



*Effigies Henrici Coley Philomati Nati
Civitatis Oxon: 8bris 18. 1633.*

Clavis Astrologie ;
OR, A
Key to the whole Art
OF
ASTROLOGIE ;
in Two Parts ; Containing

- I. A Brief, methodical, plain Introduction thereunto enabling the meanest capacity fully to understand the Fundamental Grounds thereof and to give a Rational judgment upon any Astrological Figure, Nativity or Question whatever ; also how to make a proper Election upon any occasion : unto which is annexed a small Book of Schemes ready set.
- II. The Genethliacal part of Astrology, briefly comprehending the whole Doctrine of Directions, Revolutions and Profections ; wherein is shewn by an easie and familiar method, how to Rectifie and Calculate Nativities several ways, and according to any Author, as Regiomontanus, Argol or Kepler ; also how to set a Scheme the most exact way, with all requisits belonging unto the Art of Directions performed only by a small artificial Canon of Sines and Tangents ; Also many brief useful Tables convenient for such work ; with other Varieties not here before published.

By Henry Coley Philomat.

Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion? Job 38 31.

L O N D O N
Printed for Jos. Coniers at the Raven in Ducklane 1669.

Plan
 Courteous Reader, Let it not seem strange to you
 that after so much that hath been already writ-
 ten by several learned Authors, I should attempt
 to bring forth my small taper among so many bright
 shining lights; for it was not any itching desire I had to
 appear in print, or thereby intending to get my self a
 name in the world; I abhor such vain ostentation, but
 having for some years (among other things Mathema-
 tical) for my own private Recreation made some pro-
 gress in the study of Astrology, (especially the Gene-
 rali-tal part thereof) and collected many things of
 good use therein, I was earnestly solicited to pub-
 lish them, (which indeed I never thought worthy of pub-
 lick view, unless from some abler hand;) yet consider-
 ing it might be useful for Learners, and such as cannot
 furnish themselves with larger volumes, and for Arti-
 sts also by reason of its portability, and so much va-
 riety of matter, with many things wholly novel there-
 in, I adventured to let these my Recreations pass the
 press, which if I find kindly accepted, it will animate
 me to make a further addition to this small Book,
 which for its plainness as to the first Rudiments of the
 Art, I call a Key to Astrology &c. which is designed to
 teach an Art that teacheth by the motions, configurations
 and influences of the Signes, Stars and celestial Pla-
 ces to prognosticate of natural effects and mutations
 that come in the elements, and these inferior elementary
 bodies. Astrology (which is no more but a part of na-
 tural Philosophy) is an Art of great antiquity, and

To the Reader.

hath been had in much esteem by many eminent persons in all ages, so that some Princes have not admitted any persons to be of their counsel, but those that were excellent and singular Astrologians. It is an Art of general use to all sorts of persons, for it directs them how they may most fortunately manage their affairs in the world, as by Elections to chuse a fit time to begin any considerable enterprize, &c. By Directions and Revolutions, &c. to know the most propitious or dangerous times that are approaching to any Native and in shew Astrology gives them a full satisfactory resolution to all their horary doubts, &c.

It is of great use also in Physick, for by Astrology the Physician is informed of the nature and quality of the disease, what humour offends, and whether the disease may terminate in Life or Death, &c. It is also serviceable to the painful Husbandman, who is thereby informed when it is a good time to Manure and till his Ground, &c. As also of the various alterations of the Air and mutation of weather, &c.

Lastly, By Astrology the general accidents of the World may be predicted, the changes of Empires and Governments, the subversion of Kingdoms and Countries, in short, a whole volume might be written of the utility of this Sublime Mysterious Art; the depth whereof this Age doubtless will not be able to fathom, although I must confess there are some famous men now living, that have waded far therein, ---- Yet Astrology hath been (and now is) very strangely censured, and condemned by some which understand not the very Rudiments thereof, but use such arguments

against

To the Reader

against it as other have done before them, all which have been already sufficiently answered by several learned men, and in particular that eminent Knight Sir Christopher Heydon, who defends Astrology against the greatest antagonists and warrants the lawfulness thereof, both by Scripture and Reason, &c.

One grand reason (I suppose) that hath occasioned many ingenious persons to have but low and mean thoughts of Astrology, is this, Viz. There are (and hath been) many ignorant and illiterate professors (of both Sex) in, and about this (once famous and flourishing City of London, (whose names I shall not mention) that too confidently adventure to set up with a very smal stock of knowledge in Astrology, for the sake of Gain, and profess themselves Artists, but are not able to perform any thing therein according to Art, only stuff Clyents with many Impertinencies, under pretence of the language of the Starrs, thereby abusing their Querents, and consequently bring a scandal upon this so excellent and useful a piece of Learning, and the more able professors thereof; which hath deterred many persons from the study of Astrology, that otherwise (perhaps) might have proved good proficients therein: but a man can rarely attain to be an excellent Astrologer, unless he hath a natural propensity therunto, or a Geniture very promising therein. &c. For as one well notes, An Astrologer (as well as a Poet) is born not made. I speak not this out of any prejudice I have to their persons, nor in the least to advantage my own interest, for I am no public professor, but a lover of Art and those that (with-

out

out abuse) do use it. Now least I should exceed the
 bounds of an Epistle, in the next place take this brief
 account of the Book it self, wherein is presented, first,
 an easy Introduction to the whole Art of Astrology,
 shewing the nature and signification of the 12. signes
 and the 7. Planets how to set a Figure, and to vary
 the signification of all the Houses thereof according to
 the question propounded, how to know what marks or
 moles are upon the faces of the querent or queried as
 also when a question is Radical and fit to be judged,
 when to renew a question and how to answer all ques-
 tions appertaining to Astrology, &c. Plainly exem-
 plified by familiar Examples from a Figure. Lastly
 there is given the Physicall reasons why the houses are
 divided into 12. and no more nor less, as also why they
 should have such various significations; you are also
 moreover instructed what the Antipathies of the Planets
 are and what the Sympathies, and how to finde the
 what a Planetary hour is, and how to finde the
 ruling Planet for any hour of the day or night,
 with brief rules how to make a proper Election upon
 any occasion, and Schemata ready set of great use in
 questions, by which having the Planets places mental-
 ly or otherwise, you may Judge a question without
 the trouble of drawing a Schemata. In the second part
 you have in a very plain method the whole Genealogi-
 cal part of Astrology, shewing (with much variety)
 how to perform the work of a Native's Compulsi-
 on according to all Authors as first with a Native's, and
 how to correct it, or bring the Elements (or signified)

To the Reader.

from one Meridian to another, as also the Planets pla-
 ces to any hour or minute of the day or night, by help
 of the Logarithmicall Logarithmes, whose use and consti-
 tution is expressed with brevity and facility; In the
 next place you have compendious rules laid down how
 to finde all requirites relating to the Art of Direction of
 a Native by Trigonometrie, all made plain by many
 easy Examples, as how to finde the Declin. R. Ascen.
 Sol. Altit. or Descen. of a Significator or Promitor,
 with exact wayes of setting a Schemata of Heaven, and
 the several divisions of the Heavens, according to di-
 vers Authors: You are also presented with a new way
 of finding the elevation of the Pole above any Circle
 of position as also to finde Obliq. Altit. or Descen. of any
 Star or Planet under an unknown Pole, and after-
 ward the Poles true Elevation &c. Lastly, You are
 instructed (according to a new method how to set and
 direct both Revolutions and Propositional Figures,
 with all things pertinent therunto; as also how to
 give a Rational Judgment upon any Native, whatso-
 ever, moreover you have somewhat altogether Novel
 proposed concerning the Latitude of the Planets in
 their aspects, with many varieties in the Art of Di-
 rection; not hitherto excepted to publique view, with
 divers necessary brief Tables, all conducing to the
 completing of such a worke; so that by this small
 portable Book and the help of an artificial Canon of
 sines and Tangents (which may be bound up with it)
 you are completely furnished with all things apper-
 taining to the exact handling of a Native's or Gene-
 rations, which an Artiste may have almost ready

To the Reader.

To the Reader.

about him, let him travel which way he will: The composition of which (although but in a mean and homely garb) cost me not a little pains and time, wherein I have labored to render every thing plain and perspicuous to the meanest apprehension, (not confining myself to too much brevity, so much complained of) omitting nothing that I thought might be useful (in this Subject) to the industrious student, whether learner or other, which has occasioned the Book to swell much bigger than was first intended. All which I freely offer to your favorable acceptance, wishing you as much benefit and delight in the use and perusal, as I had in the penning hereof. To conclude, my request is that the Reader would take pains to correct the errataes, before he read the Book, which notwithstanding care has not been wanting) are more than I could wish they were; and in so doing he will much oblige him, who is a friend to all that are Mathematically inclined, and a true Lover of Arts in general,

From my house in
Rose and Crown
Court in Graves
Inn-lane, Aug.
3. die 17. 1668.

Hen. Coley.

Reader, this Infant work, my first born Child
Implores thee in thy censures to be mild;
Read me, and learn, but don't all faults object;
Since they can onely judge, that can correct;
To whom my Book appeals, and if I find
Arts Favourites to foster it inclin'd,
With it propitious smiles, it shall suffice
To counterpoise the frowns of Enemics.

CLAVIS

(1)

CLAVIS
ASTROLOGIÆ,
OR A
KEY

To the whole ART
OF
Astrology.

HE that hath a desire to acquaint himself with the most sublime study of Astrology, and would gladly be a good Proficient therein, must not think it laborious to make himself very perfect in the fundamentals thereof; as first, to be very expert in the knowledge of the Characters of the Twelve Signs, the seven Planets, and also the Aspects; and then

then he must readily know what degrees of distance in the Zodiac makes any of the said Aspects, that so he may be able to understand when he views a Figure, how the Planets in the Signs behold each other, either by a Sextile, Trine, Square, or opposite Aspect. Again he must endeavor to understand the meaning of the terms of Art, and so proceed gradually from one step to another, according as he is directed in this following Tract, the Rules and Directions being so plainly laid down, that any man (that is but Ordinarily capacitated) may easily proceed to the several branches thereof, and by a little Study and Practice attain to a Competent Knowledge therein.

CHAP.



The First CHAPTER.

SECTION. I.

Of the Twelve Signs, and their manifold Divisions.

THE Zodiac is a great Circle of the Sphere, and is divided (as all other great Circles are supposed to be) into 360 degrees, every degree is subdivided into 60 other divisions called minutes, and every minute into 60 seconds, and so to thirds or farther at pleasure: Every Sign contains 30 of those degrees, and so the 12 Signs fill the whole Zodiac; for 12 times 30 is 360 &c. they are thus Charactered.

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

The first 6 of these Signs are said to be Northern, because they decline from the Equinoxial towards the North pole, the latter 6 are said to be Southern, because they decline from the Equinoxial towards the South pole; and farther observe that this Circle of the Zodiac cuts the Aequator (or Equinoxial) in the very midst in two points, which are the very beginning of *Aries* and *Libra*, usually called the Equinoxial points.

These 12 Signs of the Zodiac are divided into 4 Triplcities according to the 4 Elements, *Fiery*, *Airy*, *Earthy*, and *Watery*.

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{ Fiery }
 { Airy } Signes are { γ α ζ }
 { Earthy } { π $\triangle$ ω }
 { Watry } { $\ominus$ η $\times$ }

Fiery Signs are said to be in nature hot and dry, Airy signs hot and moist, Earthy cold and dry, and Watry cold and moist.

They are also divided into fixed, Moveable, and Common; as

{ γ $\ominus$ $\triangle$ ω } Moveable }
 { α π $\times$ } Fixed } Signes
 { π η ζ $\times$ } Common }

Again,

γ π α $\triangle$ ζ ω , Signs Fiery and Airy } are { Masc.
 α $\ominus$ η π ω $\times$, Signs Earthy & Watry } termed { Femi.

$\ominus$ α η $\triangle$ π ζ , are Signs { Right } Ascension.
 ω ω $\times$ γ α π , { Oblique }

π $\times$ and the beginning of ζ are double-bodied signs,

$\ominus$ π $\times$ fruitful } Signs.
 π α η barren }

The Signs are divided into four parts, answerable to the four Quarters of the Year, as,

Vernal γ α π to the Spring Quarter, which is hot and moist, Sanguine.

Ætival $\ominus$ α η to the Summer Quarter, hot and dry, Choleric.

Autumne $\triangle$ π ζ the Harvest Quarter, cold and dry, viz Melancholly.

Winter ω ω $\times$ the Winter Quarter, cold and moist, Phlegmatick.

The signs are also termed

Mate and } As { $\ominus$ π $\times$.
 Humane } { π η $\triangle$ ω .

There are also the several degrees of the Signs which are termed Masculine and Feminine, and Dark, Light, Smoaky, Void, &c.

See the Table following.

	Degrees Masculine, and Feminine.	
γ	Masculine 8.15.37 Feminine 9.22	The first Eight degrees of γ are Masculine, and the Ninth degree is Feminine, from 9 to 15 is Masculine, from 15 to 22 is Feminine, and 10 of the rest, &c.
α	Masculine 11.21.30 Feminine 5.17.24	
π	Masculine 16.26 Feminine 5.22.30	
$\triangle$	Masculine 2.10.23.50 Feminine 8.12.27	
ω	Masculine 5.15.30. Feminine 8.23	
η	Masculine 12.30 Feminine 8.20	
ζ	Masculine 5.20.30 Feminine 14.25	
π	Masculine 4.17.30 Feminine 14.25	
ζ	Masculine 2.12.30 Feminine 14.25	
ω	Masculine 11.30 Feminine 19	
ω	Masculine 5.21.27 Feminine 15.25.30	
$\times$	Masculine 10.23.30 Feminine 10.28	

The

The use of this Table is briefly thus, If a *Question* be proposed concerning a *Theif*, or a *Woman with Child*, what is the *Sex*: *Male* or *Female*. I say when the testimonies fall equally, so that neither *Angle*, *Sign* or *Planet* discover it, then Examine the degree, the *D* is in, and the significator of the *Theif*, or the degree of the *Cusp* of the *House* the *Question* relates unto, and Judge from thence, if *Masculine* a *Male*, if *Feminine*, *Female*: &c.

The degrees *Light*, *Dark*, *Smoky*, &c. onely denote the beauty, or deformity of the *Native* or *Querent*, and are seldom used, and therefore I forbear to insert them as wholly useless, and proceed to that which is more considerable.

SECTION II.

Of the Aspects of the Planets as they move through the Twelve Signs.

The Old Aspects, being five in Number
Conjunction $\odot$, Sextile $\ast$, Quartile $\square$, Trine $\triangle$,
and Opposition $\oslash$.

The New Aspects, being eight in Number.
Semisextile—SS. Tridecile—Td. Quincunx—Vc.
Decile—dec. Sesquiquadrat—SSq. Semiquadrat—S.
Quintile—Q. Biquintile—Bq.

The seven Planets by their motion through the *Signs*, make several *Aspects* or *Angles*, the one to the other, from the *Signs* they move in; and they are called *Radiations*, these *Aspects* are chiefly five that is a *Conjunction*, (though improperly termed an *Aspect*) a *Sextile*, a *Quartile*, a *Trine*, and *Opposition*; (there are other *Aspects* which are between these, as the *Semisextile*, the *Quintile*, &c. which are termed new *Aspects*, added by *John Kepler*, but since they are of but small force I shall here any large description of them.

See 61 and

A *Conjunction* is when 2 *Planets* possess one *Sign* and degree of the *Zodiack*, and is thus Charactered, $\odot$.

A *Sextile Aspect* is when 2 *Planets* are 60 degrees asunder, and so possess a sixth part of the *Zodiack*, and Charactered, thus, $\ast$.

A *Quartile Aspect* is when 2 *Planets* are 90 degrees distant, and so contain a fourth part of the *Zodiack*, and is thus Charactered, $\square$.

A *Trine Aspect* is when 2 *Planets* are distant, 120 degrees or a third part of the *Zodiack* and is Charactered thus, $\triangle$.

The $\ast$ Aspect is 2 whole Signs distant, and is termed an Aspect of Imperfect love, and by some termed *Hexagon*.

The $\square$ Aspect is 3 Signs distant and is an Aspect of Imperfect hatred, and by some termed *Tetragon*.

The $\triangle$ Aspects continues 4 Signs and is an Aspect of perfect love, termed *Trigonal*.

The *Opposition* or *Diametral*, is an Aspect of perfect hatred and is when 2 *Planets* are in the opposite parts of the Circle, or 180 degrees distant: Note also that these Aspects are twofold, *Sinister* and *Dexter*, the *Sinister* falls according to succession of the Signs, and the *Dexter* contrary; whilst *Dexter Aspects* are most Powerful and Efficacious,

$\odot$ Conjunction is good with good, bad with bad.	00	figs
SS Semisextile or Dodecile, is indifferent good.	30	1
$\ast$ Sextile or Hexagon, is very good.	60	2
$\square$ Square, Quadrant or Quartile, is very bad.	90	3
$\triangle$ Trine, is most excellent good and friendly.	120	4
Vc Quincunx, or Quadrasextile, is bad.	150	5
$\oslash$ Opposition, or Diameter, worst of all	180	6

Here follows a Table of the *aforeſaid Aspects*.

	*	□	△	♂
♈	♈	♈	♈	♈
♉	♉	♉	♉	♉
♊	♊	♊	♊	♊
♋	♋	♋	♋	♋
♌	♌	♌	♌	♌
♍	♍	♍	♍	♍
♎	♎	♎	♎	♎
♏	♏	♏	♏	♏
♐	♐	♐	♐	♐
♑	♑	♑	♑	♑
♒	♒	♒	♒	♒
♓	♓	♓	♓	♓

By this Table you may ſee that a Planet in ♈ caſts a * ſiniſter to ♈, and dexter to ♈; a □ dexter to ♈, and * ſiniſter to ♈; a △ to ♈ and ♈, and an ♂ to ♈, do the like by ♈ ♈ ♈ &c.

But if a Planet be in ♈ his Aspects are noted at the botome of the Table, to a Planet in ♈ caſts his * dexter to ♈ and * ſiniſter to ♈ his □ to ♈ and ♈, and △ to ♈, and ♈, underſtand the like by ♈ ♈, &c. On the right hand Ceterum of the Table,

ſeveral Signs, do repreſent and appear to our Eye in form and Figure of ſuch Creatures.

But this by the way, I proceed to their ſeveral deſcriptions and ſignifications, and firſt of Aries.

Aries, Is an Equinoctial, Cardinal, Eaſtly and Diurnal Sign, of the fiery Triplicity, hot and dry, by Nature, Choleric, Maſculine, Intemperate and violent, the Day Houſe of Mars, and contains 13 Stars. This ſigne deſcribes a Perſon of a middle ſtature, lean and ſpate, but bigg bones, black eye-brows, thick ſhoulders, well ſet, of a kind of a browniſh or ſwarthy complexion, long viſage, the hair Curling; tending to a kind of a lightneſs, ſometimes white or yellowiſh, inclinable to a ſandy colour, hazle eyes, little ears and feet, the firſt half of the Sign gives a groſſer body then the latter half.

Places. It ſignifies are, obſcure deſolate places not much frequented; the tops or coverings of houſes, and all places where ſmall Cattle uſes to feed. Or ſuch parts where Thieves fly for Refuge, as Brick Kils, &c.

Diseases, Which this ſign afflicts our bodies with, are heats in the face, wheals and pimples, ſmall Pox, hair lipps, and all diſeaſes of the head and face, as head-ach, baldneſs, tooth-ach, ring-worms, Megrim, falling ſickneſs, Apoplexies, &c. ♈ gives a colour White and Red.

Of Taurus.

This is the ſecond Sign in Order, in the Zodiac, and Southerly, and is an Earthy, cold and dry, fixed Nocturnal ſign, Feminine, Melancholly and Domeſtical, and of the Earthy triplicity, and the Night-houſe of ♀, and conſiſts of 23 Stars. It perſonates one of a ſhort and thick ſtature, a ſtrong body, a broad face, and forehead, wide noſe, great mouth, a ſhort neck, ſhort arms, thick hands, thick black hair, cripping or curling, big buttocks, and ſhort leggs, ſlow to anger, but if once angered, not eaſily or ſuddainly reconciled again.

Places.

SECTION. III.

Of the Deſcription and Significations, of the Twelve Signs of the Zodiac.

THIS Reason why theſe Conſtellations of the 12 Signs are thus called by the names of ſeveral Creatures, partly for diſtinction, and partly for that when the ☉ poſſeſſes thoſe ſeveral Signs, he cauſes a various Alteration of the ſeaſons of the year, and makes the temperature of the Air inclinable, to the Nature and Conſtitutions of thoſe ſeveral Creatures whence they receive their Denominations, of theſe Names are many Poetical Stories. But chiefly becauſe thoſe Stars in the ſeveral

Places. It signifies are Cellars and out-houses, as Stable and Cow-houses, and lower Rooms, Pastures, and plain grounds, Corn fields, and all such places remote from houses, and such kind of places where the furniture appertaining to Cattle and Horses, are kept and laid up.

Diseases. From the Influence of this Constellation are all Infirmities of the neck and throat, as Wens, the Kings-Evil, sore Throats, Quinzies, Ulcers, and Impoſthums therein, and all sorts of defluxions of Rhume falling into the Throat or Neck, and what ever diseases appertain unto that part of the body. ☿ gives a colour *White and Citron*.

Of the Sign ♊ Gemini.

This is the third sign in Order, and is by Nature *hot and moist, Aerial, sanguine, diurnal, double bodied, Masculine of the Airy triplicity*, and the Day-house of ♀ and consists of 18 Stars, and is an *Easterly sign*. It gives a person of an upright, straight and tall body, well fed and composed; a good colour though not very clear, bright eyes and good sight, long arms, fleshy hands and feet, large breast, sad brown hair, and acute wit, and such a one that hath an Ingenious fancy a fluent tongue, and apt discourse, yet of no great fidelity, but generally a strong active body.

Places. It signifies are all Rooms that are hung or manscoted, Dining Rooms, Halls, Play-houses, Mountains and Hilly places, Barns store-houses, Chests, and Trunks, &c.

Diseases. It signifies are all that are incident to the arms and shoulders. ♊ gives a colour *white and red*.

Of the Sign ♋ Cancer.

This is the fourth sign successively, and is Naturally *cold and moist, phlegmatick, Feminine, fruitful, of the Watry triplicity, solstitial, mite, the house of the Moon, in a Northerly sign, and contains 9 stars*. Under this sign are born persons of a little short stature; the latter 15 degrees gives a more

more full body then the former 15; and the upper parts of the body are more thick and well set, then the lower; little eyes, a pale and wan complexion, oftentimes disordered teeth, a sad brown or blackish hair, and a low whining voice, if a woman, she will be subject to have many children, and generally it gives a person of a pale and sickly complexion.

Places. Signified by this Constellation are generally all moist watry places, it delights in the Sea and all great Rivers, and navigable waters, brooks, springs, ponds, lakes, wells, cisterns, wash houses and Cellars, &c.

Diseases. It signifies are all Imperfections in the breast and stomack, weak digestion, pitick, salt, phlegme, and rotten coughs, cancers in the breast and all impoſtumations in the stomach. ☿ gives a colour *Green and russet*.

Of the Sign ♌ Leo.

This is in order the fifth sign of the Zodiack, and the only house of the ☉, it is the second sign of the *Fiery triplicity*, by Nature *hot and dry, Masculine, Barren, diurnal*, and a commanding *Eastern sign*, and consists of 27 stars. Under this Constellation are born persons generally of a full large body; courageous and stout hearted, a body something above a middle stature, a great head with large goggle eyes; broad-shoulders; a dark flaxen hair curling, the later part gives a lighter hair then the first part, in fine it gives a big voice, and resolute spirit, an aspiring brain, of a generous free hearted and courteous disposition, sanguine complexion, and an active body.

Places. All desert places, as woods, forests, Rocks, both steep and cragged, Castles, Forts, Parks, and all inaccessible places; also Kings Pallaces, and in houses; such places where fire is, or hath bin kept as Chimneys, Stoves, Furnaces and Ovens, &c.

Diseases.

Diseases. Signified by this sign are all infirmities of the back, pains in the ribs, as pluries, and convulsions all diseases of the heart, violent burning fevers, the Plague, and the Pestilence, yellow Jaundies, and sore eyes. ♋ gives a colour red and green.

Of my Virgo.

The sixth Sign is my ♍, and it is an Earthy cold Barren, Melancholly, Feminine, Nocturnal, Southern sign; the House and Exaltation of ♄ consisting of 26 stars.

It personates a decent well composed body of a mean stature, slender, the members inclinable to brevity, a discreet witty ingenious person, but not very beautiful, a sad brown, or for the most part black, thick hair; the visage somewhat round, the voice small and shrill; in fine it gives a Native witty, and excellently well spoken, studious and much inclinable to all manner of learning.

Places. It signifies are all Studies where Bookes are laid up, and Cloffets, where Mapps or Writings are kept; it denotes Corn-fields, Store-houses, Day-houses, Malthouses, and places where Hay, Barly, Pease, or Wheat-Ricks are made, &c.

Diseases. It excites in the body, are all infirmities of the belly, Wind-Chollick, Worms, Croaking of the Guts, obstructions in the Bowels, and all infirmities in the Stones, &c. my ♍ gives a colour black and specked.

Of ♊ Libra.

The seventh sign in order is ♊, A sign hot and moist, of the Airy triplicity, sanguine, Masculine, moveable Cardinal, Equinoxial, Western sign. The Day-House of ♀ consisting of 8 stars.

The

The shape of the body represented by this sign, is a most delicate, comely straight body; of a round and beautiful Visage, and well-favoured, the hair for the most part tending to flaxen, or yellowish, but sometimes (and that rarely) a sad brown or black, not curling but long and smooth, a grey eye, more slender in body then gross, and in age subjects to pimples and spots in the face, and very high colour; and lastly indifferent tall stature, a courteous impartial creature, both just, and upright in all their actions.

Places, Signified by this sign are these. In houses it signifies all upper Rooms, as Chambers, and Garrets, Belconies or Turrets; in the fields it denotes Grounds near Windmills, all out Houses, Barnes, and such places where wood is cut, as Saw-Pits, all places where Hawking and Hunting is used, and all Sandy and Gravelly places.

Diseases. All Infirmities of the Reins, Kidneys, and Bladder, as Stones or Gravel, Heats, and Impothumes or Ulcers in the Reins and Loins, weaknesse in the Back, and corruption of Blood. ♊ gives a colour Black or dark Tawny.

Of my scorpio.

Which is the eighth sign in order, is a Constellation fixed Nocturnal, Cold and Phlegmatick, Feminine, and a Northern Sign, of the Watry Triplicity, the House and Joy of ♂ and consists of 21 stars.

It personates a strong able corpulent body, but of a mean stature, yet big limbed, strong and Active, wilful, malicious, false and deceitful, of a sad brown hair, crispie or curling, a dark fallow complexion, an hairy body, thow neck, broad face, and oftentimes bow-legg'd, quick in bodily motion, and a person of deep thoughts.

Places it signifies are all Muddy Moorish grounds, and sinking lakes, ditches, and Quagmires, Gardens, Vineyards and

and Orchards, all sinks in houses, wash-houses, and ruinous houses, near waters, all places where creeping and venomous Creatures frequent, and such places where usually Rubbish and Jakes are laid.

Diseases, The Gonorrhea, or Running of the Reins, Rupture and Fistulaes, Infirmities in the Bladder, as Gravel and Stone, defects in the Matrix, piles and ulcers, and all diseases belonging to the Privities. m gives a colour Brown.

Of γ Sagittarius.

Which successively is the ninth sign, is a bi corporeal or double bodied Sign, Fiery, Masculine, Chollick and diurnal, by nature hot and dry, and of the Fiery Triplicity, the House and Joy of h consisting of 31 stars.

It indows the Native with a straight well proportioned body somewhat tall, of a loving cheerful countenance, high colour, Oval visage, a Ruddy sanguine Complexion and brown hair, and subject to baldness, a strong able body and generally good horsemen; great shooters and stout hearted.

Places. It signifies are generally stables or places where all sorts of horses are kept and other great Cattle, it denotes high places, as hills and the upper Roomes in houses, as also such places where fire is and hath bin frequently kept.

Diseases. It signifies are all infirmities of what kind soever that belongs to the thighs, and buttocks, as Ruptures and Fistulaes in those parts, falls from horses, over heating of the blood, Pestilential Feavours, hurts by Fire, and all intemperancie in sports, pastimes, and recreations. γ give a colour Yellow or Green Sanguine.

Of

Of ν Capricorn.

This Sign is the tenth in order, and is by Nature cold and dry, nocturnal, melancholly, carthy, feminine, solstitial and movable Cordial, and Southern Sign, consisting of 28 stars the House of h and exaltation of δ .

The persons born under (or signified) by this sign are usually, very slender weakly men, of a mean stature, and dry constitution, the face lean and thin, blackish hair, and thin beard, (if any at all) a long neck, narrow chin, and in fine, but a disproportioned body, chollick, sad, but yet witty, and subtle.

Places. It denotes are for the most part such where Cattle are put, as Cow-houses, Sheep-pens, Wood-houses, Tools or Implements of Husbandry, barren ground, barren thorny and fallow fields, dunghills, lower Rooms, and obscure dark places near the earth, and such as Caves, Dungeons and Pri-
sons, &c.

Diseases. It signifies are such especially as are incident to the Knees, the Leprotic, Itch and Scabs, Strains, Fractures, and Dislocations and such like. ν gives a colour black and russet, or a swarthy brown.

Of m Aquary:

The eleventh Sign in order, is in nature hot and moist, Masculine, sanguine, diurnal, fixed Rational, Humane; of the Aerie Triplicity, the Joy house and Joy of h , being a Constellation of 42 stars.

It denotes a person of a well set, and strong able body, not very tall, yet decently enough composed, a clear Skin, a sanguine complexion; a bright hair, and many times a dark complexion, in short it gives a well shaped body, yet more lovely than
Curia

Curious, or beautiful, a fleshy face, inclinable to an Oval form, and sometime a pale and whitely countenance.

Places it denotes, are stone Quarries, and Mines, Hilly grounds, and places lately dug up, the upper part of houses, as Roofs, Eaves, or Windows, Vineyards, and such like places near adjoining, Conduit or Spring-Heads.

Diseases, all such as afflict the Leggs and Ancles, as Cramps Gouts, and all Melancholly winds, gathered in the blood or veins, and so disturb and afflict those parts. ♀ gives a shy colour or blew.

Of ♀ Pisces.

This is the last Sign in the Zodiac, and is a cold and moist Phlegmatick, and Nocturnal, Bicorporeal Northern Sign, and of the Watry Triplicity, and by some termed an idle sickly Sign; the House of ♀ and exaltation of ♀ and consists of 24 stars.

It gives a person that is but short, and none of the hand-somest, yet a good face, and of a clear complexion, thick shoulders, brown hair, a fleshy body, not going very straight, and so neine crook'd, or an inclination thereunto, with an incurvetting of the head.

Places, all Fish ponds, and Water-springs, Moats and Water-mills, Places where Caves and Hermitages have bin, and in houses the Well, Cistern, Pump, and any place that's appointed to keep Water in.

Diseases, all that are incident to the Feet, as Gouts, and Lameness, Aches, Boyles and Ulcers, Chilblains, Salt, Phlegm, cold and moist diseases, and also all diseases that proceed from the blood purrified. ♀ gives a bright white glittering Colour.

These

These be the particular descriptions of the 12 Signs, but if many Planets happen to be placed in the Ascendant where any of these Signs arise, in any persons Nativity; their significations must be mixt according to their various shapes, at the discretion of the expert Artift.

For the form and Nature of any person, is to be judged from the sign Ascending (in any Genes or Question) the lord thereof, and Planet posited in the Ascendant; the fixed Stars are not to be neglected in this judgement, and in especial manner; the Luminaries (see what signs they are in and how they behold the Ascendant, and by a due consideration and commixture of their several significations; you cannot fail to give an exact and compleat description in any Figure, and this the Artift should endeavour and labour to be very expert in.

C

CHAP.



CHAPTER the Second.

SECTION. I.

Of the description and signification of the seven Planets, as also their Names and Characters, &c.

Astrologers do principally consider (besides the 12 signs) seven wandering Stars, vulgarly termed Planets, which are these ♄ Saturn, ♃ Jupiter, ♂ Mars, ☉ Sol, ♀ Venus, ☿ Mercury, ☾ Luna, as also the Moons two Nodes called the Dragons head ☊, and the Dragons tail ☋.

To which may be added the part of Fortune, thus ☿ Charactered; these Characters both of Signs, Planets and Aspects; the young Artist must make himselfe very expert and ready in; for by their various motions and configurations through the 12 Signs, is taken the whole Science, and judgment deduced according to Rules, as shall in its proper place be plainly manifested and declared, even to the meanest apprehension.

♄ and ♂ are called *Infornunes*, ♃ and ♀ *Fortunes*, ☉ ☿ ☾ *Indifferent*. These seven Planets are for Brevity sake Charactered as before shewed, and they are also called by other Names, as Saturn ♄ is also called *Chronos*, *Phœnon*, and *Falsifier*,

♃ Jupiter sometimes called *Phœton* and *Zem*.

♂ Mars, *Aris*, *Pyros*, *Mavors*, *Gradivus*,

☉ the Sun, *Titan*, *Ilios*, *Phœbus*, *Apollo*, *Pæon*, *Osjris*, *Dispiier*.

♀ Venus, *Cytherea*, *Aphrodite*, *Erycina*,
☿ Hermes, *Szilboue*, *Cyllenim*, *Archas*.

☾ Luna or the Moon, *Lucina*, *Cynthia*, *Diana*, *Phœbe*, *Proserpina*, *Nectiluea*, *Latona*.

SECTION. II.

Of the Antifisions, and Contrantifisions of the Planets in Signs.

THE Antifisions of the Planets in Signs is no more but a Sign equally distant (and beholding each other) from ☊ and ☋ the two Tropicks, as suppose a planet in the first degree of ♈; is as far distant from ☊; as when he is in 29. deg. of that Tropick, accounting from the first deg. of the two Tropicks; so if the ☉ be in the tenth deg. of ♈, he is as far distant from the first deg. of ☊ as when he is in the 20th deg. of ♈, therefore let a planet be in the tenth of ♈ he casts his Antifision to the 20th ♈, that is, he gives vertue to any planet that shall be there placed, and casts any aspect unto that point; and the learned do hold an Antifision to be equivalent to a * or Δ aspect, especially if they were fortunate planets; and a Contrantifision to be of the nature of a ☐ or ☽.

A Table of the Antiscion in Signs;



Hear you may see a planet in ♄ sends his Antiscion to ♅, &c. Contrantiscion to ♈ the opposite sign, and so of the rest.

The Joys of the Planets in the Signs.

♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋
♄	♅	♆	♇	♁	♂	♊	♋

A Table of the Planets Houses.

♄	Saturns Day house	♄
♅	Jupiter night house	♅
♆	♂ his day house	♆
♇	♀ her night house *	♇
♁	♀ day house	♁
♂	♂ Moon	♂
♉	♂ Sun	♉
♊	♀ night house	♊
♋	♀ her day house *	♋
♌	♂ night house	♌
♍	♂ day house	♍
♎	Saturns Night house	♎

By this Table you see the ♄ hath only ♉ allotted for his house, and the ♅ hath only ♄ for her house, they being Signs of the same nature.

♄ hath ♄ and ♈ for his houses, as being agreeable in nature, and note that his houses are in ♄ to the houses of the Luminaries, for ♄ is cold and an enemy to heat.

♅ two houses fall next ♈ and ♉, and are in ♄ to the houses of the Luminaries and hence ♅ is accounted temperate, and a helper to mankind, and the greater fortune.

♆ his two houses follow next ♊ and ♋ in order, and are in ♄ to the houses of the ♄ and ♅, and therefore counted hurtful and unfortunate, though not so bad as ♄, that directly opposes, and ♆ is therefore termed the lesser for une.

♇ a Planet of temperate constitution and the lesser fortune, her houses are next allotted, viz ♌ and ♍ which are in ♄ to the houses of the ♄ and ♅, which is an Aspect of Love and Amity, and since a ♄ Aspect is not so amicable an Aspect as a ♄ by which ♅ house beholds the houses of the Luminaries, therefore ♇ is termed the lesser fortune.

♈ his two houses are in the next place allotted ♌ and ♍, and do immediately precede and follow the houses of the Luminaries, and he is seldom above one Sign distant from the ♄ in motion, and hence, naturally he inclineth neither to good or bad, and therefore termed Convertible in nature, and participates with that Planet he is joyned with.

The Orbs of the Planets Aspects.

An Aspect of a Planet is either platique or partile; a partile Aspect is when two Planets behold each other directly to the same degree and minute, as suppose ♄ 10 d. 20 m. in ♈ and ♅ 10 d. 20 m. in ♄ this is a partile Aspect, now a platique Aspect is when two Planets behold each other with in the moiety of their Orbs.

Of Jupiter.

He is a Planet Masculine and Diurnal, and by nature temperately hot and moist, the greater Fortune, Author of moderation, temperance, justice and subjeity, he finisheth his course in about 12 years.

Jupiter denotes one of an upright and streights stature, of a brown ruddy Complexion; an ovall visage, hair between red and dark sandy brown, inclinable to have much beard, large belly, great thighs, great well proportioned legs, long feet, and if well dignified, a sober well spoken and fair conditioned person, abhorring covetousness and carelesse for worldly wealth.

Qualities and professions of Men, as Judges, Lawyers, young Schollars, all sorts of Clergy-men, also Gloabiers, Woollen-Drapers and such like; if Jupiter be well disposed he incites men to honest principles, stirs them up to good duties, piety, magnanimous, modest, wise, diligent, liberal; but being ill plac'd gives prodigal, stout persons; unfaithful, weak in judgment, and altogether carelesse of themselves and relations. ♃ generally denotes Youth in Question.

Of ♂ Mars.

Mars is a Masculine nocturnal planet, by nature hot and dry, the lesser Infortunate, the Author of Rife, debate, quarrels and contentions; and is about 12 years finishing his course in the Zodiack.

Mars describes a person of about a middle stature, strong and well set, a ruddy complexion; his hair red and sandy flaxen, crisping or curling, hazel eyes, quick sharp and piercing;

piercing; a furious Aspek, proud and presumptuous, valiant, full of words, boasting and tyings in fine a very strong body and active, rather big boned then fat.

The Qualities and Professions are for the most part Soldiers, or such as use Weapons or Edge tools, also Apothecaries, Watch-makers, Barbers, Dyers, Tanners, Chirurgians, Butchers, Gunners, Smiths, Marshals, Bayliffs, &c. Inclining rather unto Choller than Mirth or Melancholly; being well placed makes valiant men, generous, hastily, carelesse of Riches and much addicted to Warlike Actions. But if ill plac'd, he incites men to Tyrannical Actions, to Thieving and Murders, and all kind of Sedition. ♄ in Question is a general significator of Chollerick debaile Rusticks, except he be very well seated.

Of the ☉ Sun.

The most glorious body of all the Planets, he is Masculine and Diurnal, and by nature hot and dry, (as every man may easily experiment) and finisheth his course in one year, for by the Suns motion, is all time measured out into days, months, and years.

The Sun represents a person of a goodly fair stature, the body and face both full and fleshy, of a Saffron ruddy complexion, the hair yellow and somewhat thin, a full gogle and hazle eye, sharp and piercing, quick fygied, much beard, and soon bald, and in fine a generous high-minded Creature, aiming at no base or mean things.

Qualities and Professions, the Sun predominates over Chief Rulers, Governours or Commanders, whether Emperors, Kings or Princes, and all men in power and bearing Rule, &c. It signifies also Gold-Smiths, Copper-Smiths, Miners and Coyners of Money, all Pewterers and Bra-
zers,

pers, &c. To conclude the solar person is Magnanimous valiant, provident, long-liv'd, wife and famous, and desirous of honour. ☉ is a general significator of men in Love Questions,

Of ♀ Venus.

Venus is a feminine Nocturnal Planet, and by nature cold and moist, the lesser Fortune, and finishes her course in about a years time, she is the Author of pleasure, mirth and jollity.

Venus represents a person of a short stature, or rather about a middle size; pretty well set, plump and fat, of a whitely complexion, and sometimes a little blush colour, a round face, light brown hair and smooth, an eye much Rolling, chearful looks.

Qualities and Professions, One that delights to go spruce and neat, and to frequent merry meetings, an affable courteous person, and a delighter in curiosities, all men and women that deals in all sorts of Apparel or Linnen, and things delightful to wear, Lapidaries, Silkmen, Mercers, Linnen-Drapers, Upholsters, Picture-drawers or such as sell Perfumes and such like.

Venus well plac'd, makes men pleasant, fair spoken, given to pleasure, sociable and merciful, &c. But if ill affected, inclines men to be effeminate, rimerous, lustful, solatowers of wenches, very sluggish and addicted to idleness, and an ill habit of body. ♀ generally denotes Women in Questions.—Youth.

Of

Of ♀ Mercury.

Mercury is said to be a Planet convertible in nature, and participates of the Planet he is joyned with, and therefore cannot be said to be either Masculine or Feminine; he is by nature cold and dry, and finishes his course in about one Year, and is the Author of all subtille tricks, Thefts and Perjuries.

Mercury personates one of a tall and spare body, a long face and nose, of a yellowish whitely complexion, little beard but much hair on his head, inclining to blackness, and this Planet above all other much alters according to the Planet he is joyned with (as before mentioned.)

Qualities and Professions, He signifies all men of Learning, as Clerks, Merchants, Schollars, Secretaries, &c. Sometimes Embassadors, Commissioners, and Poets, Orators, Stationers, Iffersers, Cheaters, and all such as live by their Wits, and much conformable to the Company he is with, be it either Mirth or Sorrow; if Mercury be well seated, he gives a sharp wit, makes men studious and capable of any learning, but if ill seated, inclines people to subtilly, craftiness, Maliciousnesse, and all lying fraudulent actions; he is also a Patron of Philosophers, Astrologers and Mathematicians. In Questions ♀ generally signifies Youth.

Of ☾ Luna.

This Planet is a Feminine Nocturnal Planet, and by nature cold and moist, finishes her course in about 28 days, she is a general significator in all Questions,

It Personates one of a large and fair stature, brown hair of a whitely complexion, a full and fleshy body, a lauring look

look and many times some blemish, or defect in or near the eyes, short arms, hands fleshy, slow of speech, full and phlegmatick, mutable, a wearish peevish creature, seldom consented, and delights not much in idleness nor action.

Qualities and Professions, she signifieth the highest sort of Women, whether Queen, Governesse or Mistresse of the House, also Men whose Employments lye upon the Waters, all dealers in Fish, Vintners, Tapsters, Mid-wives, Nurses and all sorts of common people, to which may be added Travellers, Fugitives, and Strays amongst Cattle; all persons of an unconstant and Wavering disposition, these descriptions being perfectly learned and understood, the Artist cannot be so seek in making an Artificial description of any Significator in all Questions. Note that) is said to be a general significator of all sick people.

Observations in drawing a description from the Planet that is Lord Ascendant.

1. If no Planet Aspects the Lord of the Ascendant then judge by him, not considering the Sign he is in.
2. But if he be Retrograde or in his fall or detriment, judge by the Sign he is in.
3. But if the Lord of the Ascendant, and behold the Ascendant, judge by the Sign Ascending.
4. But if two Planets Aspect the Ascendant, take him that beholds it most partile, or he that is in his own house, before a Planet in his exaltation.

Sect.

SECTION. IV.

Of the Essential Dignities of the Planets with their Fortitudes and Debilities.

THE knowledge of these things are absolutely necessary, for any Artift to be well acquainted withall; for without it, no part of Astrology can be understood; know therefore that a Planet is said to be essentially dignified when he is in his own House, Exaltation, Triplicity, term or face; a Table whereof with its explication immediately follows, by which Table you may collect the Fortitude and Debilities of the Planets in any Figure, and thereby find their strength and weaknesse, and accordingly order your Judgment.



A Table



A Planet dignified as abovesaid, is said to be in his Essential dignities; Accidental dignities are, when Planets are casually in an angle or succedent house, direct & free from combustion.

A Planet in his house or exaltation being significator of any person, denotes him to be in a happy and prosperous condition not wanting for the goods of this life, and comparatively as a Man in his own Castle secure from dangers.

But a Planet Debilitated as being in detriment or fall, and afflicted, denotes the Querent to be in a very low and mean Condition much dejected and disconsolate, &c.

The Diseases every Planet signifies.

Under *Saturn*, are tooth-ach, quartain agues, all diseases of melancholy, leprosie, rhumes, consumptions, black jaundise, palsey, trembling, vain fears, gout of all sorts, hemerhoides, fractures, dislocations, ruptures, deafness, pains in the bones, iliack passion, chincough, paines in the bladder, madness, and all long diseases, that come of melancholy, fear or grief, and corruption of blood through melancholy, forgetfulness.

Under *Jupiter*, Infirmities of the liver, and veins, inflammations of the lungs, plurisies, imposthumes about the breast and ribs, squinzies, catarrhes, and windiness in the blood.

Under *Mars*, all diseases of corruption of blood through choler, pestilences, burning scavers, tertian and quotidian agues, megrim, Carbuncles and plague sores, burning, scaling, ring-worms, blisters, phrensie, yellow jaundice, bloody flux, fistulaes, shingles, calentures, St. Antonies fire, and diseases of the instruments of generation, the Stone in

the reins and bladder, small pox, and messels, all diseases of choller, and hurts of Iron and fire, anger and passion, and dog-like hunger, diabetis.

Under *Sol*, pimples, burles in the face, afflictions of the heart, as heart burnings, faintings, tremblings, sore eyes, all diseases of the heart, and red choler.

Under *Venus*, are all diseases of the womb, suffocation, precipitation, dislocation, and all diseases incident to the instruments of generation, as the running of the reins, french pox, and diseases, coming by love or lust, and the sicura and stranguary.

Under *Mercury* are catarrhs, iliack passion, hammering, lisping, hoarseness, coughs, snuffling in the nose, imperfections in the tongue, and all diseases in the brain, vertigoes, apoplexies, madness, and of the lungs, as asthma, pithicks.

Under the *Moon*, are the chollick, belly-ach, and the terms in women, dropsies, fluxes, all cold, rheumatick diseases, worms, rhumes in the eyes, surfits, rotten coughs, convulsions, falling sickness, Kings-evil, aposthums, small pox, messels lethargies, and all diseases of crude humors and phlegm.

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D

A Table

able shewing what Members in Mans Body every Planet
governs being posited in any of the 12 Signis.

[illegible]

An explanation of the foregoing Table.

ON the Head of the Table you have $\text{H } \text{II} \text{ } \text{III} \text{ } \text{IV} \text{ } \text{V} \text{ } \text{VI} \text{ } \text{VII} \text{ } \text{VIII} \text{ } \text{IX} \text{ } \text{X} \text{ } \text{XI} \text{ } \text{XII}$, and you have V in the first Angle, and again it is under H you have under III and VI , and under II against V you have X XI , &c, which tell you, that H in V ruleth III and VI , and II in V ruleth X XI ; and so of the rest. Now the reason is because a planet in his own house ruleth V , as H in V , and II in X , and the rest as you see them in the Table.

The use that may be made of this Table is thus, having found the signification of the sick party, look what sign he is in, as if H in V then you may say the Breast and Armes are the parts afflicted, &c.

A Table of the Accidental Fortitudes and Debilities of the seven Planets.

Accidental Fortitudes.		Accidental Debilities.	
In the M ^o Cor Ascend.	5	In the 12 house	5
In the 7th, 4, and 11 houses	4	In the 8 and 6	4
In the 2 and 5 house	3	Retregade	3
In the 9th house	2	Slow in motion	2
In the 3d. house	1	In ♄ Occidental	2
Direct.	4	♀ and ♀ Oriental	2
Swift in motion	2	Decreasing in light	2
In ♄ Oriental	2	Combustion of the ☉	5
♀ ♀ or ♀ Occidental	2	Under the ☉ beams	4
Free from combustion	5	Besieged of ♄ and ♀	5
In Cazimi	5	Partile ♄ with ♀ ♀	4
Besieged by ♄ or ♀	5	Partile ♄ with ♄ or ♀	5
Partile ♄ with ♄	4	Partile ♄ of ♄ or ♀	4
Partile ♄ with ♄ or ♀	5	Partile ☐ of ♄ or ♀	3
Partile △ of ♄ or ♀	4	In ♄ with caput	}
Partile * to ♄ or ♀	3	Algol in 2d of	
♄ with cor ♄ in 2d of ♄	6	♄ or within 5d.	}
♄ with spica m ^o 19d. ☾	3	In the terms of ♄ or ♀.	
In the terms of ♄ or ♀	1		

The quarters of Heaven which the Signs signify

☿ East	♈ E and by N.	♂ E. and by South.
♂ West	♏ W and by S.	♏ W. and by North.
♏ North	♈ N and by E.	♏ N. and by West.
♈ South	♏ S and by E.	♈ S. and by West.

A Table of the Fortitudes and Debilities of ☉

☉ in ☿ or ♄	5	☉ in m ♄ ☿	5
☉ in ♌ ♌ ☿	4	☉ in ♍ neither gets nor	0
☉ in ♊	3	looses.	0
☉ in ♍	2	☉ in the 12 house	5
☉ in the Ascen. or M.C.	5	☉ in the 8 house	4
☉ in the 7 4 or 11 house	4	☉ in the 6 house	4
☉ in the 2 or 5 house	3	☉ with ♄ or ☿	5
☉ in the ninth house	2	☉ with ☿	3
☉ in the third house	1	☉ of ♄ or ☿	4
☉ with ♌ or ♍	5	☉ of ♄ or ☿	3
☉ with ♌ or ♍	4	☉ terms of ♄ or ☿	2
☉ with ♌ or ♍	3	☉ with Caput Algol in	4
☉ with ♌ or ♍	2	21d. of ☿	4
☉ with Regulus 25d ♌	6	☉ Combust.	5
☉ with spica ♍ 19d ♌	5		
☉ not Combust.	5		

The use of this Table is exceeding easie, for having Collected the Fortitudes and Debilities of the Planets in any Figure, substraet the lesser out of the greater, and by that you will understand the strength and weaknesse of the Planets therein; and accordingly judge; this being plain and easie needs no example.

The

The quarters of heaven which the houses signifie.

First house	East,	Seventh house,	West,
Second house	N E by E.	Eighth house,	S W by South,
Third house,	N N E.	Ninth house,	S S W.
Fourth house,	North	Tenth house,	South,
Fifth house	N W by N.	Eleventh house,	S E by S.
Sixth house,	W N West,	Twelfth house,	E S East.

A Table of the Friends and Enemies of the seven Planets.

Planets	Friends	Enemies
Saturn	♄ ☿ ♄	♄ ☿
Jupiter	♄ ☿ ♄	♄ ☿
Mars	♀	♄ ☿ ♄
Sol	♄ ☿ ♄	♄
Venus	♄ ☿ ♄	♄
Mercury	♄ ☿ ♄	♄
Luna	♄ ☿ ♄	♄ ☿

Thus you see ♄ ☿ ♄ are friends, and ☿ and ♄ enemies to ♄, understand the like of the rest,

The Colour of the Planets.

♄ gives a black.
 ♄ gives a colour mixt with red & green.
 ☿ red or Iron colour.
 ☿ a Purple colour and yellow.
 ♄ Skie colour or tending to blew.
 ♄ a various colour, according to the sign he is in,
 ♄ gives mixt colour spoused with white.

A Brief

A Brief Rehearsal of the general significations of the seven Planets, (besides particular significators, as being Lords of particular Houses relating thereunto,) which ought to be had in consideration by the Artist, in every Question propounded.

As ♄ denotes in the general, lands, houses, tenements, Country men and ancient people &c.

♃ Signifies generally, judges, sonators, divines, riches, the Law, Religion, &c.

♂ Souldiers, physicians, war, strife and debate, theft, and all manner of cruelty, &c.

♂ Signifies honour, greatness, noble persons of all degrees, &c.

♀ Generally denotes women, pleasure, pastimes, all kind of delights, mirth, sweet odours, &c.

♂ Denotes generally all kind of scribes or secretaries, mathematicians, le-vanis and such like.

♂ Is a general significatrix in all Questions (as I noted before, unlesse she be Lady of the house that denotes the thing enquired after) and signifies also women in general, all common vulgar persons, and if she doth behold friendly the significator of the matter enquired after, it is an argument that there is great hopes the business will be performed and take effect, &c.

CHAP.



CHAPTER. III.

SECTION. I.

Of the termes of Art, that ought to be well understood.

Application of Planets are considered three wayes, the first is when a Planet swift in motion applies to a Planet that is more slow, as ♄ in 15 d. of ♀ and ♂ in 20 d. here ♄ applies to a ♂ of ♂ they being both direct in motion and is called a direct application. Secondly, when they are both Retrograde, as ♄ in 15 d. ♀ and ♂ in 14 d. here ♄ being the lighter Planet meets with the body of ♂ by Retrogradation, this is an ill application. Thirdly, when one Planet is direct in motion, and the Retrograde, as suppose ♄ Retrograde in 15 d. of ♀ and ♄ direct in 12. degrees of the same Sign; here ♄ being a light Planet applies to the ♂ of ♄ by his Retrograde motion, this is no good application; but yet no so bad as the second. By which you may observe, a superiour Planet (as ♄ ♀ or ♂) cannot apply to an inferiour (♂ ♄ or ♄) except he moves contrary to the succession of the signs, which is termed a Retrograde motion.

Retrograde, understand is for a Planet to move backwards in the Zodiack, (i. e.) out of ♄ into ♄, &c. and is noted in the Ephemeris thus R

Separation, is when two Planets have lately been in an Aspect or ♂ together, and separated or going from it, as suppose the ♂ in 10 d. of ♄, and the ♄ in 15 d. here the ♄

is separated from a parsile ζ of $\odot$, yet she is said to be in a ζ plastic; because she is still within the moiety of their Orbs; what their Orbs are, is already shewn.

Reception of a Planet is, when they are in each others dignities, whether House, Exaltation, Triplicity, Term or Face, as the $\odot$ in $\odot$, and the $\vee$ in $\mathcal{R}$, here they are in Reception by House.

Translation of a Planet is thus, when a light Planet separates from a ponderous Planet, and immediately applies to another superiour Planet; then this is said to be a Translation of lights and nature, as φ a light Planet being in 15 d. Π and $\mathcal{H}$ in 12 d. and $\mathcal{U}$ in 20 d. of the same sign, here φ separates from the body of $\mathcal{H}$ and applies to the ζ of $\mathcal{U}$ and so Translates the light and nature of $\mathcal{H}$ to $\mathcal{U}$.

Prohibition is only thus, when a Planet is applying to the ζ or Aspect of another, and before they come to it, another Planet meets with the ζ or Aspect of the former, and so prohibits it; so $\mathcal{H}$ in 12 d. Π , and $\mathcal{U}$ in 8 d. and φ in 3 d. of that sign, here $\mathcal{U}$ is going to a ζ of $\mathcal{H}$, but φ being a lighter Planet, and swifter in motion; meets with the ζ of $\mathcal{H}$ first, and so prohibits $\mathcal{U}$.

Frustration is to be understood thus, when a light Planet applies to the Aspect of another more ponderous, and before he is come to that Aspect, the ponderous Planet meets with the body or Aspect of some other, as suppose $\mathcal{H}$ were in 15 degrees of Π , and $\mathcal{U}$ in 14 d. of $\mathcal{R}$, and ζ in 10 d. of $\mathcal{R}$, here ζ applies to a ζ of $\mathcal{U}$ but before he comes to it, $\mathcal{U}$ meets with a $\star$ of $\mathcal{H}$ first, and so frustrates ζ .

Refraction is only thus, a Planet applies to the body or Aspect of some other, and before he comes to that Aspect, he becomes Retrograde; as suppose $\mathcal{U}$ in 14 d. $\mathcal{R}$ and ζ

in 10 d. $\mathcal{R}$ here ζ applies to a ζ of $\mathcal{U}$, and before he comes to 14 d. $\mathcal{R}$ he becomes Retrograde, and so refrains by his Retrograde motion to meet with $\mathcal{U}$ that continues still direct.

