horses and arms, and shall act something, for which he shall receive a great reward.

Moreover if it be *Capricorn*, he shall be tired, and the journey shall be tedious, and his desires shall not be obtained; if it be *Aquarius*, his hopes shall be frustrate, and his enemies shall deceive him; but if it be *Pisces*, he shall advantage himself by precious stones, shall obtain his desire and shall have his health.

Note that some of the Ancients have taken that punctum of time wherein the Traveller steps out of his house onward of his journey, and the degree ascending then to be his significator, and that degree which ascends when he is just out of sight of his house to be the significator, together with its Lord, of the journey.

Some of the Ancients have in this place given us Instructions, if any journey be to Kings, Great men, Generals of Armies, Judges, Lawyers, Women, Learned men, Poets, and such like, of what kind soever they be, by making the *Moon* apply to the significator of the quality of the person a man intends to go to, and by placing the significator in a good place of Heaven, viz. in the Ascendant, tenth, or eleventh, or in the house whereby he is signified, but by no means in the seventh nor fifth, for that signifies labour and trouble; as also if he be in the fourth or Occidental; but since I have already given you the exact significations of the *Moon* to the other six Planets in a Table in the third Chapter of the first Section of this same third Book, as also hinted at the same in the sixth Section and tenth Chapter, I shall not in this place make any repetition, but proceed.

¹⁶⁵⁶If you would soon return from your journey, place *Jupiter* in a *Quartile* of the *Sun*, and *Venus* in his *Sextile* betwixt both the Fortunes,

¹⁶⁵⁶ *Of making quick returns.*

separating from one, and applying to the other; or place the *Moon* in the room of the *Sun* increasing in light and motion.

¹⁶⁵⁷And if you would go secretly to any place, let the *Moon* be under the *Sun* beams, separating from the *Sun*, and applying to a Fortune, and free from all other impediment; some of the Ancients have said, if you would do any thing that you would not have revealed or come to light, begin it when the *Moon* is in Scorpio, and under the earth; others have concluded with the former Rule; yet some have advised to place the *Moon* and Lord of the Ascendant both under the *Sun* beams, but not in combustion, and free from impediment, and that the Ascendant be not beheld of the *Sun*, nor Lord thereof; and to make it the more sure, let the *Moon* be in the fourth house, or the significator of the thing.

¹⁶⁵⁸And as touching walking abroad, some of the Ancients have been large; but I shall omit their Rules as superfluous in such a matter which depends on the Will of Man; only I shall add thus much, that if the *Moon* be increasing in light and motion, and free from impediton, applying to a Fortune, it will be the better, and the walk will seem more pleasant and delectable then tiresome; for commonly when she is weak, and in *Square* or *Opposition* of *Saturn*, the time seems tedious, and the walker will be very sad and pensive; and perhaps be subject to falls and other casualties, when she is so aspected of *Mars*.

And take this for an approved rule, that if the walker go to visit any one, or to look for any thing, if the Lord of the seventh House at the time of his letting out be in the Ascendant, and the *Moon* in aspect of any Retrograde-Planet with reception at the same time, he shall meet the party or thing he seeks or intends to visit.

¹⁶⁵⁹Now as touching any Travellers entering into any Place, Town or City, you are to fortify the sign of the second House, and the Lord thereof, and place him in a good house above the earth, and the *Moon* in the third or fifth, or else in the eleventh, applying to a Planet receiving her, whether it be a fortune or no; and let your significator never be under the earth, unless your business so require, or is to be kept secret.

Be sure the *Moon* be not in the fourth, eighth, sixth or twelfth, but place her in the second, if possible, strong and free from impediment, and applying to the Lord of the second, or in reception of him.

¹⁶⁶⁰And if he that enters into any place would fain stay long there, let the *Moon* and the Lord of the second be placed in angles; and it will not be amiss in this business if he place the *Moon* in reception with *Saturn* by a good aspect, and let the sign of the Ascendant and its Lord at the first entrance be fixed.

¹⁶⁵⁷ *Of going secretly to any place.*

¹⁶⁵⁸ *Of walking.*

¹⁶⁵⁹ *Of entering into any place.*

¹⁶⁶⁰ *To stay therein.*

¹⁶⁶¹But if he would soon return from thence, let him place the *Moon* in the third, in a moveable sign received; as also let the sign of the Ascendant at the first entrance be moveable, and the Lord thereof also in a moveable sign, and place the Lord of the second in the Ascendant, and the Lord of the Ascendant in the second.

¹⁶⁶²Moreover, if his coming to the place be to require ought of the King or Grandees, let him have recourse to the mid-heaven and its Lord, and make him receive his significator by a good reception; and place if possible the Lord of the tenth in the Ascendant or second, and in the tenth the Lord of the Ascendant or second; and so understand of any thing else he requires, or for which his entrance into the place is, still remembering to order his significators aright.

Wherefore generally in all enterings into any place, be sure the second House and its Lord be free from impediment and affliction of the Infortunes, as also Combustion and Fall, neither let him be Cadent, for if the Lord of the second be combust, it denotes the party so entering shall there die suddenly; neither is it good for the Lord of the second to be in the seventh, especially if he be therein afflicted, because it signifies damage both to his person and goods, and that he shall be troubled with many dissensions and quarrels, and have much trouble by and through his acquaintance; also if the *Moon* be in the fourth House, he shall dye there before he goes away, especially if the *Moon* be weak and afflicted of the Malevolents, or the Lord of the eighth.

But the best Election in this matter is to let *Jupiter* be Lord of the second, located in the eleventh House, strong and free from the malevolent aspects of the Infortunes, or let him be in the second in configuration of the *Moon*, and let *Part of Fortune* be in an angle or in the eleventh or fifth, for it signifies safety and health of body being so placed, as also increase of wealth; and it will not be amiss if you make the dispositor of the *Moon* apply thereunto, for it will bring things to a good end and conclusion.

CHAP II: Of building of Ships and tallies, and of launching them, and of voyaging by Sea.

The first thing we are to provide for any voyage at Sea is a Bark, Galley, Ship or such like Vessel; wherefore it seems requisite unto me I here show a fit time for making of such Commodities, and then we shall come to the time of Voyaging. Some of the Ancients have placed this Election in the fourth House; but because Voyages are under the signification of the ninth House, and they cannot be accomplished without Ships, I thought it more convenient to place it in this House.

¹⁶⁶¹ *To return quickly.*

¹⁶⁶² *To make his Election suitable to his business.*

In the composition or building of Ships there are three sorts considerable; the first are such as serve for War, the second for Traffic or Merchandise, the third we term Galleys and ordinary Vessels.

¹⁶⁶³Wherefore in building of Ships for War or swift sailing, fortify the Ascendant and its Lord, the *Moon* also and its dispositor, and place them in the Ascendant, tenth or eleventh, and let the sign ascending be fixed; fortify also the fourth House and its Lord, which has signification of Ships naturally, and if possible let all the angles be fixed, but be sure you make the *Moon* and the rest of your significators swift in motion.

Let also the Planet from whom the *Moon* last separated be strong and well disposed, also swift in motion, or place her dispositor in a watery sign free from all impediment and affliction; and if you cannot place the *Moon* nor the Lord of the Ascendant in the Ascendant, tenth or eleventh, place on of the Fortunes there, and let him be free from the malevolent aspects of the Infortunes; and let him be if possible oriental, and make the Lord of the seventh weak and slow in motion.

¹⁶⁶⁴In building of Ships for Traffic observe all that you have already heard in the other, only add this thereunto, that *Mercury* must chiefly be fortified and assisted of the Fortunes, and placed if possible in the tenth, eleventh or Ascendant; fortify also the Lord of the second, and *Part of Fortune* and its dispositor, and let not the *Moon* be slow in motion, yet it matters not much whether she be very swift, as in the former.

¹⁶⁶⁵In building of Galleys and other Ships you need not stand so much on the swiftness of the *Moon* and your other significators, only let her not be very slow; yet if you can conveniently make her and all the other swift it will be the better; in other things observe what has been said already.

In buying or making of Ships you may also observe these rules; begin your work when *Jupiter* or *Venus* are located in the fourth House in a watery sign, strong and free from all manner of impediment, or in a sign of their nature, and let the *Moon* be in *Taurus*, *Gemini* or the beginning of *Cancer*, or *Virgo* or *Sagittarius*, or the last degrees of *Capricorn*; for the latter degrees of *Capricorn* are reputed watery, and the first degrees earthy; but it is best to place the *Moon* or the Ascendant in *Pisces*.

Let the *Sun* also be in *Trine* of the Fortunes, and the *Moon* increasing in light and motion, as also in latitude, and beheld also of the Fortunes; but let not *Mars* be in any aspect of the Ascendant, nor of the *Moon*, for it denotes casualties thereunto by fire, and that the Ship shall at the last be burnt; also if the *Moon* be in *Aquarius*, and the *Sun* and *Mars* in aspect to her, viz. by *Square* or *Opposition*, or else bodily joined thereunto, it signifies the Ship shall endure many storms and much damage and fear of shipwreck:

¹⁶⁶³ *Of building of Fleet Ships or Men of war.*

¹⁶⁶⁴ *Of building of Merchants ships.*

¹⁶⁶⁵ *Other rules in buying or making of Ships.*

Also if the ☽ be not in – but in a watery sign in either ♃ ☊ or ♄ of the ☉ and ☿, it denotes the Ship shall be drowned and suffer shipwreck, and shall be sunk with all that is in her to the bottom of the sea: Moreover, if the ☽ be in any such configuration of them, and be in a fiery sign, the Ship shall be split upon a rock, and shall lose most of her Goods, or stick upon the Sands, and so perish. Lastly, if the *Moon* be in humane signs, and afflicted by the *Sun* and *Mars*, as you have heard, it shall meet with Pirates and Cutters at Sea, which shall slay all that are in her, ransack her, and last of all sink her.

¹⁶⁶⁶Now as touching launching of Ships, and setting forth to Sea, to avoid the tedious reiterations and tautologies of the Ancients, you need do no more then this: See that the *Moon* be strong essentially and accidentally, well placed in the Heavens, and in good aspect of the Fortunes, *viz.* *Jupiter* or *Venus*, and free from the malevolent aspects of the Infortunes, as also the Ascendant, and its Lord, and *Part of Fortune*, and its dispositor at either of the times; for look by how much your significator is impeded by the Malevolent, and by so much shall the Ship or the persons therein be damnified; according to the signification of the significator, and the Planet afflicting.

¹⁶⁶⁷In Navigating and Voyaging by Sea you are to follow the same rules as has been delivered unto you for travelling by Land; only you are to elect watery signs in this, as in the other earthy : but as touching the main end of your Voyage, whether it be for gain or any other thing, you are to order your significators accordingly; but be sure you ever remember to observe these five times to fortify them to your best advantage.

The first is the time wherein the Ship is first begun; the second is the time wherein it is bought or purchased; the third when it is launched; the fourth is the time of the entering thereinto; and the fifth and last is the time wherein it sets out to Sea: The which you having observed, and according to art ordered, especially your entering thereinto, and setting forward (if you cannot obtain the other times) is sufficient to be said hereon, &c.

CHAP III : Of learning of Sciences, and of Singing and Music.

Here I may seem to rob the tenth House of this Election; but since the tenth properly has signification of Majesty, and one may exercise Singing and any other Science without making it their profession; and because the rules depend rather on this House then the tenth or any other, it is requisite it should be here placed.

Wherefore if you would learn any Science see that the Ascendant be an humane sign, as also that the *Moon* be located in an humane sign, and the Lord of the Ascendant in the tenth House or entering thereinto, and the

¹⁶⁶⁶ *Of launching of Ships and setting out to Sea.*

¹⁶⁶⁷ *Of Navigating or Voyaging by Sea.*

Lord of the tenth in configuration of the Ascendant, as also the Lord of the ninth; and let the *Moon* be joined to *Mercury*, or applying to him by a good aspect, and *Mercury* strong and well dignified.

Make also *Mercury* behold the Lord of the Ascendant in a good aspect, and let not the *Moon* be decreasing in light, nor descending in latitude; and make the Lord of the ninth to be in reception with the Lord of the Ascendant.

¹⁶⁶⁸In learning of Music you art to have regard to the chief significators thereof, *viz. Venus, Mercury* and the *Moon*: Wherefore that there might herein be found a true harmony, place *Venus* in some of her own dignities (if you place her as strong as possible it will be the better) and *Mercury* applying unto her, being also in some of her dignities; as also the *Moon* especially in *Pisces*, or separating from *Mercury*, and applying to *Venus*; and let the Ascendant be a sign agreeable to the nature of this business, and let *Venus* have power therein; and it will be the better if *Mercury* also have dignity therein.

Look that neither *Venus, Mercury* nor the *Moon* be remote from an angle, unless it be the *Moon*, and then place her in the ninth House, strong and well disposed, and let the other significators be also strong.

¹⁶⁶⁹Also if the Lord of the Ascendant were in the ninth strong and free from affliction, it were very good; and place the *Moon* in *Capricorn* to learn singing, and this causes a shrill voice; but in playing on any Pipe or Instrument touched with the mouth, place the *Moon* in the last face of *Leo, Scorpio* or *Pisces*, because these are Mute signs; but in learning Prick-song¹⁶⁷⁰ or any other Song wherein words are to be uttered, place her in *Gemini* or *Virgo*, and fortify the ninth House and its Lord, and let them be free from all the Impediments of the Malevolents, as also the tenth and its Lord, if you intend to make it your profession. Also if you would exceed all others in singing (as says *Bonatus*) place *Mercury* direct and joined to *Venus* retrograde, either in the Houses, Exaltations or other Dignities of any of them.

¹⁶⁶⁸ *Of Music.*

¹⁶⁶⁹ *Of Singing.*

¹⁶⁷⁰ Music sung from pricked (written) notes, as compared to that sung from memory.

SECTION XI : Containing Elections appertaining to the signification of the tenth House.

CHAP I : Of electing of Kings and Nobles, and of their installing and beginning their Rule or Government.

¹⁶⁷¹Remember in choosing and electing Kings, Dukes, Marquises, or other Nobles, or such as are to bear office in government, that you fortify the Ascendant, and make it free from the malevolent aspects of the Infortunes, as also the Lord thereof, and the tenth House and its Lord, the *Sun* also and the *Moon*, and let neither of them be in any aspect nor bodily conjunction of the Malevolents, *Saturn* and *Mars*: but if you cannot avoid their aspects, let it be by *Sextile* or *Trine* with reception, and place them in angles or succedent houses, and if possible place the *Sun* in *Leo* free from impediment; and if he cannot be in *Leo*, place him in *Sextile* or *Trine* of that Planet that bears dominion in the house wherein he is by house or exaltation; but if you cannot order it otherwise but that he must be beheld thereby by a *Square*, let it be with reception; but shun the *Opposition*, whether it be with reception or no, and if possible let the *Square* aspect be out of Masculine signs, and let them also be such wherein they have some dignity.

See also if there is any Eclipse of either Luminary that year to be celebrated, or any great *Conjunction*; and let not the sign wherein the Eclipse or *Conjunction* is, be on the Ascendant or tenth, neither let the Lords of the Ascendant or tenth be therein, nor the Lords of either of these places in the tenth or the Ascendant, and place both the Luminaries in the terms of the Fortunes beholding each other with a *Sextile* or *Trine*; and if possible, let the Lords of those terms be in *Sextile* or *Trine* also of the Luminaries, or at least one of them.

See also that the *Conjunction* or prevention of the Luminaries before this election be not unfortunated; but if it be so, let your Election be deferred till fifteen days after the *Conjunction* or prevention, if possible.

¹⁶⁷²At Installings or Coronations place *Leo* the sign of the Ascendant, and the *Sun* in *Taurus* in the tenth, and the *Moon* in the Ascendant joined to *Venus*, *Jupiter* or *Mercury*, and they strong essentially and receiving the *Moon*.

And when you begin first to rule or govern according to the election and choice of the people, let the angles be all fixed, especially the Ascendant and fourth, and let the Lord of the tenth be free from all manner of impediment, and place the Lord of the Ascendant either in the Ascendant, tenth or eleventh, or at least in the fifth, received of the Lord of the tenth: and let the Lord of the tenth be received of its dispositor by *Sextile* or *Trine*, and the Lord of the fourth free from impediment, and in a good aspect of the Fortunes: And if you cannot do all this, let the *Moon* be received of the

¹⁶⁷¹ *Of electing Kings and Governors.*

¹⁶⁷² *Of Coronations and Enstallings.*

Lord of the tenth, and the Lord of the fourth, free from impediment; but let him not behold the: Ascendant nor its Lord, and let some of the Fortunes behold the fourth House or tenth, or at least one of them, if possible.

And thus may you judge of electing of other inferior Magistrates whatsoever, by distinguishing their several significators, and disposing of them according unto these rules, *Mutatis mutandis*: wherefore it were needless here further to enlarge.

CHAP II : Of obtaining favour of Kings and great men, Justice on Enemies, and Pardons; also of going of Progress with the King, or any other Grandee.

¹⁶⁷³About obtaining of favour at the hand of any King or great man, whatever sign you place in the Ascendant, let *Jupiter* be therein in a good aspect of the Lord of the tenth with reception, or place the Lord of the tenth in the Ascendant, or in *Sextile* or *Trine* thereunto, or to the Lord thereof, or the *Moon*; and if possible place the *Moon* in the tenth, free from all impediment, and let the Lord of the Ascendant also be strong and no wise afflicted by the Malevolents; and let not *Saturn* nor *Mars* be in any of the angles, especially the Ascendant, unless he be a significator, and you have ordered him according to discretion.

And if you cannot perform all these, let the Lord of the thing desired be in the tenth, or the Lord of the tenth in the House signifying the thing, or in good aspect thereunto, or to the Lord thereof; and if possible let the aspect be with reception, &c.

¹⁶⁷⁴Also when you would obtain aid or leave of the King to prosecute your adversary, or when you requires Justice against him, place the *Moon* free from all impediment, and let her be increasing in light; let the Ascendant also be free from affliction, and place the Lord thereof in a good place, strong, and free from the malevolent aspects of the Infortunes, and if possible let him be in his own dignities and direct; and debilitate the Lord of the seventh (which has signification of your adversary) and let him not be assisted by any of the Fortunes, nor behold the Ascendant, nor the *Moon*, nor the *Sun*, and let the Lord of the tenth be in reception with the Lord of the Ascendant; and so if your ¹⁶⁷⁵condition be the others, and you would obtain pardon, debilitate the *Moon* and Lord of the Ascendant, and fortify the seventh, &c. quite contrary: And thus by varying your rule you may apply your business which way you please, and be furnished upon any occasion, provided you art well acquainted with your true significator.

¹⁶⁷³ *Of obtaining favour of kings and Grandees.*

¹⁶⁷⁴ *Of obtaining Justice or Assistance from the King.*

¹⁶⁷⁵ *Of obtaining of pardon.*

¹⁶⁷⁶In progressing with Kings or Grandees, place *Jupiter* in the Ascendant or in the seventh, for this signifies good in the journey to those that undertake it, and that they shall be merry; but look you place him not in the fourth, neither let the *Moon* nor *Venus* behold him out of any angle; nor let *Saturn* or *Mars* be in the Ascendant nor any other angle, nor joined by body or aspect to *Venus*; neither let the *Moon* be under the Sun-beams, nor with ☿ or the Infortunes; for this denotes the party going to progress shall never return (the Ancients also affirm, that whoever falls sick at such a time, shall never recover, and whoever goes into any combat shall be slain) but die therein.

CHAP III : Of learning any Art or Occupation.

Most of the Ancients have placed this matter in this House; I conceive their reason was, because a Trade or Occupation is the highest dignity such can look for that are bound thereunto.

¹⁶⁷⁷Wherefore in this matter you are exactly to distinguish of the Planet signifying the Trade or Mystery you would learn, the which you have been taught in the second Book of this Volume; then let your Ascendant or tenth House be a sign wherein that Planet bears dominion by House; as if you would learn Morality or any study, or if you desire to be a Merchant, place *Gemini* or *Virgo* in the Ascendant, or else *Libra*, the last fifteen degrees of *Sagittarius* or *Aquarius*, and fortify the Lord of the Ascendant, and the Cusp of the tenth, and its Lord, ♃ also and the ♃; yet have a more special care to fortify ♃ then any other, because he is the Planet signifying the Trade or Occupation.

Still remember to fortify the Lord of the Trade, or that Planet which naturally has signification thereof above any other; for I shall say no more on this matter in this place, since I have been large in the second Section and first Chapter of this third Book, whether I shall here refer you, and now proceed, being even weary of reiterations: For whoso can understand the reason and ground of any one Election, has sufficient to lead him through all other whatsoever, without these needless repetitions, or else he shall never be able to apprehend them when we have said all we can; yet because I have an earnest desire to make every thing plain even to the weakest capacity, I have been thus tedious; yet whoso shall compare me with the Ancients, will find I do not equal them in tautologies.

¹⁶⁷⁶ *Of going of progress with the King or any other Grandee.*

¹⁶⁷⁷ *Of learning of Trades or other Occupations.*

*SECTION XII : Containing such Elections as are under the
signification of the eleventh House of Heaven.*

*CHAP I : Of accomplishing anything hoped for, and of gaining a good
repute, and the love of friends*

Every man wishes and hopes for some one thing or other, and few but strive to have a good Nature, or at least to be thought worthy thereof; and because this may be obtained, and yet the person no wise honoured in the world, this Election is rather placed in this House than in the tenth by me.

¹⁶⁷⁸Wherefore when either you would accomplish your hope, or gain credit by any thing you undertake, place *Sagittarius, Pisces* or *Cancer* in the Ascendant, and fortify *Jupiter*, and the *Moon*, as also the eleventh, and its Lord; and if possible place *Jupiter* in the eleventh, or else in the Ascendant, or at least in *Sextile* or *Trine* of these places, or one of them; and let him be in reception with the Lord of the eleventh, and place the Lord of the eleventh if possible in the Ascendant, and in the eleventh the Lord of the Ascendant; and if you can, let the *Sun* be in the tenth, or the Ascendant free from impediment, and the *Moon* in a *Trine* or *Sextile* of him, or in *Square* with reception, provided she be strong and free from affliction; and if you can possibly, let her separate from *Jupiter*, the Lord of the Ascendant, or the Lord of the eleventh when she applies to the *Sun* and it will be much the better; for this denotes the credit or applause desired will be the more blazed and spread abroad, for the nature of the *Sun* is to discover things.

Order your significator to your best advantage; the more you dignify him the better it will be; however be sure you let the Luminaries be in *Sextile* or *Trine* of each other, as also the Lord of the Ascendant, and the Lord of the eleventh; but if it must be by a *Square*, let it be by reception, &c.

¹⁶⁷⁹In obtaining the love and good will of friends, fortify the *Moon*, and the eleventh House, and its Lord, and make them both be received of *Venus* by a *Trine*, and let *Venus* be also well dignified; or else let her receive the Lord of the Ascendant and the Lord of the eleventh by the same aspect, and let the reception be by House or Exaltation; and if this cannot be done, let then be received by a *Trine* of *Jupiter* in the same manner, and let the Lord of the Ascendant be well dignified.

Moreover, if you desire the love and friendship of any to gain or profit your self thereby, let *Part of Fortune* be in the Ascendant; and if it be for the accomplishment of your heritage, or for any assistance therein, place *Part of Fortune* in the fourth; and so in any other House according to the nature of the thing wherein you desire the aid, friendship or assistance of your friend.

¹⁶⁷⁸ To gain credit and the thing hoped for.

¹⁶⁷⁹ Of gaining the love and friendship of any.

CHAP II : Of obtaining of Promises and Requests.

See that herein you fortify the eleventh and its Lord, the Ascendant and its Lord, as also *Part of Fortune*, and its dispositor; and make the Lord of the Ascendant be beheld of both the Lord of the eleventh, and the dispositor of *Part of Fortune*; or make one of them amicably behold the Lord of the Ascendant, and the other the Ascendant itself; and let the *Moon* be also well dignified and received of the Lord of the eleventh, and the Planet signifying the thing promised; and let the Lord of the seventh be also applying to the Lord of the Ascendant, or Ascendant it self; for the seventh House has signification of the party sought to, and the Ascendant is the significator of him requiring promise or requesting; and the *Moon* is significatrix of the promise or thing quesited; wherefore it will not be amiss if in this Election you make the *Moon* separating from the Lord of the seventh, and applying to the Lord of the Ascendant.

You are also to remember to place the Cusp of the eleventh House in the dignities of the Planet signifying the party sought to for promise; as if he be ancient and under the signification of *Saturn*, let his dignities be thereon placed; if a Judge or some reverend man, let the dignities of *Jupiter* be preferred, and so of the rest; let also the Planet it self apply to the Lord of the Ascendant by a loving aspect; as also the Lord of the House in the Election whereby he is signified; as if he be a Father, then let the Lord of the fourth aspect him; if a Mother, or some Nobleman, the Lord of the tenth; and so in order according to their significations.

Also if your business be touching wealth or substance, order the matter so as that the second House or its Lord may receive some amicable aspect from the significators of those from whom you expect promise or any other request; for you must remember still to prepare in this manner the House and Lord thereof signifying your business.

SECTION XIII : Comprehending the Elections of the Twelfth House.

CHAP I : Of Freeing of Prisoners and Captives.

Endeavour always to know your true Significator in every Election, and you have accomplished half your business; you must know then that the Ascendant and its Lord has signification of his or their condition that are freed, the Tenth of the person freeing, or that has power to set at liberty, &c.

Wherefore if there be any Infortune in the Ascendant at the time of deliverance, it denotes in slavery and imprisonment again; place therefore a fortune in the Ascendant, and let the Lord thereof be well dignified and free from the Malevolent Aspects of the Infortunes, and if possible let him be in *Conjunction* or loving Aspect of the Lord of the Tenth, and received by him as also the Lord of the Twelfth, and if you can let the Lord of the Tenth

be in the Twelfth, or applying thereunto, or to its Lord, and let him be also received of the Lord of the Tenth.

Make also the *Moon* increasing in Light and Motion, and joined to Fortunes, and let the Fortune to which she is joined either by Body or Aspect be Oriental, and swift of motion also; but let not the *Moon* be in the Twelfth, nor beholding a Planet slow in motion; Neither let the Lord of the Twelfth be slow nor joined to any Planet but such as are swift and well dignified; fortify also the Tenth House and its Lord, and let him not be impeded by any means; for then it signifies imbecility in the party that is to free the other out of Prison, feuds or slavery; wherefore it is requisite also you dignify the *Sun* who is the general Significator of power and authority, &c.

CHAP II : Of Buying and Riding of Horses.

You have him taught in the 16 Chapter and 7 Section of this Treatise, how to buy smaller Cattle, as also in some measure great; however you need but vary your Significators to the Twelfth, as you are there taught of the sixth, and I need say no more on this matter, for I love not tedious discourses Naturally.

Wherefore note, that in what Section I have omitted such things as might have been inserted, you are to supply it out of another by varying in this manner your rules; as in the Eleventh House also you see there is omitted Elections touching making of agreements between friends at variance, &c. but you have that delivered in the second Chapter of the fourth Section, which may serve in the Eleventh or and other House by exactly changing your Significators; and so likewise any other thing you must supply in this nature, for it were both tedious and superfluous thus to make repetition.

As touching riding of Horses for any Race, or to win at such a time, fit the Ascendant, its Lord, the *Moon* and its Dispositor, as also the Planet to whom they are joined, also *Part of Fortune*, and its Dispositor, and make the Lord of the Ascendant and the *Moon* apply thereunto, and then place the Lord of the Hour in the Ascendant at that time he steps out of the stable.

But is all these cannot be observed, place the Lord of the hour (to be sure) in the Ascendant and fortify the *Moon*, and place her if you can in *Sagittarius*, or in the. first half of *Libra*, and look that neither the Lord of the hour, the *Moon*, nor the Lord of the Ascendant be in their fall, for that denotes the horse shall fall in the race before he come to.

ASTROLOGIA MUNDA
OR
ASTROLOGY In it's Purity:
Being A
Short but Compendious
Introduction
To the Judging of the
Annual or Yearly Revolutions
Of the World
by which, as also Eclipses,
Great Conjunctions, Comets, and Blazing-Stars

Are Judged (by the ordinary Course and Order of Nature) the general accidents of Countries, Kingdoms, Provinces and Cities, alterations of Kingdoms and Empires, Laws and Customs, cause of Plenty, Dearth, Wars, Peace, Health, Sicknes, alteration of the Air, and (to be short) of all things appertaining to the life of Man in a natural way; wherein the Infinite Wisdom of GOD is seen manifestly in the Government of the World by the Influence and constant Harmony of the Celestial Planets and Stars; the Innocence, Legality and Purity of the Art demonstrated, and proved by Demonstration of the Inevitable Events of the Heavens, so long as GOD upholds the order and course of Nature unperturbed; And the Students thereof consequently proved rather Divines then Conjurers or Practisers of what is unlawful.

By WILLIAM RAMESEY, Gent.
Student in Astrology, Physic, and the most Heavenly and Sublime Sciences.

Tempora Mutantur nos & Mutamur in illis.

LONDON, Printed by R. W. 1653

*HONORATIS SIMO AT QUE ILLUSTRISSIMO DOMINO
NONMINUS VIRTUTE SUA QUAM GENERIS SPLENDORE,
DOMINO MOUNTAGUE BERTY COMITI DE LINDSEY; DOMINO
DE WILLOUGHBY DE ERESBY, ET TOTIUS ANGLIA SUPREMO
CAMERARIO,*

Salutem in Perpetuum.

DOMINO SUO
MULTIS NOMINIBUS OBSERVANDO
HANC SUAM
ASTROLOGIAM
MUNDAM

SUBMISSE DEDICAT

Willhelmus Rameseus

TO THE Right Honourable and truly Noble
Montague Berty,
Earl of Lindsey, Lord
Willoughby of Eresby and
Lord High Chamberlain
of
England.

My Lord,

Did not your Honour's Merits claim this fourth and chief Part of my Labours as Your due, I durst not have assumed that audacity as to implore Your Honour's Patronage; for as I have humbly made choice of the three preceding most Noble Heroes, So (my Lord) lest yet notwithstanding my Fabric should at length fall to the ground, (which it must inevitably do, unless Your Honour pass by the presumption and unworthiness of the Penner) I humbly presumed to crave Your Honour's Patronage and support thereof (craving pardon for this my Simile) being the main pillar on which I desire it should be built and upheld) not questioning then, but Your Honour's Virtues and most Excellent Endowments will add such a lustre to the whole, that the beholders will not question the insufficiency or unworthiness of Me the Author, nor further call the thing it self in question, but with all assured confidence accept thereof as most worthy and immaculate, which in it self I presume to conclude it is, how ever my weakness and insufficiency has expressed it to the World; the which as I question not but Your Honour's piercing Judgment will discover, so I hope Your Honour's Munificent goodness will pass over and pardon.

I must confess (my Lord) the ridiculous and base Mercenary practises of some that have pretended to the knowledge of this sublime Science has brought the whole Art into contempt, and in question with the ignorant therein, and such as are not able to distinguish between the use and the abuse of a thing, or the purity of the thing studied, and the corruption of the Student; whereby the very word ASTROLOGY, under which this most heavenly Science and peace of NATURAL PHILOSOPHY is expressed, is become both odious and ridiculous to most of the rural now living; but such is Your Honour's Magnanimity, that the Traduced shall not without diligent examination and evident witness be condemned, nor abolished Your Honour's Presence, not making Tradition, but Truth and Experience the guide and ground of Your Judgement.

I shall not need here to speak ought in the behalf of the whole Science; which I have endeavoured in these my labours to purify from its dross anal seculency, since in the preceding Epistles, and the first Book, I have hinted both at its Verity, Excellency and Validity; but only of this subsequent Discourse, which now after my great care and indefatigable pains being produced, I am by an happy gust drawn to this Anchorage, and crave Your Honour's acceptance and Patronage.

It is an Instruction to the whole General Part of that Liberal Science which is called ASTRONOMY or ASTROLOGY, the which together with

PHYSICS make according to Aristotle 2 Phys 2 Chap but one entire Science; for he throughout all his works indifferently uses the Name of ASTROLOGER and ASTRONOMER, and ASTROLOGER and PHILOSOPHER for one and the same; and amongst all Ancient and Learned Writers Astrology and Astronomy have been received for one and the same Science, though distinct parts or properties, as has been hinted at in the first Book of this Volume, and the 2 Chapter.

It contains four Sections, the three first treating of the Revolutions of the Years of the World, and the fourth and last of Eclipses, Comets and Blazing-Stars, and the great Conjunctions of the Planets, by which we are taught how to judge of the order and course of Nature, and the Government of the World; as the general accidents of the World, and the alterations therein, the change of Laws, Customs, Empires and Governments, the alterations of the Air, the cause of Plenty, Scarcity, Health, Sicknes, Peace, Wars, &c. We may also hereby most manifestly see the infinite Wisdom, Providence and Government of GOD in the whole Universe by the constant Harmony and Celestial influences of the PLANETS and the STARS, whose Portencies, so long as GOD upholds the order and course of NATURE unperverted, must inevitably prove true and effectual, they being never frustrated but by Miracle. My Lord, this is the ASTROLOGIA MUNDA, the Pure Astrology, which the Patriarchs and the Ancient Fathers studied and contemplated: by which the Babylonians, Arabians, Syrians, Egyptians, Grecians, Persians and Lacedemonians ruled and became famous and glorious to the whole World, and therefore (My Lord) as being the chief and most exquisite part of these my undertakings, I have placed it last, that so it might not be attempted by any that are unacquainted with the preceding Discourses, which serve but as it were Introductions hereunto, for which cause (My Lord) it is that I humbly presume to lay it at Your Honour's Feet above: any others, being so merely bound to Eternise for ever Your late Honourable and Virtuous Consort of happy memory, doubting not but by the unparalleled splendour of Your Honour's surpassing Endowments, it might be exalted to that height of Honour as to be but accepted into Your Honour's Presence, which will be a perpetual Fame unto it and him, who in all humility Presents it to Your Honour, and from thence assumes that Honour as to subscribe himself.

My LORD,

Your HONOUR'S most
Humble Servant

William Ramesey.

To the Studios Reader.

READER,

In this following Discourse is presented unto you the chief knowledge of the whole World, and the Mysteries of Nature; so I call them, because they seem no other then Mysteries, and strange unto us whilst we are Ignorant in the causes thereof; In this piece you may read the time past, present and future, the whole Government of the World from its Creation to its Subversion in a Natural way, by the Revolutions of the Years of the World, Eclipses, Comets, and great Conjunctions of the Celestial Planets, and all accidents that shall happen in any Year, whether good or evil, whether Wars or Peace, and who shall overcome, whether Sickness or Health, Plenty or Scarcity, what shall be the condition of Kings or Grandees, and those that are placed in Authority in any Region or Kingdom, as also of the Beggar, and such as are of low and poor degree, the state of the Commons in any place, the wealth and prosperity or want of any City, Town or Village, and of all things belonging to Man, also of Rain, Hail, Snow, Frost, Dew, fair Weather, Tempests, Storms, Thunder, Lightnings, Earthquakes, Apparitions in the Air, and alterations therein, and the causes of all these; and to be short, you have here Jasons Golden Fleece¹⁶⁸⁰, and the greatest riches of Divine Knowledge and Learning that any Man [that is Philosophically given] can wish or desire; hereby you shall not only with SOLOMON¹⁶⁸¹ know all things under the Sun, but be able to Govern the World with Solomons wise man, and not with Phaeton¹⁶⁸². Wherefore lest it should be attempted by any such giddy rash Youngsters, I prefixed these preceding Books; that so this may be made the more plain, and your destruction thereby avoided, I mean the gross absurdities you will be ready to run into, as also that you might not be lulled asleep with self-conceited ignorance; read it therefore warily, and with attention, but first be thoroughly informed of the Nature and Quality of every Sign, Planet and Configurations thereof, which you hast delivered you in the second and third Books, and then there is no question but you will soon attain to this most heavenly and delectable Science; the which that you may be the better enabled, let me advise you to seek first the true Knowledge of the Creator, and then afterwards study to see him in his Nature and his Works; for perhaps otherwise you will be apt to attribute all to His great Hand-maid NATURE, and so rob him of the glory most due unto him: Yet upon better consideration, I cannot see but even the most rural in Divine matters must needs acknowledge (if they thoroughly understand the Mysteries of this Science) some Superior and Divine Power, although they cannot be led to the perfect knowledge of him; and this we have found in most

¹⁶⁸⁰ The treasure sought by Jason and the Argonauts, the fleece represents something that is very precious; highly valuable; excellent; eminently auspicious.

¹⁶⁸¹ The biblical King Solomon was known for his wisdom, his wealth and his writings.

¹⁶⁸² Phaeton was the son of Apollo and the nymph Clymene. He demanded proof of his divinity and demanded to be allowed to drive the chariot of the Sun through the heavens although advised against it. He couldn't control it and caused immeasurable damaged until stopped by Jupiter.

Philosophers in former ages, especially in Plato, who for his rare knowledge in Divine matters which he attained to by his study in Philosophy, was termed DIVINE PLATO, the which Title he very well deserved, as will appear to any that shall peruse his labours: And this may serve very well to reprehend such Caupers at Humane Sciences, and the Students thereof that think it is impossible for them to be seen in such matters without being Heathens; for if I may deliver my judgement, I think it will be a means rather to induce them to acknowledge a Divinity, and to draw them nearer to the knowledge of the Creator, the which I can experimentally aver to be true, if they be any thing first grounded in Christianity: Reader, I shall here say no more, but wish you may make no worse a use of these my labours then I intended in my publishing thereof, and remain

Your Loving Friend,

William Ramesey.

ASTROLOGIA MUNDA

OR

Pure Astrology:

Being

An Introduction to the Judgement of the Stars,

Touching all general Accidents and Events in this Elementary World, portended by the Revolutions of the Sun, Eclipses, Comets, and Great Conjunctions in a Natural way and course of the Government of the Universe.

SECTION I : Containing the Ground-work of Revolutions, considerations before Judgement, and the true Significators of such things as are necessary to be judged of in this manner of Work

We shall desire the Studier and Well-willer to this most Heavenly and delectable Art seriously to consider and weigh the subsequent Rules, since this general part, and it only (as you have sufficiently heard) is to be accounted ASTROLOGY in its purity without fallacy or abuse.

Wherefore for the better illustration thereof, as also instruction of the well-willers thereunto, I shall in the handling of this our Introduction to the Judgement of Annual Revolutions of the World follow this Method.

¹⁶⁸³*First, to demonstrate (since you have heard already in the Epistle the extent of Revolutions, and what general Accidents may be foreknown thereby in the Elements and Elementary World) the ground on which Astrological Judgements are to be laid, or from whence to be deduced, for the predicting or knowing any accident or mutation in the World, and how many Schemes or Figures of the Heavens ought to be erected for the performance thereof.*

Secondly, what is to be considered before Judgement be given thereon, necessary for the accomplishment of the work.

Thirdly and lastly, most rational and authentic Rules deduced from natural causes, how to judge of all accidents whatsoever portended by Revolutions of the years of the World, which (notwithstanding you have already heard them expressed) by reason some of the Ancients have reduced them excellently to four heads, I shall thus further illustrate.

¹⁶⁸³ *The method the Author follows in this Book.*

¹⁶⁸⁴The first, denotes such accidents as are visible in this World, and to every mans sight obvious, and common to every one, as any Epidemical or general thing, fertility and sterility, rain, hail, storms and the alteration of the Air and weather and such like.

The second, such as are invisible in the Elementary World, either general or particular, as are Earthquakes, Thunders, Floods, &c.

The third, things peculiar to one single Nation or People, as Wars, Peace, &c.

The fourth, relates to such things as happen in the Air, such as. are fiery apparitions, Lightnings, Comets or Blazing stars, and such like, &c.

CHAP I: Showing the Ground work on which Astrological Judgements for the judging of Revolutions are to be built, and how many Schemes or Figures of Heaven ought to be erected for this Work.

In this matter the Ancients (in those days wherein the Art remained obscure in some points) have had divers opinions, some grounding their judgments in these businesses on the Ascendant of the Law, Nation, Commonwealth or Kingdom, concerning which they have undertaken to write, and others on Eclipses, and great Conjunctions, the which although considerable in some matters, and to be taken also into ¹⁶⁸⁵consideration in every annual Judgement; yet the true time from whence Judgement is to be raised for the exact knowledge and predicting of future natural events in the Elements for any year, is when the Sun enters the first point or minute of *Aries*, which as you have heard is the first sign of the Zodiac, and (in the 24 Chapter of our Second Book *Of the Judgements of the Stars*) that the Sun was in this very sign, and in this very punctum at the first Creation, and therefore (I say) it is all the reason in the World his return thereunto every year ought to be the chief ground on which Astrologers are to build their judgements, touching the Natural events of all sublunaries; especially since he is (as you have been shown in the first Book) *Fons Vita* the Fountain of life, and *Anima mundi* the soul of the World, by which all things, as well Vegetatives as Sensitives have their subsistence and vivifying nourishment.

Besides we see that when the *Sun* enters this Equinoctial all things increase and flourish, the Trees and Earth grow green and blossom, and also fructifie by degrees afterwards, which may also prove unto us the manifest certainty of that opinion, or rather affirmation of the Ancients that the *Sun* was in this first sign at the Creation of them; and truly, if we will be regulated by reason, it will be sufficiently proved by the very Word of *God*, which although not expressly in terminis testifying so much unto us in plain words, yet will the Text delivered in the first of *Genesis* verse 11 be

¹⁶⁸⁴ *What accidents are portended by revolutions of the years of the World.*

¹⁶⁸⁵ *The Groundworks from which Astrologers make or derive their judgments of future accidents and events in the elementary world.*

sufficient together with the sequel, verse 12¹⁶⁸⁶ showing the effect, be enough in all reason to evince the Carpers at both this *Art* and Artists tenets, which for the most part are guided by passion, error and tradition in all their discourses they publish against them.

¹⁶⁸⁷So likewise on the contrary, we see when he enters *Libra* which is the sign opposite to *Aries* and the other Equinoctial, all things decay and diminish in their vegetative vigour; the earth becomes as it were barren, the leaves fall from the Trees, &c.

¹⁶⁸⁸Thus have you heard the time of erecting your Scheme for your Work; now you are further to note thus much, that your Figure of Heaven be exactly set for the Region or place on which you would give Judgement, having first punctually taken the Elevation of the Pole.

¹⁶⁸⁹And then having also reduced the Planets and Dragons-head to the instant of time the Sun enters the aforesaid point, and erected your figure according to Art and placed them therein, you may proceed to Judgement.

Yet fast take this for a Rule; if your ascendant at this time be a moveable sign, then must you not content your self with that Scheme alone; but for every quarter of the year must you erect another, this enduring no longer then till the *Sun* enter the first point of *Cancer*, and from thence (as of the former you do judge of the *Spring Quarter*, comprehending *March*, *April*, and *May*, under the signs *Aries*, *Taurus*, and *Gemini*) may you know the events of the *Summer Quarter*, being *June*, *July* and *August*, under *Cancer*, *Leo* and *Virgo*; the third figure, for the third Quarter, and that which is termed *Autumnal*, being *September*, *October* and *November*, under *Libra*, *Scorpio* and *Sagittarius*, is to be erected for the *Sun* his entrance into *Libra*; and then the last for the *Winter Quarter* when he enters *Capricorn*, which together with *Aquarius* and *Pisces* does rule *December*, *January* and *February*.

¹⁶⁹⁰If your Ascendant at the *Suns* ingress into the first point of *Aries* be a common sign (you have already in the Second Book Chap 24 been shown which signs are common, also which are movable, and which fixed, wherefore we shall not here make any repetition) then must you erect two Figures, that of the ingress into *Aries* continuing in force but the first half year, viz. but till the *Sun* enters the first Punctum of *Libra*, for which time you must erect a Scheme for the other half year, and for the knowing of the effects portended thereby.

¹⁶⁸⁶ 11: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

¹⁶⁸⁷ See more of this in the first book.

¹⁶⁸⁸ How to erect the scheme.

¹⁶⁸⁹ How to place the planets therein.

¹⁶⁹⁰ If it be a common sign two are necessary to be learned.

¹⁶⁹¹But if your sign ascending be fixed, then will that figure serve for all that Revolution, or to the end of the year, viz. you may thereby undertake to predict or acquaint your self with all matters signified thereby, even till the next ingress, without erecting any figure of the *Suns* ingress into the other points.

Thus much for your foundation and Platform, viz. the Schemes; but first now before, you lay one stone, let me advise you to acquaint your self well with these following necessary considerations, and then may you safely and with more judgement go through with your work.

CHAP II : Containing some necessary considerations before Judgement.

Look that you can readily and exactly distinguish of your true significators, as which House and Planet denotes the King, which the People, which their Assistants, and which their Enemies, &c. and from whence you are to inquire of the fertility and sterility of the Earth, Wars or Peace, or any other Accident; otherwise you shall never be able to come to any perfection in this most Divine Science.

Ever be sure you weigh well the Fortitudes and Debilities of your Significators, as how they are essentially and accidentally dignified (which you are sufficiently taught in the eight Chapter of the Second Treatise) how located in the Figure of Heavens, and how Aspected benevolently or malevolently by the Fortunes or Infortunes, and so judge according to the Nature of the; Planet afflicting or assisting your Significator, good or bad, as the signification and nature of the Aspect, Planet, Sign and House wherein he is denotes, and the signification of the Planet to which he transfers his light.

¹⁶⁹²Do not conclude *Saturn* and *Mars* always Malevolents and Infortunes, and *Jupiter* and *Venus* ever Fortunes and Denoters of good; for as it may happen, they may be (contrary to this general and simple opinion) Fortunes and Infortunes as they may be posited in Houses, and be Significators, as you have been already shown in the first Chapter of the first Section of our Introduction to Elections.

¹⁶⁹³As for example, in the *Suns* ingress into Aries, I have *Libra* ascending, or *Aquarius* or *Capricorn*, and *Saturn* located therein; I must not hereby, because *Saturn* is Naturally evil, judge the condition and state of the People signified by the Ascendant to be evil and unfortunate this year, but contrarywise (other testimonies concurring) they will be in a most prosperous and gallant condition.

¹⁶⁹¹ If it be fixed that alone is sufficient.

¹⁶⁹² ♃ and ♂ not always evil, neither ♄ and ♀ ever good.

¹⁶⁹³ The vanity of the opinion that ♃ and ♂ are always bad and ♄ and ♀ good.

For you must know a Planet in his own house is strong and advantageous, according to the old Proverb, *The Devil is good to his own Children*; and so contrariwise *Jupiter* in my Figure at the ingress is in detriment and afflicted, and Significator or Planet from whence I am to inquire of fertility, and in *Square* or *Opposition* of other Significators, which also concur to the same signification; must I from hence because *Jupiter*, who for the most part is good, and in his own natural inclination free from mischief, affirm or conclude the year to be fruitful and free from any want or penury? No, but because he is the Significator this year of this matter, and in detriment, retrograde, in his fall, afflicted, impotent and weak, I judge the clean contrary.

For I am to judge according to his signification and ability at that time, not according to his natural signification; for otherwise we should make most manifest contradictions, and confound our selves both in judgement and reason, to make *Saturn* and *Mars* the only Workers of iniquity; for we see clearly all the evils in the World are not of the Nature of these two, which would of necessity follow, were this admitted; but some are Jovial, some Venereal, and a third sort Mercurial, others participating of Nature of the *Sun* and again of the *Moon*.

But to clear this point yet more fully, (for I would not have the ingenious thus misled in so gross an error) admit *Jupiter* or *Venus* bear chief Rule of the eighth house, which you know has signification of death and mortality; and I find by several consequences and reasons in nature the Heavens do incline to such mischief shall I barely because one of these rules that House conclude contrary to all sound reason and manifest testimonies, the year will be rather healthful? Believe it, I shall refuse thus to do, for every Planet must perform that whereunto it is ordained; *Venus* is now to denote death, as being Lady of the eighth, and therefore in such years I ought thus to judge.

Yet thus much I shall follow her nature, as to say there shall be much mortality or death amongst the People by reason of voluptuousness, or Venery and such like, because she has naturally such signification: In like manner if *Jupiter* be Lord of the eighth, and mortality that year denoted, I shall (notwithstanding he bears rule in that part of the Heavens) thus judge as has been said, viz. death and mortality, but the nature thereof I shall take from his natural signification, as be corruption of Blood, Fevers and the like, I shall say is this mortality to be occasioned, &c.

In the next place you are to have a special care to be well instructed in the nature of every Planet and House; wherefore be you sure to have the exact knowledge of the second Treatise it being Introductory, before you adventure thus far, least you be discouraged from ever attaining to the perfection of this study, which I am certain you wilt never do, if you best not therein very perfect; wherefore let the first eight Chapters thereof be perused over and over, and then precede.

Judge not upon every light testimony, but according to Reason and Art do you order your matter; for the more assurances and testimonies you

have on any matter and concurrences in causes, the more affirmatively may you deliver your conclusions.

Fear God, study Nature, follow the Rules of Art, be knowing therein, and be ignorant in the vanities of the course of the World, and you shall come nearest unto Truth, and infinitely augment your knowledge.

In your judgement of the *Suns* ingress, join also in consideration with it, the significations of Eclipses, great Conjunctions, Comets and Blazing-stars, if there be any either preceding or coming after it; for be assured these things never happen but before some notable change and alteration in the World.

Remember that according to the Debility and strength of your Significator you are to judge of the condition of any person, the people, or thing whatsoever thereby signified, and you have attained to a great help: but now least you should be still to seek in the true understanding of the Significators necessary in this manner of Judgement, I shall (notwithstanding what has been delivered in the Introduction or Second Book of these our labours) here beneath clearly demonstrate them unto you.

CHAP III : Showing which are the Significators of the King, People, their Enemies and Assistants, in any Revolution of the years of the World.

Largely have the Ancients treated of these matters, yet some therein have come very short, and to little or no purpose troubled their heads, leaving still the Student both in doubts and errors; wherefore according to the sincerity of my first undertakings, I shall here endeavour to undeceive my Readers touching these particulars, and impart unto them the truth and surest rules for the judging thereof.

I shall first give you some of their Instructions, and then my own, or such as I in my judgement hold to be most rational, that so you may be the better able to distinguish truth from falsehood.

¹⁶⁹⁴We shall begin with the Significator of Kings (but you are to note that in any Nation where no such are, the Grandees or chief Rulers of the times are to be understood) the which say they is thus to be known or found.

Look to the Lord of the tenth house in your Figure at time of the Revolution of the Sun into the first point of *Aries*, who if he be free from Combustion, Retrogradation, Impediment, and such like, and within five degrees of the cusp of the tenth, either before or after, viz. within or without the house, he shall without doubt be the Kings Significator, or chief

¹⁶⁹⁴ Note that those in Authority are understood by the tenth house when there is no King.

Rulers, without any farther inquiry; but if he be any ways impeded, as in Detriment, Fall, Combust, Peregrine, Retrograde, or besieged, &c. he shall not be significator of the King or Chief Rulers.

Have recourse then to that Planet who has Exaltation in the Sign of the tenth, and if he be within five degrees of the cusp (as you have heard) and in no sort impeded or afflicted, you shall conclude him to be Significator of the King; but if he be impeded or afflicted (as above said) he shall not be Significator.

But now, you must regard the *Sun*, the Planet that is Almuten of the tenth, the Planet placed within five degrees of the cusp thereof (if any such be) or the Lord of *Part of Government*, the which if you find (first beginning with the *Sun* and then considering the rest as they are set down in order) placed and dignified essentially, or free from affliction (as you have heard) he shall be Significator of the King, otherwise not.

¹⁶⁹⁵So that then by these their Rules (omitting many such like Instructions for brevities sake) there shall no Revolution whatsoever; though never so bad or mischievous, in the least have any relation, or extend unto the King or Chief Rulers of any place, as if they were excusable from misfortunes, or the Heavens afraid to molest or afflict them, which must needs be if these Documents of the Ancients must be admitted authentic, who will have no Significator for them, but such as is free from all impediment, from which, consequently, we must conclude they shall never be molested or disturbed by Wars, Commotions, Insurrections, Losses or Crosses whatsoever, which I could wish were true, but we can woefully testify to the contrary: besides to affirm it, were both ridiculous and preposterous.

¹⁶⁹⁶For the Grandees of the Earth, although never so great and proud, yet they must know (with us) they are but men, and such too, as are not excused from the harmonious configurations of the Celestial Planets and Heavens.

But the Ancients, although they have deserved by their writings infinite applause from all ingenious and judicious souls; as also high esteem, for both their care and learning; yet in this particular they have come short (for the generality of them I mean) and therefore if in this I dissent from them, as also in some other of their Rules, I desire to be excused, since I know no Reason why in every Age and in every study there may not some one or other, not only find out some failings of ancient Authors, but also correct them, nay far exceed them, though perhaps in every particular they may again come short: for we see even the best Divines, the best Philosophers, and Physicians have been corrected, and in some things amended, and so also the Astrological Philosopher may come short of another that stands upon his shoulders.

¹⁶⁹⁵ *The rules of the Ancients in this particular are not to be grounded on.*

¹⁶⁹⁶ *The general Potentate in the World is not free from the influence of the Heavens and Stars.*

¹⁶⁹⁷Wherefore then know, that the true significator of the King or chief Rulers, is the tenth house of Heaven at the time of the *Suns* ingress into *Aries*, the Lord thereof and the Planets therein posited; but more especially, the cusp of the tenth and its Lord, whether well or ill disposed it matters not: These in any Revolution to the end of the World shall still be Significators of the King or Rulers particularly, and the *Sun* and *Saturn* in general, but more especially the *Sun*.

¹⁶⁹⁸In like manner, look what ever sign ascends at the time aforesaid, viz. the *Suns* ingress into *Aries* in any year, and that sign, together with its Lord, shall particularly denote the common People of that Kingdom or Nation for which your Scheme is erected, and shall be their significators, and the *Moon* generally, as the *Sun* is the general Significator of the Rulers.

In declaring unto you the significators of the Enemies of both King and People in any Revolution, I might also show you the defects of some of the Ancients but I should rather choose (though I had not a desire to be as brief as may be) to pass them over in silence, they meriting so much at our hands otherways; wherefore let us to our business.

¹⁶⁹⁹See that in every Revolution of the World you have regard to the opposite house signifying your Significators, as the seventh house denotes the open Enemies of the Common People and King in a hostile way; the twelfth house their private, and the ninth house the secret Enemies of the King or Rulers, because (as you have heard in the 42 Chapter of the Second Book) it is the twelfth from the tenth.

¹⁷⁰⁰Even so, as the second house signifies the wealth and assistance of the people, so does also the eleventh the Kings aid, wealth and assistance; the eighth the assistance, aid and wealth of their open enemies, &c. as you have been fully instructed before in the same 42 chapter.

CHAP IV : Of the Significators of Rich and Noblemen, the Kings Standard or Armour-Bearer; also Clergy-men, and of Students, Merchants, Lawyers, and Women in general: also Fryers and Monks; and these according to the significations of the Planets.

I shall here only give you the general Significators of these according to the Ancients, as brief as may be, that I may proceed to the second Section, having at large spoken of them already in the second Book.

¹⁶⁹⁷ *The true significators of Kings and Rulers after the opinion of the Author.*

¹⁶⁹⁸ *The true significators of the people of any Nation , in any revolution of the years of the World.*

¹⁶⁹⁹ *Of the enemies of King and People in any Revolution.*

¹⁷⁰⁰ *Of their assistance &c.*

Wherefore know, that Rich and Noblemen are signified by Jupiter and the Lord of the sign in which he is located in the *Sun* his ingress into *Aries*.

Soldiers, Armour or Standard-Bearers, Generals of Armies and the like, are understood by *Mars*.

The ninth house and the Lord thereof, denotes Clergymen particularly, and generally they are signified by *Jupiter*: Also Judges, and the graver sort of men.

Students, Merchants, and Lawyers, and Scribes, Clerks, and all Pen-men, Picture-drawers, and ingenious wits; also youth and young men in general, are signified by *Mercury*

Venus generally denotes women and all females (see chap 5 Book the 2) and the *Moon* the vulgar and rural sort of People: as the *Sun*, you have heard, does Emperors and Kings.

And lastly, all such as live obscurely and devoutly to the service of God, as Monks, Abbots, Friars, and the like, amongst the Papist (as in the 1 chap of the second Book) and amongst us such as slight all things in the World, in comparison of Gods Service and Divine Meditation, are signified by *Saturn*. As touching Cities and Countries subject both to the signs and Planets, you have also fully heard them declared in the Second Book, where we treat of them.

Now to know the state and condition of any of these in a general way in any Annual Revolution, you have no more to do but this; look to your significator, from which judgement is to be required, and see if he be essentially or accidentally strong or assisted, and judge according to his strength or debility good or bad to the parties signified; for if well dignified and located, good may be expected: if afflicted, and impeded, the contrary, &c.

SECTION II : Showing the state and condition of the King or Rulers, and their continuation and durability in any Revolution; as also the condition of the People from the position and fortitudes of their significators. Also how to know the Lord of the year in any Revolution of the years of the World, and the significations thereof in the twelve Houses, Signs and Aspects of the Planets; also of the significations of the Head and Tail of the Dragon in any of the twelve Houses.

CHAP I : Of the state or condition of the King or chief Rulers and People in any Annual Revolution.

After you are well informed of the true significator of the King and People, or any ones person or thing, concerning which you would judge of any future event, you will be the better able to accomplish your desires.

¹⁷⁰¹Wherefore now to know the true state and condition of the King; People or any other, have regard to their true significators; as unto the sign of the tenth (if you enquire concerning the King, &c.) its Lord and the Planet or Planets therein posited; and some of the Ancients have said the *Sun, Part of Fortune*, and its dispositor are also to be joined in consideration with them (you may choose which you will follow) and see how they are dignified, how aspected, and by what Planets, their nature, place in the Heavens, and nature of the sign from whence they aspect your significator.