Combustion, a Planet is termed to be Combust when he is not 8d. 30m. distant either before or after the body of the Sun, and note that this Planet is more afflicted by Combustion, to whom the Sun applies by his body; then that Planet from which he is separated, as let φ be in 15 d. Π ; and the $\odot$ in 20 d. and $\mathcal{U}$ in 25 d. Π , here φ and $\mathcal{U}$ are combured by the $\odot$, and $\mathcal{U}$ receives the greatest affliction because the Sun applies unto his body but separates from φ .

Peregrination, That Planet is accounted Peregrine, when he is posited in a sign wherein he hath no essential dignities at all; neither House, Exaltation, Triplicity, Term or Face; as $\mathcal{H}$ in the 6, 10 or 26 degrees of γ , is there said to be a stranger or Peregrine, understand the like of others.

Void of Course is only this, a Planet separating from the body or Aspect of another Planet. and applies to no other Planet, whilst he is in that sign.

Cazimi is, when a Planet is in the heart of the $\odot$ which is, when he is within 16 m. of his Body, in respect of Longitude and Latitude.

Sun Beams, a Planet is said to be under the beams of the $\odot$ till he is separated 17 d. from his body.

Besieging, a Planet is said to be besieged when he is between the bodies of $\mathcal{H}$ and $\mathcal{R}$, so $\mathcal{U}$ in 10d. of Π , $\mathcal{H}$ in 4d. and ζ in 14d. here $\mathcal{U}$ is besieged of $\mathcal{H}$ and ζ .

Orienta

Oriental, is when a Planet riseth before the ☉.

Occidental, is when a Planet sets after the ☉ or may be seen after ☉ set.

Increasing in light, is when a Planet is departing from the ☉, or the ☉ from him.

Swift of Course, a Planet is said to be swift, when he moves more then his mean motion, in 24 houres; and he is termed slow of Course if he moves less then his mean motion in the same time.

The Longitude of a Star or Planet, is the degree of the Ecliptick he is in, accounted from ♈.

Latitude of a Planet or Star, is his distance either North or South from the Ecliptick.

Declination of a Planet is his distance North or South from the Equator.

Right Ascension, is the degree of the ☉ or Stars, that comes to the Meridian with the degree of the Equinoxial, or the degree of the Equinoxial that comes to the Meridian with the degree of any Star or Planet.

Oblique Ascension, is the degree of the Equinoxial that comes to, or riseth with the degree of Longitude of any Star in the Horizon.

Obdescension, is the degree of the Equinoxial that sets in the Horizon, with the degree of Longitude of any Star or Planet.

Ascensional Difference, is the difference between the right and oblique Ascension of any Planet or Star.

By

By the Pole of Position must be understood the Elevation of the Pole above any Circle of Position of any Star or Planet.

Circles of Position, are certain Horizons (upon which a Star or Planet doth arise) passing by the two in Intersections of the Horizon with the Meridian, and are as well above the Earth as underneath, so there may be divers Circles of Position between the Horizon and Meridian of any place, upon some one of which the Stars and Planets arise and set, and in the Art of Directions, the Poles Elevation must be found above the Circle of Position of any Star or Planet you are to direct, before you can proceed; and how to perform this in an easie and familiar way by the help of a Canon of Artificial Sines and Tangents shall be shewed in the second part of this Book.

SECTION. II.

How to Adde and Subtract Astronomical Fractions

Suppose I would adde this summe *sig. deg. m. sec.*
 up, I proceed thus. *10. 17. 32. 17.*
 First, adde the units of the seconds *02. 11. 05. 19.*
 together, and that makes 23. set *04. 12. 09. 17.*
 down the 3. and carry the two 10ths
 to the 10ths of the seconds, and they *17. 10. 46. 53.*
 make 5. set that down also, and it
 makes 53 seconds;
 Secondly, adde the units of the minutes together and
 they make 16. set down 6. right under, and carry your
 10. to the three 10ths. and that makes 4. which 46. I
 place under the minutes as you see.

Thirdly,

Thirdly, add the units of the degrees together, and that makes 10 which I carry to the 10ths, and set down a Cipher, 1 tenth added to the other 3, makes 4 tenths, I set down 1, and carry 3 tenths or 30 d. to the signs, because 30 d. make a sign; then I proceed and say 1 and 4 is 5 and 2 is 7, which I set right under the units of the signs; to which I add the 1 tenth of the signs under the tenths place, and it makes 17 signs; so the total is 27 signs, 10 degrees, 46 minutes, and 53 seconds; and because 17 signs is more than the circle, I cast away 12, and there remain 5 signs, 10 degrees, 46 minutes, 53 seconds.

An Example of Subtraction

Let there be	Sig.	Deg.	Ma.	Sec.
Out of which Subtract	7.	10.	42.	06.
	2.	22.	17.	25.

Their Remains — 4. 18. 24. 41.

I begin with the 25 seconds, and say 25 from 6 I cannot, but 33 from 66 rests 41 seconds which I set down right under; then I proceed to the minutes, and say 17 m. and 1 that I borrowed is 18, from 42 rests 24 m. which I say set down right under the minutes; then to the degrees, 22 d. from 10 I cannot, but borrow 1 from the Signs that is 30 and say 22 from 40 rests 18 d. which I set down right under the degrees; then to the signs, I that I borrowed and 2 is 3 from 7 signs, and there remains 4 signs, which I also set down and there remains 4 signs, 18 degrees, 24 minutes, 41 seconds: After this manner work in any other sum; for without the the young Artist have so much of rhematical skill, he cannot operate, to erect a Scheme either by a Table of Houses, or by a Book of Figures, both which will be shewed in its proper place.

As

As also how to set a Figure Artificially by the proportions of Trigonometry, which may be acceptable to those that have already made some progress in this Art.

For plainness sake, take another example for Practice, in the exemplary figure hereafter following.

I find the place π 29 d. 38 m. Sig. deg. min
which I set down thus ——— II. 29. 38.
The $\odot$ place in that Figure m 5 d. 7. 05. 03.
3 m. which I also set thus. ———

Subtract the lesser from the greater
and there remains ——— 4. 24. 35.

To which I add the degrees and minutes of the Ascendant, which is 22.
3. 11 ——— 10. 03. 11.

Cast away 12 viz. the Circle and it is 14. 27. 46
2 signs, 27 degrees, 36 minutes, viz. ———
II. ——— $\oplus$ II. 27. 46.

And note this for a general Rule, that so far as the $\odot$ is distant from the π in signs, degrees and minutes, so far is the true place of the $\oplus$ from the degree Ascending; and this may serve as a good proof of your work.



Sect.

SECTION. III.

How to take the Part of Fortune Noted and Charactered thus $\oplus$.

1. Account the Signs as they are num-
bered in the Margin.
2. Subtract the sign, degree and minute,
of the Suns place in your Scheme from
the sign, degree and minute of the Moons
place by adding 12 signs, if otherwise
subtraction cannot be made.
3. To the Remainder, add the sign, degree
and minute of the Ascendant, and that
gives you the place of the Part of Fortune.

Example.

Let the Moons place in some Con-) s. deg. min.
juncture be in M or 5 signs, 14 degrees 54 17, 14, 54
min. Add 12 Signs that Subtraction may be made
Let the Suns place be in S d. 20 m. $\odot$ 7. 5. 20
 M that is 7 signs.

Remains the Dist. $\odot$ a D 10. 9. 34

Add the Ascendant which suppose
is M 10 deg. 10 min. or 10. 10. 10

Rest the place of Part of Fortune,
casting away 12 signs, 20. 19. 44

and that falls in 8 signs 19 d. 44 m. $\nearrow$

CHAP.

CHAPTER IV.

SECTION. I.

Of the use of an Ephemeris and how to set a Figure.

IN an Ephemeris (which you may have new every year)
unto which is also added a Table of Houses usually, as
in Mr. Lillies, &c. and therefore needlesse to be inserted in
this place, by reason their use is here supplied by Figores read-
ily set, to every 2 deg. of the 10th house, which is of as good
use for questions and ordinary matters, and much more
ready and easie for the young Artist, and therefore it was
thought good to be herunto annexed, and the Table of
Houses left out. But the use of both shall immediately be
shewed, that every one may use that which he likes best;
and first for the Ephemeris, know that the left hand page
contains 10 Columns; the first, the days of the Month; the
second, the days of the Week; the third Column contains
the motion of H ; the fourth, the motion of J ; the fifth,
of S ; the sixth, of the $\odot$; the seventh, of M ; the eighth,
of J ; and the ninth, of the D ; the last Column, you
have usually the S ; but the S is alwaies the opposite sign
and degree.

But in some Ephemerides, you shall find the $\odot$ placed in
the third Column, and in the fourth, and so on; which
difference may soon be understood by any younger, that
knows their places the former way.

The

The Latitudes of the Planets you will find noted by these Letters, M S D A, which is to be understood thus, M A shows the Planet hath Meridional or South latitude Ascending. But if you find the latitude noted with S A that signifies the Planet hath North or Septentrional latitude Ascending. So that A denotes latitude Ascending, and D Descending, M South, and S North.

And at the foot of every page you shall find the Planets latitude for every tenth day, set just under every respective Column belonging to each Planet. But the ☾ latitude is usually joyned in a Column next to the Column of her longitude, and in some *Ephemerides* the latitude of each Planet also.

But the right hand page of an *Ephemeris*, you have usually 8 Columns or sometimes 9 the first is the days of the Month, and the other six Columns are the ☽ Aspects to the Planets; and the last great Column, you shall find the Planets mutual aspects amongst themselves, and accordingly they are noted at top of the Column, and Figures I joyned to every Aspect, to signify the time of the day or night those aspects happen; always noting that you must begin the day at Noon, and end the next day at Noon, so all Astronomers account and begin and end their day.

SECTION. II.

How to set a Figure by the fitted Schemes.

Suppose I would see the position of Heaven, for October the 18. 1667. 2 hours p.m. or post meridiem. I turn to my Table of right Ascension of the ☉ in time, at the beginning of those Tables; and I seek October at top amongst the Months, and the day in the first Column to the left hand, and right under the Month of October, and against the

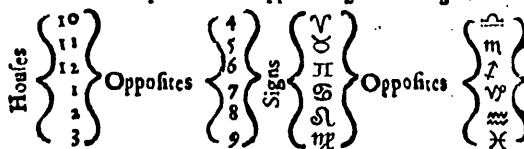
the 18th day, I find 14h. 12m. which is the right ascension of the ☉ in time, unto which I add my 2 hours after noon, and it amounts to 16 hours, 12 minutes, which I seek at top amongst the Schemes (which are noted to every 7 and 8 minutes of time unto 24 hours) or the nearest less; which I find to be 16 hours 8 minutes, and in the Scheme I find 7 4 degrees upon the Cusp of the 10th, and 3 upon the ascendant, and the rest as in the figure; now if my 2 Numbers had exceeded 24 hours, I must have cast away 24 hours, and ended the Schemes with the remainder; this is exceeding easy and needs no farther example, and so Iaving your figure before you, you may if you please draw another by it in a paper, and so place in the Planes in the Scheme in their proper places, out of your Ephemeris as shall be shewed in its proper place.

SECTION: III.

How to set a Scheme by the Tables of Houses.

First seek the place of the ☉ in your Ephemeris, for the time proposed; and having the ☉ place, if the odder is west above 30 minutes, add 1 degree more to his place; if less then 30 min. neglect them, and enter the Tables of Houses with the whole degrees of the ☉ place; in that page that is so noted at top, and find the degree of the Suns place in the column of the 10th house, and right against this in the 1st column to your left hand you shall find certain hours and minutes, (and sometimes seconds) to be added to the time from noon of your given time, and if those numbers so added exceed 24 hours, cast away 24 and seek the remainder in the 1st great column intitled time from noon, and just against that number you shall find the signs and degrees to be placed upon 6 of the houses, viz.

the 10th 11th. 12th. 1st. 2d. and 3d. and in the other fix houses are to be placed their opposite signs and degrees.



The 10th house is opposite to the 4th. the 11th to the 5th. the 12th to the 6th. &c. The first 6 signs are opposite to the latter 6, as ♈ to ♎, ♉ to ♏, &c.

Note that the fixed Schemes are set for the Latitude of London, but may indifferently serve most parts of England (for the business of a Question, and such ordinary matters) without any sensible error.

SECT. IV.

Thus having drawn your figure and found the several *Cusps* thereof, (for the Lines that divide the several Houses are termed *Cusps*) you are in the next place to take out your Planets places out of your *Ephemeris*, and place them in the Signs of your Figure, respectively, as you find them in the *Ephemeris* as also the ☉, and ☾ which is always opposite, and so likewise place in ☽ in his proper place after you have found it, as is before directed. But know that the Planets places are calculated and set down in the *Ephemeris* but for every day at Noon, and if your time given be not just at Noon, their places will want a Reduction to the hour of the day given, which to perform you must gain the Planets Diurnal motion, by subtracting his place at Noon the day before from the day after, and then say by the Golden Rule, If 24 hours give so many degrees and minutes, what shall the hours of your time from Noon

give

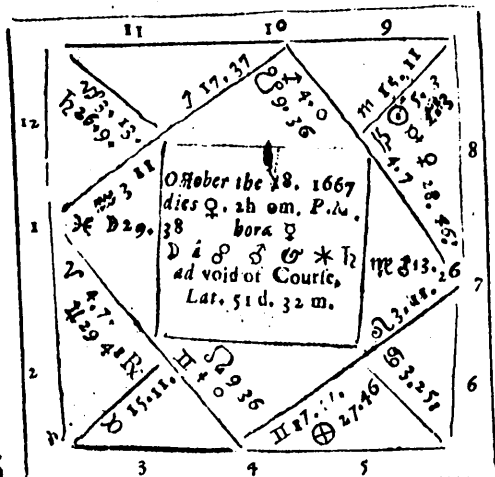
give; and so if you multiply and divide, the Quotient will be the result to be added to the planets place the day before. But there needs none of this exactness in a Horary Question. for a mental Reduction of the planets places will be sufficient in that, or any other ordinary matter of this kind, for tis but allowing about a degree in the Moons place for every 2 hours after noon, and about 5 for every 2 hours in the Suns place, and the rest accordingly, considering their Diurnal motions, or whether they are very swift or slow, as you may easily discover by considering their places in the *Ephemeris*.

EXAMPLE.

Let it be required to set a Figure by the Tables of Houses, for the 18 day of October, 1667 at two houres afternoon.

1. Look into the *Ephemeris* and find the Suns place to be in 5 d. 0 m. of m, in the next place I repair to the Table of Houses, and seek ☉ in m at top, and having found it, I guide my eye down in the 2 column (which is always noted at top X House) and is Figured thus, 12 34. &c. till I come to the degree of the Suns place 5, and right against 5. I find in the first great column (entitled time from noon) 14 h. 10 m. 48 seconds, to which I add my 2 hours, P. M. or Post Meridiem, and that makes 16 h. 10 m. 48 sec. which I seek in the said great column, and find it not exactly, but accept of the next less, viz. 16 hours 7 m. 57 sec. against which under the 2 column that belongs to the 10 House, I find 4 and 7 at top; for the 11 House, 17 deg 37 m. 7 s the 12 house I find 10 deg 3 deg. 15 m. and the rest of the Oriental Houses, viz. 1. 2. and 3. as in the following Figure; and having the 6 Oriental Houses, I place the opposite signs and degrees upon the opposite House.

E 2



2. After the Cusps of the Houses are filled with the Signs as before directed, then you are to place the Planets in their proper places as you see them in the Figure, which you may perform thus, viz. the 18 day of October, 1667 just at Noon I find the Planets places thus in the Ephemeris:

deg. min.

♂ 26. 9. ♀
 ♀ 29. 42. ♀ R
 ♂ 13. 23. ♀
 ☉ 5. 0. m
 ♀ 28. 40. ♀
 ♀ 1. 56. m
 ♀ 27. 31. ♀
 ♀ 9. 36. ♀

Now if I subtract their
 places the 18 day at
 noon, from their places
 the 13 day, I
 shall gain their Diurnal
 Motion which
 will be thus, viz.

deg. min.

♂ 0. 3
 ♀ 0. 8 R
 ♂ 0. 33
 ☉ 1. 0
 ♀ 1. 15
 ♀ 1. 39
 ♀ 12. 45 R
 ♀ 0. 3
 ♀ 3. Having

3. Having proceeded thus far, you may reduce their places to the hour of the day given, viz. 2 hours afternoon, by the rule of proportion; Reasoning thus, if 24 hours of time gives (in any Plane) so many degrees or minutes of motion, what shall your proposed time after noon give? but this exactness needs not in Questions as I hinted before.

4. Note that if your Planets be more degrees, in any sign then it upon the Cusp of any House, that you are to set him farther into the House over the Cusp, but if less, place him without the House; as ♀ being 26 d. in ♀, and but 3 d. 25 m. upon the Cusp of the 12. I therefore place him over the Cusp in the House, and the ☉ being 5 deg. m. and 15 deg. of m. upon the Cusp of the 9th. I therefore place him out of the House, in the 8th. as you may see in the Figure, and thereby learn truly to place the Planets in any Scheme; and you may also hereby discover the agreement between the Figures ready set and the Tables of Houses.

But in Nativities you cannot use too much exactness either in setting your Figure, or reducing the Planets places, which I shall in the latter part hereof fully shew, and largely exemplify, and therefore in this place, but lightly touch at these matters, it being sufficient for what is here intended.

Note that if your Planets place be more degrees and minutes then you find upon the Cusp of the House, place him over the Cusp, in the house, but if less, then the Cusp of the house place him before the Cusp out of the House.

CHAPTER V.

SECTION. I.

Of the twelve Houses of Heaven, and their Astrological significations.

FIRST you may consider that the whole Sphaire of Heaven is divided into 4 parts by the Horizon, and Meridian, and the Schem of Heaven before spoken of, as nothing else but the Heavens divided into 12 equal parts in the Equinoctial, and they are Circles drawn through the interfections of the Horizon and Meridian, which are 2 other great Circles, traced out in the Heavens by the Pencil of musings imagination; and this very way of division of the Heavens is termed the rational way, and now generally used by all modern Authors, there are several other wayes of dividing the Heavens as I may possibly touch at in the latter part which in this place would be altogether impertinent for me to handle.

SECTION. II.

I. The First house or East Angle significeth the life, complexion, disposition, will, manners, and understanding

standing of the Querent, and finally the beginning of all enterprises. It is called the Hor scope or Ascendant, it signifies the head and face of mans Constigator ♄ and ♀, for as this is the first house, so ♀ is the first sign, and ♄ the first Planet; understand this method in all the rest, for too many words do rather obscure than enlighten the ingenious fancy, and many times instead of illustration, cloud the subject or matter handled.

2. The second house signifies Riches, gain and traffick, gold, silver, and all movable goods without life, it also denotes loss and gain by traffick, it is a house succedent as following the East Angle or Ascendant.

3. The third house signifies brethren, sisters, kindred, small voyages, short journies, interpretation of dreames, rumors, &c. advice given, &c. a Cadent house.

4. The fourth house signifies fathers, houses, lands, immovable goods, Orchards, tillage, minerals, hidden treasures, all things under the earth, prisons and obscure desolate places, the grave, and good report after this life, and finally the period of all things undertaken; it is called the North Angle.

5. The fifth house signifies children, all younger kindred, joy, pleasure gifts, delights and bravery, the riches of the father, all profits of the fourth house, playing, gaming, drinking and revelling, &c. and it is a succedent house.

6. The sixth house signifies servants, sickness, all cattle that are unfit for labour, as sheep, dogs, hogs, &c. fowls, wild-beasts, hunters, goaters, prisons, false accusations, &c. it is a Cadent.

7. The seventh house signifies marriage, wives, lawsuits, contention, controversies and quarrels, common persons, and all the men we deal with, &c. This is called the West Angle.

8. The eighth house signifies death, sadness, riches not thought off, as legacies, dowries, the estate of those we deal

deal publickly withall, all known or publick enemies; and all the benefit of the seventh house, and is a succedent house.

9. The ninth house signifies religion, pilgrimage, dreams, long journies or voyages, ceremonies, sacrifices, faith, Clergy-men, Navigations, arts and sciences, for Law, the kindred of the wife, &c. it is termed a Cadent or falling house.

10. The tenth house signifies honour, dignities, preferment, offices, trade or calling, Magistrate, Kings, Princes, Governours, Renown, Advancement, Captains and commanders in War, all help and or succour, the mother; and all the benefit of the ninth house, the father of the wife or husband as being the fourth from the seventh, &c. it is the South Angle or Mid-heaven.

11. The eleventh house signifies friends and acquaintance, hope, the things we desire, companions, the counsel of friends, their falseness or fidelity, all the profits of the tenth &c. it is succedent.

12. The twelfth house signifies secrets or private enemies, prisons, captivity, bondage, evil spirits, torments, treasons, slavery, villany, all great cattle fit for labour, as Oxen, horses, &c. this is a Cadent falling house.

These significations are neatly comprized, by a learned Author, in the following Verses.

First house shews life, the second wealth doth give;
The third how brethren, fourth how Parents live:
Issue the fifth, the sixth diseases bring;
The seventh wedlock, and the eighth death's sting;
The ninth Religion, the tenth honour shews;
Friendship the eleventh, and the twelfth our woes!

Sect.

SECTION. III.

Why the Houses are divided into twelve
and no more.

MOrinus a great Philosopher, Physician, and Astrologer (as well as a general Scholar) doth in his Cabal of the 12 houses very Learnedly shew the reason both of the division of the 12 houses, as also why the several houses should have the aforesaid significations, which although others have shewed some reasons for the same before, yet were they thought by this learned person invalid, because that reason that was produced to defend one house, the very same really destroyed all the rest, and gave occasion to the Astronomists of this most noble Science to decide, laugh & his at the significations of the twelve houses, and consequently at the whole Science; and because this may be some satisfaction to the young Artift, I shall in this place briefly repeat that Reason of his, which seem to have abundance of witnesses crunched in them, and will yeild nor a little comfort to our Artifts and others, in this very matter, that in the whole Science of Astrology hath its foundation and principally depends.

1. That the houses are divided into 4 Cardinal points as before hinted at, is no way feined by a natural and agreeable to reason, and demonstration, as without doubt none will deny that understands any thing of the Globe or Circles of the sphere, for the Heavens are divided into 4 equal divisions by the Horizon and Meridian.

2. That every one of those parts, are divided into two unequal parts in heaven of the same nature, viz. those with whom it makes an Equilateral Triangle, in the Equinoctial, (which

(which is the principle Circle of the worlds first motion) or which is beholds by a Partile Trine in the Equator. The Trine Aspect is demonstrated by the learned Sr. Christopher Heydon, to be an Aspect of perfect love: As being in exact proportion with one of the three perfect Concord or Harmonies in Musick, viz. the Diapen e, and two Stars so beholding one another, do proportionably use, Occupy or take up the whole center of the World in the same moment, and are said to Aspect each other by a Partile Trine; and therein the perfection of the first Trine (viz. the Eternal Trinity of Infinite love) is so strong and lively shown by a similitude of nature, that it is called a perfect Aspect of friendship.

Hence these parts of the Equator that behold one another by a partile Trine Aspect, do make up a triplcity of the same generical nature, viz. the East Angle beholds the 9th and 5th house; the South Angle the 6th and 2d; the West Angle the 3d and 11th; and the North angle beholds the 12th and 8th house, all by a Partile Trine Aspect in the Equator, as shall immediately be further explained.

3. Every one of the former Cardinal points do challenge to it self a Triplcity of its own nature, and by those 4 triplcities, heaven is divided into 12 parts, called houses; and this division is accounted most absolute, and truly perfect, as containing 12 Sextiles, 2 Squares, 2 Trines, and also the Oppositions, which are all the Celestial Aspects, from whence (not omitting the 8) all variations of the general Influences happen, and those Aspects do perfectly agree with all the parts of the Number 12, which are 1 2 3 4 5 6. whereof 1 is referred to the 8, 2 (the 6th part of 12) to the Sextile Aspect, 3 (the 4th part thereof) to the Quarrile, 4 (the 3d part thereof) to the trine, and 6 (the middle part or one half) to the 8, and as in the Circle there are no more Aspects considerable, so in the Number 12 no more parts, for all things were made by

God

God in Number, Weight and Measure. Therefore the division of the 12 houses, ought not to be accounted seign-ed or as wanting a natural foundation.

SECTION. IV.

Why the 12 Houses should have such significations.

THE Premises being considered, and well weighed in the ballance of reason; it makes way, for a second consideration, that the life of man consists of 4 parts or Ages, viz. Childhood, Youth, Mankind, and old Age; and that in man are 4 different things observable, unto which all the other be reduced, as it were to their first beginnings, (viz.) Life, Action, Marriage & Passion, and these agree with the Rise or Beginning, Vigour, Declination, and End or death; and these 4 are insinuated generally to agree with all the effects of nature, for man is said to rise into the world, when he first receives life in the world; and to be strong in action, when he atteth or reduceth his strength and vigour into action, and to decline as soon as a plentiful dissipation of this innate heat, and radical moisture beginneth, as at Marriage; and from Mankind (the best time of Marriage) he declineth to old age, and at length dies, when he sustains the last passion of life; therefore Mans life, Action, Marriage and Passion, belongs to the same Celestial principles, as do the Birth, Vigour, Declination, and Death of all other things in the world, viz. life to the East Angle or Ascendant; action to the Mid-heaven; Marriage to the West Angle, and Passion to the Angle of the Earth.

Whence arise 4 Triplcities of the same Generical Nature, and 12 houses as before mentioned.

The

The 1st. Triplexity is of the *East Angle* (or first house attributed to Childhood) called the Triplexity of *Life*, and being; the other houses of the Triplexity are the 9th and the 5th, and both behold the 1st. by a Partile Trine Aspect in the *Æquator*, where is made this rational division of the houses,

Man liveth in a threefold respect; in *himself*, in *God*, and in his *posterity*; but the first is given man, viz. life, that he might worship God & beget his own likeness; which is said to be the Compleat interation of God in the production of man.

1. Now as touching the life of Man in its self, (because it is the first of all other things in the order of Nature, and without it the rest could not be,) it justly challengeth the principal house of this Triplexity, viz. The *East Angle*.

2. Life in God, (the second in order,) exists in the house of Religion, viz. the 9th subsequent to the 1st house in this Triplexity, according to the motion of the *Æquator*.

3. And lastly, life in the *Posterity*, bestowed on the house of Children which is the 5th, wherefore this whole Triplexity 1st. 9th and 5th houses concern life, and are in Trine.

The 2^d. is the Triplexity of the Angle of the *Mid-heaven* which is termed the 10th house; and appertaineth unto Youth; this is called the Triplexity of *Action*, and of gain in the world; or worldly good flowing from thence; because the very thing working Physically, worketh for some *Physical* good; for as the motion of the *Æquator* is from the *East Angle* to the *Mid-heaven*, so is their Progress made from Childhood unto Youth; and from Being or Life, to Action; the 2 other houses of this Triplexity are the 6th and 2^d.

1. The first (in order of dignity) is Immaterial, as are Arts, Magistracy, dignities and honours, unto which a man is Raised; to which may be added Majesty and Power. Therefore is allotted for this the principal house of this Triplexity viz. the Angle of the *Mid-heaven*.

2. The second is Material and Animated, as are subjects, servants, and all other living creatures and is placed in the 6th house according to the motion of the *Æquator* in this Triplexity.

3. The last is Material Inanimated, as are Gold Silver, household stuffe, and even all other immovable goods gotten by our own labour, which are attributed to the 2^d. house, under the name of Riches; therefore this whole Triplexity is of action and gain thence arising.

The 3^d. is the Triplexity of the *West Angle*, called the 7th house, and belongeth to Man-hood, this is called the Triplexity of Marriage or Love, for as by the motion of the *Æquator*; the progresse is made from the Angle of the *Mid-heaven*, to the *West Angle*; even so there is a progression from Youth to Manhood, and from famous deeds to Marriages and friendships of men which thence is purchased, the two other houses of this Triplexity are the 3^d. and 1st th But a man is joynted to another in a threefold respect.

1. The first Conjunction (in order of dignity) is that of the body which we call Matrimony, and therefore the principle house of this Triplexity, viz. the *West Angle* is therunto dedicated.

2. The second is that of Blood, which constitutes brethren and kindred; in the 3^d. house according to the motion of the *Æquator* in this Triplexity.

3. The last is that of simple benevolence or favour, whence do arise friends, in the 1st house; therefore this whole Triplexity is of Marriage and Love.

The 4th Triplcity is of the *Dark Angle* or 4th house, (in the middle of night or bottom of heaven) and the Den or Cave of the Planets, attributed to old Age; and termed the Triplcity of passion, affliction and death, whereunto every man is subject; the 2 other houses of this Triplcity is the 12th and 8th.

1. But the first affliction in order of nature, is a sorrowfull expectation of the natural death of his Parents, or rather (to speak Cabalistically) it is that stain of Original sin which our Parents imorint in us, and through which we are from our very birth made obnoxious to every misery, and finally to death is self; therefore the Parents, and their condition, during the life of the Native, as also death and heritages, left by them to the Native, do possess the principle house of this Triplcity, viz. the Angle of the 4th house.

2. The second affliction, consists in the hatreds, deceits, machinations, treacherousness, and injuries of enemies, especially secret ones; so likewise in prisons, servitude, poverty, and all other the miseries a man suffereth in his whole life time, now for that all these are enemies to life; and therefore are they contained under the only consideration of an enemy; in the 12th house, which is truly called the valley of miseries, and immediately follows in this Triplcity according to the motion of the Equator.

3. The last affliction inhabiting the 8th house is death of man himself, which is an end of this temporal and a beginning of an eternal life; wherefore according to the 2^d. motion or the motion of the Planets which is from West to East, there is an entrance made out of the 8th into 9th house, which is the house of life in God; where Man is given to understand, that he is to pass by the second motion of the soul, which

which is attributed to the mind or reason (as the first or rapt motion is to the body, or sensitive appetite) from a temporary death unto life in God, which is Eternal. Therefore in these Triplcities, that which is first in the order of nature or dignity, possesses alwaies the more noble houses, viz. the fourth Angles, that which is second in order, the succedent houses according to the motion of the Equator, that which is last Cadent, according to the motion of the Ecliptick and Planets.

Now what man is he, that will suppose this division of the 12 Cæstial houses by Triplcities, appearing in this so excellent a Consent, and in such a wonderful order, to be any wise fained or casual? Or whether by chance, such consents are wont to be in things so obtruse and intermixed? Or if altogether Fictitious, whether therefore wanting altogether a natural foundation, which before I plainly proved to be false, and now made that most orderly consent of the houses themselves manifest.

Therefore is this division Natural, and ordained by great Wisdom, as comprehending (at least Generically) all worldly things that can possibly be enquired of, or concerning man, for as much as the knowledge of contraries is the same; and that an affirmative or negative may be sought of anything, belonging to any house.

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CHAPTER. VI.

SECTION. I.

Of the significators of the Querent, viz. he that propounds a Question, as also the Querited; viz. the Party or matter enquired or sought after, &c.

THe party that asks or enquires, is alwaies signified by the first house, and his Lord in particular; as suppose in any Question I ascend upon the Cusp of the first house, then *U* is Lord of the Ascendant, and shall be admitted the significator of the Querent. But the sign ascending doth partly signify his corporeity or form and shape of body; and the Lord of the Ascendant, the *D* and Planets in the Ascendant or any other Planets beholding them, shall denote the conditions and qualities of the Querent; but their several significations must be mixed together, by the judgement and discernion of the Artist; to perform which is no very easie thing, and many times causes error in descriptions of persons, for want of a due Commixture, and so the Art is thereby condemned, when in truth it is only the negligence or ignorance of the Artist.

The querited or matter sought after is known by that house which signifies the thing in question, and the Lord thereof, as if the question be what part of the life will be most fortunate; or concerning an absent party or the safety

safety of a person at Sea, you must judge by the first house.

2. *If concerning the substance, riches, goods or moneys of any person, or of wages due; judge from the second house.*

3. *If about journeyes, or concerning brethren sisters or kindred; judge from the third house and his Lord, and see how he beholds the Lord of the Ascendant.*

4. *If concerning a father, or treasure hid, or a thing mislaid, or of inheritances, houses, lands, &c. consider the fourth house.*

5. *If concerning a child or children, or of a woman being with child, whether male or female, time of delivery safe or dangerous; or of messengers, agents, gameing, playes; or of Taverns, Alehouses, recreations, sports or pastimes; then consider the fifth house.*

6. *When about sickness, the cause and cure thereof, of recovery or irrecovery there from; of the Uncle or Aunt, of servants, their fidelity or knavery; of small Cattle, if good to deal with them or not; then consider the sixth house.*

7. *If concerning law, controversies or contentions, enemies, partnership, fugitives, thefts, and all matters concerning, or relating to love or marriage; then regard the seventh house and his Lord, and see how he is disposed.*

8. *When concerning the wives dowry or portion, or the husbands estate, or of wills, deeds, legacies, &c. of the manner or time of death, or whether man or wife die first; then consult the eighth house, &c.*

9. *If concerning long journeyes or voyages, or a ship at Sea; of Arts or Sciences, Law, Religion, and their professions, of dreams or visions; then have regard to the ninth house, and consider the position of the Lord thereof, his strength or weakness, &c.*

10. *If concerning Emperours, Kings, Princes, Dukes, Lords, Colonels, &c. Magistrates, or of any preferment or honour, of the Mother, or any thing relating to her, or a*

profession or trade, of lodgers, &c. then consider the tenth house.

11 If concerning the fidelity or falseness of friends and acquaintance, of things hoped for or expected, then take notice of the eleventh house.

12 Lastly, when concerning captivity and imprisonment, or private enemies, or great Cattle, or horse races, arrests, private plottings and designs; then Consult the twelfth house and his Lord

So that let the Question be what it will, give the Ascendant and his Lord for the Querent. Then consider the matter in question, and see to what house it properly belongs, (which you may easily do by the foregoing directions,) then having pitcht upon the house that signifies your business, consider the sign, and Lord thereof; see also in what sign, and house he is posited, and how dignified or Dibilited; and how he beholds the Lord of the Ascendant, whether by good or bad Aspect; consider also what Planet beholds your significator, who is friend unto him or what Planet afflicts him; then consider the house he is Lord of, and from thence you may judge, from such a person your significator shall receive help or prejudice, if the Planet that beholds your significator be an infortune, and Lord of a bad house, then you may assure your self, he signifies mischief to the Querent, from such a kind of person as that Planet represents; joyn the Ias Consignificator with the Querent in all questions; and having well considered the several Aspects, Separations and Applications of the significator, and also of the Ias , you may from thence be able rationally to determine, whether the business enquired after shall be brought to perfection, yea or no; and accordingly moderate your judgement, and thereby inform the Querent.

SECTION II.

By what meanes are things brought to perfection, in the business of a Horary Question.

Things are brought to pass five wayes, viz.

1. **W**hen the Planet that denotes the Querent, and that Planet that signifies the thing inquired after, are applying by a $\times$ or Δ Aspect, or if they are going to a Conjunction; this argues the business shall be effected.

2. When the significator of the matter inquired after shall apply to the Lord of the Ascendant, and be in his essential dignities, this signifies the business shall be perfected unexpectedly.

3. If the significators apply friendly from houses they delight in, or from signs they joy in, the business, or matter sought after comes to a happy conclusion.

4. If the significators do not behold each other, yet if a fortunate Planet collect or translate their beams of light, the matter will be brought to pass.

5. Lastly, when the promising Planets dwell in houses proper and convenient, though there be no Aspect, the matter may be brought to perfection.

SECTION. III.

To know if your Figure be Radical or fit to be Judged.

1. Consider if the Lord of the Ascendant and Lord of the 6th house be both of one nature, or Triplicity, then you may adventure a Judgement.

2. If few degrees, viz. the very beginning of a sign, or the latter end of a sign ascend, it is not safe to give judgement, if the Querent hath bin tampering with others.

3. See that the seventh house and his Lord be not impeded or the ☽ in the very end of a sign, or in the combat way, if so the Antients forbid to give judgement.

4. But when the sign Ascending, and his Lord represents the Querent, or a Planet in the Ascendant signifies him truly, you may safely venture to give your Judgement.

5. And lastly, a question well and seriously propounded, cannot fail of a satisfactory resolution; for a foolish and indiscreet Querent may cause an able Artist to erre in his judgement, and so cause a scandal to be cast upon the Art and Artist, when they are innocent and unblamable.

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SECTION. IV.

Of the marks, Moles and Scars both of the Querent and Quersted.

1. Consider the Ascendant or the sign that arises thereon, then consider what part of the body is represented by that sign, and you may conclude there is a Mole, Mark or Scar upon the body.

2. See also what sign descends upon the Cusp of the 6th. and what sign the Lord of the 6th. is posited in, upon those two parts represented by those signs, you shall discover two other Marks or Moles, &c.

3. Take notice also what sign the ☽ is in, and upon that member, that sign represents in mans body, you may say there is another mark.

4. If the signes be Masculine, it declares the mark to be on the right side; if feminine on the left side of the body.

5. If the beginning of a sign Ascend, or the Lord thereof in few degrees, the mark is on the upper part of the member, but if the middle part of the sign Ascend, or the latter end thereof, moderate your judgements accordingly and say the mark is in the middle or in the lower part of the member so signified, if ♀ be in the sign &c. so signifie the mark, it is a black duskyish coloured one somewhat obscure. But if ♂ a redd one, and if ☿ be in a fiery Signe it denotes a Cut, Scar, or Blemish in that Part. Thus if you vary the houses you may discover the marks of the Quersted also.

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SECTION. V.

Of varying the Houses in your Judgement According to any Question propounded.

1. **T**His is General that the 1st house, the *signe Ascending* and his Lord, together with the *☿* denotes the *Querent*, the second house his *Substance* or *Riches*, the third his *Brethren*, *Kindred*, and *Neighbours*, &c.

2. The 1st house denotes his *private Enemies* and the *Ascendent* their *substance*, and the 2d. their *short Fournays*, and *Kindred* &c. For the *Ascendent* in the 2d. from 12. &c.

3. The 7th house denotes *publique Enemies*, or a *Wife* or *Husband* of the *Querent*: Then the 8th. is their 2d and denotes their *Riches*, the 9th. their *Brethren*, &c.

4. The 4th house denotes the *Querent's Father*, then the 5th being the 2d from the 4th. denotes his *Substance*, and the 6th his *Brothers* and *Sisters*, and therefore the *Querent's Uncles* and *Aunts*, &c.

And thus you may easily vary all the houses. According to their several significations, and these things are of singular use in *Astrology* for the *Artist* to be Export in.

And hence it comes to pass that an *Artist* oftentimes gives a *Judgement* to *Admiration*, and the great *Credit* of himself and the *Art*.

SECT. VI.

Of the time of receiving a Horary Question.

Mr. Lilly tells us that there hath been large disputations amongst the *Arabians* concerning the time an *Artist* should take for the *Base* or *Ground* of the *Question*.

Whether that point of time the *Querent* first comes into the house of the *Artist*, and salutes him, ought to be taken, and to set the *Scheam* for that moment, and so give *Judgement*. Or the time the *Querent* first breaks his mind to the *Artist*, or propounds his desire, some have Concluded to the former, but the latter seems the most *Rational*, and therefore wholly to be embraced. Hence then I conclude, that that very Instant of time that an *Artist* understands the desire of any *Querent*, he ought to take for the true and rational time, whereon *Astrologically* to build his *Judgement*. The same if a *Letter* be sent from any *Querent* to an *Artist*. Accept not of the time it comes to his hands, but of that moment he breaks it open and first understands the desire of the *Querent* therein.

Some have thought it not convenient, that the *Artist* should Judge his own *Questions*, 'tis true any man will be apt to give a favourable *Judgement* in his own Case, And upon that consideration its not aliege her to proper for him to resolve his own doubts, as another. But if an *Artist* be much perplexed in mind, concerning the success or proceeding of any of his concerns, that he is principally Interested in, let him take that moment of time he is most desirous of a *Resolution*, and proceed to Judge his own *Question*, not minding it to be his own. And if he be but able to lay aside all *Love* and *Partiality* to his own Cause he may as freely and

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celstfully Resolve his own doubt as any others. And this Opinion is confirmed by that great Luminary of Astrology Mr. W. L.

To which I may add, that if the Querent have but his own Radical Figure of Birth he may (with the aforesaid Caution) draw the Judgement of his Question from thence much more safely, as upon a surer foundation. for if the Nativty be but known a Question is but of small validity, But if that cannot be procured a Question is acceptable in being as it were a second Birth viz. The birth of the minde.

SECTION. VII.

Choice Aphorisms to be considered in the Judgement of Horary Questions.

1. **I**n a Question truly Radical, there is an agreement between the face of Heaven and the Question propounded. for a Radical Figure resembles either the Nativty, or Revolution.

2. No person moves a Question at any time with earnest desire of satisfaction: but the Ascendent of the Figure will be either the same, or of the same Triplcity with the sign ascending at birth.

3. Judge not upon light Motions of the Querent, for a Question fit to be Judg'd, ought to be premeditated, and seriously pondered by the Querent, therefore Judge not unless the Querent be of a Capacity rightly to state the Question.

4. Figu.

4. Figures of horary Questions prove true or false according to the intent of the Querent.

5. Astrologers ought to be Impartial men. for Love, and Hatred, causeth Error in their Judgement.

6. Seldom comes good end of a Question when the D is Impeded; you may Judge the same if the Fortunes do not behold her with a Benevolent Aspect.

7. If you finde the Lord of the Ascendent opposite thereunto, or in Quartile to the Ascendent, or the D detrimensd, it argues the Querent is careless in his Question.

8. Take notice from what Planets the D last separated and that shews what hath already past in any Business, if you consider the house he is Lord of, and whether it were a good or bad Planet or Aspect, you may thence Judge, of the good or ill proceedings, &c. Also the Nature of the matter in Question.

9. The Application of the D to a Fortune either by Body or Aspect, and to good Houses gives great hopes of the Matter in Question; but if to an Infortune: he makes also an ill Application, it denotes very ill success, and an ill conclusion.

10. Be not very forward to give Judgement when the seventh House and his Lord is afflicted, for that signifies the Artist himself. and if they are Impeded in any Question, it bids the Artist beware his Judgement be not Clouded, And he come off with disgrace.

11. The D cannot be more afflicted then to be in S of the

the ☉, and the business of any Question lyes very obscure when the Planets that is significator is under the Earth, or under the Beams of the ☉.

12. If the Natiuity or Revolution may be had it will help much in the Judgement of any Question by considering the strength or weakness of the Lord of the Ascendent, in your present figure, &c

13. Observe what Planet is Lord of the Ascendent, and accordingly as he is placed and beheld, as also considering his nature you may thence further Rationally Judge of the thoughts, as well as the disposition of the Querent.

14. The position of the Infortunes unfortunate or ☿ in the 10th foreshews no credit to the Artist by the Question.

15. An Infortune unfortunate and beholding that Planet which is significator in any Question, brings powerful mischiefs and Detriments, to the matter in Question, and is according to the natural Causes.

16. There is great hopes in any Question where the Fortunes ♀ or ☿ are Significators. but if ♀ and ☿ there is great danger, for ☿ usually spoiles matters by too much hast; and ♀ by too much delays and floath.

17. ♀ and ☿ significators and in Angles Essentially dignified usually performs, what is promised by them in any Question, neither ought an Artist to confide too much in what is promised by the Fortunes unless they are in their Essential Dignities and well placed.

18. The

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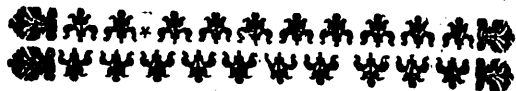
18. The part of Fortune well stated in a good House of the figure, promises Gain to the Querent by persons or matters signified by that House and the Lord thereof, but if Debilitated expect the contrary.

19. Beware of such men and things signified by that House and his Lord where you finde the ☿ placed, for many times the Querent receives loss and danger, as well as scandals, and slanders by persons, or matters relating to that House.

20. Be not too forward to give a positive Judgement upon any Question although your significators be in Conjunction, before you have seriously considered the Signe they are in, whether it be a Signe of their own nature or not, and whether they are said to delight therein, if so it argues what they promise to be easily and speedily performed, otherwise the contrary.

21. Lastly the natures of the fixed stars, that are joined to your significators, ought in especial manner to be warily considered in your judgment, for if those stars that are near are of the same nature, they mightily help. On the contrary they do as much retard and hinder a business in Questions, if they are stars of a contrary Nature to your significators.

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CHAPTER. VII.

[What may be Judged from the 12 Houses, see
Cap. 5.]

SECTION. I.

Of the Resolution of all Necessary Questions, depending upon the 12 Cælestial houses.

Questions and Judgements relating to the 1st house.

May the Querents life be long or short ?

THis Question and all others may be thought by some, too nice a Querie to be discussed by Astrology, since the Life and Actions of Men are onely in the hands of God who orders and decrees all things. 'Tis very true, our dayes are numbered, and no man knows the very day of his dissolution, yet by the Rules of Art and according to Natural Causes, a man may thereby give a probable conjecture, whether a person be likely to live many years or few. And it hath been Experienced that many persons have been foretold, nearly the time of their

their death, and therefore (God not contradiſting ſecond Causes) A man may by the ſame rules I preſume judge the like in any Perſons Queſtion or Nativity. But this is beſides my preſent taſk. I therefore proceed.

1. To reſolve this Querent, obſerve the Aſcendent, and the Lord thereof, together with the D., and if ſo be neither of theſe be afflicted by the Malevolent Aſpects of the Infortunes, or are Combust of the ☉, or evilly beheld by the Lords of the 4th or 8th, why then you may conclude the Querent may live to ſome Maturity of years. But the time of limitation is beſt diſcovered by directions, as ſhall in the ſecond part be ſhewed.

2. If you finde the aforeſaid ſignificators, viz. the Aſcendent and his Lord, or the Luminaries afflicted and in abjeſt places of the Figure, you may upon good Grounds of Art, Judge but a ſhort Life.

3. If good Planets are poſited in the Aſcendent or beſide the Aſcendent or his Lord, and generally the Planets being well fortified, and in good Houſes of the Figure, it denotes a happy life to the Querent; but if you finde the Infortunes viſiting the Aſcendent, or afflicting the Lord thereof or the luminaries, it prenotes but a kind of ſorrowful and diſcontented Life, ſubject to melancholly, and many vexations. But if ☿ be there the Querent is much ſubject to be ſcandalized, diſgraced, and abuſed, and in ſine to live but an uncomfortable and dejected Life.

SECTION. II.

Of the condition of an absent party,

1. IF the party be related to the Querent, take that House for the Querent that signifies him or her self a Brother or Sister, or the 3d House and his Lord, and so of the rest, according as the relation stands: as before directed. But if no relation Judge this, let the Lord of the Ascendent and the D signify the absent party.

2. If the D or Lady Ascendent be posited in the 8th or in 6 with the Lord of the 8th, or in 8 to the Lord of the 8th From the 8th it's an argument the absent party is dead: If afflicted by the Lord of the 8th that he is sick.

3. If you finde the Lord of the Ascendent and D will dignified and in Aspect with good Planets, and Lords of good Houses, you may judge the Person to be in a safe Condition and amongst those that are friendly and courteous to him.

SECTION. III.

To know if a party be at home.

IF the person be not related but only an acquaintance, then consider the Lord of the 7th House.

1. If

1. If you finde him in any of the 4 Angles, the person is at home.

2. If in any of the succedent Houses, not far from home but at some neighbours house, and may soon be spoke with. But if in a Cadent House he is not to be spoke with being far from home

8. If the Lord of the 7th and the Ascendent, apply by a * or Δ its an argument you may meet with the party as you go, or at least have some intelligence Accidentally where you may finde him.

SECTION. IV.

In what Condition is a Ship at Sea?

This Question is much like that *Self.* 2d.

1. THE D and signe Ascending signifies the Ship itself and whatsoever burthen the carries, But the persons therein are denoted by the Lord of the Ascendent only,

2. If the significators of the Ship and persons therein are found strong and powerful in your figure, and no way afflicted of the Infortunes, you may conclude the Ship and all therein is in a good and safe condition, and free from danger at that Instant, But if you finde the significators lately separated from evil Planets or their malignant rays, you may judge they have lately been in Danger, or if you find their significators in bad Houses, or beheld by evil Aspects of the Lords of bad Houses, or much afflicted by the Malevolents, you may then conclude the Ship is either lost or in some very imminent danger.

CHAP.



CHAPTER VIII.

SECTION I.

Questions and Judgements proper to the 2d house.

Shall The Querent ever attain to Riches?

1. **H**ere you are to consider the Lord of the 2d. as also the 2d house and Planets therein; the part of Fortune, and those Planets that behold the said significators of Substance.

2. When you finde the Significators well Fortified, and free from all the Afflictions of the crots Aspects, or bodies of the Infortunes, you may Judge hat the Querent shall not be Exposed to Poverty, but arrive to a happy degree of Fortune, as if Υ or $\odot$ be Essentially dignified in the 2d house: or the $\oplus$ well disposed: these are arguments of a very competent Fortune and that according to the state and degree of the Querents Birth.

3. But contrariwise, if you finde the significators of Substance in an abject and low condition, not at all assisted by the benevolent Rayes of the Fortunes but much afflicted you may then Judge that the Person enquiring must be content to taste of poverty, or that he will live but poorly &c. In a very mean Estate.

SECT.

SECTION. II.

By what means to Gain wealth?

1. **I**f you finde the significator of Riches strong and placed in the Ascendant, it denotes the Querent will gain Wealth by his own proper industry, if in the 2d by Merchandizing, Buying and Selling, if in the 3d by Brethren, Kindred, Neighbours and Friends &c. So of the rest.

2. If you finde the Lord of the Ascendant, and of the 2d in $\odot$ of Υ in good Houses, or in good Aspects by reception, it argues the Native will have a competent Estate, and this the rather if $\odot$ be in the 2d. Or if you would know about what time, direct the several significators of Substance to their promisors, and the Ark of direction turned into time according to the usual measure, will inform you the Year when Wealth may be expected, as also the Tears of Damage and Loss threatened, but this is best known from the Nativity (if its be known) being directed as aforesaid, thus much as to the general Querie of Riches.

3. But if you care not to take the pains, count the Degrees of distance between the Significators or their Aspects and Judge accordingly as the Significators shall chance to be placed in Angles, Succedents or Cadents, or in fixed, movable, or common Signes: If they are in Angles and in fixed Signes, let their degrees of Distance represent Years or Months. If in succedent Houses and common Signes, say Months or Weeks. If in movable Signes Weeks or Days. And so moderate your Judgement by discretion, for the time according as you see your figure promises.

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CHAP

CHAPTER. IX.

SECTION. I.

Questions and Judgments proper to the 3d house.

Shall the Querent and his Brethren, Kindred or Neighbours, Accord and Agree together, &c.

1. IF you finde the Lord of the 3d and Lord of the Ascendants behold one another by some Amicable Aspect, or if they are in Reception, or the ☿ be in * or △ to some good Planet in the House of Brethren, this signifies the Querent and his Neighbours or Kindred shall agree, and Love each other,

2. When a fortunate Planet is in the 3d. or beholds the Ascendant friendly, or if ♀ or ♀ be in the Ascendant or the ☿, and behold the Cusp of the 3d. friendly, this shews a good disposition on either side. and that the Querent and his Neighbours shall live in love and unity, &c.

3. But if you finde Infortunes in the Ascendant, the party that asketh is to blame, and will not live quietly

quietly, Judge the same (if you finde them in the 3d House) of the Brethren or Neighbours part, that they are Perverse and Cross grained.

4 But if you finde a malicious Aspect between the Lord of the Ascendant and the ☿ and Lord of the 3d or Planet posited therein, you may then conclude there is small hopes of Love and agreement between the Querent and his Brethren, Kindred, or Neighbours.

SECTION. II.

THE condition of an absent Brother is found (varying the house) after the same manner as you search after the state of any other absent party; as you may see; S: & 2d. Of the Judgement upon the 1st House.

SECTION. III.

Of short Journeys.

IF you would be informed of the good or evil Attending short or inland Journeys, Consider what is said in the 2d and 3d of the 1st Section of this Chapter, and accordingly order your Judgement, for what is said of the Agreement betwixt Brethren, Kindred, and Neighbours.

may be very fully applied to the good or bad attending short Journeys, they having both one Significator, viz Lord 3d &c.

SECTION IV.

Of the truth of flying Reports.

1. IF the Lord of the Ascendant or the ☽ be angular, or beheld of the ☉ ♀ or ☿, and especially if it be by a good Aspect there is then great probability that the Rumor is true, and this the rather if the Angles of your Scheme be fixed Signes, and the ☽ and ☿ therein.

2. But if you finde the ☽ or Lord of the Ascendant in bad Aspect of the Infortunes, and posited in Cadent Houses, or if the ☽ be void of course, or beheld by an evil Aspect of ☿, or in ☿ of ☿, or if ☿ be in detriment, or in an ☿ or ☐ of ♀ or ♂, then you may assure your self that the Report is altogether false, and will come to nothing.

3. If the ☽ be in good Aspect of the Lord of the Ascendant, or applying thereunto, or if you finde ♀ or ☿ in the 10th, the Council of your Friend is Intended for your Good; But on the contrary if ♀ or ♂ be posited there, then take not their Council for they intend it for your prejudice.

CHAP.

CHAPTER. X.

SECTION. I.

Questions and Judgements appertaining to the 4th House.

May the Querent obtain the House, Land, or other Possessions he desires to buy or purchase?

1. THE Ascendant and his Lord and ☽ (as hath been often hinted) signifies the Querent, and the 4th House and his Lord the matter or thing here enquired after, and the Lord of the 7th (according to Italy) for the Seller, (if it be so the Seller of the house be not Related to the querent) if the Lord of the Ascendant or the ☽ shall be in ☿, or otherwise well beheld of the Lord of the 4th by reception or the Lord of the 4th posited in the Ascendant, it argues the Querent may enjoy his desire.

2. Or if the Lord of the 7th and the Lord of the Ascendant are in good Aspect together, it denotes the owner of the House would willingly bargain with the Querent.

Querent, and is much more probable if there be a transposition of light or reception between them. But if they apply to a Conjunction they will undoubtedly contract a bargain and the Querent obtain his desire.

3. But if you finde not some of those aforesaid positions there is but small hopes, and argues an impossibility of perfecting the matter. If you finde a fortunate Planet in the 4th, or beholding it, Judge the House, or Land is good, and you may safely venture. But if you finde it pesterd with the presence of the Infortunates or ♄, or ill beheld, you may Judge the contrary, as Reason mixt with Art will direct you, in this and all other Questions.

SECTION. II.

Shall the Querent Advantage himself by Removal, or had he better Continue in his old Habitation?

HERE the 7th House and his Lord signifies the place to which you desire to go, the 4th House and his Lord the House of the Querent, and the 10th House and the Lord thereof, the benefit that may arise by removing.

[Now by a due consideration of the Aspects & Configurations of these Significators, how they behold each other or how the Fortunes or Infortunates stand affected towards them, you may accordingly Judge, and plainly discover what the Querent had best do in this case: and therefore there needs no more to be said herein,

SECT

SECTION. II.

IF you desire to know whether treasure be hidden in any place see if ♄ ♀ ☿ or ☽ be in the 4th, have dignities therein, or behold it, and the good Aspects between the Fortunes and the ☽ or Lord of the Ascendant, why then you may Judge there is treasure hid, and the Querent may by diligent search come to finde it.

Judge the contrary if you finde the Infortunates therein or casting bad Asp. As thereunto, or to any Planet or Planets therein.

SECTION. III.

IF you have a desire to know if the Querent may enjoy the Wealth, Goods, or Estate of his Father, Consider the Lord of the 5th, and 2d. and see how they behold each other, or how they are affected from good or bad Planets, and accordingly moderate your Judgement.

CHAP.



CHAPTER XI.

Questions and Judgements pertinent to the
5th House.

SECTION I.

Shall the Querent have Children.

1. **S**Ec whether the Lord of the Ascendant and the ☽ behold the Lord of the 5th, or if any Planet transfer the light of the Lord of the Ascendant to the Lord of the 5th or if the Aforesaid Significators be possessed (any of them) in fruitful Signes, these are arguments that the Querent may have Issue.

2. If you finde the Ascendant or ☽ in the 5th, or the Lord of the 5th in the Ascendant, or ♀ or ☿ in the 5th, or casting a benevolent Aspect thereunto, or unto the Lord of the 5th: these are testimonies that the Querent will assuredly have Children.

3. But if ☿ or ☿ be in the 5th or afflicke it, or any of the aforesaid significators, that are concerned in the House of Children, or if ☿ be combust, and the Signe of the 5th, Sterile, or the significators in signes sterile or barren, these are strong arguments (in Art) that Querent will rarely have Children.

SECT,

SECTION II.

Is the Querent with Childe? If so, of what Sex, Male or Femal, &c.

1. **I**F the ☽ or Lord Ascendant be in fruitful Signes, and behold the 5th or Lord thereof by a good Aspect or if ♀ or ☿ shall be angular and no way afflicted by ☿ or ☿, or if the ☽ or Lord of the 5th happen to be possessed in the 5th, these are testimonies that the Woman enquiring is with Childe.

2. If you finde the aforesaid Significators afflicted by the malignant beams of ☿ or ☿, or either of them in the 5th or ☿ there, or if ♀ or the ☽ are evilly beheld by the Infortunates. you may judge the Querent is not with Childe.

3. If you finde the Querent is with Childe, and would willingly know whether of a Boy or Girl, you are then to consider the aforesaid significators whether they be in Masculine or Feminine Signes, or whether beheld by Masculine or Feminine Planets, and accordingly order your Judgement.

4. If you finde the Lord of the Ascendant or the ☽ in double-bodied Signes, or the Ascendant it self, or the Cusp of the 5th double-bodied, or Bi-Corporal: or if ♀ or ☿ shall be in the 5th in fruitful Signes: these are arguments that in all probability the Querent may have Twins, or more Children then one.

SECT,

SECTION. III.

Of Messengers, and Play, &c.

THe Lord of the 5th denotes a Messenger sent of a Brand, the ☾ the Message and the Lord of the 7th and the 7th House the party to whom he is sent, and by observing how these Significators beheld each other, as also how they separate and apply, you may from what is already said, Judge the proceedings and success of both the Messenger and his Message, &c.

2. The 5th House also denotes Gaming or Play; the 7th the person you play withal together with the Lords of those Houses, and as you finde the Lord of the 5th in good Aspect of the Lord of the Ascendant and the ☾, or friendly beheld by ♀ or ♂ as before noted, you may likewise thence Judge whether the party may be Fortunate in play or no; but if the significators are afflicted, Judge no success in Gaming

CHAPTER XII.

Questions and Judgements thereon, belonging to the 6th House,

SECTION. I.

Shall the Sick party Recover or not? And where lies the Dissemper? &c.

1. **Y**OU may behold in Chapter 2, Section 5 what part of mans body every Planet signifies, being posited

Pesued in any of the 12 Signes, as also what Disease every Planet denotes, and by due consideration thereof (as also the signification of the Signes) you may Rationally judge what part of the Body is afflicted in any Disease: Here the 6th House and his Lord signifies the Disease.

2. If the ☾ and Significator of the Disease are no way afflicted but apply to the Aspects of fortunate Planets, or are in reception with them, this gives great hopes of recovery.

3. If the ☾ be strong in the Ascendant, or friendly behold the Lord thereof (though an infortune) argues Recovery.

4. But if you finde the Lord of the 8th strong and Angular, and the ☾ weak and Cadent, having dignities in the Ascendant, or if the Lord of the Ascendant or the ☾ are afflicted by the Infortunes or Conbust of the ☉, threatens danger of death, unless there be reception or some friendly Aspects of the Fortunes interposing.

Rules for the Astrological Physician.

1. When he is first Invited to a Patient, let him consult a Figure of Heaven, and if he findes the 7th House afflicted either by the presence, or Aspect of ♀ or ♂ he shall not Cure the diseased party.

2. If the 10th House be vitiated in the same kinde, that is altogether as bad. for then he shall apply Physick that is improper to the Disease, or if he first visits his Patient in the hour of ♀, the Disease shall be tedious and long in cure, if in the hour of ♂, be

his Physick and Person shall be much sleighted and ill rewarded. But if he goes in the hours of $\mathcal{N}$ or $\mathcal{Q}$ or when there is benevolent Aspects from those Planets, he shall be kindly accepted of the Sick, and well rewarded for his pains, whether he effects a cure or nos. A whole Volume might be written on this subject; but I must proceed.

SECTION. II.

Of the Fidelity and Falsity of Servants.

Honest.

1. IF you finde the Lord of the 6th in good Aspect to the Lord of the Ascendant, or if the Lord of the 6th be in the dignities of the Fortunes or well beheld by them, these are testimonies that the Servant is honest and just.

Not Honest.

1. But if you finde the Lord of the 6th in bad Aspects of $\mathcal{H}$ or $\mathcal{S}$, and behold the Ascendant with a malevolent Aspect, or the Lord of the 2d you may conclude the servant to be sufficiently knavish, and nos to be trusted.

Small Cattle.

3. By the former Rules may easily be collected whether the Querent may be Fortunate in small Cattle, which are also signified by the 6th House and his Lord. And here I might also treat of the Decumbiture and Crisis of any sick person, but that being largely handled by several able persons already, I account it but Assum Agere.

CHAP.

CHAP. XIII.

Judgment upon Questions Proper to the seventh House.

SECTION. I.

1. Of Marriages. Shall the Querent have the desired Party?

Effected.

1. THE Lord of the seventh here denotes the Party inquired after, and if you find the Lord of the Ascendant, or $\mathcal{D}$ joyed by Body or Aspect to the Lord of the seventh, the marriage then shall be effected, and brought to pass; and this the rather if the significators be in reception, and the Aspect be a $\ast$ or Δ , but if they apply by $\square$ or $\mathcal{P}$, it rarely then comes to pass, unless with much difficulty, &c.

Not Effected.

Here note, that if it be a man that inquires, you may add $\mathcal{P}$ in your judgement to the Lord of the seventh, or if a woman, consider the $\odot$ with the Lord of the seventh, and see also how the Lord of the Ascendant, and $\mathcal{D}$ doth behold either of these, for these are general significators in such questions, and accordingly Order your Judgement. By consideration of the Ruler of the seventh House, and the sign thereof, as also what Planets are therein, or in aspect thereunto, you may judge of the qualities and disposition

tion of the Querited, and 'or the confirmation of your judgement, you may by what hath been said in the foregoing Chapters hereof, exactly describe her Person, and the eminent Marks, and Moles, upon any part of her body.

2. But if you find no good Aspect between the significators, nor any reception, or translocation of light, you may then confidently affirm that there will be but small probability of coming together, and in short they will not effect a marriage.

3. If you find the Lord of the seventh in * or Δ Aspect, or any other Planet, and not at all behold the Lord of the Ascendant, you may then conclude the party inquired after, hath Love rather for such a party signified by that Planet, then for the Querent, or if the Lord of the Ascendant, or the Δ apply to a Benevolent Aspect of the Lord of the 7th, and before they come to a perfect aspect, H or S interposeth their malicious beames, you may then conclude that the match shall be broken off, by such a kind of party signified by that Planet, that makes the interposition, and considering what House he is Lord of, you may thereby discover what relation he hath either to the Querent or Querited, &c.

The time when two Parties may come together, is known by the degrees of distance, their significators want of an aspect, if they apply, but best by directions.

Portion.

4. If you desire to know whether the Querited have a Considerable Fortune (as it is usually termed) or be Rich, or hath a Portion? Why, then consider the Lord of the eighth, which is the second from the seventh, and also whether

the Fortunate Planets be placed therein, or if you find $\oplus$ we'll dignified there, or friendly beheld of M , or Q , or S the e , and the Lord of the eighth strong and powerful, and no way afflicted by the Malevolents. These are all Notable Testimonies in point of Air, that She is considerably Fortunate, and the Portion will be easily obtained without the least trouble. But if you find the aforesaid significators ill dignified, and much afflicted, you may then conclude, there is but small hopes of a Portion, and that her estate is very mean and low.

Agreement.

5. The Lord of the Ascendant, or the Δ in an amicable aspect of the Fortunes, and especially Q denotes an excellent agreement after marriage, the same if M or Q be posited in the seventh, in * or Δ with the Δ , or Lord of the Ascendant, and if this be by reception, it abundantly confirms the Judgement. But if the significators be in $\square$ or P , or H or S in the seventh, judge the contrary. Judge the same of the agreement of two Partners.

SECTION II.

Of Law Suits, Publick Enemies, &c.

Who shall be Victor in a Law Suit, or Contest?

THIS Querie is easily answered from Astrology, for consider well your figure, and see which is best fortified, either the Lord of the Ascendant, or Lord of the Seventh; and accordingly Judge: For if you find the Ascendant, and

and his Lord better fortified then the seventh House, and his Lord, then in all probability the Querent overcomes in the Law suit; if the seventh House and his Lord be best Dignified, or most powerful, the Querents adversary gains the Day; if both significators be well beheld by the Fortunes, it Argues the differences may be Compoted by some friends; if both significators be strong and angular, it denotes they will stand high upon terms on both sides; but if they apply to a * or Δ Aspect, it is then a strong argument they will Agree the business themselves, and that Planet that applies, signifies the party that shall first move to reconcile the difference, and by what is said herein, the same may be understood of Duells, or what issue may be expected between a man, and his publick, open and profest Enemies; Let the Querent be of what Quality soever, &c.

SECTION III.

Of Theft.

IT will be expected, something should be said of theft, which properly belongs to the Judgement of this house. But tis seldom an Artificer gains Credit in his Responses to such questions, notwithstanding he describes the thief never so exactly, by reason the Corporature, and complexion of one Person may much resemble another, and Goods cannot be forc'd back to the Owner by the help or Assistance of Astrology only: Yet the thief may be described thereby, and the Querent may be informed whether there be a probability of procuring (or by any means a discovery made) of the Goods lost, and therefore I shall briefly shew the Rules that are to be herein considered

But

But first Consider; are they stolen or no.

Goods lost if Recoverable

Who is the thief, a Man or Woman, &c.

Lost or Stolen.

1. The Lord of the second, and Ψ in the seventh, $\oplus$ in the sign thereof, and if the Lord of the seventh behold them by * or Δ within their Orbes, then are the Goods taken away.

Not Lost.

2. If the Lord of the second be Ψ , and in the House of the Lord of the hour, and apply to Δ of the Lord of the 7th, then hath the Querent lost the Goods through carelessness, and forgot where he hath laid them; for they are not stolen, the Ψ or Lord second Angular, they are in the House.

3. If the Ψ be Lord of the first, and posited in the fourth, and the Lord of the second in the seventh, or in the sign of the eighth, in ρ to the second, or in * or Δ of the 7th, the thing is not stolen, but taken away in jest, but if the Lord of the second behold the Lord of the seventh, or is joynd wth him, and the Lord of the seventh in $\square$ or ρ , they will be kept in earnest, Ergo; as bad as stolen.

4. Ψ or ρ to * or Δ to the Lord of the Ascendant, or the second house, or his Lord, or in case they be in the Ascendant or second, and behold or dispose of the part of Fortune, it argues a Recovery of the Goods. The like if the Luminaries behold the Ascendant Friendly, or at least a discovery of the Thief.

H

Recovery

Recovery.

5. The ☾ in the second, in △ to the Lord of the second, or in the seventh, or tenth, in △ or ✱ to the Lord of the Ascendant, in Planet in the second, or beholding, or disposing ☽, the Luminaries beholding each other Friendly, or the Lord of the second, in the eleventh or fourth, or the Lord of the eighth in the Ascendant, or joyned with the Lord thereof, to which may be added, the Fortunate Planets in the eleventh or ☽ there; all these are Testimonies of Recovery, and that there is very great hopes thereof.

No Recovery.

6. But if both the Luminaries are under the Earth, and the second House, or his Lord or ☽ be afflicted by ☿ or ☿, or if the Infortunes be in the second, and the Lord thereof in the eighth, or Combust of the ☽, or any way Impediated as aforesaid, these are strong arguments of no Recovery, &c.

SECTION IIII.

What is the Thief Male or Female, &c.

Significations of the Thief.

1. It is generally granted by Astrologers, that a peregrin Planet in an Angle, is to be accounted Significator of the Thief, and this the rather if he hath dignities in the seventh, an afflict the second house, or his Lord

Lord, or ☽, and if no such be, take the Lord of the seventh to be the significator of the Thief, let him be strong or weak.

Sex.

2. If the Significator be a Masculine Planet, and in a Masculine Sign, it denotes the Thief to be a man, if a Feminine Planet, and in a Feminine Sign a woman; if the Significator behold some other, or many Planets, you may judge he hath a Confederate, or there be many concerned in the Theft; and thus, Let reason and discretion mix with Art, guide you in your answers, least you Render your self and the Art Ridiculous.

Age.

3. If Significator (unless in the beginning of a sign) denotes the Thief to be ancient, the ☽ and ☿ middle aged, ♀ and ♀ denotes youth, and the ☾ according to the Quarter, she is in any Planet Oriental, signifies the Thief more young, but being Occidental more aged, &c.

Are they strangers, or those the querent knows.

4. The Lord of the Ascendant in the Ascendant in ☿ with the Lord seventh, or the ☽ or ☾ in Aspect to the Ascendant, or his Lord argues the Thief is known to the Querent.

5. The Lord of the seventh in the 7th signifies one of the House, ☽ or ♀ denotes one well versed in that craft of pilfering, if they happen to be significators, is a noted Thief, but if the significator be in the third or ninth house from his own, it argues the Thief is a stranger: But the Lord of the Ascendant

Ascendant in the third or fourth. (saith a famous Modern Author) accuses the Household servant of the Querent, Probatur et.

(101)

Time of Restoration.

6. What hath been said before, as to the time of any matters coming to pass, may be also said in this case, finding a probability of recovery (or discovery) of the Goods lost, you are to observe the Planets application, that signify the same, and turn their distance either in body or Aspect into time, if in moveable signes let their degrees of distance signify so many weeks or days; if common signes, moneths or weeks; if fixed, years or moneths: But in these cases I suppose the most sure way is to direct the one significator to the other, by taking their oblique Ascensions, and thereby gain the Ark of direction, and for every degree allow about a day, or week, month or week, or year or month, according as they are posited in moveable, common or fixed signes as aforesaid. Angles are said to be Equivalents to moveable signes; Succedent houses to common or double-bodied signes, and Cadent houses to fixed signes, but herein the Artist ought to beware and consult Doctory Experience.

There are some Ingenious Artists now living that follow this Method, viz. They take the difference of the oblique Ascension of the figure of the Suns ingress into γ that year and the year following, and let those degrees of difference be the measure of time for a year, and so proportion out the Ark of direction of a significator to a primitor in any Question, this seems rational, but let every Artist make use of that way he finds most agreeable to truth.

CHAP.



CHAPTER XIV.

Judgements and Questions proper to the eighth House, &c.

SECTION. I.

Of the manner or kind of Death the Querent may dye?

1. **T**HIS Quere is answered from consideration of the Lord of the eighth, or Planets therein, and bebolding them, when the Lord of the Ascendant or $\mathcal{D}$ shall be in good aspect with the Lord of eighth, or Planet therein, it shews the Querent will dye a Natural death, the same if the Fortunes be in the eighth, or have dignities therein, or behold the $\mathcal{D}$ by a good Aspect.

2. If one of the Fortunate Planets be in the eighth, and the other in the Ascendant, or $\mathcal{D}$ the Lord of the eighth, the $\mathcal{D}$ or Lord of the Ascendant be not in violent Signes, or near violent fixed Scars, this argues the Querent will not be subject to a violent death.

3. But if the Luminaries are in violent Signes, not bebolding each other, or if they do behold each other by $\square$ or $\mathcal{S}$ from Angles, or afflicted by the Infortunes, it threatens a violent death, and if $\mathcal{H}$ or $\mathcal{S}$ happen to have dignities

dignities in the eighth, it confirms the Judgement, and there is the more danger.

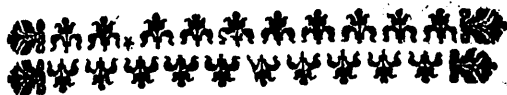
Or if ♀ or ♂ be in ♄ in an Angle, or in ♄ from Angles, and in violent Signes, or the ♀ in the seventh afflicted by ♀ or ♂, or if she be in the twelfth, and so afflicted, it denotes a violent death

4. ♄ being Lord of the eighth, (and the death found to be Natural) signifies some tedious Ague, Dropic or Consumption. Mars threatens death by Wounds, or some fiery hot distemper, as Feavours, the same by some obstruction of the Vital Spirits or Pluresie, & by Phrensy, Madness, Pitsique, Lethargie, &c. The ♀ by diseases arising from Phlegm, cold and moist Humours, and sometimes drowning.

If you would be resolved whether the Querent or his Wife may dye first.

5. You are to consider their Significators, viz. the Lord of the Ascendant, and Lord of the seventh and see which of them goes first to the Lord of the eighth, by ♄ ☐ or ♀, or to the like Aspects of ♀ and ♂, or to Combustion of the ☉, and accordingly order your Judgement; their Significator that is most powerful and strong in the figure, in all probability may live longest, but in such questions of Life, and Death, the Artist ought to be exceeding warie in his Judgement. By this house you may consult the Portion of the Wife, also, whether it be considerable or not, or if obtained with ease or difficulty, of which I have before hinted.

CHAP.



CHAPTER. XV.

Judgements and Questions appertaining to the ninth House, &c.

SECTION I.

Shall the Querent be Prosperous in his voyage to Sea.

1. IN this Question you must have recourse to the ninth House, and his Lord to the Planets posited therein, or beholding the said Significators, if you find any of the Significators any way impeded, or much afflicted, you may then suspect much hazard in the voyage, if ♀ be the Planet afflicting, it signifies the Querent is threatened with some tedious disease, or loss of goods, if ♂ afflicted or ☿, it portends prejudice by thieves or Pyrates, and oftentimes Couzening and Cheating among themselves, &c.

2. But if you find the Significators strong and no way prejudiced but free, & the Lord of the Ascendant in friendly Aspect of the Lord of the ninth, or if there be reception between them, and the Fortunes happen to lend their Assistance, you may then conclude the Querent may

make a happy, Prosperous and Successful voyage, and by considering the Sign of the ninth, whether fixt or movable, and the Significators, whether swift or slow in motion, you may judge of the length of the voyage.

SECTION. II.

If a Question be propounded concerning the obtaining of a Benefice.

1. **Y**OU are in this case to see what Aspect there is between the Lord of the Ascendant, the ☾ and the Lord of the ninth, or Planets therein, and if you find they behold each other friendly, or if the ☾ be in the ninth, or the Lord of the Ascendant there, or if there be a friendly reception between the Significators, these are good arguments, that the Querent may obtain his desires; the same if the Lord of the Ascendant, or Lunx be in ♀ or △ to ♀ or ☉, if the Aspect be by ☐ or ♀, yet if there be reception or translation of light, it argues the business shall be accomplished, although with some trouble and pains.

2. If you find Infortunes in the ninth or Ascendant, or otherwise afflicting those houses, or their Lords, and if so be you can find none of the aforesaid Testimonies, you may then conclude there is very small hopes, and the Querent will very hardly have his desire, nay there is no probability of any such thing to be procured.

The like you may understand from the aforesaid Significators, if the Question be propoed concerning attaining to some Science or Knowledge in some Arts or Mystery, &c.

CHAP.



CHAP. XVI.

Judgements and Interrogations proper to the tenth Houses.

SECTION. I.

May the Querent attain the Office or Place of Dignity desired.

1. **H**ERE you are to consider how the Lord of the tenth, and the ☉ do either of them, Aspect the Lord of the Ascendant, and the ☾ if they are in friendly reception by house or Exaltation, or in ♀ or △ of each other. if so, these are assured Testimonies that the Querent may by using means obtain the place desired, the same if you find the Lord of the Ascendant or the ☾ posited in the tenth, or Lord of the tenth, or ☉ in the Ascendant, and if they happen friendly to behold each other, also, at the same time; why, then you need not question but your desire will take effect.

2. But on the contrary, if nothing of this kind can be found in your figure, neither good aspect of the Significators, translation of light, reception, or dwelling in houses, this is an evident Testimony that the Querent shall not have the place desired, notwithstanding he be never so fairly promised.

SECT.

SECTION II.

But if in an Employment, and fears he may be Turned out.

1. **T**hen you are to look to the Significators, and see if there be any good aspect between them (as before noted) or if there be reception, and judge accordingly, the Querent stands sure, and needs not fear a remove from his present employment, and this the rather if the Lord of the Ascendant, or ☽ be in good aspect of ♃ or ♀ in the tenth.

2. But if you find the Significators of the Querent in any bad aspect with any Planet or Planets that are in friendly reception, or behold the ☉ or Lord of the tenth by * or △, you may then inform the Querent he is in danger of being ousted of his place, through the means of such and such Persons signified by that Planet or Planets that afflict the Querents Significator,

Trade.

3. From the house also (consider what he has been said) a man may judge of his success in his Trade, whether there be a probability of gaining or losing thereby, or if he may thrive by his present profession, and consequently what kind of Profession or Trade will be most suitable for his Genius.

4. If the Significations of Trade be posited in fiery Signs, you may then conclude any Profession of that kind will

will best agree with the Querent, if in Earthly, Airy or Watery Signs, judge accordingly, considering the qualities and professions which the Planets signify, as is before directed in this Book, an Ingenious Artist will not be so slow how to order his Judgement in Questions of this Nature.

CHAPTER. XVII.

Judgements and Questions proper to the eleventh House.

SECTION I.

May the Querent be Fortunate in his Hopes, &c.

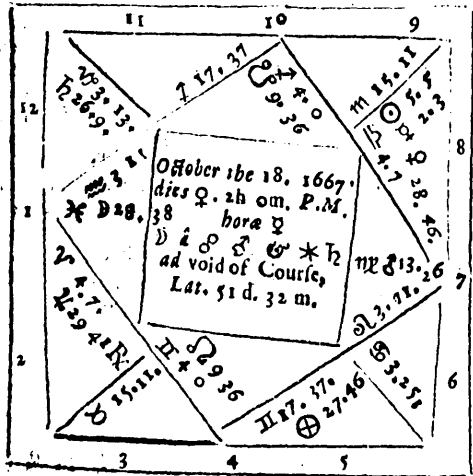
1. **T**he Lord of the eleventh, and the eleventh House signify the thing in question, and if the ☽ or Lord of the Ascendant be in * or △ to the Lord of the eleventh, or any good Planet posited therein, or if there be a reception, or dwelling in houses, or transmutation of light between the Significators, these are good arguments the Querent shall obtain what he hopes for.

2. But if you find cross aspects between the Significators, or if they be Combust, Cadent, or Retrograde, or ♃ or ♀ sends forth their malicious rays to the Significators, Judge the contrary.

This is to be understood when the thing hoped for is not Nominated,

CHAPTER XIX.

That these things may be the better understood, and put into Practise, I shall give an example of some Questions, upon each of the twelve Houses, the better to illustrate the foregoing Rules, from the former exemplary Figure, which I here again insert, viz.



Note that the Accidents of men, are predicted three manner of wayes viz. Either by his own Proper Nativity, the Geniture of his first born child, or lastly by a Question

Question propounded with a certain kind of affection, and strong desire to be resolved. *Herm. Aph. 20.*

Judge nothing, or elect any thing positively, if M be in the ascendant, or when the angles are such Signes that ascend obliquely, (viz. short ascension) or if S be therein, for a wrong judgement will be given, and the even r will prove contrary to the judgement, for M is accounted a Sign of deceit and falsity. *Her. Aph. 9.*

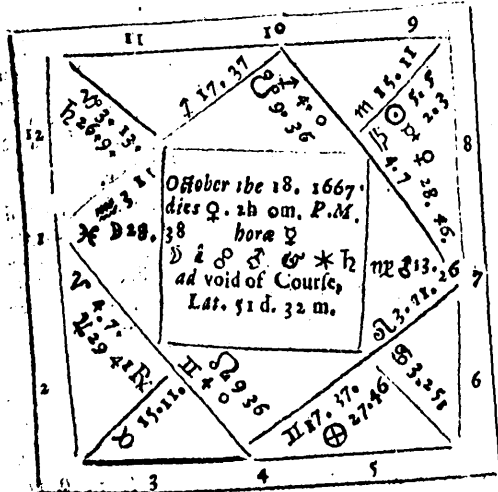
SECTION. I.

Is the Querent long Lived?

Here I find h Lord of the ascendant (which signifies the Querent) in v his own house, in the twelfth, in Q of Q Lady of the eighth (or house of death) and the D lately in d of S from angles, Q is also Lord of the fourth, Combust of the C light of the time in the eighth (viz.) the house of death. Hence I conclude, that according to Natural causes, the Querent is not long lived, but subject to diseases, because the D is Lady of the sixth, and afflicted by S as before noted, and consequently his life but of a short date. But this judgement is in part mitigated by reason, h and Q are in reception by exaltation, and triplicity, (h is exalted in a in the eighth, and Q hath triplicity in v in the twelfth) and the D locally in the ascendant, and in h to h , who is in his own dignities in the Figure, &c.

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That these things may be the better understood, and put into Practise, I shall give an example of some Questions, upon each of the twelve Houses, the better to illustrate the foregoing Rules, from the former exemplary Figure, which I here again insert, viz.



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Question propounded with a certain kind of ascendant, and strong desire to be resolved. *Herm. Aph. 20.*

Judge nothing, or elect any thing positively, if M be in the ascendant, or when the angles are such Signes that ascend obliquely, (viz. short ascension) or if S be therein, for a wrong judgement will be given, and the even t will prove contrary to the judgement, for M is accounted a Sign of deceit and fallacy. *Her. Aph. 9.*

SECTION. I.

Is the Querent long Lived?

Here I find H Lord of the ascendant (which signifies the Querent) in v his own house, in the twelfth, in Q of Q Lady of the eighth (or house of death) and the M is in d of S from angles, Q is also Lord of the fourth, Combust of the O light of the time in the eighth (viz.) the house of death. Hence I conclude, that according to Natural causes, the Querent is not long lived, but subject to diseases, because the H is Lady of the sixth, and afflicted by S as before noted, and consequently his life but of a short date. But this judgement is in part mitigated by reason, H and Q are in reception by exaltation, and triplicity, (H is exalted in v in the eighth, and Q hath triplicity in v in the twelfth) and the M locally in the ascendant, and in M to H , who is in his own dignities in the Figure, &c.

*If the question were, is the party at home I would
speak thus?*

2. Here, in this case (if he Person hath no relation to the Querent) I take the Lord of the seventh, viz. the ☉ to be his Significator, and finding him not in an angle, I conclude the party is not at home, but near home, because the ☉ is in a succedent house, viz. the eighth near the South-west quarter (or more westerly from the South) in ☿ of ♀ representing the person he is in company with, and probably the Querent may be directed to him by some woman servant, because ♀ Lady of the sixth; was lately in ☿ of ♂, who is posited in the seventh house, and she in the ascendant in ✱ to ♀, the Querent's Significator. If the party inquired after have any relation to the Querent, Judge the like from the Lord of that house that signifies the relation.

*If the question were, is the absent party dead or alive,
or in what condition may he be in at present?*

IF the party be not related to the Querent, then the ascendant and his Lord, with the ♄ signifies the absent party, and finding ♄ Lord of the ascendant in his own dignities, and in ✱ to the ♄, I may hope well that the Queried is at present in health, but by reason ♄ is in ☐ to ♀ Lady of the eighth, and posited in an angle house of the Figure, I may therefore conclude he hath been in some danger of death, or that he hath lately undergone some sharp conflict with a disease, because ♄ Lady of the sixth was lately in ☿ to ♂.

The ♄ a general Significatrix, & being lately afflicted by ♂ Lord of the ninth and second house, may also intimate that the Queried hath undergone some trouble in mind concerning

concerning some Religious Tenets, or by reason of some long Journey, or probably he hath suffered for the want of moneys, and thereby imprisonment, because ♄ is in the twelfth house, which intimates no less.

If it were a husband, or a wife inquired after, you must then consider the ☉ Lord of the seventh, and ♂ who is posited therein, and by reason I find the ☉ in the eighth, within the Orbes of a ☐ Aspect with ♄, I might Judge the absent party to be but in an ill condition, the same I might say if it were an absent Brother, Sister or Kinsman, &c. Because ♀ is Lady of the third, and afflicted in the same manner, by the ☐ of ♄ from bad houses, and their affliction should partly proceed from, or by the means of the Querent, who is signified by ♄, and a general infortune.

Is a Ship at Sea in safety, or danger?

4. This Question hath some dependance upon the ninth House, by reason a Ship relates to Voyages; but since the Question is concerning her safety, it therefore properly belongs to the first House, and the parties therein, by the Lord thereof.

Now the Ascendant, and the ♄ being Significators of the Ship, and the Lord thereof ♄, of those persons in her View the position, and finding ♄ so strong in his own Dignities, and in ✱ to the ♄, therefore the Ship at present, I may conclude is safe and free from danger, with those persons that are therein.

But considering also, that ♄ hath and still is in ☐ to ♂, Lady of the eighth, and ♄ lately separated from ♂, ♂ intimates that they have lately been in great perplexities, and (in all probability) not only in danger of Death, or being Cast away, but also of Pyrates, and received prejudice

Judge or loss that way; this Judgement is the more to be credited, by reason H is also Lord of the twelfth, and in the twelfth, having great Dignities in the eighth, and J Lord of the ninth, Angular, and lately beholding the Moon by a Malevolent aspect, as before noted.

If the Question were, shall good or ill succeed the thing that hath suddainly happened to the Querent?

5. Note that reports first dispersed, the D being then in the first, deg. tenth of m , are either false or forged on purpose. In the figure I find J Lord of the House of the O , U of the house the D is in, intercepted in X in the ascendant, and H Lord of the ascendant in his own Dignities, here H is stronger, and in X to D , which intimates the Querent needs not much fear danger, but yet he will not be altogether freed from some kind of prejudice that shall arise by this suddain accident. Because H is also Lord of the twelfth, and in quartile to U Lord of the tenth from Cardinal Signs, and the disposer of the D in the ascendant, which advises the Querent to beware of a Magistrate, or man in Power, or some scandal that may arise (for the U is in the tenth) occasioned by some secret Enemy, and the Querents own headstrong affions.

Lastly, if it were desired to know what marks, Moles or Scars the Querent hath about his Body?

6. I consider the sign ascending, which is the beginning of m , a sign that represents the legs, therefore the Querent should have a black Mole upon the upper part of the right leg, because m is a Masculine sign, and H Lord thereof, a Masculine Planet, and the mark is apparently to be seen, because H is above the earth,

The

The Querent should have another upon, or near one of his knees, because H is in m ; also another upon one of his feet, but not so apparent, because the D in X , is not yet ascended above the horizon, and this should be upon the left foot, because X is a Feminine sign, and D a Feminine Planet; you may also discover another upon the breast, for D descends upon the Cusp of the sixth, the D is virtually in the second House, though located in the second, therefore I conclude the Querent to have some kind of pale mark or mole near the left side of the neck or throat, for a Planet in the ascendant discovers one in the head or face, a Planet in the second, a mark upon the neck or throat, &c.

Note that the twelve Houses, have for their Consignificators, the twelve Signs, and seven Planets, beginning with V and H , for the first House; S and U , the second; II and J , for the third, and so on to the rest, beginning again with H for Consignificator of the eighth House.

SECTION II.

If the Question were, shall the Querent be Rich, or ever attain to any competent Fortune in this World.

I consider J is Lord of the second, and posited in m , the House of X intercepted in the seventh, and U located in the second, in V retrograd, and in X to D in the fifth House; in II who is in Δ to X , the disposer thereof, and the D virtually in the second House, the

House of substance; all which (according to the Rules of Astrology) promise a very competent Fortune to the Querent, according to his degree, or capacity.

If it be enquired by what means it shall be obtained?

2. Finding the Lord of the second, in the seventh, disposed of by ♄, who is also the disposer of the ☊ in the fifth, I conclude the Querent may be a gainer by gaming, or by following such things that are signified from the fifth House, as being a Player, or by keeping an Ale-house, or Tavern and the like, or by the means of a Wife, by reason the Lord of the second is in the seventh, and in reception of his disposer, (the premises withal considered) and ♀ being so strong in the eighth, the house of the Wives Substance. In fine the Querent may arrive to a competent Fortune by the exercise of his Wit, which is here declared to be Pregnant and Acute enough, and therefore may employ it for his advantage in the procuring of a Wife, and thereby raise his Fortunes.

If it be enquired, shall this Estate be durable or Continue?

3. Herein I consider the Cusp of the second is ♋, a movable sign, and ♒ retrograde therein, and the Lord of the second in ♍ having no Dignities there. And lastly, ♄ the disposer of ☊ combust of the ☉, to which I may add, ♀ the Significator of a Wives Substance being in quartile to ☊, all which are arguments of no long continuance; but that the Estate gained by the Querent will soon be squandered away, and this the rather because ♒ in the second is in ☐ to ☊ Lord of the Ascendant, which intimates (in an Astrological sense) the Querent will be

Extrava-

extravagant, and addicted to illicit courses, and thereby diminish, and at length totally waste what Substance he had before heaped together; he ought also to beware of trusting, for loss is threatened by debts likewise, because the Lady of the eighth beholds the Lord of the Ascendant; ☊ by a ☐ from the Cardinal signs, and bad Houses of the Figure, she being in ♀ to ♒ from the same signs also.

If it be enquired, the time when the increase of Fortune may happen, or the contrary, viz. loss or damage.

4. Authors advise in this case to take the degrees of distance, that the Lord of the Ascendant, or he ♀ wants of a perfect ✱ or △ aspect of the promising Planet, and thereby proportion out the time; observing also that fixed Signs prolongs the matter, double bodied signs shew a Medium (that is neither very long or short) movable signs gives great hast, or speed in the matter, and this must be conjectured at by discretion, whether to give days, weeks, months or years, for the degree of distance, according as there is a probability in the matter propounded, but this being an uncertain way, and may serve upon trivial matters; yet where the business is of consequence, the time is best pointed out by the direction of the several Significators, to their Premissors, which shall be shewed in the second part, and this to be performed where the Question is in General, but for a particular sum that a man expects to receive, the other way is exact enough.

f the Question were, Shall I receive or procure the Money I have lent, or that is due from such a Person?

5. In this case, consider the ☉ Lord of the seventh, signifies the person, and the Lady of the eighth (viz.) ♀ his substance. Now, that the party is in a Capacity to pay, is cleare because ♀ Lady of the eighth, is in Δ her own Dignitie, but being in ☐ to ♀ Lord of the Ascendant, signifies no great willingness he hath to part with his money, and the rather because ☉ is within the Orbes of a ☐ of ♀ also, but by reason there is reception between ♀ and ♀, there is a probability the Querent (with much ado) may at length procure some moneys though perhaps not all the Debt, for ♀ is in ♀ to ♀ from the eighth and second, the two Houses representing both parties substance.

Now if you did expect moneys from some Noble man, then consider the Lord of the tenth ♀, who is in the Querents second, he is also Lord of the eleventh, and denotes the Noble mans Substance, and disposes of the ♀, but in ☐ to ♀ which intimates the Querent may have his money, but with some trouble, or at least some displeasure or check from the Noble man; if you do expect moneys from any Relation, then consider the Planets and Houses that are their Significators, and accordingly order your Judgement.

SECT.

SECTION. III.

If the Question were, Shall the Querent and his Brethren, Sisters or Neighbours agree together, and Love each other?

1. Finding ♀ Lady of the third, in quavile to ♀ Lord of the Ascendant, this argues but small Love, Nay, it is an argument of perfect hatred between the Querent and those relations, both their Significators are in their own dignities, strong and potent, (though accidentally posited in bad Houses of Heaven) which intimates the Querent and his Relations are both high, and care not the one for the other, but stand upon their Reputations, the one (as it were) scorning to stoop or submit to the other, yet the Querent will (and doth) expect the most observance.

If the Question be concerning an Inland Journey, whether it may be prosperous or not?

2. ♀ Lady of the third, is true is strong and in her own essential Dignities, and therefore might denote a prosperous Journey, but being in ☐ to ♀ and ♀ to ♀, it declares the Querent shall receive prejudice thereby, both to his purse, person, probably light amongst Theeves, and thereby endanger his Lives in short the Life of the Querent is by the figure threatened with eminent danger, in case he takes this Journey, and therefore be dissuaded from it.

If the Question be, Is the report true or false,
that is thus noysed about ?

3. I then consider the Lord of the Ascendant, and the ♀ and her disposer, now the Lord of the Ascendant, being in ☐ so ♀ and ♃ the disposer of the ☐ (as well as Lord of the tenth) and the ☐ lately separated from an ♂ of ♄, thus argues there is but small probability that the News is true, and this the rather because the Angle of the tenth, and fourth are not fixed, but Common-Bi-corporeal, or double bodied signs.

So, If it were a Question propounded concerning the advice if a Friend, whether it be for good or evil.

4. Finding the ♄ in the tenth House, and the Lord of the tenth, ♃ R^e and in ☐ so ♃ Lord of the Ascendant, I thence conclude the counsel or advice of this pretended Friend is not given with an honest intent, but they meant thereby to injure the Querent, and therefore by no means take this deceitful Admonition.

SECTION IV.

If the Question were, Shall the Querent purchase the House or Land he is about, &c.

1. **H**ere ♀ is Lord of the fourth combust of the ☉ in the eighth, and both within their ☉ bes of a ☐ Aspect with ♃ Lord of the Ascendant, the ☉ denotes the

the Seller, ♄ the Land, and being in quartile to ♃ the Buyer, argue it will be purchased with great toyl, expence and pains, and that the Seller is indifferent whether he deales with the Querent or not. Now although ♄ be combust, and may denote some incomburance upon the house or Land, yet by reason tis a frequent thing for ♄ to be near the ☉, (since he cannot be far Elongiated from him) I look upon that affliction not considerable, ♄ depositor of ☐, and the ☐ in the fourth, doth somewhat abate that fear, and argues the Land to be good, the ♄ and ♃ beholding the Cusp of the fourth by benevolent aspects (as by a * and △ within Orbes) declare a willingness in the Querent to it, and that with much ago, he may at last obtain his desire.

If the Question were, Is it good to remove to some other house or stay where I am ?

2. Finding ♄ in the fourth, and the Lord of the fourth, viz ♄ and ☉ in △ to ♃ the intercepted sign in the Ascendant, I should upon this consideration advise the Querent to stay where he is, and the rather because the Lord of the Ascendant and ♄ do very well behold the Cusp of the fourth House, (as before hinted) and therefore it argues the Querent will reap more advantage to continue where he is, then to remove to another place

If the quere were, Shall I enjoy my Fathers estate ?

2. I consider my Scheam, and in the first place finding ♄ the Significator of the Father, (within their Orbes) in ☐ to ♃ Lord of the Ascendant, argues but small Love between the Father, and the Querent his Son, but finding ♂ Lord of the second, and ♄ of the fifth (he Fathers house of Substance) in strong reception by house, and applying to a * aspect, this is an argument the Querent shall enjoy what

what he desires, and that the estate is considerable, because $\oplus$ is in the fifth house.

If the Question be, Is there Treasure hidden in such a place, and whesher it be attainable or not?

4. Caput Draconis being posited in the fourth house, and the $\triangleright$ in $\star$ unto the cusp thereof, argues that there is Treasure hid, and by reason φ is Lord of the fourth, he in particular denotes the quality thereof; It must be therefore, Medals, Books, or Pictures, &c. And finding φ in δ $\odot$, and $\square$ to h_2 , intimates that the Querent shall very hardly find it, or that there is but small hopes of attaining the Treasure so hidden, and therefore in vain for the Querent to make any attempt.

If the Question be, Concerning any thing that is hidden, or mislaid, where it may be found in the house?

5. Then consider δ being Lord of the second, and in an Angle, denotes it to be in the House, the $\triangleright$ being Angular, the same, and by reason δ is in the seventh, and the $\triangleright$ in the Ascendant, it declares the thing to be hid in that Room in which the Querent, and his Wife most frequent, where you ought to make diligent search for the finding thereof.

SECT.

SECTION V.

Let the Question be, Shall the Querent have Children.

1. The Cusp of the fifth is a barren sign, δ in quartile thereunto, φ Lord of the fifth in $\square$ to h_2 , (the other infortun:) and in δ of $\odot$, these are arguments of no Issue, to which I may add the δ h_2 φ . But finding the $\triangleright$ in $\star$ a fruitful sign, and applying to a $\star$ aspect of the fifth house, φ is also in m a fruitful sign, and in δ of φ who is in $\triangle$ her own dignities, and these arguments are the most prevalent, Ergo, the Querent may have Children, which judgement is augmented by the position of $\oplus$ in the House of Children, and in all probability they may be more Males, for the Lord of the ascendant is a Masculine Planer, and the $\triangleright$ is just entering a Masculine sign, the Lord of the fifth in δ of $\odot$ a Masculine Planer, as well as with φ a Feminine, but in fine, the Querent may have Children, and those of both Sexes, yet not many of either. The best way is to collect the Testimonies pro and con, and judge by the Major.

Let the Question be, Is the Querent with Child or not?

2. The $\triangleright$ basting to a $\star$ of the cusp of the fifth, the $\oplus$ in the fifth, and the Lord thereof in δ of φ , to which I may add h_2 , the Natural Significator of children, being in $\triangle$ to $\oplus$ in the fifth are arguments the Querent is with Child, but considering also the $\square$ of φ and h_2 , as also the

the ♀ ♃ and ♀ from Cardinal signs, with the ☐ of ♄ to the cusp of the fifth, and the Lord of the fifth being in ♄ with the ☉ a barren Planet; hence I may conclude tis but a false conception, and the birth will prove Abortive, and come to no Maturity,

Let the Question be, Concerning the success of a Messenger being sent of an errand, whether he will perform the message faithfully, and effectually?

3. Mercury is the Significator of the messenger, and the ☉ the person to whom he is sent; 1. in ♀ in ☐ to ♃ Lord of the Ascendant, which is an argument the messenger doth not intend with honesty to discharge his trust. yet he is in ♄ with ♀, and applying to a partile ♄ of ☉ Lord of the seventh, which intimates he is safely arrived to the person to whom he is sent, and great probability there is that he hath delivered his message; and when ♀ comes to a * of ♃ (that is when he comes to about 26 of m) the Querent may expect an account of his proceedings.

Let the Question be, Shall the Querent gain by Play?

4. The Lord of the fifth is in ☐ to ♃ (as yet) but applies to his * aspect, and is in ♄ of ♀ the lesser Fortune, and ☉ in the fifth, to which I may further add that ♀ doth dispose of the Lord of the second viz ♄, and there is reception by House, between them, all which are arguments that the Querent shall be (for the most part) fortunate in gaming, yet seeing Mars is in ☐ to the Cusp of the fifth House, and ♀ combust of the ☉, and in ☐ to ♃; This therefore signifies that the Querent shall not be much intich't thereby, but must expect to see an end of what

what comes that way; and also (sometimes) loss and detriment therein, as those that are generally most Fortunate in that kind can no way escape.

SECTION. VI.

If the Question be concerning a sick party, viz. what part of the Body is afflicted, or whether he may Recover?

1. IN the Scheme I find the ♀ Lady of the sixth in ♄ in the Ascendant, and the ♀ sorely afflicted by the ♄ of ♄, who is posited in an Angle of m; Now ♄ being the afflicting Planet, Rules (according to the Table for that purpose) the Legs and Belly, and in those parts lyes the parties grief; the diseases thereof are the Plague of the Guts, Hypochondriack Melancholly, all kind of obstructions therein, and those of the Legs must needs be; Cramps, Swellings, Aches or Blood torred, &c. In fine the diseases proceed from cold and moist causes.

2. That the party will very hardly escape death, is plain, because the Lady of the eighth is in ☐ to ♃ Lord of the ascendant, so is ♄ Lord of the fourth, and ♃ who hath Dignities in the Ascendant, is in ♄ to the Lady of the eighth also, all which are of dangerous consequence, and the worse because these aspects are from cardinal signs.

All the hopes there is, are, the ♀ being in * to ♃ out of the Ascendant, ♃ having exaltation in the eighth house, and being in reception with the Lady thereof and in his own Dignities, these things being considered, nature may at last

over.

overcome, but ♀ in the tenth, and ♀ in ☐ to ♀, doth aggravate the evil, and denotes improper Paylock is admitted to the sick party.

If the Question were, Shall the Querent be Fortunate in his servants---as also small Cattel, &c:

3. Considering the ♀ is in the Ascendant, and in friendly Sextile to ♀ Lord thereof, tis an argument the Querent may have faithful Servants, and be fortunate in small cattel, yet the Querent is advised not to impose too much confidence in them, because the ♀ was lately in ♀ to ♀ Lord of the second, and ♀ who is posited Retrograde in the second, and hath great Dignities in the sixth, in quartile to ♀ Lord of the Ascendant from cardinal Signs, hence the Querent ought to have a stricke eye over them, and then he needs not much question their fidelity; but in general, the figure speaks well for them, to be honest and to love their Master, and this according to the Rules of Astrology.

SECTION. II.

Let the Question be, (in a general way) Shall the Querent Marry?

Note that if a Question be demanded for a woman, simply, take signification from ♀, but determinately from the seventh House.

2. **I**n the figure I find ♀ (a general significatrix of Marriage in mens question) to be in a prolifical sign, and in friendly ✱ to ♀ Lord of the Ascendant. This is one argument of marriage, but the ☐ of ♀ (another general

general significatrix in Questions and Nativities) to ♀ seeks the contrary, and this judgement is confirmed the rather because ♀ is in ☐ to the Lord of the seventh, viz. the ☐ and ♀ in the seventh, in ☐ a barren sign, and ♀ upon the Cusp thereof, another barren sign from hence I may conclude, that notwithstanding the Native or Querent may have a strong inclination at sometime of his life to Marriage, yet he will rarely Marry, (if at all) for the former reasons; Or if he happens to marry, he will find much trouble in the prosecution thereof, for ♀ and ☐ are Planets of contrary Natures, and by Astrologers accounted enemies one to the other, and here they behold each other very ill.

2. From what hath been said, may be drawn this result, that if the Querent Marries, will be a Person so different from his own Nature, that there will be no mutual Love and Concord between them, but on the contrary much hate and discord, which is not meanly seconded by the position of ♀ in the seventh, and ♀ in ☐ to ♀ before noted.

The Querent's wife (if he should marry) you must describe by the ☐ and ♀, and so mixt your judgement according to the Rules given at the beginning of this Book, and the time when is best discovered by directions.

Let the Question be, Is her Portion Considerable, and whether obtained with ease or difficulty?

3. To this I answer, ♀ Lady of the eighth, in △ to ☐ and in her own Dignities posited in the eighth, declare a very considerable Portion, but that it will be difficult for the Querent (or Native) to obtain it is not to be doubted, because ♀ is in ☐ to ♀ from Cardinal signs, and bad houses of the figure, as also in ♀ to ♀.

If it be demanded whether the Querent (or Native) may overcome his publick enemies, or in a Suit of Law, &c? which may have the day? or if return safe from the War?

4. Finding H so strong in his own dignities, and the D in the Ascendant, in $\star$ unto him, and finding $\odot$ Lord of the seventh in m having no Dignities in that place, I may in reason conclude the Querent is strongest, and shall therefore overcome his adversaries, yet this is also to be noted that the $\odot$ is in $\star$ to his dispositer in J of Q and P , who is Lord of the tenth and eleventh, from the seventh which argues the Querent may have great hopes, and find many Friends, and U Lord of the tenth being in $\square$ to H may intimate some unwelcome news from the Judge, or some great Lawyer concerned with the Querent; yet notwithstanding all this the Querent (in all probability) will come off victor (though perhaps with some expence more then ordinary) for the former reasons before alleadged, or they may at length compound, because the $\odot$ applies to a $\star$ of H , not H to the $\odot$.

Let the Question be, Shall I have the desired party?

5. Now here is a party in particular Nominated, and in the Figure, signified by the $\odot$, and at the time of the Question Shee seems to deny, for the $\odot$ is in $\square$ to H , but within short time the Querent may have his desire, for the $\odot$ not long after comes to a $\star$ of H , and then the business may be concluded, and brought to a final end, and therefore because the Moon (a general Significator) is in $\star$ to the Querents Significator, the D did also separate from a $\triangle$ of the $\odot$, and applied to an S of J the dispositer of the

the $\odot$, and in the next place translates their light and virtue to H by a $\star$ aspect, and meets with the aspect of no other Planets during the time shee continues in that Sign, and therefore the querist will comply, as well as her Significator doth apply to H , the Significator of the party enquiring.

Let the Question be, Which way is the Fugitive or Stray gone, and whether or not will he be found, or return again?

6. P and the D with the $\odot$ Lord of the seventh, denotes the Fugitive or Stray, and by reason I find $\odot$ and P in J , and as yet within the Orbes of a $\square$ aspect of H Lord of the Ascendant, I conclude he hath at present no mind to return, but by reason the D is in $\star$ to H and P , and $\odot$ applying to the $\star$ of H also, is argues the party will be heard of again, and probably return when the $\odot$ and P comes to a $\star$ of H . The quarter he is in, is, Southerly, or rather South-west.

If the Question were, There are Goods lost, shall they be recovered, or what kind of Person (or persons) did the fact?

7. Some would take J being peregrine in an angle, to be the Significator of the thief, but by reason he is in reception with the dispositer of $\oplus$, and doth not as yet behold the $\oplus$ by a $\square$ aspect, and because he is Lord of the Querents second, I shall not accept him as Significator, and the rather because he afflicts not the house of substance.

But I shall accept $\odot$ to be Significator of the thief, who is Lord of the seventh, and within the Orbes of an S of U in the second, and thereby afflicts the Significator of the

the Querents Substance, therefore the ☉ is true Significator, and the rather because he also combures. & the disposer of ☉, what kind of Person the ☉ denotes, you may see in the Rules before given, at the beginning of this Book. She is about a middle age.

Now there is but small probability that they will be recovered again, by reason ♀ Lady of the Thievs second is in the eighth in ♀ to ♄, in the Querents second, and in ☐ to ♄ Lord of the Ascendant, to which may be added the ☉ is in ☐ to ♄, and so cusp of the Ascendant; And the ☉ and ♀ are both in ☐ to the ☉, which intimates the Chief will keep the Goods, and loves them too well to restore them again.

Lastly, Finding the ☉ Lord of the seventh in ♀ with ♀ Lady of the eighth, the ♀ under the earth, the ☉ in ☐ to the Ascendant, and ♀ in ☐ to the Ascendant, argues no discovery or restitution. If it were Cattel lost either great or small, finding ♀ Lady of the sixth in * to ♄ Lord of the twelfth, in the the twelfth ♄ being also in ☐ to ♄ in the second, gives very small hopes of recovery.

If the Question were, Shall two partners agree together.

8. To this I answer, finding the Lord of the Ascendant ♄, and the Lord of the seventh (viz. ☉) in a bad aspect, viz. a ☐, and being Planets of contrary natures, I should hence conclude they would agree like Fire and Water, and by no means advise them to joyn together in Partnership.

If the Question were, (in the time of War) whether such a Town or strong hold should be taken.

9. In this case, finding ♄ who in particular signifies the besiegers to be strong, and in his own Dignities argues they are strong, and in good hearts, courageous and resolute, &c.

♀ is the Significator of the Governour of the place besieged, as also of his strength viz. men, and Ammunition, Provision, &c. as being Lord of the fourth and fifth.

Now considering ♀ is in the eighth combust of the ☉, and applying to the * of ♄, this is an argument that he at last will rather yield up the Fort then stand it out, finding they are unable to hold it out against so strong a Force. But not presently for ♄ is now in ☐ to ♄, and the ♄ is in the fourth, and ☉ in the fifth, which declares they are in a good condition within, and do perhaps expect more supplies, by reason ♀ is in reception of ♄, but considering ♄ is the Lord of the second, and disposer of ♄ Lord of the tenth, and in reception so strongly by house with ♄ the Significator of the Governour, (or chief Commander) this intimates that he would willingly accept of a Bribe, and is possess with many fears in the case, and in the conclusion, rather resigns up upon conditions then longer to stand in opposition; now when ♄ and ☉ comes to a * of ♄ is the time most probable, that this shall be effected,

SECTION. VIII.

Of the time of Death?

1. **T**O enquire after the time of a parties death, I take to be a very nice question, but if the Nativity be known, and the directions run down according to Art, (as it shall be shown in its proper place) the Native may see as in a glasse the most dangerous times that threatens to cut the thred of Life, but I pass by any farther discourse of this subject, in this place.

If it be demanded, what manner of death the Querent may dye?

2. Here finding ♀ Lady of the eighth, in the eighth strong and potent, and near Spica-virginis a Benevolent fixed Star, argues a natural gentle death, and this the rather because ♀ is in ♄ of ♀ Lord of the fourth, but ♀ Lady of the House of death, being in quartile to ♄ Lord of the Ascendant from cardinal Signs, denotes an unwillingness in the Querent to leave this world, and so interchange this Life for a better.

This house denotes the portion of the wife, of which I have already spoken.

If the Question were, Shall the Man or Wife dye first?

3. To this I answer, that finding ♄ the strongest Planet, I should judge the Querent longest live'd, be it who it will,
Man

Man or Wife, and the Lord of the seventh, viz. ☉ came first to a ♄ of the Lady of the eighth, before ♄ to her ☐, which confirms the judgement, thum an Artist may give a probable conjecture upon such a Question, but the surest way is, view both their Nativities, and from thence deduce a Judgement, which is the most rational, if they cannot be procured, let there be the more pains taken in the Question, and order it as if it were a Nativity, but to say the truth I do not much approve of such kind of nice Questions, and an Artist ought to be exceeding wary, in giving Judgement thereupon.

SECTION IX.

If a Person be going to Sea, and desires to know whether his Voyage will be prosperous, or dangerous?

1. **I** Find m upon the Cusp of the ninth, and ♄ Lord thereof in m angular, and in strong reception of ♀ Lord of the fourth and fifth, who is disposer of ☉, and ♄ disposer of ♄ in the second house, these are arguments that the Querent may advantage himself by the Voyage, and need fear no danger that can happen therein, because the ninth house and his Lord is no way afflicted, and although ♄ be not in his own essential dignities, yet he is accidentally reasonable well posited, which confirms the judgment, yet the Querent is not hereby promised an extraordinary profit by the voyage, but however he may expect to reap advantage rather then loss, or damage, which is some encouragement.

If it be demanded, whether a Clergy-man may obtain the Benefice desired?

2. Considering here is no aspect between the Lord of the Ascendant, and the Lord of the ninth house, this declares but small probability thereof, and finding the ☽ lately separated from an ☿ of the Lord of the ninth, and ♃ (a general Significator in these matters) being in ☐ to ♄ Lord of the Ascendant, this gives small encouragement to seek after it, for tis but in vain, and for these reasons he can expect but a small Revenue thereby, and therefore, not worth his trouble farther to seek after it.

The same Judgement might be given, if a man desires to know whether he may profit by any Art or Science intended.

SECTION. X.

Let the Question be, Shall the Querent obtain the Place or Office he seeks after?

1. **T**he ☉ is a General Significator of honour and Dignity, and he is here in ☐ to ♄, ♃ Lord of the tenth is ♀ in the second, and in ☐ to ♄ from cardinal signs, to which may be added ☿ in the tenth, from these considerations, tis plain (in Astrology) that the Querent shall hardly obtain the place desired, if he do 'twill be with much difficulty, and expence of money, and when procured not so beneficial to the Querent as tis probable he expects,

Tis true the ☉ doth apply to the * of ♄, which argues if

it may perchance come to pass, but finding ♃ the particular Significator of the place, in quartile to ♄ as aforesaid, it intimates there is but small hopes of continuing therein, without he bribes those concerned in it, which will not countervail for ☿ in the tenth, declares the place not worth acceptance gratis, and therefore dissuade the Querent from further progress therein.

If the Question were, Shall the Querent benefit himself by his trade or profession, he follows?