If he be in *Sextile* or *Trine* of the Fortunes, and out of good Houses, you may expect and judge from thence good; but if beheld by the *Square* or *Opposition* of the Infortunes, mischief is to be feared; if the aspects be good and from many benevolent Planets, judge much success; if otherwise, less; and so contrariwise much evil if your significator be several ways afflicted, &c.

¹⁷⁰²If you would know the nature of the evil or good which is threatened by the assistance or debilities of your significator, look to the nature of the Planet afflicting, and the nature of the sign wherein he is located, and the part of Heaven in which he is placed, and according to their significations judge.

As for example, in your figure you have (suppose) the Lord of the tenth in the ninth, by which you shall judge some secret treason or plot against his person during that Revolution, because it is the twelfth from the tenth, and signifies secret enemies and plots; But if beheld by the Lord thereof by a malicious *Square* or *Opposition*, you shall say he shall undertake some Journey by which he shall endanger his life, or in the which some such Perils shall happen; and if also at the same instant he be afflicted by the malevolent Aspect of the Lord of the Eighth, which is the Fifth in the figure, no wise assisted by the adjuvant beams of the Fortunes,

¹⁷⁰¹ *How to judge of the condition of the King in annual Revolutions.*

¹⁷⁰² *To know the nature of the good or evil threatened.*

you may then assuredly conclude him to be in great jeopardy of his life: and if other Testimonies concur, you may absolutely pronounce death; for you must still remember that according to the signification of the Sign the afflicting Planet is Lord of, and the Sign and place of heaven wherein he is, to pronounce the nature of the evil threatened; for we shall suppose the Lord of the Eighth before mentioned to be in the Seventh, which is the Fourth in the Figure, though Seventh from the Tenth, by which you may assuredly say that the evil, viz. the danger of death threatened, shall be occasioned by the malicious and furious actions of his enemy, the Seventh house having signification thereof; and so judge of any other position; and contrariwise if the Aspects and Planets aspecting be Fortunes, and in good places of Heaven, judge the contrary.

¹⁷⁰³So likewise judge of the state and condition of the People having regard to the Ascendant, its Lord, the *Moon* and Lord of the year, and if they be well placed and dignified, also well aspected by Benevolents, judge the condition of the common People or Subjects to be prosperous; but if you find the contrary, judge also the contrary. In like manner you may judge of any of the aforesaid signifiers, *mutatis mutandis*.

As if the Sign of the Eleventh, the Lord thereof, and the Planet: or Planets therein posited be essentially strong and free from all manner of impediment, judge the condition of the Soldiers and assistance of the Rulers to be fortunate and successful during that Revolution; If otherwise, judge the contrary, and so of the rest, &c.

¹⁷⁰⁴If the Signifier of the King be under the Sun beams, there is much danger (as say the Arabians) of his decease in that Revolution; but I should rather judge his Kingly power to be then near Death or an End, or likely to be much eclipsed, for that there are many Signifiers to be considered for the judging of Death, which ought never to be pronounced upon one bare testimony; besides, were this admitted, we should consequently conclude by the same rule, the Death of a whole Senate upon such a position in such an Ingress, they being signified by the same signifier, where there is no King, which were ridiculous in any one so to do; but I say that their power and glory shall be eclipsed and shaken, and perhaps overthrown at that time when any such Position is found.

If the Signifier be not as yet under the *Sun* beams, but within twelve or thirteen degrees entering, then judge this Catastrophe to be when he comes under his beanie, or in conjunction with the *Sun* bodily.

The same also is to be feared when the Sign of the Tenth is *Leo*, and *Mars* in *Square* or *Opposition* of the *Sun*, or in corporal *Conjunction* with him, but more especially if he be Lord of the Eighth, or therein located, or in reception or translation of light with the Lord of the Eighth, or with *Saturn*,

¹⁷⁰³ *The Condition and state of the Common People in any Revolution of the years of the World or any other.*

¹⁷⁰⁴ *Rules touching the signifier of the King.*

or any Aspect, especially if he be infortunately placed in the time of his Nativity or Coronation.

So likewise when the Lord of the year is in Combustion in the Tenth, this danger is threatened him in his own Dominions; but if he be thus afflicted in the Fourth or Seventh, the danger is to be feared and expected from some coming out of those Regions signified by the Sign wherein the Lord of the Year is afflicted.

Know also that when in any Revolution the *Sun* is Significator of the Rulers of any place, and in *Square or Opposition* of *Jupiter*, they shall be envied and molested by their own Household Servants and Subjects; if there be any such Aspect betwixt the Lord of the Ascendant and Lord of the Tenth, the Common People will also rise up against their Superiors to reject them.

But if there be any friendly aspect betwixt them, or reception, or translation of light, judge the contrary.

¹⁷⁰⁵You may know the several accidents and the nature of them by your significators coming to the place wherein the Infortunes were at the time of the ingress, or meeting with them in their ordinary motions, &c. and this of either King, People or any other; still remembering to have regard to the Planet afflicted, and who are thereby understood.

If the significator of the King or any other applies to a malevolent Planet, or receive the light of one flow in motion, it threatens very much mischief or death to the party or parties signified by your significator.

¹⁷⁰⁶Also if you would know the cause of any evil or cross to happen to the King or chief Rulers by the significations of the Houses, you must be sure you best well versed in them, which you may learn in the 42 Chapter of our second Tract in this Volume; as if the significator be afflicted in the second House, or from Planets therein, judge the cause to proceed from the signification thereof, as Money, Wealth, Assistants, &c. if in the third, it is caused from or by Children, Kindred, Neighbours, short Journeys, and the like; and so according to the signification of the other Houses judge if it happen in any of them, and so likewise of any other significator as well as the Kings, *Mutatis mutandis*; also of any other thing or accident let this be your rule, &c.

¹⁷⁰⁷Look when the afflicting Planet comes to the perfect *Conjunction*, *Square* or *Opposition* of your significator, and at that time say the evil threatened will come to pass, or when the afflicting Planet comes to the Cusp of the House signifying any person or persons of whom you would judge, or to the place, viz. degree and minute of the sign wherein the Planet which is your significator is located, and say then the evil shall happen, unless the fortunate aspects of the benevolents thereunto at the same time

¹⁷⁰⁵ *How to know the several accidents to happen to any.*

¹⁷⁰⁶ *To know the cause of any evil threatened.*

¹⁷⁰⁷ *When it shall come to pass.*

prevent it; and if so, then also see what House that fortunate Planet is Lord of, and where located, and of what, significator, and judge the deliverance or prevention to proceed from the person, persons or things signified by the nature and signification of the Planet, sign and House he is Lord of, posited in, and is significator of, &c. but if the aforesaid *Conjunction*, *Square* or *Opposition* be in an angle, then judge the evil portended to happen when your significator becomes combust of the *Sun*.

¹⁷⁰⁸Further note, that if your significator be afflicted by *Sextile*, judge the evil proceeds from such as are pretendedly friends to the King, People or any which your significator denotes, or from such as are not thought or suspected to be Enemies: if it be by a *Square* aspect, judge the mischief signified thereby to arise from such as are clandestine and secretly Enemies; if by a *Trine*, from real Friends and Confederates; and lastly, if by *Opposition*, by open and professed Enemies.

Consider also the Planet afflicting, and how dignified; as if a Planet in his own House afflict the significator of the King or chief Rulers, judge the evil to arise from their own domestic friends and alliance; if he be in his exaltation, say it will proceed from some of the Nobles, Princes, Dukes or such as are in high power and authority, or near unto the Crown; if but in his triplicity, from such as have their dependency on the aforesaid Nobility, or are allied unto them; if in term, from such as are inferior unto these, as are Marquises, Earls, Lords and the like; if in face only, then say they are but Knights or Gentlemen: but if the Planet afflicting be peregrine and in no essential dignity, it shall proceed from such as are altogether vile and base, or of no reputation or quality, having no honourable rise or dignity; after the same manner may you judge (as you have heard) of the significator of any other as well as the chief Rulers, by varying your rules according to art and discretion; but I believe you will never have much need of these curious rules of the Ancients.

¹⁷⁰⁹If your significator be retrograde in any annual Revolution, judge much trouble, impediment and anxiety to the persons or thing signified thereby.

As if it be significator of the King or chief Rulers, it denotes much trouble and detriment unto their persons, and great fear of unthroning of them; likewise if it be significator of the People (and so of any other) or if the Lord of the year be thus afflicted, say the condition of the People shall be very sad and grievous, and much trouble and mischief shall be to their Cities and Towns; and this shall more assuredly be, if your significator by then in the terms of the Infortunes, and the unfortunate Planet afflicted also and indisposed, for then shall the mischief and trouble be the more grievous and troublesome: So also if your significator be in the terms of a fortune, if he be ill-affected, weak and in the Houses of the Malevolents; but

¹⁷⁰⁸ *How to judge by the nature of the aspects of the nature of the persons signified by the planet afflicting your significator.*

¹⁷⁰⁹ *What is signified by the retrogradation of any Planet in Revolution.*

if he be free, the evil will be the less; especially if he be in his own House or Exaltation, or triplicity, essentially well dignified.

¹⁷¹⁰Now as touching the significations of the impediton of the Lord of the tenth in any annual Revolution; and then let us proceed to the rules of the Ancients in judging the true state and condition of the Common People in any Region, by any Revolution of the year, over and above what has been already said, for the better illustration thereof, that so the Student may be the better able to retain and understand the rules of Art, as also to judge of these matters the more accurately.

You have heard that the sign of the tenth House in any annual Revolution, together with the Lord thereof, has signification of Kings and chief Rulers; the which if it be combust in any of the Angles, it signifies destruction to the King or chief Rulers during that Revolutions effects.

As if it be in the Ascendant, and the Sun be Lord thereof, you may from hence conclude (if other testimonies concur) that the Common People or Subjects will rise up against their Superior or Governors, and kill him or them or depose them, or at least grievously molest and afflict them, according to the power and strength of the significators; for if *Mars* do then afflict him by *Conjunction* or aspect, and be either Lord of the eighth or fifth, or therein located, death is the more to be feared; but if *Saturn* be then in aspect or *Conjunction* with the Lord of the tenth, it is likely from Saturnian disease or evil will afflict his person if he be not Lord of the aforesaid Houses, and bear dominion either by essential dignity or bodily presence in the sixth, or else some other misfortune will befall him according to the nature of *Saturn* and the place and sign of Heaven wherein he is located.

If the Combustion fall out so as to be in the seventh or fourth Houses of Heaven, Judge the mischief to be according to the signification of these Houses, as you have heard of the Ascendant: for if it be in the seventh you shall say (because it has signification of the Enemies of the People) that the disaster shall be occasioned by them; in the fourth (being the seventh from the tenth) from his own proper Antagonist, &c. if in the tenth itself this combustion be, it shall proceed from his own unruliness or wilfulness, &c. this is clear. Wherefore now also have regard to the condition and state of the People, but first let us consider the durability of Kings and Rulers.

CHAP II : Teaching how to judge of the permanency or durability of Kings, or such as are in Authority by any Revolution.

Much time and paper might I here consume in delivering unto you all the ways the Learned in former ages have set down for the judging of this matter; but lest I then deviate from both my intentions at this time, and natural inclination to short discourses, and trouble both you and my self to

¹⁷¹⁰ *What kings and Rulers may expect when th eir significator or Lord of the tenth House of Heaven in any Revolution is impediton.*

no purpose, since it may as well be delivered in fewer words, I shall satisfy my self with these following rules.

¹⁷¹¹First, Erect your figure of the Heavens, which for the judging of these matters must be according to that punctum of time the King was first Elected or Crowned; if you are to judge of a Senate, take the time of their first sitting or assembling together, or wherein they were first created or made a Free State, or assumed power to act according to what their own counsels shall produce.

Then having exactly placed the Planets therein according to their then several places, and reduced them to the just hour and minute of the day, especially the Moon, you are to see what Planet is *Hyleg* or *Alchochoden* or *Giver of Life* in your Figure, and *Almuten* or *Chief Ruler of the Ascendant*, to know the state of his body or person; what of the mid-heaven, to judge of the state and condition of his Kingdom or Regal power; and having thus done you may easily judge of either of these in this manner.

Observe what sign, degree and minute ascends and culminates, what sign, degree and minute the *Sun* and *Moon* possesses, and where to a very minute also is your *Almuten* and *Hyleg* of each House; then see in every Revolution, Eclipse or great Conjunction, how these places and significators are disposed, and how aspected by the Malevolents, and judge the continuation or subversion of their Government according as you see occasion.

If your *Hyleg* or *Giver of Life* be afflicted, judge the evil (according to the strength of the afflicting Planet) to fall on the person or persons of the Rulers, or touching their lives: if the *Almuten* of the midheaven, upon their Regal power; and so contrariwise if they be assisted and fortunately beheld, or come to the places of the Fortunes, or the Fortunes fall in any of their places in any Revolution, Eclipse or great Conjunction, judge the contrary; still remember the good or evil does depend on the power of the Benevolent or Malevolent Planets; for if much afflicted, much evil is to be expected, and so on the contrary as you have already been taught.

If any of the aforesaid places or significators fall in the place of any Eclipse or great Conjunction, judge the mischief threatened to happen according to the signification of the Eclipse of Planets so in Conjunction; warily judging according to the nature of the Houses wherein they are in the Scheme of the Eclipse or Conjunction, and the signification of their own nature, and the nature of the Houses which they rule and are located in at the time of the Kings Coronation or Election; This you shall more fully understand in the delivering the rules of this Art touching the Judgement of Eclipses and great Conjunctions at the latter end of this Treatise.

I utterly for my own part Refuse to follow the rules of the Ancients touching their giving a year to every sign betwixt the Planet afflicting and

¹⁷¹¹ From whence judgment is to be required for the predicting the durability of any King or Government.

afflicted, for the judging the time of the alteration of any Government and the like; for that they stand not with much reason, or are they built on any strong foundation, so as to stand unquestionable; a little experience and observation will soon manifest unto you the truth hereof; for touching the just time when any such accident shall happen, I conceive ought rather (and that with a great deal of more reason) to be left to the good pleasure and will of the Most High, who is the great orderer and disposer of all the Causes in Nature, and will according to his own good time effect what is most agreeable unto, his Divine will.

Wherefore let it suffice to know by the inclinations of those Glorious Bodies the alterations and durabilities of sublunary things, without enquiring how or when it will be performed; if you find at the beginning of any Government or State the Angles of Heaven fixed, the Lords thereof well disposed, especially of the Ascendant and mid-heaven, and free from the malevolent presence and Configurations of the Infortunes, and essentially dignified and aspected by the adjuvant Planets, you may from hence conclude the firmness and permanency of the Rule or Government then set up; but if you find these places and significators contrariwise afflicted, moveable and weak; judge the contrary thereunto.

If *Saturn* be then Lord of the Ascendant, and essentially well dignified and altogether free from the affliction of the Malevolents and Angular, say that the Kingdom, State, Rule or Government then began shall flourish and continue unchangeable 465 years, being the greatest years of *Saturn*; and if he be not altogether so well placed, but free from all impediment and in a succedent House, the Government or Rule then settled shall continue firm and unaltered 57 years, being his greatest years; if he be significator and essentially dignified, and free from all impediment aforesaid, and in a Cadent House, say it shall continue in the condition it first was in, 43 years and a half, being his mean years; but if he be but thus meanly placed and but moderately dignified, judge the continuance thereof to be but 30 years, which are his least years; and so accordingly judge of all the other Planets when they are significators, and well placed and dignified, as you have heard of *Saturn*, their greatest, greater, mean and least years being all recorded in our *Introduction to the Judgement of the STARS*, where the nature and significations of the Planets are delivered, &c.

CHAP III : Showing the state and condition of the Common People in any Region, by any Revolution.

In the first Chapter of this second Section I have sufficiently shown the way and manner of judging the condition and state of the People; yet for the better illustration thereof (as I have said) I shall in this manner further enlarge my self thereon.

The Ascendant, Lord thereof, and the Planet therein posited, but more especially the Lord of the Ascendant and the *Moon* are significators of the Common People of any Nation, Country or Kingdom concerning which

you doest intend to judge by the *Sun* his ingress into the first point of *Aries*, the which if at that time you find well disposed, fortunate, in their own dignities essential and in an angle, or succedent, free from the aspects of the Infortunes, it denotes the People shall that year be in a good condition, shall thrive, shall be successful and prosperous, and shall have one gain and success upon the neck of another; especially if the Planet or Planets in *Conjunction* with them be Fortunes or well disposed, or that to which the *Moon* does then apply.

If the Planet to which the Lord of the Ascendant or the *Moon* does apply or is in aspect with be *Jupiter*, they shall be safe and secure that year, shall enjoy their Liberties, shall be free from all manner of molestation, shall have Justice and good Laws executed, and shall be in credit and honour.

If it be *Venus*, they shall abound and have plenty of all things, shall be merry, delight in and enjoy pleasure and sufficient recreation, shall be neat, curious, and propagate Marriages: Thus you see we still judge according to the nature of the Planet in configuration of our signicator, and the strength of both Planets; see this yet further cleared and demonstrated.

If the *Moon* at this time when she is thus in aspect with these Planets that naturally (you know) are Fortunes, be cadent, weak and no wise essentially dignified, yet shall the condition of the People be fortunate and good, but shall not so abound in their felicities, nor have them multiplied so one upon the neck of the other, as you have but now heard; and if the *Moon* were so very well fortified and dignified (as you even now heard) and apply to these Fortunes, being also as aforesaid essentially fortified, but cadent, it shall signify the gallant condition and state of the Commons, and that they shall have good success upon the neck of another, but yet not in so ample a manner as was before declared when they were also placed in Angles.

¹⁷¹²Also if these Fortunes be out of all essential dignities and weak, yet shall they receive so much benefit therefrom as to be safe in their persons and in health, though not much abounding in other matters, &c. Yet further observe but the subsequent rules, and the reasons being well pondered in your mind, you shall be fully enabled to judge of other matters and signicators, your rules being varied according to art and discretion.

If in any annual Revolution the *Moon* being weak and peregrine applies to the Infortunes, being essentially strong and well disposed, it denotes mischief, trouble and anxiety to the people, poverty, want and disgrace, according to the nature and signification of the Planet so in configuration with her; and if the unfortunate Planet be Lord of the eighth, and be therein located, or have any dominion therein, judge the death and mortality of the People; nay even though the Infortunes were not so placed, and the Lord of the eighth beholding the *Moon* or the Lord of the

¹⁷¹² *The moon applying to the fortunes weak and out of their essential dignities.*

Ascendant, it still portends the mortality of the People; but more particularly according to the nature of the Planet afflicting.

If it be *Saturn*, you shall judge the People to be afflicted and perplexed with cold Saturnian diseases, such as are Consumptions, Palsies¹⁷¹³, Agues, and the like, which shall be the occasion of death: if to Mars, they shall be hot and dry, Fevers, over-heating of the blood, &c. and if then Mars shall happen to be in an humane sign, there shall be much blood-shed and man-slaughters; and so much the more assured shall this judgement be, if the Ascendant come then to the place where Mars was in at the time of the beginning of that Law, or Government, or Commonwealth, &c. or to the *Square* or *Opposition* thereof, or to his place in any great *Conjunction* of his, going before this revolution; for in any year where you find such like Configurations, you may assuredly judge Wars, Comotions and effusion of blood to follow, especially in those parts subject to the sign and quarter of Heaven wherein *Mars* was.

War may also be predicted when he is in an angle and strong, also when he in any Revolution is Combust, or enters his Fall, or when *Jupiter* is in combustion; see in what part *Mars* is, and whether Occidental, Oriental, Meridional, or Septentrional, and judge those in the quarter wherein he is to overcome.

If *Saturn* and *Mars* in any Revolution be joined in signification, and in an earthy sign, it denotes Earthquakes in those parts wherein they are; if *Mars* be joined with *Mercury*, there shall be much Merchandizing.

Also if the *Moon* and the Infortunes be so disposed and mixed together, so that one part is strong and well dignified, and the other weak and peregrine, it signifies the People shall change their condition during that Revolution from worse to better, and from better to worse, according to their strength and significations.

So likewise if *Part of Fortune* be strong or well disposed, as also its dispositor, and free from all manner of affliction, good success shall be to the People; if afflicted, mischief and loss; judge the nature of the good or bad according to what you have been already shown.

¹⁷¹⁴Moreover, if *Saturn* be strong in any Revolution, and well placed, he signifies Content, quiet and rest unto the People, also prosperity, health and increase of both food and money; but if he be weak and afflicted, he denotes the contrary, as misfortunes, destructions, depopulations, &c.

If in any Revolution *Jupiter* be significator of the People, or Almuten of the Ascendant, and strong, the People shall be good, virtuous, honest, chaste, just, and loving Justice, Law, and all points of equity and honesty; but if he contrariwise be unfortunate, the People shall exercise Cruelty, Oppression, Injustice, shall be disobedient and break the Laws, and prove

¹⁷¹³ Paralysis.

¹⁷¹⁴ Of the signification of the Planets in Revolutions when either strong or weak.

quite contrary to what you have heard: Also when in any Revolution *Jupiter* is placed in the seventh, or opposite to the Ascendant, it signifies that the People shall have no success or good that Revolution.

If *Mars* be as aforesaid *Almuten* and strong, &c. the People shall be safe, secure and free from the molestation of all their Enemies; they shall overcome them and beat them all under their feet, and shall be in a successful and most prosperous condition; but if contrariwise he be then weak and impeded, retrograde, combust, &c. he denotes wars, quarrels, slaughters, trouble, effusion of blood, epidemical diseases, fevers, hot and dry diseases, many mischiefs, and the clean contrary to what he before promised.

So likewise if the *Sun* be as aforesaid significator and strong, the People shall assuredly be in an honourable and noble condition, and many that are thereunto sit shall be raised to dignity, power and authority, according to the capacity and quality of their persons, and be in great esteem and favour with their King or Rulers: but if he be weak and impeded, it diminishes the honour of the King, and abases their condition, and the People shall suffer much damage and disgrace from their Superiors, and be tormented by them.

If *Venus* be placed and dignified as above said, the People shall have all the pleasures and good promised aby her signification, as delights, banquets, riches, pleasure, &c. and shall delight themselves with Women, and the like; if she be impeded, you may judge the clean contrary, as sadness, poverty and little or no mirth, &c.

If you find *Mercury* in your Figure placed as you have heard, the People shall gain by Merchandizing, and increase their riches by Traffic, shall love and delight in knowledge, good instructions and ingenious Arts and Sciences; shall also cherish and propagate all good Learning, and the Studious therein, and shall love one another: but if he be afflicted and unfortunate, they shall suffer much loss and vexation by contrary winds, decay of Trade and Merchandizing, and have no disposition at all to any good Learning or Education; and to be short, he signifies the clean contrary to what you have but now heard.

In like manner if the *Moon* be well placed, and be *Almuten*, and essentially strong, as has been said, the year shall be seasonable, fortunate and fertile, and the People during that Revolution happy, successful and in a prosperous and fortunate condition, and shall be preserved from death, slaughters and sickness: Also if she be ill affected and impeded, much damage and mischief shall happen unto the People, the year shall be unseasonable, destructive, sickly and unfruitful or scarce, by distilling unseasonably rain and dew when no need is thereof, and withholding of it when it is requisite and thirsted after by the earth.

So likewise as you have judged of the *Moon* and the Planets (in a general way, as being *Almuten*) may you judge of the Lord of the Ascendant, who if he be fortunate, and well dignified and aspected, you may judge the fortunate condition and state of the Common People during

that Revolution; also their misfortune, if afflicted, impeded, &c. Judge the nature thereof from the nature of the House, Planet afflicting, and sign wherein it is, whether it be good or bad, as you have been already sufficiently taught; wherefore it were needless and superfluous here to run over the nature of the Planets fortunate and unfortunate, afflicting or assisting you significator, and the nature of the Signs and Houses they are in for an example.

Yet least you should not be so apt and ingenious herein as I could wish you were, I shall a little hint at the manner thereof, that so you may be the better enlightened to the through understanding of this kind of Judgement.

If the Lord of the Ascendant or *Moon* be in the seventh afflicted and weak, especially if malevolently aspected by the Lord of the seventh, and he essentially strong, say the People shall during that Revolution be grievously afflicted and molested by their enemies, if in the eighth by death, in the ninth by or in long journeys, in the tenth by their Rulers, Superiors and Kings, in the eleventh by their friends, or so in pretence, or by the frustration of their hope and trust, in the twelfth, by imprisonment, secret enemies and the like; in the Ascendant they shall suffer bodily in their own proper persons, according to the nature of the sign then possessing the cusp thereof (and so accordingly vary your Judgement after the nature and signification of the other houses, if therein he be in the like manner afflicted) the more assured will this Judgement, be if it be a humane sign; if bestial; then will it happen to the beasts of that place, for which your Revolution is observed.

And according to the Nature of the sign will the evil fall on such beasts, as are appropriated thereunto, as if the sign ascending at that time be *Aries* or *Capricorn*, it will happen on Sheep, Hogs, Hares, Goats, &c. and all lesser Cattle for the use of man; if *Taurus*, or the last fifteen degrees of *Sagittarius*, on Cows, Oxen, Horses, and the greater sort of Cattle; if in *Leo*, or any of the feral signs, on the wild sort of Beasts; if in *Scorpio*, *Cancer* or *Pisces*, on Fishes and such Creatures as live on the Water; if in any of the adry signs, the mischief shall be in the Air, viz. it shall be Intemperate, Pestilential and Infectious.

Some of the Ancients also say, that if *Gemini* do then ascend, the evil will fall on young men chiefly; if *Virgo*, on the Virgins and young women; if *Libra*, on men of more mature years; if in the first fifteen degrees of *Sagittarius* or *Aquarius*, on the Antienter People; this shall chiefly happen to those Regions, Cities and Places subject to the sign and the part of Heaven thereby signified (of which you are fully informed in the 28 Chapter of our Introduction to the Judgement of the Stars) also to these places assigned to the dominion of the Planet, concerning which you may also fully be informed in the same aforesaid Treatise.

As, if the Ascendant be *Aries*, and *Mars* be then impeded, the Regions, Cities, Villages, and places subject to *Aries* shall be damnified, and shall suffer much detriment by the heat of the Air and defluations of

Rheume, headache and the like; except the benevolent Aspects of *Venus* be prevalent and gainsay it; if the Ascendant be *Scorpio*, those places subject thereunto shall be afflicted with water, and venomous Creatures, the Pox, pain in the head and arms, &c.

If the Ascendant be *Taurus*, and *Venus* then impeded and afflicted, the Regions and Countries subject thereunto shall suffer much detriment and loss through extremity of Cold, Frost and Snow, and also dryness, whereby the fruits of the earth shall be destroyed, &c. If the Ascendant be *Libra*, such as are thereunto allotted shall suffer affliction by winds, pestilential Air, sicknesses and pains in the head and reins, except *Mars* work or signify to the contrary.

In like manner, if the Ascendant be *Gemini* and *Mercury* then afflicted and weak, the Places under the power of *Gemini* shall be afflicted with corrupt Air, and receive much hurt and loss by winds, and the people shall be troubled with Headaches and obstructions of the Lungs and Breathing-pipes; if it be *Virgo*, the evil threatened will be in the Regions and Cities under it; as they shall suffer through extremity of cold and dryness, and in some sort barrenness and scarcity, and the people shall have palpitations of the heart, and grief in their chests and bellies, unless it be prevented by *Jupiter*

Also if *Cancer* ascend, and the *Moon* be afflicted and weak, the People under its jurisdiction shall be molested with pains and Rheumes both in their head and breast, and there shall be also much hurt and damage by unusual and excessive rain and moisture if *Saturn* prevent it not.

If *Leo*, and the *Sun* be also weak, such places, Cities, Nation, or Kingdoms as are subject thereunto shall suffer damage through extremity of heat and drought, warm pestilential Air, &c. the people through intemperance and diseases incident unto the heart and brain, unless *Saturn* by his coldness restrain and alter the fury thereof.

If it be *Sagittarius* that ascends, and *Jupiter* impeded, then the Regions and places under *Sagittarius* shall be afflicted with infirmities in the head and legs, and these shall in the first half of the year be incident to the persons of men, and in the other part to beasts of the greater sort, as are Horses, Oxen, Cows, Bulls, &c.

If the sign be *Pisces* which then ascends, the places where it Rules; shall suffer inundations, and grievous infirmities both in the head and feet, as the Gout, Dropsy, and the like, if *Mercury* mediate or prevent it not.

Lastly, if *Capricorn* ascend, and *Saturn* be impeded, the places subject to *Capricorn* shall be perplexed with extreme cold and dry weather, and sterility, and the people with griefs and aches in the joints and knees: and if *Aquarius* ascend, the places subject thereunto shall suffer by over-moist Air and high winds, and the people shall have many infirmities in their legs and heads, if the *Sun* and *Moon* contradict it not. In the like manner may you judge the good condition of the People of any Country,

and the happiness of any place if you find the Lord of the Ascendant fortunate and free from impediment; observe these Rules, and ponder the reasons thereof., and you shall not need any farther example or illustration for any other in the like Case.

For after the same manner may you also judge of the significations of the second, third, fourth and fifth houses, and so of them all round the whole Heavens, by having (I say) regard unto the Fortitudes or Debilities of the signs on every Cusp, and their Lords, &c. Take notice also that proportionally, according to the affliction and strength of every Sign and Planet, and the Signs wherein the Planets are afflicted and assisted, shall the good or evil threatened fall on the Persons of those signified or their Estates, &c. and on the Places, Regions, Cities, Towns, Countries and Provinces subject to the Signs wherein the afflicted or assisted Planet Falls.

And thus much shall suffice for the judging of the true state and condition of the Common People in any Nation or Kingdom, in any Revolution; yet by other testimonies and Significators, viz. the Lord of the year, and the Planet or Planets in the Ascendant accidentally at the time of the ingress, you will have their condition farther declared and enlarged in this subsequent Discourse.

CHAP IV : How to know that Planet which is Lord of the Year in any Annual Revolution of the Years of the World.

Usually the Ancients have found out the Lord of the year by these Rules following, which I shall cordially deliver unto you, and that with as much plainness as I can, and my Judgement which of them stands with most reason to be followed.

¹⁷¹⁵You must know that by the Lord of the year is known the condition of the whole Nation, People, and indeed every thing therein in a general way to happen during the time of that Revolution, wherefore it ought warily to be considered and known that so you may do your work completely.

¹⁷¹⁶After you have exactly calculated the true time (to a minute) of the Sun his entrance into the first point of Aries, and hast erected your figure as the Heavens were then on the cusp of every house, and the punctual places of the Planets therein (being reduced to the exact time of the day) then see what Planets you find in an angle; for if there be any at that time so located, he or she shall be Lord or Lady of the year, or such as shall denote the condition thereof during that Revolution; but is you shall find many Planets in Angles, or one Angle, and would know which of them is to be assigned Lord of the year; look which of them is Lord of the hour or day, and he shall be chosen Lord of the year (having compared on with

¹⁷¹⁵ *What events are known by the Lord of the year.*

¹⁷¹⁶ *The Rules of the Ancients for finding the Lord of the year.*

another, and judged by the major testimonies) especially if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if by night; and judge according to his strength and debility good or bad as you have already been sufficiently taught.

If you find none of those Planets in Angles Lord of the hour or day, or both, then see which of them is most Fortunate or strong, and make him Lord of the year; see also which of the other Planets are joined in signification with him, and according to their strengths and debilities and nature do you make a right commixedure, and judge thereof.

But if at the time of your Revolution there be no Planet found in any of the Angles, see what Planet is in the eleventh or fifth houses, and that Planet which is found in either of them shall be Lord of the year; if there be more then one, see that you canvass the business, as you have heard of the Planets in Angles in every particular.

And yet if you find none in the eleventh or fifth, see what are in the ninth or third, and say the Planet in either of them is Lord of the year, and so accordingly judge as you have heard; but if there be no Planets neither in these Houses, see which of all the Planets (the *Moon* excepted) goes first out of the sign wherein it is, for he shall be Lord of the year, especially, if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if it be by night.

But if it happen that the *Sun* in a Diurnal Revolution be in any of the Angles, or the *Moon* in a Nocturnal, he or she shall be then Lord or Lady (as I may say) of the Year. Haly also says, that when in any Revolution it shall happen that the Lord of the Ascendant be also Lord of the house wherein either of the Luminaries are, especially that of the Time, he shall without doubt or controversy be Lord of the Year, and also significator of the People.

These are the Rules of some of the Ancients for finding the Lord of the Year in any Annual Revolution, others have taught us to have regard to the Lord of the Ascendant, who is he be direct, free from Combustion, and in the ascendant, viz. within three degrees within the house or four without, or without side of the cusp, he shall (without any more ado) be concluded Lord of the year, and you need not trouble your self further to seek any other; but if he be either Combust or Retrograde he cannot be admitted Lord of the year.

Wherefore then you are to consider the condition of the Planet that has Exaltation in the Ascendant; if it be a sign wherein any of the Planets have Exaltation, and see whether he be free from Combustion and Direct, and placed in the Ascendant, as you have heard: for is so, he shall be Lord of the year; but is he be Retrograde or Combust, he shall not have that honour.

So that then you are to inquire whither the *Sun* or *Moon* be not worthy of this Rule; for if the . Revolution be by day, and the *Sun* have any

dominion in the Ascendant he shall have it; if by night, and the Moon so dignified, it shall be hers; but if neither of these be thus, have regard to the Lord of the term of the cusp of the Ascendant, and see whether he be free and placed as you have heard of the Lord of the Ascendant and Planet therein exalted, and if so, he shall be Lord of the year, otherways not and then lastly, consider the Lord of the Triplicity, of the sign ascending in the like manner, and if neither of these yet can be admitted Lord of the year, then you are to look whether the Lord of the tenth house be free from Combustion and Direct, and placed within three degrees within, and four without the cusp of the tenth house, and if so, he shall be assuredly Lord of the year; but if Retrograde or Combust, not; and so you must consider the Lord of the Exaltation of the tenth house, if there be any, and the Sun and Moon, the Lord of the Term of the tenth, and the Lord of the Triplicity as you have heard of the Ascendant, &c.

And if still you are to seek for the Lord of the year, have regard unto the seventh house, after the same manner you hast to these; and then to the fourth, after that to the eleventh, fifth, ninth and third; first considering the Lord of the sign upon the cusp of the house, then the Planet therein exalted, afterwards the Luminaries, the Lord of the term ¹⁷¹⁷then, and lastly the Lord of the Triplicity, &c. and some of the Ancients also have had regard to the Lord of the face; but both that, as also all the rest, I do not much esteem, yet may you, if you please follow them, wherefore I would not totally omit them; for by these Rules you see there is no Planet to be admitted Lord of the year, but such as are direct and free from Impediment and Combustion, and so consequently the year in every Revolution must always be fruitful, and the People always successful, never crossed or troubled, &c. which we see repugnant both to reason and experience; and therefore the Ancients in this matter are no wise, I say, consented to by me.

¹⁷¹⁸For this is most certain, that if the Lord of the year be free from Impediment, well dignified and aspected, the year during that Revolution, shall be plentiful, temperate and healthful, and the People in good condition, fortunate, successful, and in esteem; but if the Lord of the year be impeded, afflicted and unfortunate, judge the contrary; especially if the *Moon* concur in signification; for she is still to be considered, being a general significatrix of as well all things sublunary, as men and women.

What the Lord of the year signifies in any Revolution, whether good or bad, shall be manifested chiefly in those Regions and Cities subject to the sign wherein he is, the Quarter of Heaven he is located in, and to the signification of the Planet who is Lord of the year; if the Lord of the year be unfortunated or afflicted in the Ascendant, or assisted by the Fortunes and essentially dignified therein, the People shall be successful or afflicted in their persons according to the fortitude or debility of the Significator, and the nature of the house: if in the second, in their Substance; in the third, in their short Journeys, Friendship and neighbourly Conversation; in the

¹⁷¹⁷ *The Rules of the Ancients for finding out the Lord of the year very inconsistent with reason.*

¹⁷¹⁸ *Where the effects of the Lord of the year shall be manifested.*

fourth, in their Lands, Grounds and Heritages; in the fifth, in their Children, Mirth and Jollity; and so judge of all things appertaining to the life of man, whether good or evil, by running over the signification of every house, and considering the nature of the Planet afflicted or assisted therein, &c.

I might here still run on with the Rules of the Ancients for the finding out of the Lord of the year, and enlarge this Chapter to the consistence of two or three sheets, for (omitting the sayings of other Authors) Bonatus alone has no less then 54 several Rules or Considerations for the finding out thereof, but to rehearse them all were but to tire you and my self both, to little or no purpose; for were they of any moment, should there be as many millions as units in them, I should be very willing and ready to acquaint you therewith.

¹⁷¹⁹Wherefore take this short, but sure Rule, for the finding out of the Lord of the year in any Annual Revolution whatsoever; see what sign ascends, and who is Lord thereof, at the time of the Sun his ingress into the first Punctum of *Aries*, and *Almuten*, and let that Planet who is Almuten be Lord of the year, whether he be Combust or Retrograde, or. both, it matters not; yet join in Judgement with him the Planet therein exalted or dignified by house (in the eighth Chapter of the second Treatise you are sufficiently taught the essential dignities of the Planets, and how to judge of them) as for example.

We shall imagine at the time of the *Sun* his ingress (being Diurnal) *Aries* to ascend upon the cusp of the first house in any horizon, and the first degree thereof; the Lord of *Aries* I find to be *Mars*, who by reason he is therein essentially dignified by house, has five essential dignities therefore allowed him; the term of the cusp being one of the first six degrees of the sign is *Jupiters*, the exaltation is the *Suns*, who has therefore four dignities allowed him, the Triplicity (if by day) is also the *Suns*, for which he has also three dignities, which makes with the other four seven; then if we examine yet farther what face the cusp is in, it being the first ten degrees of the sign, we shall find it to be *Mars* his, for the which he has one dignity assigned him, which together with the aforesaid five, makes six and no more; hence then, I am to conclude the *Sun* to be Lord of the year being *Almuten* of the ascendant, or the Planet bearing most dominion therein, whose dignities you see were seven; yet *Mars* shall be joined in judgement with him, but still the *Sun* shall be chief Dominator or Significator whether of good or evil, according to their strength or debility, as you have already sufficiently been informed; yet because I desire that the Students in this Science should be well versed in their Rules, I shall yet further deliver some Instructions touching the condition of such things signified by the Lord of the year in any Revolution, by the signification of his Nature, place in the Heavens, and his configurations with the other planets, and what else shall be necessary to the accomplishment of this Art; I shall not need I hope to give you any more examples in this matter, being so plain in this one; wherefore then we shall to our business in hand.

¹⁷¹⁹ *The true way of finding the Lord of the year according to the judgment of the Author.*

CHAP V : Of the Significations of the seven Celestial Planets, when any of them is Lord of the Year, whether Fortunated or Impeded, and of the Aspects of the other Planets with them.

Delivering unto you the Rules of the Ancients, For knowing of the Lord of the year in the preceding Chapter, I have fully declared unto you the general denotation of the Lord of the year, when well or ill dignified or disposed in any Revolution, to which I shall only add these two or three words, and proceed to the signification of every particular Planet when Lord of the year and Fortunate, or afflicted.

If the Lord of the year be beheld by his Dispositor (viz. the Planet in whose house or sign he is in any Revolution) and free from Impediment; for if so, the People under that Revolution shall be in a good condition, quiet, secure, at peace and tranquillity; also joyful and pleasant.

If the Lord of the year be not impeded, and not beheld by his Dispositor, or if he be impeded and aspected by him, judge their condition to be between both, viz. what you have heard, and what follows.

For if he be impeded, and behold him not, they shall be sad, solitary, fearful, shall be molested with War, Trouble, and Anxiety; for you shall judge the clean contrary to what you have heard.

Judge this also according to the Nature of the house wherein the Lord of the year is; for if he be in the Ascendant, judge as you have but now heard; if in the second, the good or evil signified shall happen to the signification of the second house, as to the Peoples substance, assistants and friends, &c. according as you have been taught in the former Chapter, and other places in this Treatise.

¹⁷²⁰Now then to our business, if Saturn be Lord of the year, and well dignified, the People shall that year, or during that Revolution build and erect houses, shall make many alterations in Fabrics, shall abound in all things, the earth shall be fruitful, and the People shall be in esteem and honoured by all their neighbours, and the husbandmen shall exceedingly increase their Store and Wealth, and be successful in all their labours.

¹⁷²¹But if *Saturn* be Lord of the year and weak or afflicted, there shall be much cold, great and grievous infirmities, and men shall sustain much sorrow, losses and crosses, and great damage by storms, wind and rain (but this must warily be considered, if other Significators of Weather concur, and then may you assuredly conclude it to be so) Ancient and old men and women shall die; and these things shall chiefly happen to those Places, Cities and Regions under Saturn his Dominion, and the Dominion of the sign which he does then possess.

¹⁷²⁰ Of ♄ when Lord of the year and fortified.

¹⁷²¹ ♄ Lord of the year and weak.

¹⁷²²When *Jupiter* is Lord of the year and strong and well dignified, the King shall do Justice, and it shall be happy for those that are Noble men, Judges, Councillors of the Law, and men of all sorts of Religious Orders shall be in a successful, happy, pleasant and good condition, and shall live plenteously and contentedly, in honour, and also great esteem; and the People also shall be in a good and prosperous condition, and shall receive good from their King and Superiors, and they from the People also, if the Lord of the Ascendant of the *Moon* be in reception with the Significator of the King or Lord of the year, or be located in the mid-heaven; but if *Jupiter* be weak or afflicted, judge the contrary to all what you have heard in every particular, which I omit to rehearse for brevities sake.

¹⁷²³Mars when he is Lord of the year, strong and well placed, all such as belong to Arms as Soldiers and the like, shall be fortunate and in good condition, and shall overcome their enemies; there shall be also during that Revolution sufficient and plenty of rain, as such times (and no other) it is convenient and requisite, and the People shall be prosperous and happy; but if he be Lord of the year and weak, &c. judge. the contrary, and you must remember still in the judging the good or evil portended by him, and also all the rest of the planets, it shall chiefly happen in those places and Regions subject to his or their Dominion, which you have been at large shown in the second or Introductory Treatise.

¹⁷²⁴If in any Revolution you find the Sun Lord of the year and well dignified, the King and Nobles shall exceed and increase in glory and renown; Corn, Beasts, and Birds shall be plentiful, the people generally prosperous and successful, and all things in a good condition whereof the Sun has any signification; if weak, judge the contrary.

¹⁷²⁵When you find *Venus* Lady of the year and well and fortunately disposed, the year will be successful and advantageous unto women, who shall be free generally from Infirmities and mischances, they shall love and delight themselves in the society and company of their Husbands, shall be fruitful, easily conceive and bring forth their Children; the People shall also generally thrive, and be prosperous, shall delight themselves in Recreations, sports, feastings, mirth and jollities, and all pleasure whatsoever they desire, shall feast, make Marriages and delight to go neat and fine in apparel; if she be weak and impeded, she denotes the contrary.

¹⁷²⁶*Mercury* signifies, when he is Lord of the year and strong, that Merchants, Trades-men, and all such as give their minds to Learning, Arts and Sciences, shall have a successful year, &c. and if weak, judge the contrary.

¹⁷²² ♃ when Lord of the year either strong or weak.

¹⁷²³ ♂ when Lord of the year either strong or weak.

¹⁷²⁴ ☉ The Sun when Lord of the year either strong or weak.

¹⁷²⁵ ♀ Venus when Lord of the year either strong or weak.

¹⁷²⁶ ☿ Mercury when Lord of the year either strong or weak.

¹⁷²⁷Lastly, if you see the *Moon Lady* of the year in any Revolution, and that she be strong and well placed, say, there shall be no want of rain in its due season, both former and latter, men shall be generally heal your, fortunate, just and punctual in all their actions and promises, especially if she be in reception, or good Aspect of the Planet who is her Dispositor, &c. But if she be then weak, judge the contrary.

And thus much briefly, touching the general significations of the Planets, when they are Lords of the year, and either strong or weak, which you have been shown somewhat more briefly, yet altogether as plainly before in the preceding Chapters of this same fourth Treatise; yet by reason the Ancients set them down thus large, nay far larger, and least the significations of the Planets should not be well apprehended by you, I thought good (notwithstanding what had been said) to spend one quarter of a sheet more for your better understanding; and that the rather because thereby the subsequent Discourse, I hope, will be the better understood.

¹⁷²⁸Now we are to speak of the Aspects of the Planets to the Lord of the year, that we may know how to judge of future events thereby; the Ancients as in some other things, so in this have not been so plain and full as I could wish they had been for the instructing of such as are but young Students therein; wherefore I shall endeavour to be as plain therein as shall be requisite for the instructing even the weakest capacity, if he observe what is beneath expressed, which is not much, yet ad rein, it is more then has been delivered by any Author that ever I met with for all their tediousness: At the beginning of the first Chapter of this second Section, I have in few words fully delivered sufficient Rules for the judging of any Aspect of any Planet to any Significator, speaking of the Significator of the King, and how to judge thereof, by which Rules, I say (having regard still to your Significator) you may judge of the condition of any person or thing to be considered in any Annual Revolution, and the natural inclination, and accidental signification of the Planet in Aspect therewith, whether it be by *Sextile*, *Trine*, *Square*, *Opposition*, or corporal ♄, Together with the signification of the signs and places of Heaven they are located in at the time of the revolution.

As for example (because I desire you should be well and perfectly seen in this particular; for then have you attained to the accomplishment of the whole Art if you can exactly vary your Rules) I shall give you one or two by which you may easily judge of all the rest.

If *Saturn* be Lord of the year, and in configuration of the *Sun*, suppose by a *Sextile*, upon which the Ancients say the King shall be poor, and be enforced to require aid of the people, this because the *Sun* is a general Significator of the King; but I see no reason at all it should therefore follow we should thus conclude, unless the *Sun* were at the time of the Revolution Lord of the tenth; but rather thus, if *Saturn* be also Lord of the Ascendant, the *Sun* then (if the cusp be *Aquarius*) being Lord of the seventh,

¹⁷²⁷ *The Moon Lady of the year either strong or weak.*

¹⁷²⁸ *Of the aspects of any Planet to the Lord of the year in any Revolution.*

is particularly and chiefly Significator of the enemies of the people, as you have heard, and therefore being thus in *Sextile* with *Saturn*, unless by reception, I should say the enemies of the people shall desire peace, and a conformity with the People, and shall entreat and sue for it, and if there be any reception betwixt him and Saturn, either by House, Triplicity, Exaltation, Term or Face, say it will be agreed to by the Common People, who are signified by *Saturn*, who is Lord of the year and Ascendant. If the Aspect be by *Opposition*, judge dissensions, quarrels and discords among them or between them, also open War, if you made other testimonies concurring in signification: for you are not to derive your judgement from the general signification of the Planet in configuration with your significator altogether, though somewhat may be hereon affirmed, or from hence concluded: but from the signification of the Planet as located in your Scheme, and therein significator having regard to the places of Heaven and signs they are placed in; for we see even the most pernicious Planets Fortunes sometimes, as they may be Significators and placed; and the most beneficial and Fortunate Planets, Infortunes, as you have already heard; for every Planet must perform the Natural Office whereunto in any Revolution or other Scheme of the Heaven it is constituted, as we shall further instance; Admit the *Sun* be in the 12th you shall then say the Peoples enemies (the Aspect being by *Opposition* as aforesaid) shall Clandestinely and Treacherously by some underhand Plot or Device, study the overthrow or prejudice of the People, the twelfth house signifying secret Plots and mischief; and so judge according to the signification of the other Houses when therein located, be sure you ever remember the true signification of the Planet in his own proper nature; and accidental signification, by his Position in the Heavens, afflicting your significator, or assisting him, and the nature of the sign and house wherein he is, and you shall never fail (if accordingly you pronounce Judgement) of giving not only a rational but solid conclusion on any configuration from any sign or house of Heaven made by any Planet whatsoever to the Lord of the year: or indeed to any Planet whatsoever *Mutatis mutandis*.

And this (I say) if you can attain unto, you hast accomplished not only the way and manner of judging the signification of the Aspects of any Planet to the Lord of the year, but also to any other Significator in the whole Scheme, and are Master of the whole Art; and this you shall never be capable of by any instruction, but only by a diligent search, and contemplation of the natures of every sign, house and Planet, and the Reasons why they were so constituted; wherefore I should desire you for your better instruction and assistance, to read over and over, and seriously consider every title of our second Treatise of this Book, being an *Introduction to the Judgement of the Stars*,, and now let us proceed to show you what may be expected in any Revolution from the Position of the Planets in any of the twelve Houses of Heaven, whether they be Lords of the year or no, for the further illustration of what has been said.

CHAP VI : Containing the true Significations of the Planet Saturn as he is in any Annual Revolution accidentally placed in any of the Twelve Houses of Heaven, whether he be Lord of the Year or no.

Even as it was an earnest desire that all the ingenious spirits of our Nation should increase in Knowledge (especially this, which of all other comes nearest to Divinity) that has egged me on to this undertaking, I shall (according to my desire and first intentions) be herein as plain as possibly I can, and shall cordially and sincerely deal with you as I would be dealt by, for wilfully I shall not in the least detain or keep back the smallest matter according to that little knowledge God in his wisdom and infinite mercy and goodness has bestowed on me, that might advantage you in this most heavenly study, or be a means to propagate the Art.

¹⁷²⁹If in any Revolution of the years of the world *Saturn* be in the Ascendant, and diurnal, and beheld by his dispositor by a good aspect, as also by the Lord of the mid-heaven, or in reception therewith, it signifies the People under that Revolution shall be quiet during that Revolution, not making many Journeys, shall be in a good condition, fortunate, successful, and shall be much honoured by their King and Superiors, of whom they shall obtain much good; but if he be therein afflicted, unfortunate or anywise weak, he denotes mischief and trouble to the People in their proper persons; also infirmities and all vexations signified by *Saturn*; and this shall the more assuredly happen if he be in humane signs and no wise beheld of the Fortunes or adjuvant Planets.

¹⁷³⁰In the second, and beheld by the fortunate aspects of the Lord of the second, he denotes the successful and prosperous condition of the Common People in their Trades and Merchandizings, and that they shall thrive and grow rich, especially in such things as are signified by the sign wherein the Cusp of the second is; if he be therein weak, impeded and unfortunate, he shall signify the contrary, and that the People shall be poor, have losses and crosses, especially in such things as are signified by *Saturn* and the sign wherein he is; And this understand touching the quality of the good or evil understood or signified by any of the other Planets; for according to the nature of the Sign and Planet therein must you give Judgement.

¹⁷³¹*Saturn* in the third if he be well dignified shall generally denote mirth and jollity to the People, that they shall delight and associate themselves one with another, and all heart-burnings and differences between them shall be forgotten and laid aside: but if he be in the third and unfortunate, men shall suffer by short Journeys, shall envy, hate and disturb one another, shall be liars, perfidious and treacherous; and oftentimes shall have terrible and troublesome dreams, &c.

¹⁷²⁹ *Of Saturn in the Ascendant in any Annual Revolution and what he signifies whether he be Lord of the year or no.*

¹⁷³⁰ *Saturn in the second.*

¹⁷³¹ *Saturn in the third.*

¹⁷³²Also if he be in the fourth and strong (as above said) men shall be very laborious and successful in manuring and husbanding the ground, and shall much delight themselves therein, and shall thrive thereby, as also by heritages and houses; but if he be weak, there shall be no profit in such things, houses shall come to ruin, the earth shall not give its due increase (especially if other testimonies concur, for how to judge of plenty and scarcity you shall have anon; yet *Saturn* his presence in this house and unfortunate (you must know) will somewhat lessen the fertility promised in any Revolution) as will be expected by the husbandman whose hopes therein will be frustrated, and much of his time spent in vain.

¹⁷³³Again, If he be in the fifth and strong, the People shall be jocund, pleasant and merry, shall delight in their Children, Feastings, and the like; if he be therein weak, judge the contrary; sadness for joy, crosses by Children for delight in them, and penury and want instead of Feasts.

¹⁷³⁴If he be fortified in the sixth, judge health to the People if it be a humane sign which possesses the Cusp thereof, and good to servants; if it be bestial, it will be more especially manifest in such Creatures as are thereby represented; as if *Aries* or *Capricorn*, Sheep, Goats and small Cattle; if *Taurus*, Bulls, Cows, Oxen, and the greater sort of Cattle, Horses, &c. if in watery signs, success and good to Rivers, Fountains and Fish; if the sign of the sixth be *Virgo*, to the Earth and its Fruits, as Corn, &c. if he be impeded or weak, judge the contrary, sickness and detriment unto them, according as you see the several significations of the sign on the Cusp of the sixth House.

¹⁷³⁵Moreover if *Saturn* be in the seventh and strong, and the sign be humane, men shall delight themselves in women, especially old men, and shall Contract and make Marriages; if it be any other sign, see of what nature and signification it is, and judge they shall delight themselves in such things as are according to the nature thereof, and profit thereby; but if he be weak, judge the contrary.

¹⁷³⁶And if he be in the eighth, although he be strong, yet shall he signify danger of death, and ruin to those things signified by the sign of the eighth; as if a humane sign, to men, &c. but if he be weak, it is the more to be feared, and if other testimonies agree, it is to be concluded, but especially to men of elder years.

¹⁷³⁷Also if he be in the ninth, well dignified, and in a fixed sign, men shall be chaste, lovers of Religion, the Law and all good Learning; but if the sign be movable, they shall make many Voyages by Sea, or long Journeys, in which they shall continue long; but if he be then weak, judge the

¹⁷³² *Saturn in the fourth.*

¹⁷³³ *Saturn in the fifth.*

¹⁷³⁴ *Saturn in the sixth.*

¹⁷³⁵ *Saturn in the seventh.*

¹⁷³⁶ *Saturn in the eighth.*

¹⁷³⁷ *Saturn in the ninth.*

contrary, and that many Ships shall suffer shipwreck, and men shall receive much damage and detriment through long Journeys.

¹⁷³⁸Again, If *Saturn* be in the tenth and strong, the People shall receive much honour and benefit from their King and Superiors; but if he be weak and elevated above all the other Planets, it signifies that his cold unfortunate and malicious inclination shall go generally through all the Region, Country or Kingdom; and then the King shall remove out of one place into another, and shall do much mischief and evil acts, and too tyrannically impose unusual Taxations on the People.

¹⁷³⁹*Saturn* in the eleventh and strong, shows that men shall obtain their desires and hopes, shall be successful in their Journeys and Removes, and shall be merry; but if he be weak, judge the contrary.

¹⁷⁴⁰Lastly, If he be in the twelfth and strong, men shall be quiet, shall love one another, and retain no malice or ill will; but if he be weak, men shall be envious, malicious and wicked on against the other, and there shall be many quarrels and discords in that Region for which your Revolution is.

CHAP VII : Of the Signification of Jupiter as he is accidentally placed in any of the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.

Thus have you heard plainly and fully the true significations of Saturn as he is located in any of the twelve Houses in any Revolution whatsoever, whether he be Lord of the year or no; it rests therefore now we descend to *Jupiter*, who as you have heard in our Introduction is the next under *Saturn*, and therefore we shall in this place speak first of him, and then of all the rest in order as they are accordingly located in the Heavens.

¹⁷⁴¹If *Jupiter* then in any Annual Revolution of the years of the world be in the Ascendant and strong, and in good aspect of his dispositor (as you have heard of Saturn in the former Chapter) he signifies the People of that Climate or Region shall be successful and fortunate on every side, heal your in their bodies, shall have much joy, honour and peace, men shall be desirers and searchers of and in Divine Mysteries, and the law and the Students thereof shall be in great and high esteem, and they shall build and repair Churches and Courts of Judicature, &c. and if he be weak, men shall be negligent and careless of Divine Duties and the Law; and though you may not judge altogether the contrary to what has been said, yet may you say the People shall be little the better for his presence in their Ascendant, or receive little or no good from him; for the good he would and is naturally

¹⁷³⁸ *Saturn in the tenth.*

¹⁷³⁹ *Saturn in the eleventh.*

¹⁷⁴⁰ *Saturn in the twelfth.*

¹⁷⁴¹ *Jupiter in the Ascendant or first House of Heaven in any Annual Revolution of the years of the World, and what he thereby signifies.*

willing to do you see he is altogether unable to perform, being weak or having no power or ability; in like manner judge of his consistence in any other House when he is in the like case indigent.

¹⁷⁴²If he be in the second and strong, he signifies abundance of prosperity, and riches to the People, especially in such things and commodities as are signified by the sign wherein *Jupiter* is; also if the Lord of the second apply unto him, their riches will come tumbling on them they know not how; but if he apply to the Lord of the second, it will be by their own labour and industry that they shall augment their riches: By this rule may you (if you hast well considered what has been said in the preceding Discourse) judge of every thing appertaining to the signification of any House: If *Jupiter* be weak and in the second, he neither promises riches nor poverty in himself except by accident; wherefore you are warily to consider (as has been said) the signification of each Planet as he is in your Scheme signicator of any thing, and not (wholly) as he is naturally; and so judge of the good or evil portended by his signification and aspect, sign and quarter of Heaven he possesses.

¹⁷⁴³Also if he be in the third and strong, the People shall be pleasant and delight to associate themselves with their neighbours, acquaintance and kindred, shall delight also in charitable and alms-deeds¹⁷⁴⁴, and be prosperous and successful in all short Journeys, and give themselves to the study of Arts and Sciences; but if he be weak, they shall not have the like strong inclinations unto these things.

¹⁷⁴⁵Again, If *Jupiter* be in the fourth and well dignified, men shall infinitely abound in wealth, and prosper by their labours on the ground, especially husbanders and manurers thereof; but if he be unfortunate, there shall happen much sadness and trouble unto them towards the end of the year, &c.

¹⁷⁴⁶Moreover if he be in the fifth, men shall delight in feasting, sporting and all manner of recreation and pastime, shall be pleasant, merry and receive much joy and content from by their Children, women shall be apt to conceive with Child, and they shall bring them safely forth, perfect and without danger; but if he be weak it will not be so well, if any thing at all good.