2. Finding the ☿ in the tenth argues the Querent shall have but bad trading, generally, yet tis probable he may get moneys thereby, but he shall not be enriched with it, for ♃ Lord of the tenth Retrograde in the second, and in ☐ to ♄, denotes that what he gains with one hand he will spend with the other, Ergo, not fit to manage a trade, but think of some other employment, in short his trade will no way prove Fortunate to the Querent. The same you may understand by taking of lodgers (as is much used in London) you ought to be cautious in this particular, for you shall generally loose more then gain by entertaining such persons in your house.

SECTION XI.

Let the Question be, May the Querent obtain what he hopes for?

1. **I**f the thing hoped for be not nominated, but propounded in a general way, why then I here consider ♃ is Lord of the eleventh, and in ☐ to ♄ Lord of the

Ascendant, from cardinal signs (which I have hinted) and this gives a denial of the Querents hopes, or that he shall not obtain the thing hoped for, but with much difficulty and greater loss thereby, then the thing it self can make re-
quital, or restitution, if obtained.

2. Now if the thing hoped for be nominated, I consider it's Significator, and accordingly judge as I find him aspect the Ascendant or his Lords (suppose a man hopes to receive money, in a general way, now considering $\odot$ is Lord of the second, and in $\odot$ to the ascendant, and not beholding h Lord thereof, and u a Planet in the second in $\square$ to h , this argues the Querents hopes will not take effect, or that he shall not receive the money he hopes for.

Let the Question be, Shall my friends prove true and faithful, according to their promises and pretences?

3. The Querents friends are signified by u , be being in $\square$ to h Lord of the ascendant, (which always denotes the Querent) this is but a bad sign of their fidelity, Noy it intimates they will prove deceitful and perfidious, caring not for the Querent but for their own ends, and the Querent will receive loss and prejudice by them, for u looks a squint on h out of the second house.

SECTION. XII.

If the Question were, Hath the Querent private Enemies?

1. Finding h in the twelfth in his own Dignities, I might Judge if the Querent be not an enemy to him-
self, he needs not fear another, but by reason I find $\odot$ in $\square$

to h from the eighth house (*viz.*) obscure places of the figure, I may thence conclude the Querent hath private Enemies, and such that are of no mean account, but $\odot$ being strong, and the most ponderous Planet, the Querent need not fear what prejudice they can do unto him.

Note that if a Question be propounded concerning private Enemies absolutely, or in general, Judge from the twelfth House, but if determinately, or a Person nominated, from the seventh.

If the Question were, Is there any probability a Prisoner may be released, &c.

2. The Lord of the ascendant, and twelfth being posited in the twelfth, and in $\square$ to $\odot$ and u declare a long imprisonment, and this the rather because a fixed sign ascends, and h Lord of the hour is $\square$ to h .

If it were propounded thus, Shall the Querent be Fortunate in great Cattel?

3. I consider the position of h in the twelfth, strong and potent, but in $\square$ to both the Fortunes from cardinal signs, h being Lord of the ascendant also, which is the second from the twelfth, and denotes the profit that may arise from all things signified by the twelfth house; so that what the Querent gains this way, he may put in his eye and see never the worse.

If the Question were, Is the party bewitched?

4. Finding η Lord of the ascendant and twelfth, and in the twelfth in $\square$, $\varnothing$ Lady of the eighth, and the D Lady of the sixth in $\ast$ to η , argues the Querent is under an ill tongue or bewitched.

CHAPTER XX.

SECTION I.

Of the Planetary Hours.

OBSERVE that every Artificial day, (that is from $\odot$ rising to $\odot$ setting) is divided into twelve equal parts, called Planetary or unequal Astrological hours, for they are unequal in respect of the lengthening and shortening of the days: Thus if the day be sixteen hours long, a Planetary hour must be a twelfth part thereof, that is one hour twenty minutes, or eighty minutes long, (which is twenty minutes more than a common hour) and then the night is eight hours long, which must also be divided into twelve equal parts, and the Planetary hour for the night will be but forty minutes, for this you must note that so many minutes as a Planetary hour of the day is longer than the common hour, so many minutes is the Planetary hour of the night shorter than the common hour (or sixty minutes) hence then a Planetary hour in the summer, that is from the Sun's ingress into γ , to his entrance into $\cap$, is in the day longer than sixty minutes, and

and in the night shorter by the same quantity, but when the $\odot$ is just in those Equinoctial points, the days and nights are of equal length, viz, twelve hours, and consequently the Planetary hour of the same length also.

But from about the twelfth of September, to the tenth of March, the Planetary hours will be less then sixty minutes in the day, and greater then sixty minutes in the night, by the same space of time, this is easily understood, and therefore needs no farther discourse thereupon, but present you with the Table it self, which is fitted for the middle part of England, viz, Lat. 52. and may without sensible error, serve in most parts thereof.

Here followeth a Table of the length of the Planetary hours, for the Day and Night throughout the year.

Hours

Pl.	1	2	3	4	5	6	7	8	9	10	11
hr.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.
30	7	0	8	9	0	10	0	11	0	1	0
24	6	50	7	52	8	54	9	56	10	58	12
18	39	43	48	52	56	12	2	4	6	8	10
12	28	35	41	47	54	12	6	13	19	25	31
6	18	27	35	43	52	12	8	17	25	33	41

30	6	8	7	18	8	29	9	39	10	50	12	11	11	12	1	3	2	4	4	5	43
24	5	9	8	10	23		35	48	12	13	25	38	50	6	6						
18	4	8		3	17		31	46	12	14	29	43	57		12						
12	3	39	5	5	12		28	44	12	16	3	42	5	5	21						
6	10	4	8		6		24	43	12	18	26	54	12	30							

35	5	23	5	42	8	2	9	21	10	45	12	1	20	3	39	3	59	5	18	6	38	7	48	8	58	9	68	10	78	11	88	12	98	13	108	14	118	15	128	16	138	17	148	18	158	19	168	20	178	21	188	22	198	23	208	24	218	25	228	26	238	27	248	28	258	29	268	30	278	31	288	32	298	33	308	34	318	35	328	36	338	37	348	38	358	39	368	40	378	41	388	42	398	43	408	44	418	45	428	46	438	47	448	48	458	49	468	50	478	51	488	52	498	53	508	54	518	55	528	56	538	57	548	58	558	59	568	60	578	61	588	62	598	63	608	64	618	65	628	66	638	67	648	68	658	69	668	70	678	71	688	72	698	73	708	74	718	75	728	76	738	77	748	78	758	79	768	80	778	81	788	82	798	83	808	84	818	85	828	86	838	87	848	88	858	89	868	90	878	91	888	92	898	93	908	94	918	95	928	96	938	97	948	98	958	99	968	100	978	101	988	102	998	103	1008	104	1018	105	1028	106	1038	107	1048	108	1058	109	1068	110	1078	111	1088	112	1098	113	1108	114	1118	115	1128	116	1138	117	1148	118	1158	119	1168	120	1178	121	1188	122	1198	123	1208	124	1218	125	1228	126	1238	127	1248	128	1258	129	1268	130	1278	131	1288	132	1298	133	1308	134	1318	135	1328	136	1338	137	1348	138	1358	139	1368	140	1378	141	1388	142	1398	143	1408	144	1418	145	1428	146	1438	147	1448	148	1458	149	1468	150	1478	151	1488	152	1498	153	1508	154	1518	155	1528	156	1538	157	1548	158	1558	159	1568	160	1578	161	1588	162	1598	163	1608	164	1618	165	1628	166	1638	167	1648	168	1658	169	1668	170	1678	171	1688	172	1698	173	1708	174	1718	175	1728	176	1738	177	1748	178	1758	179	1768	180	1778	181	1788	182	1798	183	1808	184	1818	185	1828	186	1838	187	1848	188	1858	189	1868	190	1878	191	1888	192	1898	193	1908	194	1918	195	1928	196	1938	197	1948	198	1958	199	1968	200	1978	201	1988	202	1998	203	2008	204	2018	205	2028	206	2038	207	2048	208	2058	209	2068	210	2078	211	2088	212	2098	213	2108	214	2118	215	2128	216	2138	217	2148	218	2158	219	2168	220	2178	221	2188	222	2198	223	2208	224	2218	225	2228	226	2238	227	2248	228	2258	229	2268	230	2278	231	2288	232	2298	233	2308	234	2318	235	2328	236	2338	237	2348	238	2358	239	2368	240	2378	241	2388	242	2398	243	2408	244	2418	245	2428	246	2438	247	2448	248	2458	249	2468	250	2478	251	2488	252	2498	253	2508	254	2518	255	2528	256	2538	257	2548	258	2558	259	2568	260	2578	261	2588	262	2598	263	2608	264	2618	265	2628	266	2638	267	2648	268	2658	269	2668	270	2678	271	2688	272	2698	273	2708	274	2718	275	2728	276	2738	277	2748	278	2758	279	2768	280	2778	281	2788	282	2798	283	2808	284	2818	285	2828	286	2838	287	2848	288	2858	289	2868	290	2878	291	2888	292	2898	293	2908	294	2918	295	2928	296	2938	297	2948	298	2958	299	2968	300	2978	301	2988	302	2998	303	3008	304	3018	305	3028	306	3038	307	3048	308	3058	309	3068	310	3078	311	3088	312	3098	313	3108	314	3118	315	3128	316	3138	317	3148	318	3158	319	3168	320	3178	321	3188	322	3198	323	3208	324	3218	325	3228	326	3238	327	3248	328	3258	329	3268	330	3278	331	3288	332	3298	333	3308	334	3318	335	3328	336	3338	337	3348	338	3358	339	3368	340	3378	341	3388	342	3398	343	3408	344	3418	345	3428	346	3438	347	3448	348	3458	349	3468	350	3478	351	3488	352	3498	353	3508	354	3518	355	3528	356	3538	357	3548	358	3558	359	3568	360	3578	361	3588	362	3598	363	3608	364	3618	365	3628	366	3638	367	3648	368	3658	369	3668	370	3678	371	3688	372	3698	373	3708	374	3718	375	3728	376	3738	377	3748	378	3758	379	3768	380	3778	381	3788	382	3798	383	3808	384	3818	385	3828	386	3838	387	3848	388	3858	389	3868	390	3878	391	3888	392	3898	393	3908	394	3918	395	3928	396	3938	397	3948	398	3958	399	3968	400	3978	401	3988	402	3998	403	4008	404	4018	405	4028	406	4038	407	4048	408	4058	409	4068	410	4078	411	4088	412	4098	413	4108	414	4118	415	4128	416	4138	417	4148	418	4158	419	4168	420	4178	421	4188	422	4198	423	4208	424	4218	425	4228	426	4238	427	4248	428	4258	429	4268	430	4278	431	4288	432	4298	433	4308	434	4318	435	4328	436	4338	437	4348	438	4358	439	4368	440	4378	441	4388	442	4398	443	4408	444	4418	445	4428	446	4438	447	4448	448	4458	449	4468	450	4478	451	4488	452	4498	453	4508	454	4518	455	4528	456	4538	457	4548	458	4558	459	4568	460	4578	461	4588	462	4598	463	4608	464	4618	465	4628	466	4638	467	4648	468	4658	469	4668	470	4678	471	4688	472	4698	473	4708	474	4718	475	4728	476	4738	477	4748	478	4758	479	4768	480	4778	481	4788	482	4798	483	4808	484	4818	485	4828	486	4838	487	4848	488	4858	489	4868	490	4878	491	4888	492	4898	493	4908	494	4918	495	4928	496	4938	497	4948	498	4958	499	4968	500	4978	501	4988	502	4998	503	5008	504	5018	505	5028	506	5038	507	5048	508	5058	509	5068	510	5078	511	5088	512	5098	513	5108	514	5118	515	5128	516	5138	517	5148	518	5158	519	5168	520	5178	521	5188	522	5198	523	5208	524	5218	525	5228	526	5238	527	5248	528	5258	529	5268	530	5278	531	5288	532	5298	533	5308	534	5318	535	5328	536	5338	537	5348	538	5358	539	5368	540	5378	541	5388	542	5398	543	5408	544	5418	545	5428	546	5438	547	5448	548	5458	549	5468	550	5478	551	5488	552	5498	553	5508	554	5518	555	5528	556	5538	557	5548	558	5558	559	5568	560	5578	561	5588	562	5598	563	5608	564	5618	565	5628	566	5638	567	5648	568	5658	569	5668	570	5678	571	5688	572	5698	573	5708	574	5718	575	5728	576	5738	577	5748	578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30	7	0	8	0	9	0	10	0	11	0	12	0	1	0	2	0	3	0	4	0	5	0	6	0
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7	53	8	42	32	10	25	11	10	1	50	1	32	2	29	3	16	4	8	5
24	8	3	50	38	25	12	11	1	4	35	23	10	3	58					
28	12	57	43	29	14	12	14	1	46	31	17	3	48						
2	28	9	5	49	31	16	12	44	28	11	58	3	49						
6	30	12	54	36	18	12	12	12	14	6	48	11							

80	38	9	18		59	10	39	1	26	12	41	1	21	2	3	4	3	4
4	44	23		10	4		41	1	21	14	39	18		57	36		15	
8	50	28			6		45	22	12		38	16		54	32		10	
	54	31			9		46	23	12		37	14		51	28		5	
6	58	34			10		46		14	12	36	13		49	27		3	

Hours before Midnight.						Hours after Midnight.					
1	2	3	4	5	6	7	8	9	10	11	12
b. m.	b. m.	b. m.	b. m.	b. m.	H	b. m.	b. m.	b. m.	b. m.	b. m.	b. m.
7	0	8	0	9	0	10	0	11	0	12	0
47	11	9	7	4	2	12	58	1	56	2	54
35	21	17	13	8	4	12	56	2	54	3	51
12	30	25	19	13	6	12	54	47	41	35	28
10	43	33	25	17	8	12	52	43	35	27	18

7	57	753	842	932	1021	1110	1210	050	139	229	318	48	45
1	45	83	50	38	25	12	12	48	35	23	103	58	4
2	34	12	57	43	29	14	12	46	31	17	3	48	3
3	23	21	95	49	32	16	12	44	28	12	255	39	1
4	12	30	12	54	36	18	12	41	24	6	48	30	1

4	2	8	3	8	9	18	9	5	9	10	3	9	11	20	12	0	4	1	1	2	1	2	2	4	1	3	3	4	4
1	5	5	4	4	2	3	10	2	4	1	2	1	2	1	2	3	9	1	1	5	7	3	6	3	3	1	5	3	5
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4	6	0	7	0	8	0	9	0	10	0	11	0	12	1	0	2	0	3	0	4	0	5	0	6
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15	39	43	48	52	56	60	64	68	72	76	80	84	88	92	96	100	104	108	112	116	120	124	128	
18	28	35	41	47	54	62	70	78	86	94	102	110	118	126	134	142	150	158	166	174	182	190	198	
19	18	27	35	43	52	62	72	82	92	102	112	122	132	142	152	162	172	182	192	202	212	222	232	

17	3	6	8	7	18	8	29	9	39	10	50	12	1	11	2	21	3	32	4	43	5	53
4	15	5	58		10	23		35		48	11	13	25		38		50	6				
38	26		48		3	17		31		46	12	14	29		44		57	12				
2	37		35		6	55		12		28	12	16	32		49		5	5	21			
11	48		30		48	6		24		42	12	18	36		54		12	20				

58	57	5	23	6	42	8	2	9	21	10	41	12	1	20	2	39	3	59	5	18	6	38	7
48	5	16		37	7	5	8	18		39	12	21		42	4	2	23		23		40	8	
40	12	10		32	54			16		38	12	22		44	6		28		50				
	1	6		29	52			14		37	12	23		46	9		31		54				
	20	3		27	50			13		36	12	22		47	10		33		57				

SECTION. II.

The Description and use of the Table of the Planetary Hour.

In the first Colu^mne of the left hand Page, is placed the Suns place to every fix degrees through the twelve signs, and noted at top ☉ Pla. then ♄ ♀, after that you shall find 6, 30, 6, 24, 12, 18, &c. which intimates that the ☉ rises at the same time when he is in six degrees of ♄, as be doth when he is in the 24th of ♀. The twelve Planetary hours are noted a top 1, 2, 3, 4, 5, 6, &c, before Noon, and after Noon.

And in the second Colu^mne under 1. you have the quantity of the first Planetary hour from ☉ rising, as against six degrees of the Suns place in ♄, or 24 of ♀, I find that the first Planetary hour continues from ☉ rising until fifty eight minutes after five, and the second untill ten minutes after seven, the third continues untill twenty three minutes after eight, the fourth untill thirty five minutes after nine before Noon and so on, understand the like in the rest.

The right hand page of the Table shews in the first colu^mne, the hour and minute of the Suns rising, and the left colu^mne in the left hand page his setting, and all the other colu^mnes in the right hand page shew the length of the Planetary hours after Sun set, both before midnight and after midnight, untill Sun rising again, thus much may serve for the description, I proceed to its use.

SECT.

A Table shewing what Planets Rules every hour of the Day and Night.

The hours of the Day.													Hours of the Night.												
Sunday	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	
Monday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	
Tuesday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	
Wednesday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	
Thursday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	
Friday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	
Saturday	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	☉	

Note that on every day in the week there is a new moon.

Note that to every day in the week there is appropriated a several Planet; as ☉ to Sunday, ♄ to Monday, ☉ Tuesday, &c. and therefore each planet governs the fifth hour; As, by this Table you may perceive that the Sun governs the fifth hour after Sun rising on Sunday, ♄ the first, ☉ the third, the Moon governs the fourth planetary hour, and so on. ♄ governs the first of the same colu^mne, Understand the like by the rest.

SECT.

while forget our *pleasant Singing*, and in *Sorrowful Tones* sigh out our just Complaints, from a deep sense of those Oppressions and undeserv'd ill usage under which we groan. 'Tis not the severity of the *Season*, nor the harshness of the *Weather*, that so much afflicts us; for to those Inconveniences of the Elements we patiently submit; but 'tis the *Treachery* and *Tyranny* that we endure from the hands of Creatures that call themselves *Rational*, and whom we never injured, but on the contrary have many ways oblig'd, that enforces us to remonstrate to all the Creation the Injustice of their Dealings and our Sufferings.

Cruel and hard-Hearted Man! does this Perfidiousness and Tyranny of thine towards us Inferior-graduated, yet Innocent fellow-Creatures, look like thy *first Estate*? Has not our Creator made and ordain'd thee his *Governour* and great *Vicē-Gerent* over all the Inhabitants of the lower Universe, to Rule them with Meekness and Equity? and form'd thee his Image, *viz.* to live in and under the Government of the divine and friendly Principle of his Love and holy Light, but you have disobey'd the Commands of our Creator, and despis'd the Voice of Wisdom in your Hearts, and through Cruelty, Violence and Oppression

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not only to one another, but to all the *Host of Heaven*, have precipitated your selves into the fierce Wrath of God and Nature, whence have been invented all *Guns, Powder, Bullets*, and other hellish Engines of Destruction, by which you do not only plague and torment and butcher one another, but all other Innocent Creatures, whom the great Jehovah hath made for his Honour and Glory, and to sing forth his Praise, by whose Power and divine Hand we are sustained; for he bountifully gives us our daily Bread without labour of Body or perturbation of Mind; therefore in our way and according to our nature, we joyfully chaunt forth *Hallelujahs* to his Name, and rest satisfied with his good pleasure.

But deprav'd Man will not suffer us in peace or safety to go on with that Employment for which we were made, but declares himself our Enemy, and causelessly proclaims War against us, and by force and fraud, open Violence and secret Stratagems endeavours, where-ever he can catch or surprize us, to deprive us of that Life which God hath given us.

And we are more especially astonish'd to meet with these usages from those that call themselves *Christians*; who of late years have

have found out and settled themselves in the Regions and Countries of *America*, where before their Arrival we lived in a very great degree of freedom and security. But now by this new Neighbour-hood of those from whose Profession we might promise our selves nothing but Love and good Will, our Condition is much altered for the worse, our Danger and Destruction is daily encreased, and to kill and murder us is become an Occupation and a Trade, for which purpose these *peaceable Christians* (as they would be counted) have brought with them all kinds of Snares and Engines of War and Violence, which never had before been seen, nor their frightful hellish Noises heard in our Coasts. Now how absurd is it for those who fly from Violence in one place, to begin it themselves on the Innocent in those places where they take shelter? How much below the dignity of a Man are those cruel and insidious Practices? How foreign from and contrary to the Doctrine of that Christianity which you profess, where 'tis expressly declared, *That whoever useth the Sword shall perish by it*: That is to say, he that by any kind of Violence doth awaken the Center of Wrath in himself, shall be precipitated into it; and therefore your most holy Prophet, the first horn of the

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the Sons of God, and in and by whom the World was made, saith, *My Kingdom is not of this World, for then would my Servants fight*. That is, My Kingdom, and that state whereunto I bring my Disciples, does not consist in Wrath, Violence or Oppression, but in Peace, Innocency, Love and universal good Will, doing unto all as they would be done unto. And in pursuance of these Injunctions and Instructions from that adorable Prince of Peace, we have been informed, that divers Christians in the Primitive times, at the first arising of the Day-Star of Gods eternal Light and Love, did deny themselves all the violent Sports of *Esau* and *Nimrod*, and bore their Testimony against all Oppression and the use of those devilish Engines of Destruction; and many in their own Country will not to this day be seen to practise any violent Exercises, as *Hunting, Hawking, Shooting* or laying of *Snares and Traps* to betray the guiltless Inhabitants of the expanded Firmament, but make it a main point of Doctrine to disown Fighting, and use of Arms, and Practices of Violence, as being contrary to the divine Principle; and yet some of the same men coming into our *Indian Territories* for the sake of a good Conscience, and that they might exercise their Minds

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and Liberties in peaceable Well-doing, which the Sword of Wrath disquieted and hindered them from enjoying in their own Country, did as lustily provide themselves with hellish Engines of Wrath, Cruelty and Bloodshed, as *Guns, Swords, Powder, &c.* as if they had been marching into the Fields of *Mars*, rather than into a Land of *Tranquility and Repose*.

But tell us, *O Men!* we pray you tell us what *Injuries* have we committed to forfeit? What *Law* have we broken, or what *Case* given you, whereby you can pretend a Right to invade and violate our part, and natural Rights, and to assault and destroy us, as if we were the *Agressors*, and no better than *Thieves, Robbers* and *Murderers*, fit to be extirpated out of the Creation? Sure we are, we have not made our selves more *Rich* than our Neighbours, nor endeavour'd to establish to our selves a *Tyranny* over them: We have not taken away their *Priviledges*, nor laid *Cities* and *Countries* waste: We are not guilty of *Burning* of *Towns*, nor *Desflowring* of *Virgins*, nor *Ravishing* *Matrons*, nor of *Slaying Old Men*, or carrying away *Captive* the *Young*: We do not gather our selves into *Troops* to destroy those of our own kind; nor have we at any time *Plundered* them, or *haled* them into

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loathsom *Prisons*: Nor are we offended with each other, because our *Feathers* are not all of a *length* or of the same *colour*: We eat not to *Gluttony*, nor drink to *Excess* and *Ebriety*, whilst some of our kind are half *starved*: Others of larger Bodies or higher *Flight*, do not squeeze and oppress the *Inferiors* with hard *Labours*, whilst themselves surfeit in *Riot* and *Wantonness*: We do not rob one another of natural *Rayment*, nor grow proud with their *Ornaments*: Our *Foods* and *Drinks* are not the price of *Blood*, nor do they smell of the *Violence* and *Oppression* of *Egypt*; but our *Liquor* is pure *Water*, and our *Food* is given us by the divine hand of *Providence*: Our *Love* to each other is neither partial nor dissembled; nor do we couple for *Money*, *Honour*, or any private base Interest.

Consider therefore, *O Man!* our *Innocence*, and thine own high *Birth*, and sully not thy natural *Honour* with an unjust pursuit to destroy us, but remember, that all the *Inventors* of those *Engines* of *War* and *Violence*, which thou usest against us, have brought them forth from the *Root* of *Bitterness*; and know this, that none can use them but from the *Power* of the same black *Principle*. How unworthy the humane *Nature*, and how unlike *Innocency* is it,

for thee, *O Man*, that art made but a little lower than the Angels, to hang a great *Iron Sword* by thy side, a huge *Budget* of stinking *Sulphur* and *Nitre* and leaden *Pellets* at thy Girdle, and an heavy *Gum* on thy Shoulder, and thus loaden with Violence within and without, to run through thick and thin, over pleasant Plains and craggy Mountains, playing at *Bo-peep* behind *Trees*, *Bushes* and *Hedges*, like a Thief or *Trojan*, taking all advantages to betray Innocency, and unsuspectedly let fly the fierce *Thunder-bolts* of *Mars*, and the *Poisons* of *Saturn*, to deprive us of our harmless Lives, to the great Amazement of all the Peaceable Inhabitants of Heaven; and when all is done, the *Summ Total* of thy Exploit, and all the *Trophy* and *Triumph* of thy War like Expedition, is but this That with the expence of much precious *Time*, and enduring more extremity of *Toil*, *Hunger* and *Cold* than perhaps thou wouldst have suffered to save the *Life* of one of thy wanting *Brethren*, thou hast treacherously *Kill'd* a poor *Innocent Bird*, whose Carkas perhaps will scarce yield thee a Penny, whilst in the mean time and with half this pains, thou mightst at thy own needful and lawful Occupation have gotten to the value of six Pence or a Shilling, and yet oft-times the time, charge

and trouble of *Dressing* this thy unjust Prey, is double the value of it when it is dressed; whereas one *Pint* of *Milk* of it self, or conveniently varied, would give thee a much more wholsom and nourishing Meal.

Consider further, what an odd, dishonourable and *Beggarly Business* it seems to be in Gentlemen and those of Estates, who live and spend most part of their time in idle Wantonness, Gluttony and Excess, and whensoever they have a mind to exercise themselves a little, and disperse the thick Fumes of a late Debauch, then out they must go abroad to offer Violence to some of their fellow Creatures; and they that are content to hire lewd and obscene *Mistresses*, to divert them at their Revels, with a rude scraping on a parcel of *Cats-Guts* with their clamsey Fingers, are so far from returning us any thanks for that most pure natural and ravishing *Musick* that we continually afford them gratis, that on the contrary, with the blackest Ingratitude they study our Destruction: And this their Malice they chiefly execute when it is frosty snowy and severe Weather, when the Sun, the Fountain of Light and Comfort is retreated to the remotest Tropick, when the Earth is stript of Fruits and Grains, and lies bedrid and beumb'd un-

der the Bands of sullen *Sorrow*, and the Heavens with-draw their sweet and friendly Influences, then instead of relieving us in our Extreimity, and preserving us from the Rigors of the Season, and of the Elements, they take their opportunity to add to our Miseries and Dangers, and rather than fail to do us a mischief, punish themselves with Wet and Cold, lurking in private Holes to circumvent and murder us; and he is the bravest Fellow that can kill most of us, which serves them to boast of amongst their Drunken Companions in their Riotous Feasts, when they make themselves merry at our being buried in their insatiate Paunches.

But why should we wonder at this Violence and Unnaturalness of depraved men, seeing that they do not scruple to do almost the same to those of their own Species? Nay, we are informed, that in the more Populous Countries, where these *Killing Christians* live, when there happens a very hard cold frosty Season, there can hardly any little innocent Bird escape their bloody hands, but even the Harmonious *Blackbirds*, the sweet Quavering *Throshes*, and the high soaring *Lark* (who every Morning sends up a Sacrifice of Melody in the Suburbs of Heaven, and whom all, not

stupified

stupified into *Barbarity*, are half ravish'd to hear, such are their charming Notes) yet all promiscuously go to Pot, and fall Victims to this unparallel'd Barbarity.

And so far as we can perceive, we shall quickly be but in little better Condition, if the Trade of *Violence, Killing and Inhumanity* be encouraged, as it has been hitherto; for the *Europeans* and *Christians* are far more expert in the feats of Arms, and these Murth'ring Mysteries than our former Masters, the *Indians*, whom the *Christians* and others do in contempt call *Heathens, Barbarians* and *Savage Wild People*, which indeed is true, and in their Barbarity they do as much Mischief as they can; but they had not where-with to destroy us in any considerable Numbers, neither are they such cunning Artificers in the dark Wrath and Devilish Practices of Killing, nor did they attempt us but to satisfy their Hunger; whereas now they are encourag'd to make a Trade of selling our Bodies for *Brandy, Rum* and *strong Liquors*, which the *Christians* give them in Exchange, though the same proves almost as great a Mischief to the *Indians* as to us, and in the end will prove of as fatal Consequence to the *Christians* themselves.

For by selling the *Indians Guns, Powder,*

they grow more expert in all kind of Violence, and practise the same not only upon us, but oft-times on one another, and in time, no doubt will attempt the same on those who furnish them with these Mortiferous Tools, as by Experience is found they have done in other places. Besides, the Christians bring them acquainted with the several sorts of pernicious intoxicating *strong Drinks*, before mentioned, the use of which makes them Mad, and tenfold more Devilish and Inhumane than they were before; for the more savage, wild and brutish any Man is, both the more fond is he of such strong Liquors, and the more mischievous Effects have they upon him; so that rather than they will be without those abominable Drinks, after once they have tasted them, they will travel night & day with all Pains and Cunning imaginable, to hunt, kill and destroy us, and all other Creatures, not so much (now) for Food, as for the Skins, Feathers or Carcasses to sell, that so they may be able there-with to procure those baneful Drinks; whereas before the Christians Arrival they only were able to kill some few of us, and that too, as it were, for Necessity, for Food, and Skins to cover them in the Winter; but since they hunt Fish, and torment all the innocent Inhabitants of the Elements

Elements, so that they cannot have any rest or security; for they will sell the choicest of their *Skins & Furs* to procure a little Rum or Brandy, or a Gun, Powder, Shot, and the like, which only tend to their own Destruction, as well as ours; for as with the one they take away our *sweet Lives*, so with the other they ruin their own *Healths*, contract various Diseases never before heard of amongst them; and besides, put themselves to a World of needless Slavery and Toil to procure to themselves these Mischiefs. And is it not a shame that it should be said, (and too truly) that where the *Christians* come in new Plantations, they instead of converting, have often debauched the old neighbouring *Indians* and *Heathen-Natives*, and rendered many of them worse than they were before?

But still, tell us (if thou canst) *O Man!* wherefore dost thou thus degrade thy self to become a *Setter*, a *Trepan*, a *Suave*, a *Plague* and a *Torment* to all the rest of the Innocent Inhabitants of the four Worlds, wherein yet thou plaguett thy self more than any of them? Has not thy Creator made thee in his own Image, indued thee with divine and human Wisdom, substituted thee Governor and Deputy-Lieutenant over all, and bountifully enriched thee with a thousand Privileges

ledges and Benefits, which we poor inferior Graduates are denied? And hast not thou power to command, by Understanding and Art, the lower Animals to serve and labour for thee, as to plough up and till the stubborn Ground (but rendered so by thy Sin) so that it becomes fruitful, and brings thee forth a great number of various sorts of gallant wholsom nutritive Seeds & Grains, which being wisely ordered may make variety of curious Food? Art thou not endued with Strength and Art to manure, cultivate and improve the Earth, also by planting innumerable Fruit-Trees, which will afford not only good Food, but likewise several sorts of delicate and refreshing Drinks? Does not that brave Creature the *Cow*, pay thee Tribute twice a day, by filling thy Pails with Nectar, which of itself is a sublime Food, and being altered by Care and Art, makes several sorts of excellent Dishes? Doth not the bounteous *Earth*, out of her ever-Teeming Womb, by Nature and the help of thy Art, present thee with a vast Number of various sorts of beautiful, fragrant and virtuous *Plants* and *Herbs*, proper both for Food and Physick? In a word, has not our benificent and indulgent Creator freely accomodated thee with the Blessings of all the four Worlds, which almost surpass

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in Number the utmost reach of humane Arithmatick? Has he not appointed the *Cælestials* to distill continually their sweet Influences upon thee? Dost thou not command the fine soft *Wool* of that most innocent and useful Creature, the *Sheep*, to cover the self-contracted Shame of thy *Nakedness*, and keep thee from the Injuries of the Elements? Art not thou possit of all the stately Woods and noble Trees (wherein we are content to spond our selves and build our Nests) but thou takest liberty to cut them down, not only to supply thee with Fires, but also to furnish thee with many other Conveniences, both of Necessity and Ornament, especially to build thee Houses therewith to secure thy self from pinching Frost, and violent Rains, and offensive Winds, and parching Sun shine; and yet tho' we are thereby dispossessed of our antient freeholds and Habitations, we have never been heard to murmur or repine, who yet enjoy not a thousandth part of these Priviledges and Felicities: We pretend not to command over any of our fellow Creatures, nor have the use of *Fire*, nor the benefit of *Houses*; we wear none but our own natural Cloathings, and are continually exposed to all the Injuries of the Elements; neither are we endued with Arts and Sciences,

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Crafts and Mysteries, whereby to make any Advantages to our selves, so that we have nothing to trust to but only the divine Hand of our Creator; when he gives us a *Breakfast*, we know not where we shall have a *Dinner*, nor what it will be; so when we *Sup*, we know nothing of what Food, or where we shall eat on the Morrow, but wholly rely upon our Maker, who never faileth to comfort and feed us; for a few, and simple mean things sufficiently serve our turns, and relieve our wants, and therefore we need not many; our Desires never wandring beyond the necessities of Nature; our Food is innocent and our Drink simple Water, therefore we are not sick, but live our appoint time in perfect Health.

Wherefore then, O Man! shouldst thou lie in wait to shorten our days, to disturb our Repose and interrupt our Harmony by the hellish Noise of thy Guns, Arms, Snares and Stratagems? Or why dost thou teach thine Offspring, as soon as they are able to handle a Stone, to sling it at us, as if we were your Enemies? Are not those of our winged kind, that inhabit the most sweet and sublime Element, the Air, more Noble than any of the inferior Creatures, that grovel upon the Earth, or hide themselves in the Waters? And do not all men del-

light

light to hear our *Melodious Consorts* and Musical Notes, filling the Heavens and Earth with our delightful Songs, which we chaunt forth in honour and praise to our Creator, being free from Envy, Strife & Contention, from carking Cares and Vexations, all places being our Home, and we go freely where we please, except when entangled in thy treacherous Gins and Devices, for which there is no pretence or provocation, nor the least colour of Reason why thou shouldst envy our simple innocent Life, seeing we cannot by our Death contribute any thing to thy Happiness, who art al ready so plentifully stored with the great and gallant Priviledges and Advantages before-mentioned. And, O! what a brave noble wife Creature would *Man* be, and what Honour and Glory might his Government bring unto his Creator, as well as Comfort and Happiness to himself and all his fellow-Creatures, if he liv'd innocently, and did but as we poor Creatures do, *viz.* answer that end for which he was made, and do as he would willingly be done unto.

I have heard, that one of the cunningest of our kind, *viz.* a *Jack Daw*, who (like some pretended Christians, loves Churches, more for conveniency and shelter than *Worship*, having made a Nest in the Steeple, or some

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part of the House, where a number of them use to meet for performing their public exercises of Religious Worship, and by means thereof, often hearing a great noise below, was prompted, by curiosity, to enquire the occasion thereof: so listening attentively, he heard the men there met were a reading the Commandments of God, where 'tis said, *Thou shalt do no Murder*: To which all the People answer'd, *Lord incline our hearts to keep this Law*. And afterwards they proceeded to read many good Prayers to God to forgive them their *Trespasses & Mis-deeds, all their Violences and Abuse of Gods Creatures, &c.* Which extremely rejoiced the poor Bird to hear; so he returned to his fellows, and acquainted every Bird that he met with in the Aerial Plains, of these glad Tidings, *That MAN, their Tormentor and vigilant Enemy did now repent of the Evil of his Ways, and would now commit no more Murders, nor Acts of Violence on the Innocent.* Which was receiv'd with an universal Acclamation of the Volatile Troops, and now with redoubl'd Notes began to sing louder Anthems of Joy and Gratitude for so great a Blessing, which would give a general Peace to the whole Creation. But their Mirth was but short-liv'd; for the very next day this *Daw*, with some others was abroad seeking for Food,

Food, and there comes one of the same Persons whom he had seen so devoutly praying in the Church, and lying in ambush with a long Gun cramb'd with *Brimstone and Nitre* and *murdering Pellets of Lead*, as soon as he spy'd his opportunity, let fly at the harmless Birds, and kill'd several of them upon the place, and wounded others; those that escaped acquainted their Fellows what they had seen and suffered, and bid them look to themselves, whatever fair words men might use; for they say, and do not; they pray God would incline their hearts not to commit any Violence, and yet the Profession, the very Trade of Killing is one of the most Honourable Callings amongst them in their esteem: They with their Lips desire the Lord would forgive them their Oppressions and Violences, and in their Hearts resolve upon, and by their Practices continue the same Outrages. Thus vain and depraved Men, through their wanton and extravagant Desires after those things which they need not, nay, which are much more prejudicial than profitable unto them, do draw upon themselves a deluge of Calamities; the more they have, the more they need; for as their Possessions and Enjoyments are enlarged, so continually in proportion are their greedy Desires augmented, like

like Persons in a Dropſie, coveting after more Drink, becauſe they have ingurg'd too much already ; and ſo through Tranſgreſſion and Violence that Noble Rational Creature, becomes the moſt miſerable of all Animals, who was made in the beginning not only the Sapream, but moſt Happy, and Wiſeſt of all : And although we are daily ſubject to all his Snarcs and Violences, yet ſtill we would not for a thouſand Worlds be in ſome mens condition ; for they have made themſelves not only ſubject to a thouſand Miſeries in this Life, but more eſpecially in the World to come, which has no end ; whercas both our Joy and Sorrow terminates with this Life, and extends not beyond the ſhort horizon of Time : And though we do undergo great Inconveniences, and often loſe our dear Lives ſacrificed to irrational and ungodly Violence, yet let him know, That he himſelf is and ſhall be thereby the greateſt Sufferer ; and therefore we adviſe him to be careful that he do not awaken the fierce Jaws and ravenous Mouth of the *Wrath*, for fear he be thereby in the end ſwallowed up, and there be none to deliver him.

Canſt thou, *O Man!* accuſe us for breaking or tranſgreſſing Gods pure Law in Nature? Are we guilty of Cheating, Lying
or

or bearing falſe Witneſs, of Gluttony, Drunkenneſs, or taking the adorable Name of our Creator in vain? Have we uſurpt upon thy Priviledges, taken away thy Lands, or laid waſte thy Houſes? Do we not abominate thy Uncleanneſſes, and obſerve the proper times of our Couplings? Are not our Males tender and loving, and our Females ſo chaſte that they will not admit the greateſt Courtier amongſt us to touch them out of their proper Seasons? Are either of us ever jealous of each other? Where canſt thou find amongſt all the numerous Inhabitants of the four Worlds, ſo much Abſtinence, Love, Conſtancy and Chaſtity as in our kind, our Males taking the like care and Industry as the moſt ſober provident well-diſpoſed Man does for the Preſervation and Accomodation of his dear Wife and tender Children ; for during the time of our hatching and breeding up, they duly take pains to provide and bring home Food for their Females, whiſt they ſit, and alſo for their Young Ones after they are brought forth ; neither do they viſit the Nests of others, but keep cloſe to their firſt choſen Loves ; therefore *Anger*, *Jealouſie* and *Contention* (theſe Thorns which render moſt of your Down-Beds uneaſie) enter not into our unbounded Habitations.

[163]

We contend not, nor wrangle about our Pedigrees, nor trouble our Heads about Noble Birth and State; neither have we any Law-suits for Rights, Priviledges, Lands or Inheritances; the whole expand-
ed Ante-Comit of Heaven our Creator has given in common amongst us, not limiting us by any Land-marks; the vast and spacious Air is our natural City, whereof we are all born free; nor have we forfeited our Charter: The Composition and Elements of our Bodies are more brisk, lightsom, agile and pleasant than any other Creatures, as coming nearest to the *Celestial Quires* than the heavy dull melancholly *Earth creepers*, or Phlegmatick Inhabitants of the Ocean; therefore we can remove many Miles in a very few hours, and mount our selves to the lofty Regions, and there behold the wonderful Secrets of our Creator in the generation of *Meteors*, how soft Vapours are *cramp'd up* by the Suns strong Beams, and condens'd into *Clouds*, and thence distill'd into *Showers*, to enable the Earth to afford us Nourishment; how falling Drops being intercepted in their way, congeal into flakes of *Snow*; and how *hot Exhalations* imprison'd in surrounding Vapours of a cold and contrary Nature, force their Passage with bright *Flashes* and terrible

Noises

Noises, which you call *Lightning & Thunder*; whilst in the mean time, whilst we survey near hand these Wonders, our fallen Prince [Man] is confin'd to his Earthly Palaces, puzzling like *Swine* in Dung and Dirt, or rather like *Moles*, always moiling, yet always blind.

This Active Life, joyn'd with our innocent simple Diet, preserves us from being afflicted with Diseases; Your *Agues* are as unknown to us as their Causes and Cures are to your *Physicians*; We have no *Feavers*, because we never burn with *unnatural Lusts*, nor *Dropsies*, because we never drown our Faculties with over-charg'd Bowls; neither are our Joynts cramp't with the *Great Pex*, nor our Skins deform'd with the *Small*; Our Young Ones are not tortur'd with the *Sin* or *Rickets*, nor those of riper Age with *Stumbling Palsies*, *Putrifying Scourvies*, or any like cruel Diseases: so that rarely any of our kind dye *unnatural Deaths* (unless occasion'd by the Treachery or Violence of Man) but we are by the goodness of our Creator blessed with Health and long Life, not subject to Distempers, slavish Labours, Fears, or any other Perturbations either of Body or Mind, because we still continue in constant Observation of that pure innocent Law of God in Nature, in which we

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were first created, and do still retain those natural Gifts and Self-pervations which we were endued with in the beginning; for the Lord made all Creatures sound and healthful, and now if any are otherwise it is because they have forsaken Gods pure Law, and depraved themselves; the most fatal Injustice whereof is Man, who was in his Creation adorn'd with wonderful Gifts and Graces, both divine and humane, and in every respect made more compleat than any other Inhabitants of the material Worlds; but behold now how miserably is he degenerated and shut up in Ignorance, Folly and Blindness, by his stepping out of that innocent Law God had placed him in, and giving way first to the Insinuations, and by degrees to the Tyranny of the fierce violent wrathful poysonous Spirit, which has not only captivated his Soul to all Evil, and exposed his Body to innumerable Diseases, but also enslaved all the vast Multitudes of the four Worlds; for he being our Angel and Governour, therefore we partake in the sad Consequences of his Transgression and Fall, but none so much as himself, because none sinned, nor broke Gods pure Law but himself; for not only those of our kind, but all others (except *Men*) do still retain that truly Noble and universal Lan-

guage

guage which our Creator endued us with in the beginning; and though carried or voluntarily flying into remote Climates, many hundred Miles distant, can as intelligibly understand those of our own kind, as nearer home where we were bred; but it is not so with our Prince [*Man*] for if he travels but four or five hundred Miles, or shifts three or four Degrees of Latitude, he must have an Interpreter, or else he can no more comprehend the Language of those of his own Species than he can do ours; And yet what a clutter does he make about Languages and Scholarship, spending the prime part of his Life (which ought to be entirely employed in the Study of *Nature* and *Wisdom*) in learning a few Canting words, of the Basis and true Root whereof he knows nothing; whereas we need no tyrannical Schoolmaster to lash us into the knowledge of Grammar, or teach us the use of Letters, since we can by our Natural Tones communicate whatsoever is needful for the Relief or Preservation of each other, still varying that Tone according to our Necessities.

Do not therefore boast, *O Man!* nor grow proud of thy great Knowledge and Parts, nor usurp to thy self a License to oppress and domineer over both the weaker

of thine own kind, and all other innocent Inhabitants of Air, Earth and Sea : From whence didst thou derive thy Authority for killing thy Inferiors, merely because they are such, or for destroying their Natural Rights and Priviledges ? Is it not from thy Fall ? Has not Transgression been the occasion thereof ? And is it not the Effects of the fierce Wrath, where every form hath its motion and operation in Discord ; And hast not thou by adhearing thereunto, and being govern'd by the Serpentine Nature, attracted unto thy self a thousand Evils and Calamities ? For what inferior Creature in the World is afflicted with so many Diseases of Body and Perturbations of Mind as thou art ? Also, art not thou the most helpless and forlorn Creature of the Universe, and more subject than any of us to receive Impressions from the Injuries of the Elements ? For art not thou beholding to the inferior Graduates for thy Cloathing, and a great part of thy Food ? And art thou not continually assaulted with inward and outward Enemies ? with perpetual Plagues of Suspicions, Fears, Jealousies and unsatisfied Desires ? And dost not thou fear those of thy own kind more than all the fierce Savages of the Deserts ?

What Authority dost thou retain over
the

the Elements ? or what favour or kindness will they shew unto thee, more than to us poor Inferiors ? When once they get the Mastery, will not the *Water* drown thee, the *Fire* burn thee, and the *Earth* swallow thee up ? Nor hast thou any more command of the *Air* ; How hast thou lost those spacious Dominions the Creator invested thee with in the beginning ? Examine thy self, *O thou Two-Leg'd unfeather'd unshinking Thing !* What canst thou truly boast of now, according to thy common way of Living, more than we ? A *Crane* hath a longer swallow, and therefore 'tis like takes more delight in receiving its Food and Drink ; and yet many of you make the pleasure of your Throats your business, I may almost say, your godd : The *Eagle* can vastly out-see you, the *Vultur* out-smell you, every one of us hear more nimbly ; for *Chastity*, our *Turtles* vye with the very best of you ; for *Paternal Affections* towards their young, our *Pelican* exceeds you, and for returning Love towards helpless Parents, our *Storks* may shame you. Dare any of your *Songsters*, *Musick-Masters*, *Choristers* or *Organ-Players* compare with the ravishing Notes of a *Morning Lark* or an Evening *Nightingale* ? What more certain Knowledge have you of the Times, or the charging of Seasons,

or any the like secret Operations of Gods Power in the internal & external Nature? Are not thy *Astrological Predictions* generally false, and thy *Prognostications* of the Weather scarce so significant or certain as the Chattering of our *Maggies*, or the Screaking of a *Peacock*? Are not all thy Methods of *Physick* as fallible? And dost thou not venture blindfold at these things, by Guess and Chance?

Consider therefore, *O Man!* that thou art the unhappiest of all Gods Creatures, and that thou dost excel all others in Cruelty; for if thou hadst thy Will, thou wouldest hardly leave one of our innocent kind alive to sing forth the Praises of our Creator, and to welcome in the great Eye of the World, and the delightful Spring, at whose Approach all things rejoice, and chaunt forth Hymns and Praise to the Creator, every thing according to its kind and nature (*Man* only excepted) whose Teeth are imbrow'd in Blood, which will not be for his good, but hath thereby broken the holy Commandments of his Creator, as the Scriptures of Truth do testifie, *I will, saith the Lord, cut off that Soul from the Land of the Living that defileth himself with Blood.* Consider also, *O Man!* how unpleasing, dolorous and frightful would it be to thee in the

the pleasant Moneths of *March, April* and *May*, when thou walkest in the delightful Fields, if thou shouldst not hear the pleasant and refreshing Charms of those of our kind, would thou not fear, say and think, that the Creator was angry, and that some Judgment was near at hand? Why then dost thou thus endeavour to bring all our joyful Tones, Notes, Sounds and melodious Harmonies into Mourning and Silence, and to root us from off the Earth, and that we should have no Being or Habitation in the Elements, which are as much our Right by *Elohim's* great Charter as they are thine. Also, how Monsterous, Cruel, yea, and every way Ridiculous doth Man behave himself to all those of our kind? for though many do not, cannot delight themselves with the best Instrumental Harmony those of their own Species can make, yet all men love and delight in our pleasant Tunes and Harmonies; and yet neither our Innocency nor our Ravishing Notes will appease his Fury towards us, but many of them in the hard and severe Winter will rise betimes, and spare no pains to kill us, and on the other side, when Spring comes, the very same men will rise as early to walk in the open Fields, Groves and Meadows to hear our Melodious Songs and pleasant Harmonies. Oh! manifest

manifest unparallel'd Contradiction and Cruelty ! Does this look like *Man* in his innocent estate, who was made but little inferior to Angels, and an Associate with God himself, who endued him with both divine and human Wisdom ? Alas ! No.

Leave off then, *O Man !* for shame leave off thy Pride, and thy vain Glory, and boast no more of thy Knowledge, and Dominion, and Authority ; for in truth thou art *poor*, and *blind*, and *weak*, and *helpless*, and *miserably ignorant* ; sink down therefore into Humility, and cease from Cruelty, first against those of thine own kind, and then thou mayst come to see and abhor the Error of oppressing thy Inferiors ; for this is the way to retrieve thine Honour and Dignity, to bring back the Golden Age, and that Innocent Estate, which by oppression, cruelty and violence thou hast lost ; for *Mercy*, *Innocence* and *Well-doing* are well-pleasing to our Creator, and agreeable to the noble divine Principle, and attract the sweet Influence of the Cœlestials, so that the *Merciful*, and the *Peace-Makers* and *Peace-Preservers* shall be filled with all good things ; for as Man was created after the Image of God, so in him are contained the true Nature and Properties of all Elements ; and since God is both the Maker and Preserver

of

of all Creatures, there is no doubt but Man (his *Vice-Gerent* here below) ought to imitate his Sovereign therein ; but instead thereof he sets himself to destroy not only those of his own kind, but also all other Creatures ; so that through Sin and Vanity he is become a professed Enemy to all the *Host of Heaven*. How many thousands of our innocent kind have been murdered by *Guns*, *Traps*, *Snares*, &c ? and many thousands both of our Males and Females have lost their loving Mates by the like *Stratagems*, and no Pity or Compassion taken by *Man* on our miserable Sufferings, but rather they encourage each other to our destruction, and cry, *Slay these scurvy Birds, shoot them, destroy them, they are good for nothing but to eat up our Corn* : As if God that created us had done it in vain, as if he intended us not a substance and Food ? What right I pray, has Man to all the Corn in the world ? or why should he grumble and repine if we take a few Grains to supply our Necessities, whilst he squanders away such Heaps upon his Lusts ?

Wherein I fear he has so much besotted himself, and by continual Practice is become so harden'd, and has so powerfully irritated the dark Wrath in himself, that all our Remonstrances to him to move him

to

to Mercy and Compassion, and to forbear polluting himself with the Blood of the Innocent, will be but in vain, and that we must still sigh and groan under his Cruelty and Tyranny, which at long-run will return seven fold upon his own guilty Head.

The B---ds Supplication.

O H, Thou Great and Immortal Creator ! Cause of Causes, Fountain of Being, God of Nature, Author, Preserver and Upholder of this glorious Universe, Parent of Angels and Men, and all other Animals inhabiting the vast Deep, or the spacious Earth, or the unbounded Air, Thou hast given a Well-being and Self-Preservation unto all thy Creatures ; but Man, whom thou hast made our Lord, having cast off all Affections towards us, disobeying thy holy Commands, has plunged himself into the Fountain of fierce Wrath, and therefore above all things desires and delights in Violence and Killing ; for nothing will satisfy the hungry Wrath but Slaughter and Blood, (for every thing must be maintained by its Likeness) so that his Rage is now grown so active, that we have no place that can secure us from his Violence, but he continually pursues, seeking to take away our innocent Lives. The ungrateful and terrible Noise of his Guns drowns our sweet Melody ; the whole Air is infected with the

sinking

sinking Fumes of his murdering Powder ; no place is free from his Ambushes, Nets, Guns, Pitfalls and Snares, so that the sight of a Man is become most dreadful and terrible unto us, whereby our Lives being always in danger and fears, are made grievous unto us : Every Noise we hear we are afraid our fierce Hunter is near ; And tho' we cry and make our mournful Complaints, no Mortals will hear us or take pity on us, but divert themselves with our Death, and laugh and sport at our Destruction. So that we have no Friend, no Patron on Earth to help or commiserate our miserable estate, and rescue us from their Treachery and Cruelty ; none to fly unto but thee, O holy Fountain of Light & Life, to whom we send our dolorous Cries and mournful Complaints ; for we proceeded from thee, and thou art the Lord our Maker ; preserve us, thy poor Creatures in that natural Liberty and Safety wherein thou hast placed us ; restrain the hands of Violence, inspire all that profess thy Name with the Spirit of Meekness, Tenderness, Mercy and Compassion both towards each other, and all thy Creation, that their Swords may be turned into Pruning-Hooks, their frightful Guns into Instruments of Melody, and there may be no more Fighting, Wounding or Killing in all thine holy Mountain. Amen.

FINIS.

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1783

Advertisement.

THere is lately publish'd by the Author of the *Country-Man's Companion*, a Treatise entituled, *The Way to Health, long Life and Happiness, or a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man.* Wherein is contained, 1. *A Description of the four grand Qualities, and how every man may know his own Complexion, whether Chollerick, Sanguine, Phlegmatick or Melancholly, and what Diseases they are most subject to; also what food is most agreeable to Persons of every Constitution.* 2. *Of the excellency of Temperance, and the Benefits of Abstinence and Sobriety.* 3. *A Discourse of the several sorts of Beasts, and of their Flesh in particular.* 4. *The Proper and most Natural way of preparing, viz. Boiling, Roasting, Baking, Stewing, Frying and Broiling of Flesh and other Food.* 5. *The Seasons of the year in which most People are liable to Diseases and Mortality, and the Reasons thereof, and what Food is best to preserve Health at that time; Shewing also the Seasons of the year in which most sorts of Flesh are unclean and aptest to contract Diseases; and what times men may eat Flesh with least danger to their Health.*

Health. And of the Nature of Summer Fruits. 6. *Of Waters, Ale, Beer, and Tobacco; also of Clothing, Houses and Beds, and what great Benefits arise from Moderation and Temperance in those things.* 7. *Of each particular Trade, as Shop-keepers, Carpenters, Joiners, Sea-men, &c.* 8. *Of Herbs, Fruits & Grains, and the nature and operation of each.* 8. *The Mischief of Variety of Meats and Drinks, and the inconveniences of improper Mixtures; and on the other side, what Foods are fit to be compounded. Of Colours, and how, with seven perfect Colours, to imitate and represent all the Appearances and Colours in the whole Universe.* 10. *The Reasons in Nature why Cities and great Towns are subject to the Pestilence and other Diseases more than Country Villages.* 11. *Of Infection or Catching-Diseases, and how they are transferred from one to another.* 12. *Of Women, their Natures, Complexions and Intemperances, &c.* 13. *The cause of Surfeits, and how to prevent them, and keep the Body in Health: The danger of drinking after superfluous Meals. And what it is that chiefly breeds the Scurvey in the Blood. Of Suppers, and what sort of People may use them without prejudice to their Health.* 14. *Of Windy Diseases, the Reasons thereof, and why English People, especially Women, are so much troubled therewith. The Evils of eating & drink-*

ing Food too hot. And Mischief of eating and drinking between Meals. Of Fatnelſ, and what ſort of People are ſubject thereto, as alſo how to prevent it. 15. Of Bugs, and from what Matter they do proceed, and how to prevent their Generation. 16. The Vermin-killer, being ſeveral eaſie ſure Receipts to deſtroy Vermin. 17. A ſhort Diſcourſe of the Pain of the Teeth, ſhewing from what cauſe it does chiefly proceed, and an experienced eaſie way to prevent it. 18. How to cure all Cuts, Wounds, Bruiſes, &c. without Salves, Oynments or Plaiſters. 19. Of Marriage, and the Inconveniencies of unequal Matches; that they make no Harmony, and the Evil conſequences that follow, more eſpecially for Young Men. With ſeveral other moſt uſeful Obſervations, too large here to be enumerated; convenient for all that are Lovers of Health and Strength to obſerve. To which is added, A Treatiſe of moſt ſorts of Engliſh Herbs, either Phyſical or fit for common uſe; ſhewing, 1^{ſt}, The apt times to gather them Aſtrologically, when the Planet that governs them is ſtrong and well aſpected, the ſame being there calculated for 19 Years: 2^{dly}, How to preſerve and keep them without loſing their Virtues: And, 3^{dly}, The beſt way of uſing them in Poſſet-Drinks, Decoctions and Cordials, ſo as not to deſtroy the pure ſpirituons of them. Printed and Sold by And.^w Sowle, at the Crooked Bilb in Holloway-Lane, Shoreditch.

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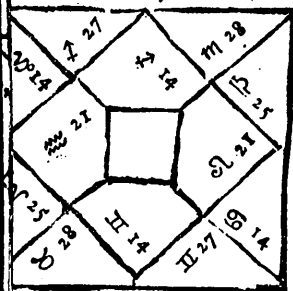


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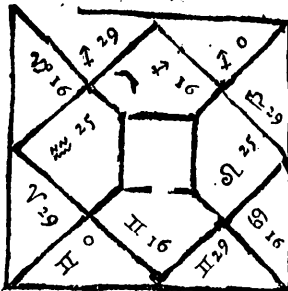


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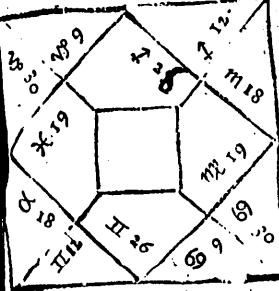
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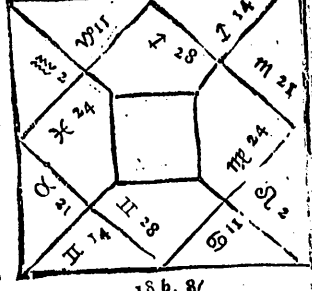
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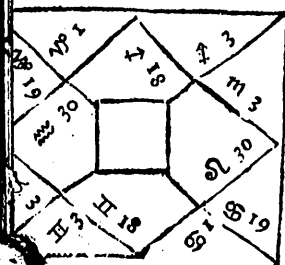
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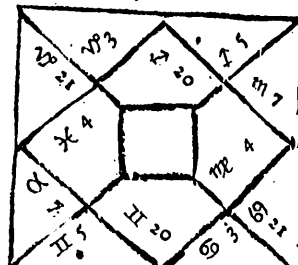
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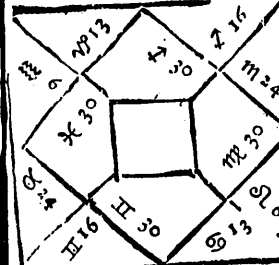
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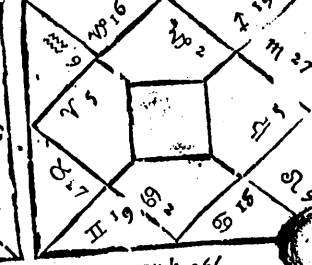
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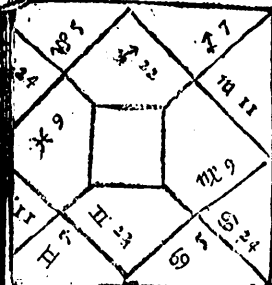
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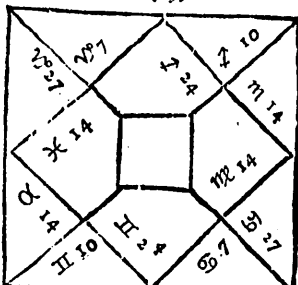
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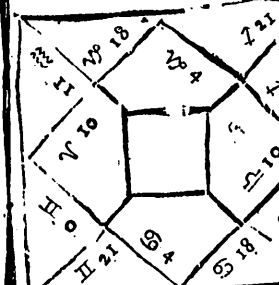
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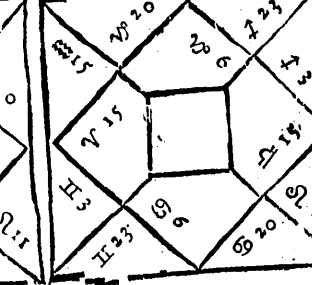
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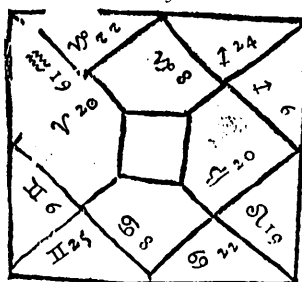
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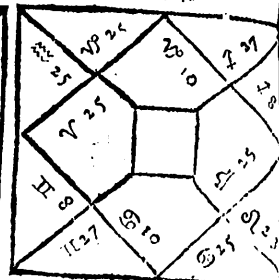
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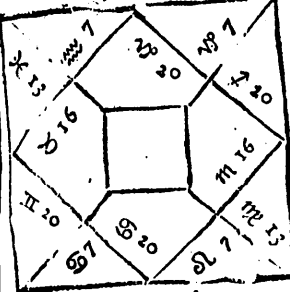
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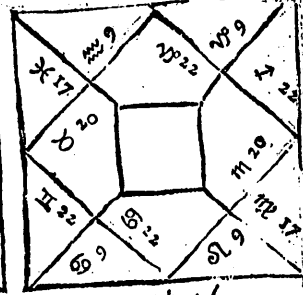
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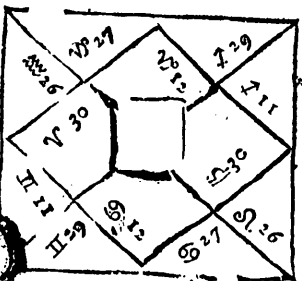
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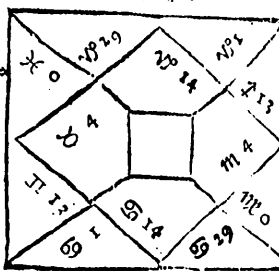
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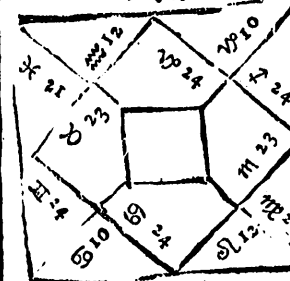
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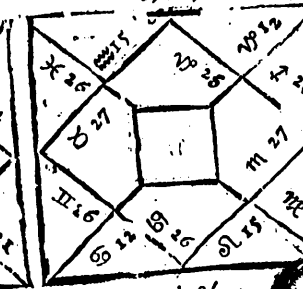
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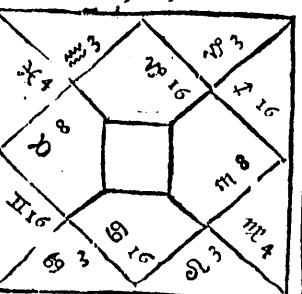
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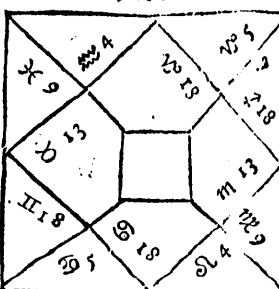
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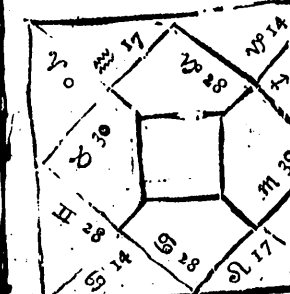
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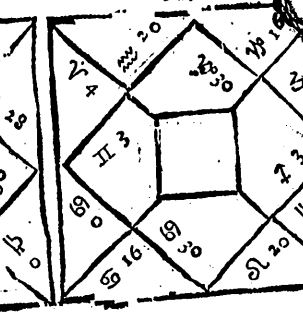
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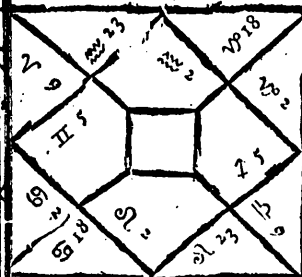
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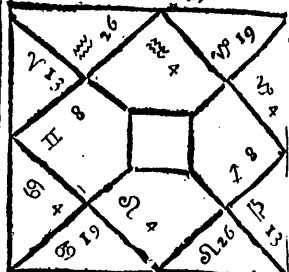
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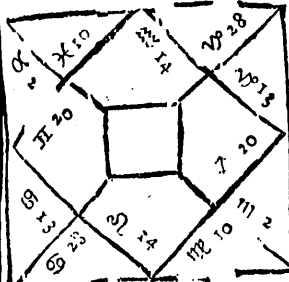
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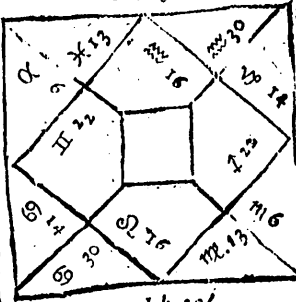
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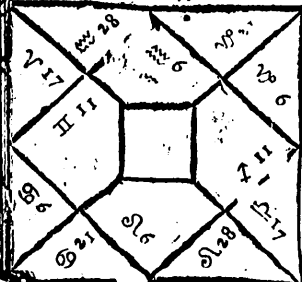
21 h. 5'



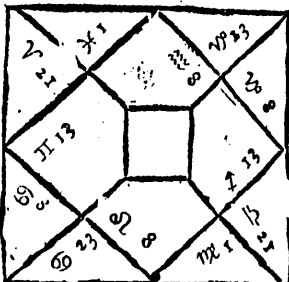
21 h. 13'



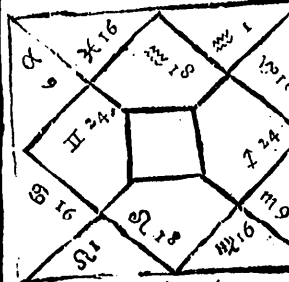
20 h. 33'



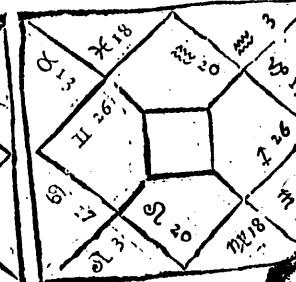
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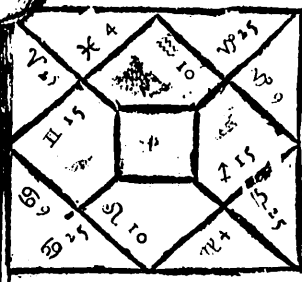
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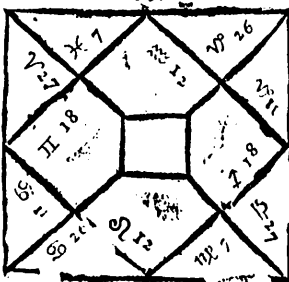
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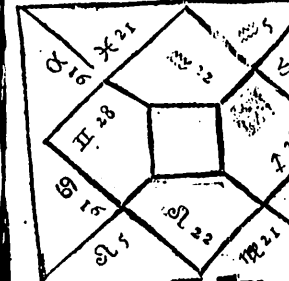
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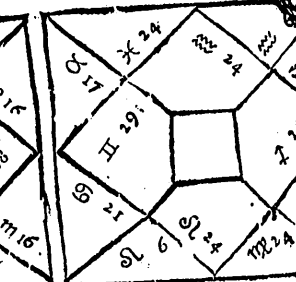
20 h. 57'



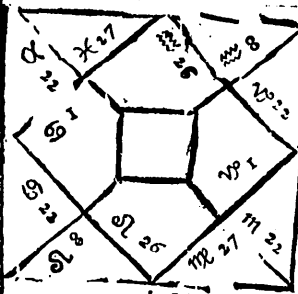
21 h. 37'



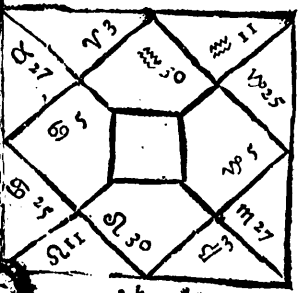
21 h. 45'



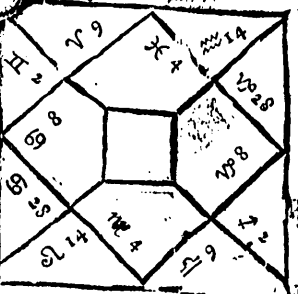
21 b. 53'



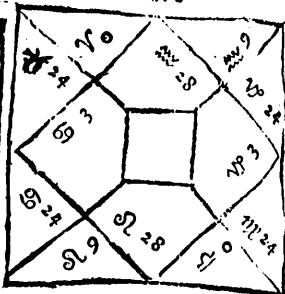
22 b. 8'



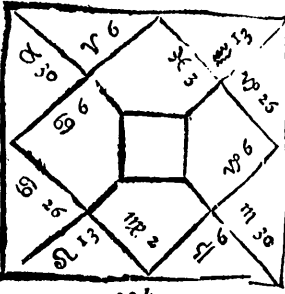
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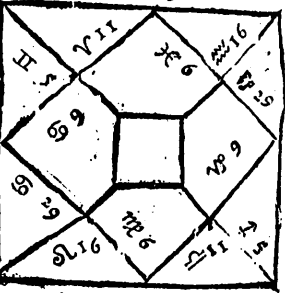
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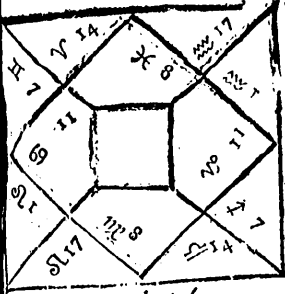
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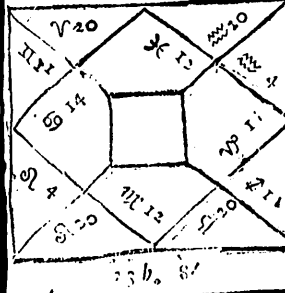
22 b. 31'



22 b. 38'



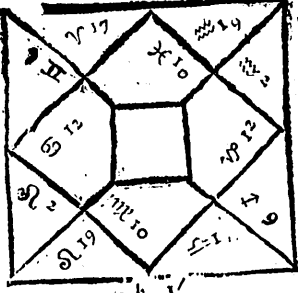
22 b. 53'



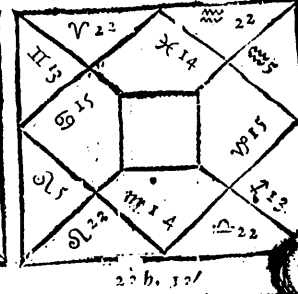
23 b. 8'



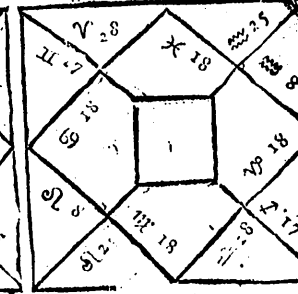
23 b. 45'



23 b. 11'



23 b. 37'



Genethliologia

OR,

The Genethliacal Part of ASTROLOGY.

Exactly Performing, and Briefly Comprehending
the whole Doctrine of Directions: and
Judgement on Nativities.

WHEREIN

Is shewed (by an exact method) the manner of
their Rectification several ways, together, with their
precise Calculation only by Proportions in Trigonometry.

ALSO,

How to set a Schem Artificially the Rational
way, and whatsoever is Requisite in directing Significators
to their several Promissors; with some varieties therein,
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With Annual Revolutions and the manner of their Direc-
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By HENRY COLBY Philomat.

St. Hierom. on Matth. 18. v. 10.

Great is the Dignity of Souls, that every Man from his
first Rising and Appearing under the Stars in his Nativi-
ty, hath an Angel Delegated to him for his Custody or
Safety.

London, Printed by F. W. for Josuah Coniers at the
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*Æstus Henrici Coley Philomati Nati
Civitatis Oxoniensis. Æbris 18.º 1633.*

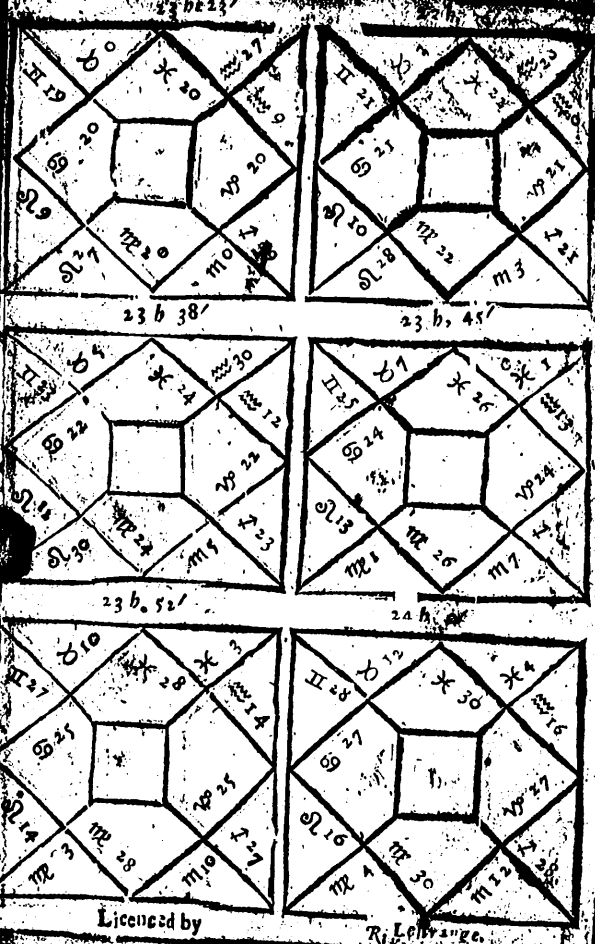
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Genethliologia,
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ASTROLOGY.

Prooemium.

THis most Excellent and useful Part of *Astrology*, admits of many varieties, and hath diverse Intricate turnings therein, therefore ought the more to be facilitated and explained, which is the Chiefest end aimed at in the following Discourse for the encouragement of such Ingenious persons that are lovers of these kinde of Curiosities.

The Calculation of Nativities is a subject that hath been of good esteem with many learned persons, in former Ages: and there are diverse able men now living, that for the usefulness thereof, and the truth they have found by Experience therein, have as high thoughts

thoughts of the same ; Although in some Nativities the Accidents and directions have not (perhaps) so nearly Agreed and concurred together as was expected. This may be for want of a due Correction, and it is no easie matter for an Artist to verifie the Ascendent of a Nativity. For if a Nativity be carefully Rectified, and directed exactly, the Accidents that Occur to the Native, Rarely fail to Correspond with the Directions, and many times take place so punctually, even to Admiration. Of the truth of this, we have had many eminent examples both Ancient and Modern which sufficiently confirms the truth of this Doctrine.

Note that the usual Omission of the odd Minutes adhering to the Pole of position (notwithstanding the uncertainty of the Planets places) may instead of helping, make the error the greater. The Transits and Revolution ought also to be considered herein, (as my loving friend Mr. J. G. well notes) which are the Harbingers of a direction, and the Learned Sr. Christopher Heydon affirms, That events proper to men, may be both Anticipated and continued before, or beyond a Direction. Def. Astro. p. 412. unto which I may add, that a Rational measure of time ought to be chosen, which is of great Concernment in the matter of Directions, of which I shall speak farther in its proper place.

The Doctrine of Directions is copiously handled by several Learned men, especially Foreign Authors, amongst

amongst the which the Learned Argolus is accounted the Best, who hath taken great pains to Calculate Tables (viz. his Primum Mobile) which compleatly performs the work. Neither are those of Regiomontanus much inferiour to the former, and unto these famous Men the World is exceedingly beholding ; who before were much at a loss, and went a tedious obscure way about to perform this work.

But in this small Tract I have endeavoured to perform this work with all plainness and perspicuity that may be ; (and no less exact and easie then by the former Authors) onely by the help of those small Tables of Artificial Sines and Tangents frequently to be had at a small price, to which I must refer the Ingenious Artist, and I suppose there are few lovers of Art, but are already furnished with them. Those Tables being the foundation of all Astronomical Tables of Directions, and by them alone, are the other Calculated. I shall onely give the proportions and operations, and Omit the figures of the Sphaer, wherein the several triangles lye, presupposing the Artist already grounded therein.

If I might advise, I would have those that desire to be curious in this Doctrine, to Calculate the Planets places (de novo) from the latest and best Astronomical Tables, and so lay the foundation of their work as sure as may be ; for I think it not safe, to trust to some Ephemerides which want of that Exactness as may be expected, and is required herein.

This is the Subject that was chiefly intended in this work. I hope my endeavours in this kind may be a motive to stir up some more able, to publish their experience in this Learning for the honour of Art. What I have done I should rather have seen performed by some other, but herein I hope I shall prejudice no Person, since what is written, was intended for the general good of all, The first Rudiments and Principles, to initiate Tyro's, and this Doctrine of Directions by Trigonometry, for those that have made some progress in things of this Nature, both which I have Contracted into this small volume that it might be a Low prized, portable Companion to the Sons of Art.

Chapter

CHAPTER I.

SECTION I.

What a Nativitiy is.

By a Nativitiy we are to understand, that very moment of time that the Infant is delivered or separated from the Mothers Womb, and receives the Impression of Ayr upon its tender body, and not that point of time wherein part of the Body appears, (as some are pleased to Cavil at) but Cardan affirms, that to be the moment, in which the Infant draws his first breath, or moves the Lungs; in short that very punctilio of time, wherein the Child is said to be completely Born into the World, is the moment of the Nativitiy, in which the Stars are said to have Influence upon the tender Body of the Native, and the position of Heaven for that very instant is to be considered, as the Groundwork and Foundation whereon to Build an Astrological judgement of the Future Actions, or Fate of the Native in the World. But since the obtaining of this true moment of time is so exceeding difficult, by reason of the uncertainty of Clocks, Dials or Watches, or any other means, Astrologers have found out several ways for the Rectification thereof, which I come in the next place to speak of,

SECTION. II.

How to Rectifie a Nativity several wayes.

Amongst those several wayes, the Antients have given, to Correct a Nativity, and thereby bring the supposed time to the true time; that of Accidents, is accounted the most Certain and Infalible, which is thus, viz.

1. Having the Estimate time given, erect your Schem, either by a Table of Houses for the Latitude of Birth or otherwise, and let the Planets places be exactly reduced.

2. Draw this Schem into a Speculum (or Table) according to the usual form, which is done after this manner, take half, or a quarter of a sheet of Paper, and divide the breadth thereof into 12 Collumes, and the length into 31. In the top of the uppermost Collume set the 12 Signs in order, viz. γ , δ , Π , ζ , &c. And in the first left hand Collume, place the degrees of the Signes beginning with 0, 1, 2, 3, &c. to 30.

3. Take the Planets out of your figure and place them in their respective Collumes, viz. Right against the degrees of their places in the first Collume, and just under the Signes they are in, noted at top. Into this Speculum you are also accordingly to insert the Ω and ϑ the $\oplus$ the Antiscions, and Contra-antiscions of the Planets, as also their terms which you may take out of the table of essential Dignities and some of the most eminent Fixed Stars of the first magnitude that are near the Ecliptick.

4. Having

4. Having proceeded thus far, note down the several Aspects of the Planets, both Dexter, and Sinister, as suppose γ in δ his $\star$ Sinister falls in the same degree of ζ , and his $\star$ Dexter in χ . his $\square$ Sinister in δ , $\square$ Dexter in α , his $\triangle$ Sinister in η , $\triangle$ Dexter in ν and his ρ in μ , which you may easily do by a small Table of the Aspects of the Planets at the beginning of the first part of the Book, understand the like in all the other Planets, &c. And, lastly in the Collateral Collume of the Signe and Degree of the Ascendent and Mid-heaven: note Ase and M. C. and your Speculum is finished, I have been the larger upon this, because I would make it plain to Learners.

5. Collect as many Accidents from the Native (as are of note) that can be procured, and the Year, Month (and Day if it be possible) they happened, as thus, aged so many Years, Months, and Dayes, the Native was Invaded with a strong Feavour, Small Pox, or the like. Aged so many Years, and Months, to a place of preferment, or Marriage &c. having Collected your accidents that have happened, alter this manner, repair to the Speculum, and if you would finde a direction for an Accident of the Body, as Sickness, &c. Begin at the ascendent, and run down that Collume and see if the Ascendent meets with the Body or Aspect of some Planet that may denote the accident within such a space of time or not, allowing about a degree of oblique Ascension for a Year, if not remove your Ascendent backward or forward (provided you go not far beyond the estimate time) till you make the Degree ascending correspond. After the same manner, for an Accident of Preferment or Honour, examine the M. C. see what direction that met withal in such a space of time, this is tried by Right Ascension, as the Ascendent by Oblique, viz. Subtract the Oblique ascension of the Ascendent, or R. Ascension of the M. C. from the Oblique or Right Ascension of

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of the Promitor, and the remainder are the degrees of the Direction, usually called the Ark of direction, and by Rectifying either of these Angles, the true time of Birth will be exactly found. The same Method you may use in the ☉ or ☽, if the Accidents agrees with their directions, but first their circle of position must be known.

SECTION III.

Here follows an Example, How to verifie the Ascendent by an Accident.

1. Let the Ascendent be supposed 18 d. 28' ♈ in the Latitude 52 d. and ♄ is in 2 d. 31' ♏, put the case I have an Accident of the nature of the Ascendent to the ☐ of ♄, which falls in 2 d. 31' ♏. Suppose it some tedious Age, &c. Aged 36 Years current (and the estimate time March 11th 6h. 30' A.M.)

I finde the Ob. Ascen. of the ☐ of ♄	d.	m.
♄ in 2 d. 31' ♏, in Lat. 52 d.	31	29
The Ob. Ascension of the Ascendent		
18 d. 28' ♈ in that Latitude is	07	38 Subst.
The Ark of Direct.	23	51

2. Here the Ark of Direction is but 23 d. 51' which allowing about a deg. for a Year is not 24 years. and the Accident happened at 35 years 115 days, now suppose a Degree

(89)
Degree notes a year, 35 years gives 35 d. and so 115 Days (according to that measure) answers 19' 10'' in all 35 d. 19' 10''.

3. To the Oblique Ascension of the ☐ of ♄ add 360 d. that so Substraction may be made and it will amount unto,

391d	29'	00''
From which Substrat.	035	19

And there remains the Oblique ascension of the Horoscope 356 09 50 unto which answers 20 d. 56' ♋ for the true Ascendent Rectified.

From the Ob. Ascend.	356	09	50
Subst. the Quadrant 90 d.	90	00	00
Rests the R. Asc. M. C.	266	09	50

unto which answers 26 d. 28' omitting Seconds.

4. Lastly to finde the hour and minute of the day correspondent, I proceed thus, I take the Oblique ascension of the Ascendent of the estimate time agreeing 36 18 d. 28' ♈, and thereunto add the Circle, that Substraction may be made, and the aggregate is 367 d. 38' from which I Substrat the true Corrected Oblique Ascension 356 09 50 and there remains 11 d. 28' 10'', which in time gives 45' 52'' 40''' you may omit the seconds and thirds, and say 46' which Substratd from the estimate time 6 h. 30' leaves, March 11, 5 d. 44' A.M. for the true time Corrected.

SECTION IV.

How to Rectifie a Nativity by the ☉.

1. **W**hen you have an *Accident* of Note given, and cannot finde it agree with any direction of the M. C. or *Ascendens*, then consider the position of the *Luminaries*, and see to which of them it may most *Rationally* Correspond, in the next place having pitcht upon the most probable significator, you may nearly estimate by the place in the figure what Circle of position he is upon, (viz. how much the Pole is elevated above it), and having guessed at the Pole of position (either of the ☉ or ☌) direct him to the most significant promitter under that Pole, noting how much the Ark of Direction is wide or comes short of the time of the *Accident* given.

2. Estimate (or guess) the second time at the Pole of position, and accordingly work out the direction as before, having so done, note the difference between these two Directions, and by the Rule of Proportion you may finde the true Pole of position, and consequently the exact *Ascendens*: Reasoning thus, If the difference of these two Arkes of Direction gives so much in the Pole of position, What shall the difference between the true direction and the nearest thereunto give in the Pole of position? &c. And thereby you will come to have the true Pole of position, and from thence the true Oblique Ascension or Descension of the Luminary, his distance from the Meridian, and by Operation the figure Rectified, &c.

Sect-

SECTION V.

How to Rectifie a Nativity by the Trutine, or Scale of Hermes, that famous Person, and allowed by Ptolomy himself.

Hermes, who is reputed by an *Eminent* Author, to have been the wisest of men in his time, was of this Opinion; That the very degree of the same Signe where in the ☌ was at Conception of the Child, should be the true degree of the *Ascendens* at Birth. And Ptolomy saith look what Signe the ☌ is in at the time of Birth, make that very Signe the *Ascendens* at Conception, and what Signe you finde the ☌ in at Conception, make that or its opposite the *Signe Ascending* at Birth: This way of Rectification comes short of that by *Accidents*, however because some have much applauded it, I thought good to insert it, lest the Book without it would be thought deficient. Here is also a Table added different from that vulgarly used, and much more ready to finde the true Conception, by the Nativity, and the contrary.

A

A Table for the ready finding Conception by the Nativities
& Contra

Nativity		& Contra												Nativity			
Conception		Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Dec	Nativity
D	S	D	A	S	D	A	S	D	A	S	D	A	S	D	A	S	D
0	0	2	3	0	1	0	0	0	0	0	0	0	0	26	0	0	0
0	13	1	2	1	5	1	1	1	1	1	1	1	1	1	1	1	17
0	26	S	1	2	1	2	2	2	2	2	2	2	2	S	5	4	4
1	9	1	S	3	2	3	3	3	3	3	3	3	3	14	21	9	9
1	21	2	1	4	3	4	4	4	4	4	4	4	4	24	4	2	2
2	4	3	2	5	4	5	5	5	5	5	5	5	5	33	26	1	1
2	17	4	3	6	5	6	6	6	6	6	6	6	6	43	33	1	1
3	0	5	4	7	6	7	7	7	7	7	7	7	7	53	43	0	0
3	13	6	5	8	7	8	8	8	8	8	8	8	8	62	53	17	17
3	26	7	6	9	8	9	9	9	9	9	9	9	9	72	62	4	4
4	9	8	7	10	9	10	10	10	10	10	10	10	10	81	72	1	1
4	21	9	8	11	10	11	11	11	11	11	11	11	11	91	81	9	9
5	4	10	9	12	11	12	12	12	12	12	12	12	12	100	91	26	26
5	17	11	0	13	12	13	13	13	13	13	13	13	13	110	100	13	13
6	0	12	1	14	13	14	14	14	14	14	14	14	14	120	110	0	0

supra Terram, ab Occatu in Nativitibus

Nativity		& Contra												Nativity			
Conception		Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Dec	Nativity
D	S	D	A	S	D	A	S	D	A	S	D	A	S	D	A	S	D
6	0	2	3	0	1	0	0	0	0	0	0	0	0	10	0	0	0
5	17	3	4	1	2	1	1	1	1	1	1	1	1	20	0	13	13
5	4	4	5	2	3	2	2	2	2	2	2	2	2	30	0	26	26
4	21	5	6	3	4	3	3	3	3	3	3	3	3	41	9	9	9
4	9	6	7	4	5	4	4	4	4	4	4	4	4	51	21	1	1
3	26	7	8	5	6	5	5	5	5	5	5	5	5	62	4	4	4
3	13	8	9	6	7	6	6	6	6	6	6	6	6	72	17	17	17
3	0	9	10	7	8	7	7	7	7	7	7	7	7	83	0	0	0
2	17	10	11	8	9	8	8	8	8	8	8	8	8	93	13	13	13
2	4	11	12	9	10	9	9	9	9	9	9	9	9	108	26	9	9
1	21	12	13	10	11	10	10	10	10	10	10	10	10	114	4	21	21
1	9	13	14	11	12	11	11	11	11	11	11	11	11	124	5	17	17
0	26	14	15	12	13	12	12	12	12	12	12	12	12	135	5	4	4
0	13	15	16	13	14	13	13	13	13	13	13	13	13	145	17	17	17
0	0	16	17	14	15	14	14	14	14	14	14	14	14	156	0	0	0

supra Terram, ab Occatu in Nativitibus

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SECTION VI.

The use of the table of Conception, &c.

THIS is very easily understood, for the two uppermost rows of Months, the one shews the Month for the Nativity, and the other the answering Month of Conception, & Contra. Seek the D's position from the Ascendant or seventh house, in the sides of the Table, either in the Nativity or conception, and the Month at head, in the Angle of meeting you have the dayes to be added or subtracted, to or from the day of Birth or Conception.

2. Note that if the ☽ be above the Earth in your figure estimate, viz. in the 12th, 11th, 10th, 9th, 8th or 7th house take her distance from the Cusp of the West angle or 7th house, but if she be under the Earth, viz. in the 1st, 2d, 3d, 4th, 5th, or 6th house, take her distance from the Signe and Degree Ascending, always subtracting the Signes, Degrees, and Minutes of the Angles, from the Signe, Degree, and Minute of the ☽s place, by adding 12 Signes where Substraction cannot be made, and with this distance enter the Tables as above directed.

3^d Let the ☽ in some Figure be above the Earth, and the day of Birth suppose April 13. Let the ☽ distance from the 7th, be 1 Signe 21 Degrees. I look Aprill 14th top, 10 which answers July for the month of Conception then I repair to the first great Collumne on the left hand, against the ☽ supra Terram, ab Ocasu in Nativitatibus, and finde 1 Signe 21 Degrees. (or if I had not found my just number I should accept the nearest) and right away April, and against 1 S. 21 D. I finde 11 dayes

to be added, (as the Letters direct) to the 13th day, and that points out the 24th of July for the day of Conception; after the same manner, having the *S*s distance from the 11th, or 7th in the Figure of Conception, I repaire to the right hand Collume, and proceed as before, and finde the true day of Birth. from the Figure of Conception, &c. This shall be further explained in the Exemplary Geniture. Note that if the Year of your Birth be Leap Year you must add a day more.

Note that having found the Conception, and by that you desire to finde the Birth-day, 'tis but the Invers to the former operation, seeking the *S*s position on the right hand of the Table, and the Equation of dayes, add, or subtract contrary to the letters *A.* or *S.* &c.

4. Lastly, there are some other wayes, as the Animador of Rcolomey, the Transits of the Planets upon the principal Places of the Geniture, and the directions of Profectional Figures (viz. the chief Angles thereof) to their severall promissors, but since there is but small certainty in any of these wayes to Rectifie a Nativity by, I shall not here trouble my self to insert them, for undoubtedly that, by accidents, is the most Rational, and hath the most probability of truth in it, and the only way as yet known, to verifie the Genesis of any Person,

This is not onely my Opinion, but of all the most Eminent Artists this day living in England, who have sufficiently confirmed this Doctrine by Experience, which is the best Moderator:

CHAP.

CHAPTER. II..

SECTION. I.

How to Reduce an Ephemerides (or Astronomical Tables) to another Meridian, and thereby Equate the difference of Meridians.

ALL men that are any thing knowing in the Doctrine of the Sphear, are Sensible that the ☉ rises and sets sooner, to such persons as live in the East, then to those that live more Westerly, and by consequence it must needs be Noon sooner to such as live more Easterly, then to those that inhabit West, for when it is Noon with those West, it is past Noon at the same moment with all such as inhabit more Easterly; and so the ☉ appears above our Horizon that live Westward, when set in their Horizon that live East.

And upon this consideration 'tis thought the Meridian circle was invented by the Astronomers of old; this Circle is one of the greatest in the Sphear, passing by the Poles of the world, and the Zenith or Vertical points over our heads; and as soon as the ☉ touches this Circle in any City or place in the World, it is then Noon or Mid day with them,

- Hence then you see all places in the world have difference.

ferent Zeniths, it consequently follows; that they may have different Meridians, also that as one place differs from another in Longitude; and the Longitude of any place is only an Arch of the Equinoctial, intercepted betwixt the first Meridian that passes through the *Canary Islands* and the Meridian of the proposed place. And this difference of Meridians is an Arch of the Equinoctial comprehended of 2 Meridians, (this Arch) being reduced into time, (by a Table for that purpose inserted in Chap. 3. Sect. 3 of this book) gives the difference of Meridians of any two places in Hours and Minutes, (or only minutes &c.) for many places.

3. Now the way of Reduction of an Ephemeris, from one Meridian to another is briefly thus, viz. If the 2 places proposed, lye both in the same Longitude, and so are Equally distant from the grand Meridian, viz. of the *Canary Islands* there needs no Reduction. But if the Longitude of your place be either greater, or lesser then the Longitude of that place for which your Ephemerides was calculated, then 'tis requisite there be an Equation of time, made for the difference of Meridians.

To perform which you must by some good Catalogue (or otherwise by observation) obtain the true longitude of your place, (which to do exactly I conceive will be found a matter of difficulty) and compare it with the Longitude of that place for which your Ephemerides was made; if your Longitude exceed that, then your place lyes more Eastward, but if it be less, more Westward; and by subtracting the greater from the lesser you have the difference of Meridians desired, which you may convert into time according to the usual manner, you will finde Tables to this purpose in every Ephemerides, and what use you may make the rest shall immediately follow.

4. Having explained what the difference of Meridian is, take this brief explanation of those Catalogues of places and difference of Meridians, &c. The knowledge of which is absolutely necessary in the foundation of this present Subject. Let it be supposed in a Catalogue of places, with their difference of Meridians from London, I finde against *Uraniburge* 50 m. A. this letter A. denotes it lyes East from London, and therefore if I would Reduce the Planets motions or aspects from London to *Uraniburge*, I must observe this Rule,

In the	{ motion }	of the Planets }	{ Sub. }	{ 50 }	{ from }	the given

But now on the contrary, because London lyes West from *Uraniburge*, (as in those Catalogues noted with S. g.) if I would reduce the motions or aspects of the Planets from *Uraniburge* to London, I must in this case work contrary according to this Rule,

In the	{ motion }	of the Planets }	{ Add }	{ 50 }	{ to }	the given

5. Hence then in places Oriental of your Ephemerides (usually noted with A.) in the motions of the Planets you are to subtract, and in places Occidental (usually noted with S.) you are to add the difference of time. But in Eclipses, Aspects, Revolutions, and Ingresses the clean contrary. viz. In places East, Add, and in places West, Subtract, &c.

SECTION. II.

Of the Equation of Time in respect of the
Inequality of Natural dayes.

Some there are, admit not of any such Equation, others will have the Inequality proceed from these 2 causes, the first from the inequality of the $\odot$ s motion, in the Zodiack; and the second from the obliquity thereof. But noble *Ticho Brahe* (that famous *Astronomer*), makes the difference between the $\odot$ true Longitude and the Right Ascension to be the absolute Equation of Natural dayes; and this is most Ingeniously demonstrated, upon the Copernican *SyReme*, a Table whereof I have here inserted with its use.

A

A perpetual Table of the Equation of time for the Inequality of Natural dayes,
in Minutes and Seconds of an hour.

D	$\gamma \pi$		δm		$\Pi \lambda$		
	M	S	M.	S.	M.	S.	
0	0	0	8	25	8	41	30
1	0	20	8	36	8	37	29
2	0	40	8	45	8	26	28
3	0	59	3	55	8	15	27
4	1	19	9	04	8	03	26
5	1	39	9	12	7	50	25
6	1	59	9	19	7	36	24
7	2	18	9	26	7	22	23
8	2	38	9	32	7	07	22
9	2	57	9	37	6	52	21
10	2	16	9	42	6	36	20
11	3	35	9	46	6	20	19
12	3	57	9	50	6	07	18
13	4	12	9	52	5	46	17
14	4	30	9	54	5	28	16
15	4	47	9	56	5	10	15
16	5	05	9	56	4	51	14
17	5	22	9	56	4	32	13
18	5	38	9	55	4	12	12
19	5	55	9	53	3	53	11
20	5	11	9	51	3	33	10
21	5	26	9	48	3	12	9
22	6	41	9	44	2	51	8
23	6	56	9	40	2	31	7
24	7	10	9	35	2	09	6
25	7	24	9	28	1	48	5
26	7	37	9	21	1	27	4
27	7	50	9	14	1	05	3
28	8	02	9	06	0	43	2
29	8	14	8	57	0	22	1
30	8	25	8	47	0	00	0
Subst.		Subst.		Subst.		D	
$\times \pi$		$\approx \delta$		$\gamma \pi$			

Enter this Table with the Signe and Degree of the $\odot$ s place either in the uppermost, and left hand Collume descending, or in the lowermost and right hand Collume Ascending; and in the common Angle & the Equation (according to the titles) to be Added, or Subtracted to, or from the Equal time, that it may be made apparent. But to Reduce the apparent to the Equal take the contrary title.

2. Having the exact time of the Nativity Rectified, that you may Reduce the Planets places, to the true and apparent time, unto which all Clocks and Dyals agree. You are in the next place (after the Reduction of Meridians.) to make an Equation by this Table of Inequality of Natural dayes, and lastly to Reduce the Planets to that moment of time so Equated, thus the ☉ is 5 deg. of m October 18th just at Noon, I would know the Equation of time, &c. by the Table, against 5 d. in the first Colllume to the left hand, and right unde. m at top in the common Angle I find: the Equation 9' 12'' to be added, to the equal time to make it apparent; So that the ☉ is not apparently in 5 d. m till 9' 12'' P. M. But to Reduce the apparent time to the Equal for which the Ephemerides is calculated, you are to use the contrary titles as before directed.

Number

Number	Names	The deg. of the Zodiac.	The deg. in time.	Dg. of the Equat. that rise with the Signes	The time that the Signes continue in the Asc. Lat. 51. 32.
Day	Cha	Gra.	Hor	D M	H M S
0	♈	0	0	13 3	00 52 12
1	♉	15 30	1 2	17 7	01 08 28
2	♊	45 60	3 4	26 36	01 46 24
3	♋	75 90	5 6	37 48	02 31 12
4	♌	105 120	7 8	42 41	02 50 44
5	♍	135 150	9 10	42 45	02 51 0
6	♎	165 180	11 12	42 46	02 51 4
7	♏	195 210	13 14	42 40	02 50 40
8	♐	225 240	15 16	37 48	02 31 12
9	♑	255 270	17 18	16 36	01 46 24
10	♒	285 300	19 20	17 8	01 08 32
11	♓	315 330	21 22	12 2	00 52 8
		345 360	23 24	360 0	24 00 00

This Table is so plain and easie that it needs no farther Explanation than the bare titles.

A table of Logistical Logarithms,

M	0	1	2	3	4	5	6
0	Inf	31780	24849	20794	17917	15686	13862
1	72723	31616	2476	20739	17876	15653	13835
2	65792	31453	24684	20684	17835	15620	13807
3	62327	31294	24603	20629	17793	15587	13780
4	58861	31135	24521	20575	17752	15554	13752
5	56834	30981	24441	20520	17711	15521	13725
6	54806	30827	24361	20466	17671	15488	13698
7	53367	30678	24281	20413	17630	15455	13670
8	51930	30526	24204	20359	17590	15423	13642
9	50814	30384	24126	20307	17558	15391	13616
10	49699	30239	24049	20254	17509	15358	13589
11	48737	30098	23972	20201	17469	15326	13562
12	47875	29957	23896	20149	17430	15294	13535
13	47104	29820	23821	20097	17390	15262	13509
14	46333	29684	23746	20045	17351	15230	13481
15	45666	29550	23672	19994	17311	15198	13455
16	44998	29417	23597	19943	17272	15166	13428
17	44409	29287	23524	19892	17233	15135	13402
18	43820	29157	23451	19841	17193	15103	13375
19	43393	29030	23375	19791	17156	15072	13349
20	42767	28904	23307	19741	17117	15041	13326
21	42290	28780	23237	19691	17079	15010	13296
22	41814	28657	23166	19641	17040	14978	13270
23	41379	28536	23096	19591	17001	14947	13244
24	40943	28416	23026	19543	16964	14916	13218
25	40543	28278	22957	19495	16922	14886	13191
26	40154	28182	22881	19445	16889	14855	13166
27	39772	28066	22820	19397	16852	14824	13140
28	39400	27951	22752	19349	16814	14794	13114
29	39037	27838	22671	19301	16777	14765	13088
30	38711	27720	22618	19253	16740	14733	13062

A Table of Logistical Logarithmes.

M	0	1	2	3	4	5	6
30	38712	27726	22618	19253	16740	14733	13062
31	38394	27616	22551	19200	16703	14703	13037
32	38067	27506	22485	19158	16666	14673	13011
33	37764	27399	22420	19102	16629	14643	12986
34	37460	27291	22354	19064	16593	14613	12960
35	37174	27186	22290	19018	16556	14583	12935
36	36889	27080	22225	18971	16519	14553	12912
37	36611	26997	22152	18925	16484	14524	12885
38	36348	26874	22068	18879	16448	14494	12858
39	36029	26773	22025	18833	16412	14464	12834
40	35835	26672	21972	18788	16376	14435	12809
41	35591	26573	21910	18742	16341	14405	12784
42	35347	26474	21858	18697	16305	14376	12759
43	35115	26377	21787	18652	16269	14347	12735
44	34882	26280	21725	18607	16234	14318	12710
45	34660	26185	21665	18563	16199	14289	12685
46	34437	26080	21604	18519	16164	14260	12660
47	34245	25996	21544	18474	16129	14231	12636
48	34012	25903	21484	18430	16094	14202	12611
49	33803	25817	21425	18387	16060	14173	12587
50	33604	25719	21366	18343	16025	14145	12562
51	33408	25629	21307	18300	15993	14116	12543
52	33211	25539	21249	18257	15958	14088	12514
53	33013	25450	21191	18214	15922	14059	12489
54	32834	25362	21133	18171	15888	14031	12465
55	32652	25275	21076	18129	15854	14003	12441
56	32470	25188	21019	18086	15820	13975	12417
57	32295	25103	20963	18043	15787	13947	12393
58	32119	25017	20909	18001	15753	13919	12369
59	31950	24934	20856	17959	15720	13891	12345
60	31780	24844	20794	17917	15686	13863	12321

A Table of Logistical Logarithmes.

M	7	8	9	10	11	12	13	14
0	12321	10986	9808	8755	7801	6931	6151	5390
1	12298	10965	9790	8738	7786	6918	6118	5378
2	12274	10944	9771	8721	7771	6904	6105	5366
3	12250	10924	9753	8705	7756	6890	6093	5354
4	12227	10903	9734	8686	7741	6876	6080	5342
5	12201	10882	9716	8673	7726	6862	6067	5331
6	12159	10862	9698	8655	7711	6848	6054	5319
7	12156	10841	9679	8639	7696	6835	6042	5307
8	12132	10821	9661	8621	7681	6821	6029	5293
9	12109	10800	9643	8606	7666	6809	6016	5283
10	12086	10780	9625	8589	7651	6799	6004	5272
11	12063	10759	9607	8572	7636	6779	5991	5260
12	12040	10739	9588	8557	7621	6765	5978	5248
13	12017	10719	9570	8540	7606	6752	5966	5236
14	11993	10699	9552	8524	7592	6738	5953	5225
15	11970	10678	9534	8508	7577	6725	5940	5213
16	11947	10658	9516	8491	7562	6712	5928	5201
17	11923	10638	9498	8475	7547	6698	5915	5190
18	11902	10618	9480	8459	7532	6684	5903	5178
19	11879	10598	9462	8442	7518	6671	5890	5166
20	11856	10578	9445	8427	7503	6657	5878	5155
21	11833	10558	9427	8411	7488	6644	5865	5143
22	11811	10538	9409	8394	7474	6630	5853	5131
23	11788	10518	9391	8378	7459	6617	5840	5120
24	11766	10498	9373	8362	7444	6604	5828	5108
25	11743	10478	9356	8346	7430	6590	5815	5097
26	11721	10459	9338	8330	7415	6577	5803	5085
27	11698	10439	9320	8314	7401	6563	5791	5074
28	11676	10419	9303	8298	7386	6550	5778	5062
29	11654	10399	9285	8284	7372	6537	5766	5050
30	11631	10380	9268	8267	7357	6523	5754	5039

A Table of Logistical Logarithmes.

M	7	8	9	10	11	12	13	14
30	11631	10380	9268	8267	7357	6523	5754	5039
31	11609	10360	9250	8256	7342	6511	5741	5027
32	11587	10341	9232	8235	7328	6497	5725	5016
33	11565	10321	9215	8219	7314	6483	5716	5005
34	11543	10302	9198	8203	7299	6470	5704	4993
35	11521	10282	9180	8188	7285	6457	5692	4987
36	11459	10263	9163	8172	7270	6444	5680	4970
37	11477	10243	9146	8156	7256	6430	5668	4959
38	11455	10224	9128	8144	7242	6417	5655	4947
39	11433	10205	9111	8125	7227	6404	5643	4936
40	11412	10186	9094	8109	7212	6391	5631	4925
41	11390	10166	9077	8094	7199	6378	5619	4913
42	11368	10147	9059	8078	7185	6364	5607	4902
43	11347	10128	9042	8062	7170	6351	5594	4891
44	11325	10109	9024	8047	7156	6338	5582	4879
45	11304	10090	9008	8031	7142	6320	5570	4868
46	11282	10071	8991	8016	7128	6312	5558	486
47	11261	10052	8974	8001	7114	6299	5546	4845
48	11239	10033	8957	7985	7099	6289	5534	4834
49	11218	10014	8946	7970	7085	6273	5522	4823
50	11197	9995	8923	7954	7071	6260	5510	4812
51	11175	9976	8909	7939	7057	6247	5498	4802
52	11154	9957	8889	7923	7043	6234	5486	4790
53	11133	9939	8872	7908	7029	6221	5474	4778
54	11112	9920	8855	7883	7015	6208	5462	4765
55	11091	9901	8838	7878	7001	6195	5450	4756
56	11070	9883	8821	7862	6987	6182	5438	4744
57	11049	9864	8805	7847	6973	6169	5426	4733
58	11028	9845	8788	7832	6959	6157	5414	4722
59	11007	9827	8771	7817	6945	6144	5402	4711
60	10986	9808	8755	7801	6931	6131	5390	4700

A Table of Logistical Logarithmes.

M	15	16	17	18	19	20	21	22	23
0	4700	4055	3448	2877	2336	1823	1335	870	425
1	4689	4044	3439	2867	2327	1816	1327	862	418
2	4678	4034	3429	2858	2319	1807	1319	855	411
3	4667	4023	3419	2849	2310	1798	1312	847	394
4	4656	4013	3409	2840	2301	1790	1304	840	397
5	4645	4003	3399	2831	2292	1783	1296	832	389
6	4634	3992	3390	2821	2284	1773	1288	825	382
7	4623	3982	3380	2812	2275	1765	1280	817	375
8	4612	3972	3370	2803	2266	1757	1272	810	368
9	4600	3961	3360	2794	2257	1748	1264	803	361
10	4589	3951	3351	2785	2249	1740	1256	795	353
11	4578	3941	3341	2776	2240	1732	1248	787	348
12	4567	3930	3331	2766	2231	1724	1240	780	339
13	4557	3920	3322	2757	2222	1715	1233	772	332
14	4546	3910	3314	2748	2214	1707	1225	765	325
15	4535	3900	3305	2739	2205	1699	1217	757	317
16	4524	3889	3295	2730	2197	1691	1209	750	310
17	4513	3879	3286	2721	2188	1683	1201	742	303
18	4502	3869	3277	2711	2179	1674	1193	735	296
19	4491	3859	3268	2702	2171	1666	1186	727	289
20	4480	3848	3259	2693	2162	1658	1178	720	282
21	4469	3838	3250	2684	2153	1650	1170	712	274
22	4458	3828	3241	2675	2145	1641	1162	705	267
23	4447	3818	3232	2666	2136	1633	1154	697	260
24	4437	3808	3223	2657	2127	1625	1147	690	253
25	4426	3797	3214	2648	2119	1617	1139	682	246
26	4415	3787	3205	2639	2111	1609	1131	675	239
27	4404	3777	3197	2630	2102	1601	1123	668	232
28	4394	3767	3187	2621	2093	1592	1116	660	225
29	4383	3757	3178	2612	2085	1584	1108	653	218
30	4372	3747	3168	2603	2077	1576	1100	645	210

A Table of Logistical Logarithmes.

M	15	16	17	18	19	20	21	22	23
30	4372	3747	3158	2603	2076	1576	1100	645	210
31	4361	3737	3149	2594	2068	1568	1092	638	203
32	4351	3727	3139	2585	2059	1560	1084	630	196
33	4340	3717	3130	2576	2051	1552	1077	623	189
34	4329	3707	3120	2567	2042	1544	1069	616	182
35	4318	3696	3111	2558	2034	1536	1061	608	175
36	4308	3686	3101	2549	2025	1528	1054	601	168
37	4297	3676	3092	2540	2017	1520	1046	594	161
38	4286	3666	3083	2531	2008	1511	1038	586	154
39	4276	3656	3073	2522	2000	1503	1030	579	147
40	4265	3646	3064	2513	1991	1495	1023	571	140
41	4254	3636	3054	2504	1983	1487	1015	564	133
42	4244	3626	3045	2495	1974	1479	1007	557	126
43	4233	3616	3035	2486	1966	1471	1000	549	119
44	4223	3606	3026	2477	1957	1462	992	542	112
45	4212	3596	3017	2469	1949	1455	984	535	105
46	4201	3587	3007	2460	1940	1447	977	527	98
47	4190	3577	2998	2451	1932	1439	969	520	91
48	4180	3567	2988	2442	1924	1431	961	513	84
49	4170	3557	2979	2433	1915	1423	954	506	77
50	4160	3547	2970	2424	1907	1415	946	498	70
51	4149	3537	2960	2415	1898	1407	938	491	63
52	4138	3527	2951	2407	1890	1399	931	484	56
53	4128	3517	2942	2398	1882	1391	923	477	49
54	4117	3507	2932	2380	1873	1382	916	469	42
55	4108	3497	2923	2380	1865	1375	908	462	35
56	4096	3488	2914	2371	1857	1367	900	455	28
57	4086	3478	2905	2362	1848	1359	893	447	21
58	4075	3468	2895	2353	1840	1351	885	440	14
59	4065	3458	2886	2345	1831	1343	878	433	07
60	4055	3448	2877	2336	1823	1335	870	425	0

SECTION III.

How to Reduce the Planets places to any hour of the Day or Night, as also to finde the hour and minute, that a Planet comes to any particular point in the Ecliptique.

1. For the more Ready performance hereof, I thought it convenient to add this table of Logistical Logarithms, which are much easier then to work by vulgar Arithmetique, since nothing is required for the Planets Reduction, but Addition, and for the hour and minute when the ☉, ☾, (or any other Planet) touches his Radical place, &c. is performed onely by Substraction.

2. The Diurnal motion of any Planet is easily obtained if Direct, by substracting their places at Noon the day precedent, from their places at Noon the day subsequent; But if Retrograde the Contrary, v.z. the day subsequent from day precedent.

3. The Table is figured at top with 1, 2, 3, 4, 5, 6, &c. and so from 1 to 23, And in the first Colume of each page is certain minutes, viz. the left hand page from 1' to 30', and the right hand page from 30' to 60', so that in all it comprehends 24 hours at top and sides, which do not onely represent hours but degrees also; as Occasion requires, and their correspondent Logarithms in the common Angle, so the Logistical Logarithme of 3 hours (or degrees) and 12' is [20149] the Log. of 5h. 36' is [14583] of 2h. 51' [21307] &c.

4. This being primised the use of the Table is thus viz.

Enter

Enter the Table with the diurnal motion of a Planet, finding the degrees at head, and minutes in the first left hand Collum, and in the angle, of meeting, take out the Logistical Logar. thereof as before directed; In the same manner take out the hours and minutes of time from Noon given, and lastly add these two Logarithmes together, and their summe is the Logist. Logar. of the degrees and minutes to be added to the Planets place, the precedent day at Noon, (or substracted from thence, in case he were Retrograde) and so you have his true place Reduced to the given time.

5. But if you would have the true moment when any Planet comes to a particular point of the Ecliptique, work thus, take the difference in deg and min. that the Planet wants of the desired point, take out also the Logarithme of this difference, from which substract the Logist. Logar. of the Planets diurnal motion, and the remainder is the Logarithm of the hours and minutes after Noon desired. Alwayes Remembring to take this caution, that if you finde not the Logistical Logarithm exactly to take the nearest, which you may safely do, with less then a minutes errour.