¹⁷⁴⁷In the sixth and well dignified, the good condition and state of Servants is promised, also health both unto them and the People in general if the sign wherein he is be humane; if bestial, to beasts of that nature the sign is of, &c. as you have heard in the preceding Chapter where we spoke of *Saturn* his being in the same House; if he be afflicted, judge not so much

¹⁷⁴² *Jupiter in the second.*

¹⁷⁴³ *Jupiter in the third.*

¹⁷⁴⁴ The compassionate relieving of another's materia I need for God's sake.

¹⁷⁴⁵ *Jupiter in the fourth.*

¹⁷⁴⁶ *Jupiter in the fifth.*

¹⁷⁴⁷ *Jupiter in the sixth.*

good, but (if you see other testimonies concurring) say rather there will be the clean contrary, and diseases, such as are Impostumes, unnatural windy, swellings, obstructions of the Liver, and the like; be sure you derive your judgement according to discretion, and the nature of the Planet and Sign he is in, &c.

¹⁷⁴⁸*Jupiter* in the seventh fortunate, denotes many Marriages and Contracts shall be made, and Men shall delight themselves with Women; but if he be unfortunate, they shall not agree, shall jar, clash and fall out one with another during that Revolution.

¹⁷⁴⁹If he be in the eighth, there shall not be any great mortality (if he be then strong) but if he be weak, judge the contrary, or there shall be some affliction according to the nature of the sign in which he then is.

¹⁷⁵⁰Also if he be fortunately placed in the ninth, men shall make safe and prosperous Journeys and Voyages by Sea, and also thrive by removing from one place or house to another, and men shall love and delight in the Law both of God and Man, Moral and Divine; but if he be weak it will not be so good: By what has been already said and rightly apprehended, you may easily judge when it will be contrary or bad in any degree.

¹⁷⁵¹Again, If he be in the tenth and dignified, the King and Superiors shall be good, shall honour his or their People, and do Justice generally and impartially, and they shall thrive under their Government and be successful; but if he be weak in dignities, he cannot be so strong as to perform this good so effectually, and there shall be both Law and discord amongst the People, &c.

¹⁷⁵²If he be in the eleventh, the People shall be most successful or fortunate, also faithful, just and honest, shall not be deprived of their hopes nor confidence, and shall be merry; but if he be weak it will not be so good.

¹⁷⁵³Lastly, If *Jupiter* be in the twelfth, the People shall profit and gain by their Enemies, shall be quiet, love and cherish one another, and shall be free from malice and envy; but if he be weak, judge the contrary, as you shall have occasion and reason.

¹⁷⁴⁸ *Jupiter in the seventh.*

¹⁷⁴⁹ *Jupiter in the eighth.*

¹⁷⁵⁰ *Jupiter in the ninth.*

¹⁷⁵¹ *Jupiter in the tenth.*

¹⁷⁵² *Jupiter in the eleventh.*

¹⁷⁵³ *Jupiter in the twelfth.*

CHAP VIII : Containing the Significations of Mars in the Twelve Houses of Heaven in any annual Revolution, whether he be Lord of the Year or no.

¹⁷⁵⁴Having done with the significations of *Jupiter*, it follows now we come to *Mars* and his significations, who if he be in the first House in any Revolution and strong, whether he be Lord of the year or no, shows that the People of that Country shall gain and be advantaged by wars or slaughter, and shall overcome their Enemies during that Revolution; but if he be weak, they shall disagree and fall out one among another, and shall beat, draw blood and wound one another, for which cause much evil and damage shall happen unto them.

¹⁷⁵⁵If *Mars* be in the second House at the time of any Revolution, or Ingress of the *Sun* into *Aries*, and strong, he denotes many thefts, rapines and robberies, and cozening and cheating of one another; those also that are entrusted with money or goods of any one, shall be false and deceitful, and the People generally shall be driven to want, and be perplexed with taxations and tributes.

¹⁷⁵⁶But if he be in the third, men shall not associate themselves with their neighbours and kindred, but instead of being friends hate and envy one another.

¹⁷⁵⁷Also if he be in the fourth, he sends his vigorous heat and malice to all the other Planets, so that if he be in a fiery sign, he dries up and scorches the earth, and causes great mischief by fire, also mortalities; if the sign be humane, he causes many slaughters and effusion of blood, quarrels and war, and that chiefly in or towards the latter end of the year, and in those places generally subject to the sin wherein she is.

¹⁷⁵⁸And if he happen in the fifth, hard and tedious labour is threatened to those with Child, little or no merry meetings and feastings; but if any, he causes dissentions and discords amongst them.

¹⁷⁵⁹Again, If he be in the sixth, in a hot and dry sign, he causes hot and dry diseases; if the sign be moist, the diseases will be hot and moist; if ailrry, they will be fevers; corruption of blood, impostumes, ventosies, &c. if it be an earthy sign, they will be consumptions and melancholy diseases, with some mixedures of choler; and if the sign be bestial, the beasts subject thereunto shall suffer, &c.

¹⁷⁵⁴ *Mars in the first.*

¹⁷⁵⁵ *Mars in the second.*

¹⁷⁵⁶ *Mars in the third.*

¹⁷⁵⁷ *Mars in the fourth.*

¹⁷⁵⁸ *Mars in the fifth.*

¹⁷⁵⁹ *Mars in the sixth.*

¹⁷⁶⁰Moreover, if he be in the seventh, afflicted and weak, he denotes then great dissensions and enmities, and that men shall be perplexed with theft, much blood-shed, contentions and wars; and these shall chiefly be incident to the People of the Climate for which the Radix of your Figure is made, viz. evil accidents, wars and discords, also fraud and deceit in Merchandizing, trouble and sadness.

¹⁷⁶¹And if he be in the eighth, there shall be fearful and terrible sudden deaths, according to the nature of the sign in which he is.

¹⁷⁶²If he be in the ninth, travelling shall be dangerous, also much robbing and plundering therein, if the Journey be by Land; if by Sea, Shipwreck is much to be feared.

¹⁷⁶³Again, If he be in the tenth, the King and Rulers shall be froward and cross with their People, exercising cruelty and tyranny without any piety or fear of God, and punishing and taxing them without any mercy or pity.

¹⁷⁶⁴If in the eleventh, men shall not love one another, nor delight in each others society, neither will they be moved with any compassion or pity.

¹⁷⁶⁵And if in the twelfth, the People shall be much terrified and troubled by their Enemies, from whence shall proceed slaughter and effusion of blood.

CHAP IX : Showing the Significations of the Sun in the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.

¹⁷⁶⁶Rehearsing the Planets according to their order and places in the Heavens, after *Mars* follows the *Sun*, who if he be in the Ascendant fortunate, essentially dignified, and in reception with the Lord of the Ascendant, and beheld amicably by him, the year shall generally be happy and successful for every one, as well the King as the Beggar; but if he be therein infortunate, it shall be clean contrary; and especially noble and great men shall suffer in their persons dishonour, disgrace, and be perhaps cast out of their dignities and places.

¹⁷⁶⁰ *Mars in the seventh.*

¹⁷⁶¹ *Mars in the eighth.*

¹⁷⁶² *Mars in the ninth.*

¹⁷⁶³ *Mars in the tenth.*

¹⁷⁶⁴ *Mars in the eleventh.*

¹⁷⁶⁵ *Mars in the twelfth.*

¹⁷⁶⁶ *The Sun in the first.*

¹⁷⁶⁷The Sun in the second, the People shall waste and expend their wealth, also their Rulers shall covet after the fmgring and disposing thereof, insomuch that they shall live sneakingly and poor.

¹⁷⁶⁸The Sun in the third, shows the People shall delight in goodness, and in the Law, shall love and associate themselves with their neighbours, friends, kindred and associates, for the which they shall be praised.

¹⁷⁶⁹If he be in the fourth, Gardens and Vegetables shall be spoiled and suffer detriment, especially if he be in signs of that nature; great men and high shall be made low and degraded; and if it be a watery sign, the earth shall be dry, and the water dried up: [I believe the Ancients meant fiery.]

¹⁷⁷⁰Again, If the Sun be in the fifth, he denotes detriment and grief so such Creatures as are with young, so that hardly do any escape without some manifest hurt or other.

¹⁷⁷¹Also if he be in the sixth, many griefs and infirmities shall happen, and chiefly in the eyes, and such living Creatures shall die as are signified by the sign wherein he is located; the King also or chief Rulers shall be sad that year, much loss also and damage shall be by servants, and such things as are signified by the sixth House; also the ignoble and baser sort of People shall envy and raise themselves up against their Superiors.

¹⁷⁷²Moreover, if he be in the seventh, he denotes discords between the People and their Rulers, and betwixt the King and the Nobles, and that the King shall keep at a distance with the People, or keep himself retire from them.

¹⁷⁷³In the eighth, he denotes the death of Kings and great men, also the deposing of Kings, and unthroning of Nobles and Grandees, and a lessening or diminishing of their power, especially if he be beheld by the Lord of the eighth.

¹⁷⁷⁴But if he be in the ninth, he shows the inclinations of the People are generally to good, and that they shall be fortunate and successful in long Journeys and Voyages, and shall love and delight in both the Law of God and Man.

¹⁷⁷⁵Also if the Sun be in the tenth, it denotes the glory, renown and honour of the King or chief Rulers, also the good condition of the People,

¹⁷⁶⁷ *The Sun in the second.*

¹⁷⁶⁸ *The Sun in the third.*

¹⁷⁶⁹ *The Sun in the fourth.*

¹⁷⁷⁰ *The Sun in the fifth.*

¹⁷⁷¹ *The Sun in the sixth.*

¹⁷⁷² *The Sun in the seventh.*

¹⁷⁷³ *The Sun in the eighth.*

¹⁷⁷⁴ *The Sun in the ninth.*

¹⁷⁷⁵ *The Sun in the tenth.*

and that there shall be kindness and love betwixt them; for the People shall willingly obey, and the Superiors shall confer honour and privileges on the People.

¹⁷⁷⁶And if he chance to be in the eleventh, the People generally shall have joy and gladness, and shall be merry and solace themselves with their friends, acquaintance and familiars, and their hopes shall not be frustrated; the chief Rulers shall love the People also, and be advantageous unto them.

¹⁷⁷⁷Lastly, if he be in the twelfth, Rich and Noblemen, and the Grandees shall be eclipsed in their honour, and ignoble persons shall affront and prejudice them; and the People generally shall hate and despise their Superiors, and their Superiors shall oppress and torment them.

CHAP X : Showing the Signification of Venus in the Twelve Houses of Heaven in any Annual Revolution, whether she be Lady of the Year or no.

¹⁷⁷⁸After the *Sun* follows *Venus*, who if she be in the Ascendant, strong and well dignified, the people shall be strong and healthy, and have much joy and gladness, shall endeavour to live neatly and in a comely spruce manner, both for matter of meat and raiment, and all other things necessary for the perfecting of a mans pleasure in this life.

¹⁷⁷⁹*Venus* in the second, causes profit and gain by Women, happiness and fertility of the Fruits of the Earth.

¹⁷⁸⁰If she be in the third, men shall hate one another, and no wise desire the society of their friends and neighbours, also be careless of Religion, Law and all goodness.

¹⁷⁸¹Also if she be in the fourth, men shall be jealous of their Wives, and shall therefore shut them up, also sadness and anxiety caused by Mothers; but yet the latter end of the year shall be better then the beginning.

¹⁷⁸²If she be in the fifth, damage is portended through the occasion of Children; but the latter end of the year will be better then the beginning, and the grief and sadness converted into joy; such Creatures as are with young shall go safely and be delivered, but the most part will be Females; Men shall be Captivated with the love of Women, and shall be merry with

¹⁷⁷⁶ *The Sun in the eleventh.*

¹⁷⁷⁷ *The Sun in the twelfth.*

¹⁷⁷⁸ *Venus in the first.*

¹⁷⁷⁹ *Venus in the second.*

¹⁷⁸⁰ *Venus in the third.*

¹⁷⁸¹ *Venus in the fourth.*

¹⁷⁸² *Venus in the fifth.*

them, shall delight in singing, dancing, feasting, and seeming spruce and neat.

¹⁷⁸³Also if she be in the sixth, and the sign humane, men shall profit by servants; in like manner if the sign be bestial, they shall also gain thereby, viz. by such beasts as are thereby signified, and they shall be free from sickness and other accidents, and women shall be sick through surfeits and weakness of the stomach.

¹⁷⁸⁴Again, If she be in the seventh, Women shall make and conclude Marriages, and delight themselves with their Husbands if she be strong; but if she be weak, they shall fall out and scold with their Husbands, and shall be disobedient unto them, and shall run scolding and prating out of their houses, and separate and divorce themselves many of them from their husbands.

¹⁷⁸⁵Moreover if in the eighth, she denotes the death of Matrons and great Women, also generally mortality to all Women, if she be then weak.

¹⁷⁸⁶If she be in the ninth, she shows Men of Religious Orders shall flit and remove from one place and house to another, and that Men shall dream true Dreams, and perform long Journeys and Voyages with safety, and profit and gain thereby; Men shall be Lovers of the Law both of God and Man, and esteem of all good Learning, and strive to be virtuous.

¹⁷⁸⁷But if she be in the tenth, joy and gladness will be occasioned by and from the King and Superiors, the Grandees also shall love and delight themselves with Women, whom they shall adorn and deck sumptuously; they shall also take much pleasure in Jesters, all merry conceits and tricks, also in Music, Songs and the like; the People shall be in a good condition, and shall be beloved and honoured by their Superiors.

¹⁷⁸⁸Also, if she be in the eleventh, the People shall be fortunate, successful and happy, by reason their faith, trust and hope shall not fail them; they shall also accompany themselves with Women, and shall be taken in love one with another, and commit Fornications, and transgress the Law, yet shall they spend the year with great jollity and mirth.

¹⁷⁸⁹If in the twelfth, Tribulation is threatened, and enmity with Women; for Men shall hate them, and no wise be assistant unto them, so that they shall be during the time of that Revolution most unfortunate.

¹⁷⁸³ *Venus in the sixth.*

¹⁷⁸⁴ *Venus in the seventh.*

¹⁷⁸⁵ *Venus in the eighth.*

¹⁷⁸⁶ *Venus in the ninth.*

¹⁷⁸⁷ *Venus in the tenth.*

¹⁷⁸⁸ *Venus in the eleventh.*

¹⁷⁸⁹ *Venus in the twelfth.*

CHAP XI : Of the Significations of Mercury in the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.

¹⁷⁹⁰Mercury in the twelve Houses of Heaven comes now to be considered, who if he be in the first, he shows the year shall be good and successful; Men shall be ingenious and also Children and Youth, so that they shall during that Revolution be apt to attain to any thing that shall be taught them, or that they shall incline their minds to understand.

¹⁷⁹¹If he be in the second and strong, Merchants and Trades-men shall profit and gain by their Merchandisings, shall be faithful and justly perform the trust reposed in them, shall be honoured, famous and in great esteem of their Superiors; but if he be unforunate, it denotes loss and decay of trading, infidelity and breach of trust, and that men shall give themselves over to gain by unlawful and indirect means, and the like.

¹⁷⁹²Also if he be in the third, men shall love and delight in the Law, and in all kind of Knowledge and Religion; and shall love and associate themselves one with another, and shall delight in short Journeys.

¹⁷⁹³Again, In the fourth he causes discords and jarrings in words betwixt man and man, also vexation and sadness; also many Scribes shall be captivated, or such as keep Books of Accounts, or Secretaries of State; and if the sign wherein he is be fixed, they shall continue long in Prison; if moveable, judge the contrary; and if *Mars* do then maliciously aspect him, they shall be grievously beaten and tormented, and perhaps slain.

¹⁷⁹⁴Also if he be in the fifth, he denoted success and joy by and in Children, messages, sports, pastimes and ingenious recreations, by which sadness shall be totally abolished; also such as are with Young shall go their time safely, and be at length well delivered, and these for the most part shall be ingenious Creatures; but if he be unforunate, no Conception shall be brought to perfection, and judge the contrary to what you have heard.

¹⁷⁹⁵Moreover if he be in the sixth, contentions, trouble and vexation shall happen through the default and actions of servants and vile ignoble person, or such as belong to a mans own family, or by small Cattle, viz. such as ate signified by the sign wherein he is, or by sickness, &c,. Children also and Young men shall many of them die and be diseased according to his affliction in this House.

¹⁷⁹⁰ *Mercury in the first.*

¹⁷⁹¹ *Mercury in the second.*

¹⁷⁹² *Mercury in the third.*

¹⁷⁹³ *Mercury in the fourth.*

¹⁷⁹⁴ *Mercury in the fifth.*

¹⁷⁹⁵ *Mercury in the sixth.*

¹⁷⁹⁶If he be in the seventh, he denotes men will be addicted to lasciviousness, and the company of women carnally; and if he be weak, they shall fly out and commit many fornications and filthy acts.

¹⁷⁹⁷In the eighth, he shall cause the death of many Young men, Women and Children, also discords and contentions between men concerning Wills, Legacies and the mind of the deceased.

¹⁷⁹⁸Also if in the ninth, long Journeys will be performed with safety and pleasure, also men shall mutually desire each others society, and delight in all honest and good Learning, and apply their minds to the finding out of hidden secrets and mysteries; but if he be weak, their study will be impious and wicked; and so of all the rest, judge the contrary.

¹⁷⁹⁹Again, If Mercury be in the tenth, Merchants and Scribes, also Scholars and Ingenious men shall be honoured by their King and Superiors; also all such men as are signified by Mercury; but if he be afflicted, judge the contrary, according to the nature of the Planet afflicting and the Sign and Quarter of Heaven he is in.

¹⁸⁰⁰Moreover if he be in the Eleventh, men shall love and associate themselves on with another, they shall mutually give gifts, and profit one by another.

¹⁸⁰¹In the Twelfth, the People shall be plotted against by their Enemies: also Servants and Children shall disagree and clash with men and women: also losses by great Cattle, if the Sign be Bestial, &c.

CHAP XII : Of the significations of the Moon in the Twelve Houses of Heaven in any Annual Revolution, whether She be Lady of the Year or no.

¹⁸⁰²Even as we have already treated of the Six foregoing Planets, let us yet continue to show also the significations of the Moon in the Twelve Houses of Heaven. Wherefore if the Moon in any Annual Revolution be in the first House whether she be Lady of the Year or no, she denotes the People shall be fickle, ever wavering and going out of one Opinion into another, and one house and place to another: and men shall have joy and profit by women: especially such as have Mothers shall gain much by them. The Year shall be prosperous, men shall be successful, and in health of Body

¹⁷⁹⁶ Mercury in the seventh.

¹⁷⁹⁷ Mercury in the eighth.

¹⁷⁹⁸ Mercury in the ninth.

¹⁷⁹⁹ Mercury in the tenth.

¹⁸⁰⁰ Mercury in the eleventh.

¹⁸⁰¹ Mercury in the twelfth.

¹⁸⁰² ♃ in the first.

and strong: this if she be fortunate, but if she be impeded and weak judge the contrary.

¹⁸⁰³Also if she be in the Second and Fortunate, men shall gain and profit and abound in Riches, having plenty of all things: but if she be infortunate, they shall be indigent, poor and vile, &c. shall have many losses and crosses.

¹⁸⁰⁴If she be in the Third, men shall delight and joy in the society and company of their Friends, Acquaintance and Kindred, and all enmity and former heart-burnings shall be forgotten and laid aside: they shall delight in all goodness and charitable Alms-deeds; also short journeys shall be performed with all the security and profit that may be.

¹⁸⁰⁵In the Fourth, and the Revolution be diurnal, she denotes misfortune at the beginning of the Year; but towards the latter end amendment: but if it be nocturnal the People whether at the beginning or ending of the Year shall not have any success, but contrariwise many tribulations, crosses, losses, vexations and imprisonments: but if she be strong and well dignified, the evil will not be altogether so bad.

¹⁸⁰⁶In the Fifth, men shall be fortunate in and through their Children in whom they shall rejoice and take pleasure: there shall be plenty of everything: men shall junket¹⁸⁰⁷, banquet, feast and be merry, and the like, delight to get Children, and many shall be conceived, and all things with young shall be safely and well delivered: in a word, every thing appertaining to the signification of this House shall be successful if she be fortunate: but if afflicted, judge the contrary.

¹⁸⁰⁸Also if she be in the Sixth, men shall leave off their accustomed wickednesses, and apply themselves more to goodness than usually they were wont: gain by Servants and small Cattle: but if unfortunate, loss and damage thereby, and the clean contrary is to be expected.

¹⁸⁰⁹Again, if in the Seventh, men shall be fortunate and happy in women, and gain and profit much by them.

¹⁸¹⁰And if in the Eighth, Mortalities shall happen amongst men: and if she be then unfortunated, it shall be so much the worse: and if she be in any of the houses of *Mars*, there shall be many and grievous slaughter, also tribulations and anxieties amongst men, and that about Legacies, and the like: and men shall endeavour to prosecute one another, and to cast one another out of their Possessions, &c.

¹⁸⁰³ *♃ in the second.*

¹⁸⁰⁴ *♃ in the third.*

¹⁸⁰⁵ *♃ in the fourth.*

¹⁸⁰⁶ *♃ in the fifth.*

¹⁸⁰⁷ Party.

¹⁸⁰⁸ *♃ in the sixth.*

¹⁸⁰⁹ *♃ in the seventh.*

¹⁸¹⁰ *♃ in the eighth.*

¹⁸¹¹Moreover if she be in the Ninth, men shall make many journeys, and Removes out of one place into another; if the Sign be watery, they shall make Voyages by Sea; if an earthy, long and tedious journeys by land; Men shall be lovers of Arts and Sciences; for if the Sign on the Ninth be one of the Houses of *Saturn*, they shall delight in Alchemy and Chemical preparations; if it be one of the Houses of *Jupiter*, in Divinity, Law and Justice; if of *Mars*, in wars, feats of Arms, &c. if belonging to *Sol*, in all noble Sciences; if to *Venus*, in Music, singing and dancing; if to *Mercury*, in Astrology and all curious Sciences and ingenious Arts; to herself, in all water-works or thing pertaining thereunto; and if she be therein afflicted, then may you judge inconveniency will come thereby, expenses and trouble according to the nature of the Planet afflicting, &c.

¹⁸¹²If she be in the Tenth, the People shall be in a good and prosperous condition, shall be honoured and beloved by their King and Superiors, and this shall the more assuredly happen if she behold the Lord of the Tenth, or be in reception therewith, and the revolution Nocturnal.

¹⁸¹³If in the Eleventh, the year shall be fortunate and successful in every thing appertaining to that houses signification if she be strong; but if weak, judge the contrary.

¹⁸¹⁴Lastly if the *Moon* be in the Twelfth, she denotes the instability and uncertainty of every thing, and the People subject to the Sign wherein she is shall have many quarrels, dissensions and discords, if not wars, &c.

Remember still that if your Significator or Lord of the year, &c. be afflicted, then mischief is to be expected; if assisted and well dignified, the contrary; and whether good or bad is portended, it shall still happen to the quarter of the Region answering to the quarter of heaven he is in; as if in the Ascendant, it shall happen in the Eastern parts; in the Seventh, in the Western; in the Tenth, in the Southern; in the Fourth, in the Northern; in the Second, in the North-east and by East; in the Third, in the North-east just (if upon the Cusp thereof;) but if within the house, North-east and by North; and so judge of all the rest of the houses round the whole heavens; But the good or evil shall chiefly be incident to those Regions and Countries subject to your Significator and the Sign in which he is located.

Also you are to remember to judge the nature of the good or bad according to the nature of the Planet afflicting or assisting, and the nature of the Sign in which he is, whether Aedry, Earthy, Fiery or Watery; for it is not for me upon every Rule to make repetition; wherefore you are warily to understand and consider what has been already delivered, &c.

¹⁸¹¹ ♃ in the ninth.

¹⁸¹² ♃ in the tenth.

¹⁸¹³ ♃ in the eleventh.

¹⁸¹⁴ ♃ in the twelfth.

CHAP XIII : Containing the significations of the Head and Tail of the Dragon in the Twelve Houses of Heaven in any Annual Revolution of the Years of the World.

Since we have now waded through the significations of the Seven Celestial Planets in the Twelve Houses of Heaven in any Revolution of the Years of the World, it resteth we now also show the significations of ¹⁸¹⁵the *Head and Tail of the Dragon*, and then proceed to the significations of them in the Twelve Celestial Signs; wherefore then if you find ♁ in the first, the People will be successful, fortunate, in honour and health: especially if free from the malevolent aspects of the Infortunes, and fortunately beheld by the Benevolents; But if ♃ be in the first, it denotes dangers, misfortunes, crosses, losses, and that all manner of mischief shall be incident to the persons of the People, also infirmities according to the Nature and signification of the Sign wherein it is.

¹⁸¹⁶If ♁ be in the Second, it portends fortune and good success to the People in their Trades, that they shall grown rich and thrive in the world: but if ♃ be therein, little or no Trading, crosses and losses in their substance and wealth is to be feared, and that casually and unexpectedly.

¹⁸¹⁷If ♁ be in the Third, short Journeys shall be profitable, safe and advantageous to the People who shall also be good and well disposed, and dream true Dreams, and shall delight in all manner of good things: Brethren and Associates shall love and agree, also be helpful and advantageous one to another: but if ♃ be therein, judge the contrary, discords, dissensions and feuds among them; chiefly amongst the men if the Sign wherein it is be masculine, amongst the women if feminine; also damage and loss by long journeys, &c.

¹⁸¹⁸If ♁ be in the Fourth, and the Sign wherein he is be ♃ ♄ ♅ ♆ ♇ or ♈ – it signifies good success and increase of things of the Earth, as fruits and the like, and all immoveable things signified by the Fourth house; but if it be ♉ ♊ ♋ ♌ ♍ ♎, judge the contrary: and if ♃ be therein, Poverty and Indigency, also a scarceness of fruits, and the ill state of things signified by that house is to be expected.

¹⁸¹⁹Also if the *Dragons Head* be in the Fifth, it signifies increase of Joy by children, also abundance of pleasure, &c. but if the *Dragons Tail* be therein, sadness, trouble, vexation and anxiety is to be expected, also grief and trouble by and through children: and if any recreation or pastime be used, it is an hundred to one if there follow not much inconveniency thereby.

¹⁸¹⁵ ♁ in the first ♃ in the first

¹⁸¹⁶ ♁ in the second ♃ in the second.

¹⁸¹⁷ ♁ in the third ♃ in the third.

¹⁸¹⁸ ♁ in the fourth ♃ in the fourth.

¹⁸¹⁹ ♁ in the fifth ♃ in the fifth.

¹⁸²⁰Again if the *Dragons Head* be in the Sixth, it denotes increase of small Cattle, and much gain and profit thereby: also faithful(Servants and such as shall advantage their Masters, and the Air shall be healthful and pleasant: but if you find the *Dragons Tail* therein, judge the contrary, also loss by Cattle and Servants, and that they shall be perfidious and false.

¹⁸²¹Moreover if the *Dragons Head* be in the Seventh, men shall delight in the company and society of women, and love shall be increased between them; the enemies of the People shall be strong and in good condition; but if the *Dragons Tail* be there, say there shall be no love nor delight between men and women, nor society in any love, but rather quarrels, scoldings & brawlings, chiefly among the common sort of people, &c.

¹⁸²²If ♁ be in the Eighth, the People shall gain and profit by the decease of men and women, also by Legacies and such like, &c. but if ♃ be there, it signifies loss by the death of men and women, quite contrary.

¹⁸²³Also ♁ in the Ninth, long journeys shall be successful, men shall also be Lovers of the Law and all good Learning; but if ♃ be therein, long journeys and voyages by Sea shall be tedious, dangerous and unprofitable; also men shall be negligent and careless of the Law and Learning.

¹⁸²⁴Again, if ♁ be in the Tenth, the condition of the King and Rulers shall be good, and the People shall study such Trades as are very curious and ingenious, also dive into the Secrets of all Sciences and Studies; but if ♃ be there, they shall be also as inquisitive, but the Arts shall be Diabolical and unlawful, and the Trades-men shall devise ways in their Trade to cozen and cheat their Neighbours; and the King or Rulers shall have crosses and troubles, and perhaps their Honour eclipsed.

¹⁸²⁵Also if ♁ be in the Eleventh, the Ancients have said he signifies neither good nor bad; the same also they affirm of ♃. I must confess I have not had much regard to the verity thereof by any sufficient observation, nor can I as yet conceive the true Reason thereof: I hope a little time and Search thereinto will better inform both me and you: in the Interim because they have so concluded, I shall not in the least contradict them in this Point, nor derogate from them, because something may I know be said for this their Tenet, although no so much as is fully satisfactory to my Objections, &c.

¹⁸²⁶Lastly, if ♁ be in the Twelfth, he denotes increase of mischief and not good; and ♃ loss to and by great Cattle, that few men shall during that Revolution be imprisoned: and if they be, they shall not so continue: but I shall desire you to remember that according to their affliction or

¹⁸²⁰ ♁ in the sixth ♃ in the sixth.

¹⁸²¹ ♁ in the seventh ♃ in the seventh.

¹⁸²² ♁ in the eighth ♃ in the eighth.

¹⁸²³ ♁ in the ninth ♃ in the ninth.

¹⁸²⁴ ♁ in the tenth ♃ in the tenth.

¹⁸²⁵ ♁ in the eleventh ♃ in the eleventh.

¹⁸²⁶ ♁ in the twelfth ♃ in the twelfth.

assistance you art to judge good or bad, and not always according to these general Rules, as you have been sufficiently taught of the Planets, so also touching the places where their effects shall be manifested, observe the same Rules you have been already taught, viz. those subject to the signs in which they are, &c.

CHAP XIV : Showing the Significations of the Planets in any of the Triplicities, when any of them is Lord of the Year in any Annual Revolution of the years of the World.

Even as we have before promised to give you some Rules more at large for the better and further illustration of what has been already delivered, so (though what has been said is sufficient) we shall yet further persist, and endeavour to make every thing so clear, that there shall not be the least complaint thereof; now therefore as touching the signification of every Planet when they are either Lords or Ladies of the year in any of the four Triplicities (what Triplicity is, and how and wherefore so divided you have been already shown in the 12 Chapter of our *Introduction to the Judgement of the Stars*) and then what may be expected by their being in any of the twelve signs, as also the *Head* and *Tail* of the *Dragon*, and so we shall proceed to the third Section, that we may the sooner hasten to a conclusion.

I might hereon enlarge, as have the Ancients, but it shall be needless to say more then thus much, That look what Planet is Lord of the year, and the sign he is then placed. in, and ponder exactly his Debilities and Fortitudes, and according to his strength you know and have been sufficiently already taught, you are to judge, good or bad, according to his nature, the nature of the sign lie is in, and the nature of the place of Heaven he is placed in; as if *Saturn* be in *Aquarius* or its Triplicity, this being both his house and Triplicity by day, and so consequently (if the Revolution be Diurnal) strong and well dignified, as also having exaltation in *Libra* the same Triplicity, you shall judge what he signifies and denotes shall be advantageous and good to the Common People and Nation, but it shall chiefly be manifested and effected in the Western parts, because this is a Western sign.

For, whatever your Planet Lord or Lady of the year denotes, whether by her or his natural Complexion or Accidental Fortitudes, good or bad, it shall be chiefly manifest in those Regions subject to the sign wherein he or she is, and the Countries also subject to that Triplicity, but more particularly in the quarter signified by the said Triplicity; as for example, if *Saturn* be in *Aries*, he shall denote mischief and damage to all Noble, Rich and Great men (because they are denoted and signified especial by fiery signs, which also you have heard in the 23 Chapter of the second Treatise of the Volume are regal) also to the Common People and Nation in general (because he is Lord of the year, and so becomes significator thereof or of them) now I say mischief shall be unto these, losses and crosses, because *Saturn* in this sign, as also in the whole Triplicity, is weak, *Aries* being his Fall, and *Leo* his Detriment, &c. And this shall be in the Places, Cities,

Regions, Countries and Kingdoms signified by Aries, and all the Triplicity (which you have also been shown in the aforesaid Book, and 27 Chapter) especially in the Eastern parts thereof, because they are Eastern signs, &c. this is clear.

So that if you have but regard to the Natural and Accidental significations of the Planet, sign he is in, his strength, and debilities therein, what Triplicity the sign is of, and what Regions and Quarter of Heaven it denotes, together with the Triplicity, and do but judge according to what you have been shown and I need say no more, for thereby may you easily and exactly judge of the rest.

CHAP XV : Demonstrating the Significations of Saturn when he is Lord of the Year in any of the twelve Signs.

You have been promised this plain jog trot¹⁸²⁷ way, and therefore I shall here deliver it you, though to the ingenious what has been already said is sufficient, and this superfluous.

¹⁸²⁸Wherefore then know, that if *Saturn* be Lord of the year, and in *Aries*, he stirs up many great winds, and those Eastern, and causes the death of many Matrons and old Women, or such as are Overseers of Nunneries, scarcity of Provisions, and a leanness and barrenness of the earth: And if he be impeded, he causes many Thefts and Robberies. Cutters by the High-way, anxiety, sadness and tribulation during that¹⁸²⁹ Revolution: Also if he be the only Lord or Significator of the year, and be Cadent from the Ascendant, and behold it not, and be direct, he shows anxiety and trouble to Rich and Noblemen, or such as are the Grandees of the earth; and if he be Retrograde, their houses, substance and coffers of wealth shall be visited and destroyed or taken away, and so much the rather, if he be beheld by the malevolent Aspects of *Mars*; for then he shall denote grievous cold weather, the death of Cattle, especially Sheep, and such are signified by *Aries*, and that by some rot or the violence and rudeness of Wars; and if he do not behold *Mars* or *Mars* him, the Winter shall be extreme cold, according to the nature and quality of the Climate, and there shall be a destruction or death of Cattle; also if he be not Retrograde there shall be dissensions and quarrels amongst men, Sackings, Robbings and Spoilings, and a great deal of mischief; especially if he be beheld of *Mars* out of an angle; but if he behold him from a Cadent house, it shall not be so bad: Also if *Saturn* be direct, and in an angle, he signifies much rain, discords amongst great and rich men, especially if he be aspected by *Mars*, for then the Common People shall assuredly disagree, and contend with their King and Superiors; and if he be Retrograde, the state and condition of the People shall be grievous; and if both *Mars* and the

¹⁸²⁷ A slow pace of running.

¹⁸²⁸ *Of the significations of Saturn when Lord of the year and in Aries.*

¹⁸²⁹ *In Aries and impeded.*

Moon behold him with a malevolent Aspect together, there shall be terrible cold weather, Cattle shall die, and there shall be dissensions and Wars.

¹⁸³⁰In any Revolution of the World, if you find *Saturn* in a fixed sign, he denotes mortality, poverty, scarcity, and great want of the fruits of the earth (if he be Lord of the year this is meant) especially in *Leo*, because he is therein afflicted and in detriment (being the sign opposite to his own house *Aquarius*) not altogether so bad in *Scorpio*, and in *Taurus* a great deal less mischievous than in *Scorpio*; for the more he is impeded, the more evil shall he be the occasioner of, especially if he behold *Mars*, or be aspected by him, except *Jupiter* do moderate the matter by his benevolent beams.

¹⁸³¹If *Saturn* be Lord of the year, and have Septentrional Latitude, (or more plainly North Latitude, because every one understands not Septentrional) he denotes thick, gross and corrupt Air, also dark and cloudy.

¹⁸³²If he have Meridional or South latitude, he signifies much hard cold weather and frost.

¹⁸³³If he be Oriental also, he shall be the occasioner of the trouble, sadness, grief and sorrow to Great and Noblemen, perhaps through the coldness and frostiness of the weather.

¹⁸³⁴Again if he be Occidental, there shall be Earthquakes during that Revolution, especially in the Eastern parts (this is if he be in *Aries* or any sign signifying that Quarter) if he denote Earthquakes, and be Oriental, joy shall not be so great; if he be Retrograde it will be the worse, and so judge of the quality and greatness of the good or evil still signified by any Planet according to his strength or impediment and affliction.

¹⁸³⁵Thus much touching the significations of *Saturn* when Lord of the year, and posited in *Aries*; wherefore now as touching this position in *Taurus* when he is Lord of the year, who is he be then in an angle and direct, he signifies War and Discords or Quarrels, chiefly in the Regions and Places subject to *Taurus*, and in the Southern parts of the nation in which the Revolution is made, also destruction to the Seeds and Plants in the earth, because *Taurus* is an Earthy sign, and he no ways essentially fortified so as to do there any good, and being naturally evil, unless the good aspects of the Fortunes do prevent and alter his influence; he shall also cause Catterpillers, Worms, and such kind of Creatures as shall destroy the Fruits of the Earth; also Tribulations, and Sorrows in the earth, destruction of Houses, Cities and Towns, also Earthquakes, chiefly Southward (because *Taurus* is a Southern sign, &c.) and in those places subject unto *Taurus*.

¹⁸³⁰ *Saturn Lord of the year and in fixed signs.*

¹⁸³¹ *Saturn when Lord of the year and has north latitude.*

¹⁸³² *When south latitude.*

¹⁸³³ *Saturn lord of the Year and oriental.*

¹⁸³⁴ *Saturn lord of the Year and occidental.*

¹⁸³⁵ *Saturn in Taurus and Lord of the year.*

Moreover if *Saturn* be Lord of the year, and located in *Taurus*, he signifies Wars, Scarcity and Famine, or a want of such things as are produced out of the earth; and if he be impeded, he also denotes mortality, and that also to the great Ones of the earth; and if *Mars* and the *Moon* be joined either in *Conjunction* or *Aspect* with *Saturn*, in what ever sign it be, or what ever then ascends, they shall denote mortality and famine, or a scarcity and if they be joined to *Mars*, it signifiestrouble and vexation to the King and chief Rulers; also Quarrels and Wars in the Southern parts; and if he be then Retrograde, he denotes destructions and violencies generally over all the Region, Wars and Bloodshed, especially if he be in the tenth, for then it shall be more universal; also mischief and dammage to children and young men: but if he behold the Ascendant, and be direct, the evil shall not be so great and general; and if he be Cadent from the Ascendant, nor in *Aspect* therewith, and be direct, nor beheld of *Mars*, the evil is thereby still declared not to be so great: but is he be retrograde and impeded by *Mars*, he denotes destruction to the fruits of the earth and mortalities, according to the nature of the sign he is in.

¹⁸³⁶When *Saturn* is Lord of the year and in *Gemini*, and in an angle direct, he stirs up many great and high Western winds, and causes very sharp cold weather in Winter according to the nature and quality of the Climate; the Birds of the Air shall suffer Detriment of which there shall be a scarcity; also men shall be afflicted with cold and dry Diseases commixed with heat and moisture, and men shall be liars, contentious and shedders of blood; there shall be much Frost in Winter, and in Summer corruption of Air, thunder, lightning and rain; and if he be Retrograde, dissensions and discords shall happen between Kings, Nobles and great men; also they shall during the Revolution be in great fear of death; it signifiesalso Earthquakes and these towards the Western parts; and if he be remote from an Angle, he signifiesas well Eastern as Western winds, and abundance of Cold, and men shall suffer many changes; so also judge they shall be if *Saturn* be then Retrograde; and that there shall be many infirmities through winds, storms, unnatural Dews and Rains: but if he be Cadent and not beholding the Ascendant and be direct, these things shall happen in the sign in which *Saturn* then is, and shall cause many Southern and Southwest winds.

Also if *Saturn* be in the fourth house in *Gemini*, or its Triplicity, and Lord of the year, or if he be not Lord of the year, yet if he be in aspect of the Lord of the Ascendant, he signifies that in the Western parts during that Revolution many men shall die through Earthquakes; but if he be in *Aspect* with the Lord of the tenth, there shall be many controversies and dissensions about Rule and Government, and the power and right of one another; also many inundations, and abundance of overflowings of Waters, by which the fruits of the earth shall be damnified.

¹⁸³⁶ *Saturn Lord of the year and in Gemini.*

¹⁸³⁷Again, if *Saturn* have Septentrional Latitude, there shall be many grievous high winds, corrupt, foggy dark Air and earthquakes, and these chiefly in the Western parts and places subject to *Gemini*.

¹⁸³⁸But if he have Meridional Latitude, there will be a hot and dry Air, mortality, and little or no rain; if he be Oriental, he denotes infirmities and sickness, also trouble to the Grandees of the earth, and ¹⁸³⁹Nobles of those Regions under *Gemini*; so if he be Occidental, there shall be a very dry Air, and little or no rain, &c.

¹⁸⁴⁰Again, if *Saturn* be in *Cancer* in any Revolution and Lord of the year, there shall be an increase and abundance of Water, Fish and Locusts (or Caterpillars rather in our Country) and such Worms and creeping Creatures as are destructive to Fruits, and are engendered by immoderate rain with which the year shall abound, as also with Fishes; and if *Mars* behold him not, there shall be grievous and terrible cold weather, and many infirmities in those places under the sign wherein *Saturn* is, as also under the signs in *Square* and *Opposition* to him, and they shall be such Diseases as shall be of the nature of the sign he possesses, and if he be Retrograde, let the King have a care of death, or some prime and chief Ruler during that Revolution: and if *Mars* behold him with any Malevolent aspect, it signifies Mortalities to the aforesaid places and many evils and mischiefs.

And if *Saturn* behold not the Ascendant, there shall be much cold, rain and dew; but if he be direct, the evil shall not be so bad, except then the *Moon* be in the Ascendant, for that signifies the evil shall fall on the King or chief Rulers of the Region in which the Revolution is, if not death it self; but if he be retrograde, and beheld of *Mars*, it signifies death and mortality in those Regions aforesaid; and if he be Cadent and not beholding the Ascendant, and be direct and *Mars* Cadent from him, it signifies that men shall be secure and safe; and so much the more assured will this be if he be past the first fifteen degrees of the sign; yet shall there be infirmities in the Regions and Places subject unto the said sign: but if he be retrograde and beheld of *Mars*, and neither of them in the Aspects of the Fortunes, many tribulations and troubles shall be incident unto those Regions, also abundance of rain and cold weather, also Shipwrecks and Disasters by Sea, and much danger to Navigators, and such as make Voyages; also death to fish, and the creatures lying in the Sea and other Waters.

¹⁸⁴¹If that *Saturn* be in *Cancer* having Septentrional Latitude, he denotes a scarcity of Waters, and a drought of fountains and rivers, and ¹⁸⁴²but little rain; Also if he be Meridional, that men shall labour and take much pains in their Trades, but shall gain little or nothing thereby: if he

¹⁸³⁷ *Saturn Lord of the year & having Septentrional lat in II*

¹⁸³⁸ *If he be Meridional.*

¹⁸³⁹ *Occidental.*

¹⁸⁴⁰ *Saturn Lord of the Year and in Cancer.*

¹⁸⁴¹ *Saturn being in Cancer and having Septentrional latitude.*

¹⁸⁴² *Meridional.*

¹⁸⁴³be Oriental, he denotes dark, thick and obscure unwholsom Air, also in the Winter time, grievous cold raw weather; and dammage to fruits ¹⁸⁴⁴by Northern winds; if he be Occidental, also much rain; And if he be retrograde the evil shall be augmented, and the King or Rulers of the Countries and Nations under the sign wherein Saturn is, shall undergo grievous aspersions, reproaches and disgraces even equivalent to death it self; but if he be direct it will lessen and diminish the evil a little, for look how much your significator is fortified, and so much the less shall the evil signified by, and so much the more the good, &c. And this you wilt plainly see by what follows, if you hast diligent respect to what shall be expressed, so as to ponder throughly the reason of every Judgement, the which I would advise you to do, for then shalt you be assuredly an expert Philosopher, and be soon able to deliver Judgement most rationally on any Configuration of the Heavens without recourse to your Books; for, that *Astrologer* whose brains remains in his Library shall never come to the accomplishment of this Science: but he that makes his Library remain in his brains shall not err; *Et ille erit mihi amicus.*¹⁸⁴⁵

¹⁸⁴⁶But if *Saturn* be Lord of the year in any Revolution, and in *Leo*, having Septentrional (or North) latitude, he causes much rain and corruption of things both to the prejudice of great and small, Rulers and People, also brings to nought the designs and works of mens hands.

If he be Oriental, he denotes many infirmities to the People of the Climate under that Revolution: and if he be Occidental, many Mortalities and Pestilencies shall happen unto the People: and so much the more grievous will the Evil and mischief be if he be retrograde, less if direct.

¹⁸⁴⁷Also if *Saturn* be in *Virgo*, and be Lord of the Year and Septentrional, he signifies good, wholesome and sweet gales and blasts of wind, also convenient and seasonable gusts in Harvest-time: and if he be Meridional, there shall be a drought of Fountains, and scarcity of waters; but if he be Oriental, the women that shall conceive during that Revolution shall miscarry, by reason of wind or carnal copulation after conception: but if he be Occidental, he causes acute and sharp Fevers: and if he be Retrograde, the King and Rulers shall fear their Enemies: but if he be Direct, they shall not thus fear, but be provided for by them.

¹⁸⁴⁸Again if *Saturn* be in *Libra* and Lord of the Year Septentrional, be denotes a hot and dry Air, and little or no rain during that Revolution, and a scarcity of Waters: And if he be Meridional, a good wholesome sweet Air and no noisome Blasts: and if he be Oriental, men shall have a lustful inclination to women: but if he be Occidental, he denotes infamy and disgrace which shall come of such Doings: if he be Retrograde, he

¹⁸⁴³ *Oriental.*

¹⁸⁴⁴ *Occidental.*

¹⁸⁴⁵ And he shall be a friend to me.

¹⁸⁴⁶ *Saturn Lord of the year and in Leo.*

¹⁸⁴⁷ *Saturn Lord of the year in Virgo.*

¹⁸⁴⁸ *Saturn Lord of the year in Libra.*

signifies Infirmities to Servants and the Baser Sort of People: And if he be direct, there shall be pretty Plenty of the Fruits of the Earth, especially of Barly, &c.

¹⁸⁴⁹*Saturn* Lord of the Year and in *Scorpio* Septentrional, signifies abundance of Rain and increase of Waters both in Rivers and Fountains: also that they shall be corrupt: and if he be Meridional, he shall denote a scarcity of provisions appertaining to the life of man, especially such as are produced by the Earth: And if he be Oriental, there shall be many dissensions, and quarrels amongst Great men: but if Occidental, he signifies destruction and trouble on the Sea, also loss and damage to such as have their Livelihood thereon: also if he be Retrograde, there shall happen Pestilential Diseases: but if direct, *Babylon* (as say some of the Ancients) shall be safe.

¹⁸⁵⁰Again if *Saturn* be Lord of the Year Septentrional and in *Sagittarius*, he denotes in increase of Fountains, and extremity of Cold in Winter according to the nature of the Climate: if he be Oriental, Noble and Rich men shall be put out of their Countries and Habitations: and if he be Occidental, there shall be many dissensions, quarrels and wars between Kings and Great men: also if he be Retrograde, it shall go ill with all manner of men and their affairs; and quarrels shall be amongst them: and if he be Direct, Travellers both by Sea and Land shall be in a good Condition and successful.

¹⁸⁵¹Moreover if *Saturn* be Lord of the Year, and in Capricorn and Septentrional, the Air shall be temperate and healthy, and there shall be moderate and seasonable Rains: but if he be Meridional or have Meridional Latitude, in Winter there will be dark, cloudy, cold weather: and if he be Oriental, the state of Great and Noble men shall be but sad and troublesome, neither shall they agree with the Common People: and if he be Occidental, the fruits of the Earth shall be wasted and consumed by and through extremity of heat and creeping things, as Catterpillers and the like: and if he be Retrograde, the Common People shall be angry and fall out one with another: if Direct, it signifies the good Condition of Great and Noble men, that they shall carry themselves well towards all men, and that they shall delight in and love the Law, and put it in execution.

¹⁸⁵²If *Saturn* be Lord of the Year and in *Aquarius* having Septentrional Latitude, he signifies much Rain, Frost and Cold at Times convenient; when Meridional, a scarcity of water in Fountains and Rivers: if he be Oriental, the Common People shall obtain but few Heritages, and thrive but little: if he be Occidental, he signifies many Combustions: if he be Retrograde, the Evil is increased; and if Direct, he denotes the Death of such Cattell as Men ordinarily employ about their Occasions.

¹⁸⁴⁹ *Saturn* Lord of the year in *Scorpio*.

¹⁸⁵⁰ *Saturn* Lord of the year in *Sagittarius*.

¹⁸⁵¹ *Saturn* Lord of the year in *Capricorn*.

¹⁸⁵² *Saturn* Lord of the year in *Aquarius*.

¹⁸⁵³Lastly, if *Saturn* be Septentrional, and Lord of the year, and in *Pisces*, he signifies many great and tempestuous blasts of winds and that from the North, and grievous cold weather in winter; if he be Meridional, he denotes storms and tempests by sea and many shipwracks, also hurt and loss to those that have their living and dependency on the sea or water; and if he be Oriental, it signifies dissensions and discord amongst great and noble men, and also slaughter amongst them; but if he be Occidental, the ignoble and baser sort of people shall exalt themselves above their Superiors; and if he be Retrograde, there shall be many dissensions, tribulations and discords amongst Religious men and such as study Divine matters; and if he be Direct, men shall serve and worship God, &c.

CHAP. XVI. Showing the Significations of Jupiter, when he is Lord of the year in any of the Twelve Signs.

¹⁸⁵⁴We are now in order to descend to *Jupiter*, being the next Planet under *Saturn* in the heavens, who if he be in *Aries* and Lord of the year, he signifies an appearance of religion in the Eastern parts, or that some new Sect or Schism shall there arise; and men shall be observers and lovers of the Laws, both Moral and Divine, and shall be given to good works: also he denotes much windy weather, and that from the East or Eastern parts: as also much cold and rain in winter, yet not so much as shall be hurtful, or to cause any inundation; the fruits of the earth also shall be plentifully and seasonably produced: And if he be then well dignified when he is Lord of the year and in *Aries*, he signifies the prosperous and successful condition of those men, places, Cities and Countries subject unto him and the sign wherein he is, that they shall be merry and jovial and want nothing: the like also to the common people in general, and that they shall love their Superiors; but if he be impeded and weak, judge the contrary.

Also if *Jupiter* be in humane Signs, or fiery Signs in any Revolution and Lord of the year, you are to know (if he be weak) that he signifies great and noble men shall be dejected and perplexed, molested and afflicted, and shall sustain many losses, and disgraces according to the nature of the affliction, and these shall chiefly be incident to the Regions and places subject unto him, and the sign in which he is located, as also the place for which the figure of the Revolution is erected; but if he be strong, judge the contrary.

Also if he be strong and well placed, or accidentally aspected by any of the other fortunate Planets (which you have heard may sometimes accidentally be fortunes) in earthy or watery Signs, he shall denote good to all such things as are thereby signified, as the fruits of the earth and seeds if in earthy Signs, also fishes and such things as appertain to water, if in watery signs; as Navigators and such as have their living out of the Sea, they shall make good voyages and that safely and with security; but if he be

¹⁸⁵³ *Saturn Lord of the year in Pisces.*

¹⁸⁵⁴ *Jupiter Lord of the year in Aries.*

weak, you may judge danger by shipwrack, tedious and unprofitable voyages and the like: and so contrariwise in earthy Signs when he is weak and afflicted, he denotes a scarcity of Grain, fruits and seeds, and that the earth shall be afflicted with barrenness, according to the nature of the Planet or Planets assisting him, &c.

¹⁸⁵⁵*Jupiter* in *Taurus* and Lord of the year well dignified, or assisted by Adjuvant¹⁸⁵⁶ Planets, shall denote fertillity, and the good condition of the fruits of the earth, and that there shall be a temperate and good Air: men shall delight in the husbandring and manuring of the ground, and shall profit thereby; the King also and the Rulers, or Great and Noble men, shall do good to the people, and encourage them, and do them justice and equity: and again, the People shall love, honor, and respect their Superiors; there shall also be sufficient and moderate rain, and sweet Southern winds, and all things signified by *Jupiter* shall chiefly be manifest in the Southern parts, and those places subject to *Taurus*; but if he be weak and afflicted, judge the contrary; and judge the nature thereof from the significator afflicting, as you have been often taught before.

But you are ever to remember this general rule, which I would also have you observe and take notice of in all the other Planets, that although *Jupiter* do in *Taurus* signify good when he is well disposed, he being naturally good in himself, yet does he not effect it so powerfully or so fully as when he is in *Aries*; for he has therein both Triplicity and Term; but in *Taurus* only Term, and in *Sagittarius* more power then in *Aries* to effect what he denotes; for therein he has both House, Triplicity and Term; for by how much the stronger essentially a Planet is, by so much is his power increased; and so on the contrary, when he is debilitated, &c. this, I say, I would have you still remember in what you hast already heard, as also in what follows, and in all the other Planets.

¹⁸⁵⁷If *Jupiter* be Lord of the year in *Gemini* and well dignified, and in some Aspects of the Malevolents, men shall be perplexed with extreme warm winds; and if he be in Aspect with *Mars*, many casualties through thunder and lightning shall be incident unto them; but if he be aspected with Saturn, he denotes corruption of Air; and if other testimonies concur, pestilential, Air and diseases through corruption of blood are to be feared; but if you see him free from any Aspect of the Malevolents, yet shall he denote no very pleasant Air, many sudden gusts of winds, and storms of rain, which shall be somewhat destructive to the fruits of 'the earth, and not pleasant unto men; For it is certain, that when *Jupiter* is in *Gemini*, if he do no hurt, he does as little good, or rather none at all, especially if Retrograde, weak or afflicted.

¹⁸⁵⁸When *Jupiter* is in *Cancer*, and Lord of the year, the People and Nobles shall be in a most prosperous and good condition, shall live credibly

¹⁸⁵⁵ *Jupiter* Lord of the year in *Taurus*.

¹⁸⁵⁶ Helping, assisting, something added to enhance effectiveness.

¹⁸⁵⁷ *Jupiter* Lord of the year in *Gemini*.

¹⁸⁵⁸ *Jupiter* Lord of the year in *Cancer*.

in honour and esteem, the Air shall be pleasant and healthy, the earth fruitful, and the fruit wholesome and good, There shall be no danger by Sea, but men shall make prosperous and succesful voyages; rain shall fall seasonably and moderately, the winds also shall be temperate and calm, if other testimonies also agree therewith; but if he be in *Cancer*, and weak, the year will not be altogether so happy as you have heard; yet you are to know, that if he be so aspected and afflicted, that his sweet influence of doing good is letted; yet will he not do any mischief when he is in any Revolution of the years of the world located in *Cancer*.

¹⁸⁵⁹Jupiter Lord of the year in *Leo*, denotes high winds and cold weather in winter; also much rain and tempests, even to the blowing up trees by the roots; yet there shall be a clear and wholesome Air towards the latter end of winter, in the spring abundance of rain, a drought of fountains, and a scarcity of water in rivers; and lastly, in Autumn you shalt be sure of a plentiful and good harvest, yet many people shall be troubled with unusual coughs, &c.

¹⁸⁶⁰If he be Lord of year, and in *Virgo*, free from the Malevolent Aspects of the Infortunes, men shall be sociable, and love one another, and delight in Husbandry and manuring of the earth, the fruits shall be plentiful, but soon corrupt, also seeds shall come to good; many Southerly winds and those sometimes obnoxious, &c. but if be afflicted in this Sign, he will not be of sufficient force and efficacy to effect the good he naturally would perform.

¹⁸⁶¹Also if Jupiter be in *Libra*, in an annual Revolution, and Lord of the year, well aspected and placed, he shall manifest his effects chiefly in the Air, which shall generally be temperate and wholesome, many warm winds, and pleasant showers for the production of the fruits of the earth, which shall be good and pleasant; men also generally shall be healthy, and love one another; if he be beheld by the Malevolent aspect of *Mars*, there shall be much thunder and lightning in Summer, and in the Western parts some hurt thereby; if by *Saturn*, the Air shall sometimes be perplexed with unwholesom fogs and mists.

¹⁸⁶²Again, *Jupiter* in *Scorpio*, denotes a good clear sky if he be Lord of the year, and not afflicted, and thin clouds, the year shall be plentiful, many seasonable and sweet showers or rain shall fall, hot weather may be expected in summer, but very cold in winter, and thick clouds; the Air shall be healthy, and there shall be many Northern winds, also the Sea shall be free from misfortune; viz. Shipwrecks, Wars, and the like; but if you find him Retrograde, and in *Square* or *Opposition* of *Saturn* or *Mars*, judge the contrary to what has been said.

¹⁸⁵⁹ *Jupiter Lord of the year in Leo .*

¹⁸⁶⁰ *Jupiter Lord of the year in Virgo.*

¹⁸⁶¹ *Jupiter Lord of the year in Libra.*

¹⁸⁶² *Jupiter Lord of the year in Scorpio.*

¹⁸⁶³Moreover, if *Jupiter* be in *Sagittarius*, he denotes a temperate Air in the beginning of winter, but in the end thereof great cold, but few or no high winds; also much snow and frost in the spring, insomuch that the fruits of the earth shall be much damnified thereby; for many of them shall be nipt in the bud, and blasted: And if his latitude be Septentrional, he signifies little rain, but a most temperate good Air; if Meridional, a turbulent Air, and many great gusts of wind; if he be Oriental, noble and rich men shall be in a good and joyful condition; if Occidental, they shall be raised to dignity and renown; if Retrograde, it shall not be safe travelling or voyaging by Sea; but if Direct, judge them to be safe and free from any danger that voyage by sea; judge also, that fish, and such creatures as delight in waters shall in crease, &c.

¹⁸⁶⁴In Capricorn, *Jupiter* if he be Lord of the year, does not promise much good weather; indeed he will be the Author of much mischief, but according to his position, and the aspects of other Planets unto him you are to judge; for if he be well aspected, and free from Retrogradation and other impediments, he promises a plentiful year quo ad Capax, yet no extraordinary abundance, but sufficient; also a pleasant Air, many great Southern winds; success and profit to the common people, &c. but if you finde him afflicted by their Malevolent Aspects, and ill placed, judge the contrary.