6. But if you desire greater exactness then this Table will readily afford, there is a most excellent table of Logistical Logarithmes at the end of the Caroline Tables (which all Artiss may furnish themselves withal) that performs all things of this nature with much facility and preciseness, in which you are also furnished with a good Canon of Sines and Tangents, as well as Tables for the exact Calculation of the Planets places, the Author of those tables Mr. T. S. hath well explained their use in the same Book, in many familiar and easie examples, page 90, 91, 92, 93. So that by his examples you are enabled by the help of those Logistical Logarithmes, to make

all

all necessary proportions. If your first Number be above 60' be directed you to take half, and the proportion will be the same, unto which I add that if your second number be above 60' you may say as 60 is to the excess of the second number above 60, so is your third number to a 4th proportional number to be added to your third number. Example, suppose the propor. were as 60' is to 87', so 45' to what?

	L. L.	
As 60 is to the excess above 60, viz. 27	3468	} Add,
So is 20' 15''	1249	

To 20' 15'' 4717
Which added to 45' your third number gives 65' 15''
So that if 60' gives 87', 45' gives 65' 16'' and so in any other of this kind.

7. By these Tables you may make proportions for time and motion also, which the Author hath omitted to shew, and is briefly thus. First if you would reduce the Planets motion to a certain hour of the day, 'tis but adding the Logist. Log. of the Planets Diurnal motion, to the Logist. Log. of time P. M. and from their Summ abate the Log. Log. of 24 hours, viz. [3979] and you have the Logist. Log. of the deg. and min. or min. and seconds to be added. Secondly if you desire to know at what hour and minute a Planet, or Star comes to such a point of the Ecliptick, subtract the Logist. Log. of the Planets Diurnal motion, from the Logist. Log. of 24 hours (aforesaid) added to the Logist. Logar. of the degrees and minutes the Planet wants of the desired point, and the remainder is the Logist. Log. of the hours and min. P. M. desired.

Example 1.

If the ☉s Diurnal motion be 58', What doth he move

in 2 hours? First by Mr. Streets Logistical Logar. 2 work thus. viz.

As the Logist. Log of 24 hours is to the L. L. of the ☉s Diurnal motion 58' so the L. L. 2 hours to the L. L. of 4' 50''.

The L. L. of { the ☉ D. m. 58' ——— 147 }	} added
2 hours ——— 14771	

14918 Summ

The L. L. of { 24 hours, subtract ——— 3979 }	} Remains
4' 50'' ——— 10939	

8, But by this short Table herunto added, (which is only contracted for this very purpose, out of the learned N. Durré) I work thus. viz.

The L. L. of { 58' ——— 32119 }	} added,
2 hours ——— 24849	

The L. L. 5' ferè ——— 56968	Summe
-----------------------------	-------

The nearest number in the table is [56834] which stands against 5', Ergo if the ☉s motion be 58' in 24 hours, 'tis 5' (or more exactly 4' 50'') in 2 hours.

Example 2.

Suppose the ☉ be 27 d. 55' in ♋ at Noon, and his Diurnal motion 58', I would know by Mr. Streets Logistical Logarithmes what hour and minute the ☉ will be 28 d. 20' of the same Signe. Here the ☉ wants 25' at Noon of the desired point.

Then say, as the L. L. of the ☉ D. M. 58' is to the L. L.

L. L. of 24 hours, so is the L. L. of 25' (that the ☉ wants of the point desired) to the L. L. of 10 hours 21' sc'd.

$$\text{The L. L. of } \left\{ \begin{array}{l} 24 \text{ h.} \text{---} 3979 \\ 25' \text{---} 3802 \end{array} \right\} \text{ added}$$

$$\text{The L. L. of } \left\{ \begin{array}{l} 7781 \text{ Sum.} \\ 58' \text{---} 147 \text{ Subst.} \\ 10 \text{ h. } 21' \text{ sc'd } 7634 \end{array} \right.$$

Lastly, by these short Tables work thus, viz.

$$\begin{array}{r} \text{The L. L. of } \left\{ \begin{array}{l} 25' \text{---} 40543 \\ 58' \text{---} 32119 \end{array} \right\} \text{Substrat} \\ \hline \text{L. L. of } 10 \text{ h. } 20' \quad 8424 \text{ Remains} \end{array}$$

The nearest to this I finde in the Table is 8427 which is the Logist. Log. of 10 hours 20' and better, &c.

How to finde the time of the Aspects by the Tables of Logistical Logarithmes.

G Et the Planets Diurnal motion, whose Aspect you desire to the day whereon you finde it will happen, and if the Planets be both Direct, or both Retrograde, let the lesser Diurnal motion be Substracted from the greater; But in case the one happen to be Direct and the other Retrograde, Add both their Diurnal motions together, and their Summe or Aggregate, is their difference, or Diurnal excess.

2 The

2 Take the Planets places (as you finde them noted in the Ephemeris), for the Noon preceeding the Aspect, and Substrat that Planets place which is swiftest in motion, from the place of the Planet which is slowest, and the remainder is their distance in Longitude.

3 Substrat the Logistical Logarithme of the aforesaid Diurnal Excess, from the Logist. Logar. of their difference (or distance) in Longitude, and the remainder is the Logarithme of the hours and minutes after Noon that the aspect happens, which by Arithmetick is performed by this proportion, As the Diurnal excess is to 24 hours, so the distance of the 2 Planets to the true time of the Aspect.

Example.

October 15th 1667 there happened a Square Aspect between ♄ and ♀, and I desire to know the true time thereof according to the foregoing Rules I operate thus, viz

$$\begin{array}{l} \text{d.} \quad \text{d.} \\ \text{♄. 15 } \left\{ \begin{array}{l} \text{♄ } 2^{\circ} 15' \\ \text{at Noon } \end{array} \right\} \text{ } \left\{ \begin{array}{l} \text{♄ } 16^{\circ} 1' \\ \text{ } \end{array} \right\} \text{ } \left\{ \begin{array}{l} \text{Diurnal } 2^{\circ} 0' \\ \text{motion of } \end{array} \right\} \left\{ \begin{array}{l} \text{♄ } 32' \\ \text{ } \end{array} \right\} \end{array}$$

Their difference in Longitude is d. 7'.
Diurnal excess is d. 12'

Then say if 1d. 12' (or 72') requires 24 h. what 1d. 7' (or 67') Answer 22 hours 20'. By these Logist. Log. thus

$$\begin{array}{r} \text{Logist. Log. of } \left\{ \begin{array}{l} 1 \text{ d. } 7' \text{---} 30678 \\ 1 \quad 12 \text{---} 12557 \text{ Subst.} \\ 22 \text{ h. } 20' \text{---} 00271 \end{array} \right. \end{array}$$

Of

Or by Mr. Streets Logistical Logarithmes thus,

$$\begin{array}{rcl}
 \text{Logist. Log. of } \left\{ \begin{array}{l} 1 \text{ d } 7' \text{ --- } 17302 \\ 24 \text{ h } \text{ --- } 03979 \end{array} \right\} & \text{ad.} & \\
 & & \underline{21281 \text{ (sum)}} \\
 \left\{ \begin{array}{l} 1 \text{ d } 11' \text{ --- } 16990 \\ 22 \text{ h } 20' \text{ --- } 4291 \end{array} \right\} & \text{subst} & \\
 & & \underline{4291} \\
 & & \text{as before}
 \end{array}$$

Note that this is nothing different from that way of operation in finding the time when a Planet comes to a particular point of the Ecliptique; But only in this, instead of the Planets Diurnal motion there used, here is taken the Planets Diurnal excess, Because both Planets have a motion and so come to an Aspect, but in the other Case only one Planet moves to a point the time thereof being required, &c,

I have been the larger upon this, because, it is exceeding useful, and I would willingly make it as plain as may be to the meanest apprehension: There be many Tables for this purpose as Mr. Shakerly's, Mr. Newton's, and others. But Mr. Streets are inferior to none, and in my opinion (for General use) the best extant, But let every man use those he best affects, and before I conclude this Section take one useful Example more, V.z. [How to Equate the Cusps of the Houses, found in any Table of houses &c.] by the said Table of Logistical Logarithmes.

1. Let the ☉ be supposed in 5 d. 20' m. I turne to the Tables of houses for the Latitude of the place (as suppose of London) under the Collumne of the 10th house in the page ☉ in m, I finde against 5 d. 14 h. 10' 48'' and under 6 deg. I finde 14 h 14' 40'' in the first Col. time, their difference is 3' 52'', Now because I have

20'

20' more belonging to the ☉ place, I must Equate for them thus, viz. If 1 d, or 60' gives 3' 52'' or 232'' what will 20' or 1200'' give,

The Logist. Logar, of $\left\{ \begin{array}{l} 3' \text{ } 52'' \text{ --- } 11908 \\ 20 \text{ } 0 \text{ --- } 4771 \end{array} \right\}$ adde

L, L, 1' 18'' 16679

Here note because 60 is the first number I add the L, L. together, and their Summ is the L. L. of the 4th proportional number, now I add this 4th number 1' 18'' to the number I finde in the first Collumne under the title time from Noon, against 5 deg. of the 10 house thus.

And so I have the true Right Ascension in time belonging to the ☉s place 5 d, 20' m, unto which I add my time from Noon, for which I would set my Figure agreeable to the ☉ place, viz. 2 h, 14' 32'' as in the Margin, and it amounts to 16 h, 26' 38'' which is the true Right Ascension of the M, C, or 10th house unto which I would finde the degrees and minutes of the Signes correspondent, thus, viz.

	h	/	//
The next	14	10	48
	00	1	18 add
	14	12	06
	2	14	32 T, P, M, add
	16	26	38

The next $\left\{ \begin{array}{l} \text{Greater} \\ \text{Lesser} \end{array} \right\}$ time from Noon is $\left\{ \begin{array}{l} 16 \text{ } 29 \text{ } 8 \\ 16 \text{ } 24 \text{ } 52 \end{array} \right\}$

The true R, A, of time is 1 Diff.
The next lesser Substrack

	h	/	//
	0	4	16
	16	26	38
	16	24	52
2 Diff,	00	01	46
C 3			

2 Then

2 Then I say as the difference of the greater an lesser Ark 4' 16'' is to 60', so is the difference between the next lesser Arke and the true R. A. of time, viz. 1' 46'' to 24' 51'' which is the 4th proportional to be added to 8 d. of $\mathcal{Z}$, which answers in the Tables of houses to the Cusp of the 10th house, against 16h24' 52'' and so the true Cusp of the M. C. is $\mathcal{Z}$ 8 d. 24' 51''.

The work is thus.

The Logist, Log. of $\left\{ \begin{array}{l} 1' 46'' \text{ --- } 15310 \\ 4 \quad 16 \text{ --- } 11481 \end{array} \right.$ Substra $\mathcal{Z}$,

L, L, of 24 51 --- 3829

Here note because 60' is the second number I Substra $\mathcal{Z}$, &c

3 To finde the Exact Cusp of the 11th house proceed thus, viz. The Cusp of the 11th house agreeable to 8 d $\mathcal{Z}$ upon the 10th is 21 d. 20' $\mathcal{Z}$, which subtracted from the next greater, viz. 22 d. 16' $\mathcal{Z}$, leaves 56' the difference,

Then Reason thus, If 60' or 1 d. of the 10th gives 56' difference, what shall 24' 51'' (that belongs to the Cusp of the 10th house before found) give. Answer 23' 12'' to be added to 21 d. 20' $\mathcal{Z}$, and so the true Cusp of the 11th house is $\mathcal{Z}$ 21 d. 43' 12'' as appears by the work.

The Logist. Log of $\left\{ \begin{array}{l} 56' \text{ is --- } 300 \\ 24' 51'' \text{ --- } 3829 \end{array} \right.$ add

L, L, 23 12 4129

After the same manner as you Equate for the 11th house, work for the 1st, 1st, 2d, and 3d, and having the 6 Oriental houses, the 6 Occidental houses are the opposit Signs and Degrees, as hath been hinted before.

The

The Cusps of the houses in the Table of houses, against 16h 24' 52'' in the Column of time from Noon are thus, viz,

house,	d, '		d, '	houses
X	8	0	$\mathcal{Z}$	8 25 $\mathcal{Z}$ X
XI	21	20	$\mathcal{Z}$	21 47 $\mathcal{Z}$ XI
XII	7	32	$\mathcal{V}$	7 58 $\mathcal{V}$ XII
I	9	52	$\approx$	10 37 $\approx$ I
II	12	48	$\mathcal{V}$	13 42 $\mathcal{V}$ II
III	10	24	$\mathcal{Z}$	10 56 $\mathcal{Z}$ III

By this Example, may the Cusps of the houses be Equated in any Figure, by the help of these Tables, with much ease, and no less exactness.

SECTION IV.

How these Sexagenary Logistical Logarithmes may be made, by the help of the Logarithmetical Tables of absolute Numbers.

[What the Arithmetical Complement is, and how to take it, shall be shewed when the use of a Canon is Explained]

1 **L** Et the Arithmetical Complement of the absolute Number of 3600 (which are the Seconds in an hour) be added to the Logarithme of every such Integer from 1 to the succedent number, and it shall make the Logistical Logarithmes in $\mathcal{F}$, Kepler, and those in Mr.

Newton

Newtons help to calculation, as also those in *Shakerleys* Abbreviation.

Example 1.

The Logar. of 3600'' Com. Arith. — 64436975
 The Logar. of 1800'' in 30' ————— 32552725

The Logist, Log, Correspondent --- 96989700

2 Let the Arithmetical Complement of the Logarithme 1440 (the Minutes in 24 hours) be added to the Logar. of every Integer from 1 to that Number and the Summ will be the Logist, Logar, for hours and minutes.

Example 2

The Logar. of 1440' Comp. Arithm. 68416375
 The Logar. of 720' in 12 hours is 28573325

The Logist, Logar. correspondent 96989700

As you may see in *Shakerleys* Table, &c.

3 Mr. *Streets* are the Arithmetical Complement of Mr. *Newtons*, and may be made by inverting the terms thus.

Example 3

The Logar. of the absolute Number 3600'' is 3,556303
 The Logar. of 240'' in 4' Comp. Arith. is 7,610889

The L. L. correspondent (abating Radius) 176192
 Lastly,

Lastly those in *Durrets* Ephemerides, the proportion is Inverted by a second operation, &c.

4 By these Logarithmes of absolute numbers may proportions be wrought in minutes and seconds, &c. And in this case 'tis best to suppose each degree to be divided into 100 parts or Centisimes.

Suppose I would Equate for the Right Ascension of a Star or Planer by the Logarithmes, I proceed thus.

Let the ☉ be supposed to be in 12 d. 25 parts of ♊

	d	parts,
The Right Ascension of	13 deg.	12 73
	12 de ^c	11 82

Diff, 91 parts

Logar.

Then I say if 1d. give 91 parts ————— 19590413
 what shall 25 parts give ————— 13979400

They give 22 and better ————— 23569813

Note that if 4 numbers are proportional, you may add the Logarithme of the 2d and 3d and from their Summe Subtract the Logar. of the 1st and the remainder is the Logar. of the 4th required, or if you take the Arithmetical Complement of the Logar. of your first number, you may add the three Logar. together, and their summe is the Logar. of the 4th, which shall be farther explained in its proper place, or you may Reduce your minutes and seconds all into seconds, and so work out your proportion, &c.

CHAPTER III.

SECTION I.

The Explanation and use of a Canon of Artificial Sines and Tangents.

BECAUSE I shall have occasion to make use of those Tables in the following work, it will be necessary to shew their use, which is briefly thus, viz.

1 Having an Ark, or Angle, of any degree, being given, to finde the Artificial Sine or Tangent thereof.

When the Number of degrees are less then 45, you will finde the degrees in the head of the Canon, and the minutes in the first Collumne on the left hand sign'd by the letter M (usually) and just over against those minutes and right under the title (Sine) you shall have the Logarithm or artificial Sine, and under the title (Tangent) you shall finde the Artificial Tangent of the Ark or Angle desired. Thus the Sine of 6 d. 12' is [9031421] and the Tangent of the same Arch is [9035929] and so of any other Arch under 45 deg.

But if your Arch exceed 45 d. seek them at the bottom of the same Table, and the minutes in the first Collumne to the Right-hand, marked usually with M. and just against the Degree and Minute desired, you have the Sine and Tangent correspondent, thus the Tangent of 58 d. 9' is [10,206744] and the Sine of that Arch is [9,929129]

Note

Note that if your Ark or Angle given exceed 90 d. you are to seek the Complement thereof to 180 d. for your Canon exceeds not 90 d. (or a Quadrant.)

2 To finde the deg. and min. answering to any Sine or Tangent given is but the contrary work; For finde out your number in the Table, (or the nearest) and in the top or bottom you shall have the degree, and in the first right or left hand Collumne the minute correspondent, this is obvious to the meanest capacity, and therefore needs no more words.

3 The Sine of the Complement or Tangent complement of an Ark, or angle, is what the given Arch wants of 90 d. vulgarly, and for brevity sake called Cofine, and Cotangent. Thus the Cofine of 21 d. 36' is the Sine of 68 d. 24' viz. [9968378] and the Cotangent of the same Arch [10402384]

4 The Arithmetical Complement of an artificial, or Logarithmic Sine or Tangent is the Remainder of any Logarithmic subtracted out of the Logarithmic of 10 viz. 10000000, as thus, suppose I would have the Arithmetical Complement of the Sine 25 d. 10' [9,628647] which subtracted out of 1 with cyphers, &c. leaves 0371353 for the Arithmetical Complement of the sine required, which is more readily performed thus. Begin at the first figure to the left hand, and set down the Complement of it, then all severally to 9, only the last towards the Right hand unto 10 thus in the aforesaid Sine the Complement of 9 is 0, of 6 to 9 is 3, of 2 'tis 7, of 8, 1, of 6, 3, of 4, 5 and of 7 to 10, 3, which is the same as before.

5 The use that is made of this is briefly thus, in any proportion where three numbers of Sines or Tangents, are given to finde a fourth, tis usual to add the 2d and 3d together, and from their Summ subtract the first number, and

and the Remainder is the Logarithme of the 4th required,
But if you take the Arithmetical Complement of the
first number you may add all three together, and their
Summ (abating Radius) shall be the Logarithme of the
4th as before,

Example I.

As the Sine of 8 d	9,143555	Subtra ^d
to the Tan, of 8 d	9,147803	} add
So the Tan, 10 d	9,267969	
Summ		18,415772
to the S, 10 d 48' 48"	9,272217	

Example 2.

As S. 8 d, Comp. Arith,	0856445	} add
to the Tang, 8 d,	9,147803	
So the Tan, 10 d,	9,267969	
To the S 10 d 48' 48"		19,272217

Thus you see by taking the Arith. Comp. there is a
Subtraction saved, and the work the same, which is the
easiest way, and most fit to be practised in operation, for
by this means you use only addition in all your work, &c.

SECTION II.

*How to finde the nearest Distance of a Star (or Plan-
net) from the next Aequinoctial, or Solstitial points.*

It will be very necessary in Astronomical operations,
that the Artist should have some Rule, readily to finde
this, which will be of frequent use in working by a Ca-
non of Sines and Tangents, &c.

1 If you would account from the nearest Aequinoctial
point γ or Δ take this Rule,

That if the Star or Planet be in	{	γ or Δ his longitude	} is the stars dist. from thenext a- quinoctial point re- quired.
		Σ m add 30 d	
		II γ add 60 d	
		Σ γ The Comp. of his long, to 90 d	
		Δ or Σ Subt. } the long, 60 d } the re-	
		γ or Δ Subt. } out of 30 } sidue	

2 If you would account from the next Solstitial point
 γ or Σ observe,

That if the Star or Planet be in	{	γ or Δ the Comp. of the long to 90 d	} is the stars dist. from the next Solstitial point.
		Σ m Subt. } the long, 60 d } the residu	
		II γ Subt. } out of 30	
		Σ γ his present longitude	
		Δ or Σ add 30 d } to his longitude	
		γ or Δ add 60	

3 If your γ or Δ II γ or Σ } the distance
Point be in Σ or m γ or Δ } found is ac-
counted from Δ or Σ

But to make this the more plain and easily understood I
have Inferred this following Table, which performs this
work by Inspection, if the premises be but well considered.

A Table shewing the distance of the Degrees
of the signes from the beginning of
 γ or α , ν or $\odot$.

1	2	3	4	5	6	7	8
γ	0	ν	90	α	0	$\odot$	90
5	5	5	85	5	5	5	85
10	10	10	80	10	10	10	80
15	15	15	75	15	15	15	75
20	20	20	70	20	20	20	70
25	25	25	65	25	25	25	65
30	30	30	60	30	30	30	60
δ	0	π	0	η	0	β	0
5	35	5	55	5	35	5	55
10	40	10	50	10	40	10	50
15	45	15	45	15	45	15	45
20	50	20	40	20	50	20	40
25	55	25	35	25	55	25	35
30	60	30	30	30	60	30	30
ϵ	0	χ	0	ζ	0	η	0
5	65	5	25	5	65	5	25
10	70	10	20	10	70	10	20
15	75	15	15	15	75	15	15
20	80	20	10	20	80	20	10
25	85	25	5	25	85	25	5
30	90	30	0	30	90	30	0
ζ	0	γ	0	ν	0	α	0

The use of this Table is Briefly thus, and first for a Stars distance from the α Equinozial point.

1 Suppose a Planet in 15 d. of δ (as in the 1st Collum) he is then 45 d. from the beginning of γ (noted in the second Collum) So a Planet in 10 d. of ζ noted in the 5th Coll. is 70 d. from the 1st point of α noted in the 6th Coll.

2 Let a planet be 10 d. in ν (noted in the third Collum) he is 80 d. from the first point of γ noted in the 4th Coll. or a Planet in 20 d. of $\odot$ (noted in the 7th Collum) is 70 d. from the first point of α noted in the last Collum.

3 But if you would know a Stars distance from the beginning of $\odot$ or ν , suppose a Planet 10 d. in π (as in the 3^d Coll.) he is 40 d. from the 1st point of ν (as in the second Collum) So a Planet in 15 d. of η , (as in the 7th Collum) is 75 d. from the beginning of $\odot$ (noted in the 6th Collum).

4 Although their distance are set down but to every 5 degrees, yet you may from those numbers finde a Stars distance let his Longitude be what it will, by a mental Addition or Substraction of your overplus number, in the several Collumers. As suppose a Planet in 18 d. of δ for the which I add 3 to the 15 d. (in the 1st Collum) and I also subtract 1 from 45 d. in the 4th Collum and his distance is 42 d. from the beginning of ν . Et sic in aliis.

I should not have been so large upon these particulars, but for the sake of Tyro's and would not willingly leave any thing obscure.

In the next place I shall present the Reader with the whole Fabrick, neatly contracted into this Platforme, by my loving friend Mr. J. B. (a most excellent Mathematician) which I have in many particulars enlarged to compleat the Work.

SECTION III.

Exhibiting a brief *Synopsis* of all the Propositions that are useful in the Doctrine of Directions by a Cannon of Sines and Tangents onely.

1 **T**O Convert hours and minutes &c. into degrees and minutes, &c.

Put a Cypher behind the hours to the Right hand, and under them set half the said Summ, and under that one fourth of the minutes and seconds adhering, and the Sum will be the degrees desired.

Example

Suppose 22 h or 24' 44'' to be turned into degrees.

	d	/	//
The hours with a Cypher --	220	00	00
Half of which is —	110	00	00
One fourth of 24' is —	006	00	00
One fourth of 44'' is —	000	11	00

The Sum in degrees is 336 11 00

This is a ready way to carry in memory if you have no Table for this purpose at hand.

But because some may affect a table to perform this, much better, I have also added in hereunto with its use.

A Table of converting Equinoctial Degrees into hours and minutes of time, and the Contrary.

D	H	M	D	H	M	D	H	M
1	0	4	31	2	4	70	4	40
2	0	8	32	2	8	80	5	10
3	0	12	33	2	12	90	6	20
4	0	16	34	2	16	100	7	30
5	0	20	35	2	20	110	8	40
6	0	24	36	2	24	120	9	50
7	0	28	37	2	28	130	10	0
8	0	32	38	2	32	140	11	10
9	0	36	39	2	36	150	12	20
10	0	40	40	2	40	160	13	30
11	0	44	41	2	44	170	14	40
12	0	48	42	2	48	180	15	50
13	0	52	43	2	52	190	16	0
14	0	56	44	2	56	200	17	10
15	0	60	45	3	0	210	18	20
16	1	4	46	3	4	220	19	30
17	1	8	47	3	8	230	20	40
18	1	12	48	3	12	240	21	50
19	1	16	49	3	16	250	22	0
20	1	20	50	3	20	260	23	10
21	1	24	51	3	24	270	24	20
22	1	28	52	3	28	280	25	30
23	1	32	53	3	32	290	26	40
24	1	36	54	3	36	300	27	50
25	1	40	55	3	40	310	28	0
26	1	44	56	3	44	320	29	10
27	1	48	57	3	48	330	30	20
28	1	52	58	3	52	340	31	30
29	1	56	59	3	56	350	32	40
30	2	0	60	4	0	360	33	50
M	M	S	M	M	S	M	M	S

thus.

If you have minutes belonging also to your Equinoctial Degrees, enter with them in the Columns under P marked at the bottom M. and the Number right against them gives the Minutes and Seconds of an hour Correspondent. But if you would have the Degrees of the Equinoctial answering to time, work contrary, i.e. Bind your Hours and Minutes under H.M. and your Degree stands right against them.

Examples are needless in a matter so obvious.

2. To find the *Declination and Right Ascension* of any Planet in the *Ecliptique*, (*this case being given*.)

Sine } of 3 d. 30' } Sine } of the distance } of the } Declination
 To the } add the } Co. sine } & the sum is the Tangent } of the } R. Ascen

3. Having the Right Ascension to find the Longitude corresponding.

Since 2 of 34.30' $\left\{ \begin{array}{l} \text{To the Comp.,} \\ \text{Add the} \\ \text{Attribute,} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{Since,} \\ \text{Add the} \\ \text{Tang.} \end{array} \right\}$ of $\left\{ \begin{array}{l} \text{Declin.} \\ \text{the} \\ \text{R. Asc.} \end{array} \right\}$ the sum is $\left\{ \begin{array}{l} \text{Since of the} \\ \text{Places} \\ \text{Co-tan Longit.} \end{array} \right\}$

4. To find the Declination and Right Ascension of any Planet or Star having Latitude from the Ecliptic.

To the Sine of the Longitude from γ or $\frac{\pi}{2}$ add the Co-tangent of the Latitude, and the Summ is the Tangent of the first Arch.

When the Long, is $\begin{Bmatrix} \text{V} & \text{O} & \text{II} & \text{E} & \text{O} & \text{II} \\ \text{m} & \text{p} & \text{m} & \text{p} & \text{m} & \text{p} \end{Bmatrix}$ and Latit. $\begin{Bmatrix} \text{North sub.} \\ \text{South add} \end{Bmatrix}$ $\begin{Bmatrix} 23 \text{ d. } 30' \text{ to or from the first} \\ \text{Arch, and the Summ or Re-} \\ \text{mainer is the second Arch.} \end{Bmatrix}$

To the Com Arithmet. $\begin{Bmatrix} \text{Co-sine} \\ \text{Sine} \end{Bmatrix}$ first Arch and $\begin{Bmatrix} \text{Co-sine} \\ \text{Sine} \end{Bmatrix}$ second, $\begin{Bmatrix} \text{Sine Lat.} \\ \text{Tan Lon} \end{Bmatrix}$ the sum is the $\begin{Bmatrix} \text{Sine Declin.} \\ \text{Tan. R. Af.} \end{Bmatrix}$

5. To finde the distance of a Star (in Right Ascension) from the Meridian.

If the Star be between the $\begin{Bmatrix} \text{M. C. and} \\ \text{I. C. and} \end{Bmatrix}$ $\begin{Bmatrix} \text{Horoscope} \\ \text{West angle} \\ \text{7th house} \\ \text{Ascendent} \end{Bmatrix}$ $\begin{Bmatrix} \text{Subtra\& the Right} \\ \text{Ascension} \\ \text{of the} \end{Bmatrix}$ $\begin{Bmatrix} \text{M. C.} \\ \text{Star.} \\ \text{I. C.} \\ \text{Star} \end{Bmatrix}$ $\begin{Bmatrix} \text{from the} \\ \text{R. Afce.} \\ \text{of the} \end{Bmatrix}$ $\begin{Bmatrix} \text{Star} \\ \text{M. C.} \\ \text{Star} \\ \text{I. C.} \end{Bmatrix}$ and what remains is the distance from the Meridian.

Which is no more but this: if the significator shall be between the Ascendent and Meridian above the Earth Or between the West Angle and Meridian under the Earth; then subtra\&

the R. Ascension of the Meridian, from the Right Ascension of the Significator.

But if the Significator be in the opposite part of Heaven, let your operation be just contrary.

Note that,

If the Long. or the R. Ascension sought be in $\begin{Bmatrix} \text{V} & \text{O} & \text{II} \\ \text{E} & \text{O} & \text{II} \\ \text{m} & \text{p} & \text{m} & \text{p} \\ \text{V} & \text{O} & \text{II} \\ \text{E} & \text{O} & \text{II} \end{Bmatrix}$ Take the same Arch as comes forth and you have the true Right Ascen. of the point sought
 $\begin{Bmatrix} \text{E} & \text{O} & \text{II} \\ \text{m} & \text{p} & \text{m} & \text{p} \end{Bmatrix}$ Take the Comp. of the Arch found to 180
 $\begin{Bmatrix} \text{V} & \text{O} & \text{II} \\ \text{E} & \text{O} & \text{II} \end{Bmatrix}$ Add 180 to the Arch found
 $\begin{Bmatrix} \text{V} & \text{O} & \text{II} \\ \text{E} & \text{O} & \text{II} \end{Bmatrix}$ Subtra\& the Arch found from 360 d.

6. To find the Ascensional difference under his Pole of Position, and by that the Poles Elevation above the Circle of position of any Star or Planets.

When the Significators declination shall be $\begin{Bmatrix} \text{North above} \\ \text{or} \\ \text{South under} \\ \text{South above} \\ \text{or} \\ \text{North under} \end{Bmatrix}$ the earth $\begin{Bmatrix} \text{as the Sine of the sum of the} \\ \text{Equinoctial height and decli-} \\ \text{nation to the Sine of their diff.} \end{Bmatrix}$ So the Tan of the half distance from the Meridian, to the Tan of an Arch; the diff between which & the half dist. is the Ascenc. diff under the proper pole of position
 $\begin{Bmatrix} \text{South above} \\ \text{or} \\ \text{North under} \end{Bmatrix}$ the earth $\begin{Bmatrix} \text{as the Sine of the diff. of the} \\ \text{Equinoctial height and the de-} \\ \text{clination to the sine of the sum} \end{Bmatrix}$ Then

Then for the Poles Elevation, Add the Co-tangents of the Declination to the Sine of the difference of Ascension (abating Radius) their Summ is the Tangent of the Pole of Position required,

7. To find the oblique Ascension, or Descension of a Significator or Promittor.

When the declin. is North (sub) South add } to the difference from the Right Ascens and } Ascension.
 North add } of Ascension to } you have the Oblique } Descension.
 South subtr. }

(30)

8. To find the Oblique Ascension or Descension of your Promittor, first obtain the Ascensional difference thus:

Add the Tangent of the promittors Declination to the Tangent of the Poles Elevation (above the Circle of position of your Significator) and the Summ (abating Radius) is the Sine of the Ascensional Difference required.

Now

(31)

Now having RA Declination and Ascensional difference you may easily find the oblique Ascension or Descension by the 7th proposition, from which subtracting the Oblique Ascension or Descension of your Significator, the remainder is the Ark of direction.

Note that

If your Significator be posited in the 10th, 11th, 12th, 1st, 2d, or 3d. houses he is to be directed by Oblique Ascension. But if in the 4th, 5th, 6th, 7th, 8th, or 9th. houses by Oblique Descension: Except you will direct the opposit points of the Significator, which is the easiest way.

These 8 propositions are sufficient for the whole business of directing by Trigonometry which shall be cleared by Examples in its proper place. However I shall here present the Reader with some other varieties of this kind, (which perhaps may be grateful to the sons of Arts.)

9. How to obtain a certain Arch of the Circle of Position, by which you may find the Oblique Ascension or Descension both of Significator and Promittor, and so direct as before. Or by this Arch of the Circle of position, the Elevation of the Pole, &c. With much ease and exactness.

1. First take half the distance of your Significator in Right Ascension from the 10th or 4th house, according as he is posited above or under the earth.

North } Declination } above } the Earth } take the Complement of the
 South } } } under } } Declination to 90 degs.
 North } Declination } above } the Earth } Add the Declination and 90d
 South } } } under } }

2. Unto which sum so found, add the Latitude of the place of Birth, and thereby gain their sum and difference.

3. Add the Arithmetical Complement of the Sine of the Summ (or Complement unto 190 d. if it exceed 90 d.) and the Sine of their difference, to the Tangent of half the Significators dist. from the Meridian, and their sum shall be the Tangent of an Arch, which added to the aforesaid half dist. from the Meridian, is an arch of the circles position required.

10, 11, 12 } add } the Circle } to } R. Alc. } give the } Ascen
 7, 8, 9, } } } of position } from } of M. C } Oblique } Desc.
 4, 5, 6, } add } the Circle } to } R. Alc. } give the } Ascen
 1, 2, 3 } } } of position } from } of L. C } Oblique } Desc.

(13)

5. For the Ascensional Difference of your Promisor that you would Direct unto under the Circle, 'tis found thus, add the Arithmetical Complement of the Co-tangents of the Latitude of the place, the Tangent of the promisors declination and the Sine of the Circle of position together, sharing Radius, and their sum is the Sine of the Ascensional difference. By which you may obtain the Oblique Ascension or Descension as before directed prop. 7. And thus you may direct (if you please) under this Circle only.

But now if you would know the Elevation of the Pole above the Circle of position, from this Arch last found, and so prove the truth of your work, viz. See if your Arkes of Direction will agree one way with the other it is thus easily obtained.

To the Sine of this Arch of the Circle of Position add the Tangent of the Latitude of the place (always abating Radius) and their sum is the Tangent of the Elevation of the Pole above the Circle of position (vulgarly called the Circle of position.)

Or having the Pole of position and would know this Arch of the Circle. 'Tis but adding the Cotangents of the Latitude of birth to the Tangent of the Pole of position and their sum is the Sine of the Circle required.

10 How to set a figure artificially the Rational way.

To the time afternoon in degrees (allowing 15 d. to an hour by the Table at the begining of this section) add the Right Ascension of the ☉ and the sum is the Right Ascension of the 10th house, to which add 30 d. and

You have the oblique Ascension of the 11th house, unto which again add 30 deg. and you have the Oblique Ascension of the 12th house. And so by a continual Addition of 30 deg. I find the Oblique Ascension of all the houses from the 10th to the 4th house, &c.

Now for the Resolving of the Triangle for the Cusps of the houses there are two ways.

1 For the Cusp of the 10th house add the Co-tangent of the Right Ascension of the M. C. to the Co-sine of 23 d. 30', their summ (abstracting Radius) is the Cotangent of the Cusp of the 10th house from that Equinoctial point your R. A. was taken.

2. To the Sine of $\begin{cases} 30 \text{ deg.} \\ 60 \text{ deg.} \end{cases}$ add the Tangent of the Latitude and the Summ is the Tangent of the Pole of the $\begin{cases} 9, 11, 3. \text{ and } 5. \\ 8, 12, 2. \text{ and } 6. \end{cases}$ houses.

3. To the Co-sine of the Oblique Ascension of the house from γ or $\cap$ add the Co-tangent of the Pole of the house, and the summ is the Cotangent of the first Angle.

When

When the Oblique Ascen. is nearest $\begin{cases} \gamma \text{ add} \\ \cap \text{ subtr.} \end{cases}$ 23 d. 30' $\begin{cases} \text{to} \\ \text{from} \end{cases}$ the 1st Angle, and you have the 2d Angle.

4. To the Complement Arithmetical of the Co-sine of the first Angle, and the Co-sine of the second Angle add the Co-tangent of the Oblique Ascension of the house, and the summ is the Co-tangent of an Arch.

Which When the second Angle is $\begin{cases} \text{less then } 90 \text{ d.} \\ \text{more then } 90 \text{ d.} \end{cases}$ is the distance in the $\begin{cases} \text{same} \\ \text{other} \end{cases}$ Equinoctial point you accounted the Ob. Asc. from.

Secondly, The other way to finde the Cusps of the houses is this: Having the Right Ascension of the M. C. the Cusp of the 10th may be thus had, subtract the Co-sine of 23 d. 30' from the Tangent of the Mid-Heavens, Right Ascension, and Radius, and there will remain the Tangent of the Cusp of the 10th house as before. But for the Cusps of the other houses, having before found the Oblique Ascensions and the Poles of the houses, work thus. viz.

1 Take

1. Take the Complement of the Poles of each of the houses to 90 d. and to this Number, both add. and subtract 23 d. 30'. so shall you have the sum and difference belonging to the Pole of each house, Reserve half their sum and half these differences as also half the Oblique Ascensions of each house, and then proceed after this method.

2. If your Oblique Ascension be under 180 deg. take the half of it, and say, as the Sine of the half difference Comp. Arith. is to the Sine of the half sum, so is the Tangent of the Semi-Oblique Ascension, to the Tangent of half the difference in the Eclipse.

Again, As the Co-sine of this half difference Comp. Arith. is to the Co-sine of the half sum. So the Tangent of half the Oblique Ascension to the Tangent of another Arch: Which added to the former Arch, gives the Cusp of the house from the next Equinoctial point. $\sqrt{}$ because the Oblique Ascension is under 180 d. But when the Oblique Ascension is above 180 d. then the sum of the 2 Arches added, must be accounted beyond $\triangle$ for the Cusp of the house desired.

3. If the Oblique Ascension be above 180 d. Subtract 180 d. from it, and take half the Remainder, and now say as the Sine of the half sum Comp Arith. is to the Sine of the half difference, &c.

Again for the second operation, say, as the co-sine of the half sum Comp. Arith. is to the co-sine of the half difference, &c. In all respects as before, and from the work may be drawn a brief Table of houses for that

Latit-

Latitude, which shall be made more plain and evident when I come to Examples.

Now that this frequent Operation in Directing might seem the easier, it will be necessary, first of all (before you use your Canon of Sines and Tangents) to set down such notes as these, in a Scheme, that so you may not be hindered with them in the work.

Suppose a Star or Planet in $\sqrt{}$ 8 d. 0' Lat, S. od. 51' in the Latitude 52 d. 25'

$\sqrt{}$ Sine Longitude 8 d. 0' ————— 91435552
Co-tangent Lat. S. 89 9 ————— 118286725

Targ. 1 Arch 83 d. 55' ————— 10971227
Add 23 30

Second Arch 107 25 (vel 72.35') viz C. to 189 d.

Sine of the Lat. 0 d. 51' ————— 8171280
Co-sine of the 1 Arch Comp. Arith. 6 d. 5' ————— 9974797
Co-sine of the 1 Arch 72 d. 35' ————— 9476135

Sine of the Declination N. 2 d. 24' ————— 1862220

Tang. Lat. 52 d. 25' ————— 10113712
Tang. declin. 2 d. 24' ————— 8622342

Sine Alt. Differ. 3 d. 6' ————— 18734055

Tang

(58)
 Tangent Longitude γ 8 d. 0' ————— 9147003
 Sine 1st Arch Comp Arith. 83 d. 55' ————— 0002453
 Sine second Arch 72 d. 35' ————— 9979618

Tangent Right Ascen. 7 d. 40' ————— 1)9129074
 Dist. Ascen. Sub. 3 6

Oblique Ascension ——— 4 34

And thus when the Canon is open at the Longitude set down the Sine and Tangent thereof in his proper place and so for the Latitude and also for the first and second Arches without opening twice for one thing, and this will much facilitate the work, and by a little practice will be as readily performed, as to work by the ordinary Tables.

Note that if a Planets Diurnal motion be above 60' you are to add the Logist, Log of the time P. M. given to the Logist, Log, of half the Planets D, M, and their sum will be the Logist, Log, of half the minutes of motion desired, which must be doubled.

Or by Mr Streets L L thus, add the L. L. of half the Diurnal motion of the Planet, to the Logist, Log of the whole hours given P. M. and from their sum subtract the Log, Log, of 24 h, and there will remain half the minutes required to be doubled as before, only observe where ever subtraction is required by those Logist, Logar. you need only take the Arith. Comp. of the number to be subtracted and then add all 3 together, and from their sum abate an Unite next the left hand, and the number comes out the same as if you had used addition and subtraction both.

This will not hold in these Log. inserted in this Book, but follow the Rules given before for their use.

CHAP.

CHAPTER IV.

SECTION I.

Of the several ways of Dividing the heavens for the Erection of a Schem.

1 According to the ancient Astrologers as *Julius Firmius*, &c. Let the Ecliptick be divided into 12 equal parts beginning at the Ascendent, as if the Ascendent be 10 d. of γ the second is 10 d. of δ the third 10 d. of η &c. To this relateeth that Natural Astrology published in *Arcandam*, or *John Indagine*.

2 The second way is according to *Alcabitions*, which is thus, Take the Right Ascension of the 4 Angles viz, the 10th houses, Ascendent 4th and 7th, let the difference of the Right Ascension of these angular points be divided into 3 equal parts and the points in the Ecliptique correspondent therunto are the Gissas of the intermediate houses.

3 According to *Porphyrus*, let the angular distances of the 10th, and Ascendent, &c. be divided into three equal parts in the Ecliptick,

4 But a fourth way is according to *Campanus* and *Gezilius*, Let the Circle of the East and West be divided into

into 12 equal parts, by lines meeting at the North and South points of the Horizon, as in the Rational way, as this is the most difficult way, so perhaps may be most approved of by some, at least above the other 3 ways, and therefore I have inserted this Table following, for the more ready finding the Cusps this way.

Latitude	Hours II		Hours XII		Hours III		Hours XI	
	Ascend.	VIII	Descend.	VI	Ascend.	IX	Descend.	V
	distance	Polaris	distance	Polaris	distance	Polaris	distance	Polaris
	d	d	d	d	d	d	d	d
50	41	56 41	34	27 43	22	31 20	21	21
51	42	32 42	18	27 30	22	52 19	58	58
52	43	09 43	01	27 16	23	13 19	34	34
53	43	49 43	45	27 08	23	32 19	10	10
54	44	29 44	28	27 46	23	51 18	45	45
55	45	11 45	11	26 29	24	11 18	20	20

The use of this Table.

HAVING the Right Ascension of the 10th house to the same add the distance for the 11th, and you have the Oblique Ascension of the 11th house, to which again add the distance for the 12th and you have the Oblique Ascension of the 12th, to which add the distance for the Ascendant, and you have it's Oblique Ascension as in the common way, only instead of 30 d. you use these proper distances, and having the Oblique Ascension of the houses against the said distances, you have also the Polar Elevations under which these Oblique Ascensions will give the Cusps of the houses desired.

Examp

Example.

In the Latitude 51 d. Let the Right Ascension of M. C be 307 d. 21' the distance in the Table for the 11th, 51h, 9th, and third is 19 d. 58' which being added is 327 d. 19' the Oblique Ascension of the 11th, and this in the Pole of 22d, 52' will give the Cusp of the 11th house 18d 10' 33", to 317 d. 19' the Oblique Ascension of the 11th add 27 d. 30' the distance of the 12th 8th and 6th houses, and you have 344 d. 49' the Oblique Ascension of the 12th, which in the Pole 42 d. 18' will give the Cusp 20d. 40' 36" & sic in alii.

The Table is made thus, viz.

As the Radius to the sine of 30. d. and 60. d. So the sine of the Latitude, to the sine of the Polar Numbers.

1 As the sine Complement of the Polar Numbers, to the cosine of the latitude, so the Radius to a 4th sine.

2, As the Radius to the sine of 30 d. and 60 d. so the 4th sine to the sine of the distance required, as in the foregoing Table:

3. Note that the distance for the Ascendant is the complement of the other 2 distances to a Quadrant or 90 Degrees.

These are the several ways of setting a figure of Heaven, according to the ancients, But that way which is most approved of by all Modern Astrologers and generally received, is called the Rational way of Johannes Regiomontanus who divides the Equator into 12 equal parts by 6 great Circles drawn through the Mutual Section of the Horizon, and Meridian, whose distances are accounted 30 d. in the Equator, the chiefest are the Meridian and Horizon which

E

cuc

The Planets Long			The Planets La		
☉	20	53	☾	00	00
☿	21	37	♊	04	52
♈	6	22	♋	01	52
♉	3	26	♌	00	53
♊	9	30	♍	00	51
♋	6	32	♎	00	30
♌	10	9	♏	01	41

2, For the Right Ascension of the ☉

$$\begin{array}{r} \text{Tangent of } 20 \text{ } 53 \text{ } \text{☾} \\ \text{Co-sine of } 23 \text{ } 30 \end{array} \left. \begin{array}{l} 9581528 \\ 9962398 \end{array} \right\} \text{add}$$

$$\begin{array}{r} \text{Tangent } 19 \text{ } 17 \\ \text{Add } 180 \text{ } 00 \end{array} \quad 19543916$$

$$R. A. \text{ } \text{☉} \text{ } \text{h} \text{ } \text{---} \text{ } 199 \text{ } 17$$

For the Right Ascension of time 12h. 52' 12" I repair to the Table that converts degrees into time & Contra, and I finde the R. A. of Time thus,

$$\text{Against } \left. \begin{array}{l} 12 \text{ h} \\ 52' \\ 12'' \end{array} \right\} \text{I finde } \left. \begin{array}{l} 180 \text{ d } 0' \\ 013 \text{ } 0 \\ 003 \text{ } 3 \end{array} \right\} \text{add}$$

$$R. \text{ Ascen. of } \left\{ \begin{array}{l} \text{Time } 193 \text{ } 3 \\ \text{Sun } 199 \text{ } 17 \end{array} \right\} \text{add}$$

$$\begin{array}{r} \text{Subtract } 392 \text{ } 20 \\ 360 \text{ } 00 \end{array}$$

$$\text{Remains } R. A. \text{ } M. C. \text{ } 32 \text{ } 20$$

3 Having

3 Having the Right Ascension of the Mid-heaven, and oblique Ascension of other houses by a continual addition of 30 degrees as in the Margin appears.

Then

For the Culps of the 10th house (according to the Rules before given) work thus.

R. A. M. C.

Add

Ob. Ascen, 11th,

Ob. Asc, 12th,

add

Ob. Asc, Ascendent

add

Ob. Ascen, 2d,

add

Ob. Ascen, 3d,

d

32 20

30 00

62 20

20 00

92 20

30 00

122 20

30 00

152 20

30 00

182 20

Add the Co-tangent of R. A. M. C. 32 d, 20' 10198604
To the Co-sine of 22 d, 30' 9962398

Their sum is the Co-tang. of 34 d, 36' V 10161002

That is 4 d, 36' X for the Culp of the M. C,

Or thus.

Add the Radius unto the Tan. of the M. C. R. A. 19801396
and from thence subtr. the Co-sine 23 d, 30' 9962398

The remainder is the Tangent of M. C. R. A. 9838998
viz. 4 d, 36' X or 34 d, 36' from V as before.

4 Before the Culps of the other houses can be had, you are to finde the elevation of the Pole above the Circles of position of the 11th and 2d, 12th and 3d, houses thus,

E 3

For

For the Pole of the 11th and 3d houses,
Add the Tang. of the Lat. of the place 51 d. 17' 10096027
To the Sine of 30 d, always abating Radius 9691970
and it produces the Tangent of 31 d. 57' 1)9794997
which is the Pole of the 11th and 3d. desired.

For the Pole of the 12th and 2d,
To the Tangent of the Latitude 51 d. 17' 10096027
add the sine of 60 d, 9937531

and it gives you, the Tangent of 47 d. 12' 10033558
which is the Elevation of the Pole of the 12th and 2d house

Observe the Rule given, and proceed thus to finde the
Cusps of the houses [But Note that it will be necessary
that you set down apart, the Co-tangents of the Poles
of the houses out of your Canon, in some convenient place,
for the more readineſs in operation, because they are often
used therein. so likewise at once opening of your Canon
you may take out the Co sine, and Co-tangent of the
Oblique Ascension of your house, &c. And this will fa-
cilitate the work very much.]

5 For the Cusp of the 11th house, whose Obl. Ascen
is 62 d. 20'

Operation 1

{ add the Cosine of Ob. Asc. of the 11th 62 d. 20' 9666824
to the Co-tan of the Pole of the house 31 57 0205054
and it produces the Co-t. of the first angle 53 20 9871878
Now because the Ob. Asc. is next γ add 23 30'

and you have the second angle 75 50

Operation

Operation 2

Add the Arith Comp. of the Cosine of the first angle
53 d. 20' 0223910
and the Cosine of the second angle 76 50 9357524
To the Co-t. of Ob. Asc. of the house 62 20 9719555
Which produces the Co-t. of an Arch 78 42 9300989

Which because the second angle is less then 60 d, is the
distance in the Ecliptick from the same Equinoctial point
the Oblique Ascension was accounted from, viz. γ
and 78 d. 42' from γ (you may see by a little Table
placed before the Logistical Logarithmes, for that purpose)
fall in 18 d. 42' 11. Observe this method in the rest.

6 For the Cusp of the 12th house whose Ascension is
92 d. 20' the Comp. to 180 is 87 d. 40'

Operation 1

{ Cosine Obl. Ascen, 87 d. 40' 8609734 } ad
{ Co-tang. of the pole of the house 47 12 9966616 }
{ Co-tangent of the first angle 87 50 876350

From this first angle 87 50
The Obl. Asc. being above 90 d, and nearest γ } 23 30
I must therefore Subtract

Remains for the second angle

64 20

H 4

Operation

Operation 2

$$\left. \begin{array}{l} \text{Co-sine of the 1st angle } 87^{\circ} 50' \text{ Co Ar, } 1422434 \\ \text{Co-sine of the second angle } 64^{\circ} 20' \text{ } 9636623 \\ \text{Co-tangent of the Obl. Asc. } 87^{\circ} 40' \text{ } 8610094 \end{array} \right\} \text{add}$$

$$\text{Co-tan. ent of } 64^{\circ} 59' \text{ dist. from, } 9669151$$

Subtract $64^{\circ} 59'$ from 180° , remains $115^{\circ} 1'$ viz,
 $23^{\circ} 41' 5$

7. For the Cusp of the Ascendent, whose Obl. Ascen,
 is $122^{\circ} 20'$ Complement to 180° , is $57^{\circ} 40'$

Operation 1.

$$\left. \begin{array}{l} \text{Co-sine of the Ob. Asc. Ascendent } 57^{\circ} 40' \text{ } 9728227 \\ \text{Co-tang. of the Pole of the Ascen, } 51^{\circ} 17' \text{ } 9903973 \end{array} \right\} \text{ad}$$

$$\text{Cotangent of the first angle } 66^{\circ} 48' \text{ } 9632200$$

$$\text{Subtract } 23^{\circ} 30'$$

Remains the second angle $43^{\circ} 18'$

Operation 2

$$\left. \begin{array}{l} \text{Co-sine of the } 1^{\text{st}} \text{ angle } 66^{\circ} 48' \text{ Co, Ar, } 0404568 \\ \text{Co-tan. of the } 2^{\text{nd}} \text{ angle } 43^{\circ} 18' \text{ } 9861996 \\ \text{Co-tan. of the } 3^{\text{rd}} \text{ angle } 57^{\circ} 40' \text{ } 9810396 \end{array} \right\} \text{ad}$$

$$\text{of the dist } 40^{\circ} 32' \text{ } 10067960$$

Which $40^{\circ} 32'$ Subtracted from 180° leaves $139^{\circ} 28'$ from $\sqrt{}$ viz $59^{\circ} 44' 28'$ for the Cusp of the second east,

8 For

8 For the cusp of the second house whose Obl. Ascen,
 is $152^{\circ} 20'$ Comp, is 180° , is $27^{\circ} 40'$.

Operation 1

$$\left. \begin{array}{l} \text{Co-sine Oblique Ascension } 27^{\circ} 40' \text{ } 9947269 \\ \text{Co-tan. of the Pole of the house } 47^{\circ} 12' \text{ } 9966616 \end{array} \right\} \text{ad}$$

$$\text{Cotangent of the first angle, } 50^{\circ} 39' \text{ } 9913885$$

$$\text{Subtract } 23^{\circ} 30' \text{ the obliquity of the Ecliptic}$$

Remains the second angle $27^{\circ} 09'$

Operation 2

$$\left. \begin{array}{l} \text{Co-sine of the } 1^{\text{st}} \text{ angle } 50^{\circ} 39' \text{ Co, Ar, } 0197871 \\ \text{Co-tan. of the } 2^{\text{nd}} \text{ angle } 27^{\circ} 9' \text{ } 9949300 \\ \text{Co-tan. of the } 3^{\text{rd}} \text{ angle } 27^{\circ} 40' \text{ } 0280445 \end{array} \right\} \text{ad}$$

$$\text{of the dist, } 10^{\circ} 29' \text{ } 10427618$$

This $20^{\circ} 29'$ Subtracted from 180° , leaves $159^{\circ} 21'$ ab $\sqrt{}$ that is $11^{\circ} 9^{\circ} 31'$ for the Cusp of the second house.

9 Lastly, For to obtain the Cusp of the third house whose Oblique Ascension is $182^{\circ} 20'$. Reject 180° and use the Excess,

Operation 1

$$\left. \begin{array}{l} \text{Co-sine of the Obl. Ascen. } 2^{\circ} 20' \text{ } 9999640 \\ \text{Co-tan. of the pole of the house } 31^{\circ} 57' \text{ } 0205054 \end{array} \right\} \text{ad}$$

$$\text{Cotangent of the first angle } 31^{\circ} 58' \text{ } 10204694$$

$$\text{Subtract } 23^{\circ} 30'$$

Remains $08^{\circ} 28'$ the 2d angle, Operation 2

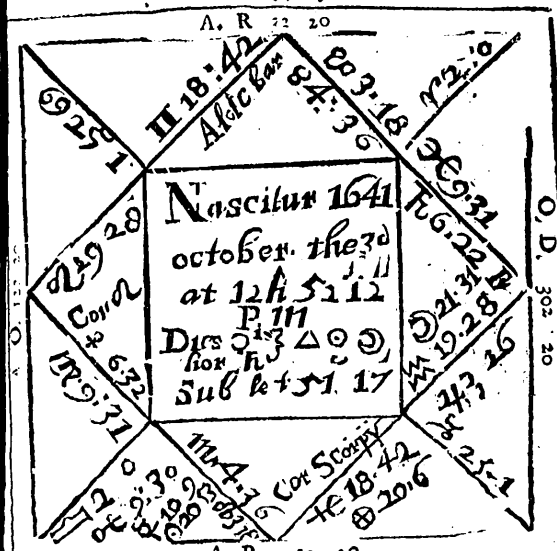
(78)
Operation 2

{ Cosine { 1 angle 31 58 Co, Arith, 0071422 }
 { 2 angle 08 28 9995241 }
 { Co-tan { Obl. Asc, 2 20 1389906 }
 { distance 2 0 }

11456569

So the Cusps of the third is 2 d, 0' $\cap$. The other six houses have the opposite Signs and degrees as hath been already shewed; the seconds are here omitted for the more easie Calculation.

Here follows a Synopsis of the whole Calculation.



For the part of Fortune.

S D /
 The { 10 21 31
 { 6 20 53 Subtract

Ascen, add
 4 00 38
 4 19 28

⊕ 8 20 06 7

SECTION III.

How to set a Figure a different way from the former, by a Canon of Sines and Tangents.

THere is yet another way of setting a figure by Trigonometrical Analogy, before mentioned in this Book that some may better fancy to work by. and therefore I shall give a Brief Example or two for variety sake.

How to operate for the Cusp of the 10th is shewed 2 ways already; but take an Example for the Cusp of the 11th house this way whose Pole is 31 d, 57' the Complement thereof to 90 d, or a Quadrant is 58 d 33' add 23 d 30' (the Greatest Obliquity of the Ecliptique) and the sum is 81 d 33' the difference 34 d, 33'. the half sum is 40 d 46' 30'' the half difference 17 d, 16' 30'' the Oblique Ascension of the 11th 62 d 2'.

Because the Oblique Ascension is under 180 d, I take half and work thus [according to the Rule given.]