¹⁸⁶⁵But if *Jupiter* be in *Aquarius*, and Lord of the year, also assisted and well placed, judge the year to be temperate and seasonable, for the most part a temperate Air, pleasant showers, &c. but if you find him afflicted, judge the contrary, much hurt and damage by high wind, rain, and snow, &c.

¹⁸⁶⁶Lastly, if *Jupiter* be Lord of the year, and in *Pisces*, the Air shall be wholesome, clear and good, a plentiful year, seasonable showers, and success to all those that navigate and negotiate by sea, abundance of fish &c. but if he be afflicted, he shall denote much thunder and rain.

CHAP XVII : Showing the Significations of Mars, when he is Lord of the year in any of the twelve Signs.

¹⁸⁶⁷In the next place you see follows *Mars* who is next under *Jupiter*, and therefore now to be treated of; wherefore if he be Lord of the year, and in *Aries*, he signifies many great and high winds, and various mutations in the Air, in the Eastern parts especially; he signifies also little or no rain, and that men shall have pain in their eyes, and quarrels, dissentions and debates amongst men, especially in the Eastern parts, and such places and Cities subject to *Aries*, and that Kings shall diisagree amongst themselves and

¹⁸⁶³ *Jupiter Lord of the year in Sagittarius.*

¹⁸⁶⁴ *Jupiter Lord of the year in Capricorn.*

¹⁸⁶⁵ *Jupiter Lord of the year in Aquarius.*

¹⁸⁶⁶ *Jupiter Lord of the year in Pisces.*

¹⁸⁶⁷ *Mars Lord of the year in Aries and afflicted.*

fight: but understand, this is when he is maliciously aspected of *Saturn*, or any other Infortune.

¹⁸⁶⁸But if he be free from their affliction, as also retrogradation and combustion, the common people in that Revolution, as also those subject unto *Aries*, shall be in a happy and good condition, shall prosper and overcome all their enemies; the Air shall be temperate, and the year fruitful, and there shall be much plenty, chiefly if he be then Lord of the Ascendant, and men shall generally be joyful and merry, as having no other cause.

¹⁸⁶⁹And if he have Septentrional latitude, he notes little or no rain, and a hot Air.

¹⁸⁷⁰If he have Meridional latitude, he denotes much thunder and lightning.

¹⁸⁷¹Also if he be Oriental, wars and discords amongst noble, great and rich men, or such as are the Grandees of the earth.

¹⁸⁷²But if he be Occidental, many fears and troubles shall fall upon men, as also discords and contentions.

¹⁸⁷³Again, if he be retrograde, men shall be perplexed with many infirmities in many parts of their body, but especially in their eyes.

¹⁸⁷⁴But if direct and combust, or otherways impeded, men shall be hypocritical, clothed in sheeps cloathing, but shall inwardly be ravening wolves.

¹⁸⁷⁵Also, if *Mars* be Lord of the year in any Revolution, and in *Taurus*, he denotes many great Southern winds and blasts, very hurtful and destructive to the fruits of the earth, by reason sudden heats will follow thereupon: there shall also be many showers of rain, and much thunder and lightning, death to greater Cattle and women, or at least many tribulations and crosses unto them; also the year shall not be fruitful, nor healthful, the fruits shall be blasted, and rotten, and the seeds of the earth destroyed.

¹⁸⁷⁶And if he have North latitude, he signifies much rain, and somewhat the more good unto the herbs and fruits of the earth.

¹⁸⁶⁸ *Free from affliction.*

¹⁸⁶⁹ *Septentrional.*

¹⁸⁷⁰ *Meridional.*

¹⁸⁷¹ *Oriental.*

¹⁸⁷² *Occidental.*

¹⁸⁷³ *Retrograde.*

¹⁸⁷⁴ *Direct.*

¹⁸⁷⁵ *Mars Lord of the year in Taurus.*

¹⁸⁷⁶ *If he have north latitude.*

¹⁸⁷⁷But if South latitude, he denotes many gusts of wind and blasts (as you have heard) and destruction to the fruits of the earth.

¹⁸⁷⁸If he be Oriental, there shall be peace in the Southern and Western parts.

¹⁸⁷⁹And if Occidental, he denotes much death, and many infirmities, especially to women, and that they shall be hated if he be ¹⁸⁸⁰direct and otherways impeded.

¹⁸⁸¹But if he be Retrograde, many children and young people shall die, during the time of that Revolution.

¹⁸⁸²But if *Mars* be Lord of the year, and in *Gemini*, many casualties and damage shall befall men through thunder, and lightning, and little rain, or through the want thereof also by excess of heat; there shall also be debates and contentions, thefts and robberies in the Northern and Western parts; the King or chief Rulers shall be exalted and overcome their enemies; there shall be many griefs of the ears, as inflammations and pustules which shall be very offensive and troublesome to men.

¹⁸⁸³And if he have North latitude, he signifies much rain; but if his latitude be South, there shall be a drought of fountains, and a scarcity of water.

¹⁸⁸⁴If Oriental, he causes many infirmities, pustules, scabs, and breakings out in the skin; and if Occidental, he denotes much trouble and anxiety to Lawyers, Scribes, Merchants and Judges, and that some of them shall run away by reason of their injustice, extortion and cheating tricks.

¹⁸⁸⁵Again, if he be Direct, men shall be blabs of their tongues, and divulge both their own and others secrets, committed to their charge; and when he is Retrograde, religious men, or such as take such kind of functions on them, shall clash, disagree and contend upon some nice points..

¹⁸⁸⁶Again, if *Mars* in any annual Revolution of the world, be Lord of the year in *Cancer*, he shall signify frequent shipwrecks, by reason of sudden blasts of wind; also dissensions and quarrels in the Western and Northwest parts; and that men shall suffer much damage under taxations; many infirmities also are threatened, fevers, pains and infirmities in the

¹⁸⁷⁷ *South latitude.*

¹⁸⁷⁸ *Oriental.*

¹⁸⁷⁹ *Occidental.*

¹⁸⁸⁰ *Direct.*

¹⁸⁸¹ *Retrograde.*

¹⁸⁸² *Mars Lord of the year in Gemini.*

¹⁸⁸³ *If he have north, south latitude.*

¹⁸⁸⁴ *Oriental. Occidental.*

¹⁸⁸⁵ *Direct. Retrograde.*

¹⁸⁸⁶ *Mars Lord of the year in Cancer.*

throat and breast; the Air shall be grievous and contagious, and a want of rain; also the year shall be turbulent and dangerous, many cattle, especially horses shall die, the fruits of the earth generally shall be wanting, and there shall be a palpable scarcity thereof.

¹⁸⁸⁷And if his latitude be Septentrional, there shall be grievous sharp Cold weather in winter, and a drought of fountains: also if he have Meridional latitude, many noisome gusts of wind, very destructive to trees and fruits.

¹⁸⁸⁸If he be Oriental, there shall be a death or mortality amongst such creatures as are kept upon Commons, and in the open field: when Occidental, the common people shall be very careful and industrious in their ordinary employments and negotiations.

¹⁸⁸⁹And if it be Direct, the Air shall be healthy and pleasant; but if he be Retrograde, men shall be lascivious, and study how they may opportunely commit Adulteries and Fornications.

¹⁸⁹⁰Yet again, if *Mars* be Lord of the year, and in *Leo*, he signifies wars, contentions, and discords, and a scarcity of provisions, and the fruits of the earth, in the Eastern parts especially: also death amongst men, and that chiefly to those of younger years; and if he have ¹⁸⁹¹Septentrional latitude, there shall be a scarcity of waters; but if he be ¹⁸⁹²Meridional, there shall be no want thereof; if Oriental, damage to ¹⁸⁹³such beasts as are useful to mankind, especially the greater sort; Occidental, fish, and such creatures as inhabit the water shall be ¹⁸⁹⁴destroyed and die: If he be Retrograde, loss and detriment shall be to the great and rich men of the earth; and if he be Direct, many great Western winds, and ships shall be safe and secure at Sea.

¹⁸⁹⁵Moreover, if *Mars* be in *Virgo*, and Lord of the year, he denotes war and effusion of blood in the Northern parts; also pains and griefs in the eyes, plenty of provision and fruits of the earth, death to ¹⁸⁹⁶many women, &c. And if he be Septentrional, damage to fruits and ¹⁸⁹⁷seeds; also infirmities to mans body: if Meridional, success to the ¹⁸⁹⁸fruits, &c. if Oriental, the death of old men; if Occidental, he denotes ¹⁸⁹⁹great and

¹⁸⁸⁷ *Septentrional.*

¹⁸⁸⁸ *Oriental. Occidental.*

¹⁸⁸⁹ *Direct.*

¹⁸⁹⁰ *Mars Lord of the year in Leo.*

¹⁸⁹¹ *If he have north latitude.*

¹⁸⁹² *If south.*

¹⁸⁹³ *Oriental.*

¹⁸⁹⁴ *Retrograde.*

¹⁸⁹⁵ *Mars Lord of the year in Virgo.*

¹⁸⁹⁶ *Septentrional.*

¹⁸⁹⁷ *Meridional.*

¹⁸⁹⁸ *Oriental. Occidental.*

¹⁸⁹⁹ *Direct.*

tempestuous winds; if Direct, he denotes the good and ¹⁹⁰⁰prosperity of rich and great men; if Retrograde, wars shall happen amongst men.

¹⁹⁰¹When *Mars* is Lord of the year, and in *Libra*, he signifies vehement and great winds, infirmities and mortalities, and more especially to men than women; also winds, rain and clouds, also mists, and those chiefly Southward: and infirmities and mortalities, a scarcity of the fruits of the earth, corn and wine, many sackings and robberies, quarrels, dissensions and discords amongst men, terrors, fears and tribulations.

¹⁹⁰²And if he have Septentrional latitude, there shall be many ¹⁹⁰³thunderings and lightnings; if Meridional, many infirmities amongst ¹⁹⁰⁴men, especially on the left side; and if he be Oriental, he signifies ¹⁹⁰⁵wars and dissensions amongst rich and noble men; if Occidental; rich ¹⁹⁰⁶noble and great men shall be safe and secure; if Retrograde, sickness ¹⁹⁰⁷shall be incident to noble, great, rich men and Judges; if Direct, it will not be so bad with them.

¹⁹⁰⁸Again, when *Mars* is Lord of the year, and accidentally located in *Scorpio*, he signifies much misty and cloudy weather, also much cold in winter, and very excessive heat and intemperate Air in Summer, for which cause the fruits of the earth shall be much damnified, as also the herbs and seed shall be much hurt; men shall be molested with pains and griefs in the eyes, thefts and robberies, quarrels and debates, as also deceits and frauds, and a scarcity of fruits and ¹⁹⁰⁹provisions: Also if he be Septentrional, there shall be a scarcity of ¹⁹¹⁰water; if Meridional, abundance of water; if Oriental, many infirmities shall be incident to man, especially in the lower and secret parts, if other ¹⁹¹¹testimonies concur; if Occidental, small Piety among men; if ¹⁹¹²Retrograde, he denotes many tribulations, fears and troubles; if Direct, things will be so much the better.

¹⁹¹³Also *Mars* in *Sagittarius*, if he be Lord of the year, he signifies wars shall happen in the Eastern parts; also damage and mischief unto the inhabitants of those parts, and the Regions subject to the sign *Sagittarius*; death, infirmities, coughs and infirmities in the eyes, as also in the loins and back; little or no rain, and extreme cold weather in winter, as also the spring, so that the fruits of trees shall be blasted and nipped; also plants,

¹⁹⁰⁰ *Retrograde.*

¹⁹⁰¹ *Mars Lord of the year in Libra.*

¹⁹⁰² *Septentrional.*

¹⁹⁰³ *Meridional.*

¹⁹⁰⁴ *Oriental.*

¹⁹⁰⁵ *Occidental.*

¹⁹⁰⁶ *Retrograde.*

¹⁹⁰⁷ *Direct.*

¹⁹⁰⁸ *Mars Lord of the year in Scorpio.*

¹⁹⁰⁹ *Septentrional.*

¹⁹¹⁰ *Meridional. Oriental.*

¹⁹¹¹ *Occidental.*

¹⁹¹² *Retrograde. Direct.*

¹⁹¹³ *Mars Lord of the year in Sagittarius.*

herbs and seeds shall be very much damnified, and the year generally shall be scarce and indigent of provisions, also honey shall not be plentiful; for by reason of the scarcity of herbs, Bees shall many of them be destroyed: and if therein he be well aspected, and free from the Malevolent Aspects of the Infortunes, all such as bear arms, or have any relation thereunto of what degree soever, shall be in good condition, fortunate and successful.

¹⁹¹⁴Some of the Ancients with *Albumazar* say, that if *Mars* be in the last fifteen degrees of *Sagittarius*, and Lord of the year in any Revolution, or in any humane Sign, he denotes wars, tumults and insurrections of the people against their King and Superiors, sudden death, fevers both Tertian, Quartan, and Pestilential, and many other infirmities, robbings, sackings and polings, bloodshed, fire and sword, and lightnings, and if he be Infortunately aspected by the Malevolents, and otherways also debilitated, he signifies all these things you have now heard, but more mischievously, unless the Benevolent Aspects of *Jupiter* prevent and contradict his fury.

¹⁹¹⁵If his latitude be Septentrional, he signifies the Air shall be ¹⁹¹⁶good, pleasant and temperate; if Meridional, Merchants and Tradesmen shall be on the thriving and gaining hand; if he be ¹⁹¹⁷Oriental, he denotes peace, quietness and security, and no war; ¹⁹¹⁸Occidental, the safety of trees, and much fruit; and if Retrograde, he denotes coughs, and pains in the hinder part of the head and neck, also in the thighs; if Direct, a death or mortality amongst cattle.

¹⁹¹⁹Again, if *Mars* be Lord of the year in any Revolution, and located in *Capricorn*, he denotes wars, tribulation and slaughter to young men, perplexities and fears to the Eastern parts; also rain in due season, and that moderate, plenty of all provisions, and a fruitful and plentiful year.

¹⁹²⁰And if he have North latitude, he signifies much snow in those parts where it is usual and requisite; if he have Meridional latitude, he denotes a close, hot Air; if Oriental, let the Roman Emperor have a care of a stob¹⁹²¹, and so much the more assured will this be if the *Moon* be in the eighth house, or joined by body or aspect to the Lord thereof, or joined to *Mars* in any of the Angles, or indeed any other house, especially in the eighth, or be beheld by the *Square* or *Opposition* of the Lord of the eighth; and the more assuredly will this be, and you may be confident thereof, if there be mutual reception also betwixt them, or either of them, and the Lord of the eighth; for if then *Jupiter* prevent not by his Benevolent beams, and cast his aspect unto *Mars* or the *Moon*, he will not escape with life that Revolution, unless God ¹⁹²²miraculously show his infinite mercy towards

¹⁹¹⁴ *If strong.*

¹⁹¹⁵ *Septentrional.*

¹⁹¹⁶ *Meridional.*

¹⁹¹⁷ *Oriental.*

¹⁹¹⁸ *Occidental.*

¹⁹¹⁹ *Mars Lord of the year in Capricorn.*

¹⁹²⁰ *North latitude. Meridional. Oriental.*

¹⁹²¹ A short straight stick of wood.

¹⁹²² *Occidental. Direct. Retrograde.*

him; if he be Occidental, botches, boils, and such like, shall molest the bodies of men; if Direct, abundance of plenty is promised during that Revolution; if Retrograde, want, scarcity and penury.

¹⁹²³Moreover, if Mars be in Aquarius, and Lord of the year, tribulation and trouble is threatened to men during that Revolution; abundance of rain, snow and cold weather in winter and such times as it is usual; a probability of degrading and unthroning Kings and great Hogens¹⁹²⁴ of the times, in those places for which the Revolution of the year is; a scarcity and want of provisions and fruits of the earth, especially in the Western parts; but if he be beheld then by Venus, or the Lord of the Ascendant, and she be then also Septentrional, the spring¹⁹²⁵ shall be good and seasonable; and if he be Septentrional, much snow and cold hard weather in winter; if Meridional, much hot weather, but a thick, obscure, muddy Air; if he be Oriental, it shall be well with great,¹⁹²⁶ noble, and rich men, and they shall be jovial, and merry; if Occidental, it will not be so good: but if he be Retrograde, he denotes very hot weather, and detriment to trees and their fruits by reason¹⁹²⁷ thereof; if Direct, there shall be many Caterpillars, and such like creatures, that shall destroy trees, especially if then the *Dragons head* be also in this Sign, or in *Gemini*.

¹⁹²⁸Lastly, if Mars be Lord of the year, and in *Pisces*, he signifies much snow and rain; also destruction to fish, and such creatures as live in the water, for men shall catch many during that Revolution; the slaying and massacring of Kings and Great men, scarcity of provisions, and the fruits of the earth, and generally it shall be a turbulent and hard year both for man and beast; and if *Venus* behold the Ascendant, there shall be much thunder and lightning, also much death and mortality amongst men, and grief and pains in their eyes: and if Mars be¹⁹²⁹ Septentrional, the Air shall be good, pleasant and healthy; and if he be Meridional, there shall be many Caterpillars and Locusts in such places, as shall be natural for them, and such like noisome creatures, but¹⁹³⁰ they shall not do much hurt: if he be Oriental, he signifies the¹⁹³¹ slaughter of rich and great men: if Occidental, many infirmities shall fall on servants, and the inferior sort of people; and if he be Direct, they shall be safe and in health: also sheep and small Cattle shall be in good¹⁹³² condition: if Retrograde, the good condition and state of those that follow Trading is also promised, who shall gain and profit.

¹⁹²³ Mars Lord of the year in Aquarius.

¹⁹²⁴ Emperor, referring to the Japanese civil wars of the twelfth century. The Kamakura period epic Tale of Hogen is about the exploits of the samurai that participated in the Hogen Rebellion.

¹⁹²⁵ Septentrional.

¹⁹²⁶ Oriental. Occidental. Retrograde.

¹⁹²⁷ Direct.

¹⁹²⁸ Mars Lord of the year in Pisces.

¹⁹²⁹ Septentrional. Meridional.

¹⁹³⁰ Oriental.

¹⁹³¹ Occidental. Direct.

¹⁹³² Retrograde.

CHAP XVIII : Containing the Accidents signified by the Sun when he is Lord of the year in any of the twelve Signs.

Labour but to understand the nature of every Planet and Sign, and to distinguish exactly every ones strength and fortitudes from his debilities, and then by observing the reasons of what has been already said in these three forgoing Chapters, in handling the Significations of these; Superior Planets you may soon know how to understand the Significations of the Sun in every Sign, when ever he is Lord of the year, and judge of them without any further instruction.

¹⁹³³Yet thus much I shall say, If the *Sun* be Lord of the year in *Aries*, free from the Malevolent Aspects of the Infortunes, it shall be well with the Common people, the year shall be fruitful and successful unto them, as also to great, noble and rich men, Kings and the Grandees of the earth, and that they shall be fortunate in honour, and shall overcome their enemies, be gracious and loving to their people, and shall do them justice, &c.

¹⁹³⁴But if he be in *Aries* afflicted and impeded, judge the contrary; yet know that whatever he signifies whether good or evil in *Aries* or its triplicity, shall chiefly happen in and to those parts subject unto the Sign and their Cities and Towns, and more particularly to the Eastern parts thereof; so understand of the rest of the signs when he or indeed any of the other Planets are located in them or in any Triplicity.

¹⁹³⁵When in any annual Revolution you find the *Sun* Lord of the year and in *Taurus*, you shall judge the state both of rich and poor, great and small, noble and vile to be but so so, although he be no wise affected by the Malevolent beams if the Infortunes; for in *Taurus* he has no manner of dignity, but is wholly peregrine and weak; the fruits of the earth also shall not be very plentiful, especially if he be afflicted; and you must still remember, (as you have been sufficiently taught before) that according to the nature and quality of the affliction you are to judge damage or detriment to such things as are signified by the *Sun*, and that they shall chiefly be incident to those places subject unto *Taurus*, and in the Southern parts of those places.

¹⁹³⁶If the *Sun* be Lord of the year and in *Gemini*, if he be well aspected by the Fortunes, judge success, health and good (according to the nature and accidental Significations and the adjuvant Planets or Planet) to the Commons, and year in general, fruits of the earth, nobles, rich and great men, and that these shall chiefly be incident to the Regions and Cities subject unto *Gemini*, and the Western parts; but if he be afflicted, judge also the affliction accordingly by the nature and signification of the afflicting Planet, &c.

¹⁹³³ *The Sun Lord of the year in Aries free from affliction.*

¹⁹³⁴ *The Sun Lord of the year in Aries weak or afflicted.*

¹⁹³⁵ *The Sun Lord of the year in Taurus.*

¹⁹³⁶ *The Sun Lord of the year in Gem ini.*

¹⁹³⁷If he be In *Cancer* or its Triplicity, judge the good or evil signified by him (according to the natures of the Planets afflicting or assisting him) to happen to the Northern parts of those places, Cities, Regions and Kingdoms signified or ruled by the Signs wherein he is; this you have had often reiterated; I do it not through forgetfulness or carelessness, but through a willingness and an earnest desire the Rules may be easily apprehended and retained by the young Students, for whose sakes only I did undertake these my labours; for I doubt not but thereby they will soon be enabled to give a probable judgement upon any position of the heavens, without the help of any Book, when they have well pondered (as I have often said) the Rules of Art and the reasons thereof.

¹⁹³⁸Again, if the *Sun* be Lord of the year and in *Leo*, it shall be well with the Grandees of the earth, and people in general, the fruits of the earth shall be plentiful, &c. for you must know the *Sun* in *Leo* is very potent and strong, by being in his own house, unless he be afflicted at that time by the Malevolent Aspects of the Infortunes, and then according to their mischievous power you are to judge the misfortune and detriment of such things as they shall naturally or accidentally signify, &c.

In the fourth Chapter of the second Book of this volume, you have heard the Sun has no latitude, neither can be Oriental, Occidental, Stationary, Retrograde or Combust: and therefore, if you but remember to judge according to his strength essential and accidental in all the other subsequent signs, as you have heard the method before, this shall suffice to be said of the significations of the Sun when he is Lord of the year and located in any of the twelve Signs of heaven; Wherefore let us proceed to the significations of Venus when she is Lady of the year and so posited.

CHAP XIX : Of the things signified by Venus when she is Lady of the year in any of the Twelve Signs.

Little will it avail you to observe the latitudes of the three inferior Planets in this manner of Judgement as you have heard of the Superiors as say most of the Ancients: and truly in this I do agree with them (though not in many other of their tenets, especially in their Rules in the last Chapter, where they would teach the significations of the Sun in the 12 Signs in Annual Revolutions, when it is impossible for him at such a time to be in any other sign than *Aries*; and if the Judgement be half yearly, or quarterly in *Libra*, *Cancer*, or *Capricorn*, he must needs be but in no other) for oftentimes we shall find the Rules in the inferior Planets vary and prove false by reason of their swift motion and frequent variations but in the superior seldom or never; This I thought good to prefix before our Discourse of the inferior Planets that it might not seem strange to the diligent Inquirer we follow not the same Method in these as in the former.

¹⁹³⁷ *The Sun Lord of the year in Cancer.*

¹⁹³⁸ *The Sun Lord of the year in Leo.*

¹⁹³⁹When Venus then is Lady of the year and in Aries in any Annual Revolution well aspected and in Configuration of none of the Malevolents and neither Retrograde nor Combust, the Air shall be temperate, the Earth fruitful, men in general successful, shall thrive, be merry and delight in all pleasant recreations, it shall also be well with Great and noble men, and with the smaller sort of Cattle, men shall be peaceably given, and many pleasant moderate showers of rain shall fall, and generally there shall be plenty of provisions, and these shall chiefly be in the Eastern parts, and those Cities, Regions and Countries subject unto Aries.

But to speak the truth, I see no reason at all why *Venus* should occasion so much good in *Aries*, it being a sign wherein she suffers detriment and affliction, although no wise aspected by the malevolents, and although she be naturally of her self fortunate and good, yet it will not follow (I conceive) that she is of the same power to effect good when she is weak and impotent, as when she: is strong, for she can promise no more then this you have heard, when she is well dignified and in *Taurus* or *Libra* which are her own Houses, and wherein she is essentially strong and dignified; a poor weak fellow in another mans power and constraint without arms (there is no man but knows) is not so able to rescue or assist his friend, as one that is strong, at liberty, and a good Sword, or Rapier at his command.

Wherefore I must needs dissent from the Ancients in this point; for it is not the Nature of a Planet simply that must be the ground on which we must judge good or bad, for then *Jupiter* or *Venus* shall never be occasioners of mischief in what ever house or sign they are placed; the which to affirm were ridiculous and very erroneous, but this you have already sufficiently heard cleared; I should therefore say when any benevolent Planet is thus posited in any sign wherein he suffers detriment or any other affliction, that the evil threatened will not be altogether so bad as was likely, because the benevolency of the Planet does contradict it; nor the good altogether so effectual, by reason the Planet signifying it, is in detriment or otherwise afflicted; and therefore in such positions as are these, let not the Rules of the Ancients and Tradition, lead you wholly beyond the bonds of reason and sense for thereby you shall not avoid rendering your self both irrational, weak and senseless.

¹⁹⁴⁰*Venus* in *Taurus* Lady of the year denotes prosperity, health and gladness unto all men in general under that Revolution, and in those places subject unto *Taurus*, especially in the Southern parts, plenty of provision, and the fruits of the earth, pleasant wholesome Air and moderate showers and blasts of wind, safety to women with childe, and also to all Cattle for the use of man, especially the greater sort, and the year generally happy; but it will not be altogether so good if she be impeded, retrograde, combust or the like, still remember, that if she or any other Planet be much afflicted, little good, or much evil is promised; if much assisted, the

¹⁹³⁹ *Venus Lady of the year in Aries.*

¹⁹⁴⁰ *Venus lady of the year in Taurus.*

contrary; according to the signification and nature of your Significator, and the impedition and affliction, or assistance and strength thereof.

¹⁹⁴¹Also if *Venus* be in *Gemini*, and Lady of the year, well aspected of the Fortunes and free from Retrogradation, impedition, combustion and other such like impediments and the aspects of the Malevolents, the bodies of men shall be healthy, safe and sound; the Air temperate, good and wholesome; the fruits pleasant, profitable and plentiful; and the year generally happy, fortunate and successful; But if she be afflicted by the malevolents, or otherwise impeded, the contrary may you judge, or so far as shall be agreeable to reason, remembering you former Rules.

¹⁹⁴²Again if *Venus* be Lady of the year and in *Cancer* in the like manner free from impediment and well aspected or accidentally dignified, the Fruits of the Earth shall be plentiful, the Sea safe and free from many usual Piracies and Shipwrecks, many comfortable, pleasant, necessary showers, and men shall generally be healthy, successful and prosperous: But if she be afflicted it will not be so well by so much as she is afflicted, &c.

¹⁹⁴³Moreover if she be Lady of the year and strong or accidentally dignified and in *Leo*, many Diseases, Wars and Discords shall be abated and taken away; also men shall delight themselves in such things and Recreations as are of the nature of *Venus*; But if she be weak, impeded of afflicted, it will not be so well.

¹⁹⁴⁴And if she be in *Virgo* and well dignified as above said, the year (as say the Ancients) shall be fruitful, and plenty of all things of the earth is thereby promised, safety also to seeds and grain, and that men shall generally be healthful.

I should judge that the year would not be very scarce, because the Lady of the year is *Venus* one of the most fortunate Planets, nor very fruitful, or plentiful, because she is in her fall but so so; and indifferent both for plenty of fruits and health of body; But if she be afflicted, it will be so much the worse.

¹⁹⁴⁵Again if *Venus* be Lady of the year and in *Libra* free from retrogradation, combustion and other impedition and aspects of the Malevolents, although not at all beheld or assisted by the fortunes, yet shall the Cities, Regions and Countries be safe that are under the power of *Libra* and in good condition, mankind also shall generally be healthful, and likewise the Air; it shall be also temperate and pleasant, also fruitful and plentiful in every thing, and the people shall be generally happy, and free

¹⁹⁴¹ *The Sun Lord of the year in Gemini.*

¹⁹⁴² *The Sun Lord of the year in Cancer.*

¹⁹⁴³ *The Sun Lord of the year in Leo.*

¹⁹⁴⁴ *The Sun Lord of the year in Virgo.*

¹⁹⁴⁵ *The Sun Lord of the year in Libra.*

from all Thefts, Rapines¹⁹⁴⁶ and Robberies, and dissensions, troubles and discords; and if she be assisted by the benevolents it will be the better.

¹⁹⁴⁷But if she be Lady of the year, and free from all manner of impediment and in *Scorpio*, she shall cause a pure, good and thin pleasant Air, but somewhat sharp, and shall lessen the heat of Summer and cold of Winter; as also Diseases, and increase Provisions and Fruits of the Earth; and there shall be little or no filching and stealing; But although these Rules of the Ancients you are to remember she is herein in detriment, judge you therefore according as you have been taught: in the former Rules.

¹⁹⁴⁸Moreover if *Venus* be Lady of the year and in *Sagittarius* well dignified accidentally, she denotes peace and quietness amongst men in the Western parts, also health of body and prosperity to men in general under that Revolution, and in those places subject to *Sagittarius* unless it be hindered by *Mars*, the earth shall be fruitful, and the Winter somewhat abated of its cold; but if she be afflicted by *Mars* or any other way judge the contrary, or at least not so much good by the quantity of the evil afflicting.

¹⁹⁴⁹Also if she be in *Capricorn* free from all manner of impediton and be Lady of the year, there shall during that Revolution be little or no War, Thieving, Pillaging, Plundering or Robbing, little rain in the Eastern parts, and abundance of provision, and the earth shall be fruitful and the year generally successful; but if she be impeded, it will be nothing so well.

¹⁹⁵⁰Again If *Venus* be in *Aquarius* in any Annual Revolution, and free from impediment, men shall be in a happy and prosperous condition during that Revolution, and there shall be no abundance of rain nor snow, neither much cold in Winter, the year shall be successful and plentiful, and people in a happy condition and prosperous if *Mars* work not the contrary.

¹⁹⁵¹Lastly if *Venus* be in *Pisces* free from the Malevolent aspects of the Infortunes, and Lady of the year, there shall not be much cold weather in Winter, nor much snow nor rain but what shall be necessary and convenient, and that too in due Season; the Earth shall be fruitful, the year plentiful, and the Sea quiet and safe from Shipwrecks and Pirates: but if she be afflicted, Retrograde or Combust, and beholding the Ascendant, she denotes Thunders and Lightnings, also death amongst men, and pains in the eyes, and generally, unless *Mars* hinder, they shall abound in all things that are produced by the Earth.

¹⁹⁴⁶ The acts of despoiling a country in warfare, pillage, plunder.

¹⁹⁴⁷ *The Sun Lord of the year in Scorpio.*

¹⁹⁴⁸ *The Sun Lord of the year in Sagittarius.*

¹⁹⁴⁹ *The Sun Lord of the year in Capricorn.*

¹⁹⁵⁰ *The Sun Lord of the year in Aquarius.*

¹⁹⁵¹ *The Sun Lord of the year in Pisces.*

CHAP XX : Of the Significations of Mercury when he is Lord of the Year in any of the Twelve Signs.

¹⁹⁵²In the next place we are to look what are the significations of *Mercury*, who is the second of the inferior Planets, and the next under *Venus*, who if he be Lord of the year and posited in *Aries*, there shall be abundance of water and rain, and scarcity of provisions in the 'Western parts; he signifies also great winds, much dew, and many thin clouds, also death to young men and women.

Now because he is of that quality that he participates still of the nature of that Planet in Configuration with him, it is requisite we have respect thereunto; for with the Fortunes he is good, with the Infortunes bad, in his own nature indifferent, and he is with the Masculine Planets a Masculine Planet and of that signification; with the Feminine a Feminine.

Wherefore if *Mercury* be joined to the *Moon* either by body or aspect, it denotes plenty of Fish; if to the *Sun*, plenty of Wine, and the safety and prosperity of women and so much the rather if *Mars* and *Venus* be then in *Conjunction* or *Aspect* with the *Sun*; and if *Saturn* be in the place of *Mercury*, he signifies very much rain and abundance of Waters; but if *Mars* be only then with the *Sun*, he denotes pains in the eyes and much war and blood-shed.

¹⁹⁵³If *Mercury* by Lord of the year, and located in *Taurus*, he signifies many showers and plenty of waters, and a destruction of Corn and the fruits of the earth through diversity and change of Air, pains and infirmities in the eyes in the Eastern parts and the death of Great and Noble men, unless *Jupiter* or *Venus* work the contrary by their benevolent aspects to him or to the Ascendant; but if *Mars* behold the Ascendant, he signifies the death of Cows, and the greater sort of Cattle, especially in the Southern parts.

¹⁹⁵⁴Also if he be in *Gemini*, and be Lord of the year in any Revolution of the World, he denotes Wars in those parts subject to the sign, much snow, and damage to the fruits of the earth, and plenty of wine. This is one of the mad Rules of the Ancients; I would fain know why not a plentiful year for every thing else as well as wine if he be strong; for this is his own house; and if he be weak, how comes he to be so successful(to Vines and nothing else: they say also he signifies pestilences and death, inflammations, swellings and eruptions; he denotes also much dew and moist Air: I believe, it should be a wholesome good Air, and health and prosperity to the People in general; the Ancients say, if *Jupiter* or the *Sun* behold the Ascendant of the Revolution, Pestilence and Sickness will be lessened, and that there will be a diminution of these evils, and men in the Eastern parts shall be stronger and in a better and happier condition then

¹⁹⁵² *Mercury Lord of the year in Aries.*

¹⁹⁵³ *Mercury Lord of the year in Taurus.*

¹⁹⁵⁴ *Mercury Lord of the year in Gemini.*

before; it is clear to me all this will happen without their assistance, so *Mercury* be but free from impediton and the malevolent aspects of the Infortunes when he is located in this sign. Reader, you may follow the Ancients in every thing they say if you wilt, and be a Drone for ever; for my part I am absolutely resolved to the contrary, especially in these and such like whimsies of theirs.

¹⁹⁵⁵If *Mercury* be Lord of the year in *Cancer*, he signifies slaughter and bloodshed in the Western parts (I believe it should be in the Northwest parts; a little time and experience will soon decide the controversy) scarcity of provisions and the fruits of the earth, mischief and detriment to Trees and Seeds, many infirmities through Rheums, Defluxions and Swellings, and those chiefly in the neck, throat, and breast, such as are Squincies, Kings-evil, Obstructions and stuffings in the pectorals, through thick, gross, tough Phlegm, unnatural Swellings or Hydropical Humours in the legs: If he be joined by either body or aspect to *Mars* and *Venus* both together, he denotes the murdering and slaughtering of great and Noble men, or perhaps of such as are rampant in authority in any Nation for which your Revolution is made; but if *Venus* and the *Moon* be so joined to him, judge the contrary.

¹⁹⁵⁶Also if he be in *Leo*, and be Lord of the year, he denotes excessive and vehement hot weather in Summer; also hot and warm winds; also if he be beyond the tenth house, viz. towards the seventh, he signifies impediment and damage to those parts, or to that Quarter of Heaven, viz. Southwest, Southwest and by South, and Southwest and by West, and a diminution or a scarcity of Provisions and Fruits, but not an absolute Famine. If he be in any Configuration of the Fortunes, the evil will be lessened by so much as the adjuvant Planet is in strength, and the aspect in goodness; but if beheld by the Infortunes, by so much the more is the mischief increased by how much the worse is the aspect and power of the malevolent Planet; he also signifies the death of Lions, Wolves, and such beasts as are ravenous.

¹⁹⁵⁷Again, if he be in *Virgo*, and Lord of the year, there shall be much rain and plenty of Corn (and the fruits of the earth too, I may add) and there shall be many Infirmities of the eyes and death in the Southern parts. I should truly rather conclude (this sign being the house wherein he is both exalted, and essentially dignified by house) contrary to the precepts of my Predecessors in this most heavenly Science, that there will be a pleasant wholesome healthy Air, and a diminution of infirmities both of the eyes and other parts of the body, comfortable and seasonable showers, and gusts of wind, and plenty of all manner of fruits and provisions convenient for the life of man, unless the malicious beams of *Saturn* or *Mars* prevent it.

¹⁹⁵⁵ *Mercury Lord of the year in Cancer.*

¹⁹⁵⁶ *Mercury Lord of the year in Leo.*

¹⁹⁵⁷ *Mercury Lord of the year in Virgo.*

¹⁹⁵⁸*Mercury* in *Libra* and Lord of the year, denotes great and high winds, and if he be free from impediment of the Malevolents (says my own Natural Reason) the Air shall not be so troublesome, and the year shall be pretty plentiful; yet the Ancients say (without any exceptions) there shall be a diminution of Provisions if he be in *Libra*; and truly I am of their opinion, if he be then afflicted, otherwise not.

If *Saturn* be either joined to him in this sign by either *Conjunction* or *Aspect*, he signifies men shall be troubled with pains and infirmities in the head and belly; (I know no reason why they might not also have said in the neck, throat, back and reins) but if the *Sun* do they behold *Saturn*, the malice and mischief of *Saturn* is taken away.

¹⁹⁵⁹Also if he be Lord of the year and in *Scorpio*, there shall be much snow and cold weather in those parts wherein such are natural or usual; also Wars and Quarrels in the Northern and Western parts; and if he be beheld of Mars, they will be rather Northern then Western; and there will be also much thieving, pillaging and robbing, both by Sea and Land; the Sea shall be very turbulent, and there will be many Shipwrecks and mischiefs therein, also pestilences and contagious Fevers in the Northern parts (why not in those Regions and places subject to *Scorpio*?) and all manner of infirmities and diseases of the eyes.

¹⁹⁶⁰Much snow during that Revolution shall fall in Winter when you find Mercury Lord of the year and in Sagittarius, especially in those parts of the World where such accidents are most usual, as also in the place under which your Revolution is, an inconstant turbulent Air, a scarcity and diminution of the fruits of the earth, and provisions for the use of man; and Wars and dissensions in the Western parts, say the Ancients; but if it should prove in the Eastern parts, I know no reason why we should so much confide in every thing they write.

¹⁹⁶¹Again in Capricorn, Mercury signifies if he be Lord of the year in your annual Revolution, Wars, Tribulations and Sorrows to the Southern parts and places subject to the sign; this is if he be afflicted; but if assisted by the benevolent aspects of the Fortunes, and free from all other impediments, the year will be pretty fruitful (and healthy; but if he be afflicted by the Malevolents, judge the contrary.

Also if he be in *Aquarius* and Lord of the year or Quarter, he signifies many Caterpillars and Locusts in such places where they are naturally, and diminution of rain; also that men shall be molested with Pleurisies and Pustules or Eruptions in the skin, especially in the thighs; and this shall chiefly be occasioned through corruption of the Air, and several changes thereof; and if he be then in a corporal *Conjunction* of *Venus*, there will be earthquakes in that Revolution, especially if the *Sun* do then behold them

¹⁹⁵⁸ *Mercury* Lord of the year in *Libra*.

¹⁹⁵⁹ *Mercury* Lord of the year in *Scorpio*.

¹⁹⁶⁰ *Mercury* Lord of the year in *Sagittarius*.

¹⁹⁶¹ *Mercury* Lord of the year in *Capricorn*.

or be joined unto them; and if *Mars* also, or *Saturn* behold them with a *Square* or *Opposition*, you may be confident thereof, and that there will be pestilential Diseases, and many Thefts and Robberies; and if *Saturn* be corporally joined to *Mercury*, there shall be an increase of waters and rain.

¹⁹⁶²Lastly *Mercury* in *Pisces* in any annual Revolution when he is Lord of the year or Quarter, denotes very much wind and rain in the Northern parts, also death; Fish shall abound, and want of provisions and fruits of the earth; detriment also to the Sea and those that converse therein, many Shipwrecks, &c.

Now although *Mercury* at time of the *Sun* his ingress into *Aries* cannot possibly be in some of these signs (by reason he is never distant from the Sun above 28 degrees, as you have heard in the sixth Chapter of the second Treatise of this Work) yet may not any one conclude these Rules superfluous, and the Ancients therein ridiculous, since as you have heard in the first Chapter of the first Section of this very Treatise, it often falls out that there are four Schemes to be erected, and sometimes two, for the judging of annual affairs in the World; and therefore it was requisite that his significations should also be known in any sign of the Heavens; for in these we shall otherwise be to seek, &c.

CHAP XXI : Containing the Significations of the Moon, when she is Lady of the Year in any of the twelve Signs.

All that I have said from the 15th Chapter of the second Section has been but (in manner) merely reiterations, and an enlargement of such rules as were more briefly delivered before, that the Students in this Art might be very well versed in their rules, and perfected in the reasons and grounds thereof.

It rests therefore now we also handle the significations of the *Moon* in every one of the twelve Celestial signs when she is Lady of the year; but I must confess I am almost tired and wearied out with this kind of repetition; wherefore I shall only in less bounds, [yet as largely and plainly as the Ancients for matter of Instruction,] deliver unto you the ground of these rules, and so proceed to the significations of the *Dragons Head* and *Tail*.

Know then that the *Moon* (as you have heard in the 5 Chapter of this second Section) does denote all the good that can possibly be desired to the Commons and People in general when she is Lady of the year and strong or well dignified; if she be weak, the contrary according to her debility and impediment you are to judge.

Well then when you see in your figure she is strong either essentially or accidentally, look to the Nature of the sign she is in, and artificially commixing their Natures and their strength therein, judge you

¹⁹⁶² *Mercury* Lord of the year in *Pisces*.

good to such things and places as are by her and the sign she is in signified or understood either naturally or accidentally as they are placed in the Heavens, according as you have heard sufficiently before; if she be weak, judge the contrary after the same manner.

For you must remember that the *Moon* in humane signs shows her events whether good or bad on mankind, according to the Sex of the sign she is in; if in adry signs in the Air; in watery, in the water; in earthy in the earth; in bestial in and upon beasts of the nature and quality of the sign; as if it be *Aries*, on sheep; *Capricorn*, on Goats, *Taurus*, on Bull, Cows, Oxen and the greater sort of Cattle, and the like.

Neither ought you to forget to make commixedures according to the nature of the Planets in configuration or *Conjunction* with her at the time of the Revolution; for upon the true and exact commixedures (which you have been shown in the foregoing Planets, and therefore needless here again to make repetition) depends the whole secret and key of the Art, and therefore let me here admonish you once more (although I have often already) to be perfect in the nature and temperature of every Planet, every sign, every aspect, every house, every dignity, every Triplicity, every exaltation, every term, every face, every detriment, every fall, every essential dignity and debility of every Planet in every Sign, and then you hast attained above half the Art, nay three parts and three quarters (being divided into four) and therefore let the second Treatise entitled *An Introduction to the Judgement of the Stars*, be read over and over, which will perfect you in these particulars, so may you boldly venture upon these two other Treatises, which will then be most easily comprehended, and the greatest mysteries therein quickly attained.

And thus much shall suffice to be said of the significations of the seven Celestial Planets in the 12 signs when they are Lords or Ladies of the Year; the same also should serve for Rules to the, judging the Portencies of the *Dragons head* and *Dragons tail*, but that perhaps (their natures having not been before discussed, so much as have the Planets) they might remain obscure, and the knowledge of the young Students therein defective; wherefore I shall yet spend one quarter of a sheet more for their further instruction in this matter.

CHAP XXII : Showing what is signified by the Head and Tail of the Dragon, as they are placed in any of the Twelve Signs in any Revolution.

Many are the significations of ♁ and ♃ therefore to particularize every particular thing, would be both tedious, and in a manner needless, yet I hold it very necessary you be well acquainted with their denotations in every sign of the Zodiac in any Revolution, as follows.

¹⁹⁶³If therefore in any annual Revolution of the World you find ♉ in *Aries* it signifies the rise of great and noble men, and the dejection and suppression of vile and ignoble; and if ♋ be in *Aries*, it shows the ill state and condition of noble and great men, and that they shall be injured and damnified by the common sort of People.

¹⁹⁶⁴If ♉ be in *Taurus*, it denotes the slaughter of Kings, Noble, Great and Rich men in the Northern parts, and in the Western parts many controversies and Dissentions amongst great and noble men and the Pleabeans: if ♋ be in *Taurus*, it signifies little Piety or Mercy in men and women, and many troublesome and unprofitable journeys in the same parts.

¹⁹⁶⁵♉ in *Gemini* shows sicknesses and divers infirmities to Rich and Noblemen, or such as are the Grandees of the earth, which shall happen through tempestuous and noisome gales of wind, earthquakes, and unwholesome infectious Mists; it signifies also Wars and Dissentions betwixt great and rich men, and men of a middle degree; and that the Trees shall be much damnified by Caterpillars, and such like Worms. If ♋ be in *Gemini*, the Commons shall be exalted and elevated, and they shall spurn at, and despise their Superiors and Rulers, and endeavour to get all power and authority into their own hands.

¹⁹⁶⁶Also if ♉ be in *Cancer*, it denotes honourable and bounteous acts of the King and Rulers towards their People and Subjects; and if ♋ be in *Cancer*, it denotes great mortalities and pestilences, sudden deaths, fornications and little or not justice, reason or honesty amongst men, the destruction of treasuries, and the slitting of great and noble men out of one place into another, also their sad condition and banishment through the works of their own hands, as writing, or some other thing signified by the ingenious Planet *Mercury*.

¹⁹⁶⁷Again ♉ in *Leo* in any Revolution signifies much lightning and apparitions in the Air, much damage trouble and vexation, and also infectious Air: *Dragons tail* in *Leo*, signifies a dark obscure Air, earthquakes, increase of waters and wet weather and destruction to the fruits both of trees and the Earth.

¹⁹⁶⁸Also if ♉ be in *Virgo*, the fruits of the Earth and of trees shall be destroyed, there shall be many Caterpillars, and damage and hurt shall pursue even those fruits both of Trees, and of the Earth that are gathered into the Store-houses or Barnes, and they shall suffer great detriment: and if ♋ be in *Virgo* shame, hatred, and disgrace shall fall upon noble and great men, and there shall be much dissention and controversy amongst them,

¹⁹⁶³ ♉ in *Aries*. ♋ in *Aries*.

¹⁹⁶⁴ ♉ in *Taurus*. ♋ in *Taurus*.

¹⁹⁶⁵ ♉ in *Gemini*. ♋ in *Gemini*.

¹⁹⁶⁶ ♉ in *Cancer*. ♋ in *Cancer*.

¹⁹⁶⁷ ♉ in *Leo*. ♋ in *Leo*.

¹⁹⁶⁸ ♉ in *Virgo*. ♋ in *Virgo*.

Religious houses, and such as study Divine. matters, also shall greatly suffer damage, trouble and loss, many discords, debates and quarrels amongst men in points of Religion and Faith, Schisms and Heresies, &c.

¹⁹⁶⁹Moreover ♎ in Libra shows that Kings and the Grandees of the earth, shall exercise their power and authority over their People, both against Justice and their own Honour, taxing them with crimes, whereof they are innocent, and imposing Taxations, and heavy extortions and burdens on them, insomuch that by reason of their poverty, which they shall be reduced to, and their grievous sad condition, they shall sink under the burthen as not being able to sustain it, but if ♁ be in Libra, it denotes the mortality of fourfooted Creatures, especially those of the smaller sort; also in Summer, extreme drought; and in Winter, very hard cold weather; the Fruits of the Earth shall be destroyed, also the Seeds, Plants and Trees shall be damnified, so that they shall produce little or not increase.

¹⁹⁷⁰*Dragons Head* in *Scorpio*, signifies joy, success and gladness to men of mean degree, and sadness, grief and trouble to great men, and those in high degree; also dissentions, quarrels and bloodshed amongst them (if other testimonies concur) and amongst the common people, deceit, treachery and fornications, for the which misdemeanours, they shall (many of them) fall into the hands of their Kings and Rules; if *Dragons tail* be therein, men shall be molested with many fevers and infirmities in the breast, catarrhs and defluctions in the throat, but noble and great men shall be safe, quiet and in a peaceable condition.

¹⁹⁷¹Again, if *Dragons head* be in any annual Revolution in *Sagittarius*, the common people of Babylon shall be afflicted by their King and Superiors, and suffer many vexations and injuries by them; also their beasts shall suffer much detriment, and those that are in an hostile posture, especially if it be in the last fifteen degrees of *Sagittarius*, it signifies also an hot and dry Air, also a thick and obscure face of heaven; And if *Dragons Tail* be therein, it signifies the dejection of Noble and Great men and their misfortune, but the rise of Ignoble base fellows, and the sad condition of Judges, Councillors, Learned and Wise-men, especially if *Dragons-Tail* be in the first fifteen degrees.

¹⁹⁷²Also if *Dragons-Head* be in *Capricorn* it denotes joy and gladness to Rich, Noble and Great men, and their honour and preferment, but the dejection of the base and Ignoble; but if *Dragons Tail* be therein, it signifies Earthquakes and damages especially in the southern parts.

¹⁹⁷³And *Dragons-Head* in *Aquarius* signifies the death of religious men and such as study the Law, this to some few, but in one kind or other they will all suffer detriment and vexation, many Sects and Schisms shall also

¹⁹⁶⁹ ♎ in Libra. ♁ in Libra.

¹⁹⁷⁰ ♎ in Scorpio. ♁ in Scorpio.

¹⁹⁷¹ ♎ in Sagittarius. ♁ in Sagittarius.

¹⁹⁷² ♎ in Capricorn. ♁ in Capricorn.

¹⁹⁷³ ♎ in Aquarius. ♁ in Aquarius.

arise: and if *Dragons Tail* be therein, Kings, Great-men and Land-Lords shall be very injurious and tyrannical over their subjects, servants and tenants, and shall afflict, tax and grind their faces beyond common humanity and honesty.

¹⁹⁷⁴Lastly *Dragons-Head* in *Pisces* shows the honour and dignity of Great and Noble men, and of every man according to his degree; and if *Dragons-Tail* be in *Pisces*, many Noble and rich men shall be subjugated and brought under the power of the militia or men in arms, and be removed out of their habitations for their faults, and much controversy and debates concerning Sects and the appearance of some new Heresy or Schism.

And so much for the significations of the *Head* and *Tail* of the *Dragon* and what we have to say in this second Section; Let us now proceed to the third and hasten to a conclusion.

SECTION III : Containing some other necessary Instructions for the judging of Events portended by any Revolution of the Years of the World; Also showing how to judge of such Years as signify fertility, sterility, wars, peace, health or sickness, alteration of and in the air, and of all other things foreknown by the position of the Heavens at the Ingress of the Sun into the first point of Aries

CHAP I : Showing the Significations of the Planets in their Exaltations, and also in Conjunction, Square or Opposition of Saturn or Mars at that time in any Revolution.

In this matter we shall have chief respect to the superior Planets, who by reason of their magnitude and slowness of motion in comparison of the other, do effect more forcibly and infallibly on the Elementary things of the world, and bodies of men.

¹⁹⁷⁵We shall begin then with *Saturn*, being the highest as you have heard, who if he be at the time of the *Sun* his Ingress into the first point of *Aries* in *Libra*, especially the 21 degree thereof, which is the sign and point of his exaltation, and receive the light and nature of *Venus*, he shall signify and denote and be the fore-runner of some great and most notable thing to happen during that Revolution, especially in those parts subject to *Libra* and *Saturn*, and men shall suffer much loss and detriment in their estates and fortunes, and that his significations shall be of long continuance; but if *Venus* be fortunate, Occidental, direct, free from the affliction of the Malevolents, or other impediment free from combustion and the *Sun* - beams, *Saturn* shall be the portender of good, prosperity and increase of the Kingdoms and Powers in the places subject to his dominion and the sign

¹⁹⁷⁴ ♄ in *Pisces*. ♃ in *Pisces*.

¹⁹⁷⁵ The signification of *Saturn* in any Revolution when he is in the point of his exaltation.

Libra; but if *Venus* be weak, retrograde, unfortunate, afflicted by the Malevolents, combust, under the *Sunbeams* and impeded, judge the contrary; but yet you may be confident of some strange Catastrophe to happen thereupon, but the nature thereof will incline rather to evil then good.

¹⁹⁷⁶Also if *Jupiter* in any Revolution be in the 15 degree of *Cancer* being his exaltation, fortunate and strong accidentally as being well aspected of the Fortunes and no wise afflicted by the malevolents, and well aspected of the *Moon*, and she also strong both essentially and accidentally there is no doubt to be made of it but that he shall be the occasioner of some great alteration in Church-affairs and matters Divine and appertaining to the Law, and that for the better; but if they be afflicted, weak and impeded, judge the contrary, viz. that the alteration shall be for the worse.

¹⁹⁷⁷Again, if at the *Sun* his ingress you find *Mars* in the 28 degree of *Capricorn*, being his exaltation, he denotes many and great Mutations, yet not altogether so notable and strange as the two other preceding, and the nature and quality thereof shall be according to his own proper signification, viz. wars, fire, combustions, uproars, slaughters, thefts, rapines and robberies, and such like, unless he be beheld of *Saturn* by a *Sextile* or *Trine*, and *Saturn* be then also well dignified and free from all manner of impediment and affliction, or behold other Planets of whom he is received and well aspected, and those Planets also fortunate and free from all manner of impediment; but of otherwise, it shall be the worse.

¹⁹⁷⁸There is nothing to be said of the *Sun* in this particular, who (by reason the Revolution is still made by his return to the first point of *Aries*) can never be in the point of his exaltation in any Revolution of the World: neither indeed have I found any of the Ancients regard any of the inferior Planets in this matter; only *Bonatus* testifies of *Albumazar* (a most learned Arabian in this Heavenly Science) that in every Revolution of the World we are to have regard to the exaltation of *Mercury*, which is the 15 degree of *Virgo*, and see what Planet is then therein receiving *Mercury*, or *Mercury* him, for he shall be Lord of chief Denoter or Significator of what is portended by him according to his strength or weakness, as you have heard of the Superiors; for after the same manner must you judge, &c. And truly I see no reason why we may not after this rule judge of *Venus* and the *Moon* also.

¹⁹⁷⁹In every Revolution see what Planet is in his exaltation, and how aspected by either *Saturn* or *Mars*; for if it be *Saturn*, he shall cause much damage and detriment and trouble to those Regions and Places subject to the Planet with whom he is in Configuration; and if *Saturn* be in a fixed sign, and the Planet also in a fixed sign, the evil shall continue so many years as there wanted degrees betwixt the perfect *Conjunction* or *Aspect*; if

¹⁹⁷⁶ Of *Jupiter* when in his exaltation.

¹⁹⁷⁷ Of *Mars* when in his exaltation.

¹⁹⁷⁸ Of the *Sun*.

¹⁹⁷⁹ Of the *Conjunction* of *Saturn* with any planet in exaltation in any Revolution.

in common signs, so many months; if movable, so many weeks or days: but if one be in a fixed sign, and the other in a common one, you are according to discretion to make commixture of months and years; one in a common sign, and the other in a movable, make commixture of months and weeks, or weeks and days, as you see reason; but if by other testimonies you find that the evil shall not continue after that Year wherein your Revolution was made although the *Conjunction* or Aspect be in or from fixed signs, yet shall you give but months then for every degree they want of the perfect *Conjunction* or Aspect: Note also, that if the *Conjunction* or Aspect be by common signs, and you thereby judge months, and the evil still continue longer then your time prefixed, then shall you convert them into Years: So likewise if you didst judge days or weeks your significators being in movable signs and the evil still continue after those weeks or days be expired, then art you to say the continuation thereof will be so many months or years, &c. for as Ptolemy in his Centilo.1. says, A to & a scientia; for though you have the art to help you, yet you are not wholly to lay aside discretion and reason.

But if any Planet by his body or aspect does frustrate the *Conjunction* or Aspect of *Saturn*, then shall not the evil happen in the places subject to the Planet in exaltation, but to those places ruled by the Planet so frustrating; but if there be no frustration by neither the interposition of the body or aspect of any Planet, but that *Saturn* do come by his beams to touch the beams of the Planet so in exaltation, the evil by him threatened shall assuredly happen in those Regions and Places subject to his Dominion, &c.

¹⁹⁸⁰Also if any Planet in exaltation in any Annual Revolution be beheld of *Mars* (as you heard of *Saturn*) by a *Square* or *Opposition*, or else afflicting any Planet by his bodily *Conjunction*, he shall denote very much evil, detriment and damage to the people under his jurisdiction that is in exaltation; but if the Planet so exalted be afflicted by *Square* or *Opposition*, it will be the more grievous by reason the nature of *Mars* is to cause quarrels, dissensions, wars, bloodshed and thefts which will then be incident to those parts; as touching the durability of the time, you are to judge thereof according to the nature of the signs your significators are in, as you have heard of *Saturn*, whether they be movable, fixed or common, &c.

Consider also the position of the *Sun* and *Moon*, and see how in every Revolution they are placed, and in *Conjunction* or Aspect with any Planet; for if either of them be in any Configuration with any Planet in the whole Heavens, they shall be joined in signification therewith; and note that if the *Moon* be lately separated from any Planet according to the nature thereof, and the place of Heaven he is located and has dominion in, may you judge of what has lately happened; but if he be applying to any, thereby may you know what is immediately to happen, &c.

¹⁹⁸⁰ Of *Mars* his aspect or conjunction with any Planet in exaltation.

CHAP II : Of the Significations of the Planets, and Dragons Head and Tail, as also Blazing-Stars, when they are (in any Revolution) exalted one above another.

Unless I here remove a seeming obstruction or stumbling block, perhaps some mistakes or errors might arise much to the damage and puzzling of the younger Student; which is this; In the foregoing Chapter you have heard the significations of the Planets (especially the Superior) when in any Revolution they are in the point of their proper exaltations; but in this Chapter when we speak of their being exalted one above the other, we mean as to their places in the Heavens at the time of the Sun his ingress into *Aries*; for he or she that is nearest to the Cusp of the mid-heaven or tenth house, if the Planet most elevated or exalted, and shall have signification as follows; yet note that it is not meant barely by the position of one above the other at that time, but when any two are in *Conjunction* or other Configuration and elevated the one above the other at that time, then I say shall their significations be as is here expressed.

Contrary to the Ancients who begin in this matter with *Venus*, I shall as all along I have done begin with *Saturn*, and so give you their significations still in order as they are placed in the Heavens; as *Saturn* being in *Conjunction*, *Square* or *Opposition* with any Planet, the *Dragons Head*, and *Tail*, or *Blazing Star*, and exalted above them, we shall begin thus: *Saturn* exalted above *Jupiter*, and then above *Mars*, and afterwards above the *Sun* and so forwards; and not as the Ancients have done who set down his significations as he is exalted above the *Moon* first, then above *Jupiter*, then *Mars*, then *Dragons Head*, *Dragons Tail*, *Blazing-Star*, and lastly *Venus*; omitting his significations when in any Configuration of *Mercury* or the *Sun*, and exalted above them; which defect as in this, so in the signification of the other Planets, I shall endeavour to supply; for in the significations of *Venus* they have omitted *Jupiter* and *Dragons Head*; and a *Blazing-Star* in the significations of *Jupiter*; the *Sun* in the significations of *Mars*; the *Sun* and *Venus*, of *Mercury*, the *Sun* also, of the *Dragons Head*, *Jupiter* and *Mars*, &c.

If you find not my opinion and judgement herein sufficiently grounded on reason, you may follow what other you can find delivered unto you, which may be more pleasing and agreeable to your fancy, or remain ignorant as the Ancients have left you; but to our business:

¹⁹⁸¹Saturn in any Scheme at the time of any Revolution of the years of the World, Eclipse, or great *Conjunction*, or at the time of the ¹⁹⁸²appearance of any Comet, or Blazing-Star, or at the time of any Opposition of the Superiors, or any other remarkable or considerable face of the heavens, in *Conjunction*, *Square*, or *Opposition*, or any other ¹⁹⁸³Aspect of *Jupiter*, and at that time elevated above the Body of *Jupiter*, in the figure of the Heavens, Great and Noble men shall be slain; if he be ¹⁹⁸⁴exalted

¹⁹⁸¹ *Saturn exalted above any of the planets.*

¹⁹⁸² *Dragons Head, Dragons tail or blazing star.*

¹⁹⁸³ *Jupiter.*

¹⁹⁸⁴ *Mars.*

above *Mars*, he signifies good, and better success; if above the ¹⁹⁸⁵*Sun* when in any of the aforesaid Configurations with him, Let those Kings and such as are in high or chief Authority in those Regions subject to the sign the Sun then is in look for much trouble and sorrow, as also ¹⁹⁸⁶Treacheries and Treasons; If he be exalted above *Venus*, men shall delight in Pictures, Ornaments, and neatness, and addict themselves to their Trades and Occupations and delight themselves therein; above ¹⁹⁸⁷*Mercury*, they will delight in Arts and Sciences, especially such as are ¹⁹⁸⁸Ingenuous; above the *Moon*, men shall be clownish and ill-behaved; ¹⁹⁸⁹Above *Dragons Head*, Great and Noble-men shall have good success joy and gladness; but if above *Dragons Tail*, this felicity shall happen to the Commons; And if he be exalted above any *Blazing Star*, when he is in any Configuration therewith, men shall generally suffer poverty, penury and want anxiety and much misery.

¹⁹⁹⁰If *Jupiter* be exalted above *Saturn* when in any Configuration with him, he signifies much lamentation, weeping, howling, grief, ¹⁹⁹¹trouble and sadness: Above *Mars* there shall happen much grief and ¹⁹⁹²trouble to Men, also damage and loss if above the *Sun*: above *Venus*, Womens affairs and business shall succeed well and prosperously: and if ¹⁹⁹³above *Mercury*, the Kings Officers shall be increased, and they shall ¹⁹⁹⁴have honour, profit, gain and praise: above the *Moon*, Noble and Great men shall increase and abound in honour, prosperity and success: ¹⁹⁹⁵Above the *Dragons Head* he denotes all good success and fortune: if above the *Dragons Tail*, depopulations and destruction of houses and buildings; above a *Blazing Star*, it signifies that Noble men and such as are in great esteem shall be slain.

¹⁹⁹⁶When *Mars* is exalted above *Saturn* and in any configuration ¹⁹⁹⁷with him he does not signify much hurt or mischief: Above *Jupiter*, ¹⁹⁹⁸great men shall agree to take arms and kill one another: Above the *Sun*, Kings and Rulers will go near to be slain treacherously: Above ¹⁹⁹⁹*Venus*, men shall not care much for pleasures, neither will women ²⁰⁰⁰soon conceive with Child: Above *Mercury*, quarrels, slaughters, and ²⁰⁰¹discords are signified: And above the *Moon*, Earthquakes, and those very violent: Above

¹⁹⁸⁵ *The Sun.*

¹⁹⁸⁶ *Venus.*

¹⁹⁸⁷ *Mercury.*

¹⁹⁸⁸ *Luna.*

¹⁹⁸⁹ *Dragons Head, Dragons Tail, Blazing Star.*

¹⁹⁹⁰ *Jupiter exalted above Saturn.*

¹⁹⁹¹ *Mars. Sol.*

¹⁹⁹² *Venus.*

¹⁹⁹³ *Mercury.*

¹⁹⁹⁴ *Luna.*

¹⁹⁹⁵ *Dragons Head, Dragons Tail, Blazing Star.*

¹⁹⁹⁶ *Mars exalted above Saturn.*

¹⁹⁹⁷ *Jupiter.*

¹⁹⁹⁸ *Sol.*

¹⁹⁹⁹ *Venus.*

²⁰⁰⁰ *Mercury.*

²⁰⁰¹ *Luna.*

Dragons Head he denotes good success, and ²⁰⁰²prosperity, and honour to Great and Noble men: Above *Dragons Tail*, there shall happen Combustions, troubles and inconveniencies to Men concerning Plants and Vegetables; And if he be exalted above a *Blazing Star*, there will happen many slaughters amongst men, and they shall delight to sway and bear Arms.

²⁰⁰³The *Sun* is of that nature and quality, that by his beams any Planet is afflicted, wherefore when he is exalted so above any Planet, he is the significator of much evil and mischief, excepting *Mercury* strong and fortified.

²⁰⁰⁴*Venus* being exalted above *Saturn*, Men shall be perplexed ²⁰⁰⁵with much grief and trouble: Above *Jupiter*, Great and Noble men shall be in a prosperous and happy condition, and all thing shall ²⁰⁰⁶succeed well with them: Above *Mars*, Women shall willingly use the Art of Generation and soon Conceive, and Men shall be troubled in their ²⁰⁰⁷stomachs through Surfeits and eating too much: Above the *Sun*, men ²⁰⁰⁸shall be lavish and expensive: Above *Mercury*, men shall domineer ²⁰⁰⁹and triumph one over another: Above the *Moon*, men shall have ²⁰¹⁰much joy and gladness: Above *Dragons Head*, joy and gladness to Great and Noble men, and all prosperity and happiness; and they shall delight themselves with young Maids-and Virgins, and in Womens affairs; But if above *Dragons Tail*, judge neither prosperity nor good; and if she be exalted above any *Blazing Star* being in Configuration therewith, she signifies that there shall be a scarcity of waters, and that women shall not be in any great esteem, shall miscarry and come to many misfortunes and mischances.

²⁰¹¹Also *Mercury* being exalted above *Saturn*, men shall go about ²⁰¹²to deceive, cheat, and betray one another: Above *Jupiter*, Kings, Great men, and those in power and Authority shall increase in health and ²⁰¹³Honour: Above *Mars*, fear and terror shall fall upon men: above ☉, Kings and Rulers shall be famous, and addict themselves to knowledge ²⁰¹⁴and learning: Above ♀ men shall addict themselves to sports, and the ²⁰¹⁵study of Necromancy, occult and secret Arts: Above the ☽, he signifies joy and gladness, and that men shall do wonderful and strange feats: ²⁰¹⁶Above ♃ there shall be many manifest thefts and robberies: above ♃ it signifies men

²⁰⁰² *Dragons Head, Dragons Tail, Blazing Star.*

²⁰⁰³ *The Sun above any of the planets, Dragons Head &c.*

²⁰⁰⁴ *Venus exalted above Saturn.*

²⁰⁰⁵ *Jupiter.*

²⁰⁰⁶ *Mars.*

²⁰⁰⁷ *Sol.*

²⁰⁰⁸ *Mercury.*

²⁰⁰⁹ *Luna.*

²⁰¹⁰ *Dragons Head, Dragons Tail, Blazing Star.*

²⁰¹¹ *Mars exalted above Saturn.*

²⁰¹² *Jupiter. Mars.*

²⁰¹³ *Sol.*

²⁰¹⁴ *Venus.*

²⁰¹⁵ *Luna.*

²⁰¹⁶ *Dragons Head, Dragons Tail, Blazing Star.*

shall be scoffers and jeerers one of another: Above a *Blazing Star*, men shall slay and destroy those that are Masters of their Militia, and such as are in most eminent and chief command and best soldiers.

²⁰¹⁷The ♃ being in any Configuration of ♄, and exalted above him, signifies evil and mischief, and that men shall be ill-conditioned ²⁰¹⁸one towards another: Above ♃, rich and noble men shall increase in ²⁰¹⁹health, wealth and honour: Above ♂, Houses and buildings shall be ²⁰²⁰destroyed by fire; also Earthquakes and much blood-shed: Above ☉, mischief and much evil; and take this for a general rule, Let her be Significatrix of what you will, she ever denotes mischief and misfortune if she be under the Sun-beams: Above ♀, Noble and rich Women shall increase in honour and esteem: Above ☿, men shall be wise, shall choose grave and judicious Counsellors, and shall make good Laws and wise Acts: Above ♁ she signifies damage to Rivers and Fountains, Springs, and water-places: Above ♃, mortality and destruction to beasts: And lastly, above a *Blazing Star*, she signifies loss of substance.

Thus much of the significations of the Planets, when exalted one above the other, and above ♁ ♃, and *Blazing Stars*, it rests therefore now to show you the significations of them, being exalted over one another, and also over the Planets and so conclude this Chapter; according then to the same order we have hitherto followed, we are to begin with ♁ and then of the other two.

²⁰²¹Now if ♁ be beheld of ♄ and . at that time exalted above ²⁰²²him, it stirs up Wars, and men shall delight to bear Arms: Above ♃, Noble and rich Men shall increase in honour and greatness, and all ²⁰²³business shall succeed well with them: Above ♂ Soldiers and such as carry Arms shall be prosperous, in esteem, and fortunate; It shall also go well with Kings, and the Grandees of the Earth when it is exalted above ☉ : And if it be above ♀, it signifies that Women and Virgins shall be joyful and merry, and that every thing shall succeed well with them in a general way: Above ☿, men shall delight and addict themselves to laying of foundations for Palaces Royal, Castles, Cities, Towns, and Villages: Above the ♃ men shall have loss and detriment in their substance and goods: Above ♃ in this nature it cannot be exalted, (because (as you have heard in the 17. Chapter of the 2. Treatise of this Volume) they are but Nodes, and can behold no Planet, because they have no rays nor beams, but may be beheld by any Planet) and therefore in this, ♃ is ²⁰²⁴omitted; again if *Dragons Head* be exalted above a *Blazing Star*, it signifies tempestuous stormy winds and tempests, and those very often.

²⁰¹⁷ *Luna exalted above Saturn.*

²⁰¹⁸ *Jupiter.*

²⁰¹⁹ *Mars.*

²⁰²⁰ *Sol.*

²⁰²¹ *Dragons Head exalted above Saturn.*

²⁰²² *Jupiter.*

²⁰²³ *Mars.*

²⁰²⁴ *Dragons Head. Dragons Tail. Blazing Star.*

²⁰²⁵*Dragons Tail* exalted above ♃ signifies the death and ²⁰²⁶destruction of old people, and Monks, and Religious men: Above ♃ long life and joy: Above ♀, sadness and vexation: above ☉ much evil and want of charity: Above ♀, damage to Women, especially to young Maids and Virgins: Above ☿, evil to learned and wise men: above the ☽, destruction to rich men and loss of substance: Above a *Blazing Star*, It denotes damage in the affairs general of women.

²⁰²⁷Now lastly, touching *Blazing Stars*, and what may be predicted by their being exalted above the Planets, ♁ and ♃; A *Blazing Star* then being in Configuration of ♃, and exalted above him, signifies ²⁰²⁸many and great infirmities: Above ♃, men shall kill and murder their ²⁰²⁹Nobles, and Great men, and such as are in esteem: Above ♀ men shall usually delight to bear Arms, and there shall happen many great wars and slaughters: If above ☉, men shall quarrel one with another, be treacherous and given to Treasons: Above ♀, a diminution and drying up of waters: Above ☿, damage and destruction to young men: Above ☽, loss and damage to men in general in their substance: Above ♁ Noble men shall be slain, and such as are in esteem: Above ♃ there shall happen loss and destruction to fruits of the Earth and Trees.

CHAP III : Containing Considerations from the Sun and Moon when the Revolution is either Diurnal or Nocturnal, also when the Revolution happens at Sun-setting and break of day; from the Lord of the hour, Part of Fortune, the indisposition of Saturn and Mars, from their Conjunction with the Dragons Head and Tail in any Annual Revolution.

²⁰³⁰Diligently you are to observe whether the Revolution in any year be by night or by day, viz. Diurnal or Nocturnal; and if it be Diurnal, have regard to the *Sun*, how and where he is posited in the figure at the time of the Revolution, and how aspected of the Fortunes or Infortunes; for if he be well aspected be benevolent and adjuvant Planets, it signifies according to the nature and signification of the Planets aspecting him and the nature of the signs they are in; if he be maliciously and unfortunately beheld by the Malevolents, judge the contrary, damage and evil.

For if the *Sun* be strong and well dignified and aspected, he signifies (the Revolution being Diurnal) the accomplishment of some high and remarkable action; see also if the Lord of the then Ascendant be strong essentially, and accidentally well aspected; for if so, he shall signify

²⁰²⁵ *Dragons Tail* exalted above Saturn.

²⁰²⁶ Jupiter. Mars. Sol. Venus. Mercury. Luna.

²⁰²⁷ *Blazing Stars* exalted above Saturn.

²⁰²⁸ Jupiter.

²⁰²⁹ Mars. Sol, Venus. Mercury. Luna. Dragons Head. Dragons Tail.

²⁰³⁰ If any Revolution be Diurnal.

prosperity, health and happiness during that Revolution to those Regions, Cities, Towns and Places subject to the sign which is then upon the Cusp of the Ascendant, also to that Kingdom or Nation for which the Revolution is made, and the Kingdoms, Regions and Places subject to the Lord of the Ascendant; but if he be weak, afflicted and impeded, he shall signify trouble, vexation, misery, detriment and very much unhappiness (according to the quantity and quality of his affliction) unto those aforesaid places subject to the Lord of the Ascendant and sign thereof.

And if the Ascendant be *Libra*, and *Venus* who is Lady thereof be cadent from it, or from an angle, impeded, retrograde or combust, afflicted by the Malevolents or any other ways unfortunated, it signifies there shall happen sadness, vexation, trouble, misery, and many infirmities and destruction in an high measure to all those Regions, Town, Cities, Kingdoms and Nations under the dominion of *Venus* and *Libra*; what those are you are taught in the second Book; and so likewise judge of any other Planet and Sign in the same nature.

²⁰³¹But if the Revolution be Nocturnal, you are to have regard to the place and strength of the *Moon*, as you have heard of the *Sun*, and judge accordingly; for if the *Moon* be Lady of the Year, or of the Ascendant, increasing in light and motion, in *Cancer* well dignified and aspected of the benevolent Planets, you shall judge the Year will be successful, the people generally healthful, fortunate and happy; but if she be weak, impeded, afflicted of the malevolent Planets, slow in motion, decreasing in light and impeded, judge the contrary, and that this good or evil shall chiefly be incident to those Regions and Places signified by her and *Cancer*, &c. but if she be not in *Cancer*, look to the Planet that is then her dispositor, viz. [he that is Lord of the sign wherein she is] and see whether he be essentially or accidentally debilitated or assisted, and accordingly judge as you have heard of the *Moon* good or bad, as he is strong or weak, and that it shall happen to the place subject to the sign ascending, the Lord thereof, and to the sign wherein the *Moon* is, and its Lord, as also the Region for which your Figure is erected.

See also if the *Moon* (the Revolution being Nocturnal) be either in *Conjunction* or aspect with *Saturn* (or any other malevolent Planet if in your Figure you find him also accidentally significator of mischief and impediment) without any reception either of house, exaltation, triplicity, term or face, and the *Moon* decreasing in light; for if so, the mischief and misfortune is so much the more increased, as is the nature and signification of the afflicting or impeding Planet; but if the *Moon* be separating from the *Conjunction* or aspect of any afflicting and unfortunated Planet, and be increasing in light and motion, the evil will be so much the more lessened and diminished, &c.

²⁰³²If you would know the nature of the affliction threatened or portended by any Planet afflicting or impeding your significator, you need

²⁰³¹ *If the Revolution be Nocturnal.*

²⁰³² *The nature of any affliction, and from whence it shall arise.*

do no more then this; see to the natural signification of the afflicting Planet, and also accidental as he is placed in your Scheme, the nature of the house and sign he is placed in, and so judge accordingly; judge the evil shall proceed from the signification of the house wherein the afflicting Planet is located; the nature and quality thereof from the natural and accidental signification of the Planet and sign wherein he is.

As for example, we shall suppose your significator to be the Lord of the Year or Ascendant, the Planet afflicting to be *Mars* and he Lord of the seventh and located in the second; from hence you shall conclude that the people of the Nation for which the Revolution is made, signified by the Lord of the Year or Ascendant, shall be afflicted and damnified in their estates and riches, being afflicted in or from the second house (which you know denotes the wealth and riches of the people) therefore from hence shall the evil or mischief threatened proceed: Now as touching the nature thereof, or manner how it shall come to pass, you shall say it shall be by the sword, thefts, wars, murders and the like, which are the natural significations of *Mars*; or else by the power or treacherous plots of their Enemies, which is his accidental signification as being Lord of the seventh, which you have heard is the house of Enemies, &c. or if the sign of the second be *Libra*, and *Mars* therein, look to his significations in *Libra*, as you have been taught in the seventeenth Chapter of the second Section of this same Treatise and say it shall be occasioned so and so as you have it there expressed; in like manner if it be any other sign or any other Planet, judge according as you shall see most requisite, and agreeing to art and nature; if the afflicting Planet be in the third, the evil shall proceed from short journeys, neighbours, kindred, or brothers and sisters or associates; if in the fourth, from fathers, heritages, loss of possessions, houses, farms or destruction of seed and fruits, &c. judge still according to the nature of the house wherein your afflictor shall be found, which you have been taught elsewhere sufficiently.

²⁰³³Having hereby now fully declared unto you the manner how you may exactly and truly judge of the state and condition of what is signified by the Lord of the Ascendant, so also is it requisite to acquaint you that you may (following the same method) judge of what is also signified by the Lord of the second, third, fourth, fifth, sixth, and so round the whole Heavens of every thing appertaining to the life of man in a natural way, there being nothing in the world but what is signified by one house or other, and by which a man may judge of the quality and nature thereof.

As if the Lord of the second house be strong, free from misfortune and impediment, judge the good success of all things thereby signified, and to all Nations and Places subject unto the sign thereof and its Lord; but if unfortunate, impeded, weak and afflicted, judge mischief, trouble, crosses and losses, &c. according to the signification thereof, and the aforesaid Places and Regions under the sign and Lord thereof; and so (I say) may you easily in this manner judge of any other thing, still remembering to derive your Judgement from the signification of the house, nature of the Planet

²⁰³³ *How to judge of anything signified by the 12 Houses of Heaven.*

afflicting or assisting, and that the good or evil will be incident to those Regions and Places subject to the sign and Lord thereof, &c.

²⁰³⁴Look also that if your Revolution be at the time of the Sun-setting, or within an hour and half thereof, you regard not the position and fortitudes of the *Sun*, but of the *Moon* who is the Governess of the night, which does then immediately succeed:

In like manner if the Revolution be about the same time before break of day, the *Sun* is to be considered in the same manner as you have been shown, and not the *Moon*, it being so near day-breaking; and over and above what has been delivered unto you, you are in the consideration of the strength of either the *Sun* or *Moon*, to see if either of them are to suffer an Eclipse during the time of that Revolution; and if so, to look to the place thereof, viz. in what house of Heaven, in what sign and degree of the Zodiac, and the *Almuten* of those places, and the state of those Planets in Configuration with him, or the place of the Eclipse, viz. whether they be strong or weak, good or bad, and accordingly judge; but of this more in the next Section, wherein we shall treat of Eclipses.

²⁰³⁵Again, you must know that in every Revolution of the Lord of the hour, or Planet ruling the time in which the Revolution is made, is to be regarded, as also *Part of Fortune* and its dispositor; for if they be well dignified, well placed and aspected of the fortunate and adjuvant Planets, you may assuredly conclude that the good signified by the Lord of the Year, or significator of the King, shall be augmented, if the Lord of the Year or significator of the King do denote any good; but if they portend evil and the Lord of the Year, *Part of Fortune* and its dispositor be also ill disposed, unfortunate and weak, the mischief shall be also augmented; but if then the Lord of the hour, *Part of Fortune* and its dispositor be strong, the mischief shall be diminished; and so on the contrary if they be weak, and the Lord of the Year strong, and also the significator of the King, they shall diminish the good by them signified.

Consider also in every Revolution the position of *Saturn* and *Mars*, and see if *Mars* be then stationary to retrogradation, and in *Conjunction* with *Saturn*, or *Saturn* applying to him whilst he remains stationary, or *Mars* unto him when he becomes retrograde; for if so, you shall assuredly judge there shall be much fierceness, cruelty, barbarous and outrageous actions amongst men, and little or no piety, pity or mercy, but Malefactors, Thieves, Cutters, Murderers and Robbers by the High-way shall abound, and servants and the rural sort of people shall be disobedient to their Masters and Superiors; and it shall be the worse if *Saturn* be in *Libra* retrograde, and in *Opposition* of the *Sun*, and the *Sun* in aspect with *Mars*, and *Mars* by his retrogradation also applying to the Sun (for you must know that the superior Planets cannot apply to any inferior Planet, except when they are retrograde) and the evil will be yet the more increased if *Mars* be then peregrine and going to the *Conjunction* of *Saturn*, and the Revolution be at

²⁰³⁴ If the Revolution be at Sun setting or day breaking.

²⁰³⁵ Considerations from the Lord of the hour, Part of Fortune and the Dispositor.

Sunsetting, or near thereunto, viz. a little before or after; also when these Configurations are in any Revolution, some of the Ancients have concluded there will be many wars quarrel, discords and much bloodshed in the Cities and Regions of both the East and West; and truly my opinion also is that there will thereon assuredly happen many commotions, intestine wars and bloodshed in many parts; those places chiefly I conceive will be concerned in it that are subject to both *Saturn*, *Mars* and the signs wherein they are then located.

²⁰³⁶ Again, see whether the Dragons Head in any Annual Revolution be in ♄ with ♃, for then shall you conclude much mischief and detriment to those Regions and Places subject to the sign wherein the ♄ is, unless the benevolent aspect of some fortunate Planet prevent ²⁰³⁷ it; for if they be in ♄ in ♈ they shall denote evil and mischief to Sheep and the smaller sort of Cattle, unless the ♀ or ♁ of ♀ intervene, and he well dignified essentially; also much anxiety, vexation and trouble to Kings, Nobles and great men, if ☉ behold them not with a good aspect, and be also fortified, or else the Lord of the tenth.

²⁰³⁸ And if ♄ be in ♄ with ♃ in ♉, the evil shall happen to Oxen, Bulls, Cows, and the greater sort of Cattle, Horses, &c. also in some sort to Sheep, and to young Men and Youths, Herbs, Plants and Trees; there shall be little rain, and a diminution of provisions and fruits of the earth, if ♃ and ♀ prevent not.

²⁰³⁹ In *Gemini* if they be in *Conjunction*, because it is a humane sign, there shall much evil and mischief fall on mankind, especially those in their younger years, but those in the strength of years, not so much nor on such as are well stricken in age; there shall also be many great winds and obnoxious.

²⁰⁴⁰ In *Cancer* such places as are subject to Locusts and Caterpillars shall abound therewith, and where rain is no novelty there shall be much more then is usual; the fruits of the Earth also shall suffer much damage by Locusts and such kind of obnoxious creatures, unless aspected by *Luna* or *Jupiter*.

²⁰⁴¹ And if they be in *Conjunction* in *Leo*, the evil shall fall on wild and savage beasts, also on Kings and Great men, if the *Sun* does not with some benevolent Aspect behold them.

²⁰⁴² Also if they be in *Conjunction* in *Virgo*, damage is threatened to women and chiefly to the younger sort, and also young men will not be

²⁰³⁶ From the conjunction of the Dragons Head with Saturn.

²⁰³⁷ Dragons Head in conjunction of Saturn in Aries.

²⁰³⁸ Dragons Head, Saturn conjunction in Taurus.

²⁰³⁹ Dragons Head, Saturn conjunction in Gemini.

²⁰⁴⁰ ♄ ♃ in ♄ in ♄

²⁰⁴¹ ♄ ♃ in ♄ in ♄

²⁰⁴² ♄ ♃ in ♄ in ♄

wholly free; Seeds, Com and such fruits as are reduced to seed, will be diminished, or there shall be a scarcity thereof, by reason they shall be much damnified, for you must know this is an earthy sign.

²⁰⁴³Again, if in *Libra*, which is an airy and humane sign, it shall happen to men and in the air, and that chiefly to those of mature years, and such as are of a good age, and not to the younger sort; and there will be many great and high winds, if *Saturn* or *Venus* contradict it not.

²⁰⁴⁴Moreover if they be in *Conjunction* in *Scorpio*, the mischief shall happen to such creatures as are of a poisonous and venomous nature; especially to Scorpions.

²⁰⁴⁵Also if *Dragons Head* and *Saturn* be in *Conjunction* in the first fifteen degrees of *Sagittarius* (which is humane) the impediment or mischief shall happen to mankind; but in the last fifteen degrees on great Cattle, especially on Horses and such as men ride on.

²⁰⁴⁶In *Capricorn* on Goats and such like, and the fruits of the Earth will suffer detriment, but not altogether so much as when they are joined in *Virgo*; also grievous cold and sharp weather if *Mars* work not to the contrary by his Aspect unto them.

²⁰⁴⁷In *Aquarius* on ancient and old men; and not to those in their prime and strength of age and youths or young men.

²⁰⁴⁸And in *Pisces* on such creatures as live in the element of water, especially such fishes as are usually eaten by men, if *Jupiter* or *Venus* prevent not.

²⁰⁴⁹And if *Dragons Head* be in *Conjunction* with *Mars* in any of the twelve signs, he shall signify also much evil, but not so much as *Saturn* does, and it shall chiefly be by heat and drought, unless *Jupiter* or *Saturn* work to the contrary.

²⁰⁵⁰Also in *Conjunction* with *Dragons Tail*, be it in what sign it will, he signifies destructions, depopulations, fire, sword, slaughter and great blood-shed, famine also and much mischief.

So likewise if *Saturn* and *Dragons Tail* be in *Conjunction* in any sign, he signifies famine, a scarcity of provisions, great mischiefs, cold in the extremity, grievous fears, anxieties, terrors and troubles, much want and scarcity of the fruits of the Earth, and a superfluity of evils, torments and

²⁰⁴³ ♄ ♃ in ♉ in ♄

²⁰⁴⁴ ♄ ♃ in ♉ in ♀

²⁰⁴⁵ ♄ ♃ in ♉ in ♂

²⁰⁴⁶ ♄ ♃ in ♉ in ♃

²⁰⁴⁷ ♄ ♃ in ♉ in ☿

²⁰⁴⁸ ♄ ♃ in ♉ in ♂

²⁰⁴⁹ ♄ ♂♂ in any of the 12 signs.

²⁰⁵⁰ ♄ ♂♂ in any of the 12 signs.

grievances; and these shall be incident to those places subject to the sign therein they are joined, and understand the same of *Mars* when he is joined with either the *Head* or *Tail*, &c.

CHAP IV : Teaching how to judge of the evil of any year, the nature thereof, and when the year is most likely to be both turbulent, obnoxious, and unfortunate, also what is portended in any Revolution when one Planet transfers his light and nature to another.

Ever when you would know what grievous and heavy accidents and evils are to happen, or are threatened to any place, look to the Position of *Saturn* and *Mars*, for from them are you to require judgment touching this matter, for if you find them in the higher circle, viz. in the middle thereof towards the North, and they have then Septentrional latitude, and be above the earth, you shall judge there will grievous and horrible actions happen in that Revolution, or before the *Sun* enter again the first point of *Aries*, in and to those parts under the Sign and Triplicity wherein they are; also look how much they are elevated-above the earth, (especially *Saturn*) and they shall signify so much the more; mischief and trouble, and the more certain will your judgment be; also when they are in the superior part of the Circle, they denote a hard and scarce year, both for provisions, fruits, of the Earth, and all things else.

And if one be in a *Square* of the other, it will be the worse in every particular, also lefections to and in all kind of living creatures, tribulations and troubles, and that of continuance and durability, and so much the rather if *Saturn* be then in *Virgo*, and *Mars* in *Gemini*, and Revolution Nocturnal, and *Mars* applying or translating his light and nature to *Saturn*, and he receive him and either, both or one of them Retrograde: and *Saturn* shall be then most mischievous, In so much that *Jupiter* shall not be of sufficient efficacy to alter it, unless *Saturn* or *Mars* be in *Cancer* in a *Sextile* or *Trine* of *Jupiter*, and he strong and well dignified at that time, and then he shall break his malice with whom he is aspected, and diminish it or wholly take it away, which you may judge from the strength of your Significators.

The affairs also of the King or Grandees of the Nation where your Revolution is, and their condition shall be bad and suffer detriment, and much trouble and difficulty there shall be in or about them, and they shall require aid and assistance from the common people, Religion shall be slighted and impiety and wickedness shall increase amongst men, and no mercy or pity shall be found amongst them, and this shall continue till either *Saturn* or *Mars* transit the cusp of the tenth House at time of the Revolution, or shall then begin and continue, at least till *Mars* have made one Revolution through the twelve Signs of the Zodiac.

But if then *Saturn* be in *Virgo* and *Mars* Aspect him out of *Gemini* (as has been said) and the Moon also translate her light to *Saturn* and she in *Sagittarius*, there shall be misery upon misery, the mischief of mischiefs, the

trouble of troubles, the tribulation of tribulations, the pestilence of pestilences, and the misfortune of misfortunes, and all kind of vexations, troubles and torments, also it signifies the destruction of Kingdoms, and translation of one Kingdom into the power and under the subjection of another.

Moreover if the *Moon* when she translates her light and nature to *Saturn*, either by *Conjunction*, *Square* or *Opposition*, and the Lord of the Sign wherein she is when there is a Partil *Conjunction*, *Square* or *Opposition* betwixt them, be then impeded, unfortunate, weak or afflicted, there shall be many diversities of mischiefs during the time of that Revolution; and if then the *Moon* were eclipsed at the Preventional, or to be eclipsed at the Postventional full Moon immediately going before or coming after any such Configuration, the mischiefs and troubles threatened shall continue so many months as the *Moon* is or shall be eclipsed hours, reckoning from the minute she first begins to be eclipsed till the Punctum wherein she is again free.

But if *Part of Fortune* be Impeded, and its dispositor when the *Moon* is so in *Conjunction* or aspect partil of *Saturn*, the evil thereby signified or threatened shall be increased; have regard also to the *Sun* how he is placed, dignified and aspected by the Malevolent Planet, or by what Aspect he beholds him, (as you have heard of the *Moon*) and the Lord of the Sign in which he is at the time of the Partil *Conjunction* or Aspect, and make *Part of Fortune* and its Dispositor participate in signification therewith, and judge accordingly mutatis mutandis, as you have heard (I say) of the *Moon*; and if the *Sun* was eclipsed, or to be eclipsed at the Preventional or Postventional Conjunction of the Luminaries or change of the *Moon* (to speak plainly) the evil then threatened shall continue so many years as the *Sun* is at that time eclipsed hours.

Also when any Planets behold one another, and be in any Reception, look in what place in the figure they project their rays or beams; for those places subject to the sign wherein they cast their rays, shall suffer such things as are by those Planets signified, whether good or bad, more then any other place.

And if one Planet transfer his light, Nature and Virtue to another, you are diligently to weigh their natures and significations, and judge accordingly as you have been before sufficiently shown; as if the Significator of the King transfer his light and Nature to *Saturn*, and he also well disposed, such people and religious orders and things which you have heard elsewhere signified by Saturn, shall be bettered, and receive good from the bounty or liberality of the King or Superiors; If to Jupiter, Nobles, Judges, and such as converse in the Law, and are signified by him, shall receive honour, liberty, and much good from the Kings hand, &c. And so judge if any other Planet and if any other Significator transfer his light to any, remember the Nature of your Significator; transferring his light, and the Natural and Accidental signification of the Planet to whom it is transferred, and judge according thereunto and you are right, and will soon

be able to judge of any matter *mutatis mutandis*, varying your rules according to Art.

And thus far have I in a manner reiterated rules and words for your through understanding and instruction in such matters as have been delivered in a more short and compendious manner before, and indeed so much the rather, because that though what was at the beginning of this Discourse set down, was sufficient to and for any one that is any thing entered into this Art, yet would it perhaps have seemed somewhat difficult to those who are as yet altogether unseen therein, and therefore I hope this fault will be by the Judicious deemed venial; Wherefore let us now proceed.

CHAP V: Showing how to judge of health or sickness in any year.

Thus then, if you would be expert in this manner of judgement, have respect to the Cusp of the Ascendant of the figure of the heavens at the time of your Revolution, and the Ascendant of the figures at the time of the Conjunction or preventional Conjunction of the Luminaries before the *Sun* his ingress into *Aries*; and then if these two Ascendants and the *Moon* be free from Misfortune, and the Lord of the place of the *Conjunction* also free, and then applying to a Fortune, as also the Luminaries beholding him, especially that of the time, viz. the *Sun*, if it be by day, the *Moon*, if by night; then it signifies that that year shall be free from infirmities general, and diseases, and shall be healthful; but if the Lords of these two Ascendants, and the *Moon*, and Lord of the place of the *Conjunction*, and prevention, be all or the major part of them unfortunate, it denotes general infirmities and diseases, and no healthful year; acid that according to the power of the infortunate Planets, their nature and the nature of the signs and places they are in; what diseases are appropriated to both the Planets and Signs; I have fully delivered unto you in the second Treatise of this Volume, entitled, *An Introduction to the Judgement of the Stars*.

Also if the Lords of those two Ascendants, or one of them being so unfortunated, apply to the Lord of the Eighth House, there shall be many general infirmities and also death; but if otherwise, there shall be many infirmities and general diseases, but not mortality, and if death, it will not be great.

Moreover, if the Strongest Planet of these Significators apply to the Lord of the Eighth, there shall be many sudden deaths, without any great or tedious sicknesses; also if to the Lord of the sixth, there shall be many infirmities and general diseases, and those of long continuance: And if *Mars* be the afflicting Planet, he shall signify hot and dry diseases, especially if he be in a fiery sign, and swift of motion: and if it be *Saturn*, he shall cause lingering Agues, Coughs, Consumptions and Saturnian tedious diseases, especially if he be in a cold and dry sign, and slow in motion.

CHAP VI : Of Wars or Peace.

Hitherto we have proceeded in a plain and easy manner of Instruction, for it is my most earnest desire that knowledge may flow as a stream amongst all judicious souls, especially those of this my native Nation of England; and therefore I shall here again desire the more quick and nimble apprehensions to pardon both my largeness and plainness, since I write to those that are altogether to seek in these matters.

²⁰⁵¹Wherefore then know, that years of War, Dissention, Quarrels and Bloodshed, are to be judged from the *Conjunction* of *Saturn* and *Jupiter*, as also from their *Square* and *Opposition*, also from the Ascendant and Angles of the Revolution of the year; for if these Superior Planets be either in *Conjunction*, *Square* or *Opposition* of each other, or applying to each other by any of these Configurations, wars are to be feared, and that they shall then begin when they are in Partil *Conjunction* or Aspect, if they are in Angles, or else they shall begin when *Jupiter* enters his exaltation or one of his houses, or any of the Angles of the Figure at time of the Revolution; and judge that party to have Victory that is signified by the Planet most elevated in his eccentric; for if *Jupiter* be most elevated, and be exalted above *Saturn*, they shall overcome who make insurrection or begin the strife.

Also if *Mars* be in any of the Angles at time of the Revolution, whichsoever it be, he excites and stirs up wars according to his strength and power; for if he be strong and well dignified, it will be the more certain, also the strife and war will be the more invective and grievous; in like manner if he be in a *Square* of *Saturn* or *Jupiter*, because these are the Superior Planets; for take this for an approved Aphorism, that when any of the Superiors, viz. *Saturn*, *Jupiter*, or *Mars* (who are thus termed because they are above the *Sun*) are in *Conjunction*, or any Malevolent Configuration one of another, there happens great and manifest Alterations in this Elementary world, according to their strength and natural and accidental Significations.

²⁰⁵²If you would know where the war shall be, when in any Revolution or other face of heaven you see it threatened, have regard unto the sign in which *Mars* is located, also the sign wherein he aspects either *Saturn* or *Jupiter* by *Square* or *Opposition*; also in what sign and part of heaven, Part of War, Bloodshed, or Contention falls, and say that in those parts signified by those signs, the War, Dissention, Bloodshed and Strife will be, and so accordingly judge, or by the major part. How to take Part of War, as also Part of Peace, and all other parts requisite to be known, I shall not here mention; the exact knowledge whereof would require a volume by themselves, which (God enabling me and granting me life and health) I shall endeavour to deliver to the world, if I find the inclinations of men worthy of such blessings, and therein also I shall endeavour to give them some grounds and reasons why the Ancients have invented such variety of parts, and why they are of such signification.

²⁰⁵¹ *How to judge whether there shall be war in any year.*

²⁰⁵² *In what place war shall happen.*

See also if any of the Infortunes, or all, behold the house of *Mars*, or Part of War, with a *Square* or *Opposition*, or be therein, or behold the sign by which the Nation, Town or City is signified for which your Figure is set, or the Significator of the King or Nobles of that Nation, Kingdom or People with a *Square* or *Opposition*; or be corporally joined thereunto; it signifies, that if the King or that People have Wars with any, they shall be beaten and worsted; or at least, possessed with much grief, sadness, trouble, sorrow and anxiety: also if the Planet that is their Significator be combust, it signifies the same; and if Retrograde, they shall fly from before their enemies, and grow weaker and weaker, shall be indigent and cast down; judge also the same, although he were at first well placed, and after a while becomes thus afflicted.

²⁰⁵³Again, if in any Revolution of the year *Mars* be joined to Part of War, especially in fiery signs, it denotes Wars and Quarrels; and if Part of War be strong and free from affliction, they shall overcome that begin and foment the dissention and quarrel; but if it be weak judge the contrary; you may also judge of the time when the War will happen, from the distance of *Saturn* and *Mars*, if their *Conjunction* or *Aspect* be a forerunner thereof, or of any other Significators, by seeing how many degrees they want of the Partil *Conjunction* or *Aspect*, and giving a month, day or week to every degree, according as they are in signs fixed, moveable or common, as you have been taught before; or else you may have regard to the Planet denoting War, who if he be Direct, it will happen when he becomes Retrograde; if he be Retrograde, say it will be when he becomes Direct, or when his beams are joined in Configuration or *Conjunction* of the Significator of the King; and if he behold the Significator of the people, he signifies much thieving, pillaging and robbing, especially if the Malevolent Planet be in an Angle; but if he be not in an Angle, but only in a succedent or cadent, the evil will not be general, but only in such Towns, Cities and places under the sign wherein he is, unless his beams be mixed in *Aspect* or *Conjunction* with the beams of the Lord of the Ascendant; for unless he have rule and Dominion in the Revolution, he shall not then signify generally evil.

Also if *Mars* be in any of the Angles, and the Division apply to any term of his, and the Revolution apply to the place where *Mars* was, in the last *Conjunction* of the Planets preceding, or to the place in which *Mars* was, in any great *Conjunction*, it signifies in that year fighting and quarrelling in those places and Regions subject to the sign wherein *Mars* was, and the application is; Dissentions and quarrels also are threatened when *Mars* is in *Square* or *Opposition* of *Saturn*, and *Mars* received; but if *Mars* be not received, neither *Saturn*, it signifies but little quarrelling; also if in any Revolution he be under the *Sun* beams, he denotes Wars, especially if in a moveable sign, but in a common sign he promises hot much; and if *Mars* be in *Gemini*, in the Tenth House, the King shall be very lavish and spend his treasure; Note also that if the Lord of the Fourth be in the Ninth House of Heaven it signifies the prisons and goals shall be set open, and many Captives and Prisoners shall escape.

²⁰⁵³ When the war or quarrel will happen.

²⁰⁵⁴Moreover, you are to remember, that in what ever Revolution of the World you look, Wars are still to be known and judged from *Mars*, who is the occasioner of all dissensions, quarrels, wars, blood-shed and commotions in the Elementary world generally; but if you would know the Immediate causes and fomenters thereof, look from what Planet *Mars* last separated before the *Sun* his ingress into the first point of *Aries*; for although they be Fortunes, yet shall they and such as are by them signified be the occasioners thereof; as, we shall admit *Mars* last separated from *Conjunction* or *Aspect* of *Jupiter*, from whence we shall judge that Noble men, rich and great in power, authority and esteem, shall be the fomenters of the War threatened; or Bishops, Pope, Cardinals, Church-men and Religious people, the being all Signified by him; In like manner if it *Venus*, *Saturn*, the *Sun*, the *Moon* or *Mercury*, you have no more to do then judge in the like manner according to their several Significations which you are sufficiently taught in the second Book of this Volume.

²⁰⁵⁵Now when you have found in any Revolution, that wars are threatened, have regard unto the Planet signifying it; for if he be direct and well dignified, and war shall not continue or last long, but shall be broken by the King of that Region for which your Revolution is, for it signifies a cessation of arms, and that there shall be peace; see also how he is aspected and by what Planets, and by how many ; for many Planets beholding him, (especially being then essentially strong) it signifies the people shall be in good condition, shall be strong and able to defend themselves, and offend their enemies, shall overcome them and have assistance from others, according to the nature of the Planets so aspecting him.

But if he be retrograde, they shall be beaten, shall run away and be dejected; and if stationary to Direction, they shall be strong and powerful in war; but if stationary to Retrogradation, at the beginning of the war they shall be strong, but it shall go hard with them in the end. In like manner have regard to the Significator of their enemies, or those that begin and first foment strife, and judge of their condition *mutatis mutandis*, as you have of these; for if their Significator be direct there is a probability of peace, and that to preceed from their desire and willingness, or if there be war that they shall overcome; but if you would know by what means they shall thus become victorious, if you find their Significator strong essentially, and not beheld by any other Planet, say by their own strength and policy; but if it be aspected and assisted by the benevolent rays of other Planets, their Significator essentially not being very strong say by the help of such as are signified by those Planets so assisting and beholding their Significator shall they become victorious; as if it be *Saturn*, say by the help of some King; if the *Sun*, by some Prince or Noble man (for the *Sun* signifies rather petty Princes then *Saturn*) if *Mars*, by soldiers and warlike men; If *Jupiter*, by noble, wise and discreet grave men; If *Mercury*, by scholars, and learned, witty, politic men; If *Venus*, by riches or by some noble spirited women; If *Luna* by Merchants, Sea men or the common people of any place; but if you would particularly know the place, or from what Country, Nation, or

²⁰⁵⁴ *Other rules for the predicting war and how it will be occasioned.*

²⁰⁵⁵ *When we may predict peace, victory, loss, damage, assistance, and from whence the assistance is to be expected and from what kind of men.*

Province, it is no more then thus, look to the Sign wherein you adjuvant Planets, or Planet is, and judge according to discretion, that they will be such as are of the Nation or place thereby signified, remembering that ancient Aphorism *arte & ascientia*, for you must not judge impossibilities, or what is contrary or repugnant to reason.

²⁰⁵⁶Again, If you would know by what Nation or men the war threatened is to be begun or acted, look to which part *Mars* seems to be assistant, remembering that the ascendant, the Lord thereof, and Planet from whom *Mars* last separated are Significators of the Kingdom, People or Nation wherein your Revolution is; the seventh House, the Lord thereof and the Planet *Mars* next applies unto, are Significators of their enemies: and that he is more assistant to that party with whose Significator he is applying or in Configuration, or that which he does more lovingly behold; for on whose side soever you find *Mars*; say that that party shall be the beginners or fomenters of the war if he be direct, and that they shall be valiant and stout, and turn their backs upon no enemy whatsoever; but if he be retrograde it shall be occasioned by divers men who aim at the honour and applause of such actions as they are never able to perform, or are worthy of the name, yet attributing that unto themselves which was acted and accomplished by others, shall boast of great and high matters, but shall perform little or nothing, and lay the burthen of the war on other mens shoulders, and shall themselves only thieve, pillage, and plunder, and cut by the high ways; and if *Mars* be stationary (as abovesaid) the war shall be the more grievous and hot, and the men more strong and courageous.

Have regard also unto *Saturn*, who stirs up most deadly feuds and heart-burnings above any of the other Planets, when he is Significator of dissentions and troubles, and that to those to whose side he takes: also grievous troubles and miseries unto those Cities and Towns subject unto the sign wherein he is, according to the signification of the house of Heaven he is in, as if in the second, they shall be damnified in their estates, substance and riches; in the third, in their small journeys, brethren and-kindred, and so (as you have been taught above) you may run over the signification of every house of Heaven; if he be retrograde, he shall signify the same mischiefs which you have heard of *Mars*, but they shall be more grievous and intolerable.

²⁰⁵⁷Know also that if the Planet denoting war be in good aspect and reception of the Lord of the Year, he shall denote good during that Revolution, viz. peace and no war; If with the Lord of the half Year or quarter, no mischief by war shall happen that half year or quarter; In like manner, if he be thus in Configuration with the Lord of the month and day, such mischief shall not happen therein: and if this reception by either body or aspect, be in the first seven degrees of any sign, the good shall be chiefly at the beginning of the year and during the first quarter; It if be between the seventh and fifteenth degree, during the first half year, If betwixt the

²⁰⁵⁶ *By what Nation or People the war shall be begun.*

²⁰⁵⁷ *What may be expected when the Lord of the year, half year, quarter, month or day are in good aspect and reception of the Planet signifying war.*

fifteenth and one and twentieth, in the third quarter; If between that and the end, in the last quarter and later end of the year: In like manner judge of the months, days and hours.

²⁰⁵⁸The Ancients amongst other curiosities in this nature have given these rules for the knowing whether the General or chief Commander of the enemies party be young or old; have regard to the Significator of the afflicting Planet and Significator of the enemy, and see if they be Oriental, for then it denotes him young; especially if then the *Moon* be also Oriental; but if they be all Occidental, he is old; but if one shall be Oriental and the other Occidental, he is neither young nor very old but of a middle age.

I shall here now conclude this Chapter with this note, that all quarrels and blood-sheds that happen in the World are generally occasioned by *Mars*, because when he enters any angle, especially the fourth, he signifies there shall be many quarrels and wars, and great slaughters and effusion of blood, and that men shall delight to kill one another.

CHAP VII : Of Fertility and Sterility.

²⁰⁵⁹Reason and Experience teaches us, that commonly after war comes a scarcity; and after peace, plenty; and therefore these being their successors (as I may say) or events, I have thought good in this Chapter to speak thereof.

Wherefore in this matter have regard to the Ascendants of the *Conjunction* and prevention of the Luminaries to the Revolution and their places; and if the place of the *Conjunction* or prevention apply to the place of *Jupiter*, and *Jupiter* have dominion in that place, or if he assist the Lord of the Ascendant, and the Lord of the fourth house at that time free from misfortune, and the application of the Ascendant of that law or the change of Triplicities, applying to the place of *Jupiter* or *Venus* by *Conjunction* or Aspect, there shall be plenty that year of such things as the earth does produce; especially if the Lord of the second house assist or apply unto the Lord of the Ascendant by a good and friendly Aspect; and this shall be the more assuredly confirmed; if *Part of Fortune* have power and dignity there in that place, because those signify plenty upon plenty.

²⁰⁶⁰But if you would know when the year is likely to be scarce and unfruitful, see if *Saturn* be ruler or disposer of the place of the *Conjunction* or *Opposition* by Essential dignity or Aspect, or whether he be Lord of the Ascendant or *Almuten* thereof, or afflict it by any malevolent Aspect, or be in any Angle, and the Lord of the fourth afflicted of the Infortunes, especially of *Saturn*; for if so, scarcity is threatened and may assuredly be expected,

²⁰⁵⁸ *Whether the enemies General be young or old.*

²⁰⁵⁹ *How to judge of plenty in any year.*

²⁰⁶⁰ *Of scarcity or dearth.*

especially if he be in *Opposition of Mercury*, or in any of the Angles of the figures at the time of the *Conjunction* or prevention; or be in *Square* or *Opposition* of the Lord of the second, Lord of the Ascendant, *Part of Fortune*, or its Dispositor; scarcity may also be expected when *Saturn* afflicts the *Moon*, or the *Moon* apply unto him by either *Conjunction* or Aspect, having last separated from the *Conjunction* or *Opposition* of the *Sun*; In like manner, judge penury and want, if either of the Malevolents afflict the year thus, especially if they be in *Square* or *Opposition of Mercury*, but you must note that the evil threatened by *Saturn* is worse then that promised by *Mars*, as the good promised by *Jupiter* is much better then that signified by *Venus*; and judge the quality of the good or evil promised or threatened by any of these, from their proper nature and the nature of the sign wherein they are; as if *Saturn* be in an airy or watery sign, he denotes floods, inundations and many storms, tempests and destruction by high winds; if in a fiery sign, drought, &c. Also note that if *Mars* in that Revolution in which the Lord of that Nation, Kingdom, Law, or Common-wealth is exalted, by then in any of his own Houses, he shall signify much rain; and if he be in any of the Houses of *Saturn*, little or no rain is to be expected, and in other Houses a mean is promised.

CHAP. VIII. Teaching how to know the price of any thing in any Year.

*Atabarim*²⁰⁶¹ amongst other of the Ancients has been herein most large; what is most expedient to be known, I shall here set down, and as near as I can omit that which may be superfluous.

In this manner of judgement, you are to have regard to the ingress of the *Sun* into *Aries*, from whence you are to require Judgement, as also of the Position of the Heavens at every *Conjunction* and *Opposition* of the Luminaries every month, and from the *Conjunction* preceding every Ingress, as well quarterly and half-yearly as yearly, for all things happening in this World in a natural way, are occasioned by the Stars, and may be known by the Position of the Heavens, Stars and Planets at the time of the *Conjunction* and *Opposition* of the Luminaries if rightly understood, so that by the *Conjunction*, the Generation and beginning of things are judged; by the *Opposition*, the destruction and decay thereof; for the *Moon* being nearest of all the Planets to the Globe of the Earth, and the swiftest, does immediately convey unto it and men thereon the virtue and signification of all the other Planets, and therefore we see by reason of this her great power and influence, all things, as well Vegetatives and Minerals as Animals, increase and decrease in vigour strength and growth in some sense according to her motion, and that the corruption and generation of all things are appropriate unto her and the *Sun*, and therefore by their *Conjunction* and *Opposition* these things may perfectly be known unto us if we be but searchers and contemplators of Nature and its Causes.

²⁰⁶¹ Unknown

Now if you would know what shall happen generally touching the price of any thing in any year, have regard unto the Position of the Heavens at the *Suns* Ingress into *Aries* if there be but one figure to be erected, but if two look to their Positions at his Ingress into *Aries* and *Libra*, if four, or for every quarter, at his Ingress in *Aries*, *Cancer*, *Libra*, and *Capricorn*; and if you would more particularly make monthly observations thereon, have regard unto the *Conjunction* of the Luminaries every month; and remember that the Ascendant thereof, or the sign ascending at that instant for which you desire to erect the figure of the Heavens, its Lord and the Planet or Planets therein located are signifiers of the condition and state of Man and the Air, and you may join also in signification with them the Dispositor of the Lord of the Ascendant, if the Planets or Planet therein located be peregrine and afflicted, judge mischief and detriment in these according to his nature, signification and strength; an so judge the contrary if he be then strong and essentially dignified.

If there be any Planet in an Angle who has dignity and power in the Ascendant, especially Exaltation, he shall be the Signifier of the price of things, or any Planet in an Angle Essentially dignified and strong; and if the Lord of the Ascendant be remote from this House and the Planet in an Angle Peregrine, yet he shall be Signifier as long as he is in that Angle; But when the Lord of the Ascendant is in any of the Angles, or in the eleventh or fifth Houses, he shall more manifestly show his significations then any other, especially if he be Oriental and going from under the *Sun*-beams: ever take this for a general and true rule, that what ever Planet you find fortunate in any sign, he shall signify and denote the dearness of such things as are under the signification of that Planet, and the sign wherein he is; so also on the contrary, if he be weak and impeded, judge they will be of little or no esteem or value, and may be purchased at a small rate; wherefore it is very necessary you be thoroughly versed in the Nature of every Planet and Sign which you are sufficiently taught in the second Book; and this rule without any more words may suffice for sufficient instruction in these matters, yet may we apply it thus.

Look if the Lord of your Ascendant be received or disposed of by any Planet and the receiving or disposing Planet be strong in an Angle, it signifies that Corn and such things as are most necessary for the use of man. shall be at a high rate all that month; And the Dispositor of the Lord of the Ascendant in Opposition of the Luminaries or that of the time promises the same; as also if the Lord of the Ascendant be received or disposed of, and he together with the receiving and disposing Planet be ascending; But if the Lord of the Ascendant and the Planet in an Angle apply to any Planet Cadent, slow in motion, or afflicted, the price shall fall; so likewise if the Lord of the Ascendant, its Receptor or Dispositor be Cadent, weak and afflicted it signifies the same, according to their affliction; if much weakened and afflicted, they will be very cheap, if a little afflicted their price will fall but not altogether so much &c. And if the Lord of the Ascendant, its Dispositor and Receptor do then also apply to any Planets weak, cadent and afflicted, this will be the more certain.

See also what Planet you find in the Ascendant, for he shall have signification with the Lord of the Ascendant, and shall according to his

strength or weakness denote the cheapness or dearness of provisions; But if the Lord of the Ascendant be not received by any Planet, he shall not have signification with him, but the Planet therein placed shall be Significator only: If your Significator, or Lord of the Ascendant, (if he have participation with him) and the Luminaries be in the Ascendant, or in any other Angle at the time of their monthly Conjunction, the price of Corn & other necessaries for the life of man shall continue and remain as it was in the preceding month; but if your Significator and the Luminaries be received and strong, and be in the eleventh, or fifth, the price shall be raised, and that according to their fortitudes; for if they be essentially very strong it will be much raised, and so on the contrary: Also if the Planet in the Ascendant apply unto the Lord of the Ascendant, the price shall be raised that day you find you significators in Partil *Conjunction* or Aspect; but if the Lord of the Ascendant and the Luminaries be weak and afflicted in the third, or ninth, or twelfth, or eighth Houses, it signifies their price shall be abated and fallen; But the Angles signify the fixation and durability of what is; If any afflicted Planet also apply to the Lord of the Ascendant, judge the abatement of the price, and that especially if the Lord of the Ascendant, apply to any Planet weak or afflicted.

Moreover if the Lord of the Ascendant be weak and afflicted, and its Dispositor strong, yet shall not he by his strength signify any thing; for the Lord of the Ascendant shall still be Significator of the price of things unless he were in a Cadent House, and some Planet be then in an Angle (as has been said) for then that Planet shall be significator: Lastly, if the Ascendant be any of the houses of the Luminaries, have regard unto them, and according to their fortitudes or debilities and places in the figure and Configuration with the Ascendant, judge.

Some of the Ancients have taught that we are to regard the Planet in the tenth House, if any be there at the time of the *Sun* this ingress into *Aries*, or the Planet applying to the Lord of the tenth, and make him significator of the price of things; As if the Planet located in the tenth or beholding the Lord thereof be strong and direct, such things signified by the sign wherein your Significator is shall be deer and of an high price; but if your Significator be weak and retrograde, judge the contrary.

*Dorotheus*²⁰⁶² with others say to know the price of things, look what Planets you find at the *Sun* his ingress into *Aries* Oriental, and judge such things signified by him, and the sign wherein he is shall be deer; and that

²⁰⁶² Dorotheus (Dorotheos in the Greek) is generally believed to have lived before Balbillus (Nero's astrologer) and hence would have thrived in the first part of the first century, probably before 65 AD, after Manilius (c. 14 AD) but before Ptolemy (c.120 AD). Dorotheus of Sidon's text book of judicial astrology, the *Carmen Astrologicum*, has only recently become known to modern astrologers. Dorotheus was recognised as a major authority by classical and medieval astrologers both in the Christian and Islamic worlds. He influenced Hephæstion of Thebes (Egypt, late fourth - early fifth centuries) and in the fourth century was described by Firmicus Maternus as 'a very wise man who wrote about forecasting by the stars in very accurate and learned verses'. He was also cited as an authority by Abu Ma'shar in the eighth century and Michael Scot in the thirteenth century.

those that are under the signification of those that are Occidental and the signs wherein they are, shall be cheap; In like manner have regard to every Planet, and see which of them is strong and free from all impediment, and judge such things as are signified by him and the sign wherein he is, shall be dear, and on the contrary they shall be cheap whose Significators are weak, combust, cadent, under the *Sun*-beams and Retrograde, &c. and so also according to their mean betwixt those two extremes judge of the business when they are not altogether so strong, nor altogether so weak; and truly this is very rational and for the generality may pass current, yet may you follow which most pleases your fancy, but I would recommend this unto you.