Operation 1

$$\left\{ \begin{array}{l} \text{Sine } \frac{1}{2} \text{ Diff. } 17 \text{ d. } 16' \text{ and } \frac{1}{2} \text{ Co. Ar. } 55273957 \\ \text{Summ } 40 \text{ d. } 46' 30'' \quad 9815973 \\ \text{Tangent of } \frac{1}{2} \text{ the Co. Ascen. } 31 \text{ d. } 10' \quad 9781631 \\ \hline \text{Tangent of } 5 \text{ d. } \quad 101239-9 \end{array} \right\} \text{ad}$$

Operation 2

$$\left\{ \begin{array}{l} \text{Cosine of } \frac{1}{2} \text{ Diff. } 17 \text{ d. } 16' 30'' \text{ Co. Ar. } 0020046 \\ \text{the } \frac{1}{2} \text{ Summ } 40 \text{ d. } 46' 30'' \quad 9879257 \\ \hline \text{Tangent of } \frac{1}{2} \text{ the Co. Ascen. } 31 \text{ d. } 10' \quad 9781631 \\ \hline \text{Cosine of } 5 \text{ d. } \quad 9860934 \\ \hline \text{Lastly} \end{array} \right\} \text{ad}$$

Lastly add these 2 Tangents together thus $\left\{ \begin{array}{l} 53 \quad 42 \\ 25 \quad 37 \end{array} \right\} \text{ add}$
and it gives 78 d. 41' from γ , because the Ob. Ascen. was less than 180. 78 41

that is 18 d, 41' π within a minute as before, and this small difference is occasioned by reason of the omission of Seconds in operation, a thing not much considerable in this work.

Again for the Cusp of the second house whose Pole is 47 d 12' Complement to 90 d, is 42 d, 48', add 23 d, 30' the sum will amount to 66 d, 18' subtract 23 d, 30' and you have the Difference 19 d, 18'. The half sum is 33 d, 9', the half difference is 9 d, 39' the Oblique Ascension is 152 d, 20' half of it is 76 d 10'.

$$\left\{ \begin{array}{l} \text{The Sine } \frac{1}{2} \text{ difference } 9 \text{ d. } 39' \text{ Co. Ar. } 0775651 \\ \text{of the half } \left\{ \begin{array}{l} \text{Summ } 33 \quad 9 \quad 9737855 \\ \text{Oblique Ascen. } 76 \quad 10 \quad 0608640 \end{array} \right\} \text{ad} \\ \text{Tangent of } \left\{ \begin{array}{l} \text{the distance } 85 \quad 41 \quad 11122146 \end{array} \right\} \end{array} \right.$$

Operation 2

$$\left\{ \begin{array}{l} \text{The Cosine } \frac{1}{2} \text{ difference } 9 \text{ d. } 39' \text{ Co. Ar. } 0006189 \\ \text{of the half } \left\{ \begin{array}{l} \text{Summ } 33 \quad 9 \quad 9921851 \\ \text{Ob. Ascen. } 76 \text{ d. } 10' \quad 0608640 \end{array} \right\} \text{ad} \\ \text{The Cotange } \left\{ \begin{array}{l} \text{of the half } \left\{ \begin{array}{l} \text{the distance } 73 \quad 50 \quad 10537680 \end{array} \right\} \end{array} \right. \end{array} \right.$$

Add these two Tangents together $\left\{ \begin{array}{l} 85 \quad 41 \\ 73 \quad 50 \end{array} \right\} \text{ adde}$

Gives the distance of the Cusp, 159 31 from γ . viz. 9 d, 30' π as before.

Note

Note that from the work a general Table of houses may be made for that Latitude, onely by Addition of the two uppermost summes in each Operation, to be used by an addition of the Tangent of half the Oblique Ascension of each house twice, as appears plainly by the several operations.

Example

By the addition of those Summs

I finde the 11th and 3d houses next.

V	0342278	V	9899303
∩	9657722	∩	0100697

The 12th and 2d houses next

V	0513506	V	9929040
∩	9486494	∩	0070960

Do so for the Ascendent also, having the sum and difference as before directed. — Thus Those numbers you see against V are made by adding the Arithmetical Complement of the sine of the half Difference to the sine of the half sum of those against ∩ are the Arithmetical Complement of those very Numbers against V, and may be made by adding the Arith. Comp. of the sine of the half sum &c. Then by adding the Semi-Oblique Ascension of each house twice to these proportional numbers, as if under 180 d. to those against V if above to those against ∩ you have two Tangents the Summ of which gives the distance of the Cusp of the house from that Equinoctial point as appears by the Operation better then many words.

After this manner those that list may Operate for the rest of the houses, these two Examples being Sufficient to enlighten the understanding in the work; only note, that if the Oblique ascension be above 180d. you are to cast away 180 d. and work with half the remainder, adding then

then the Arithmetical Complement of the Sine of the half sum in the first place to the Sine of the half difference, and Tangent of the Semi Oblique Ascension in the first Operation. And in the second Arith. Comp. of the Co-sine of the half sum to the Co-sine of the half difference and Tangent of the Semi Oblique Ascension as before plain enough Exprest.

Those that desire to see the demonstrations out of the Sphaer may peruse Mr. Wings Ephem. 2d. part, with his Astrono. Instaurata where they may see it laid down two ways in plano, the one projection being prest into the Horizon (which is the best way) the other into the Meridian according to the old way. The like you may see in Duretts Ephemerides, and in Mr. Newtons Astro. Bric. Also the Demonstration of a direction, Circles of Position, and all other Astronomical proportions the which could not conveniently be Inserted, neither is it absolutely necessary in this small piece.

CHAPTER V.

SECTION. I.

Necessary Considerations before Judgement upon a Nativity.

Consider the Strength or weakness of the Planets in general, and see how they behold each other, and in

in particular whether they cast any benevolent Aspect to the Ascendent, Lord thereof or the ☉ or ☿.

2 See whether the Luminaries behold the Ascendent friendly, also in what houses and quarter of Heaven they and the rest of the Planets with ☊ are posited.

3 Take notice what eminent fixed Stars of the first or second magnitude (that have but small Latitude to or from the Ecliptick) fall in any of the angles, or near unto the chief significators in the Figure; Consider the nature of these fixed Stars, if so be they agree (in nature) with those Planets they are nearly joyned with, this doth augment their signification be it good or bad; But if those Stars happen to be of contrary nature, judge the contrary.

4 Consider also in what houses, or parts of the Antiscions or Con-^{tra}-uniscions of all the Planets fall, whether upon the Cusps or the chief houses thereof, or near the degrees of any of the Planets places, or fixed Stars therein, and accordingly order your judgement,

5 From these (and such like) considerations you may be able Rationally to Judge, and Determine (in a general way) what the Natives Fate may be; Having also respect to the Directions that fall in the Nativty both good and bad, for the effects of both, all degrees of Persons must (undoubtedly) be sure, more or less to partake of during the time of their Operations, although it so happens that in some Nativities the good Directions do much surmount the bad, and in others the contrary.

If we are content with the effects of good Directions, we must of necessity bear with the force of bad also, because Squares and Oppositions must have their operations as well as Sextiles and Trines, for without the one, the other

other cannot be; and therefore some Sower as well as well as Sweet will attend all Persons. Hence then I may conclude, that the fore-knowledge of these events is very convenient, that thereby we may put our selves in a capacity to receive all promised good, if we cannot withstand approaching dangers, yet we may be able in part to mitigate their force, and thereby the more easily evade. Now the particular times when either of these things may happen is Artificially pointed out by the Art of Directions.

6 Lastly in judging any thing concerning the Native, whether Life, Estate, Marriage, Preferment, Travail, &c. The Artist ought rightly to understand (and be exceeding perfect in) the nature and significations of the Significators and Promitters, also their Fortitude or Debility, and how they are beheld, either by good or bad Aspects of the other Planets and thereby assisted or afflicted, I say without such considerations an Artist cannot well judge (or thereby inform the Native) of his future Fate, and what may probably happen unto him in the whole course of his Life according to Natural Causes.

SECTION II.

Of the general significations of the Lord of the hour in a Nativty.

1 **T**hat person which is born in the hour of ♀ shall more or less in condition participate of his nature, viz. He will be a close subtle Person, altogether aiming

at his own Interest. high minded, self-conceited, sufficiently Churlish, and of a dogged disposition, Timorous, a Contemner of Women (as to marriage) yet Luxurious, and manytimes addicted to Swear, Lye, and dissemble, and not altogether a stranger to Drunkenness. But if he be well seated in the Nativity, those evil inclinations will be much abated and the native proves a man of a profound Judgement, few words, very studious, Grave and Severe, and one that heaps up the goods of this Life.

2 Such as are born in the hour of ♀ prove Virtuous Persons in the general. they will be Just and Honest in all their dealings, and actions, Wise and Prudent. Liberal to those that stand in need, having a desire to benefit all persons, and perfect haters of all unworthy Acts.

But if ♀ be ill disposed in the Nativity the Native then proves a very Extravagant person, Ignorant, Careless, and in fine but of a dull capacity, a fawning dissembling companion, and not fit to be trusted.

3 Those that are born in the hour of ♂ will be inclinable to all manner of Rash Actions, and generally subject to any kind of Mischiefs, as Quarrelling, Fighting, Swearing, Lying, Stealing, Killing, &c.

But if ♂ be well seated in the Figure, the Natives Inclinations are not altogether so bad; Yet if Aithers may be credited, bad is the best, for they usually prove Perjured, Treacherous persons, &c. — Proud, Boasters, &c.

4 Such as are born in the hour of the ☉ shall aime at high things, having a desire of a overaigny, generally lusty Spirits, Proud and High, but of excellent sound Judgements, lovers of Honour and all honourable actions, favours into many rare secrets, and usually not without

But if the ☉ be weak in the Nativity or much afflicted the

the Natives inclinations are not all so commendable, but much of this good signification is abated, as before hinted in the other Planets.

5 Those persons that are born in the hour of ♀ (and she well dignified in the nativity) will be inclinable (for the most part) to mirth, and in general they are virtuous persons, delighting much in taking their pleasure, and to go Spruce, and Neat in their Apparell, often insured in Love matters, Constant in their Affections, free from Jealousie, &c.

But note that if ♀ happen to be ill dignified in the Geniture, then the Native is usually inclinable to Pleasures of the worse sort, as Drunkenness, Wenching, and such like sordid Actions, not fit to be (so much as) mentioned.

6 Such as are born in the hour of ☿ (and ☿ in the Nativity be free from affliction and strong) are usually great Searchers into many Curiosities, such persons generally have most excellent wits, sharp Fancies, Inclined to all kind of Learning, Eloquent, good Orators and in short capable of understanding the most occult Mysteries belonging to any Science without much instruction.

If ☿ be ill disposed, this good signification is much abated, and then the Native proves a mere verbal person, a great Boaster pretending to much knowledge, and gentry of very little, if any at all, and many times too much addicted to Lying, Cheating, Pilfering, and such like vicious and dishonest Actions.

7 Lastly. Those persons Born in the hour of the ♄ are usually Unsteadfast, and Wavering, Timorous, Delighting to be wandering and shifting from place to place, but (for the most part) they are Ingenious, Lovers

all kind of Novelties, and such as are willing to live at peace.

But if the ☽ be weak in the Nativity, and much debilitated, or afflicted, this argues the Native to be but a loose kinde of person, and a meer Sottish, Idle, Lazy Creature, having no spirit, but doth (as it were) delight to be Careles of himself, and to live in a Poor, Low, Mean, and Beggary condition.

Note, that what is spoken here of the Lord of the hour in a Nativity, may also be understood of the Lord of the Geniture, which is that Planet that hath most Essential and Accidental Dignities in the Figure of the Geniture. But if any other Planet therein should happen to be neerer as Strong as he, or if another Plane (or Planets) should behold him, or that Planet which is Lord of the hour, in this case the artist is to mix his Judgment according to their several Significators, and from thence Judge the Qualities and Conditions of the Native.

SECTION III.

Of the faces of the Signes being Horoscopical in any Geniture.

THe Faces of the Signes are accounted by some very necessary in Astrological Judgements, and have been often verified in many Nativities. For which John Angelus hath described convenient Images that very well expresse their several significations, which are briefly thus, viz.

I If

1 If the first face of ♀ Ascend, the Native will be a Person of an Undaunted Spirit, Confident and Bold, Courageous and Valliant.

The second Face signifies the Native will be preferred, and come to bear Rule.

The third Face declares the Native to be Acute, addicted to Musick, and to stirrh, and to Pleasures in general.

2 If the first Face of ♂ Ascend, the Native will be skilful in Husbandry, and inclinable to study, several things Mathematical, as Geometry, Surveying, &c.

The second Face shows the Native shall have great Power, but Instrumental in the Ruin of Places, and impoverishing the Inhabitants thereof.

The third Face denotes the Native shall be much afflicted by hard Labour, Want and Misery, as also suffer Bondage and Slavery, unless the Fortunes interpose their friendly Rayes.

3 The first Face of ♀ Ascending, intimates the Native may prove a Scrivener or an Accountant, or one employed about Receiving and Paying Money, it also declares many other Employments wherein the wite is much exercised, and small Profit arising thereby.

The second Face declares much affliction to the Native by hard Labour and Oppression, obtaining nothing without much study and difficulty, and in fine it denotes but a kind of a knavish Wit, Subtle and Cunning, but little bettered thereby.

The third Face signifies the Native will be subject to many foolish Pleasures of the worse sort, having a dull Wit, very Forgerful, yet subject to bearing and Deviding of others, to his own shame and Disgrace.

S ?

Th.

4 The first Face of ☿ Arising, denotes the Native will be much concerned amongst the Femal Sex, and take much delight in such kind of pleasures, it signifies Riches to the Native, and that he will prove a Subtle Person, easily procuring the favour of such as he desires.

The second Face signifies a pleasant Life, and that the Native shall enjoy the Riches of this world, much given to the Dailiance of Women. But if a Woman she will be Fruitful and know no want.

The third Face declares the Native will delight in Hunting, and several Martial Exercises and Actions subject to Quarrels and Contentions, and to heap Riches thereby.

5 If the first Face of ♄ be Horoscopical, the Native will be Bold and Cruel, Lustful and subject to All many evil deeds, without other things happen to mitigate it, and in fine the Native must of necessity run through many unavoidable hardships and dangers.

The second Face signifies many unexpected Contentions, Miseries, and Necehties, yet Victory over others, and much concerned in the occasioning of Quarrels, Fightings, and Discords, many times Blood shed.

The third Face is said to signify a Peaceable person, and one that will endeavour to shun and avoid all means of Strife and Debate.

6 The first Face of ♋ Arising signifies the Native shall be very fortunate in all things relating to the Earth, as Plowing, Sowing, Planting, &c And by such means gain much Wealth, and heap together the goods of this life.

The second Face shows the Native shall be exceeding Covetous and Greedy after Riches, desiring the help and assistance of others to advance himself.

The

The third Face of ♋ Intimates the Native may live to an old Age, and be full of Infirmities and Weaknesses, many times the Native loses a Member, and in his life Roots and Demollishes what others have planted before him.

7 The first Face of ☾ Ascending Intimates the Native may come to be a Judge or Magistrate that will do Justice, and help the poor against their powerful Oppressours.

The second Face signifies the Native shall live a Peaceable life and enjoy much Content and Plenty.

The third Face denotes the Native to be a Gluttonous Rioting person, much addicted to bad Company, Lust and Folly.

8 The first Face of ♏ Horoscopical signifies the Native to be Contentious, Quarrelsome, Deceitful and Treacherous.

The second Face signifies a Sower of Sedition, a Person Exceeding high Spirited, and one that generally delights in Mischief.

The third Face denotes the Native will not only be Froward, Pecvish and Quarrelsome, but it signifies he shall prove a Drunkard, a Fornicator, and a person sufficiently puffed up with Pride.

9 The first Face of ♏ Arising, signifies the Native shall be of a Bold Undaunted Spirit in all Warlike Actions,

The second Face denotes the Native to be subject to many Scars, and that he will sustain many Bodily Sorrows and Afflictions.

The third Face denotes the Native to be a Wiltul, Obstinate and Selfish person, a ready Wit for Mischief, but very averse to good Actions, and delights to be threatening and Crossing all he converseth withal.

10. If the first face of ♄ ascend, it denotes the Native shall travel much, and both gain and lose thereby; so that his life shall not be very fortunate or unfortunate, but intermixt with both.

The second Face signifies the Native shall be very Inquisitive and search after such things that (Notwithstanding his great pains and study) he shall not find out or attain unto,

The third face prenotes the Native will be exceeding Covetous, and have an itching desire after Sovereignty, as well as the wealth of this world.

11. If the first Face of ☿ Arise in the Horoscope (or Ascendant) of a Nativity, the Native is extremely Concerned in heaping together the wealth of the World, and in Continual trouble of Spirit by reason thereof, yet notwithstanding all his Pains and Toyl, he rarely attains to be Rich, but still as it comes it passeth away again, to the great perplexity of the Natives minde.

The second Face signifies the Native to be of a Covetous disposition, but of a good Understanding, a Comely person, and one that loves his Liberty.

The third Face denotes the Native to be of a forward Disposition, he will be subject to be hated without a cause, many will be ready to affront and abuse him, and be not much behindhand with them (when Occasion is offered) but forward enough to Calumniate their good Names and Reputations.

12. The first Face of ♀ Ascending, denotes the Native to be mutable in his thoughts, often shifting from place to place, using much diligence to make himself known, and get himself a name and estate, but rarely accomplishing his desires.

The second Face signifies the Native to be an Aspiring Brain, and one that aims at very high things,

The

The third Face prenotes the Native to be a great lover of (and one that delights much in) unlawful Pleasures amongst Women, yet a Peaceable Quiet person. [These are general significations, and reputed by some to be very significant, however 'twill be convenient that the Artift in his Judgement consider the Planet (or Planets) in the Ascendant, (or beholding it) and signe they are in, and what other Configurations he findes that may in any kind alter these General Significations; and in so doing, he will be the better enabled to Judge the Natural Inclination and general Fate of the Native.]

CHAPTER. VI.

How to g've an Astrological Judgement upon the twelve Houses of a Nativity, with the resolution of the most necessary Questions appertaining thereunto. Exemplified for Practice, from the foregoing Geniture.

SECTION I.

Judgements proper to the first House,

May the Life of the Native be Long or Short?

Let an Artift take much pains to small purpose, 'twill be convenient, (before he proceed to directions) to

con-

consider whether the Native the likely to live long or not, therefore if it be possible to procure the Parents Nativty, Consider therein the strength or weakness of the significators of Children, viz. See if the 5th House or the Lord thereof be not afflicted by the presence or malevolent Aspect of ♀ or ♂ or ☿ posited therein; If you finde the Significator ill placed or Infortunate by the aforesaid Aspects, or Combust of the ☉, or Retrograde, &c. These are Arguments that Children are not long Lived, but subject to diseases, and consequently short Life, Judge the contrary if you finde the Significators Strong and Potent; But if the Parents Nativty cannot be had (as for the most part they are very rarely obtained) then Judge from the Natives Geniture according to these following Rules, which are termed (almost) Infalible and have been often proved in divers Nativties.

1 Consider whether the Degree Ascending or the Lord thereof be afflicted or not, by the Presence or Aspect of the Infortunes, or Lord of the 8th, or whether the Lord of the Ascendent be Combust, Perigrine, Retrograde, or Cadent.

2 ♀ or ♂ in ♀ in the Ascendent, or in ♂ from the first and 7th, or an Eclips happening in the Degree Ascending, or fixed Stars of an evil Nature Arising threewith.

3 The Light of the time Afflicted or Eclipsed at the hour of Birth.

4 The ☾ in ☐ or ♂ of ♀ or ♂, in the 4th 6th 8th or 12th Houses, or if she be beliedged of ♀ and ♂, or of ☉ and ☿ and in no good Aspect of the Fortunes.

Lastly,

5 Lastly, Many Planets in the 6th, 8th, or 12th, and the Lord of the Ascendent not beholding them, or the ☉ or ☿ or Ascendent with any good Aspect.

These are the most Considerable Testimonies of a short life, but if none of these take place in the Geniture, but if the Fortunes or Luminaries friendly behold the Ascendent, or his Lord, the Native may then (in all probability) live until some powerful Direction of the Ascendent or Luminaries to an evil promittor, cut him (or her) off from the Land of the Living.

As for Example.

1 In the Geniture I finde none of the former Rules take place in the Ascendent, the ☉ and ☿ in ♀, and both beholding the Ascendent, the ☉ (being Lord thereof) by a *, and the ☿ by an ♂.

2 The Ascendent and Luminaries are not afflicted by the Infortunes or Lords of the 8th, or 4th, but the ☉ is in ♀ of *Spica Virginis*, a Star of a Benevolent nature, Ergo. The Native is not short lived, but may live to a considerable Age, as already he hath done.

[Note that ♂ Lord of the 4th is above 11 degrees distant from the ♀ of the ☉ Lord of the Ascendent, and cannot be said to assist the ☉, and the rather because ♀ is intercepted between both, and more immediately receives the Malice of ♂, being so closely joyned unto him.]

§ 1.

Of the Significator (or giver) of Life, called
• Hylech, Hyleg, or Apheta.

There hath been some difference amongst Authors

chors in this particular, viz. What planet to take for the giver of Life, But waving all their Arguments and several opinions herein, I shall assent to those which affirm that the giver of Life ought to be elected from the Luminaries and the Ascendant, and the Strongest of them ought to be chosen, [This seems Rational, and therefore ought to be embraced, and I suppose there are few (or none) of our Modern Astrologers but will acknowledge the same] which take in these 3 following Rules.

1 If the Birth be Diurnal and the ☉ in the 7th, 9th, 10th, 11th, or Ascendant, (or not far from the Degrees thereof) these being accounted the only Aphetical places proper unto him, he shall then be accounted for *Hyleg* or giver of Life.

2 If the Birth be Nocturnal, and the ☾ posited in the Ascendant or any of the aforesaid Houses (or near the Degrees of the Cusps thereof) she shall then be accepted for the giver of Life.

3 Lastly, If in a Diurnal or Nocturnal Nativity, the Luminaries are not found in those Aphetical places, but Located in any of the other houses, in this Case the Ascendant must be taken for *Hyleg* or giver of Life.

As in the proposed Geniture which was Nocturnal I finde the ☾ posited in the 7th house, and therefore she must be taken for *Hyleg*, according to the second Rule given.

§ 2.

Of the giver of Years, or Alchocoden. (as the Arabians terme it)

1 See what Planet hath most Essential Dignities in the place

place of the *Hyleg*, and that Planet (by the Antients) is termed *Alchocoden* or Giver of Years, and this the rather if he be in *Aspect* to the place of the Giver of Life.

2 If either of the Luminaries happen to be *Hyleg*, or Giver of Life; and are also strong and potent: as being in their own Houses or Exaltations, &c. Then account that Luminary so Dignified both *Hyleg* and *Alchocoden*, but being *Hyleg*, and void of the aforesaid qualifications, viz. Essentially strong, they cannot then be admitted Giver of Years.

3 If many Planets happen to be near equal in strength in the place of the giver of Life, so that the Artist may be at a stand which to take; then consider which of them behold the *Hyleg* by a friendly *Aspect*, and take him to be the true Giver of Years. Always observing that an Oriental Planet, if the Birth be by Day is preferred before an Occidental.

4 The use of the *Alchocoden* is briefly thus, if you finde him Strong and Angular in his own Dignities, it intimates the Native may live the Old Years that Planet signifies, if in a Succedent House, his Meane Yeares (here the eighth house is Excepted) if in a Cadent House. his Least Yeares, this is according to the Doctrine of the Arabians.

	Old Years	mean Years	Least Years
☿	57	43	30
♈	70	45	12
☊	66	40	15
☉	120	69	19
♌	82	45	8
♍	76	48	20
☾	108	66	25

Example

Example

In the proposed Geniture the ☾ (being Hyleg) posited in xxx , now I finde ♄ hath most Dignities in this Signe, *Viç.* House, Triplicity, and Term; therefore according to the first rule he must be accepted for the *Alcoroden*, and although he behold not the ☾ yet he disposes of her in his house, and therefore the rather to be taken, &c.

[Note that the ☾ is in her own Face (a very small Dignity) but not in her hour or Exaltation, therefore in this case to be rejected (according to the second Rule) and onely ♄ must be accounted the Giver of Years because no other Planet can claim so great a priority in xxx as himself,] and being posited in an Angle (in a Signe of his own nature) intimates the Native may probably live his Old Years, *viç.* 57 according to the 4th Rule.

§ 3.

Of the Lord of the Geniture, or Almuten of the Nativity.

1 Some Astrologers (in former Ages) took this way of finding the Lord of the Geniture, *Viç.* Diligently to enquire what Planet had most Essential Dignities in the place of the ☽ and ♀ and that very Planet that took to be Lord of the Geniture, because ♀ signifies the Spirit and the ☽ the Body.

2 But it is now generally received (amongst modern Artists) to be that Planet which hath most Accidental and Essential Dignities in the Scheme of Birth, and the Natives

tives Dispositions and Inclinations (for the most part) concur with the nature of that very Planet which is strongest in the Figure. [The natures and several significations of the Planets (well Dignified or otherwise) you may read in the first part hereof, Chap. 2. Sect. 3, &c.]

3 The manner of finding the Lord of the Geniture, is performed thus *viç.* Collect into a Table all the Planets Essential and Accidental Dignities and Debilities by the Tables for that purpose pag. 30 and 35 the first part and by subtraction of the lesser number from the greater you will easily see the strength or weakness of each Planet, and lastly discover the Planet that surmounts all the rest in Essential Fortitudes, and therefore Lord of the Geniture, with this proviso; that if 2 Planets have equal strength in your Figure, you are to accept him for the *Almuten* who hath most Essential Dignities in the Horoscope, and this the rather if he friendly behold it or the Lord thereof, or either of the Lights.

Because the Essential Dignities and Debilities of the Planets were casually omitted page 35 in the first part, I thought good (and not altogether out of their proper places) here to insert them.

Essential Dignities

A Planet in his own house or Reception }		5
by house shall have Dignities		
In	Exaltation	4
	Triplicity	3
	Term	2
	Face	1

Essen-

Essential Debilities;

A Planet in his Detriment
shall have Debilities } 5

In his { Fall _____ 4
Peregrine _____ 5

In the proposed Geniture, I Collect the Fortitudes and Debilities of the Planets according to the former direction Rule 3. and they present themselves thus, viz.

Fortitudes
and } of ♄
Debilities

Fortit. ♄ { Reception of ♄ by house 5
In the 7th house 4
not Combust 5

Dignities 14

Debilit. ♄ { Retrograde 5
Occidental 2
Peregrine 5

Debilities 12

Hence I finde By Substrating the Debilities from the Dignities of ♄ he is strong by 2 Testimonies,

Fort

Fortitudes
and } of ♄
Debilities

Dign. of ♄ { In Recep of ♄ by house 5
free from Combustion 5
Direct in Motion 4

Dignities 14

Debilit. of ♄ { Slow in Motion 2
In the 6th house 2
Occidental of ☉ 2
Peregrine 5

Debilities 11

Hence it appears ♄ hath onely 3 Testimonies of strength.

Fortitudes
and } of ☉
Debilities

Dign. of ☉ { In the 3d house 1
Not Combust 5
Swift in Motion 2
Direct in Motion 4
Oriental of the ☉ 2

Dignities 14

Debilit. of ☉ { In his detriment 5
Peregrine 5

Debilities 10

Hence ☉ appears to be strong by 4 Testimonies

☉

Fort

Fortitudes and Debilities } of ☉		
Dign. of ☉	In the third house	1
	Slow in Motion	2
Dignities		3
Debil. of ☉	In his fall	4
	Peregrine	5
Debilities		9

Hence the ☉ is weak by 6 Testimonies.

Fortitudes and Debilities } of ♀		
Dign. of ♀	In the Ascendant	5
	Swift in Motion	2
	Free from Combust.	5
	In Recept. of ♀ by house	5
Direct		4
Dignities		21
Debil. of ♀	In Detriment	5
	In 8 th of ♀	3
	Oriental of ☉	2
Debilities		11

Hence ♀ is strong by 10 Testimonies.

Dignities and Debilities } of ☿		
Dign. of ☿	In the third house	1
	In Recept. of ☿ by house	5
	Free from Combustion	5
	Swift in Motion	2
Direct in Motion		4
Dignities		16
Debil. of ☿	Peregrine	5
	Oriental of ☉	2
	In 8 th of ☿	3
Debilities		10

Hence ☿ appears to be strong by 6 Testimonies.

Dignities and Debilities } of ☽		
Dign. of ☽	In the 7th house	4
	Increasing in Light	2
	Not Combust	5
	Swift in Motion	2
Face		1
Debilities		14

Debilities the ☽ hath none, neither Essential nor Accidental. Therefore the ☽ is strong by 14 Testimonies.

Dignities
and
Debilities } of $\oplus$

Dign. of $\oplus$ { In $\uparrow$ 4
Not Combust 5
In the 5th house 3

Dignities 12

Debilities of $\oplus$ are onely in the Terms of δ 2

Hence $\oplus$ is strong by 10 Testimonies

$\left\{ \begin{array}{l} \text{M} \\ \text{J} \\ \text{S} \\ \text{Q} \\ \text{D} \\ \oplus \end{array} \right\}$	is strong by	$\left\{ \begin{array}{l} 2 \\ 3 \\ 4 \\ 10 \\ 6 \\ 14 \\ 10 \end{array} \right\}$	Testimonies
$\left\{ \odot \right\}$	is weak by	$\left\{ 6 \right\}$	

because she is in Δ to the $\odot$ Lord of the Ascendent. But $\odot$ will participate, being posited in the Ascendent, and having 10 Testimonies of strength also. and therefore may aptly be termed Co-partner with the $\odot$. So that the Actions, Inclinations, and Conditions of the Native should be (for the most part) according to the Nature of the $\odot$ and $\oplus$. and so the Complexion and Manners much Regulated according to their significations & properties assigned them.

of

§ 4.

Of the Complexion of the Native.

It is thought to be a matter of Difficulty by some Authors, yet Physicians account it very easie to judge of the Complexion of any person. And indeed they should be best acquainted therewith, Their Method is briefly thus.

1 Consider what Signe possesseth the Horoscope (or Ascends at Birth) and Judge according to the Nature of that Signe, as if II Ascend an Aereal Signe, the Native is Sanguine, If Q a Watery Signe, Phlegmaticque. If A a Firey Signe Cholericque. If M an Earthy Signe, Melancholly, &c. If two Signes are concerned in the Ascendens, mix their significations.

2 You are also to Consider the Lord of the Ascendent, the Planet or Planets therein, or in Aspect (partially) thereunto.

3 The $\odot$ and those Planets she is in Aspect with.

4 The Lord of the Geniture, and Signe the $\odot$ is in (viz. the quarter of the Year.)

5 Lastly, Consider the qualities of the several significators, and Collect their Testimonies, viz. Hot, Moist, Cold, Dry, and judge according to the Major Testimonies.

[The qualities of the Signes and Planets you will finde in the first part.]

G 3.

If

If Heat and Moisture Predominate, the Native is Sanguine, If Cold and Moisture, Phlegmatic. If Heat and Driness, Choleric. If Cold and Driness, Melancholy. [Note that if one Planet be Almuton of the Geniture, and Lord of the Horoscope, allow him a threefold vertue in the Complexion of the Native, or the) in the Ascendant, you are to double his Testimonies.] This being premised 'twill be no hard matter to finde the Temperament or Complexion of the Native in any Geniture.

Example in the proposed Nativty.

Signe Ascending	Hot	Moist	cold	Dry
Lord thereof ☉	1	0	0	1
Posited in ☉	1	0	0	1
Almuton ☽	0	1	1	0
Posited in ♊	1	1	0	0
In ☿ to the Ascendant from ♊	1	1	0	0
In ♊ to the ☉ from ♊	1	1	0	0
Season of the Year Autumn	0	0	1	1
☽ in the second quarter	1	0	0	1
☉ in * to the Ascendant from ♊	1	1	0	0
	8	6	2	4

Hence it appears the Native should be most Hot and Moist. [viz. Sanguine] and somewhat Choleric.

But Sanguine is the most Predominant, which is confirmed by the position of no less then 5 Planets in Aerial Signes.

Note

Note that the Qualities of the) in her quarters are thus accounted.

From her	$\left\{ \begin{array}{l} \text{to the first q.} \\ \text{to the full} \\ \text{to the 1st q.} \\ \text{to the cha.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{is} \\ \text{Hot and dry} \\ \text{cold and dry} \\ \text{cold \& moist} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Sanguine.} \\ \text{Choleric.} \\ \text{Melanch.} \\ \text{Phlegm.} \end{array} \right\}$
to the first q.			
to the full			

§ 5-

Of the Manners of the Native.

1 Any Planet in the Ascendant, whether Intercepted or upon the Cusp thereof, shall be the principle significator of Manners [especially if he be Lord of the Ascendant, or Nativty, or have Dignities in the signe Ascending, or be in any Partil Aspek of the) or ☿.]

2 Many planets in the Ascendant gives variety of Manners, i.e. [shews the qualities of the minde are accordingly mutable and various] But that Planet which is most strong and powerful signifies the most Durability, and those that are less potent Intermix their Influence in the Natives Manners also.

3 If no Planet be in the ascendant, Judge from the Lord of the Ascendant (if his Dispositor behold him) or rather the Lord of the Geniture, or that Planet that forcibly beholds ☿ or) as aforesaid, Consideration had to those fixed Stars near the Ecliptique, that are Joyned to the Significator.

4 When it shall so happen, that a Good, or Beneficial

§ 3

lent Planet is Significator of the Qualities of the minde, it argues the Native to be of a most excellent and commendable Deportment and Behaviour: on the contrary if a Malevolent Planet signifie the Manners of the Native, it declares him of an ill Disposition, sufficiently Clownish, and Brutiſh: In fine, Indu'd with Vicious, and Corrupt Manners, or Behaviour, and this according to the Nature of the Significator and his position.

§ The Durability, or Continuance of the Natives Manners is known from the directions of the Ascendent, and the D. And the several Changes, or Renovations are known from the Nature of the (several) Promissors they are directed unto, if to the good Aspects of the Fortunate and good Planets, it Imports (thus much) that the Natives Manners, and Inclinations are then commendable, his Actions civil and honest, &c. On the contrary, if under a bad Direction of those Significations to some evil Aspect of the Infortunes, then the Native is of a very unhandſom, uncivil Deportment and Behaviour, and his Manners no way Laudable but Offensive and Dispassul, &c.

Example.

In the proposed geniture I find Cor Leonis Arising and ☿ in the Ascendent, also ☿ in ☿ of ☿, and the ☿ Lord of the Ascendent in Exact Δ to the ☿. So that all these significators are concerned in the Natives Manners therefore it shuld be very various, and this according to the several significations, as they are but meanly respect in the Figure, Ergo, the Natives Inclinations and Manners naturally intermix, according to the former Rules, indifferēt Harsh, but (so my knowledge) the force of Education (prevailing) doth much abate the fury of his Natural Inclinations. He is a person that

thats Courteous and Asable to all, Magnanimous, and of a Noble, and Generous Disposition, (as Cor ☿ so near the Cusp of the Ascendant well notes) and one that Aims at no mean or low things in the world.

§ 6.

Of the Witt, or Understanding of the Native.

1 The Wit or Understanding of the Native is taken from ☿ chi ☿, and his Configuration with ☿, ☿ governs the Animal Spiritus in the Brain, and the ☿ the strength thereof, hence then if these Planets be well posited in any Geniture, it argues the Native to be of a most pregnant Wit, and excellent Understanding: Understand the same if they friendly behold each other or there be mutual Reception between them, but if you finde these significators ill posited, Weak, or Afflicted Judge the contrary.

2 The ☐ Aspect of ☿ and the D gives plenty of Wit to the Native, but 'tis unpollish'd and rugged, the ☿ of ☿ and ☿ from Angles gives a very Rubborn, and turbulent Wit: ☿ in Reception of ☿ from ☿ sharpens the Wit, ☿ Swift in motion shewes the Native to have a very quick apprehension, but subject to mutability in his opinion. If ☿ be under the Earth the Native is very propenseto Arts and Sciences, if above the Earth his Inclinations are more to Oratory, and It strives to speak well, ☿ in an Angle and free from affliction of ☿ or ☿, or if ☿ be posited in Aereal Signes, in Aspect with the Fortunes, this Argues the Native hath a good Understanding, a sharp Wit, and in fine a most excellent Genious, Capable of any thing, a person of admirable Conceptions,

3 Look upon the position of ☿ in any Nativity, and consider, the stronger he is, the greater is the Understanding and Ingenuity of the native; take notice also what Planets he is in Aspect (or ☿) with, and accordingly moderate your Judgement. [Thus, According to the position (strength or weakness) of ☿ you may most easily judge of the Natives Wit and Understanding. For if you find him Cadent, or in Detriment, Combust, Peregrine, or Retrograde, or otherwise afflicted, or slow in Motion, &c. this argues but a very mean Wit, and raw Understanding, if strong and potent, and in good Aspect of the ☾ or Fortunes, the Contrary as before Intimated.]

Example.

In the Geniture I finde ☿ under the Earth, in ♌ an Aereal Signe, in Reception of ♀ and ☿ of ☿ Lord of the 9th (and 4th) and the ☾ in ♋, another Aereal Signe, beholding the ☉ by a friendly △, and lately separated from a △ of ♀ also, these are all arguments of Ingenuity, and that the Native is indued with an acute Wit, a searching Fancy, Inclined to Arts and Sciences, and Lastly, a searcher into many hidden Secrets of Nature.

§ 7.

Of the Stature and Forme of the Body.

In judging of this, you are first to consider the Signe Ascending, the Lord thereof and those Planets in the Ascendent, as also the Luminaries according to the Signes they are in, not omitting the consideration of the fixed Stars that arise at Birth, and by a judicious mixture, accor-

according to their several descriptions and shapes; you cannot fail exactly (according to art) to give a true description of the Stature, Form and Shape of the Body.

1 If you find the Planets in Aereal, or Firey Signes, they declare the Native to be of a full, and large Stature, but if in Watery, or Earthy Signes, it signifies the body more short, and little, the members thereof tending much to Brevity. If they have South Latitude the Native is Active and Nimble, If North Latitude, more Heavy and Sluggish.

2 If you find the Lord of the Ascendent, or Planets therein to be strong and potent, the body will be more Decent and Comely, and well proportioned, if the Significator be Weak, and much debilitated, judge the contrary.

3 More especially, take notice of the Nature of the Signe Ascending, the Lord of the Ascendent and his position, also the place of the ☾, (in every Nativity,) for by these you may most Rationally judge of the proportion and Nature of the Body, as to descriptions; What the Signes and Planets signifie alone, you are sufficiently directed in the first part; and by a due Consideration thereof, and these brief directions, an Artist cannot be much at a loss in his judgement in this particular. [Much might be said upon this very Subject] of the description of persons, but I onely touch at the principal heads, leaving the several Circumstances adhering, as useless, and too much burthensome to the memory, for multiplicity of rules concerning one thing do rather confound then inform your judgement.]

Example.

In the proposed Geniture I finde ♄ a fiery signe

signe Horoscopical, the Lord thereof in ☿ and ♀ arising; which intimates the Native to be of a strong well set Body, big Bon'd, somewhat above a middle stature, a sad Brown, or dark Flaxen Hair, &c. The ☾ is in ♍ in △ to the ☉, which doth confirm this description, it also denotes him to be a person of a Resolute Spirit, an Aspiring Brain, of a Generous, and Free-hearted Courteous Disposition, an Active Body and Sanguine Complexion. See this description page II first part.

His Form and Stature is very well known, but here may be seen the Concurrence of Art, which will not a little satisfy such as are apt to Cavil at (and Cry down) those things they understand not.

§ 8.

Of the Fortune, or Misery of the Native in general.

All the Planets Essentially dignified, or many Receptions between them, argue the Natives general Fortune to be Exceeding good, more particularly if you finde the Luminaries well posited, as also the ☿, this confirms the Judgement, Consider also the Lord of the Ascendant, and Almuton of the Geniture if they are well seated in the Figure, and in good Aspect of the Fortunes, why these are notable Arguments that the Native will live happily in the World, and this according to the Degree of Birth, many times the Native is much advanced above his Original Capacity, but what the directions of the Nativity (in this Case) must be consulted, and see what good; or ill is promised thereby, if these happen to concur

cur, the Native will be more famous, though whilst he continues under the force of bad Directions, he must expect to have his Felicity somewhat clouded.

2 If in the Figure you find the Planets weak and debilitated, and posited in Abject places thereof. &c. Why then you may Conclude the Native will be subject to many Miseries, and Misfortunes, diverse Changes and Mutations; and in fine, but a disconsolate, and dejected Life in the General, except upon the force of some good Directions the ☉ may shine upon him (as I may say) and so between whites intermix some Comfort to the Native, but he rarely arrives to any height of Honour, for continuance in the World.

Of these things there hath been many eminent Examples of both kinds in the World, and may be discovered from the Nativity, by Rules of Art.

Example.

In the Exemplary Geniture the Planets are not Essentially strong, but there are two good Receptions one between the two superiour Planets ♄ and ♀, another between ♄ and ♀ the Luminaries casting both of them a friendly ✕ to ☉ and Notable fixed Stars possess the angles of the Figure, the ☉ doth also friendly behold the Cusp of the Ascendant and the ☾, and there are several good Directions (as well as bad) that fall out in the Nativity, these things being duly considered and laid together (although the Planets are not Essentially dignified, and upon that account it may be said to be but a mean Nativity) hence I judge the general fortune of the Native to be (Reasonably) good, and that he shall by a careful Industry live happily, and finde such friends and acquaintance in the World that he shall rarely miscarry, or be exposed to want, or indigency, yet subject to Mutability, exercising his Ingenuity in many Rareties

sies and Curiosities, which perhaps may not be so much looks upon by the World, as many (less deserving) have been.

Thus much for the Judgement of the first house. I have been the larger hereon, because it doth (in a manner) comprehend all the rest. I must be more brief in those which follow otherwise I shall too much exceed my purposed Limits, and leave no Room for other things Intended of very good use.

SECTION II.

Judgement proper to the second House of a Nativity, viz. Concerning the Substance, Riches, or Worldly Wealth of the Native, &c.

§ 1.

Of the several Significators which at the Birth (in an Astrological sense) design Riches, or Poverty, to the Native, &c.

YOU are to Consider the Cusp of the second house the Lord thereof, and any Planets or Planets posited therein,

2 The

2 The ☉ and his Dispositor, with those Planets that behold either of the aforesaid Significators, let their Aspect be good or evil.

3 Having taken a serious view of these several significators, and their strength or weakness, you may from thence judge of the Natives worldly Estate, and the goods of Fortune, whether it will be considerable or not, or whether the Stars threaten him with Poverty, Penury, and want, &c.

4 If by a diligent Collection of Testimonies you find the major part to be very Strong, and Fortunate, this is an argument that the Native shall enjoy a very competent Fortune, and live happily in the World. But if they are found Weak, and much Debilitated, judge the Contrary: If the Testimonies happen to be equally Balanced on both sides, Judge a Mediocrity, that then the Native shall live in a mean way (seldom sensible of much want, and rarely at any time abound, but make a shift to struggle along in the world. [Though upon the effects of some good Direction of the Significators of Substance, the Native may be sensible of an unwonted Revenue, but of no long continuance.]

§ 2.

Arguments of Wealth, and Poverty, &c.

2 If ♀ be Essentially strong in the second house, and in any good Aspect with the Luminaries, or Lord of the Ascendant, or (if she) be in the Ascendant, or have Dignities in the second, this shews the Native shall enjoy a considerable Fortune and durable,

2 The

2 The Luminaries beholding each other by a benevolent Aspect from good places of the figure, denotes the Native shall arrive to great honour and abound in riches, and the rather if both (or either) of them be essentially strong; the same you may Judge if ☉ be Located in the second, and well Dignified, or friendly Irradiated by the Fortunes, Especially ♃ who is a general Significator of Wealth.

3 If ♃ ☉ ☊ or Caput Draconis be posited in the second house, or if the Fortunes behold the Cusp thereof friendly, or if the Luminaries be near benevolent fixed Stars, or Lastly, Many Planets strong and Potent in the second, these are all strong arguments (in Art) that the Native shall be blessed with a most excellent fortune and sufficiently stored with riches even to his own hearts content.

4. But on the contrary, if you find none of these Testimonies, judge the Condition of the Native will be but low, and his Fortune very inconsiderable, especially if you find the Significators much afflicted, or ☿ in the second; or many Planets ill dignified therein, if so, you may be confident the Native shall not be troubled much with worldly Pelf, but live in a very Poor Mean way in the World. and Consequently much disesteemed, and of no Repute therein.

5 The ☉ or ☿ in the second, waists the Native's Estate, the same you may judge if you find ♃ in ☿ of ♀ in an Angle, or if ♃ or ☿ afflict the second house, or Lord thereof, or ☉, Or if ☉ be near violent fixed Stars, these are arguments of Poverty, and that the Native shall be reduced to Want, although once he (for a time) enjoyed an Estate, this hath been often verified, and many have found it too true, by woful experience.

6 If you find arguments of Riches in the Figure, and would

would know by what means the Native shall obtain it, why then consider the Nature of the promising Planet, and what house he is Lord of, and accordingly moderate your judgement, and you cannot fail of satisfaction in this particular, [after the same method you may judge on the contrary part.]

Example,

In the proposed Geniture I find ☿ Lord of the second afflicted by ☿ Lord of the fourth, which intimates that the Natives Estate hath been much diminished by the means of his Father who was much addicted to Gaming, &c. to his prejudice, (which was confessed, and is a real truth) and is ♃ in ☿ to the second house being posited near the Cusp of the 8th, which is the 5th from the 4th. (the house of Gaming) as also to ☉ (who is near the Cusp thereof in her fall) on the other side I find the Luminaries in friendly △ from no bad houses, as also ☉ near Spica Virginis a Star of a Benevolent Native, and the ♀ in * to ☉ who is disposed of by ♃, these things considered, the Native (withstanding some loss and detriment in point of Estate) should arrive to a competent Fortune, and a reasonable degree of Honour in the world though not to such a height as might be expected had the Significators been essentially Dignified, Strong, and Potent. Thus much in general, but more particularly, let the Native beware of prejudice as to Estate, from Martial and Saturnine persons for the Significators of Substantia are much afflicted by both the Infortunes in this Scheme, Damage is also threatened in long Journeys, and from Servants and all other things relating to the 6th and 9th, as also the 7th and 4th houses, But the Native is promised most profit from such persons signified by the ♀ and ☉, viz. the female Sex in general, and all vulgar persons he deals withal, which may be

instrument to make the Natives Name Famous (for though the ☽ be in ☿ to the Ascendant, she is in △ to the Lord thereof, and hath great dignities in the 10th. house as well as ☿ Lady thereof.

Observe further, that ♃ is posited in the 6th house, and hath great Dignities in the 12th (viz. the 6th from the 7th) he also casts a friendly △ Aspect to ☿ and ☿ in the third, which doth much abate the fury of ☿ and fortifie ☿ and plainly intimates that the Native may gain profit from diseased persons, and such whose Maladies, and Distempers requires his help both in Physick and Chyrurgery, he being a person very Dextrous in all Manual operations, appertaining to any member or part of the Body, especially the most tenderest, viz. The Eyes, for he is excellent at that curious operation of Counting the Countarail, or Suffusion in the Eyes, and hath had good success therein, and that he should be so is very well signified by the position of the Luminaries, who behold each other by a Benevolent △ Aspect, The ☽ being Lady of the 12th. which denotes the Distempers and Diseases of those persons no way related unto him. ♃ is also Lord of the 8th and 5th, which declares the Native may be Fortunate in Gaming, and that he should receive some augmentation of Estate by the Legacy of some Diseased person, or portion of a Wife, The which be confesses to be very true.

Secd.

SECTION III.

Judgement upon the third house of a Nativity.

§ I.

Shall the Native have Brethren Sisters &c.

1 Observe the Signe of the third house, the Lord thereof, and the ☽, and (as Astrologers Direct) examine whether any (or all) of them be posited in fruitful Signes or fruitful Planets posited in the third house, [What those Signes be See pag. 2. first part.] If you find the Significators posited in such Signes, it argues the Native either hath or may have Brothers or Sisters, or if any of them are in good Aspect of fruitful Planets, ♃ ☿ and ☽, judge the same,

2 But on the contrary, if you finde the aforesaid Significators in Barren Signes, or in Aspect or Configuration with Barren Planets, (as ♄ and ☿ which are accounted Sterile) or ☿ in the third, this argues the Native will have no Brethren or Sisters: Judge the same if the third house, or Lord thereof be much afflicted.

3 If you finde Testimonies that the Native may have Brothers or Sisters, then consider whether the significators be in Masculine or Feminine Signes and Houses, or in Aspect

H 3

with

with Masculine or Feminine Planets, and accordingly Judge whether the Native will have most Brethren or Sisters.

4 If the Significators themselves are Masculine, and posited in such Signes, or in Aspect with Masculine Planets, this argues the Native may have most Brethren; But if in Feminine Signes, &c. Most Sisters,

5 If you finde their Significators strong and potent, and well Located in the Figure, judge their Condition to be Fortunate and happy; but if we k or much afflicted, judge the contrary; If some Significators are weak and others strong, moderate your Judgement accordingly, as Reason will direct you,

§ 2.

Will the Native and his Brethren and Kindred accord and agree together?

1 If you finde a friendly Aspect or Reception between the Lord of the Ascendant, and Lord of the third house, from good places of the Figure, and the ☽ separate and apply well, from and to the Significators, this argues a good agreement, and much unity between the Native and his Kindred: But if there be no Aspect between their Significators, this prenotes very little familiarity Between them, but rather an unnatural kind of Strangeness, and no mutual Love and Affection the one towards the other.

2 If the Significators behold each other by some Malevolent Aspect, or if the Infortunes happen to be posited in the third house, this signifies much hatred and discord between

between the Native and his Kindred, and oftentimes is much prejudicial by them,

[By what hath been said 'twill be very easie to judge of the Natives short (or Inland) Fourners whether they will prove Fortunate and Prosperous or the contrary.]

Example.

In the exemplary Nativity I find ☽ is Lady of the third, and ♀ is in Δ unto the Cusp thereof; the ☽ doth also behold that house by the same Benevolent Aspect, and all 3 Fruitful Planets, which barely considered might well signify the Native should have Brothers, or Sisters, or both.

But on the other side I find first ☽ Lady of the third in my her detriment and a Barren Signe, extreemly afflicted by the malicious ☿ of ♀ a Barren Planet, unto whose Body the ☽ applies. Secondly, ☿ and ☾ posited in the third house, which are sufficient Testimonies, and strong Arguments in Art, that the Native should have but few or no Brethren or Sisters, and indeed he never had any, which doth much verifie the truth of this Doctrine.

His Inland Fournes cannot be very prosperous for the aforesaid reasons, neither can they be much unpleasant by reason the ☽ is in Δ to the ☼ Lord of the Ascendant, who is posited in the 3d house, however the Native is advised to be exceeding Careful he falls not into the hands of Thieves in his short Fournes, because ☽ Lord of the second is so much afflicted by ☿ in the 3d, and ♀ who is Exalted in the 3d. is in ☿ to the Cusp of the second house, and so ☽ Lady of the 3d house also; as before hinted which seems to threaten no less.

SECTION IV.

Judgement proper to the fourth House.

§ I,

Of the Natives Patrimony or (estate left by the Father, &c.

Consider whether the Birth be Diurnal or Nocturnal, or Nocturnal. In a Diurnal Geniture if the ☉ be in any good Configuration of the Fortunes from the second and fourth house, it signifies the Native may have a considerable Patrimony, and shall much improve he same. This the more certain if they have any dignities in the 4th house. Understand the same if the Birth were Nocturnal and the ☾ and ♀ well Configured with ♃ or ♀ as aforesaid, on the contrary if you find either in a Diurnal or Nocturnal Geniture, the Significators afflicted, and no interposition of the friendly Rays of the Fortunes, this declares a Consumption of the Natives Patrimony, and that he shall be little benefited thereby.

2 The Fortunes posited in the 4th house, and free from the malignant Rayes of ♀ or ♂, denotes good success to the Native in all things relating, or signified by the fourth house, as Husbandry, Purchasing of Land, hidden Treasure Mines, &c.

This

This is the more confirmed if ☉ or ☽ happen to be there also, and well beheld by their disposer, it also signifies much Riches to accrue to the Native towards the latter part of his Life (or when he grows Ancient.)

3 The condition of the Father is known by the strength or weakness of the Lord of the 4th and the ☉ in a Diurnal Geniture, and the ☾ and ♀ in a Nocturnal.

The ☉ ♀ or ♂ in the 4th signifies the short Life of the Father; the same if they cast bad Aspects thereunto.

But if the Fortunes are posited therein, or friendly Rays, declare the same. Judge the contrary,

§ 2.

Of the mutual Love and Agreement of the Native and his Father.

4 If you find Reception between the Lord of the 4th and the Lord of the Ascendent, or if they behold each other by ✕ or △ Aspect this argues much Love and Amity between the Native and his Father. The same you may judge if the ☾ do well behold the Significators, or translate the Benevolent Rays of Light of the one to the other, or if she or the Lord of the Ascendent do friendly behold ♀ or ☉.

2 But if you find the aforesaid Significators evilly beholding each other from bad places of the Figure, or from Angles without Reception, you may judge the contrary, and positively conclude but an ill Agreement, and a low degree of mutual Love between the Native and his Father.

Example

In the Geniture proposed $\odot$ is Lord of the 4th, Ego , Significator of the Natives Father in his dearmment, viz. in Δ in the 3d. nearly in $\odot$ of the $\odot$ Lord of the Ascendant (within their Orbs) and in $\odot$ of Venus Lord of the second, which intimates the condition of the Natives Father (when living) was such, that instead of augmenting be much consumed the Natives Patrimony, as before I have shewed; and that his Father had an Estate is declared by $\oplus$ in the 5th Venus dispositor thereof is in friendly Δ to $\odot$ and Jupiter near the Cusp of the 4th, Cor Scorpii is also posited in the 4th which presages him to be a person of no base or low Spirit, and as there are no considerable Testimonies of much Love between the Native and his Father, so on the other side there are but few arguments of Hatred or Prejudice to the Native from his Father save only in his Patrimony as already I have sufficiently hinted.

SECTION V.

Judgement upon the 6th house of a Nativity.

§ 1.

Of the Diseases (or Bodily Infirmities) the Native may be most subject unto.

THE health of the Body is discovered from the Strength of these several Significators, as first the Signe Ascending

and Lord thereof. Secondly, The Luminaries: Thirdly, From the 6th house and the Lord thereof, or Planets posited therein, Fourthly, From the 7th house and the Lord thereof, because 'tis opposit to the Ascendent which signifies the Life and Temperament of the Native; the $\odot$ rules the Vital Spirits, and the Moon the humours of the Body,

2 If in any Geniture you find these several significators (or the major part of them) strong and potent, and favorably beheld by the Fortunes, being free from the malicious Aspects (or bodies of Mars and Jupiter) these are arguments that the Native is of a very healthful constitution, and will not be subject to Diseases, but for the most part very healthful and a person of a sound able Body.

But if you find the Significators weak, or much afflicted either by the Infortunes, or the presence of Malevolent fixed Stars; Judge the contrary. [What Diseases the Planets and Signes do signify you may read in the first part.]

Defects of the Eyes.

3 If you find the Luminaries afflicted by the Infortunes especially from Angles, it threatens great danger to the Eyes, and many times absolute Blindness; Judge the same if the $\odot$ and Moon are in Scorpio , and the more certain if the $\odot$ happens from Angles, Note that if Mercury be in the Ascendent in any Signe except Virgo or Libra he greatly afflicts the teeth.

[Defects in the Hearing.]

4 If Venus happen to be much afflicted by the Malevolent Aspects of Mars it signifies some Defect in the Hearing, and threatens the Native with Deafness. If Venus be Lord of the 6th house, or have great Dignities therein, or in the 12th,

Defects

[Defects in the Speech.]

§ Take this for a General Rule that wherever you finde
 ♀ Lord of the 6th much afflicted, or in ♀ of the ☉, or
 evilly beheld of either of the Lights, especially from Angles,
 the Native then is sure to have some defect in his Speech,
 and is either subject to Stammering, or (at least) a very
 ill Delivery or Elocution.