*Abrahamus Judaus*²⁰⁶³ Says, If Saturn in any Revolution or other time be not in any of the angles, such things as are edible and most beneficial and useful for man shall be cheap; but if he be therein, judge the contrary, especially if he be strong and have dignity therein, for then he shall denote grievous penury and want, things shall be so dear.

Messehalah²⁰⁶⁴ says, have respect unto the Lord of the Ascendant and the *Moon*, and if the strongest of them apply to any Planet in the Ascendant or Mid-heaven, judge the price of provisions necessary for the use of man to be high; and if it apply to any Planet in the seventh house the price shall be indifferent; but if to a Planet in the fourth, received or the Lord of the Ascendant, its Dispositor, or the *Moon* received by him, it shall be high; but if they or either of them apply to a Planet in a cadent house not receiving him, provision shall be so bad it will hardly be sold; but if they do receive him, they shall be dear.

Haly says, have regard to the Lord of the Year, who if he be going to Retrogradation or be Descending in his circle, or be in the lower part of his Epicycle, he signifies things shall be cheap and of a low price that are of the nature of the sign wherein he is; so likewise if the Moon be either in the

²⁰⁶³ Abraham the Jew, or Abra -Melin, 1362-1460, a Jew from Wurzburg, Germany. He was probably born in Mayence, and travelled widely through Austria, Hungary, and Greece then through Palestine to Egypt. Abraham composed a body of magical works. He was an expert of the Kabbala and proclaimed that he was taught magical knowledge by angels. They told him how to conjure and tame demons to become his personal servants and workers. He also was taught how to raise storms. Abraham was credited as creating 2,000 spirit cavalrymen to help Frederick, the elector of Saxony. Supposedly he helped the earl of Warwick in his escape from jail and helped save the antipope John XXIII (1410 -1415) from the Council of Constance. The magic of Abra -Melin was supposedly contained in *The Sacred Magic of Abramelin the Mage*, which was actually a collection of three books.

²⁰⁶⁴ Masa'allah (740-785) 770-c815 C.E. his real name was probably Manasseh (in Arabic, Misha). Latin translators named him Messahala (or Macellama, Macelarma, Masha' allah, Messahalla). Mashallah is a contraction of ma'aha Allah meaning "What wonders Allah has willed." in Latin (what God has done). He flourished under the Caliphs al -Mansur and al -Mamun. Author of many works. A Jew from Basra, and leading astrologer. One of the earliest astronomers and astrologers in the Islamic world. He took part with the Persian astrologer al-Naubakht in the surveying preliminary to the foundation of Baghdad in 762 -63.

Revolution of the year, quarter or month decreasing in light and motion, or applying to a Retrograde or weak Planet, she signifies the same.

But as touching the cheapness and dearness of any thing, have regard to the Ingress of the *Sun* into *Aries*, or any other quarter (if it be so that so many figures are to be made) and therein diligently consider the state and condition of the Planet and Sign signifying that concerning which you would require judgement, and according to his strength and debility judge; for if strong, the things will be dear and of an high price or value; and if weak, judge the contrary.

Some of the Ancients have also taught that for monthly observations in this matter we have regard to the *Conjunction* of the Luminaries, and Haly says that we ought in every year to have regard whither *Saturn* or *Jupiter* enter the sign of the Kingdom, Nation or Country for which you erect your Figure, and from their then places, strengths and debilities we are to judge; for that if the Planets are unfortunate in these places, it signifies things shall be cheap; but if they be there fortunated and strong, judge the contrary.

Moreover you are to take notice that every Planet in his Exaltation or elevated in his Epicycle whether he have dignity in the Ascendant or no, signifies things shall be dear that are of the nature of that Planet and the Sign wherein he is; and therefore I say again it is most requisite you be thoroughly acquainted with the significations of the Planets and Signs taught you in the second Book.

CHAP IX : Containing some Instructions touching the alteration of the Air and change of weather in any Year.

Much pains and diligent observation is required for the delivering rules infallible in this matter, I mean for these Regions and parts of the Earth wherein we live being islands; but doubtless the Ancients did sufficiently treat hereof; neither is the validity and certainty of their rules which they have left to posterity to be questioned; for such is the reason they carry with them, that questionless they were most authentic and seldom or never admitted of correction in those parts of the Continent wherein they lived; and perhaps in these parts also with a little amendment they may be made infallible, wherefore I shall here do my utmost endeavour to deliver them unto you, and perhaps hereafter according as I shall have life; liberty and leisure afford me, I may give you them more short, compendious and efficacious: For I must, confess the present Philosophers of this our age are more to seek in their judgements of weather than in any one thing whatsoever and do oftenest therein deviate from the truth.

²⁰⁶⁵In the judging then of these matters have regard unto the figure of the *Sun* his ingress into *Aries*, for the general judgement thereof for the

²⁰⁶⁵ *How to judge of the alteration of the air and change of the weather.*

whole year, if no more Figures are to be erected; but if two, or four, (as you have heard in the 1 Chapter of this Treatise) you are to have respect unto them, to know the state of the weather quarterly and half-yearly, but you are also to remember you join in judgement with them the figures at the time of the Preventional *Conjunction* and *Opposition* of the Luminaries; and if you would judge of the alteration of the Air for every month, you may have regard to the figure of Heaven at the time of every *Conjunction* of the Luminaries; as also to every *Square* and *Opposition* if you would predict of every week.

²⁰⁶⁶When you would judge of any of these time, have regard unto the degree ascending of the figure, whither it be for the year, half year or quarter, and the places of the *Conjunction* and *Opposition* preceding, and see in what mansion of the *Moon* these places fall, viz. whether in a dry, moist, cold or temperate mansion (the which you are taught in the 1 Sect and 3 Chapter of the third Book, of this Volume being our Introduction to Elections) and whither the Lord of the Mansion have any Aspect to the *Conjunction*, *Opposition*, Ascendant of the Revolution, or Lords thereof; and of what nature, temper and quality he is, and the mansion he is in and accordingly judge of the state of the weather, he being the general and chief Significator, especially if he be *Almuten* of the Ascendant, for he shall (as says Ptolemy) be Significator though he does not behold their *Conjunction* or *Opposition*, but if any other does, you must join him in judgement with him.

Have regard also to the fixed stars of the first, second, third and fourth Magnitudes, rising, culminating and setting; and see how they are aspected by the Significator, and see whither any of them be in *Conjunction* with him; consider their nature and mansion they are in; also have regard to the nature and quality of the Lord of the place of any great *Conjunction*, or Eclipse of any of the Luminaries; and to what Planets or fixed Stars they apply, as also the *Moon* after her *Conjunction* and *Opposition* with the *Sun*, and as you find it requisite, having regard to the major testimonies, judge of the nature, quality and temper of the weather.

If your Significator be free from impediment, strong, no wise beheld by any of the Planets, nor he in *Conjunction* nor applying by Aspect to any of them, nor to any notable fixed star, you shall judge the quality and nature of the weather from his bare signification; but if any Planet be in Configuration with him, or he with any Planet or fixed star, you are to judge according to the nature of your Significator, and the nature. of the Planet or fixed star in *Conjunction* or other Configuration with him by making a rational and judicious commixedure, and this shall happen at that time, and on those days wherein you find them in *Conjunction* or Aspect.

As if *Saturn* be chief Significator of weather in an Angle no wise impeded nor applying to any other Planet, nor any to him, he shows temperate showers and seasons, dark clouds over-spreading the sky, especially if he be in a temperate Mansion; but if it be a cold Mansion, the

²⁰⁶⁶ *Of the chief and general significator of the weather.*

weather will incline to cold; if a moist, to moisture: But if he be impeded or ill aspected he shall signify storms, tempests, hail, rain, wind, thunder, and dark clouds, especially if he be then malevolently aspected of *Venus* or *Mercury* out of an Angle and in a moist Mansion; of *Jupiter*, winds, rain and thick clouds; of *Mars*, yellow clouds, lightning, thunder and rain in places and time convenient; of the *Sun*, red clouds, wind and great rain; also in Summer thunder and lightning; according to the nature of the Signs, Mansions, and Places of the Heavens their *Conjunction* or Aspects are: But you must know the *Sun* or *Moon* are never assigned chief Dominion in any Figure concerning weather, because they are general Significators of times and seasons; as the *Sun* of the Year and its parts, viz. Spring, Summer, Autumn and Winter, by his Ingress into the Equinoctials and Tropics; the *Moon* of the months and weeks by her *Conjunction*, *Square* and *Opposition* to the *Sun*, &c.

Your chief Significator being Oriental, will work his effects chiefly towards the latter end of the Year; if Occidental, towards the beginning.

Moreover you are to have regard that you may be the better enabled to your work, to the nature of the sign ascending at any Luration, time, or quarter of the year, the Planet Lord thereof, and the nature of those Planets located in the Ascendant, or in any Configuration thereof, and in what Mansions all these are; as also the Planets in *Conjunction* or Aspect of the *Moon*; see also from what house she is beheld, or in what house corporally joined to any, and according to the major testimonies judge, if wet, wet; if dry, dry; &c. and if the testimonies be equal, judge an indifferency.

Consider also the Angle the *Moon* is next to enter into; for if most Planets are therein located, or cast their Aspects to the Cusp thereof, or are therein accompanied with the most notable fixed Stars, it is a sure testimony of rain, and that general throughout the whole Region; especially if the Lord of the Ascendant be in that Angle and chief Significator; also if the sign ascending belong to the Dominion of *Saturn*, *Venus* or the *Moon*, or if they be in the Ascendant, or behold it with any Aspect, it prenotes also rain and a moist Air and weather; Also if a Retrograde Planet (especially if it be one of the Superiors) be with the Opener of gates, also when *Venus* is in any Configuration of the *Sun*, especially *Square*, *Opposition* or *Conjunction*, in seasons convenient.

See also you have an special regard to *Mercury*; for as soon as he changes his habitude either in the Zodiac, or in his Orb though never so little, the Air and weather is altered; observe also to what Planet he is joined either by Body or Aspect in the opening of gates; for if it be *Saturn*, he causes fierce blasts, darkness of the Air and rain; If *Venus*, clouds and shows in times and places convenient, and so of the rest.

It is also an approved rule, that when *Saturn* goes out of one sign of the Zodiac into another, the Air and weather does immediately alter, let it be at what time of the year it will, and sometimes causes thunder and lightning, and very tempestuous stormy weather: Also when the *Moon* after any *Conjunction*, *Square* or *Opposition* of the *Sun* applies to the chief

Significator, or to the degree ascending at the time of the same *Conjunction*, *Square* or *Opposition*, the weather will be disposed according to the nature of the Significator in the Figure.

²⁰⁶⁷Opening of gates is when a Planet applies to another who rules the sign opposite to his house, or when another Planet separates from any and applies immediately to another that has Dominion by house in the signs opposite to those ruled by the Planet from whom he last separated; as for example, If the *Sun* apply by any Aspect or *Conjunction* of *Saturn*, it is an opening of Gates (or windows as it is termed by Moses in the 7. of Gen. 11²⁰⁶⁸) because *Aquarius* which is a house or Sign under the Dominion of *Saturn*, is opposite to *Leo*, which is the house of the *Sun*; so likewise if any other Planet should separate from the *Sun* and immediately apply next to *Saturn*, or separate from *Saturn* and apply to the *Sun*, it is also an Opener of Gates; because that Planet transfers the light and nature of the Planet with whom it was last joined either by Body or Aspect to the Planet it next applies unto, and so causes an alteration of the Air, as rain ever follows upon Opening of Gates

Now you may soon know the Opening of Gates in all the other Planets, by having regard to the houses and signs appropriated to each Planet, as you have been taught in the 8 Chapter of our *Introduction to the judgement of the STARS*; But if you please you may have regard to this following direction.

Any of these four applying to a ♂ ✕ □ △ ♀	{	♃ ♂ ♁ ♄	Of these opposite unto them, or they to these, or any Planet, translating the light of each to the other	{	♁ ♀ ♃	Is an opening of Gates, for that their Houses are opposite the one to the Other, viz
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♃	♂	To	♁	♁	♃ rules ♂ and ♃ and ♁
♂	♁	To	♃	♀	♀ ♁ and ♃, ♂ ♁ and ♃;
♁	♃	To	♂	♃	♁ ♁, ♁ ♁ ♃ and ♃;
♃	♁	To	♂	♃	according as you may see them placed

So that the Planet from whom any Planet separates; opens the Gates of the other to whom he applies; as if from *Jupiter* to *Mercury*, or they be in each others Aspect, they raise fierce North winds; If *Mars* and *Venus*, according to the season and place and signs they are in they shall denote rain, hail, snow and thunder; If the *Sun* and *Saturn*, dark Air, many clouds and much wet, &c.

²⁰⁶⁷ What opening of Gates is.

²⁰⁶⁸ In the six hundred th year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the gates of heaven were opened.

CHAP. X. Showing how to judge of the weather by the Aspects of the Moon to the other Planets, and by the several Aspects of the Planets amongst themselves.

Ever remember you be wary in pronouncing judgement touching weather and the alteration of the Air; for in some places and Regions rain is more natural and usual then in others, and again [which is wonderful] rain is never seen in Egypt which is watered with the overflowing of the River Nile only; and therefore let your judgements be framed according to discretion, considering the nature and quality of the Climate concerning which you are to judge.

²⁰⁶⁹The Moon in *Conjunction, Square* or *Opposition* of *Saturn* in moist signs signifies cloudy weather, cold, and moist Air that day, and so according to the nature of the sign judge; and if she separate from *Saturn* and apply to the *Sun* by any Aspect or *Conjunction*, the weather will be tempestuous, and very hard and uncomfortable.

If she be in *Conjunction, Square* or *Opposition* of *Jupiter* either in *Aries* or *Scorpio* she denotes fair weather and white clouds, with *Mars* in watery signs promises rain; in fiery, divers coloured clouds throughout the whole heaven; In Summer often thunder. With the *Sun* in moist signs denotes rain, especially if she immediately after apply to *Saturn*; In airy signs and applying to *Jupiter* afterwards denotes a temperate Air and moderate weather; In fiery and applying to *Mars*, hot and dry weather and much lightning; If the *Moon* be in like manner in *Conjunction, Square* or *Opposition* of *Venus*, rain is threatened, especially if they be in moist signs; with *Mercury* if she be so beheld, or he so aspected by her, signifies rain also and wind, and that the more if she then go to any Aspect of *Jupiter*, or from *Venus* to *Mars*, because these are Openers of Gates as you have heard.

²⁰⁷⁰Thus much of the Malevolent Aspects of the Moon with the other six Planets; now it rests, we see also what may be predicted touching the alteration of the Air when the Planets are mutually aspected the one by the other.

²⁰⁷¹*Saturn* then in *Conjunction* of *Jupiter*, in fiery signs signifies a great drought; In watery, floods, continual rain, also inundations and overflowings of water; In airy signs plenty of wind; In earthy; Earthquakes and the fall of Houses and eradication of trees; judge also the same when they are in a malicious *Square* or *Opposition*, &c.

Saturn in *Conjunction, Square* or *Opposition* of *Mars* in watery signs, denotes rain in Winter, Autumn and Summer, as also in Summer oftentimes thunder and lightning, especially if in fiery signs; but in Autumn and Winter windy dry weather, as also in the Spring; And in airy signs both

²⁰⁶⁹ *How to judge of the alteration of the air by the conjunction or Malevolent aspects of the Moon to the other six planets.*

²⁰⁷⁰ *How to know the state of the weather by the mutual Aspects of the Planets.*

²⁰⁷¹ *Of Saturn.*

Spring, Summer, Autumn and Winter, promises great winds and sometimes rain.

Saturn in Conjunction, Square or Opposition of the Sun, in the Spring denotes cold rain or hail, in Summer much rain, thunder and lightning according to the nature of the sign; In Autumn tempestuous stormy weather; and in winter, grievous cold, and snowy slabby weather.

Saturn in Conjunction, Square or Opposition of Venus, promises in the Spring rain and cold, in Summer sudden cold, in Autumn much rain, and in Winter rain and snow, especially if in these times the sign be watery; but if otherwise, judge according to discretion and the nature thereof.

Saturn in Conjunction, Square or Opposition of Mercury, signifies winds and rain in the Spring, especially in watery and airy signs, as also in Summer wind and showers; but if they be in fiery signs, thunder, lightning and rain; In Autumn wind and cold, according to the nature of the sign, and in Winter cold and snow.

²⁰⁷²*Jupiter in like manner in Conjunction, Square or Opposition of Mars*, shows the Spring to be windy and tempestuous; a thundering and lightning Summer; rain and storms in Autumn, and in Winter cold snows and sharp winds according to the nature of the sign.

Jupiter in Conjunction, Square or Opposition of the Sun in the Spring signifies high winds, in Summer thunder and lightning; and in Autumn vehement winds, and very dry, cold, frosty weather in Winter; for the most part they signify thus in every sign.

Jupiter in Conjunction, Square or Opposition of Venus, shows a temperate Air according to the nature of the season all the year long; yet if they be in watery signs they will incline somewhat to mizzling showers.

Jupiter in Conjunction, Square or Opposition of Mercury, denotes great and vehement winds in every quarter they are so aspected if in airy signs; In watery, rain; In fiery, thunder and lightning, but of no great continuance.

♂ in ♈, ♎ or ♏ of ☉, in fiery signs promises drought in Summer, in the Spring a dry Air, also in Autumn and in Winter frost; in watery signs, showers in the Spring; Summer, thunder and rain; and in Autumn, showers; in Winter rain and cold.

♂ in ♈, ♎ or ♏ of ♀, in the Spring causes sudden great and violent rains; Tempests in Autumn, and in Summer: but if in fiery signs or in each others house great thunders and lightnings.

♂ in ♈, ♎ or ♏ with ♃, in fiery signs, causes heat and drought in Summer; rain in watery signs, and sometimes thunder and lightnings; in Autumn and Winter sudden great winds, also cold in Winter.

²⁰⁷² *Of Jupiter.*

²⁰⁷³ ☉ in ♈ of ♀, in the Spring causes rain, in Summer thunder, tempests and rain; in Autumn, showers and wind; and in Winter much moisture, in ♀ or ♁ of ♀, he can never be.

☉ in ♈ of ♃, denotes winds and moisture, especially in watery and airy signs, but in fiery a serene Air in Summer, and frost in Winter; in ♀ or ♁ he can never be neither of ♃, by reason of his proximity, as you have heard in the 2 Book, Chap. 6.

²⁰⁷⁴ ♀ in ♈ of ♃, Rain in the Spring, Summer, and Autumn, as also snow in Winter and sudden high winds, also in Summer they raise storms and tempests; judge also the same in every one being in ♁ or ♃ of ♃, as you have heard of these Aspects, but you must know they are not altogether so bad.

CHAP XI : Demonstrating the alteration of the Air by the Combustion, Orientality and Occidentality of the Planets in every of the 12 Signs.

²⁰⁷⁵ Saturn in ♄ Combust, denotes a dark, obscure, cloudy, misty Air; Oriental, fair weather; Occidental, great and vehement winds.

In ♃ Combust, causes thick clouds; Oriental, Thunder: Occidental a turbulent Air.

In ♀ Combust and Occidental, drought; Oriental, fair windy weather.

In ♁ Combust and Occidental, dark Air, fogs, mists and troublesome weather; Oriental, somewhat calmer.

In ♄ Combust, Oriental or Occidental, causes rain and mizzling at the best, and sometimes thunder.

In ♃ Combust makes an infectious Air; and turbulent if Occidental; but Oriental, it will not be so bad.

In ♁ Combust causes a defect in the sight of men and women; Oriental, winds; Occidental, whirlwinds and a turbulent Air.

In ♃ a Combust, cold Air; Occidental, frosts; Oriental, cold North winds.

In ♁ Combust and Occidental, a cold rainy Air; Oriental, cold and frost.

²⁰⁷³ *Of the Sun.*

²⁰⁷⁴ *Of Venus.*

²⁰⁷⁵ *Saturn.*

In ♃ Combust, denotes a dark obscure Air with South winds; Occidental, cold; Oriental, North winds.

In ♁ Combust, cold Air; Occidental, tempests; Oriental, rain.

In ♋ Combust, clouds; Occidental, rain; Oriental, a more temperate Air.

²⁰⁷⁶ ♃ in ♏ Combust is a token of rain; being Occidental he causes clouds; and Oriental, fair weather.

In ♏ Combust, indifferent weather; Occidental, pleasant showers; Oriental, close calm weather.

In ♐ Combust, Occidental or Oriental, fair temperate weather.

In ♑ Combust, Occidental or Oriental, brings a calm and pleasant Air.

In *Leo* Combust, Occidental or Oriental, pleasant winds.

In *Virgo* Combust, Occidental or Oriental, causes weather fit for the production of seed and the fruits of the Earth.

In *Libra* Combust, Occidental or Oriental, indifferent weather.

In *Scorpio* Combust, rain; Occidental, bitter weather; Oriental, more temperate.

In *Sagittarius* Combust, much rain; Occidental, worse weather; Oriental, better.

In *Capricorn* Combust, moist Air; Occidental, it is worse; Oriental, better.

In *Aquarius* Combust and Occidental, rain: Oriental, fair.

In *Pisces* Combust, Occidental and Oriental, calm winds.

²⁰⁷⁷ Mars in *Aries* Combust and Occidental, bad weather; Oriental, the contrary.

In *Taurus* Combust, a quiet Air; Occidental, stormy; Oriental, windy.

In *Gemini* Combust and Occidental, heat; Oriental, somewhat more temperate.

In *Cancer* Combust and Occidental, great heat; Oriental, not so violent.

²⁰⁷⁶ Jupiter.

²⁰⁷⁷ Mars.

In *Leo* Combust, and Occidental, drought; Oriental, not altogether so dry.

In *Virgo* Combust, Occidental and Oriental, signifies the same as you have heard of *Saturn*.

In *Libra* Combust, causes moisture; Occidental, high winds; Oriental, more temperate.

In *Scorpio* Combust, moisture; Occidental, storms; Oriental, gales of wind.

In *Sagittarius* Combust, drought; Occidental; the same; but Oriental, it will not be so very dry.

In *Capricorn* Combust, cloudy; Occidental, some heat; Oriental, more temperate.

In *Aquarius* Combust, drought; Occidental and Oriental, plenty of winds.

In *Pisces* Combust and Occidental, drought; Oriental, thunder and lightning.

²⁰⁷⁸The *Sun* now should follow in order, but he (as you have heard before) can never be either Combust, Oriental or Occidental, the Planets being thus termed in respect of him: besides you have been also shown that neither the *Sun* nor *Moon* are to be admitted chief Rulers in any Scheme, because they are general signifiers of times and seasons; therefore let us now have regard unto the significations of *Venus*, when she is either Combust, Occidental or Oriental in any of the signs of the Zodiac.

²⁰⁷⁹*Venus* in *Aries* Combust and Occidental, causes moisture and great winds; Oriental, thunders and rains.

In *Taurus* Combust, thunders; Occidental, fair; Oriental, pleasant weather.

In *Gemini* Combust and Occidental, wind; Oriental, a calmer Air.

In *Cancer* Combust, Occidental or Oriental, a quiet calm time.

In *Leo* Combust, Occidental or Oriental, drought.

In *Virgo* Combust and Occidental, drought; Oriental, the contrary.

In *Libra* Combust, moist Air; Occidental, rain; Oriental, fair.

²⁰⁷⁸ *The Sun*.

²⁰⁷⁹ *Venus*.

In *Scorpio* Combust, Occidental or Oriental, rain.

In *Sagittarius* Combust, rain; Occidental, wind and cold; Oriental, not so bad.

In *Capricorn* Combust, cold Air; Occidental and Oriental, rain.

In *Aquarius* Combust, cloudy; Occidental, hot; Oriental, rain.

In *Pisces* Combust; cold; Occidental and Oriental, disposed to snow.

²⁰⁸⁰*Mercury* in *Aries* Combust, promises tempests; Occidental and Oriental, fair windy weather.

In *Taurus* thunder, and storms being Combust; Occidental and Oriental, a cloudy dark muddy Air.

In *Gemini* Combust and Occidental, wind; Oriental, temperate Air and small gusts of wind.

In *Cancer* Combust and Occidental, tempestuous stormy weather; Oriental, calmer.

In *Leo* combust, Occidental and Oriental, wind.

In *Virgo* Combust, drought and often tempests; so also when Occidental; but when Oriental, the contrary.

In *Libra* Combust, Occidental or Oriental, winds.

In *Scorpio* Combust and Occidental, raging weather, chiefly Oriental.

In *Sagittarius* Combust and Occidental, rain; Oriental, clear Air.

In *Capricorn* Combust, Occidental and Oriental, rain.

In *Aquarius* Combust, snow; Occidental, more cold; Oriental, rain.

In *Pisces* Combust, Occidental or Oriental, moist Air.

CHAP XII : Containing further Instructions touching the alteration of the Air, from the application of the Moon to the other Planets, having separated from the Conjunction or Opposition of the Sun.

Endeavour you but to understand this Chapter well, and you shall be sufficiently furnished with ability to judge of the weather for every month;

²⁰⁸⁰ *Mercury*.

In the ninth Chapter of this Book, you have heard that the Planet the *Moon* next applies unto after her *Conjunction* and *Opposition* with the *Sun* is especially to be regarded for the exact judging of the state of the weather; wherefore I thought good for your better Instruction to insert this Chapter, which teaches largely how to judge by her application unto any other Planet (after her aforesaid Configurations with the *Sun*) of the mutation or alteration of the Air.

Because *Saturn* is the highest of all the Planets (as you have heard) and therefore we have still began with him in all the progress of this our labour, we shall here also follow the same method, and show what is to be expected when she separates from the *Conjunction* or *Opposition* of the *Sun* and applies next unto *Saturn*, and then to *Jupiter*, and so in order of the rest.

Having erected your figure then for the *Conjunction*, (if that be your time) or for the *Opposition* of the Luminaries if you are to consider that, have regard to the place of the *Conjunction* or *Opposition*, the nature of the signs and Mansions they are in, and the *Square* Aspects of the Malevolents unto these places, and accordingly judge; judge the time when the effect will be manifested from the number of degrees they want of the Partil Aspect, and the nature of the signs, fixed, common, or moveable, and so according to reason judge days or hours; but if your Significators or the *Moon* be swift of motion, it will be the sooner; if slow, the contrary, &c.

²⁰⁸¹If the *Moon* after her bodily *Conjunction* or *Opposite* Aspect with the *Sun* do immediately next apply unto *Saturn* in moist signs and mansions, let it be by what Aspect it will, rain shall follow in some measure, more abundantly if she apply by *Conjunction*, *Square* or *Opposition*, not so much if by *Sextile*; and if by *Trine*, yet there will be mislings, and dark cloudy obscure Air, &c. Remember according to the nature of the signs, aspects and mansions to pronounce judgement: But if *Saturn* be then in a fiery sign and a dry Mansion, and the *Moon* also so posited, there shall rather be a turbulent, dark, obscure Air then rain.

²⁰⁸²On the contrary, if she then apply next unto *Jupiter* although she and he both be in moist signs and mansions yet shall they denote only sweet showers and moderate dews and the like, but in other signs and mansions hardly any rain at all; how ever it will be but very moderate, seasonable and pleasant if there by any, which sometimes (as other causes may concur) perhaps may be; But if either *Venus* or *Mercury*, or both do then cast their beams unto either the *Moon* or *Jupiter* or both, there will happen rain in some measure; judge the quality from the nature of the mansions and nature of the signs they are in; as if moist, then it will be the more wet; if dry, the less; if in signs fiery, winds and showers by fits; but seldom is any rain or weather produced or occasioned by *Jupiter* that is destructive or unseasonable, but it is still moderate, temperate and wholesome.

²⁰⁸¹ *The moon separat ing from the Conjunction or Opposition of the Sun and applying to Saturn.*

²⁰⁸² *To Jupiter.*

²⁰⁸³Again if the *Moon* apply next unto *Mars* after her *Conjunction* or *Opposition* with the *Sun*, and *Saturn* be then also in any Aspect with her or *Mars*, or with the *Sun*, rain is threatened, and that immoderate if they are in moist signs and mansions, and if in temperate, and yet the *Moon* be in a moist sign and mansion, it shall denote rain though not so much; but if she be in a moist sign and mansion and they in a dry, there shall be but very little wet; but if *Venus* do then Aspect *Mars* also, you shall judge the contrary, that there shall be much rain, and: if it be in summer, thunder and lightning with all.

²⁰⁸⁴Also if at the time of the *Conjunction* or *Opposition* of the Luminaries you find them in Aspect with none of the Planets nor any with them, judge it will be fair weather and little or no rain; but if *Saturn* or *Mars*, especially *Saturn* behold either of them, or any other Planet in a moist sign and mansion, especially from an Angle and the Sun then Peregrine, much rain shall follow, and so on the contrary judge.

²⁰⁸⁵To *Venus* if in airy or watery signs and moist mansions, without doubt rain will thereon follow, (but it will not be so much, if the signs be airy) especially if they or either of them be beheld of either *Saturn* or *Mars*; but it will be infallibly true if then they be beheld of both *Saturn* and *Mars*, especially if *Saturn* behold the *Moon*, and *Mars* *Venus*, because these are Openers of Gates as you have heard; but you must note the rain will not be so great, if but one of them behold the *Moon* and *Venus* or either of them: But if *Jupiter* behold them in like manner, judge there will be no rain, but contrariwise fair weather, or at least such moderate, gentle showers as shall be very seasonable and acceptable; and if *Venus* be free from impediment, when she is thus aspected of the *Moon*, and fortunate, and not in moist signs nor mansions, there shall not be any rain on their then Configuration, whether it be *Conjunction* or Aspect, but clouds and dews.

²⁰⁸⁶And if she immediately apply to *Mercury* and they be in moist signs and mansions, there shall be continual rain and that daily, especially if *Saturn* and *Mars* do then behold them; also if *Venus* have then any dignity in the place of the *Conjunction* or Aspect of the *Moon* and *Mercury*, there shall be unusual wet weather, so likewise if (when the *Sun* and the *Moon* are in *Conjunction*) *Mercury* be also in the same degree with them in a moist sign and mansion and apply to *Venus*; And if you find these Configurations in other mansions and signs, you shall also judge wet weather is threatened, but not so abundantly: And if *Mercury* and the *Moon* be alone in *Conjunction* or Aspect, dews and gentle showers are most commonly produced; but if *Jupiter* behold them when they are in *Conjunction*, or *Mercury* at any time, he shall cause much rain and winds according to the nature of the signs and mansions; and thus much shall suffice to be said of the *Moon* her application to the other Planets, having

²⁰⁸³ To *Mars*.

²⁰⁸⁴ To the *Sun*.

²⁰⁸⁵ To *Venus*.

²⁰⁸⁶ To *Mercury*.

been immediately before in *Conjunction* or *Opposition* of the *Sun*; I know the Ancients have been more large, but I question whither all their rules will be agreeable to the nature of the Climate wherein we live; wherefore if what has been already delivered unto you, and what is beneath on this particular further said, be not infallible rules for the judging of weather as I said before, being very intricate, especially in Islands, I shall desire you lovingly to accept of my weak endeavours and well wishes to the propagation of this Divine Science, and also to study (by a diligent observation and trial of these rules and others you shall in your practise find out) to perfect some rules which may exactly and infallibly point out unto us the true state of the weather in any quarter of the year, or day in any quarter.

CHAP XIII : Teaching by other Rules how to judge of the alteration of the Air, and to know when Rain is to be expected.

You must still remember to erect your Figure for the exact time for which you require judgement, and place the Planets therein being (reduced to the time of the day) and see what Planets are then in *Conjunction* or *Aspect* with the *Sun* and *Moon*, especially if the figure be made at any Luration, for if it be *Jupiter* or *Venus* and they corporally joined to the *Sun* and *Moon*, or *Jupiter* in a *Sextile* or *Trine* of them, and they be then free from the *Conjunction* and *Aspect* of all the Malevolents; neither apply unto them after their separation from *Jupiter*, it is an assured testimony of fair weather; but if *Jupiter* behold them by a *Square* or *Opposition*, and they free also from the Malevolent Configurations of the Infortunes (as has been said) he shall denote gentle pleasant showers. But if any of the Malevolent Planets, especially *Saturn* be in *Aspect* with them, or *Conjunction*, although by *Sextile* or *Trine*, or they apply unto him after their *Conjunction*, especially if by *Square* or *Opposition*, rain shall inevitably follow, for it is the natural property of the Malevolents to disturb and thicken the Air with offensive gross vapours, as it is the disposition of the fortunes to disperse them and clear the Air thereof, resisting the quality of the Malevolents.

Now you must know, that although *Venus* be one of the fortunes, yet does she by reason of her moist nature dispose the Air and weather to moisture, especially if she be in any Configuration with the Sun in moist signs and mansions, or have any commixture or participation with the malevolents, but yet she seldom sends noisome or unseasonable wet weather, unless, when she participates with the infortunes she be then also very weak and afflicted, for then she is not able to lessen their malicious influence.

If the *Sun* be in the South part of heaven and *Venus* under his beams, and the *Moon* be then in *Conjunction* with either of them especially with *Venus*, or applying unto her by any *Aspect*, you shall assuredly judge when that Configuration is, viz. that very day and hour there shall be rain and showers, and if then *Mercury* also be in the same part of Heaven

applying to the *Moon* by *Conjunction* or *Aspect*, it shall prenote rain, especially if the *Moon* be in *Scorpio*: so also if *Mars* and *Venus* be in *Conjunction*, especially also in *Scorpio*; and when the *Sun* is in *Aquarius* and the *Moon* applying by *Opposition* unto him, and *Venus* be also placed as aforesaid, you shall judge rain at that very hour, so also when *Mars* applies at that time to either the *Sun* or *Venus*, and the *Moon* is *Square* or *Opposition* of the *Sun*, and when *Venus* applies unto the *Sun*, and *Mercury* then also in *Conjunction* with her or she with him, rain is to be expected at that very instant; again, if the *Sun* be in *Libra*, and *Venus* in *Sagittarius* in the same number of degrees, and the *Moon* applying, especially to *Venus*, that very day and hour you may predict rain; also when the *Sun* is either in *Aries* or *Aquarius* and the *Moon* in *Opposition* unto him many showers follow in that day from the hour of their *Opposition*; judge the same if the *Moon* be in *Sagittarius*, yet *Leo* is cause of more showers a great deal; also if the aforesaid Configurations be out of the houses of *Mars* and *Venus*, judge the same, viz. wet-weather, also thunder, lightning, rain in great drops, and sometimes hail: Again, if the *Sun* be in *Aries* or *Pisces*, and the *Moon* in *Libra* or *Virgo*, or *Sagittarius*, there shall be showers in that hour wherein they come to a Partil *Opposition* or *Square*; In like manner if *Venus* and *Mercury* in any of the aforesaid places behold the *Sun* out of *Leo*, and the *Moon* apply also then unto him, especially if she be in *Leo*, it signifies many flashes of lightning and thunder, yet little or no rain, especially if they are in Partil *Conjunction* or *Aspect*; also if the *Sun* be in *Aries*, *Leo*, *Libra*, *Scorpio* or *Aquarius*, and the *Moon* in a right diameter joined unto him by *Conjunction* or *Aspect*, or to *Venus* by *Opposition* from either *Aries* or *Libra*, it denotes after rain many flashes of lightning and thunder: Lastly, if the *Sun* or the *Moon* be in *Pisces* no wise upheld or aspected of the fortunes, and *Mars* do then behold them with a *Square* or *Opposition*, it shows there will follow much rain, thunder and flashes of lightning.

But you are here to note that there are some places of the *Zodiac* called Places of rain, and again others which are not altogether so effectual; those which most conduce and incline to rain, are *Cancer*, *Leo*, *Capricorn* and *Aquarius*, for if the *Moon* be in any of them and corporally joined to *Venus*, or by any *Aspect* does participate of her nature, and their beams touch each other within one degree either before or after the Partil *Conjunction*, or *Aspect*, especially if the *Aspect* be a *Square* or *Opposition*, there shall follow many showers, but you are to take notice that the first 15 degrees of *Capricorn* is less effectual, or conduces least to rain of any of the other, and the last fifteen degrees inclines rather to cold, so that you are warily to judge according to discretion; those places that are less effectual are the last term of *Aries*, and the signs *Gemini*, *Virgo* and *Libra*.

And here for the manifestation of the secret and admirable power and influence of the Heavens, Stars and Planets, I may justly reprehend such as deny their influence on Sublunaries by these ordinary and common signs of rain; As,

²⁰⁸⁷The unusual crowing of the *Cock*, viz. at times unaccustomed, denotes rain: Also inordinate swelling of the *Seas*, *Rivers*, and other *waters*, in calm and moderate weather: The straightness of doors and windows: The noise and trumpeting sound of Peacocks: The crying of Fowls about waters: The crying and whining of Swine: The absence of *Sea* and *Water fowl* from the *Sea*, and frequenting the *Land*: And *Land fowl* frequenting the water: The chirping of *Sparrows* in a morning, viz. about Sun-rising or a little after: The sudden motion of *Beasts* out of one place into another, and their making then a noise: The frequent licking of their feet and hoofs; and this is very remarkable in the *Cat*, who still before rain and tempestuous weather, will run up and down the house, turning over and over, and playing with her tail, and ascend up by hangings, beds, or such like to the roof of the room; and this she will do very often together, although each time she endangers her self by descending: Even as though (and as I indeed conceive it) she were by the influence of the Heavens constrained to such mad freakish actions: You may also observe that these creatures make a great stir at such times in licking their feet, and rubbing their feet about their visage and head, whence the vulgar usually say at such times, *The Cat washes her face*, &c. The greedy feeding of *Beasts* also denotes rain: and their snuffing up the *Air* with their head held up against the wind: The resorting of *Poultry* to their roost being covered with dust: The egression of *Worms* out of the *Earth*: The tumbling and rubbing of *Dogs* in the dust: The busy heaving of *Moles*: The quick prattling of the *Crow*: The high flight of *Birds*: The close flying of the *Swallow* to the water, and the flapping of her wings therein: The busy working of the *Spider* in her web: Also the business of the *Ant* with her *Eggs*: The sound of *Bells* when they are heard further then usually: The inordinate sweating of *Stones* in dry weather: The hankering of *Bees* about home in fair weather: The excessive pain of *Corns* and old *sores* and *wounds* in men and women which are either very great, or not well cured: The business of *Fowls* in pruning themselves, especially if it be in winter. And here I would have the Reader to take notice, that unless they be seen to squeeze the small Pustule (as it were) that grows on their rump, and then anoint their feathers by slightly stroking their bills thereon, it is no certain sign of rain, for in their time of moulting they will prune and peck their feathers all day long; but in this Pustule (as I may call it for the resemblance it has therewith) there is a certain unctuous matter or oily substance wherewith they smooth their feathers and anoint them, be better to keep out the wet, and this you may easily perceive to be true by taking a feather and pulling it asunder with your fingers gently, and you will soon see how the beards on the edges thereof will stick together.

I might here instance many more such like ordinary signs of the mutations of the *Air*; but since I desire not to be tedious, and to the judicious and searchers of Nature, many such like testimonies will be frequently offered to their considerations, I shall here desist, deriding such as shall deny by their ignorance the admirable and powerful virtues of the Heavens, Stars and Celestial Planets, being convinced even by these bruit creatures, Fowls, creeping things, and the very stones; wherefore such must needs be concluded worse, or at best no better then Stocks, Dolts or Asses.

²⁰⁸⁷ *Ordinary signs of the mutation of weather or tokens of rain.*

CHAP XIV : Showing Haly his judgement on Weather and the alteration of the Air.

²⁰⁸⁸We are to judge and know the alteration and Mutation of the Air and Weather from the various Configurations and Positions of the Planets at certain times, especially at the *Conjunction* and prevention of the Luminaries before the Sun his entrance into *Aries*, whose Ascendants are chiefly to be regarded, and the places of the *Conjunction* and *Opposition*, also the places of the Luminaries in the figure at the Ingress of the Sun into *Aries*, and the places of the Planets in these aforesaid Schemes.

So that if *Saturn* be in any of the Angles from the Ascendant or in any of the Angles from the Lord of the Ascendant, strong and essentially dignified, especially in the mid Heaven, he signifies a various and divers temper of Air, thick and dark clouds; and in hot weather he lessens the heat, and in winter or cold weather the cold is by him augmented and increased; but if he be not in an Angle, the times shall be more stable and natural; also if *Saturn* be in any of the Angles from the Lord of the Ascendant, he shall not work so forcibly his effects as when he is in any Angle from the Ascendant it self.

And if *Mars* be located as you have heard of *Saturn*, especially in the mid-Heavens, the heat in Summer shall be increased and augmented, and the cold in Winter diminished and abated, and the Spring and Autumn also shall incline rather to heat then cold.

If *Jupiter*, *Venus* or the *Moon* be so placed, they cause a temperate, good and wholesome Air, and cause every thing to grow, increase and sructisie well and kindly that is sown or planted in the Earth.

Again, If *Mercury* be found as aforesaid, viz. in the mid-Heaven in the figure of the Preventional *Conjunction* or *Opposition*, in an airy sign and any of the Infortunes in any of his Angles, it denotes much change of Air, great: and high winds and very hurtful; in like manner judge the contrary if you find any of the Fortunes in any of his Angles, or he in any Angle from them, for this signifies the same as if they were in *Conjunction*.

Wherefore if any Planet be in an Angle or succedent House from the Ascendant of the Preventional *Conjunction*, make him your Significator, & then see what commixture he has with *Saturn* and *Mars* or either of them; for if he be in a *Square* of *Mars* or *Opposition*, or *Conjunction*, and *Mars* be in a fiery sign, heat in Summer shall be augmented, and in Winter cold abated; also if the commixedure with him be by a *Sextile* or *Trine* and *Mars* be in any fiery sign, he denotes the same but not so effectually.

Also if its commixedure be with *Saturn* by *Conjunction*, *Square* or *Opposition*, and *Saturn* be in cold, watery or earthy signs, the cold in Winter shall be increased and the heat in Summer diminished; also if it be by *Sextile* or *Trine*, and *Saturn* be in any of the aforesaid Signs, he shall also. signify

²⁰⁸⁸ *How to judge of the alteration of the air at any time of year.*

the same, but not so powerfully; and if *Saturn* be in airy Signs which are hot and moist, and the commixture with the Significator be by *Conjunction*, *Square* or *Opposition*, it signifies the Air shall be temperate and good, and if it be by *Sextile* or *Trine* it shall be the better.

Also if *Mars* have commixture with the Significator, and he be in Earthy Signs which are cold and dry, or in watery which are cold and moist, and it be by *Conjunction*, *Square* or *Opposition*, the Air will be good and temperate, but if it be by *Sextile* or *Trine*, it will be much the better, and will more effectually produce the fruits and seeds of the Earth:

²⁰⁸⁹See also in the aforesaid figure of the *Conjunction* you have chief regard to the Part of Air or Weather, and make it participate in judgment with your Significator; And if you find *Saturn* or *Mars* after the same manner placed, and in Aspect therewith, judge according as you have heard of the Significator. You are to take this part from the place and degree wherein *Mercury* is, (if he be not in his own House,) to the degree of the Lord of the House wherein he is, to which you must yet add the degree ascending, and so project it from the Ascendant, and there shall be your part where the number ends; But if *Mercury* be in his own House, take only the Sign, Degree and Minute wherein he is, and by adding the Ascendant and projecting it you shall find it where your number ends: But if God spare men life and opportunity, I shall for your benefit and the good of posterity take some pains to deliver you the manner and way of taking any Part either by night or day belonging to any of the Planets, or the Signification of any of the 12 Houses, in a treatise by it self, as also the uses of them, &c.

To be short, if you would judge of the alteration of the Air for any quarter of the Year, erect your figures for the *Sun*, his ingress into *Aries*, *Cancer*, *Libra*, and *Capricorn* and according to the same method judge; if for any or every month, see when he enters the first Punctum of every Sign; if for any day, have regard to *Pars dierum* or Part of days²⁰⁹⁰ which is taken from the place of the *Sun* to the place of *Saturn*, (or more plainly subtract the place of *Saturn* from the place of the Sun) and add the place of the *Moon*, and see where your number of Signs, Degrees and Minutes ends, and there shall be your *Pars dierum*, and this must be taken at the punctual appearance of the *Sun* his arising above our Horizon.

Wherefore if *Mercury* behold this part or be corporally joined thereunto, in that day there shall be much wind, especially if the *Moon* be then also with him, and *Venus* have also any Aspect thereunto; for then the more assured will this judgement be.

There is also another way to judge of the Diurnal mutation of the Air, which is to observe exactly the time of the *Moon* her entering into the first point of any sign; and having erected the figure of the Heavens for that moment see what Planet Aspects or is located within five degrees of the

²⁰⁸⁹ *How to take part of air or weather according to Haly.*

²⁰⁹⁰ *How to take pars dierum or part of days.*

Cusp thereof, and make him Significator of the state of the weather during the time the *Moon* is in that sign, and according to his strength and Configurations with the other Planets judge as you have heard according to discretion.

²⁰⁹¹Thus have you been taught the alteration of the Air for any time of the Year, Month, Day, &c. It rests now you also know how to judge of Thunder, Lightning and Winds; And this we are to require from the *Sun* his ingress into the twenty degree and one minute of *Scorpio*, for the which time having erected the figure of the Heavens, and placed all the Planets therein being exactly reduced to the time of the day or night, have regard to *Jupiter*, *Venus* and *Mercury*, and if you find them all Occidental or Retrograde, judge there shall be much rain and wet weather that year.

Look then if *Mars* be in any of the Angles, especially in the tenth House in an airy sign, and in any Configuration of *Mercury*, he signifies thunder, flashes of lightning, and tempestuous storms of rain that year, yet sometimes without rain, they signify also an unwholesome Air; but if *Mars* be in the fourth House in an earthy sign, and the Fortunes strong and in Configuration with *Mercury*, it signifies Earthquakes, fiery apparitions in the Air and strange sights; also damage to the Mines of the Earth; but if *Mars* be in the fourth in a fiery sign, it denotes an obnoxious hurtful Air to the Earth, and seeds thereof, and the corn and fruits shall be scorched and burnt up; also if he be in a watery sign in the fourth, he denotes a diminution and scarcity of waters and detriment to Fishes and such as Navigate; but if the Fortunes be in Configuration with him, damage and mischief by Thunder shall be lessened; but if they do no wise behold him, that year there will be mischief by Thunder and Lightning.

Moreover if *Saturn* be there, in the stead of *Mars*, and in the tenth House in an airy sign,, and in any Aspect of *Mercury*, and no wise assisted by the Fortunes, it signifies detriment in the Air, and much hurtful rain, and that for some continuance; but if he be in the fourth House, as has been said in an earthy sign, and in any Configuration with *Mercury*, and no wise beheld by the Fortunes, there shall happen Earthquakes, and there shall be much black water upon the Earth and the like; but if he be in a watery sign in the fourth posited as aforesaid, and not at all helped by the Fortunes, there shall be a scarcity of waters, and all things abiding therein, whither living creatures or other things, shall suffer detriment; also if he be in an earthy sign placed in the same manner, he signifies damage to the Earth, and the things thereon and growing out of it: But if *Mercury* do not behold him by any Configuration, neither be joined bodily to him, the aforesaid Significations shall not be so grievous, but more tolerable; and if he be beheld of the Fortunes, the mischief will be yet less and less; and if by a *Sextile* or *Trine*, and they strong essentially, it will be totally taken away.

Note that every Planet has its own peculiar property; for the superior are as Spirits, the inferior as bodies, of which all the corruption and generation in the World has participation, by their Configurations and

²⁰⁹¹ *How to judge of Thunder, Lightning and Winds.*

Commixtions one with another according to the preordination and will of God.

Moreover the radix from which you are to judge of the alteration of the Air, is the Ascendant of the *Conjunction* or prevention of the Luminaries before the Ingress of the *Sun* into every sign; and have regard to the Lord also of the Ascendant and the Lord of the place of the *Conjunction* or *Prevention*; for if these places and their Lords be in moist signs and mansions, it signifies wet weather shall follow; also if the Significator in chief be Occidental, Retrograde or slow in motion, it signifies rain, and so also if he be Combust, unless *Mars* hinder it; for he being Combust hinders and prohibits rain; Also note that if the chief Significator be descending in Latitude or in his Epicycle, he signifies rain, and so on the contrary if he be ascending; Moreover note, that when rain is occasioned by the Signification of the Infortunes, it is still hurtful; if it be *Saturn*, he causes eruptions and over-flowings of water; if *Mars*, he causes for the most part extraordinary heat.

²⁰⁹²Now if you would know when it is most probable and likely to rain, according to Haly have regard unto the chief Significator of rain; for if he be in an Angle from the Ascendant, or entering therein, judge rain at that time; as also to the Ingress of the Sun into the twentieth degree and one minute of Scorpio, and see what Planets signifying rain that year are received of him, and especially of the *Moon*, and which he is in *Conjunction*, *Square* or *Opposition* with; for upon those days wherein these Configurations happen, rain is to be expected; but if these Aspects be without reception, the rain will not be of long continuance nor very much.

²⁰⁹³Moreover if the Significator be in an Angle as has been said, and in *Conjunction* with the *Moon*, it signifies Rain, Thunder, Lightning, Earthquakes, and such like; but if you would know what rain is to be expected for all the year, have regard unto *Venus*, *Mercury* and the *Moon*, and if you find them all in *Conjunction* in *Pisces* at the time of the Revolution of the year, it signifies rain, moisture and many clouds that year; but if they be so joined in *Aries* or *Taurus*, the year shall be dry, and shall want rain.

Also if *Venus* apply to *Mercury* in any of his Houses, it signifies much rain, and that of continuance that year; so likewise if the *Moon* be in *Opposition* to either the *Sun*, *Saturn* or *Venus*, it signifies much rain and dark clouds that year; also when *Mercury* and *Venus* are in one and the same term, there shall be great rain; and if it be in a moist sign, and the *Moon* in a *Sextile* or *Trine* of them, there will be tempestuous storms and rain, until one of them go out of the aforesaid term: also at the time of the *Sun* his Ingress into *Aries*, if *Saturn* be in *Square* or *Opposition* of him or of the *Moon*, or *Jupiter* and *Mercury*, or *Venus* and *Mars* so posited, much rain is to be expected in that year, especially if the Aspect be by *Opposition*, and they be in Reception by House; for this is Opening of Gates or Windows, as you

²⁰⁹² When rain is to be expected.

²⁰⁹³ On the state of the weather for the whole year.

have heard: Also if *Venus* be before the Sun; it signifies there will be many clouds that year, dews and moisture of Air, but little rain.

And if *Venus* be retrograde whilst the *Sun* is in *Aries* or *Taurus*, there shall be much rain that year, especially in the Spring; but if she be Retrograde in *Capricorn*, *Aquarius* or *Pisces*, there shall not be so much rain in the Spring, but very much in the Winter.

Moreover when *Mercury* is stationary, in what ever sign it be, he denotes a moist Air, rain and clouds according to the season; also many storms and tempestuous showers follow when Openers of Gates and the Significators of rain are placed in moist and watery signs; also if *Venus* be so posited judge the same; also if *Mercury* be in a fiery dry sign, and the *Moon* and *Venus* in watery and moist signs, there shall be temperate and moderate rain; and if *Saturn* behold them and he being in a cold sign, there will be rain and snow and much cold with an obscure and dark Air.

And thus much shall suffice to be said touching the judgement of the weather and alteration of the Air by the Positions and Configurations of the Planets and Stars the secondary causes of all sublunary accidents; if these rules in every particular hold not, endeavour you the more to find out the truth, and let my failings be rather an encouragement to you to search further into the secrets of Nature; wherefore I shall say no more on this point in this Nature, but conclude our last Chapter touching the alteration of the Air with some particular observations from the aforesaid causes, which are common and may be observed even by the most illiterate and rural Peasant that is.

*CHAP. XV. Showing how to judge of Weather from common
Observation of the rising and setting of the Sun, colour of the Moon,
appearance of the Rain-bow, Comets, Clouds, Brightness of the fixed
Stars, also by the prime day, and from the time of the day wherein
Thunder happens.*

It does not seem unto me unnecessary to deliver this Chapter unto the world, although it be not altogether so Astrological as the preceding Chapters are, yet by reason it contains Observations deduced from the Stars and other Superior things, it cannot be absolutely rejected as not agreeing with our discourse and subject; besides since it may very well be an help both for the plainness and certainty thereof, to such as perhaps are not of sufficient capacity to attain to the perfection of what we have set down before, I have adventured to give them to understand thus much.

²⁰⁹⁴That when the *Sun* rises clear and bright in our Horizon, it denotes a pleasant day; but foul weather, if then he be overcast with a thin cloud; if he set being free from clouds, a fair night follows; also being then

²⁰⁹⁴ *How to judge of weather by the rising and setting of the Sun.*

diverse coloured, his beams long and red, denotes winds the next day from that part or quarter of heaven; his beams spotted, green, black or pale, promises rain that night; if at his setting there be one or more circles about him, you are to observe whether they are red, and here and there broken; for then he denotes vehement winds that night: if obscured thick and black circles, it signifies cold winds and snow in Winter; many circles denote wind of what colour soever they are, but the more if they be red; if but one circle be about him and, and that clear and of no continuance, fair weather is to be expected; understand the same of the *Moon* which you have heard of the *Sun*, when there is circles about her; blackness in the *Sun* and *Moon* denotes rain; redness, wind; The element red in the morning, shows wind and rain to ensue that day; the same in the Evening declares the contrary; for the day following is for the most part then fair; and in this manner of Prognostication we find the Pharisees very expert, as appears in the 16. of Matthew.²⁰⁹⁵

²⁰⁹⁶Also if the *Moon* in the third day after the change, and the third day before the full, or in the midst of the quarter be found of a red colour, causes winds; pale and inclining to blackness and a muddy obscurity, brings rain; but being bright and clear the end direct upright and free from circles promises fair weather.

²⁰⁹⁷Look also to the the time when a Rainbow appears, and by it judge of weather thus; if it appear in fair weather, judge foul will follow; if in foul, fair will follow, this is the opinion of some, and it stands with very much reason to be true, if we look to the first Ordination thereof in the 9. of Gen. ²⁰⁹⁸again if it appear in the morning rain and moisture is thereby portended; if in the evening, fair weather.

²⁰⁹⁹From Comets if we require judgment touching these matters, we are to know that they never appear but they bring as well great and terrible alteration in the Air as on the earth; but of this we shall have more occasion to treat anon in the next Section; wherefore here only note that they cause dry weather and Air, great and high winds, especially if they appear obscure and cloudy. And their power and efficacy judge by their greatness, smallness, length and shortness; they cause also sickness by corruption of Air if they appear in Airy or Earthy signs.

²¹⁰⁰When you see thick clouds and resembling flocks gathered together in many places, they denote rain; and so do dark, obscure thick clouds over the North part of Heaven declining to the West, if they appear

²⁰⁹⁵ 2: He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3: And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

²⁰⁹⁶ *By the colour of the Moon.*

²⁰⁹⁷ *By the rainbow.*

²⁰⁹⁸ 13: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

²⁰⁹⁹ *By comets.*

²¹⁰⁰ *By clouds.*

like hills and somewhat above the Earth, it shows weather over-passed; black clouds, promise rain; white clouds appearing in Winter two or three days together in the East part of Heaven, shows cold and snow.

²¹⁰¹When the Stars seem to fall which we vulgarly term shooting of the Stars, it prenotes wind in that part; but if they shoot in many places, or perhaps all over the Heavens, Inordinate winds, thunder, lightnings, and very tempestuous weather; and when they seem to run along out of one place into another, it denotes wind; and that the weather shall alter from the temper wherein it is, if but few appear, and those obscure and cloudy; also if they at any time seem greater and brighter then usual, it denotes wind and rain in these parts where you see such Stars appear; and in Winter they presage frosts, snow and cold weather; but herein unless you art well acquainted with their Natural magnitudes you may be deceived and can never be perfect.

²¹⁰²Again, you may judge of the weather by the prime day thus; if it be Monday, judge moist weather; Tuesday, windy and cold; Wednesday, very cold; Thursday, fair and clear; Friday, mixed weather; Saturday, moist; and Sunday, dry.

²¹⁰³Thunder in the Morning also denotes wind about Noon; in the Evening, rain and tempest; Thunder also in the Winter shows terrible accidents and alterations the Summer following; whence the old Proverb, *A Winters Thunder is a Summers wonder*; also when in any Summer you find no Thunder, the Winter following will be very unhealthful and obnoxious to all creatures.

And thus much of the alteration of the Air and change of weather; Come we now to show some natural reasons for such things as are commonly incident amongst us, and yet their cause by many unknown, and so hasten to conclude this Section.

CHAP XVI : Demonstrating the Natural cause of many Suns, of the Rainbow, Rain, Hail, Frost, Snow, Dew, Wind, Earthquakes, Comets, Thunders, Lightnings and the cause of the Sun and the Moons Eclipse.

Leaving now our Astrological Discourse, I shall here a little step out of the way and show my Reader, who has not waded far into the Ocean of Nature, what Hail, Snow, Dew, Wind and the Rainbow is, and how it comes to pass we have many *Suns* sometimes visible, and *Moons*; also what Thunder and Lightning is, and how we come to have such strange and new Stars as are Comets and the like, and how the *Sun* and the *Moon* become sometimes eclipsed or darkened, that so he may not be to seek in these

²¹⁰¹ *By stars.*

²¹⁰² *By the Prime Day.*

²¹⁰³ *By Thunder.*

ordinary and small matters, which I believe may stumble some more then greater and higher things.

²¹⁰⁴We shall then in order handle each of these as they are set down in the contents, and first then we are to take this for an approved rule, that there never appears any Parelii or mock-Suns nor mock-Moons above or beneath the *Sun* or *Moon*, but on each side, and that neither, but at the Sun-rising or setting; and they are thus occasioned, when a thick cloud is gathered together toward the side of the *Sun* or the *Moon* in which the broken beams of the *Sun* or *Moon* being gathered, the very form or fashion of the *Sun* or *Moon*, is represented unto us therein.

²¹⁰⁵As touching the Rainbow, it is no more then the reflection of the *Sunbeams* in a cloud that turns to the contrary vapour.

²¹⁰⁶Rain is a cold vapour drawn up or exhaled by the attractive faculty of the Sun to the nether part of the middle Region of the Air, where being thickened through cold it falls again to the Earth.

²¹⁰⁷Hail and Snow are the same, only are drawn up higher; Snow into the middle Region, and Hail into the upper, and there condensed and congealed into the body of a cloud, and being disposed by the Configurations of fit Significators descends.

²¹⁰⁸In like manner hoar frost and dew is also the same vapour, and of the same nature as is rain and the rest, only not drawn so high by the Sun as to keep up, but when he with draws himself from our Hemisphere falls down again, and is by the coldness of the Earth congealed or resolved into water which we call dew in Summer, but in Winter by the sharpness of the Air it is congealed into frost, and by reason of the hoaryness of it, is called Hoar frost.

²¹⁰⁹Wind also is but a dry exhalation drawn up from the Earth by the heat of the Sun also, and dispersed here and there; and this is the reason of Earthquakes; for through the gathering together of abundance of these vapours in the Concaves of the Earth, and from thence violently breaking out, and the Earth closing again, is the Earth caused to shake or as it were tremble; and this is the fore-runner of wars for the most part in those parts of the Earth.

²¹¹⁰Moreover a Comet is a flame caused of a dry, hot, slimy exhalation, drawn up by the Sun to the uppermost part of the Air, the

²¹⁰⁴ *The reason of many Suns and Moon.*

²¹⁰⁵ *The cause of the Rainbow.*

²¹⁰⁶ *What rain is.*

²¹⁰⁷ *What hail and snow.*

²¹⁰⁸ *What frost and dew.*

²¹⁰⁹ *What wind and the occasion of earthquakes.*

²¹¹⁰ *What a comet.*

which being dispersed and broken causes high winds; but more of this in the last Section.

²¹¹¹Again, Thunder is a quenching of fire in a cloud, or an exhalation hot and dry mixed with moisture, carried up to the middle Region, and there thickened and wrapped into a cloud, where meeting with moisture being of a contrary quality, it breaks out the sides of the cloud, and by this its eruption causes a thundering noise in the Air; and this flying out of the fire the vulgar call Lightning; the which *Aristotle* says comes after Thunder; but I am of opinion they come both together, though the sense of seeing is more suddenly apprehensive of the light then the hearing is of the sound; because what is conveyed to the Eye is by a direct line, but to the Ear by an oblique; for at a distance we may discern a blow before we hear it, yet being hard by we shall hear it as soon as it is given or can be seen, &c.

Lightning as say some Authors, is of marvellous efficacy, and they have made mention of three sorts, Dry, Moist, and Clear; the Dry does not burn but cleaves trees through and also houses and the like: the Moist does not burn neither, but alters colour; the Clear both burns and destroys, and is indeed the most dangerous of all; for it breaks the bones, and sword, and bruises not the skin nor breaks the scabbard; and melts money in the purse, and yet melts not wax, &c.

²¹¹²We are now to give the reason of the Eclipsing of both the Luminaries; but first I think it very requisite to set down some tokens of Earthquakes to come, which are briefly six; the first is when the *Sun* is obscured and darkened without the presence of clouds or the body of the *Moon*; the second token that an Earthquake is at hand, is when the Sun is as it were bloody and coloured in such a strange manner; the third is when a fiery Pillar, or cloud like a pillar of fire, appears in the Heavens; the fourth is when the Air is very quiet both at Land and Sea for a long continuance and wind absent; the fifth when waters are salt and troubled, and of another taste then usually and naturally they are; the sixth and last is when strange unaccustomed and unusual noises of exclamations of men, howlings, lamentations, and clatterings of armour are heard, and such sights seen in the Air.

²¹¹³And now as touching the Eclipse of either of the Luminaries, you are to know it is only a privation of their light; and of the *Sun* is occasioned at the conjunction of the Luminaries (or more plainly at the change of the *Moon*) by the interposition of the body of the Moon betwixt the *Sun* and the Earth averting or turning his beams from us, and so the *Sun* becomes obscured or darkened for that time.

That of the *Moon* by the Diametrical interposition of the body of the Earth between the *Sun* and the *Moon*, thereby depriving her of the borrowed light she receives of the *Sun*, and this is ever upon the *Opposition*

²¹¹¹ *What thunder and lightening.*

²¹¹² *Signs of earthquakes to come.*

²¹¹³ *The cause of the Sun his eclipse.*

of the Luminaries, or vulgarly at the Full *Moon*; and truly this defect of the Luminaries would happen every change and full, did not the *Moon* sometime deviate from the Ecliptic line five degrees Northward, as also sometimes again as far Southward, and therefore cannot so directly meet with the *Conjunction* and *Opposition* of the *Sun* who ever moves in the Ecliptic line or just under it.

CHAP XVII : Of the Signification of the most notable fixed Stars both fortunate and unfortunate in any of the twelve Houses in Revolutions of the Years of the World

Look into the second Book of this Volume and there you shall have the Names, Nature, Magnitude, Latitude and Longitude of the most notable fixed Stars; what are less and more obscure, are not so needful and requisite to be recorded, since they are of the same nature as are the rest in their constellation; wherefore what are there expressed may sufficiently serve as touching your judgment in the Stars.

I shall not therefore here at all rehearse either the names or natures of any Star there expressed; only I shall desire you to be very expert in the several Natures thereof, and so according to their several Positions, Conjunctions and Configurations with the Planets judge either good or bad according to the nature of those Stars, Planets and Houses of Heaven they are in.

²¹¹⁴As if malevolent, mischievous and unfortunate Stars, viz. such as are of the nature of *Saturn* or *Mars*, or both, be upon the Cusp of the Ascendant, or within five degrees thereof or with the Lord of the Ascendant in *Conjunction* Partil, or within five degrees thereof, judge mischief and damage to the people of that Nation for which your Revolution is set in one kind or other; compare and weigh exactly the nature of your Significators, viz. the Stars afflicting your Ascendant or its Lord, and you will soon discover the nature of the evil threatened; and this your own Genius must teach you; for all the writings in the World without it will be of little or no effect; it signifies also diseases in the head, especially if the sign ascending be *Aries*.

²¹¹⁵If they be in the second House afflicting the Cusp thereof or the Lord thereof or both (as above said of the Ascendant) judge the evil to fall in and to mens estates and riches, especially to the common people who shall many of them be exposed to poverty and want, and in some measure even the Nobles also and best of them shall have losses and crosses in such matters; it signifies also that there shall many maladies and infirmities in the Ears, Throat and Neck, afflict men, such as are Impostumes, Catarrhs and Rheumes, &c. especially if the sign of the second be *Taurus*.

²¹¹⁴ *The signification of the Malevolent fixed Stars in the first house.*

²¹¹⁵ *In the second.*

²¹¹⁶If in the third, the evil shall happen to those that go short journeys, and they shall be unprofitable; strife, contentions and discords among brethren, neighbours and kindred without cause or any occasion given; many grievous infirmities and those chiefly in the Arms, Hands, and Shoulders or Shoulderblades, especially if the sign of the third be *Gemini*.

²¹¹⁷In the fourth, (as you have heard of the Ascendant) or in *Conjunction* with the Lord thereof, evil and mischief is threatened to the Earth and its Fruits; it signifies also wars and contentions amongst men, and one City and Place with another; also dissensions and quarrels between Fathers and Children, and the end of mens actions shall be evil; also if any shall purchase Land, Houses, or Heritages, they shall not find that profit and good therein which they expected; and there shall be many Infirmities and diseases in the Breasts and Lungs and parts adjacent, especially if the sign be *Cancer*.

²¹¹⁸Also in the fifth, if they or any of them be found afflicting the Cusp thereof, or its Lord, much evil shall happen to Children, Parents shall not be so affectionate and careful as they ought, Women conceived shall miscarry, such as are not conceived shall continue unfruitful, friends also and loving acquaintance shall disagree and clash, and Men shall suffer detriment in and by such things as they most delight in, and many infirmities will be incident to man also, especially in the Back, Reins and Parts or Vessels of Generation, and in the Stomach, chiefly if the sign of the fifth be *Leo*.

²¹¹⁹Again, if in the sixth, &c. mischief shall happen to small Cattle, servants of both sex, it signifies also there shall be no gain or profit in Merchandizing and Trading in small Cattle, and many infirmities in the Belly and Intrals, if the sign of the sixth be *Virgo* especially.

²¹²⁰In the seventh or any of them in *Conjunction* with the Lord thereof (as you have heard, &c.) denotes wars, dissensions amongst great ones, also quarrels and dissensions amongst Associates and Lovers, and between Man and Wife, Kings and their Subjects and Associates, and they with their King or Superiors, mens hearts shall be hardened, neither shall there be any mercy or pity amongst them, nor says nor truth; and promises, ties and protestations shall be violated and lightly esteemed, and men shall not care for the use of their Trade, Profession or Calling, but shall be given to looseness; and it signifies also there shall be many Infirmities in the Bladder, Ureters and Reins, especially if the sign of the seventh be *Libra*.

²¹²¹In the eighth, it denotes the evil condition and trouble of Thieves and Robbers, also that men shall quarrel and disagree that have inherited

²¹¹⁶ *In the third.*

²¹¹⁷ *In the fourth.*

²¹¹⁸ *In the fifth.*

²¹¹⁹ *In the sixth.*

²¹²⁰ *In the seventh.*

²¹²¹ *In the eighth.*

the Goods and Legacies of the late deceased; and to be short, impediment, loss and damage in, to and by all things appertaining to the signification of the eighth House, which you have been abundantly shown in the 41 Chapter of the second Book; it signifies also many Infirmities in the Secrets, if the sign be *Scorpio* especially, also Plagues, Mortalities, and Malevolent infectious and poisonous Diseases.

²¹²²Also if in the ninth, judge mischief to happen to the Religious sort of men, and such as bear Office in the Church and Ecclesiastic affairs; Sects, Schisms, and new Tenets shall be allayed, perhaps extirpated and totally beaten down and quashed, &c. Much damage it also signifies to such as travel and go long journeys, and no success or profit therein: It signifies also that men shall be corrupt, Heathenish, and of ill conversations; there shall be little or no war, and men shall be perplexed with many accidents and Infirmities in the Thighs, especially if the sign of the ninth be *Sagittarius*.

²¹²³Again, if any of the Malevolent fixed Stars be in the tenth afflicting the Cusp thereof, or the Lord thereof, it denotes much damage and detriment, sorrow and trouble to those in Authority, also dissention, quarrel and discord amongst them, and they shall be so put to it for money, that they will be induced to tax the people, neither indeed will they contribute to their necessities as formerly, nor have so venerable an esteem of them, but shall slight, deride, and scoff at them and set up themselves if possible in their room, Nobles will be dejected, and Rustics erected and elevated, and there shall be many infirmities in the Knees, especially if the sign be *Capricorn*.

²¹²⁴Also if in the eleventh, strife, dissention and discord shall happen among friends and acquaintance, and one shall abuse and slander the other, and study to injure and prejudice each other; hopes shall be frustrated, and the Treasure of the King or chief Rulers shall be exhausted, and those in whom they most confide shall deceive them, and leave them helpless at their greatest extremity, and men shall be perplexed with many Infirmities in the Legs, especially if the sign be in *Aquarius*.

²¹²⁵Lastly, if in the twelfth. It denotes many youths, and much youthing and robbing by the Highway, also deceit and falsehood of servants towards their Masters, and much detriment by them, a diminution of indigent and poor people, the Commons shall be kept under by their Superiors, damage shall be to great Cattle, and there shall be many infirmities incident to man in the feet, especially if the sign be *Pisces*.

In like manner judge the contrary if you find the benevolent Stars so posited; they are benevolents that you find are of the nature of *Jupiter* or *Venus*, or both, or of the nature of *Jupiter* and *Saturn*, *Jupiter* and *Mars*, or *Venus* and *Saturn*, *Venus* and *Mars*, and of the nature of *Jupiter* and *Mercury*,

²¹²² *In the ninth.*

²¹²³ *In the tenth.*

²¹²⁴ *In the eleventh.*

²¹²⁵ *In the twelfth.*

Venus and Mercury, and of the nature of *Mercury* only, especially if assisted by the benevolent Aspects of the Fortunes.

And thus much shall suffice for Instruction in the judging of the Annual Revolutions of the world; let us now descend to Eclipses, and so hasten to a conclusion of these our labours.

SECTION IV : Teaching how to judge of the Natural Mutations and Accidents of this Elementary World by the appearance of Eclipses, Comets, great Conjunctions and Blazing Stars.

In the Sixteenth Chapter of this very Fourth Book I have already declared what an Eclipse of either of the Luminaries is, and the cause of that defect in each of them; wherefore it would be both needless and superfluous here again to touch thereon. I shall therefore give you now the whole Method whereby to judge of any Mutation or Accident in this World portended by Eclipses, and that in brief according to the Rules of our Predecessor *Ptolemy*, whom I prefer for his shortness and plainness before any or all other Writings that I have met with; it is true, *Leovitius*²¹²⁶ has been very large on this subject, and others; but since what *Ptolemy* has delivered us, is sufficient for instruction to any that are to seek in these matters, I shall pass them by as more mysterious and intricate, and yet tending no more to edification.

In the first Section and first Chapter of this Fourth Book you have been taught that in your judgement of Revolutions you are to consider the place of the Eclipses of either Luminaries or both, if any such happen, and join them in judgement; for if there be any Eclipse or Eclipses, you are to see if there be any agreement betwixt them and the Lord of the Year and Ascendant of the Revolutions; for there is nothing more certain then that there follows many inconveniencies and alterations in the World after any of the great Lights are Eclipsed; for by them all things have their subsistence and nutriment in a natural way; and therefore it must needs follow sublunary things must suffer detriment in one kind or other when either of them are deprived of their lights and influences, especially if both in one Month; whence *Hermes* says, There shall much inconveniency and trouble happen in the World when both the Luminaries shall be Eclipsed in one Month, and chiefly in those places in which their Effects shall be manifested.

Wherefore in any Year if either or both the Luminaries are Eclipsed, or in any quarterly Revolution, see if the Lord of the Sign wherein the Eclipse is to fall, be strong or weak, or in *Conjunction* or any

²¹²⁶ Cyprianus Leovitius 1524 -1574, author of *De Magnis Coniunctionibus* . In this he tabulated all the major conjunctions, trines, etc. throughout history, along with events coinciding and used them as a basis to make forecasts for the next twenty years.

²¹²⁷Configuration with the Lord of the Ascendant at the time of the middle of the Eclipse (which you are to know is the time wherein you are to erect your Scheme or Figure of the Heavens for the judging of the Effects of any Eclipse) or with the Lord of the Year or Quarter, or whether the Fortunes behold these or the Infortunes: for if the Fortunes, you are to judge good; if the Infortunes, the contrary. The nature and quality thereof judge from the nature of the Significators, as you have heard before: likewise whether much evil or good is to be expected by considering the strength of your Significators and their Receptions and nature of their Aspects.

²¹²⁸And judge this evil or good to those signified by the Planet in Configuration with these Lords or the Fortunes or Infortunes, whether men or things: as if the Ascendant or its Lord be beheld by the Fortunes, then you may safely say the People of that Nation or Kingdom wherein the Revolution is, shall be safe, of good health and prosperous, &c. and so judge of all the rest of the Houses according to their several significations, as you have been taught before: and so on the contrary evil, if by the Infortunes: And this shall be the more increased if the Lord of the Ascendant or Lord of the Year be the Lord of the Sign wherein the Eclipse is to happen. In like manner pronounce evil and damage to the persons and things signified by any other House of whom you find the Lord of the Sign of the Eclipse Ruler, &c. Judge the time when it shall be most grievous unto them, to be when the *Sun* comes to the same House in the Eclipse (I mean the very degree and minute of the Cusp) whereby they are signified, or to the degree and minute of the Zodiac their chief Significator was then in: as if it be the Common People, when the Sun comes to the degree and minute of the Ascendant at the time of the middle of the Eclipse: if it be the Rulers or King, it will be most grievous when the *Sun* comes to the degree and minute of the Tenth House at that time, and so of the rest.

Detriment and mischief also is to be expected to all things signified by the House wherein any Eclipse is: as if in the Tenth, to Kings, Grandees and chief Rulers: if in the Ninth, to Churchmen: in the Eighth, the death of Old men, &c. and it shall be chiefly incident unto men, if any Eclipse be in Humane Signs: if in Airy, to Birds: if in Earthy, to the Fruits of the Earth and Seeds: (yet *Junctinus*²¹²⁹ assures us, that if an Eclipse be in Libra, it signifies the rottenness of Herbs, and that there shall be Sects and Schisms amongst Church-men) in watery, to the Fish and Creatures living in the Watery Element: in Bestial Signs, to Beasts, according to the nature of the

²¹²⁷ *What time the figure of Heaven is to be erected for the judging of eclipses.*

²¹²⁸ *What things or places are signified good or evil in any Eclipse.*

²¹²⁹ *Junctinus* Francesco Giuntini, 1523-1580. In Lilly's *Catalogue of Astrological Authors* at end of text. "Franciscus Junctinus, author of *Speculum Astrologia* 1573 and *Speculum Astrologie*, in two Tomes, folio, he comments upon the third and fourth of Ptolemy, and upon Sacro Boso, was printed Lugduni 1583." The Greek text of *Tetrabiblos* was included in *Sepeculum Astrologie*, which was first published in Leyden in 1581. Lilly clearly had a later edition. Ptolemy's *Tetrabiblos* was only printed three times prior to the twentieth century. The two earlier editions by Joachim Camerarius contained numerous errors and alterations. Junctinus' edition of the text was the standard Greek reference for many years. A number of Latin translations had been in print since 1484.

Sign: as if *Aries*, to Sheep: if *Capricorn*, to Goats: if *Taurus*, to Bulls, Cows and Oxen: if *Sagittarius*, the last 15 degrees, to Horses, &c. and if feral signs, to wild Beasts.

²¹³⁰See also in what Triplicity the Luminaries are Eclipsed; for *Junctinus* says, An Eclipse either of the *Sun* or *Moon* in the Fiery Triplicity, denotes the motion of Armies, the death and destruction of Cattle, Kings and Great men; imprisonments, enmity between the Vulgar and Nobler sort of People, dissemblings, feud and discords, wars, and grievous slaughter and destruction of men, murders, thefts, depopulations, abortions to women, sharp Fevers and Epidemical diseases through excess of heat, apparitions in the Air, scarcity of Rain, especially in those Regions and places subject to the sign wherein the Eclipse is, admirable and strange mutations.

In the Earth Triplicity when any of the Luminaries are Eclipsed, it occasions scarcity of the Fruits of the Earth, and chiefly of Corn, and such things as are usually sown every Year.

In the Airy, shows Famine, fierce and violent Maladies and Pestilential Diseases, tempestuous stormy winds, and those very pernicious.

In the Watery Triplicity it promises the death of the Vulgar and ignobler sort of People, seditions and rumours of wars, and eruptions and overflowings of the Seabanks.

²¹³¹Moreover he further testifies, that if an Eclipse happen in *Aries*, it causes alteration in Fruits: Vines and Fig-trees shall be corrupted.

If in *Libra* in Seeds and Herbs; and Schisms amongst Ecclesiastical men (as you have already heard.)

In *Cancer*, a rottenness or corruption of the fruit when it is gathered, causing sickness to those that eat them, perhaps surfeits.

In *Capricorn*, it denotes Olives to be devoured by Locusts or Caterpillars and such like Worms, many shipwrecks and submersions of ships, change in mens dispositions and manners, especially in those Regions and Places subject unto *Capricorn*.

²¹³²In *Gemini* and *Sagittarius* an Eclipse threatens destruction to flying Fowls, especially such as men eat, whereby many men come to sudden death.

In *Virgo* and *Pisces* harm and destruction to Vegetables and Creatures living in the Waters, chiefly in Fountains, corruption of Rivers.

²¹³⁰ *The Portence of an Eclipse in any Triplicity.*

²¹³¹ *In the cardinal points.*

²¹³² *In common signs.*

²¹³³In *Taurus, Scorpio, Leo* and *Aquarius*, ruin of houses and ancient buildings, divisions and hatred amongst the Clergy, and they shall excite Tumults.

Let us now come to *Ptolemy's* Method in judging of Eclipses, which he begins in Chap. 4. of his 2. Book of his *Quadripartite*, after this manner.

CHAP I : Containing Ptolemy's method in judging Eclipses, and how to know the Regions to which the Effects belong.

After he had in the preceding Chapters declared the conditions and constitutions of several Nations of the World, and the occasion thereof from the nature of the *Signs* and *Planets*, he comes in the 4 Chapter to a more facile way of appropriating them unto the several signs of the Zodiac, the better to predict the most eminent accidents and casualties in all Nations, Kingdoms, and Regions, &c.

²¹³⁴Wherefore herein there will be four things most worthy our consideration.

The first, *The Places or Regions, Countries, Kingdoms or Cities where the effects of any Eclipse will be manifest.*

The second, *The time when the Effects shall begin and how long continue.*

The third, *The kinds of the events.*

The fourth, *The quality of the events Whither good or evil.*

Touching the first you have no more to do but thus; see what ;place of the Zodiac your Eclipse falls in, whither it be of the *Sun* or *Moon*, and what Cities, Countries, Kingdoms or Regions are subject to the sign wherein the Eclipse is, and such Cities that had the sign wherein the defect is, in the Horoscope or first House at the time of its first structure, or the place then of the *Sun* or *Moon*, and the places subject to the signs in *Opposition* and *Square* thereunto, you may say shall assuredly taste of its effects, as also such Regions wherein the Eclipse shall be visible; Kingdoms, Cities and Places subject to every sign of the Zodiac you have in the second Book.

CHAP II : Showing the time when the Effects of any Eclipse shall begin and how long continue.

Many men I know wonder why Astrologers have taught that Eclipses operate not till such a time after their appearance; but they have but small

²¹³³ *In fixed.*

²¹³⁴ *Four things to be considered in judging of Eclipses.*

reason to move them to this their admiration; for the effects of an Eclipse operate from the first appearance thereof, though not so apparently; as a child from its very first Conception is in Being, yet cannot properly be termed ought other then some living creature till it be produced to light.

And therefore I conceive the Ancients without any respect at all to the former, have still given Rules for judging of the latter, or the time when their Effects will be in force or begin to be apparent.

²¹³⁵Wherefore *Ptolemy* teaches us, that if an Eclipse fall in the East part of the *Horizon*, (or more plainly in the Ascendant or East Angle) the Events thereof shall first manifest themselves from the fourth Month after, but it will more strongly operate in the first third part of its whole duration.

If in the midheaven, the Effects thereof will first begin to appear after the second four Months (or more plainly about eight Months after the defect of the Luminary) but more apparent will it be in the second or middlemost third part of the whole time it continues.

But if it be in the West-part of the *Horizon*, (viz. in the Seventh House of Heaven, or the West Angle) in the third or last fourth Month shall the Effects be manifested, but more forcibly in the third and last part of the whole time of its continuance.

But the particular Remissions and Intentions we must judge from the Conjunctions and Preventions which in the mean time shall happen in that place, or in any other places of the figure that has relation thereunto, from the places of the motion of the Planets by which future events are fore-known, viz. such as are Oriental, Occidental, Stationary or ascending in the close of the Evening, viz. vespertine and are occasion of any future events by their Aspects or any other manner; when they are Oriental you must know their effects are augmented, and when they are Stationary; but Occidental and under the Sun-beams, or vespertine and Retrograde, diminished and lessened; understand this as to the time, not Nature.

²¹³⁶As touching the time of their continuance, viz. how long the *Effects of any Eclipse shall last or be in force*, it is in this manner to be known, for. as much as an Eclipse is not seen in all Regions and Places in the same hour or instant of time, neither for the beginning, continuation or end thereof; you ought therefore in every Region to take according to proportion the *Ecliptical hour*, the Elevation of the Pole and the Angles of the figure according thereunto.

And then you are to see how many equal hours (viz. Natural Equinoctial hours consisting of 60 Minutes a piece) the Eclipse continues in every Region, for when you have this, you are to know that the Events of a *Solar Eclipse* shall continue so many years as he is Eclipsed hours, reckoning from the first moment of his Obscuration to the very last; of a Lunar, so

²¹³⁵ *When an Eclipse first manifests its Effects and when more forcibly.*

²¹³⁶ *How long the Effects of any Eclipse shall continue.*

many months; wherefore the beginning of them you shall know from the place where the Eclipse falls, and the Angles of the figure at that time.

CHAP III : Of the kinds of the Events of any Eclipse.

In the third place you know the kinds of the Events of any Eclipse are to be considered, which is known from the qualities and signs belonging to the signs in which either of the Luminaries are eclipsed, and from the places or signs in which the Planets and most notable fixed Stars are, the which with the sign of the Eclipse (or the Sign wherein the Eclipse is) and the sign of the Angle preceding the Eclipse is to be considered.

²¹³⁷To know the Planet that shall bear chief rule of these two places,, it is no more then thus; see which of the Planets has most power and strength in the place of the Eclipse and Angle preceding the Eclipse, by House, Exaltation, Triplicity, face or term, and give it to him; but if one Planet be not both Lord of the sign wherein the Eclipse is, and the Angle preceding the Eclipse, but there be two Planets bearing rule in these places, then are you to prefer that Planet which is Lord of the place of the Eclipse to the rule or Dominion before the other, yet shall you join him in judgement therewith; but if there be several Planets that have Dominion in these places, you shall prefer that which is nearest an Angle and most strong in the degree of the Eclipse, and make him Lord of the Eclipse.

²¹³⁸And you are also to observe those fixed Stars which are of most note, and placed near the place of the Eclipse and the Cusp of the Angle preceding the Eclipse, as also the Cusps of the Ascendant and midheaven at the time of the Eclipse.

²¹³⁹Having thus seriously considered the fixed Stars as you ought, the forms and figures of the signs are to be considered in which an Eclipse falls, and in which the predominant Planets are; for the quality of the Events cannot be well known but by the nature thereof.

For humane signs or such as are of that form have signification unto mankind; and if they be feral signs, or such as bear the form of wild Beasts, or four-footed Creatures, it shall be to such Beasts and Creatures which are found in shape and Nature agreeable thereunto; whether the sign signify Snakes, Beasts of the field, domestic, tame Creatures, &c.

Northern signs, signify sudden Earthquakes, which have the figure of Beasts of the field when an Eclipse is therein; in Southern, alteration of the Air, in such Signs and Constellations as have wings, such as are *Virgo*, *Sagittarius*, the Hen, the Vulture, &c. it denotes detriment to birds and flying fowl, chiefly such as are usually eaten by man; If in *Cancer*, *Pisces*, or

²¹³⁷ *How to know the Lord of the Eclipse.*

²¹³⁸ *Fixed stars to be considered.*

²¹³⁹ *The forms and figures of the signs.*

the Dolphin, to Creatures living in the water; if in the Constellation of the Ship, to Ships and such as Navigate; in *Aquarius*, to Rivers and the like, &c.

²¹⁴⁰Also if an Eclipse of either Luminary be in any of the *Tropical* or *Equinoctial* signs, it denotes change of Air in every of these times; if in the vernal Equinox, damage to Trees when they begin to bud and shout forth, as the Vine, Figtree and others then springing; if in the Summer Solstice, the events will be on fruits when they are gathered, but in *Egypt* it signifies the over-flowing of the Nile; If in the Autumnal Equinox, they will be manifest on Herbs and the Seeds of the Earth when they are sown, and detriment in harvest; in the Winter Solstice, on Pot-Herbs, Birds of the season and Fish.

Also if an Eclipse be in *Equinoctial* signs, it shows its Effects in Religious things and Church affairs; in the *Tropics*, in the Air, laws and manners of men; In fixed signs, in foundations and edifices; in common signs, in mankind and Kings.

²¹⁴¹Moreover Eclipses near the East, signify their Effects will be apparent in fruits, youth and foundations; in the mid-Heaven, in the Church, State, great ones and such as are of middle age; but if in the West, in the Laws and Customs of the People, the alteration thereof, and in those of elder years; it has signification also of Murders.

²¹⁴²The quantity or the greatness of their Effects are known from the greatness of the Eclipse, and from those Stars which in the place of the Eclipse are causes of the future events.

For when an Eclipse of the Sun is vespertine, the evil portended thereby is lessened; but when Matutine, increased; so likewise on the contrary, an Eclipse of the *Moon* Vespertine increases the evil, Matutine imparts it the one half.

The reason thereof is, because the *Sun* is the proper Governor of the Day, and the *Moon* Governess of the Night, Gen. 1.16. ²¹⁴³and therefore when they are thus afflicted in their own season, the Effects must needs be much more effectual then when on the contrary.

²¹⁴⁰ *The portence of an Eclipse in Tropical or Equinoctial signs.*

²¹⁴¹ *In the quarters of Heaven.*

²¹⁴² *To know the greatness of the Events of any Eclipse.*

²¹⁴³ "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

CHAP IV : Of the quality of the Events of any Eclipse, whether Good or Evil.

²¹⁴⁴Under the verge of this Chapter will the quality of the events, whether good or evil fall, and the nature of them both, the which is known from the nature of the Planets, having most fortitudes in the place of the Eclipse and the Communication and commixtures of one with another, and the places in which they are in the Figure of Heaven.

For the *Sun* and *Moon* bear rule over the other Planets, and are main causes of future accidents, as also the power and efficacy of the other Stars are by them augmented or diminished; but the commixtures of those Stars who are of most power, show the quality of the events.

But let us declare the works and properties of each Planet and their natures; but that our relation thereof may be the more effectual, you are to take notice that when I nominate or declare the nature generally of the five Planets, you are to understand their temper, power and force, whether that Planet does of himself in his own nature predominate or no, or whether any other Star which is not errant, or other place of the *Zodiac* of the same nature and temper or influence of that Star; wherefore if possible we are to know the nature and quality of every *fixed* Star worthy the noting for the making a right commixedion when they are joined in Configuration with the *Errant Stars* or *Planets*, because this is as considerable as their commixedions one with another, according to their familiarity before mentioned.

²¹⁴⁵So that if *Saturn* be only chief Lord or Ruler, he shall be generally the occasion of destruction and mischief caused by cold; and particularly when his influence relates unto men, he causes long and tedious Infirmities, Tislicks and obnoxious Diseases, occasioned from Humours, Phlegm and Defluxions, quartane Fevers, Banishment, Want, Tribulation, Anxiety, Fears, sadness and Death; and these chiefly to those that are stricken in years.

But when it relates to Beasts and Creatures belonging to the use of Man, he brings destruction and causes a scarcity of them, and sickness and rottenness to those that remain; death also and infirmity in the same nature to those men that use or eat them.

In the Air he shall cause frost and snow, and such as shall produce bitter cold weather, cloudy and obscure, also pernicious, pestiferous and tempestuous, Snow and inconvenient wind and moisture, producing by corruption pernicious and offensive creatures to mankind.

But in the Sea and Rivers, tempests and shipwrecks, also difficult and dangerous Navigating, a destruction and scarcity of fishes; increase and

²¹⁴⁴ *How to know the nature and quality of the Events of any Eclipse whether good or evil.*

²¹⁴⁵ *Of Saturn when he is chief Ruler and his significations in general.*

decrease of waters in the Sea by fits, the over-flowing of Rivers, and eruptions of the Sea-banks and mischief by water.

In the Earth, a diminution and destruction of fruits, and chiefly to such as are more particularly for the use of Man; they shall suffer by Worms very much detriment and Caterpillars, Locusts, and such like, or by inundations, over-flowings of Water, or too much abundance of Rain, cold Frost or the like, so that thereby there shall be such a scarcity and dearness of such things, that many men shall dye for want of bread.

²¹⁴⁶If *Jupiter* be chief Ruler, he causes generally an increase and plenty of all things, and particularly to man, he elevates their condition to honour, renown and plenty, gives health, tranquillity, peace and an increase of riches and goods, and all thing appertaining to the life of main in a natural way; Increases the benefits and goods received from Princes, or such as are in Authority, and causes also even these Grandees to be more Illustrious, enlarges their Territories and Dominions, and abundantly augments their Grandeur; generally *Jupiter* denotes success and happiness in every thing.

To Beasts belonging chiefly to the use of Man, he signifies an increase, but such as are destructive and not profitable, he destroys.

The Air also he tempers and makes wholesome, and sends convenient moisture in seasons requisite for the Production of the fruits of the Earth, the which he multiplies and increases by his sweet influence.

The Sea also for Navigation shall be safe, the floods of Rivers temperate, &c.

²¹⁴⁷If *Mars* be chief Lord of any Eclipse, he generally threatens mischief to all sorts and kinds of men which shall happen through extremity of drought; and particularly he causes much war, intestine hatreds, feuds, quarrels and discords amongst men, especially of that kind of life, viz. soldiers; he excites men. also to many robberies, spoilings, sackings, tyranny and rebellion; he also causes the wrath of Kings and Great men, and troubles in general, sudden death, sicknesses and those chiefly tertian Agues or Fevers, and those principally, or more particularly to those of younger years or in their strength of youth, much choler and anger amongst men of small repute; they shall commit unlawful things and violate the Law; many Combustions, slaughters, rapines, thefts, and robberies.

In the Air he causes extremity of heat and very warm winds, also lightning and little rain.

In the Sea destruction to ships, and submersions suddenly by mixed winds, lightning and such like.

²¹⁴⁶ *Of Jupiter when he is chief Ruler what he signifies in general.*

²¹⁴⁷ *Of the significations of Mars if he be chief Ruler.*

In Rivers a scarcity of waters, a drought of Fountains and detriment by drinking of waters, which for the most part will be corrupted.

And in things appertaining to the life of Man, viz. Beasts and Vegetables, he shall cause a scarcity, and destruction of the fruits of the Earth, by reason they shall be scorched with extremity of heat or eaten with Locusts and Caterpillars, or destroyed by winds, or nipped in the bud.

²¹⁴⁸But if *Venus* be chief Significatrix, she denotes the same as does Jupiter generally, but together with it some Venereal sports; and particularly to men she causes honour, same, joy, fortunate success in ever thing, happy marriages, abundance of children and felicity in all things belonging to Matrimony, and an increase of riches, and an unusual familiarity and correspondency between Princes and their Subjects and Familiars.

In the Air, winds, but temperate, bringing abundance of showers, yet they very seasonable and convenient for the fructifying of the Earth, a seasonable time according to the nature of the season.
In the Sea such Ships as Navigate shall be safe and prosperous.

In Rivers abundance of waters by reason of many showers.
Beasts, Vegetables and such things as are for the use of man, shall be plentiful.

²¹⁴⁹If *Mercury* be chief Ruler, he signifies such events generally as are of the nature of the Planet he is in Conjunction with and in Configuration; for you have been taught in our second Book of this Volume, that he participates in Nature with the Planet in Conjunction or Configuration with him; but properly in his own nature he furthers the natural signification of the other.

Particularly in men he excites expedition, industry, cunning and ingenuity in every thing.

In the Sea he causes unfortunate Navigation when he is joined in judgement with the Infortunes as being in Configuration or *Conjunction* with them; but if with the Fortunes, judge the contrary; with the Malevolents also he denotes many diseases and infirmities, Quotidian Fevers, Imposthumes, Consumptions and Coughs, Phthisis and dry diseases; as touching the matters of State, Laws, Customs and Privileges, he orders all according to the Planets and Stars in Configuration with him; wherefore we see he being dry of constitution being so near the Sun, and of a swift motion, and because he is often Retrograde, he stirs up frequent turbulent and pernicious winds, also thunder and lightning, openings of the Earth and Earthquakes, and perhaps much damage thereby to Vegetables and Creatures for the use of Man (I conceive *Ptolemy* might very

²¹⁴⁸ *Of Venus and her significations general.*

²¹⁴⁹ *Of Mercury and his significations when he is chief Ruler.*

well have left out *perhaps*) also in the hours of his setting he causes a diminution of Waters and Rivers; in the hours of his rising an augmentation; and thus much of the innate significations of the Planets.

Now when according to the variety of the Aspects and Signs they are mingled by being mutually beheld of each other and their Position in respect of the Sun, they thereby vary their effects or actions according to the variety of significations and judgements arising from their several *Conjunctions* and Configurations.

Wherefore since it is impossible to relate exactly unto you all their Configurations and their commixtures, or at least for that it would be so intricate a thing, we shall refer it to the study and consideration of the Student; for as I have said before, unless your Genius leads you to the exact knowledge thereof, the reading of all the Books in the World will no wise avail you.

But we ought diligently to observe the nature of those Stars by which the events are signified, and their affinity with those Regions where the effects are to be manifested thus.

If they be fortunes and have relation to the evil places where the events shall happen, and no wise contradicted by other Stars, they more effectually perform what events were afore promised; but if they have no relation to those places, or if they be gainsaid by malevolent Stars, their good influence is by so much lessened, and so you may judge on the contrary. And thus much of Eclipses according to *Ptolemy*.

Some lines towards the latter end of the eighth chapter of his aforesaid second Book I have willingly omitted, for that I do not in every word agree with him, and therefore herein I shall desire to be excused, as also if I have in any other places varied somewhat from him; I know no reason why any man that stands on his shoulders may not see farther then he; truly I must really confess he has merited much honour from his successors, wherefore I shall esteem him as for his shortness, so for his accurate and sufficient largeness and method before any or all other *Astrological Philosophers* whatsoever; and therefore (as I have already said) with him I shall conclude as touching this matter, adding only this Chapter which I have collected out of of *Junctinus*, that we may hasten to a conclusion of this Treatise.

CHAP V : Of the Sun and Moon Eclipsed in any Decanate or Face of the twelve Celestial Signs.

Diverse rules have I before delivered unto you which I collected out of *Junctinus*; wherefore now for conclusion of this point; I thought good to

give you this Chapter out of him also, the which he gathered from the writings of Proclus²¹⁵⁰.

When there happens any Eclipse either of the *Sun* or *Moon* in *Taurus*, *Virgo*, or *Capricorn*, it denotes a scarcity of the fruits of the Earth and Corn; in *Gemini*, *Libra* or *Aquarius*, a Famine and outrageous diseases, Pestilencies and Mortalities; in *Cancer*, *Scorpio* or *Pisces*, the death and slaughter of obscure, common Plebian kind of people, continual quarrels and seditions, and great damage to Navigators and such as converse in the Sea, or Sea-affairs; in *Aries*, *Leo* or *Sagittarius*, I need say no more then this, that it is sufficiently declared in the handling the several Decanates of these Signs; wherefore it will not be amiss if we also go through every sign of the whole *Zodiac*, beginning at *Aries*, that so you may not be to seek upon any Eclipse of the Luminaries, and first then of the *Sun*.

²¹⁵¹When the *Sun* is Eclipsed in any of the first ten degrees of *Aries* (which you have heard is the first Decanate or Face thereof) it portends the sudden and frequent motion of Armies, continual expeditions, assaults and batteries with many tumults, seditions and controversies, and an inclination of the Air to intemperate heat and drought.

²¹⁵²In the following Decanate or Face, (viz. from the tenth to the twentieth degree of *Aries*) it denotes the Imprisonment, trouble and sadness of some King, and danger of death unto him, a corruption of trees that are fruitful or of such fruits as are produced of Trees, as also of the Earth.

²¹⁵³In the last Decanate or Face, (viz. from the twentieth to the thirtieth, or last degree of *Aries*) he brings grief and sadness to mortals, and the death of great women, and a scarcity or diminution of Cattle (viz. those of the lesser sort, because it is signified by *Aries*.)

²¹⁵⁴An Eclipse of the Sun happening in the first Face of *Taurus*, afflicts Negotiators, Agents and Solicitors, destroys businesses, and the Corn upon the Earth.

²¹⁵⁰ Proclus Diadochus (410/412 - 485 CE.) was the last of the great Platonic teachers. Born in Constantinople into a well-off family, he was sent to Alexandria for schooling and was taught philosophy by the Aristotelian philosopher Olympiodorus the Elder, and mathematics by Heron (not to be confused with a more famous mathematician of the same name). It seemed he was not satisfied there, for while still a teenager he moved from Alexandria to Athens where he studied at Plato's Academy under the philosophers Plotarch and Syrianus. He was soon teaching at the Academy, and succeeded Syrianus as administrator of the Athenian School, eventually becoming director, a position he held for the rest of his life. The title *Diadochus* was given to him at this time, the meaning of the word being successor.

²¹⁵¹ 710

²¹⁵² 720

²¹⁵³ 730

²¹⁵⁴ 810

²¹⁵⁵In the second Decanate or Face or Taurus, incommodities to such as bear children, and also to Travellers.

²¹⁵⁶In the third, Pestilence and Famine, from whence we may collect the destruction of greater Cattle, viz. Bulls, Oxen and Cows.

²¹⁵⁷An Eclipse in the first Face of *Gemini* (of the *Sun*) causes dissention amongst Priests, of what Order soever they are, inveterate hatred and seditions, and a contempt of both the Law of God and Man is to be feared.

²¹⁵⁸In the second, thefts and robberies, piracies and slaughters.

²¹⁵⁹In the third, the death of some King and various mischiefs to such Commonwealths as are under *Gemini*, and the frustration of such Cities affairs and Negotiations.

²¹⁶⁰Again, an Eclipse of the *Sun* in the first Face of *Cancer*, troubles the Air, and causes various winds and alterations of weather.

²¹⁶¹In the second, dries up Rivers and Fountains, and causes petulent and grievous mortalities.

²¹⁶²In the third, through Armenia and Africa, and the rest of the Regions and Places subject to *Cancer*, Hidropical diseases, seditions, and the disease of France, Naples, Spain, England, and indeed of all the World; yet commonly called the French and Neopolitan disease, or more plainly the French Pox.

²¹⁶³Also an Eclipse of the *Sun* in the first Decanate of *Leo* denotes the death of some eminent Prince, and the scarcity of Bread-corn.

²¹⁶⁴In the second, troubles and anxieties to Kings, Princes and Great men or Magistrates.

²¹⁶⁵In the third, captivities, slaughters, rapines and profanation of holy and sacred Houses (I conceive he hereby meant Churches, Monasteries, and such like.)

²¹⁶⁶Moreover an Eclipse of the *Sun* in *Virgo*, argues the grievous calamity and death of some certain King in the confines of *Virgo*.

²¹⁵⁵ ♂ 20

²¹⁵⁶ ♂ 30

²¹⁵⁷ ♀ 10

²¹⁵⁸ ♀ 20

²¹⁵⁹ ♀ 30

²¹⁶⁰ ♄ 10

²¹⁶¹ ♄ 20

²¹⁶² ♄ 30

²¹⁶³ ♃ 10

²¹⁶⁴ ♃ 20

²¹⁶⁵ ♃ 30

²¹⁶⁷In the second, Famine, Pestilence and deadly Seditions.

²¹⁶⁸In the third, to Pictures, Poets and Merchants, and such as live by their Ingenuity and wit slaughters, destruction, banishment, and the like.

²¹⁶⁹If an Eclipse of the *Sun* be in the first Face of *Libra*; it corrupts the Air, causes the Pestilence; and a scarcity and dearness of Corn.

²¹⁷⁰In the second, portends the death of some Great King; under the Dominion of *Libra*, Seditions and Famine.

²¹⁷¹In the third, discords amongst Great ones, and detriment in their estates.

²¹⁷²Also if an Eclipse be in the first Face of *Scorpio*, it moves and stirs up Wars and tumults, slaughter, hatred, captivities, plots and treacheries.

²¹⁷³In the second, mischief to some King whose mind is averse to war.

²¹⁷⁴In the third, the rise of some tyrant, the slothfulness and idleness of the former King hateful to every one.

²¹⁷⁵In the first Face or Decanate of *Sagittarius*, if an Eclipse of the Sun be, it shows grievous dissensions and deadly feuds amongst men.

²¹⁷⁶In the second, the death of Camels and such Cattle as chew the cud (especially the greater sort) and such like.

²¹⁷⁷In the third, prejudice to Horses and Armies.

²¹⁷⁸Again, an Eclipse of the *Sun* in the first Decanate of *Capricorn*, it denotes unhappiness and chances to Great men, the transmigration of some King, and the Rebellion of the Nobles and rustics.

²¹⁷⁹In the second, hired soldiers are excited and animated against their Commanders and Superiors, and frustrates all their devices.

²¹⁶⁶ ♀ 10

²¹⁶⁷ ♀ 20

²¹⁶⁸ ♀ 30

²¹⁶⁹ ♀ 10

²¹⁷⁰ ♀ 20

²¹⁷¹ ♀ 30

²¹⁷² ♀ 10

²¹⁷³ ♀ 20

²¹⁷⁴ ♀ 30

²¹⁷⁵ ♀ 10

²¹⁷⁶ ♀ 20

²¹⁷⁷ ♀ 30

²¹⁷⁸ ♀ 10

²¹⁸⁰In the third, it induces the tumultuary motion of the King, and causes Famine.

²¹⁸¹Moreover an Eclipse of the *Sun* in the first Face of *Aquarius*, causes public sorrow and sadness.

²¹⁸²In the second, public thefts, rapines and robberies, Earthquakes and Famine.

²¹⁸³In the third, the death and slaughter of sheep and beasts of the field.

²¹⁸⁴Lastly, an Eclipse of the *Sun* in the first Face of *Pisces*, dries up Rivers, and unfortunates the Sea and the affairs thereof.

²¹⁸⁵In the second, the death of famous and excellent men, destruction of Fish, Earthquakes, &c.

²¹⁸⁶In the third, sedition, cruelty, furiousness and inhumanity of soldiers.

²¹⁸⁷An Eclipse of the *Moon* now in every Decanate is to be considered, since we have done with the *Sun*, wherefore when the Moon is Eclipsed in the first Decanate of *Aries*, she denotes Fevers, destruction of Woods by fire, and a ficcity and dryness of the Air.

²¹⁸⁸In the second, Pestilence.

²¹⁸⁹In the third, Abortive births, incommodities and such like dangers to women.

²¹⁹⁰An Eclipse of the *Moon* in the first decanate of *Taurus*, denotes destruction and death to great Cattle.

²¹⁹¹In the second, the death of the Queen of some Region under *Taurus*; and a scarcity of seeds and barrenness of the Earth.

²¹⁷⁹ ♄ 20

²¹⁸⁰ ♄ 30

²¹⁸¹ ♃ 10

²¹⁸² ♃ 20

²¹⁸³ ♃ 30

²¹⁸⁴ ♃ 10

²¹⁸⁵ ♃ 20

²¹⁸⁶ ♃ 30

²¹⁸⁷ ♃ 10

²¹⁸⁸ ♃ 20

²¹⁸⁹ ♃ 30

²¹⁹⁰ ♃ 10

²¹⁹¹ ♃ 20

²¹⁹²In the third, she shows cruelty on Serpents and such like.

²¹⁹³Also an Eclipse of the *Moon* in the first Face of *Gemini*, threatens incursions and rapins of enemies.

²¹⁹⁴In the second, the frequent motion of Armies, and the solicitations of private and public things.

²¹⁹⁵In the third, the death of some illustrious and famous man.

²¹⁹⁶Again, an Eclipse of the *Moon* in the first Face of *Cancer*, excites and stirs up Wars.

²¹⁹⁷In the second, grievous exactions, intolerable Tributes, Taxations and such like burdens.

²¹⁹⁸In the third, death to the Female sex, and sudden destruction and miseries.

²¹⁹⁹Also an Eclipse of the *Moon* in the first Face of *Leo*, denotes the death of either some Illustrious King or famous Man.

²²⁰⁰In the second, the journey of the King and mutation of things.

²²⁰¹In the third, she excites the People and Armies to new actions and attempts.

²²⁰²An Eclipse of the *Moon* in the first Face of *Virgo*, causes diseases and Infirmities to the King, and various seditions and discords amongst men.

²²⁰³In the second, causes mischief to Councillors, Scribes, or such like men.

²²⁰⁴In the third, brings deadly diseases.

²²⁰⁵A Lunary Eclipse in the first Face of *Libra*, provokes furious and tempestuous hail storms.

²¹⁹² ♂ 30

²¹⁹³ ♀ 10

²¹⁹⁴ ♀ 20

²¹⁹⁵ ♀ 30

²¹⁹⁶ ♂ 10

²¹⁹⁷ ♂ 20

²¹⁹⁸ ♂ 30

²¹⁹⁹ ♀ 10

²²⁰⁰ ♀ 20

²²⁰¹ ♀ 30

²²⁰² ♀ 10

²²⁰³ ♀ 20

²²⁰⁴ ♀ 30

²²⁰⁶In the second, mischief and trouble to every one.

²²⁰⁷In the third, death to some famous and illustrious men.

²²⁰⁸If an Eclipse of the *Moon* be in the first Face of *Scorpio*, it causes horrible Thunder and Lightning, and sometimes Earthquakes.

²²⁰⁹In the second, dries Olives; and causes a dry Air, and Burning Fevers.

²²¹⁰In the third, the same is threatened, and death; many seditions, quarrels, and troubles over and above.

²²¹¹Also an Eclipse of the *Moon* in the first Face of *Sagittarius*, sends thefts and rapines.

²²¹²In the second, destruction to Horses and Mules.

²²¹³In the third, the Pestilence and many evils.

²²¹⁴Again, the *Moon* eclipsed in the first face of *Capricorn*, shows suggestions amongst men, and untimely death; or mischief to some Illustrious and Noble man.

²²¹⁵In the second, frequent incursions and assaults of soldiers, thefts, robberies and Captivities.

²²¹⁶In the third, the death of some King under the Dominion of *Capricorn*, also sedition.

²²¹⁷Moreover the *Moon* eclipsed in the first face of *Aquarius*, denotes the misfortune of some King under *Aquarius*.

²²¹⁸In the second, universally hurts the seed of the Earth.

²²¹⁹In the third, a change in all things.

²²⁰⁵ ♄ 10

²²⁰⁶ ♄ 20

²²⁰⁷ ♄ 30

²²⁰⁸ ♃ 10

²²⁰⁹ ♃ 20

²²¹⁰ ♃ 30

²²¹¹ ♃ 10

²²¹² ♃ 20

²²¹³ ♃ 30

²²¹⁴ ♃ 10

²²¹⁵ ♃ 20

²²¹⁶ ♃ 30

²²¹⁷ ♃ 10

²²¹⁸ ♃ 20

²²²⁰Lastly, the *Moon* eclipsed in the first face of *Pisces*, brings sadness and anxiety to those we call Priests, and Religious Houses.

²²²¹In the second, the death of some great and Illustrious Person.

²²²²In the third, thefts, rapines, robberies by Land, and piracies and troubles by Sea.

And thus much shall suffice to be said of Eclipses at this time; hereafter God sparing me life and leisure from my other studies, perhaps I may make some addition thereunto if I find the present age worthy thereof; Let us now proceed.

CHAP VI : Of Comets and Blazing-Stars, what they are, the many sorts thereof, their Portences, and how long they appear at any time.

²²²³Elsewhere you may remember you have been shown what a Comet is, viz. in the 16th Chapter of the 3rd Section of this Book, it being no other then a dry exhalation, viscuous and slimy, exhaled by the Sun and power of the Stars by degrees into the upper Region of the Air; for by how much the dryer or moister are the vapours whereof they are compounded, the higher or lower are they placed and drawn up.

²²²⁴This word *Comet* we borrow from the *Greeks*, who call it κομήτης, *Cometes comata stella*, an *hairy Star*, as the word signifies in *English*, whence the *Latins* call it *Crinita*, because many times they appear like hair made of fire, or fire in the manner and form of a mans head, or an horses main, and we in *England* do vulgarly call them *Comets* or *Blazing-Stars*, of which there are diverse sorts, as mentions *Pliny*, Lib. 2 chap25 de *Nat.* and others.

²²²⁵The first by the *Greeks* called, πωζωτιας *a barba*, resembling a beard, because it has a circle about it of that form or shape, I mean about the nether part thereof.

The second they call αλονια Σπο γσαχονγιμ, *id est, a jaculo*²²²⁶, because it is shapen in form of a dart or spear.

²²¹⁹ ≈ 30

²²²⁰ ✕ 10

²²²¹ ✕ 20

²²²² ✕ 30

²²²³ *What a Comet is.*

²²²⁴ *The name thereof.*

²²²⁵ *Diverse forms of comets or Blazing Stars.*

²²²⁶ *Javelin.*

The third, Χνειχς which is the same as is the former, save only they are shorter and sharper-pointed at the top then the other, and pale like a sword and without rays.

The fourth, Ωιοχφ discus, a dish or platter; this Comet its so called for that it is round resembling a dish, yet now and then it puts forth one of the brims thereof.

The fifth, ηισχθ Pitheus, and this is in form like a Tun²²²⁷, environed in a smoky light.

The sixth ήεραίας Ceratias, thus called for that it resembles an horn, and such a one *Pliny* testifies appeared when the whole manhood of *Greece* fought the battle of *Salamis*.

The seventh λαμκμς *lampas* a λαμπςιυ splendeo²²²⁸, to shine like a lamp, and therefore has it this name.

The eighth ιμυς Hippeus, this emits streams like unto an Horse main, and therefore it is thus called; this is swift in motion and often turns round, as says *Pliny*.

A ninth he records to be white and bright like silver hair, and of that splendour that a man is hardly able to behold it, and others become shaggy and compassed as it were with hair or fringe round about.

²²²⁹They are in a manner all seen under the *Great Bear*, or that constellation which we vulgarly call *Charlemagne's Wain*, or *Charles his Wain*, yet some have been discerned to appear in that white part of the Heaven called commonly the *Milky Way* from the fictions of the Poet; they denote many boisterous winds and excessive heat; seldom are any seen in the West part of Heaven, but about the South or Antarctic Pole some have been seen, as *Pliny* in the same aforesaid Chapter testifies, to whom I here refer you where you shall find what Prodigies they were the fore-runners of in the time of *Claudius Caesar*, *Pompey*, and *Octavius the Consul*.

²²³⁰It has been observed and noted by the diligent care, industry and pains of the Ancients, that they never appear a shorter time then a seven-night, nor longer then 80 days; some have said 40; others 75, from *Plutarch*²²³¹, who noted so much from the Comet which appeared before the

²²²⁷ Barrel, cask.

²²²⁸ Gleaming.

²²²⁹ Where or in what part of the heaven visually seen.

²²³⁰ Their continuance in the Heavens.

²²³¹ Plutarch 46-120, was a Greek historian . Born at Chaeronea, Boetia, in Greece, during the reign of the Roman Emperor Claudius, , Plutarch travelled widely in the Mediterranean world, later residing at Rome for an extended period and making friends with influential persons at Rome, to whom some of his later writings were dedicated. Returning to Boetia, he was initiated into the mysteries of the god Apollo. However his duties as a priest of Apollo apparently occupied little of his time - he led a most active social and civic life in addition to his numerous writings,

Peloponnsian wars in Greece; but their continuance is according to their magnitude; for if they be but small, they will be soon burnt out, unless they be daily fed with new exhalations: I shall not here trouble my self to recite what *Seneca*, *Aristotle*, and others write in Histories concerning such horrid accidents; which have followed in many places on the appearance of Comets, since all the learned in the works of Nature do unanimously conclude they are the fore-runners of much tribulation, alteration, anxiety, and trouble, which I shall by and by more amply deliver unto you.

²²³²You are to take notice that some Comets do move, as the Planets; and again, others stir, not but are fixed as are the other Stars.

²²³³To judge of the accidents portended by Comets, the place of their appearance in the Heavens is to be observed, and what Stars are in Configuration therewith; also in what similitude they appear, and where they appear and shine.

If they appear like swords, wars are threatened, and destruction of mankind; like Flutes or Houtboys²²³⁴, it portends mischief to Musicians; if in the middle of a sign, to whore-masters, and women gamesters; in form of a triangle or quadrangle, *viz.* a *Trine* or *Square* Aspect to any of the fixed Stars, to wits and learned men; if a Comet appear in either of the Nodes, or those places which we commonly call the Head and Tail of the Dragon, it proves infectious and pestiferous.

²²³⁵We come now to show the events of Comets, or such things as they are the forerunners of; yet I cannot but first let my Reader know the strange foreknowledge *Sybilla Tiburtina*²²³⁶ had in this Science, who from the apparition of that great and famous Comets which was seen in *Caesar Augustus* his time (in whose days and reign was our Saviour Christ born) told the Emperor that it pointed out a child born of a Virgin, which should

of which about one half are still extant. His most important work is *Lives of the Noble Greeks and Romans*, a series of biographies of famous men, arranged to illuminate their common moral virtues or failings. It was Plutarch who wrote the account of Julius Caesar's murder, and his being told to beware the ides of March. In the *Moralia* he wrote of mythology and ancient cosmological ideas. Often seen as an opponent to astrology he never organised his objections, simply pointing out that man had a very generous capacity for accepting anything magical, and arguing strongly against the conception of an immutable fate.

²²³² Some comets move, others again are fixed.

²²³³ *How to judge of their portences.*

²²³⁴ A type of musical pipe.

²²³⁵ *The birth of our Saviour foreknown by the Comet in Augustus his time.*

²²³⁶ The Sibyls were semi-divine beings who were able to foresee future events and who possessed prophetic powers bestowed upon them by Apollo. Different sources give different numbers of Sibyls, with the Romans the Sibyl Tiburtina was very well known. The Sibylline books were a collection of poetical utterances in Greek compiled in the second century. Medieval monks reckoned twelve Sibyls, and gave to each a separate prophecy and distinct emblem. The prophecy referred to here is the one attributed to the Sibyl Tiburtina "The Highest shall descend from heaven, and a virgin be shown in the valleys of the deserts."

be greater than he; and therefore she exhorted him to worship and adore him, &c.

²²³⁷Histories, ancient Writers, and common experience in former ages testifies unto us that these signs in the Heaven, or appearance of Comets, are the assured forerunners of the sterility of the Earth, Pestilence, Famine, War, alterations of Kingdoms, States and Empires, Laws and Customs, Winds, Earthquakes, Inundations²²³⁸, extreme heat and drought, grievous diseases and infirmities, and such like horrid evils.

CHAP VII : Showing the Physical reasons of the horrid and terrible portences of Comets and Blazing-Stars.

That they are the cause of *inordinate heat*, is apparent by their ardent burning in the Air, and their matter of which they are made.

Of *sterility*, by reason the fatness of the Earth is (together with the exhaled matter whereof they are composed) drawn out, and the Earth left dry, and lean, and so the moisture and convenient humidity, whereby it fructified²²³⁹ all things growing therein, is dried up by excessive heat, and consequently rendered barren, whence there must needs follow famine or sterility in those Regions and places where they are seen, or from whence their matter or substance was drawn.

Of *Pestilence and Diseases*, in that the Air is by them infected through hot, thick cloudy exhalation, the which being drawn in at the mouth of living creatures, infects and kills them; also by excessive and inordinate heat the radical humidity and moisture of living creatures whereby they subsist, is dried up, whereby they become no other than dead carcasses: wherefore it is necessary in such times to use cooling and moistening preparatives which are of that nature as to restore and conserve radical moisture.

Of *War and alterations in Kingdoms, States, Laws and Customs*, in that when a Comet or Blazing-Star appears, there are many exhalations in the Air, and those of nature hot and dry, the which do so dry up the humours in men, and increase choler, that they are easily excited to quarrels, after which follow blows, wars and bloodshed; and so consequently alterations in States, Governments, Laws, Customs, and Empires.

Of *Winds*, for that they are of the same matter whereof Comets are, as you have heard in the 16 Chapter and 2 Section of this fourth Book; and when any Comet or Blazing-Star appears, many such dry vapours are exhaled; besides, when they vanish, they become windy vapours.

²²³⁷ *The Portences of Comets and Blazing Stars.*

²²³⁸ Floods.

²²³⁹ Bore fruit.

Of *Earthquakes*, for the same aforesaid reason; for they are the occasion of winds, and winds of Earthquakes, as in the same aforesaid 16 Chapter you have been taught.

Of *Inundations*, for the same reason also; for Comets cause winds cause the Sea to roar and rage, whence follows inundations.

Thus have I delivered you the reasons of their portences the which I would not have you nor any to fear, though never so horrid and terrible, but rather take courage thereby to call earnestly to God for mercy, that he might avert his judgments whereof he does so fairly warn us by these his messengers.

CHAP VIII : Showing some other names of Comets or Blazing-Stars, and their Portences.

²²⁴⁰Here it will not be amiss, if I set down something which I had almost forgot, viz. that Comets and Blazing-Stars seldom are seen, for that it is not an easy matter for the *Sun* and Planets, (neither is it soon done) to draw up so much dry vapour as is requisite for the composition of such an apparition; and therefore is it also that there does but one appear at a time, though *Aristotle* affirms there has been many seen together, and this I must confess is as likely to be true as many other of his stories and tales.

²²⁴¹They are seldom or never seen in *Winter* by reason of the abundance of cold and moist weather that then abounds, so that there can be no such dry vapour exhaled by the *Sun* or Stars, nor in that quantity as is requisite to the composition of such apparitions; neither in *Summer*, by reason of the excess of heat, or the heat of the *Sun* which consumes and disperses the matter whereof they are made, so that it cannot ascend unto that part of the Region of the Air wherein they are usually placed; neither in the *Spring* time, by reason of the abundance of moisture that then reigns, and the want of sufficient heat to elevate so much matter; but in *Autumn*, especially when *Saturn* and *Mars* are in *Conjunction*, because then the heat that exhales the matter, is more strong.

²²⁴²Farther note, that some Comets are white, some again red, which arises from the divers nature and quality of the matter whereof they are; for pure thin exhalations produce a white, clear and bright Comet; when it is more gross and impure, red, and these appear like burning coals; but when the matter whereof they are is very gross, they appear as red as Scarlet or blood; wherefore the Ancients have assigned them unto the several Planets according to their complexions; for such as are Saturnian, are pale, wan and of a leaden colour like unto *Saturn*; Jovial, bright; Martial, red; Solar, golden or yellow; Venereal, obscure; Mercurial, blew, &c.

²²⁴⁰ Why Comets are seen but seldom, and but one at a time.

²²⁴¹ At what time of the year Comets and Blazing Stars usually appear.

²²⁴² Comets white and red and the reason thereof.

²²⁴³C Such as are like the hairs of a mans head (as you have heard) are more condensed and thick in the middle, but about the edges more rare; those resembling beards, have their extremes more rare and dispersed; and those that are much extended in length, are more rare and subtle.

²²⁴⁴The Ancients have delivered moreover these nine following several Comets or Blazing Stars, and their virtues or Portences which I could no wise omit being of necessary to Instruction.

The first then is called *Veru*²²⁴⁵, for that it resembles a spit, or dart, and appears in the day time very terrible to the beholders: It denotes a scarcity of fruit both of the Earth and trees; mutations in Church and State, grievous slaughters and the death of Kings, Nobles and such as are of their adherence.

The second, *Tenaculum*²²⁴⁶, of the colour of *Mars*, and has rays under it like the flames of burning coals: it signifies there shall not be such plenty as formerly, yet not famine; wars also are thereby stirred up to the great prejudice of the godlier sort of people who shall be very forward therein.

The third, *Pertica*²²⁴⁷, which sometimes emits obscure rays, and again at other times bright; this denotes a drought both of the Earth and Waters, and a scarcity of Provisions; the which if corporally joined to any Planet signifies events according to the nature of that Planet (the nature of every Planet you have been taught before) as if it be joined to Saturn, there shall be mortalities, troubles to old men, and those of the religious Orders: to *Jupiter* it extends its effects to Kings and Grandees whether good or bad according to their fortitudes; to *Mars*, many wars, tumults, slaughters and effusion of blood: to the *Sun* it will not appear by reason of the *Suns* splendour²²⁴⁸, yet it portends the death of Kings and many tribulations, plagues, and sicknesses; to *Venus*, it signifies drought, and a diminution of great waters; to *Mercury*, it denotes the death of young men, wits and ingenuous souls; to the *Moon*, it signifies death and grievous mortality to men, especially common people.

The fourth *Miles*²²⁴⁹, consecrated to *Venus*, and has an hairy tail of main, emitting *Moon*-like beams or rays; it signifies mischief to Kings, Nobles and Great men, and that men shall rise that will endeavour to alter the Laws and ancient Customs, and set up new; but the greatest evil portended thereby will be incident to those places towards which it extends its tail or rays; it denotes also wars.

²²⁴³ The reason of their shape and form.

²²⁴⁴ The distinct significations of every Comet or Blazing Star.

²²⁴⁵ A dart or javelin.

²²⁴⁶ An instrument consisting of a fine, sharp hook attached to a handle, and used mainly for taking up arteries, and the like.

²²⁴⁷ Stick or pole.

²²⁴⁸ Shining.

²²⁴⁹ Soldier or warrior.

The fifth *Ceruseus*²²⁵⁰, of a blue or azure colour, appropriated to *Mercury*, it denotes the death of Kings and Grandees, Nobles such as are chief Rulers, and chiefly towards the part towards which it extends its rays; also wars.

The sixth *Aurora sive Matutina*²²⁵¹, assigned to *Mars*, it has a tail; and is of a fiery complexion; when it appears towards the East, bending its head downwards, it signifies war; combustions, fire and sword, pestilence and famine in Arabia and Egypt, drought and scarcity of waters, and this shall extend also to the Western Regions.

The seventh *Argentum sive Argenteus*,²²⁵³ and this is the brightest and clearest of all Comets; it has pure bright beams; when it appears, *Jupiter* being then in *Cancer* or *Pisces*, it promises abundance of corn and fruit in those parts where it appeared; but if *Jupiter* be then in *Scorpio*, it will not be altogether so good.

The eighth *Rosa*²²⁵⁴, this is a great round Comet, and is of the form and similitude of of a man, it causes the death of Kings, Great, Noble and Rich men, and the alteration of things.

The ninth and last *Niger*²²⁵⁵, appropriated to *Saturn*, being in colour like unto him; it denotes mortality both natural and also by the sword, beheadings and the like.

If a Comet appear in the Ascendant of any Town, Kingdom, City, Family, or in the Ascendant of the Revolution of the World, it signifies destruction of the things signified by the Ascendant and the sign thereof; and if it appear in the sign of the midheaven at the time of any of these, it brings danger to such as are promoted to honour.

²²⁵⁶Comets appearing in earthy signs, denote sterility through drought; in watery, through abundance of rain and floods, and causes also Pestilence; in airy, they promise Winds, Seditions and Pestilence, yet not always Plagues; in fiery, Wars, slaughters and commotions.

CHAP IX : Of the signification of Comets and Blazing-Stars appropriated to the seven Planets.

Receive these Rules following, as from the *Chaldeans*, *Arabians*, and such as were very expert in these matters in former Ages.

²²⁵⁰ Sky coloured or blue.

²²⁵¹ In other words, and, or.

²²⁵² Morning, early morning.

²²⁵³ Silver.

²²⁵⁴ Rose.

²²⁵⁵ Coal black, or dark brown to black.

²²⁵⁶ *The signification of Comets in Earthy signs, watery, airy and fiery.*

²²⁵⁷Wherefore know, that if any Comet of the nature and complexion of *Saturn* appear in the Ascendant of the Revolution of the World, it denotes many evils, Famine, Pestilence, Banishment, Want, Anxiety, terror and trouble, Chronic diseases, and Melancholy distempers, Catarrhs, Quartan Agues, Falling Sickness, Leprosies, Palsies, Cancers, and those diseases which are of continuance, lingering Consumptions, and the like; destruction to Beasts appertaining to the use of man; excessive cold weather in winter; (but you are still to remember the Nature of the Climate; for this inordinate cold in Ethiopia will cause but a temperate Air, &c. and therefore this is to be understood of these Northern parts,) clouds, frost and snow, strong and high winds, tempests, shipwrecks, destruction of Fish, as also of Fruit by Caterpillars, Locusts, and such like Vermin; great Inundations and storms, to the annoyance of Cattle, and all things, Men and Kingdoms under the Dominion of *Saturn* shall suffer detriment, and be in danger of destruction.

²²⁵⁸Such as are of a silver colour, bright and of great splendour, and of the nature of *Jupiter*, cause a plentiful year when they appear in the Ascendant (as you have heard) wholesome blasts of Air with many seasonable showers, especially if it be a watery sign; it denotes also such infirmities as are of the nature of *Jupiter* (which you have heard in this second Book of this Volume) and many alterations and changes in such Kingdoms, Regions and Places subject unto him, the which I have there also at large set down.

²²⁵⁹Those Comets which you have heard we have understood by the names of Veru and Pertica are of the nature of *Mars*, wherefore they denote horrible winds, storms, and tempests, a drought of Fountains, and a destruction of Fruit by corruption, and all the diseases portended by Mars, &c. frequent Thundering and Lightnings to the destruction of many Ships at Sea, wrath, quarrels, heart-bumings, slaughters and bloodshed amongst men; tumults, seditions and wars, alterations of Kingdoms, Laws, Government and Customs, and such like evils appropriated to the nature of *Mars*, and they shall chiefly be incident to such men as are under his Dominion, Towns, Cities, Kingdoms and Places, as also to those parts towards which the Comet extends its tail as you have heard.

²²⁶⁰Comets and Blazing-Stars of the nature and complexion of the Sun, denote the death of Kings, Great men and Nobles in those parts they appear, and in that Kingdom or Nation under the Ascendant of that sign wherein they appear, and for which the Revolution is made (when they are seen in the Ascendant thereof;) also alterations in Government to the better; continual and daily tumults, also war, drought, and such infirmities as are solar, and those chiefly to solar men, and to such places as are under his Dominion.

²²⁵⁷ *The Portences of such Comets as belong to Saturn.*

²²⁵⁸ *Comets the nature of Jupiter and their portences.*

²²⁵⁹ *Comets of the nature of Mars and their significations.*

²²⁶⁰ *The significations of the Sun his Comets.*

²²⁶¹Such as are appropriated unto *Venus*, show their Effects on Fruits and in Waters, and cause change and mutations in the World, alterations of the Laws, Customs and Privileges of Men; damage and detriment to Women, Nuns, and Matrons, chiefly in their Stomach, Secrets and Reins, &c. All infirmities signified by *Venus* are threatened, to those especially that are under her rule, and also to those places subject unto her.

²²⁶²Mercurial Comets occasion the death of some Great man (still remember this is where they have Dominion) grievous calamities, War, Pestilence and Famine, Destruction, Tribulation, Anxiety, trouble and sadness to Mercurialists, and Ingenuous and wise men, and such as are ruled by *Mercury*, and grievous trouble and sorrow to such places as are subject unto him, and the sign wherein the Comet appears, and places as are subject unto him, and the sign wherein the Comet appears, and places to which it extends it self, and where it is visible it sends Mercurial diseases.

²²⁶³Lunar Comets chiefly manifest their significations on women and common people; as also to all such as are under her rule, whether Towns, Cities, Kingdoms or Nations; they particularly denote troubles, alteration of the Laws, Customs, and Rites, Sterility and Wars, all infirmities signified by the *Moon*, and those chiefly to such as are by her governed, &c.

Note also, that if a comet extends its self towards *Saturn*, (viz. its rays or tail) it portends- the destruction of the fruits of the Earth, and a scarcity or Famine; towards *Jupiter*, wrath and destruction to Kings, and the Grandees of the Earth; towards *Mars*, grievous and terrible sicknesses, wars, slaughters and blood-shed, and the alteration of Kingdoms; towards the *Sun*, the death and destructions of Kings and Government; towards *Venus*, the death of Great and Noble women, and damage to such things as appertain unto them; towards *Mercury*, much consumption of wealth, with shame and infamy; towards the *Moon*, troubles and shame to the People in general.

CHAP X : Showing the Significations of Comets, when they appear in any of the twelve Signs of Heaven.

²²⁶⁴*Albumaser* and *Junctinus* with many others say, that if any of the aforesaid Comets or Blazing-Stars appear in *Aries*, it signifies evil and detriment to Noble men, and the Grandees of the Earth in the Eastern parts, and abundance of sadness to the commoner sort, (and truly I conceive all Nations, Kingdoms and People, Cities, Towns, Villages and Families under the sign *Aries* will suffer the same) also a noise of the clashing of Arms, blood-shed, and the death of some eminent Prince, or slaughter of some

²²⁶¹ *Comets of the nature of Venus and their portencies.*

²²⁶² *What is signified by Mercurial Comets.*

²²⁶³ *What by Lunar.*

²²⁶⁴ *Of the signification of Comets when they appear in Aries.*

great Lady, (you must remember to confine your judgment herein to the places wherein the Blazing-Star or Comet has power, so also in the subsequent rules in the like case) with fear and trouble of slaughter amongst men; also great drought, common diseases in the Head, Eyes and Brain, a rot amongst small Cattle, especially Sheep, and a dejection of Great and Noble men, or an un-throning of some King, and a rise or promotion of vile and ignoble mean people.

If its apparition be in the Eastern part of Heaven, it will operate sooner, and there shall be enmity amongst men; but if in the Western, more slow, and much evil and detriment from Kings or Superiors, and many showers, inundations and frequent snows in Winter.

²²⁶⁵If any Blazing-Star or Comet appear in *Taurus*, it signifies mischief to men, and diminution of their goods, also injuries and wrongs put upon them; it uses also to signify (as say the Ancients) the death of some Great man, Captivities, injuries, and a toleration of evils; detriment to the greater sort of Cattle, especially Bulls, Cows and Oxen, great winds, a corruption of Fruit, and destruction of Corn, and in Winter much cold, also grievous Earthquakes, vehement sicknesses, and dry scurfy diseases, proceeding of purification, as scabs, &c.

If it appear toward the East, it will sooner operate, and the King shall fear his Enemies, and men shall be molested with boils and swellings about the Groins, and these shall continue for some years; also sicknesses in the Summer-quarter; and if it appear in the Western part, it will work more slowly, and signifies much rain.

²²⁶⁶In *Gemini*, if any Comet appear, it signifies men shall be lascivious and incestuous, loose livers and neglecters of goodness; also it denotes quarrels, wars, and dissensions amongst men, sicknesses and the death of children, and young men especially; also Abortive births, the slaughter of Birds, Famine, Thunder and Lightning, with very high winds to the eradication and subversion of trees and houses.

And if it appear towards the East part of Heaven, the Effects thereof will soon be seen, and many Grandees of the World shall be abased, and brought down from their High Places and Honours; and if it appear in the West, not so soon, and it signifies much captivity, and abundance of rain and inundations.

²²⁶⁷Also if a Comet appear in *Cancer*, it signifies abundance of Locusts (in the parts where they are naturally produced, in our Climate it produces Caterpillars, and such like pernicious worms) which shall eat up and destroy the Fruits of the Earth, also small worms in Corn and Trees, a scarcity of Fruit and plenty of Worms; it denotes also wars, discords and

²²⁶⁵ In *Taurus*.

²²⁶⁶ In *Gemini*.

²²⁶⁷ In *cancer*.

much evil, the death of some Great Person, submersions, Rapes and Robberies, Famine and Pestilence.

And if it appear in the Eastern part of Heaven, its Effects will be quickly manifest, and there shall be scarcity of Provisions for the use of man towards the latter end of the year; if in the Western, not so soon; it denotes the kindness of Kings and Great men to the Commons.

²²⁶⁸Again, if any appear in *Leo*, men shall be damnified by wild Beasts, Lions and Wolves, (this is to be understood in those Regions where such feral creatures are) Worms and Vermin shall be destructive to the Corn, and men shall be damnified in their estates; the Gentry and Nobility shall suffer detriment, and many of them death, and War amongst Kings towards the end of the year; and much effusion of blood in the Eastern parts [note the Parenthesis in *Aries*] and pains in the eyes.

And if it appear in the Eastern part, the Effects are soon manifested, and it signifies great Winds, Lightning, and a scarcity of Waters; in the Western, not so soon, and it signifies many sicknesses, and that Wolves and mad Dogs will rage.

²²⁶⁹And if in *Virgo*, it denotes the extirpation²²⁷⁰ of Domestics belonging to some King or Prince, or their removal out of one place into another, or out of one Kingdom into another, or their banishment, or their being carried away captive, and their goods and offices shall be taken away without any hope of restoration, neither shall they ever recover them; it denotes also damage to Merchants and mutual injuries and injustice amongst men; also vexations and captivities, and much labour, pain, trouble, tribulations and sadness, Fevers, Abortions in women, a noise of Arms, &c.

If it appear Eastward, the sooner are its Effects manifest, and portends war; if Westward, the later, and denotes quarrels and a rankness of Corn.

In *Libra* it denotes theft and robberies, also cutters on the Highway, and men shall fear poverty and want, and shall suffer through cold; it denotes also the death of some eminent man, slaughters, and secret plots and treacheries, a scarcity of Rain, impetuous Winds, a drought of Fountains and other waters, a want of the Fruits of the Earth, and Provisions for the use of man, Earthquakes, &c.

And if it be Eastern, these Effects will the sooner appear, and the Kings of Babylon (and such as are under the sign *Libra*) shall be unfortunate; and Horses and Mules shall be dear, and Wars amongst the Romans; but if Western, the contrary, and servants shall contemn and reject their Masters, and the fruits of the Earth shall not be altogether so scarce.

²²⁶⁸ *In Leo.*

²²⁶⁹ *In Virgo.*

²²⁷⁰ Uprooting.

²²⁷¹In *Scorpio* any Comet signifies abundance of war and rebellion to Kings, changes and alterations, detriment and damage to soldiers, labour and travel to all kinds of men, contentions amongst Great men, great perils and dangers, the death of some eminent man, and a scarcity of waters at some certain times, mischief to such as are with child, a scarcity of Com and the fruits of the Earth, and pains in the Testicles and Bladder.

And if it be seen in the East or Eastward, these do soon appear;, and it denotes a scarcity of rain, and that Wolves and Dogs will ravine²²⁷²; but if it be Westward, not so soon, and there shall be Locusts and such like creatures.

²²⁷³Also a Comet in *Sagittarius* denotes a decay of Nobility, and a suppression of Great and Noble men, wise, prudent and learned, and much evil and tribulation will fall upon them, and especially to Scribes or Lawyers, moreover captivity of Princes, war and such like.

But if it be seen towards the East, sooner will these be effected, and it signifies the death of Kings, fightings robberies and a scarcity of Provisions for the life of man; if towards the West, later, and it denotes many fantastical dreams, and that women shall have many Abortions.

²²⁷⁴Again, in *Capricorn* any Comet signifies fornications amongst men, war amongst King and Nobles, many calamities and misfortunes, quarrels, poisoning of Kings, the death of Princes, cutting by the High way, contempt of Religion, men and things; and it also shows persecution of or to Religion, hail, snow, and a sharp winter to the great annoyance of the seeds of the Earth; also it threatens Famine, Pestilence and the like.

If it be first seen in the Eastern part of Heaven, its Effects will suddenly appear, and it denotes that Kings shall be damnified by their enemies, and they shall be the occasion of their death and alterations in Government, snow also and abundance of rain, to the destruction of Vines and other the fruits of the Earth; but if in the Western, not so soon, and it denotes a Year of abundance of grass and water.

²²⁷⁵Moreover if in *Aquarius*, it denotes many wars and slaughters, and the death of some honourable and eminent Prince or Lady in the Eastern parts, say some of the Ancients; (but I should have judged it in the Western parts, *Aquarius* being a Western sign, &c) war for a long time, Epidemical diseases, an obscuration of the Air, with thundering and lightning, Pestilence also, and the death of both Illustrious men, and also the common sort of people.

If it appear in the Eastern parts, their Portences will sooner operate, and it denotes abundance of grass; if in the Western, later, and it signifies

²²⁷¹ *In Scorpio.*

²²⁷² Prey, seize, take as prey, act with voracity.

²²⁷³ *In Sagittarius.*

²²⁷⁴ *In Capricorn.*

²²⁷⁵ *In Aquarius.*

various rumours, and chiefly of war, and that many men shall be imprisoned and captivated.

²²⁷⁶Lastly, a Comet in *Pisces* signifies war amongst kindred and such as are allied one to another, and there shall be much slaughter, contentions also touching matters of Faith, and privileges and customs in Religion and ancient Traditions; there shall be also many apparitions in the Air, fishes shall many of them suffer destruction, and it shall be dangerous Navigating; Kings shall War one against another, the father against the son, and the son against the father, and brother against brother, &c.

And if it appear in the East part of Heaven, the sooner will these be manifested, and it signifies enmities between Kings, Nobles, and Plebeians, tumults, bickerings, &c. if in the West part, the later, and there shall be many anxieties and deaths amongst men in the Western parts (I should judge it in the North-west parts,) and this shall continue three years, and and there shall be many birds, fishes, and inundations and overflowings of Rivers.

²²⁷⁷You have heard that they chiefly show their Effects to those parts to which they emit their beams or rays, to the which I may add the Regions where they are seen, and the Kingdoms, Countries, Provinces and Cities subject to the sign wherein they appear; but the time when it shall be chiefly most manifest is when the Sun comes to the place of their first appearance, or to that Planet of whose nature and complexion it is, &c.

And thus much of Comets and Blazing-Stars; come we now to great Conjunctions, and so conclude these our labours.

CHAP XI : Of great Conjunctions, their Number, and how to judge of their Effects.

Most of the Ancients have been short in their judgments on this subject, yet some more copious than others, but none so effectual as I could wish for your instruction, since by the *Conjunction* of the Planets all the accidents and mutations of this Elementary World are known, especially by the *Conjunction* of the Superiors; however such as they are I shall here deliver unto you with my best assistance; time and opportunity may happily produce more hereafter; in the Interim understand thus much,

That there are seven sorts of *Conjunctions* considerable.

The first and greatest of all the rest, is the *Conjunction* of the two superior Planets *Saturn* and *Jupiter* in the first term or degree of *Aries*, which happens but once in nine hundred and threescore year.

²²⁷⁶ *In Pisces.*

²²⁷⁷ *When Comets chiefly manifest their Effects.*

The second is the *Conjunction* of *Saturn* and *Jupiter* in the first term or degree of every triplicity, and this is accomplished once in two hundred and forty years, yet once in twenty years, they come in *Conjunction* in one part or other of the *Zodiac*.

The third is the *Conjunction* of *Saturn* and *Mars* in the first term or degree of *Cancer*, and this is once in thirty years.

The fourth is the *Conjunction* of the three Superiors, *Saturn*, *Jupiter* and *Mars* in one term or face of any sign.

The fifth is the *Conjunction* of *Jupiter* and *Mars*, which is a mean and the least *Conjunction* of the Superiors, and therefore is not the forerunner of such great mischiefs as the other, as you shall be and by understand.

The sixth is the *Conjunction* of the *Sun* with any of the rest of the Planets at the time of his entrance into the first point of *Aries*.

The seventh and last is the *Conjunction* of the *Sun* and *Moon*, which happens once every month.

²²⁷⁸Of which we are now in order to treat; but first you must know that the time for the erecting of your figure is when the Planets are in Partil *Conjunction*, viz. in the very same sign, degree and minute of the *Zodiac*. You may see what a Partil Aspect is in the 27 Chapter of the second Book of this Volume.

Having then erected the Figure of the Heavens at your punctual time, and placed the Planets therein being reduced to the time of the day, have regard unto the fortitudes and debilities of the Planets, especially those in *Conjunction*, for if they be strong and fortunate, they presage good; if weak and impeded, the contrary.

And this good or evil shall be according to the nature of the Planets in *Conjunction*, and the nature of the sign in which they are; as if the Sign be airy and the Planets evil, impediment in the Air, corruption and much damage thereby both to men and the fruits of the Earth is denoted; and so judge of the rest of the signs; in like manner judge the contrary if the Planets in *Conjunction* be Fortunes and well dignified.

Again, if the Malevolents be in *Conjunction* in feminine Signs, they denote Pestilence and evil infirmities to women; and the Female sex of things in general chiefly, in like manner to the Masculine sex if the Sign be Masculine; and health, prosperity and good success, if they are benevolent Planets.

Moreover in fixed signs, what they portend (whether they are Benevolents or Malevolents) is of continuance; in moveable, of little or no

²²⁷⁸ *Considerations before judgment.*

continuance: in common signs, a mean between these, viz. they are neither of long or short continuance.

CHAP XII : Of the Conjunctions of the Superiors.

Every Planet in some measure or other contributes to the Government of this World [for the which they were ordained] but some more forcibly than others, as being fore-runners of greater and stranger accidents and mutations.

²²⁷⁹For, the great *Conjunction* of *Saturn* and *Jupiter* in the first point of *Aries*, or the first term thereof, is the greatest and most notable *Conjunction* of all the other, for that they are the highest, and so consequently (as to us) the slowest of the Planets, and therefore have more power to act what they denote than any of the other have, and for that *Aries* is the first of the signs of the Zodiac, and the first sign of the Triplicities, also the first of the fiery Trigon.

And therefore it is that when these two highest Planets are in *Conjunction* in the fiery Trigon, (especially in the first term or degree of *Aries* the Ascendant of the world, and the place wherein the chief Luminary (*viz.* the *Sun*) was at the Creation) many commotions, wars, seditions, troubles, subversion of Monarchies, Kingdoms, States, alteration of Laws, Customs, Privileges and Rights, Plagues, Famine, Desolation, Anxiety and trouble, Treasons, Treacheries, and the death of Kings, Nobles, Princes, Emperors and Powers, follow.

²²⁸⁰So likewise when they are in *Conjunction* in the first term of any Trigon, whether it be fiery, earthy, airy or watery, but not so forcible is their then Effects, nor so terrible as the former, yet (though in a less degree) the fore-runners and occasioners of grievous mutations and accidents, according to the nature of that Planet which has most power of the two in the Sign wherein they are joined; for if *Saturn* be stronger than *Jupiter*, it will be very terrible; but if *Jupiter* be stronger than him, somewhat will be abated; in fiery, earthy and airy Signs they cause drought and a scarcity of Provisions and barrenness of the ground, Pestilence and Famine; in watery, detriment by the too much abundance thereof.

Also when these two first *Conjunctions* are in any of the Angles, especially the tenth, it denotes the arise of some new King or Prophet from the quarter signified by the sign wherein they are joined, and if the Sign and Lord thereof be fortunate, it denotes their continuance, establishment and glory; but if it be weak or afflicted, and its Lord, they shall be slain and put down; for the whole world is governed by these *Trygons*, as *Ptolemy* teaches in his second Book, and the whole *Macrocosm* compounded of the four Elements which answers to the four Triplicities, and therefore it is that

²²⁷⁹ *Of the Conjunction of Saturn and Jupiter in Aries.*

²²⁸⁰ *Of the Conjunction of Saturn and Jupiter in any Trigon.*

the *Conjunction* of the Superiors in them are occasioners of such great mutations.

²²⁸¹In like manner the *Conjunction* of *Saturn* and *Mars* in the first degree or term of *Cancer*, is the forerunner of much evil, (yet are the two former preferred before it) viz. terrible wars, slaughters, depopulations and alterations of Government, and destruction of Kingdoms, fire and sword, famine, and pestilence, &c. and if it be Oriental, its Effects will soon operate; if Occidental, not so soon, the *Conjunction* of *Saturn* and *Mars* in any other sign and place is not so terrible.

And truly this is a terrible *Conjunction* if rightly considered, and dictates unto us upon the first consideration, no less then horrible troubles and alterations in the World; If we but consider it, it is a *Conjunction* of the *Malevolents*, two enemies must needs be stronger then one, and here they are both together, and in a sign wherein *Jupiter* our best friend is exalted, and the *Moon* the mother of moisture pitches her Tent, so that by their *Conjunction* therein both the assistance of the one and the nature of the other is much damnified and afflicted; again, *Saturn* is therein in detriment, it being the sign opposite to his House *Capricorn*, and *Mars* is therein in his fall, *Capricorn* being the House of his exaltation, and therefore it is (these things being considered) that they are so mischievous, when joined in this sign, the which of all their *Conjunctions* is the worst, &c.

²²⁸²Also the *Conjunction* of *Saturn*, *Jupiter* and *Mars* in any term or facie, and beheld by the *Sun*, they being the three superior Planets and most effectual for strength and height, signifies the destruction of Kingdoms, Sects and Schisms, and great things according to their strength and the nature of that Planet which is strongest in the sign, &c. Note that when these Planets are joined in their exaltations, they denote good, to their power; yet there shall be much war, and many Miracles; if they be joined in their falls, they denote mischief, Famine and Pestilence, &c.

CHAP XIII : Of the mean and lesser Conjunctions, and their Effects.

Some of the Ancients have termed the *Conjunction* of *Saturn* and *Mars* (I mean their *Conjunction* in any other sign or place of the Heavens save that in *Cancer*) a mean *Conjunction*, that of *Jupiter* and *Mars*, a lesser, and that of the *Sun* with any Planet in his ingress into *Aries*, and his *Conjunction* with the *Moon* every month, least of all.

Their reasons will soon appear, if we but warily consider why they term the foregoing *Conjunctions* greatest or greater, for *Saturn* and *Mars* must needs do more mischief then *Jupiter* and *Mars*, *Saturn* being of a Malevolent nature, and highest of all the Planets, and so consequently slowest, (as to us, yet his motion does equal if not exceed the *Moons*, only

²²⁸¹ *Of the Conjunction of Saturn and Mars in Cancer.*

²²⁸² *Of the Conjunction of Saturn, Jupiter and Mars.*

the largeness of his Sphere causes that it is not so apparently obvious to our sense) and *Jupiter* of a Benevolent and sweet Influence, and lower, &c. and therefore as touching the rest, your own sense will give you (having considered what has been said) that the Inferior are not of such power and efficacy as are the Superior.

²²⁸³The *Conjunction* of *Saturn* and *Mars* (I mean this mean *Conjunction*) denotes war and blood-shed; but if you would know in what degree this will be executed, you are to see what Planet is Almuten of the figure, and whether he be fortunate or no, for if he be strong, essentially and free from impediment and affliction, and be of a Benevolent nature, judge the evil will be lessened in one kind or other, and if this Almuten have any good Aspect to the place of the *Conjunction*, see to the nature of your Almuten and the quarter of Heaven he is in, and the nature of the sign he does possess, and judge that by such things, occasions, or men signified thereby, shall the war threatened be mitigated, and perhaps dissolved, especially if there be any reception between him and the strongest of those Planets in *Conjunction*, &c. understand this in all the rest *mutatis mutandis*; likewise if your Almuten be evil, weak and unfortunate, judge the contrary, and that rather by such as are by him signified the war will be fomented or increased.

Note also, that if they are joined in humane signs, many infirmities shall be incident to men, and those according to the nature of the strongest of the two in *Conjunction*; in earthy signs, frost, snow and cold shall molest and prove offensive and destructive to the fruits and seeds of the Earth; in fiery the Earth shall be barren through extremity of heat and drought; in airy there shall be many high and tempestuous winds; in watery, abundance of waters and many inundations; so likewise if it happen in bestial signs, the evil chiefly will be incident to Beasts, and those especially that are of the nature and form of the sign, &c. (as you have often heard before in delivering rules for the judging of the Revolutions of the Years of the World) in this manner also may you enlarge upon all the preceding and subsequent *Conjunctions*; if they be joined in an Angle, they declare war amongst great ones, and many tribulations and dissensions, which shall continue till they are otherwise joined, &c.

²²⁸⁴The chief of the lesser *Conjunctions* is the *Conjunction* of *Jupiter* and *Mars*, and this denotes many accidents and evils by rain, snow, corruption of the air, war and bloodshed; if *Jupiter* be strongest in the *Conjunction* it will not be so bad; if *Mars*, do not expect better; and if they be joined in the Ascendant of the Revolution of the Year, mischief and misfortune will happen assuredly unto the people in general; the nature of the evil judge from the nature of the sign they are in, and the Planet most fortified, &c.

In the same manner judge of the rest of the preceding and subsequent *Conjunctions*, if they be in the Ascendant of the Revolution, and

²²⁸³ *Of the conjunction of Saturn and Mars.*

²²⁸⁴ *Of the ♄ of ♄ and ♂*

so also according to the signification and nature of every House wherein you find them in the Figure or Revolution, as you have heard in other cases sufficiently before; understand this and you hast attained a great secret.

²²⁸⁵The *Conjunction* of the *Sun* with any other Planet when he in his annual Revolution enters the first point of *Aries*, you are to judge according to the nature of the Planet whether good or bad, of which, as ²²⁸⁶also his *Conjunction* with the *Moon* every Month, I need say no more in this place since what has been delivered where we treat of the Revolutions of the World, of weather and alteration of the Air, and of Eclipses before in this same fourth Book may suffice; wherefore let us now draw to a conclusion of this work.

CHAP XIV : Of the Conjunction of the Planets in the twelve Signs according to Hermes.

Endeavour you but to understand what has been said touching *Conjunctions* and this one Chapter more, and you will soon be able to give a rational and sufficient judgement upon any *Conjunction* whatsoever.

²²⁸⁷When *Jupiter*, *Venus*, *Mercury* and the *Moon* are joined in *Aries*, they promise good success to Mankind, and much gain and profit every where, fertile showers, and honour to women and Secretaries of State; also if the *Moon* and *Jupiter* alone be joined in *Aries*, they denote justice and honesty amongst men.

²²⁸⁸When *Venus* and *Mars* are joined in *Taurus*, it signifies women shall brawl and quarrel with their husbands, and there shall be many Epidemical diseases amongst men and Beasts, destruction-and ²²⁸⁹slaughter, strong and Malevolent winds, and detriment to trees and fruits; also if *Jupiter*, and *Venus* and *Mars* and the *Moon* be joined in *Taurus*, there shall be much lying and dissembling amongst men, as also treacheries, destruction of Kings and Nobles, vile and ignoble men shall rebel and raise war against their Prince; also it denotes Earthquakes: ²²⁹⁰And if *Saturn* and *Jupiter* and *Mars* be joined in *Taurus*, they signify the death and mortality of beasts, and that Kings shall go out of their own Kingdoms into others; and there shall happen many infirmities to men through choler, and grievous mortalities both to Man and Beasts.

²²⁹¹Also when the *Sun* and *Venus* and *Mercury* are joined in *Gemini*, Scribes and Secretaries shall suffer detriment, and such as keep Books of

²²⁸⁵ The ♂ of the ☉ with the other planets.

²²⁸⁶ Of the ♂ of the ☉ and ☽

²²⁸⁷ Of the ♂ of ♃ ♀ ☿ and ☽ in ♎

²²⁸⁸ ♂ ♀ and ♂ in ♂

²²⁸⁹ ♂ ♃ ♀ ♂ and ☽ in ♂

²²⁹⁰ ♂ ♃ ♃ and ♂ in ♂

²²⁹¹ ♂ ☉ ♀ and ☿ in ♊

Accompts, Stewards and Secretaries of State, Trustees, &c. soldiers shall be obedient to their Commanders, and many thefts and robberies to the Highway shall be committed, so that passengers are threatened mischief.

²²⁹²So likewise *Saturn* and *Jupiter* and *Mars* and the *Sun*, and *Venus* and *Mercury*, and the *Moon* in *Conjunction* in *Cancer* signifies detriment in every thing, and fear shall fall on men, and the King shall perplex men, and one man another, there shall also be Earthquakes and detriment both at Sea and Land.

²²⁹³And when *Saturn* and *Jupiter*, and *Mars* and the *Moon* are joined in *Leo*, Kings shall war and kill one another, and there shall happen many great terrors and evils to men.

²²⁹⁴When *Saturn* and *Mars* and *Mercury* are joined in *Virgo*, it signifies damage and detriment to women, and Kings shall be deceived; ²²⁹⁵also if the *Sun* be eclipsed in *Virgo* and *Mars* joined unto him, there shall be slaughter between the Nobles and Plebeians, and great ²²⁹⁶dissentions; Also when *Saturn* and *Venus* are joined in this sign, it denotes an increase of waters.

²²⁹⁷When *Mars* and *Jupiter* are joined in *Libra*, it signifies the evil state, of Noble men and their Associates; Also when *Jupiter* and the *Sun* and the *Moon* are therein joined, there shall happen mortalities to ²²⁹⁸women and just men, and there shall be much rain, clouds and malignant aye.

²²⁹⁹Again, when *Saturn* and *Mars* and *Venus* are joined in *Scorpio*, it signifies the King shall be wounded, or bitten by some Beast, or stung by some Adder, or obnoxious creature; and that Kings shall go out of their own Lands into others; one King shall disagree and clash with another, and they shall break the league and promise which they have made to each other; Also when the *Moon* is also joined with them, it signifies much rain and increase of waters.

Moreover if *Scorpio* be the Ascendant of the Revolution of the World, and *Saturn* be there, and *Mars* also joined unto him, or have any participation with him in the Ascendant, and *Venus* be then Combust, and *Jupiter* retrograde, judge evil in every thing, wars and quarrels, sackings and spoilings of Cities and Towns, Earthquakes, terrors and blood-shed, mortalities and many destructive infirmities, because *Scorpio* is the most unfortunate of all the signs; judge also that Kings shall disagree and fight one with another, and Noble and Great men shall die, and there shall happen many anxieties, tribulations and trouble in the world: also if both

²²⁹² ♃ ♄ ♀ ☉ ☿ ☽ and the ☽ in ♄

²²⁹³ ♃ ♄ and ♀ & ☽ in ♄

²²⁹⁴ ♃ ♄ ☿ and ☽ in ♄

²²⁹⁵ ☉ Eclipsed and ♀ in ♃

²²⁹⁶ ♃ ♄ and ♀

²²⁹⁷ ♃ ♀ and ♄ in ♄

²²⁹⁸ ♃ ♄ ☉ and ☽ in ♄

²²⁹⁹ ♃ ♄ ☿ and ♀ in ♄

the Fortunes be joined in this sign there shall many ²³⁰⁰seducers be discovered, and such as study to with-draw men from the true Worship of God.

²³⁰¹Also when *Saturn* and *Jupiter* and *Mercury* and the *Moon* are joined in *Sagittarius*, it signifies there shall be many waters upon the face of the Earth, and that Kings shall exalt themselves; also Noblemen, Scribes, Astrologers and Ingenuous men shall be in great esteem.

²³⁰²Again, when the *Sun* and *Mars* and *Mercury* are joined in *Capricorn*, it signifies destruction to Kings, causes hot and dry diseases, many Combustions and fiery apparitions in the air; many winds and a scarcity of all sorts of Vegetables; and that there shall be many thefts and robberies.

²³⁰³Moreover when *Mars* and *Saturn* and the *Moon* are joined in *Aquarius*, it signifies a scarcity of water and rain; damage to travellers; and that there shall be many Snakes and Serpents.

²³⁰⁴Lastly, when *Saturn* and *Jupiter* and *Mars* are joined in *Pisces*, it signifies the death, and great damage of Kings, Noblemen and Grandees; also if the *Sun* and *Mars* and *Saturn* be there joined, the King ²³⁰⁵shall be slain, there shall be little or no rain, and many Fishes shall be ²³⁰⁶taken in the Sea; Note, that when *Dragons Head* and *Saturn* are joined in any Sign, it signifies evil and damage according to the nature of the Sign; as if they be joined in any fiery Sign, drought and damage to Beasts; it' in *Aries*, to Sheep and small Cattle; if in *Leo*, to Lions or feral Beasts and creatures of prey; if in *Sagittarius*, to Horses, especially in the last 15 degrees thereof; if in Earthy, viz. *Taurus*, to Bulls, Cows and Oxen; in *Capricorn*, to Goats, and such like, and damage to the Earth and fruits, but especially if in *Virgo*; if in watery, damage in and by water, shipwrecks, and the death of Fish and creatures living in the water; if in Airy, there shall be many tempestuous, pernicious winds and storms, corruption of the Air, the death of many Kings and many infirmities, &c.

And thus have I (by the blessing of *God*) delivered unto you the Natural rules and reasons of fertility, sterility, health, sickness, wars, peace alterations and accidents of this life, and how to judge of the *by the Revolutions of the Years of the World, Eclipses of the two great lights and lamps of Heaven the Sun and Moon, Comets and Blazing-Stars*, the fore-runners of great mutations, which we have found in all Ages *God* has used to send for the reclaiming of his people from their evil ways, before his wrath be poured on them; and lastly, by the great, mean and lesser Conjunctions of

²³⁰⁰ ♂ ♄ and ♀ in ♀

²³⁰¹ ♂ ♃ ♄ ♀ and ☾ in ♈

²³⁰² ♂ ☉ ♂ and ♀ in ♁

²³⁰³ ♂ ♂ ♃ and ☾ in ♁

²³⁰⁴ ♂ ♃ ♄ and ♂ in ♈

²³⁰⁵ ♂ ☉ ♂ and ♃ in ♈

²³⁰⁶ The Conjunction of the *Dragons Head* and *Saturn* in any Sign.

the Celestial Planets, who next under the Great Creator, Governor and Causer of all causes, are the Governors of the World, and causes of all things therein, in a general and natural way.

Wherefore to him alone that orders and disposes all things according to his Divine will, and that Created the Heavens, Earth, Celestial Planets and Stars, and that calls them all by their names, and that makes them differ from each other in glory, and that gives of his free will and pleasure the knowledge of Divine and Natural things to the sons of men, be ascribed all possible Praise, Glory, Power, Dominion, and Thanksgiving both now and for evermore, Amen.

With this Chapter I thought to have concluded, but since we have treated already of the Natural causes of the general accidents of the World, and that some of the Ancients have judged of all these things by the Falling of *New-Years-Day*, and for that I have for some few years found them experimentally true, I shall add this own Chapter more, for my Readers recreation and sport when he is so disposed; yet if he diligently observe the Effects, he will find them for the most part come very near truth, though many times on the otherside they may deviate therefrom.

CHAP XV: Showing how to judge of the General Accidents of the World by the Falling of New-Years Day.

²³⁰⁷You are herein to observe on what day of the week *New-Years-Day* falls; for if it fall on *Sunday*, a pleasant Winter ensues, and a natural and kindly Summer and sufficient fruit; the Harvest will be indifferent for weather, yet some wind and rain it will produce, a temperate Spring and it seasonable; it denotes also many Marriages, plenty of Wine and Honey, the death of young Men and Cattle, robberies in most places, news of Prelates and Kings, and cruel wars towards the end of the Year, or at least much dissention and discord among men.

²³⁰⁸If it fall on a *Monday*, the Winter will be somewhat uncomfortable; the Summer temperate; No great plenty of fruit, many fancies and fables dispersed abroad, many Agues, the death of Kings, Nobles and Great men, in most places marriages, and downfall of the Gentry.

²³⁰⁹If on Tuesday there follows a stormy Winter, and a wet Summer, a various harvest, and moist Spring, Corn and fruit indifferent, yet Garden Herbs shall not flourish, great sickness amongst men, women and young children, and a mortality of Cattle, many men shall die of the Bloody-Flux, and every thing save corn shall be dear.

²³⁰⁷ *Sunday.*

²³⁰⁸ *Monday.*

²³⁰⁹ *Tuesday.*

²³¹⁰On Wednesday, a warm Winter in the beginning, but towards the end snow and frost, a cloudy Summer, plenty of fruit, also of corn, wine, hay, honey and other things, damage and hard labour to women with child, death to many children, plenty of sheep, news of Kings and great wars and blood-shed towards the midst.

²³¹¹On Thursday both Winter and Summer windy, a rainy Harvest and a moist Spring, many Inundations towards the latter end of the Year, much fruit, and plenty of the fruits of the Earth and honey, but flesh shall be dear, a death of Cattle, in general, great trouble, wars and commotions, and women shall be loose and licentious.

²³¹²On Friday, a stormy Winter, and no pleasant Summer, a moderate Spring, save only it will be windy, and an indifferent Harvest, and small store of fruit, wine and honey, corn dear, many blear Eyes, Youth shall die many of them, Earthquakes in many places, much Thunder and Lightning, also Tempest, and the sudden death of Cattle.

²³¹³Lastly on Saturday, a mean Winter, a very hot Summer, a late harvest, and a dry windy Spring, Garden Herbs shall be cheap, much burning, plenty of honey, flax and hemp, the death of ancient people in most places, many Fevers, but chiefly Tertians, great rumours of wars, and sudden murders in many places for or upon little or no occasion, &c.

Thus much from the falling of *New-Years-day*, the which although the Illiterate and Vulgar may make use of, for the frequent verity thereof, yet would I not have them depend thereon, for I cannot (I must confess find any sure ground why the Ancients should thus conclude; wherefore here I desist with this Conclusion.

To God alone be the Praise.

William Ramesey.

FINIS.

²³¹⁰ *Wednesday.*

²³¹¹ *Thursday.*

²³¹² *Friday.*

²³¹³ *Saturday.*

The Post-Script.

To the Judicious and Impartial Reader.

Upon the closure of these my Labours, and when so much of the Epistles was printed, that I could not conveniently bring in this which I am here to deliver unto you, appears an invective, flashy, weak, ridiculous, inconsiderate, choleric, raving and rayling²³¹⁴ Pamphlet, against one which it seems he is displeas'd with for not concluding with him on the Annotations which he published on Jer. 10. 2.²³¹⁵ The which as indeed ridiculous, so should I have smilingly pass'd it over in silence, and not rendered myself thus worthy of laughter in recording his folly, but that he was so absurd and childish as to bring me upon the Stage whom he knows not, and who is altogether a stranger unto him save for what the Mendax Rufus Rolandus, or [his Brother] Orlando furioso has maliciously and contrary to his own knowledge delivered unto him.

Upon the first sight thereof I perceiv'd it to be a scurrilous Pamphlet, no more worthy the heeding than Politicus, Phreneticus, or Walkers dissembling and lying Occurrences; as it was compos'd of such like paper and variety of letter (being (I believe) by the Printer published gratis, and therefore by him not thought worthy of better paper, letter or work being such mean stuff) so does it contain the like frenzies, invectives and whimsical inventions and evasions; I shall not spend time or paper to mention any part thereof save only where he is pleas'd now and then (thinking he has sufficient ground from the malicious aspersions of the unworthy before mentioned, for his imprudent and impudent taunts and language) to vent his washipness and froward crassness against me; his reason I know not, unless it were for answering a turn-coat of his own Livery, who had vainly and ignorantly attempted to beat down that which he is altogether ignorant of or for that none could ever yet give me a Reply, though it has been attempted with all the vigour and rigour that might be, but to no purpose, as appears by the first Book of this Volume.

²³¹⁶*In his 92 page he boldly tells his Reader, Sir Christopher Heydons large discourse, and Wil. Rameseys reply to Dr. Homes it sufficiently confuted But he does not in the least tell us how nor make it plain; it is enough for this old man to sit at home, and hear people talk or read the title of Books, but search no further either for want of time or judgement; for if that patched up pretended Reply to my Book, were ever perused by him, he cannot be ignorant that there is not any one Argument of Sir Christopher Heydons so much as mentioned, much less discussed or confuted, and as touching mine which this old Tom ___ (if I might answer him in his own language, and show him his plain flitting of me without being guilty of the same absurdity with him; or if I might vindicate my self from his aspersions by casting the same dirt in his face that he has boldly done in mine) learnedly terms a Reply, as his learned Consutor did before him; but sober men know it is preposterous to call that a Reply which is an Answer; but it will quickly appear (as I have said) to the Judicious; by the first Book of this Volume; that the main and chief arguments therein remain as yet both by him and others unshaken, nay by Mr.*

²³¹⁴ Insulting, reproaching.

²³¹⁵ Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

²³¹⁶ Dr. Homes who was when he commenced Doctor strong man for the Bishops, then he became a Presbyterian and now a most detestable Independent.

Gataker²³¹⁷ himself they are unrefelled, though much carped at as is plain by his subsequent words, where he affirms the allegation of both Sir Christopher and myself, that Astrology was revealed by God to Adam, Seth, Enoch and there posterity to be frivolous and groundless, as also at the lower end of his 4 page, and at the beginning of his 168 page, he does not only hint at the same, but passes it over with a peremptory attestation of the contrary, without either argument, proof, rhyme or reason against it; me thinks he should not so frequently have taken me up, unless he could have proved by sufficient grounds my Allegations to be frivolous, as he is pleased to term them, and not thus frivolously to pass them over with a bare saying it is false, without any contrary demonstration, and so deceive both himself and Reader; for I shall appeal to his own conscience, whether he have ever perused by Book, or that pretended Reply and mine together; or if so, whether he is not convinced, not only that half my discourse is wholly omitted by the rural Replier; but also that there is no solid and substantial reply to any particular thereof, (laying aside his ridiculous whimsies and weak quibbles and evasions where with that Pamphlet so copiously abounds) and this my appeal is not only to Mr. Gataker, but all Ingenuous souls who impartially will judge of the matter, and warily observe how my words are by him set down contrary to my intent and purpose in many places, the better to make for his turn and idle conceits, by comparing mine with his.

This I thought good to acquaint the World with, that they be not led away with error and tradition, having at this time so opportunely the opportunity of the Press, and not only so, but to demonstrate also to the World, that notwithstanding what Dr. Homes, the above named Rufus, or this Mr. Gataker, can or have said is altogether insufficient to resell the Arguments contained in that Discourse of mine; it is not his saying Adam, Seth, Enoch, Abraham, Solomon, and the Patriarchs were not Astrological Philosophers, (which of all Philosophers are the chief²³¹⁸ that will prove them not to be so; but since I have Josephus his testimony that they were so, and Eusebius his testimony, that he was a man worthy of credit, Eeclis. Hist. lib.I.cap.7. Certainly I should forfeit my faith credit, reason and understanding, if I should believe his testimony before the testimony of Josephus, who was by so learned and holy a Father of the Church as Eusebius deemed so worthy and an Authentic witness; or if I should believe that he has any ground for his other weak evasions where with his Book is fraught, that dares thus (contrary to his own conscience and knowledge) asperse so worthy a man as Josephus by questioning his credit, to whom the World is so abundantly engaged for his authentic and unparalleled works, the which neither Mr. Gataker, Wisaker, Rufus, or a thousand

²³¹⁷ Puritan divine and philologist Thomas Gataker (1574 -1654), was born in London in September 1574, and educated at St Johns College, Cambridge. From 1601 to 1611 he held the appointment .of preacher to the society of Lincolns Inn, which he resigned on accepting the rectory of Rotherhithe. In 1642 he was chosen a member of the assembly of divines at Westminster. He disapproved of the introduction of the Covenant and declared himself in favour of episcopacy. He was one of the forty-seven London clergymen who disapproved of the trial of Charles I. He was married four times, and died in July 1654. In 1653, the year of publication of Astrology Restored, he stated that it was essential that Christians should regard all events' 'not with an astrological, but a theological eye'. He had published attacks on Lilly's works (*A Discours apologetical* , wherein Lilies lewd and lowd Lies in his Merlin or pasqil for the yeer 1654 are cleerly laid open ... his shameless slander fullie refuted.) and attacked other astrologers including Ramesey and Gadbury.

²³¹⁸ *Joseph Ant. Jud. Lib 1 Ch 2*

such animals are worthy to carry after him; But by this one thing is it plain to every Intelligent Reader, that his tongue is no slander (as we say) and therefore the rather to be excused, if in anyplace of his rambling patched piece, he be found guilty of reproaching his betters, that dares thus (when he knows not otherwise how to answer ad rem) not only lightly esteem the testimonies of the Ancient Historiographers, but also of the Fathers, which but for brevities sake, I could show him how in innumerable places of their Works they acknowledge themselves beholding to this learned Josephus; but especially Eusebius in almost every Chapter throughout his whole ten Books of his Ecclesiastical History, and in several places therein plainly expresses in the aforementioned words, that He was a man worthy of Credit: the which he cannot be ignorant of (certainly) being a professed Divine. Judge you then Reader, Whether is more worthy of credit, Josephus, that (as I have cuffciently chewed) testifies Adam, Seth, Enoch, and the rest of the Patriarchs were Astrologers and most exquisite therein, and Eusebius that was a learned Father of the Church that testifies Josephus to be a man most worthy of credit, or learned Rufus Rolandus, and wise Mr. Gataker, who say they are not, and revile those who have maintained the contrary, but not able otherwise to give any reply thereunto; but if one say, here is two to two, and so imagine we stand upon equal terms, I must needs tell him he will find as much d&rence, as is between men and asses; yet to put the matter out of doubt, I shall give you one more, which is Gerson, one sufficient to countervail a thousand such Rolands or Gatakers that are opposite thereunto, who in his Preface to his Trilogium Astrologiae Theologizatae, testifies also that Astrology was first revealed by God himself to Adam. Nay farther Josephus does not only testifies that this Science was studied by these Patriarchs, and that also God first revealed it unto our first Father Adam, but that Seth was so well skilled therein, that he foreknew thereby that the World should be destroyed by the flood and therefore engraved it (with other Arts and Sciences) on two Pillars, the one of stone and the other of brick, and that he saw that of stone to remain in Syria in his days; Moreover he farther testifies that Abraham being exquisite therein, and having learned it in Chaldea²³¹⁹, the place of his birth, when he went into Egypt was the first that taught them Astrology and Arithmetic, the which testimonies (especially carrying such strength of probability with them) I cannot believe ever were or ever will be questioned by the judicious and the more rational sort of men.

²³²⁰*And as touching Mr. Gataker his rash and inconsiderate aspersion in reckoning me with the Impostors and Juggling knaves which abuse this Noble Science, by their illegal practises, (the which I have in the first Epistle, and first Book sufficiently declared against) in terming me a bird of the same feather; I might justly tell him he is no better then a Thom-as Wisaker, thus rashly to conclude what he is ignorant of; but that I fear I should be guilty of the like absurd language with him, and be too plain with the old man, whom I must confess has by this his rash and inconsiderate affirmation, most extreamly, over-shot himself,, and were he not a Divine, I should say he were doting or mad, thus highly to dare to affront one who he is altogether a stranger to; and this let me tell you Mr. Gataker, and excuse yourself when and as well as you can, That it is neither the part of a Scholar, a Rational*

²³¹⁹ Properly the southernmost portion of the valley of the Tigris and the Euphrates rivers. Sometimes it is extended to include Babylonia and thus comprises all S Mesopotamia, as in the Bible.

²³²⁰ Fol. 6 3 Page 58 Page 168

man, a Divine, a Presbyterian, or a Christian, to assume liberty to asperse, vilify and wrongfully accuse your brother upon the bare hearsay of another, especially one of so mean credit as is the pretended Author or the Reply to my Book in answer to Doctor Homes, (for I scorn to name him) who has been of such variety of Professions, and is well known to be a time-serving fellow, Ergo not worthy the noting; for deny it if you can that it was not that pretended Reply that lead you thus to assume the boldness as to term me so confidently a bird of the same feather with Impostors; for as I have before declared in the first Book I never practised or studied it otherwise then for the satisfaction of my mind, and for my own pleasure, and therefore good Mr. Gataker, take notice, that I scorn to be guilty of any such mercenary practises; as much as you scorn to be termed or accounted schismatical or Jesuitical; and that I am as free and innocent from those abuses of the Art, as you are guilty of abusing me by this wrong accusation, being blinded with error, and deluded by the aspersions and lying abuses of that unworthy fellow, and so in danger to ship wrack your discretion and judgement on the rock of Tradition, which if guided by Reason would have been safe, which I would have all men study to obtain, and then I question not but that they will soon find, that I abhor longer to live then I should degenerate from my self.

Wherefore with this argument I shall conclude; Who so imputes folly or madness to any man for his tenets, which he cannot refute that does gainsay them, does thereby abundantly prove himself to be a malignant cavilling fool, and his arguings frivolous: But Thomas Gataker imputes folly to William Ramesey for the allegation aforesaid with his brother Rufus, yet cannot refute what they gainsay, Ergo-

Die ̄ II° Junii, 1653.

William Ramesey.

FINIS.