§ 2.

Of Servant or small Cattle.

[Honest Servants.]

1 If you find the fortunate Planets posited in the 6th
 house and free from affliction, it declares the Natives Ser-
 vants to be just and honest, and that he shall again by them,
 or any small Cattle he shall happen to deal in, and this the ra-
 ther if they behold the Ascendent or Lord thereof with any
 Benevolent Aspect; Judge the same if you finde the ♂ or Lord
 of the 6th and ♀ Fortunate in an Angle or if there be any
 good Aspect or Reception between the Lord of the 6th
 and the Lord of the Ascendent. For these are strong Testi-
 monies of Diligent and Faithful Servants, and consequently
 such as the Native may receive much profit by. [The same
 is (in all Aspects) to be understood of all sorts of Cattle
 of the smaller sort as sheep, Hogs, &c.

2 If you finde the Infortunes in the 6th but weak and
 in ill Aspect to the Ascendent or Lord thereof, or if the
 Lord of the 6th be in ☐ or ♀ to the Lord of the Ascen-
 dent or ♀ much afflicted (which is a general Significator
 of

of Servants) you may then judge the Natives Servants to
 be very knavish and careless persons, such as he will receive
 much damage by, Ergo no way to be trusted unto, or
 confided in, neither can he expect to be Fortunate in dea-
 ling in small Cattle of any sort, under which, is Included
 all kind of tame Fowl, Birds and Poultry, &c.

Note that all Chollerique diseases proceed from Fire
 Signes, all Melancholly from Earthy, Phlegmatick from
 Watry, and distempers of the Blood from Aery Signes,

Illustration by example.

In the Nativity proposed, ♀ is the Lord of the 6th house
 and in ♀ to ♀ who is posited in the Ascendent, the ♀
 Lady of the 12. doth also oppose the Signe Ascending, the
 Lord of the Ascendent, viz. the ☉ is the weakest Planet
 in the whole Scheme, and ♀ beholds the 6th house (though
 not the very Cusp thereof). by a Quartil Aspect, all which
 declares the Native to be a Sickly person, or one of no
 strong Constitution.

But on the other side finding ♃ in the 6th (although
 Lord of the 8th) is strong Reception with ♀ Lord there-
 of and the ♀ in △ to the ☉, also a Benevolent fixed
 Star conjoyed with the Lord of the Ascendent, this
 doth much mitigate the former ill signification, and hence
 I may conclude the Native to be reasonably healthful, yet
 doubtless subject more or less to disrasiness of Body, he
 confesses he was very much afflicted with bodily distempers
 in his minority, but since he came to years he hath been
 much more healthful. Note that the Parents Nativity
 should be inspected for information in this particular for
 healthful Parents have generally healthful Children.

The diseases the Native is most Subject unto should be
 Melancholly and Phlegmatick distempers, because ♀ de-
 notes no less being posited, in a Watry Signe; and in ♀

so ♀ in an Eariy Signe, also ♀ an Eariy Signe upon the Cusp of the 6th house, the Native is therefore advised to use the best means he can to prevent a Consumption which in all probability he will be very subject to fall into, and is plainly intimated by the Lord of the 6th and his position as before exp^d.

SECTION. VI.

Judgement proper to the 7th house of a Nativity.

§ 4.

Shall the Native Marry, &c.

THE Significators of Marriage are, first, the Cusp of the 7th house, and Lord thereof, the Planets or Planets posited therein. Secondly, the ♀ and ♂ are generally Significators in Mens Nativities, and the ☉ and ☿ in Womens Ganitures. Now by a due Consideration of the positions of these significators and their several Configurations with the Lord of the Ascendant, as also how they behold the Degrees Ascending, you may draw your judgement concerning Marriage of any Native, whether ever they will Marry, or if more then once, &c.

Arguments of Marriage.

- 1 If you find the Lord of the first apply by any good Aspect

Aspect to the Lord of the 7th, or if they be in Reception; or if ♀ or the ☿ be in any good Aspect or Reception with him, the ☉, or ☿, the Native will have a propensity to Marriage, Judge the same if you find the Significators in fruitful Signes.

2 Sol ♀ or ♀ friendly Irradiating the Cusp of the seventh house, signifies the Native will assuredly Marry.

[Not Marry.]

3 When you find the Significators weak in steril (or Barren) Signes, or ♀ strong posited in the 1st, 5th, 7th or 11th houses in Barren Signes, or if ♀ and the ☿ are in ☐ or ☿ of ♀ this shows an Indisposition in the Native to Marriage, and presages a single life; Judge the same if ♀ be unfortunate in ♀.

[If Marry more then once.]

4 If you find the Significators in fruitful Signes, or the ♀ and ☿ posited strong in the 7th house, in a double-bodied Signe, being free from the Malevolent Rayes of the Inferiours, this declares the Native will Marry more then once.

5 If the ♀ or ☿ apply to many Planets, and posited in double bodied Signes, or if you find many Planets in the 7th although they behold not ♀ or the ☿ especially if the Lord of the Ascendant be there, or if the Lord of the Ascendant be in any friendly Aspect with the Lord of the 7th from Bi-Corporeal Signes; These are arguments of plurality of Wives. Judge the same if the Significators of Marriage behold each other well, and are at unity amongst themselves from good houses of the Figure.

6 If the Significators are afflicted by the Infortunates, and posited in Signes representing one form, why then you may be confident the Native shall Marry but once, if at all.

[Aphorisms.]

7 Venus Oriental and strong being essentially dignified in any Geniture, most aptly denotes the wife will predominate and wear the breeches.

If ♀ in any Nativity be posited in the 10th house shews the Native shall marry into a Credible Family, and gain much profit (as well as honour and preferment) thereby. But if she be posited in the second house in any Geniture of either Sex the Native Marries more for Money than Love.

♀ in ☿ or ☿ in ☐ or ☿ ♃ and posited in the North Angle, signifies the Native will be very subject to wander beyond their own limits to satisfy their Lusts. If ♀ happen to be in ☿ ☐ or ☿ of ☿ Judge the same that the Native will not onely be of a very high Spirit, but frequently change their Pasture and make use of more then lawfully belongs unto them. i. e. Much guilty of Adultery, &c.

♀ afflicted by ♃ in the 7th, denotes the person the Native marries to be deficient and weak in Venereal Sports. Or if she be with ♃ or ☿ in the 6th, the Native Marries a very dishonest person. If in ♃ or ☿ there, assure your self the person the Native Marries, either Man or Woman will prove such as we term RIGHT.

But if ♀ be in Configuration with ♃ ♃ and ♀ all together, this signifies the Native to Marry a very Careful Industrious and Laborious person.

§ 2.

What manner of Person shall the Native Marry?
Whether Fair or Deformed, and how
qualified? &c.

1 Having carefully Observed the Signe of the 7th, and Lord thereof, also any Planet posited in the 7th house by a Fuditious Commixture of their several descriptions you may artificially make a description of her person, which if you find them posited in ☿ ☿ ☿ or ♀ they signifie a Neat, Handsome, and Comely Creature, and this the rather, provided the Significators be strong and essentially dignified, if you find them in ♃, ☿, ♃ or ♃, this declares a person much deformed, and no way Beautiful or Lovely: and so much the worse if the Significators be weak or afflicted.

If in ☿, m, ☿, or ☿, it intimates the Person the Native shall Marry should be indifferens handsome, not much Commendable nor very Contemprible. But if ♃ happen to assist the Significators, or they happen to be but weak, it signifies the Person to be Incomposed in Body, and perhaps Conditions Unsavory enough.

But the ♃ in good Aspect of ♃ or ♃, or friendly beholding the Cusp of the 7th, denotes a well Composed, Compleat, Proportioned Body.

Thus much for the proportion of the Body: as for the description of the Face, Colour of the Hair, Complexion, &c. it may be done by the first part, where you have the description of the Signes and Planets, &c.

[Conditions.]

2 If you would judge of the Quality, and Condition of the Person, consider the strength or weakness of the Lord of the 7th, or Planet posited therein, as also the ☽, and accordingly order your judgement with discretion. Something to this purpose is already shewed at the latter end of the last §.

[Agreement.]

3 If you desire to know what Agreement there will be, consider the significators of both parties, and see how they behold each other, if it be by good Aspect, and there be Reception between them, it argues a good Agreement; if they behold each other by ☐ or ☿ the contrary; If they are in no Aspect it declares no Respect, they bear unto each other, &c.

[Disagreement.]

4 The Lord of the Ascendant or the ☽ in ☐ or ☿ of the Lord of the 7th from Angles in movable Signes, prefigures much Contention and Discord, so doth ☿ in the 7th. But their Love and Hatred might be best discovered by considering the Sympathy or Antipathy that is between their Genitures, (if they may be procured.)

[Time of Marriage.]

5 The time of Marriage is best discovered by directions, viz. the Ascendant, to the * or △ of the Lord of the 7th the ☽ or ♀ or the degree of the Cusp of the 7th to the aforesaid Significators, &c. or rather the M. C. Directed to any Aspect of ♀ if she were strong in the Radian, or

or to the ☽ or the Lord of the 7th to the aforesaid promissors Direct and Converse.

6 If all the Significators of Marriage be Oriental of the ☉ Swift and Direct, declares Marriage in youth, but if Occidental of the ☉ and slow in motion, or Retrograde and more especially if ☿ be in the 7th, he then either Marries being pretty well in years, or else an Ancient Maid or Widdow in his youth. Lastly, If you consider the strength of the Lord of the 8th, and how he Aspects the Lord of the second you may judge of the PORTION of the Wife, whether it be Considerable or not, If the Lord of the 8th behold the Lord of the second by * or △, or if there be Reception between them or if ♀ or the ☽ be in the 8th, you may Conclude she hath a PORTION Considerable, and you shall be benefited thereby, but if the Significators of her Substance be weak, Afflicted, or any wayes Debilitated, or ☿ ☽ or ☿ in the 8th, judge the Contrary.

Again if you find the Lord of the Ascendant stronger or more Potent then the Lord of the 7th, you may conclude the Native may probably survive the person he Marries; But if the Lord of the 7th be strongest or the Lord of the Ascendant goes first to Combustion of the ☉, judge the Contrary.

Note that what hath been said of Mens Marriage, the same may be also understood of Womens also; Consideration had to the general Significators mentioned at the beginning of this Section; and for a person to know whether he or she that Marry one of the same Country or not, I hold it not worth enquiring, for it signifies little neither are the Rules laid down by the Ancients in that particular, to be deemed Infallible.

Of the Natives publike Enemies.

1 If the Lord of the Ascendent be more Strong and Potent then the Lord of the 7th, the Native needs not fear the Malice of any of his publike Adversaries or if the Lord of the 7th be in any good Aspect or Reception of the Lord of the Ascendent or the ☽, the Native will have few or none that shall oppose or molest him,

The same you may understand if the Fortunes be well placed in the 7th house.

2 On the contrary if you find the Infortunes posited there, or the Lord of the 7th in ☐ or ☿ of the Lord of the Ascendent, then the Native shall be perplexed and troubled by the means of his publike Enemies more or less Continually to his great vexation and discontent.

For Illustration, I turn to the Exemplary Nativity, and first examine whether the Native will Marry?

1 I find ☿ Lord of the 7th house in ☿ a Fruitful Signe, and behold ☿ ♀.

2 the ☽ in the 7th beholding the Ascendent and in good Aspect with the Lord thereof which a strong Argument (in Art) that the Native will not only have a propensity to Marriage, but will assuredly Marry. This Native was Married upon the direction of the Ascendent to the Body of ♀ a general Significator of Marriage, his wife is signified by ☿, the Cusp of the 7th, an Aery Signe, the ☽ near the

deg-

degree thereof, and ☿ Lord of the 7th, house in ☿, which describes a well composed person, somewhat above a middle stature, strong, and well set, above a Hair, fleshy plump Body, and in fine every way decently enough composed.

The ☽ and ♀ are both Accidentally strong in the ☽ in ☿, and ♀ in ☿, the one denotes a handsome proportioned Body, the other indifferer, according to the foregoing Rules. Therefore his body is proportional and the members thereof conformable, now finding ☿ in the 7th house in ☿ to ♀, this might declare (in an Astrological sense) that the Native would not have Married young, or a young person; but by reason ♀ is in the Ascendent and the ☽ upon the Cusp of the 7th in exaltation ☿ to the Lord of the Ascendent, and ☿ also Lord of the 7th, in a Fruitful Signe, and in Reception of ☿, this argues a strong inclination to Marriage as aforesaid.

Her conditions can be no way much distastful, or harsh by reason of the ☽ position in the 7th and ☿ Lord thereof in strong Reception with the Fortunate Planet ☿.

Their agreement should be good because the ☽ is in ☿ to the ☼, yet ☿ position in the 7th may a little stir up some petty Jars between the Native and his Wife.

Her Portion could not be inconsiderable, because ☿ is Lord of the 8th, and dispositor of ☼, ☿ is also in ☿ to ♀ Lord of the second, Ergo, the Native bettered thereby, according to the Rule.

Publike Enemies the Native will have, because the ☽ opposes the Ascendent, and ☿ is in the 7th, the ☼ so exceeding weak, which intimates some pretension from publike Adversaries, the edge of which suspicion is much taken off by reason the ☽ (which generally signifies Women & vulgar persons) do so friendly irradiate ☼ Lord of the Ascendent, so often already hinted. This judgement hath been in all particulars sufficiently verified, and what is here written is Really true; And so I conclude my judgement on the 7th house.

SECTION VII.

*Judgement appertaining to the Fifth house
of a Nativity.*

§ 1.

May the Native have Children or not ?

Here you are to observe the Cusps of the first, 5th and 11th houses (v.z. the Wives 5th house, or house of Issue) together with their Lords, See if there be Fruitful Signes possess the Cusps of those houses, or if their Lords are Fruitful Planets $\mathcal{M}$ or $\mathcal{Q}$ posited in Prolifical Signes; if so these are assured Testimonies the Native shall have Issue.

2 If the Lords of the aforementioned houses, or the $\mathcal{D}$ be in Fruitful Signes, either in $\mathcal{G}$ or good Aspect from such Signes is presages the Native shall have many Children. Judge the Contrary if you find the Significators in barren Signes, or otherwise much afflicted of the Infortunes, &c.

3 Lastly, Having seriously Considered the Testimonies of Fruitfulness and Barrenness, judge by the major Testimonies, if they all equal help your self from Revolutions and Directions, but more especially have regard to the stock from and whence the Native sprung, and if there be no powerful Arguments in the Radix, that will much inform your Judgement.

§ 2.

Of the Life and Condition of the Natives
Children, as also their Sex, &c.

1 As to the Life of the Natives Children you are to consider the strength of the Significators, if you find them essentially Dignified, and friendly Assisted by the beams of the Fortunes, you may conclude they will live to a considerable age, and their lives sufficiently Fortunate, and conveniently happy.

2 But if you finde the Significators Weak and much Afflicted or Debilitated, or $\mathcal{H}$, $\mathcal{S}$, or $\mathcal{L}$ posited in the 5th or 11th house, Judge the Contrary.

3 The Lord of the 5th in the 8th or $\mathcal{Q}$ in $\mathcal{S}$ to $\mathcal{H}$ from the first and 7th: or $\mathcal{S}$ or $\mathcal{H}$ in $\mathcal{S}$ of $\mathcal{M}$ or $\mathcal{Q}$, these are strong arguments the Natives Children are but short liv'd and live to no Maturity.

4 The condition of the Natives Children is also known from the strength or weakness of the Significators, which if they happen to be strong and fortunate, it declares their Condition to be more Prosperous, but if you find them ill posited and much Debilitated, Judge the contrary.

5 The Sex is easily discovered by Collecting the Testimonies of the several Significators, if most Masculine judge most Males, if most Feminine, say most Females, if they fall equal conclude as many of the one Sex as of the other, &c.

Illustration by Example.

In the Geniture I find the greater Fortune ♀ Lord of the 5th and ☉ posited therein, ☿ is Lord of the 11th posited in an Aery Signe in △ to the 11th house, ♀ and the ☿ is in △ to the 11th, and * to the 5th house also. ☿ doth dispose of the Lord of the 11th, and is in Reception with him by house, therefore the Native will undoubtedly have issue, which hath already proved very true; But ♀ is in □ to the 5th and 11th houses, (although in Reception with ♀) and ☿ Afflicts poor ☿ Lord of the 11th house sufficiently, therefore they cannot all be long lived. The Native as yet hath not been long Married, and hath had onely one Child, and that dyed about 12, or 13 Months old, which agrees to the former judgement. Again their conditions cannot be very bad, (though various those that live) because ☿ is opprest, on the other side ♀ is Lord of the 5th, the ☉ therein, and ♀ in strong Reception of ♀ Lord of their second house (viz the 6th). Lastly ☉ in the 5th promises gain by Play, or that the Native should be fortunate in such kind of Exercises.

The Testimonies being Collected would (I perceive) appear most Malicious, Ergo, the Native should have most Males.

Scet.

SECTION.VIII.

Judgement belonging to the 9th house

§ 1.

Shall the Native Travail or not ?

1 **H**ere you are to consider the 9th house the Lord thereof and Planets posited therein, together with the ☿ and ☿ (and some say ☿) from the consideration of these Significators, &c. Judgement may be drawn whether the Native shall Travail out of his own Native Land yea or no ?

2 The Signe of the 9th movable, and the Lord thereof posited in a movable Signe, or if there be any Reception between the ☿ and ☿, or ☿ or Aspect from movable Signes, this argues the Native may have a propensity to Travail, and a strong inclination to see far Countreys, judge the same if you find ☿ the ☿ or the Lord of the Ascendent in the 9th, or ☿ and the ☿ in the third, or the Lord of the 9th in the Ascendent. Further observe whether the Lord of the Ascendent or the ☉ be posited in the houses of the ☿ and ☿, or in ☿, Aspect, or Reception, with either of them or the Lord of the 9th, these are strong arguments the Native will Travail. Lastly, if you finde none of the Significators posited as aforesaid, but the

9th house or his Lord in fixed Signes, &c. Judge the contrary.

[Toward what part of the World.]

3 If you would know towards what part or Quarter of the world the Native shall travail, then warily observe the Signes and houses the Significators are posited in, and according order your judgement; If you finde them in the Fiery Triplicity judge Eastward, (and the rather if they are posited in the Eastern quarter of the Figure) if in the Watry Triplicity, Northwards. But if in the Earthy triplicity, Southward, &c. See the quarters signified by the Signes and houses Page 35, and 37 first part, As also the several Countreys under the 12 Signes at the end of that part, and by a Collection of Testimonies, judge from the Major part, &c.

[If profit or no: by Travail]

4 If the Lord of the 9th and the several Significators of Travail be in good Aspect of the Lord of the Ascendent and second house, or otherwise strong and fortunate, judge the Native will advantage himselfe by Travail, but finding them weak and Infortunate, or in any bad Aspect of the Significators of the Native or his substance, judge the contrary.

If you would know what places may be most profitable to Travail unto, consider the Signs of the 1st, 2d, 10th, and 11th houses as also the Signs wherein they are placed the Lord of the second ♈, ♑, ♒, or ♊, and see what Countreys are under those Signes, and to those places let the Native chuse to Travail.

The occasion of Travail is easily discerned by a due consideration of the Significators, viz. the houses they are posited in, and the Planets they are in Aspect withal, and from thence order ye ur Judgement According to the Rules of Art.

§ 2

§ 2.

Of the Natives Religion, viz. Will he prove Religious? &c.

1 The stars do signifie the inclinations of persons in this particular also, but the operation of their Effects are chiefly upon those that continue in their Natural state and condition. It is the Grace of God implanted in the hearts that makes persons pursue after (and delight in) Godliness; and only the operations of the Spirit of God which causes them to be Religious, &c. The stars only shew the Natural propensity of the Native to Good or Ill, and the durability thereof.

2 He that hath ♈, ♑, or ♒ in the 9th house, or the Lord of the Ascendent in the 9th or third houses in good Aspect or Reception of ♈, or of the ☉, ♑, ♒, or the ☽, these are strong arguments the Native will be a great lover of Religion, having a strong inclination to Godliness, and in fine a Vertuous, Religious, Godly person. [Judge the same if ♒ be in his Essential dignities in the 9th]

3 But if ♒, ♓, or ♊ be posited in the 9th house, weak, or otherwise afflicting the Lord thereof, or the Lord of the Ascendent or the ☽, or if ♈ be afflicted of the Infortunes, these denotes the Native to be a person of no Religion but a meer Atheist, having no inclination to any thing of Godliness or whatsoever is termed Religion.

[Dreams.]

4 By what hath been spoken as to the Natives Religion, viz.

viz, the position of good Planets in the 9th, &c. It may also inform, concerne the truth or falsity of the Natives Dreams, for if the 9th house be fixed and fortunate as aforesaid; the Natives Dreams are generally pleasant, and the effects thereof correspondent: so that whatsoever his Dreams be they usually prove very true, or rarely fail.

But on the contrary if you finde the 9th house Afflicted by the presence of the Infortunates, or the Lord thereof with ♄, ♂, or ♃ in bad houses of the Figure, why then you may conclude the Natives Dreams to be terrible, and so hideous that he is (often times) much affrighted thereby, and whatsoever they be, shall come to nothing but prove altogether false and insignificant. This the more certain if the Signe of the 9th be movable.

Illustration by Example:

In the exemplary Geniture I finde ♀ upon the Cusp of the 9th, and ♂ Lord thereof in ♊ in the third (both movable Signs) and in ♂ of ♄, the ♄ holds both those houses also, and but lately separated from a ♊ of ♄ which argues the Native may have a great inclination to Travail at some time of his Life, and the cause moving him thereunto may probably be, thinking to advantage and profit himself thereby in his publique practice, because ♂ is so near ♄ Lord of the second, and in ♊ to ♀ in the 6th, who hath dignity in the 9th, and in ♄ to the Cusp thereof, but by reason ♂ doth so much afflict the Lord of the second, and 3 Planets in ♂ to the 9th house I judge although he may have a great desire to Travail, yet he cannot be much enriched thereby, nor can he be any great loser neither, because ♀ who hath a triplicity in the 9th, (the Birth being Nocturnal) is in ♄ thereunto and in ♊ both to the Lord of the 9th and to the Lord of the second house. Now the Coast of the world that may be most Fortunate for the Native to travail unto should be Westward,

ward; because the Significators (as also most of the Planets) are in Aery Signes and ♀ who is much concerned herein is near the West Angle, and disposes of the ♄, &c.

As for the Natives Religion finding the Lord of the Ascendant in the third, near Spica ♄, as also the Lord of the 9th there, with ♄, and both in ♊ to ♀ who hath dignities in the 9th, (as aforesaid) this prenotes him to be a Lover of Religion, and a person indued with more then bare the principles of Morality, &c. yet subject to waiver therein, because the Cusps of the 9th and 3d, are movable Signes. [For the forementioned reasons the Dreams of the Native should (for the most part) prove very true and Significant, as he hath often experienced.]

SECTION IX.

Judgement proper to the 10th house of a Nativity

§ 1.

Shall the Native ever arrive to any considerable degree of Honour or Preferment in the World, &c.

1 The Significators of Preferment, Honour, or Profession of any Native is taken from the Cusp of the

10th, Lord thereof, the Planet, or Planets, and fixed Stars posited therein, having well observed the strength of the significators, and how they behold the Ascendant or his Lord, you may from thence be able to judge of the above mentioned particulars appertaining to this house, &c.

[Preferment.]

2 If you finde the Significators aforesaid, well placed in the Figure, Essentially strong in any good Configuration of the Fortunes, this argues the Native shall attain to a very Considerable degree of Fortune and Advancement in the World, and this according to his capacity and degree of Birth (for this must [in such cases] always be understood.)

3 But if the Significators be partly strong and partly weak, judge a medium, that the Native shall neither come to any great Advancement, or become much Contemptible in the World, but live in a handsome mean way, never expecting to soar very high or be greatly dejected, [I say, if you finde the Significators thus qualified, it plainly signifies a mediocrity in things of this nature, and accordingly order your judgement, as reason will prompt you.]

[No Preferment,]

4 If you finde the Significators much debilitated, or afflicted, and Located in abject places of the Figure, this intimates the Native shall live in low esteem, and never come to Honour, (except upon the Effects of some good Direction of M. C. that may a little support [more then ordinary] for a-time) but otherwise the Natives Credit and Reputation in the world remains obscure and generally continues at a very low ebb.

§ Sol

§ Sol or ♄ posited in the M. C. and well beholding the Ascendant or Lord thereof, or the ☽ denotes much Credit in the world, and that Honour shall be conferred upon the Native considerably. Yet if ♃ and ☿ or either of them behold them, or cast a malevolent Aspect unto the 10th house it denotes a Catastrophe of the Natives Dignity and Honour; and that he shall never Ascend so high, but he shall be brought down again with much Disgrace and Contempt.

[Note that the Dignity of the Native will be durable and of long continuance when the Significators thereof are Angular, and in their own Essential dignities, strong and potent, free from the malevolent Aspect of ♃ or ☿ or any way supported by the Benevolent Aspects of ♄ or ♀.]

Lastly, The persons or means by whom preferment shall come is Discovered from the Nature and Significations of the Significators themselves, as also those Planets they are in Configuration withal.

§ 2.

Of the Natives Trade, Magistrery or Profession he may be most inclinable unto, or propense to follow.

1 the general Significators of Magistrery are accounted by the Antients to be ☿, ♀, and ♃; ☿ declares the strength and ability of body, ♀ signifies the pleasure and delight any man hath in his profession, and ♃ denotes the Capacity and understanding of the Native. Now if either of these happen to be Located in the 10th house or in any good Aspect to the Lord thereof, these may

with

with more reason be accepted as Co-significators of the Natives Trade, (as a friend of mine well notes) otherwise they cannot have much to do therein. Therefore (as in all the other houses) take the Lord of the 10th, or any Planet posited therein, and to be Significator of Trade, and according to his signification Judge. [What Professions the Planets signifie you may read in the Introductory part hereof.]

§ 3.

Brief Rules which design the kinde of Trade.

1 Consider the Lord of the 10th, and Planets therein, observe also the Signes they are posited in, and the Trades appropriated to those Planets (concerned or) being rulers of the house of Trade, and accordingly Modulate your judgement, what kind of profession the Native may be propense unto.

2 If in movable Signes, they intimate Witty, Ingenious professions, if in humane Signes, such Trades as are more Noble, &c.

3 If the Significators be in Fire Signes, judge such Trades as are much conversant therein, and this the rather if the Planet that is Lord of the 10th sympathize therewith, viz. Smiths, Bakers, &c. And all kind of Martial and Solar professions.

4 If in Watry Signes, the Native will be inclinable to such kinde of professions, as Water-men, Saylor, Brewers, Vintners, &c. and all kind of Lunar professions.

5 If

5 If in Aery Signes, in portends all kind of pleasant delightful professions, as Milliners, Musicians, Painters, &c. and all Venerial and Mercurial Employments.

6. If in the earthy signes it denotes such professions that relate only to the earth, viz. all kinde of Husbandry, Digging, Sowing, Planting, &c. and all Saturnine vulgar professions.

Lastly, These things being seriously inspected into, will abundantly help to enlighten the judgement as to the Natives natural inclinations, in point of Magistracy, Trade, or Profession.

Aphorismes of Sovereignty, & contra.

1 The ☉ is the chief significator of Honour, and Sovereignty, and being posited in the 11th. C. in a Fire Signe, with ♃, ♄, or ♀ in his own house, declares that the Native shall undoubtedly attain to great Dignity and Honour, and come to bear rule in the world. The same if the 3 superiours are strong and potent, the one having great Dignities in the 10th house, the other is the Ascendent.

2 That person born at Noon the same day the ☉ enters ♊ or ♋ shall assuredly mount to great Sovereignty and Dominion; or if ♊ in a Diurnal Geniture happen to be posited in the 10th house in △ to ☉ judge the same.

3 The ☾ Denotes Sovereignty by being placed in her Exaltation in ♋ ♀, or in her own house in ♋ of ♊, and this more especially if placed in the 10th house; the same if she behold ☉ or ♊ by a △ Aspect, and be with Kingly fixed Stars.

4 The

4 The ☉ ♀ and ♂ in △ from Fire Signs, or ☉ ♀ and ♀ joyned to regal fixed Stars of the first Magnitude do declare the Native shall be preferred to a very considerable height of Honour and Sovereignty in the world. Quoad Capax.

5 Saturn in the 10th, or in ♂ thereunto, and the Lord of the 10 in a Fire Signe, conjoynd with ♂, this denotes that Native though arrived to a very high pitch of honour shall be brought to a fatal end.

6 If ♀ or ♀ shall be in ☐ or ♂ to the Lord of the 10th, or the ☉, it signifies that person when born shall be strangely Reined and come to nothing, by vulgar Rufficks, and such as were abundantly beneath him, as much is the dignity of a King transcends that of a Beggar.

Illustration by Example

In the Nativity proposed, ♀ is Lady of the 10th, in her detriment in ♑, and justicely afflicted by the hateful ♂ of ♀. Cauda Draconis is near the Cusp of the M.C. unto both which ♀ sends a Quartil Aspect, and the ☉ a general significator, the weakest Planet in the Scheme: All these are Testimonies that the Natives Honour should be strangely Clouded, and his Reputation subject to Scandal; unto which I may add, there is also a violent Fixed Star, viz. Oculus Tauri posited in the house of Preferment, which being of the nature of ♂ doth rather augment then abate the former Signification, but the ♀ being exalted in the 10th, and in △ to the ☉ doth much mitigate the Evil. This is our Natives unhappy fate, that notwithstanding all his Deserts, his Fame hath not yet been spread so abroad as many other persons (far short in skill, as to many curious Manual Operations) have been, neither can any such things be as the present expected.

[But

But when the M.C. meets with the △ of ♀ in ♑ it will doubtless operate more or less, so that the Native will then be more known and taken notice of, Yet the effects of that Direction will not (I fear) be so remarkable to the Native as naturally such a direction portends.

1 Because the promissor beholds the Significator by a ☐ Aspect. 2. Because ♂ is so near the M.C. 3 Because it falls in ♑ the detriment of ♀. And Lastly, Because ♀ is Lord of the 8th, and not essentially strong; perhaps some kind of Legacy may then happen, &c. [But here I have somewhat digressed.]

The Natives profession in Physick and Chirurgery (as I have often hinted) is not well denoted by ♀ Lady of the 10th in ♑ an earthy Signe, and in ♂ to ♀ a Planes of the same Nature, who is in * to the Cusp of the 10th ♂, an Earthy Signe also, which might rather signifies the Natives inclination to a profession of that kind &c. He doth acknowledge he once had a propensity to Grasping, &c. which is well signified hereby. But the ♀ being Dignified in the 10th house, and lately separated from a △ of ♂, who is in ♂ with ♀, and the ☉ who is Dominus Ascendens just separated from the ♂ of ♀ who is disposed of by ♀ Lady of the 10th, and a fixed star of the first Magnitude of the nature of ♂ posited in the 10th, also most of the Planes in Aery Signs, This plainly intimates the Native should delight rather in such a kind of profession signified by ♂, viz Chirurgery, &c. The professions signified by ♂ you may read, page 25. of the Introduction part,

¶

See,

SECTION X.

Judgement upon the 11th house of any Nativity

§ 1.
Shall the Native finde friends? (viz, unrelated.
&c.)

1 IF you finde the Cusp of the 11th, or Lord thereof, well fortified or Benevolent Planets posited therein, or well beholding it, this argues the Native shall finde faithful friends, and such as he may confidently impute trust in. The Contrary is easily discovered by what hath been said before, &c.

2 If good and bad Planets are posited in the 11th house, or are in Aspect unto it, or the Lord thereof; judge the Native shall have friends of two sorts, some real, others pretenders, and if so be they behold the Lord of the 11th by $\square$ or ρ , it intimates a scarcity of Friends, and those few that are, to be very mutable persons, Unconstant, False, Perfidious, and by no means to be trusted unto, as having no real Love for the Native.

3 If by any means the Genitures of both persons can be procured, you may easily discover their Friendship whether

whether it be Real or the Contrary, by comparing them together, thus, v.z.

If in your Friends Nativity you finde the $\odot$ or $\odot$, or Ascendant in $\times$ or $\triangle$, or so their places in the Natives Geniture, or if the 11th house in the one by the Ascendant in the other, or the contrary; These are arguments of Friendship. The same judge if the Lord of the Ascendant and 11th house in each others Geniture be in $\times$ or $\triangle$, or Planets that are naturally Friends, if none of these things be, but instead of $\times$ s and $\triangle$ s you finde $\square$ s and ρ s, &c. You may conclude the contrary, because you finde a disagreement, &c. This is according to Ptolemyes Rule Genitilop; Aphr, 33.

§ 2.
Aphorismes to be observed relating to
Friendship, &c.

1 Contrary to the minde of some Authors, if $\odot$ be Horoscopical the Native rarely procures Friends, and this is rather if the $\odot$ be weak or afflicted, or if he be in $\odot$ of $\mathcal{U}$ in ν . (or $\odot$ in m) judge the same.

2 All the Planets above the Earth, and the Lord of the Ascendant in good Aspect with the superiours, they being strong and potent, or the Lights of the time above the Earth, and in any good Aspect of $\mathcal{U}$, $\mathcal{V}$, or $\odot$, being essentially dignified are eminent Testimonies of friendship &c. The same if many Planets are in Reception, or friendly beholding the Ascendant.

3 The $\odot$ or Lord of the Ascendant in Aspect with many Planets, or many Planets Located in the 1st, or 11th,

11th houses signifies the Native shall meet with diversity of friends.

If ♀ or ☿ do both behold the Ascendent, or his Lord or the 11th, &c. It denotes many Faithful, Honest Friends; Or if ♀ and ☿ be Located in the 11th house or in the 5th, 10th 7th, or 9th. houses, this denotes the Native shall enjoy many eminent and worthy Friends, and such as will assist him in his greatest extremity.

Illustration by Example.

In the Geniture there is no Planet posited in the 11th house, but the ☉ and ☾ are in Δ to the Cusp thereof, and ♀ Lord of the 11th in ☿ of ☿, and backing to ☿ of the ☉ also, therefore the Native should have some Friends, although he cannot expect to be much bettered by them, for their Significator is much afflicted; and as he is Lord of the Natives second, it doth intimate that the Native may receive damage by expence upon (or with such Mercurial Friends, which in heere will prove but fickle and unconstant; (for ♀ is posited in a movable Signe) and therefore such Friends not much to be confided in, or trusted unto.

Yet ♀ being in Reception of ☿, and ☿ in Reception of ♀, also the ☾ in Δ to the ☉, &c. This argues Another sort of friends, and the rather because the Luminaries behold the house of friendship by a Δ, so that the Native will finde mixt Friends; Some that pretend friendship for their own self ends, and By-requests; others will prove more real, and such as he may confide in, and finde truly Honest.

SECTION XI.

Judgement upon the 12th house.

§ 1.

Of the Natives Private Enemies. &c.

1 Observe the Lord of the 12th house, and Ascendent, also the Planets or Planets posited in the 12th, and their Configuration with the Lord of the Ascendent, and thence judge the Qualities and Conditions of the private Enemies of the Native.

2 Many Planets ill disposed in the 12th house, intimates many Treacherous enemies, unknown to the Native. But if they are Essentially dignified there, they denote private Enemies, but of more Noble Spirits, and such persons more able to vend their mallice against the Native.

3 The Lord of the Ascendent in the 12th, or Lord of the 12th in the Ascendent, denotes that the Native shall have diverse secret Adversaries, of whom he ought to be exceeding careful, for he shall receive much prejudice by their means. But if no Planet be posited in the 12th house, or there be a Benevolent Aspect between the Lord of the 12th and the Lord of the Ascendent, this argues the Native shall have none, or at least so few that he will be sensible of no Injury from them.

4 If the Lord of the 12th be in ♄ of ♀ and the ☽ in the 7th house, it argues the Native shall be perplexed continually with a company of Inevitable Malicious Adversaries and thus the more certain if they behold the Lord of the Ascendant by any ill Aspect; What Relation, or what kind of persons these shall be, are most easily known by considering the nature of their Significators and the houses they govern.

5 Lastly. If you finde the Lord of the 12th stronger and better fortified then the Lord of the Ascendant, the Native's Enemies will overcome, But on the contrary if the Lord of the Ascendant be strongest the Native will prevail over his private Enemies.

§ 2.

Of the Imprisonment, or Restraint of the Native.

1 If you finde the Infortunies in ☐ or ♄ to the ☉ or ☽ in Signs of a violent Nature, and posited in the 7th or 12th houses, this prenotes that the Native will be very subject to suffer by Imprisonment and Captivity; judge the same if the ☉ or ☽ are posited in the 12th, or in ♄ to the Lord of the Ascendant in the 6th house, or if you finde the Infortunies or the ☽ in the 4th it declares the same, and so doth ♄ and ♀ in the 8th in ☐ or ♄ of the Infortunate Planet ♄.

2 ♄ and ☽ posited in the 12th house signifies the Native shall be well acquainted with Imprisonment. And if ♄ be in ♄ to the ☉ or ☽ and posited in the 7th house, This denotes the Native shall end his days in Prison.

3 ☉

3 ☉ and ☽ posited in the 12th house and in evil Aspect of ♄ argues the Native will be guilty of Robbery and sometimes Murder, and consequently Imprisonment, and in the end death by the Law.

4 Lastly, When the Significators of imprisonment are Located in fixed Signs they intimates long and tedious Captivity and Restraints. But if the Benevolent Planets Interpose their friendly Rays, and behold well the several Significators it intimates the Native will gain his liberty by the means of such persons signified by them.

The Premises being well considered, 'tis no matter of difficulty to judge concerning the Native's success in great Cattle as Horses, Cows, Oxen, &c, or the contrary.

Example.

In the Exemplary Nativty the ☽ is the Lady of the 12th and in ♄ to the Ascendant, therefore the Native should have some private Enemies, and those more powerful then himself; for the ☽ is Almurion and the ☉ sufficiently weak. But I conclude they will not much prejudice him because the Luminaries are in △ Aspect; neither needs he fear Imprisonment for the very same reasons. Unto which I may add, If he happen to deal in Great Cattle he shall lose as much or rather more then profit thereby.

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S. A.

SECTION. XII.

Judgement proper to the 8th house. &c.

§ I

Shall the Natives death be Natural or Violent?

1 IF the Lord of the Ascendant or the ☽ be in good Aspect, viz * or △ with the Lord of the 4th or 8th this (according to the Rules of Astrology) Indicates a Natural Death. Judge the same if the Fortunes be Located in the 8th house, or if they are weaker there, provided they are in * or △ to the Lord of the Ascendant, or the ☽ it prenotes no less.

If either the Lord of the Horoscope or the ☽ or Lord of the 8th be posited in Violent Signes, or near Violent Fixed Stars, the Native needs not greatly fear a Violent Death,

2 If the Lord of the 8th, or Planets in the 8th house be strong and fortified Essentially it argues he shall dye a very easy Death, and drop away Insensibly.

3 The ☉ or ☿ Lord of the 8th, and posited therein in ☊, m, or ☋, it signifies the Native shall Expire by a disease occasioned by a Superabounding of Hot and Moist humours; so ☿ Lord of the 8th in ☐ or ☊ of ♌ shews the Native shall dye of a very potent Melancholly; But

☿

☿ being the afflicting Planet threatens Death by a *Vertigo*, or *Megrim* in the Brain, &c.

4 If ☿ be Lady of the 8th and afflicted by ☿ bids the Native beware of death occasioned by a Venerial Disorder, viz. *Gonorrhoea*, or *Morbus Gallicus*, &c. But if ♀ afflict ☿ it threatens a *Leprosie*, *Illiac Passion*, *Black Jaundice*, &c.

[Violent Death.]

1 The ☉ or ☽ evilly beholding from Angles or otherwise afflicted by the Infortunes, this signifies a Violent Death, and this the rather if ♀ or ☿ bear rule in the house of Death; The same if the ☉ or ☽ are posited near violent fixed Stars or in Violent Signes and in no Aspect together,

2 The Infortunes Conjoynd in the M. C. or in ☊ from Angles and posited in Violent Signes prefigures a Violent Death; The same if the Lord of the Ascendant be posited in the 8th in a violent Signe, or with violent fixed Stars; or otherwise afflicted by ♀ or ☿, or if the Lord of the 8th be weak in the Ascendant in such Signes or with such Stars; these are strong Testimonies (in Art) the Native shall dye a Death unnatural.

3 The kinds of Violent Death that a man may dye are somewhat scrupulous and nice points absolutely to determine, but Astrologers have given divers Rules for the knowledge of the same; as, *Guido*, *Bonatus*, *Origanus*, *Alubatur*, *Schoner* and others; unto which I refer those that desire to be further satisfied in this point and all the other, or to Mr. Lill, or Mr. Gad. works, who are copious in this matter. But an Artist may nearly guess at the kind of Violent Death, by a due consideration of the nature of the afflicting Planet and Signes they are in; and so judge whether the

Na-

Native may expire by Drowning, Hanging, Killing, Beheading, or by Falls from High.

[*Annarreta what?*]

4 In the first House you are shewed how to finde the giver of Life, and here it will be necessary how to finde the Inteficient or Killing Planet, vulgarly called *Annarreta* and That is the Lord of the 8th, or a Planet posited therein, or that hath great dignities in the 8th house.

Now when the giver of Life is directed to the ☿, ☐, or ♀ of the *Annarreta*, this is accounted Mortal, and the rather if he happen to be ☿ or ♀ and contrary in nature to the *Hyleg*; the same may be understood if either of the Luminaries be so directed, notwithstanding they neither of them be propagator of Life.

5 Or when the Ascendent or either of the Lights be directed to any of the Malevolent Aspects of ☿ or ♀ especially having dignities in the house of Death and contrary in nature to the Signe Ascending or place where the Direction falls being much debilitated there; this hath been often experienced to cut asunder the thread of Life. And it rarely fails to prove fatal to the Native unless there happen another Direction at the same time to mitigate it, or the Revolution and Transits contradi& it, to which I may add if the Fortunes behold the place of the Direction Radically, or at that present time by transit, these things indeed might mitigate the force of a Killing Direction, and so the Native may possibly escape at that time.

Note that it is dangerous for the Ascendent to be directed to the ☿ of the ☉ or ☌ or the Luminaries to the ☐ or ♀ of each other, having respect how the Direction falls as before binied.

Example

Example.

In the Geniture proposed I finde ♀ to be Lord of the 11th and although ☿ be near the Cusp thereof, yet ♀ hath most dignities in the house of Death, Brego, must be accepted for *Annarreta* as ♀ is in ☐ to the ☉ Lord of the Ascendens (within their Orbs) and in ♀ to the Signe Ascending, therefore he ought to beware of a Violent Death, but the Native I judge will dye a Natural Death, because the Significators are not posited near Violent fixed Stars, nor in Signes termed Violent as, ☿ m, ♀, &c. But chiefly because the Luminaries are in friendly ☐, and the ☉ Lord of the Ascendens separated from the ☿ or ♀ Lord of the 11th and the Lord of the 11th a Fortune, and therefore denotes Natural Death, &c.

Thus much for the judgement of the 8th house, and also for a conclusion of the judgement upon the 12 houses of a Nativity.

Here I have briefly (yet fully) shewed the way and manner of judging a Nativity according to the Canons of Astrology; the Antients indeed have largely written upon this subject, and from them (in a more succinct method) our Modern Authors, but my endeavour hath been only to contrakt the most significant Judgements proper thereto, and as it were Epitomize and digest it into so brief, plain and familiar a method, that any person though but meanly read in things of this nature, may from thence be enabled to give a rational judgement upon any Nativity whatsoever.

Before

Before I come to treat of Directions I thought convenient here to insert these proposals therein, which I had long since from a loving Friend, and singular Mathematician, and so leave them to the consideration and scanning of the Sons of Art.

1 **T** Is probable that the Ancient Astrologers by what they termed Directions upon Nativities, intended thereby some position or Configuration of the Heavens, happening within some certain days after the same, to signify Accidents, good, or evil to the Native at the end of so many Years.

2 And probably the Directions of the ☉ and ☌ only their applications to the Bodies and Aspects of the other Planets and fixed Stars, every dayes distance in time, from the Birth to the said Aspects giving one year, and every two hours one moneth.

3 The Direction of the M. C. being the dayes elapsed from the Radix till the Bodies or Aspects of some of the Planets do culminate at the same hour of the day, or point of time with the Nativity.

4 And consequently the direction of the Ascendent, the dayes elapsed from the Nativity, till some Promissor ascendeth the Horizon at the same time of the day agreeable with the Radix.

Thus suppose the ☉ in some Nativity should culminate in 0 deg. of ♋, and ☌ should be posited in 0 deg. of ♏, now the common Arch of direction would be near 28 deg. but the ☉ will not come to that point till more then 30 days shewing the Accident to happen at the end of 30 years. [There is a measure of time mentioned in this Book which agrees to this method of direction, unto which ꝑ. Keplers is equivalent.]

C H A P.

CHAPTER. VII.

Of Directions.

SECTION I.

What a Direction is and how it is defined? As also, which is called the Significator, and which the promissor, &c?

A Direction (or rather a Deduction) is defined by Argol to be the Arch of the Equator, intercepted between two places in the Heavens, viz. The Artificial measure of its progress, which the Promissor doth absolve by the motion of the *Primum Mobile*, or to Direct, is to finde what degrees of the Equator pass through the Meridian, while the Promissor (or place inferiour) by the aforesaid Motion comes to the point of the Significator, (or place superiour) i. e. Until the Promissor comes to the very Semicircle of position of the Significator, which is vulgarly said to be Directed; this motion in Directions is real and no way feigned. Hence then that motion of rising, wheeling, or turning about of the Promissor to the place of the Significator, by the swift motion of the *Primum Mobile*, which is from the East to the West, is really absolute, and produces its effects according to the distance of the degrees of the Equator, between the Significator and Promissor giving

giving for every degree a certain space of time, allowed by experience, viz. about a year, &c. of which in its proper place.

Others (and in particular one very learned in Astronomy) defines directions to be the harmony of the Earths annual and diurnal Revolutions about the ☉. And Propositions (if any thing) are defined to the harmony of the Moons mensural and diurnal Revolutions about the Earth. from this ground *Keplers* method of Directions is termed a most demonstrative way, which in the closure of his book I shall endeavour to make plain and easy. Yet *Argols* method is now generally received and practised by all Astrologers of Europe, and is the same with *Regiomontanus*, the which hath been followed by many learned Astronomers and Mathematicians, as *Johannes Keplerus*, *Tycho*, the *Danish School*, *Johannes Antonius Maginus* and others, as is attested by that great master of Astronomy, viz. *Andreas Argolthelmself*, who hath taken much pains in it is kind, being a professor as he saith for above fifty years, and never found the least Scruple whereby he might be enforced to alter his judgement, being well satisfied that this subject is built upon a true and sure foundation, and grounded upon Mathematical reasons and demonstrations.

3 By a Significator you are to understand any Planet or place of the Ecliptick, that may signify any matter, or thing in the Heavens about the allocation of the body of the Native; as, Life, Manners of the Minde, Preference, Fortune and any other thing inwardly or outwardly happening thereunto. For which *Ptolomy* signed the Ascendant, Mid-heaven, ☉, ☽, and ☊, these five are termed *Horizontals* and Significators, by whose directions all accidents, as well prosper as unfortunate are pointed out, as their Significators meet with the Body, or Aspects

of benevolent or malevolent Stars or Planets. This opinion is generally followed, other have added the rest of the Planets ♀, ♁, ☿, ♄, and ♀ and ♀ for Significators also, and may discern good or evil in those things that are signified by them, as also the Cusps of the Celestial houses, according to their several significations; as the second house for Riches, the seventh for Marriage, &c. And so of the rest.

4 The Promissor (or Promittor) is that point of the Ecliptick wherein the Body or Aspect of any Star or Planet that are said to be Directed unto, (or rather brought to the place of the Significator, as before noted) which may signify or promise any thing to the Native either good or evil, denoted by the Significator.

5 There is another sort of Direction, which by Astrologers is termed Converse, or Retrograde, that is to bring the Significator to the Promissor, which is contrary to the motion of the *Primum Mobile*, and by *Argol* utterly abolished: as feigned and without a foundation. But Converse Direction taken in the right sense, is nothing discrepant from Direct Direction, as is testified by *Carol. Antonius*, *Magnus* in his *Nova Dirigendi Ars*, Printed 1626,) But only in taking the Poles elevation above the Circle of position. For as in Direct Directions you are to take the Circle of position, (as it is vulgarly termed) of the Significator, and so direct the Promissor under that Pole. So be in Converse Directions you are to take the Circle of position of the Promissor only and not the Significator, and under that Pole finde the Ascension or Descension of the Significators, and subtract the Oblique Ascension or Descension of the Promissor from the Oblique Ascension or Descension of the Significator, &c. and the difference is the Ark of direction required.

Example,

Example.

Suppose the Ascendent of some Nativity were 2 deg. and the Δ of $\mathcal{U}$ fall in 3 deg. 10' of $\mathcal{W}$ in the 12th (which is contrary to the succession of the Signes) and I would know when the Ascendent or Horoscope came to the said Aspect of $\mathcal{U}$. Now I find the Pole of position of $\Delta \mathcal{U}$ to be 46 d. 2', I take the Oblique Ascension of the Horoscope under that Pole, which is 183 d. 24', from which I deduct the Oblique Ascension of the Δ of $\mathcal{U}$ 147 d. 21', and there remains the Ark of direction required 36 d. 3' so that here you may observe that the Ascendens which is Significator is brought to the Promissor still according to the motion of the Primum Mobile, and the Pole of position taken at every direction, which in the direct way is taken but once, and hence the difference between Direct and Converse is plainly laid open, and discovered, I suppose if it were practised, (which ended is very laborious) it would be found as significant as the former, since it is in effect but the same thing. But this I leave to the consideration of the more able Artists, who are competent Judges in such Cases.

SECTION. II.

Of the Latitude of the Planets to be considered in Directions.

Here hath been much dispute amongst Authors concerning this very point, occasioned (as is supposed) by the false interpretations of Ptolemy's writings, but all that

that are skilful in Mathematical Demonstrations, do unanimously agree that the Latitude of the Planets in Directions ought every where to be observed: For every one that is but meanly vers'd in these matters may easily apprehend that the Stars do unequally arise with and without Latitude, so in these Northern Countreys that have Oblique Horizons where the North Pole is elevated, it is apparent that a Star with North Latitude rise sooner, and sets later then the place of the Ecliptique, and contrarily, those Stars having South Latitude, rise later, and set sooner then the place of the Ecliptique they are in, this is very easily discovered by the Globe or Sphear, or by any Tables of Oblique Ascension with Latitude. As in the Latitude of London, the Oblique Ascension of 10 degrees of $\vee$ Sine Lat. is 4 deg. 10', but with 1 deg. of North Latitude 'tis 2 deg. 36' agrees to about 6 deg. of $\vee$, and with 1 deg. of South Latitude the Oblique Ascension is 3 deg. 43', which agrees to almost 14 deg. of $\vee$; By which it is plain that a Planet with South Latitude ariseth farther in the Signe then the place of the Ecliptique he is in, and having North Latitude the contrary; and by consequence the Ark of Direction either increased or diminished by reason of the Planets Latitude North, or South; this needs no more words to explain it, being a business so obvious. Only note this by the way, That notwithstanding North Latitude diminisheth the Oblique Ascension and South Latitude augmenteth it, yet you are to understand the contrary in their Oblique Descensions; For as much as North Latitude makes the Oblique Ascension lesser then the degs. of the Ecliptique, so much the Oblique Descension will be greater; and so much as South Latitude increaseth the Oblique Ascension so much it decreaseth the Oblique descension less then the degrees of the Ecliptique [I have said the more in this particular to explain the business to Tyro's.]

The premises considered, then the Latitude ought undoubtedly to be observed in Directions; *Origanus* contends for an Equation of the Stars Latitude in his Aspects, to be made in the Longitude. But *Blanchinus* and *Argol* will have their Latitude Equated in the Aspects only. Others would have the Stars Latitude Equated, both in their Longitude and Aspects too; But, if you direct only to the Aspects of the Planets which never have much Latitude, (neglecting the Aspects of the fixed Stars, as all modern Astrologers do, except *Harigil*) there needs no Equation in the Longitude For the * or Δ Aspect, at 8 deg. of Latitude (which is the most the Planets have) alters but 14' in the Longitude, which is inconsiderable, considering the uncertainty of the Planets places in some Ephemerides; Therefore to Equate the Aspects only according to *Argol* is altogether sufficient, neglecting the Longitude Equation, unless you direct to the Aspects of fixed Stars that have great Latitude, then indeed the Longitude will be altered considerably, as will appear by the following proportions.

Now the Reason why *Argol* gives that short Rule in his *Primum Mobile*, (the premises considered) is because that in so small angles, viz. 30 degrees from the acute angle (i. e. the * or Δ Aspect from the $\square$) the perpendicular is near half the said angle, and because the sides including so small angles are almost the same, therefore *Argol* and others take half the Latitude in the * and Δ , and the side 60 degrees in the Eclipse que, although not exactly so, yet the difference is inconsiderable, as appears by this following Example, viz.

not expect large presidents, for all be doth in this kind; but he ought to exercise and intermix his Reason also, with his Judgement, which will not a little help, after he is well grounded in the Fundamentals thereof.

2 Note farther, that a good direction brings much Prosperity and Happiness along with it to the Native and it will be of the same kind that the Significator doth properly denote of himselfe, consideration had to the house he governs in the Radix, or is constituted in, and hence it will not be hard for the Artist to inform himself from what kind of persons or things, or of what nature the good promised by such a Direction will be. The Promissors signification is also to be consulted, which intimates the cause of the happiness that is promised, thus as you judge of the significator, in the same manner order your judgements for the Promissor, or that Planets that promises felicity to the Native. So if the Direction be bad, and threatens Mischief, and cross adverse Fortune to the Native, consider the nature thereof by the signification of the Significator as before Directed, and the cause from whence the evil may arise is known from the signification of the Promissor in the Radix, not neglecting to take notice if the place wherein the Direction falls, viz. Both the Signe and House of Heaven, and likewise the strength or weakness of Significator and Promissor at the time that the Direction happens, as also what Planets then behold them, or the place of the Direction by Transit, &c.

In all Directions consider the age of the Native, for Events should be accommodated to the differences of times.] f

3 The Ascendant or Horoscope, which signifies the life of any person in his Nativty, as also his Body, Complexion, manners, and Affection of the mind, is therefore Di-

Directed to his several Promissors, which if it meets with good Directions, and the Aspects or Bodies of fortunate Planets, it denotes health, prosperity and happiness to the Native, and much Earthly felicity and peace of mind. But on the contrary, if the Ascendent meets with bad Directions, Viz. to the Bodies, or Beams of the Malevolent Planets (or Stars) which accidentally govern evil houses in the Radix; then this Direction portends much Mischiefe, Sicknesse, or other Infirmities or Crosses, to happen to the Native; and in fine, much affliction to the Body of the same nature or kind that those Planets denote, who are Promissors in this Direction.

4 The M.C. or Mid-heaven is directed for Preferment Honour, Offices, Friendship from great persons, Trade, or Profession, also for accidents to the Mother of the Native; with diverse other things of this nature (principally signified by this house) that may happen accidentally to the Native.

But (sometimes) it is directed by some for accidents relating to the Body also, as, Sicknesse, &c. (as well as the Angle of the Horoscope.)

5 The ☉ is Directed for Honour and Preferment, be it publique or private, for Friendship and Favour from persons in power, &c. But more particularly it is Directed for accidents relating to the Body, as, the Health or Sicknesse of the Native. The Direction of the ☉ points out many things relating to the Estate and Condition of the Natives Father also, and many times brings affliction to his Body, as well as Changes and Alterations both good and bad, in his publique Concerns in the world, &c.

6 The ☾ is Directed as a Significator, because she hath

First for the Equation of the Longitude.

As the Radius to the Tangent of the Aspects }
distance from the ☐, &c. 30 degrees } 976144
So the Co-Sine of the Latitude in the ☉ }
which is never above 8 deg. in the Planets. } 990775

To the Tangent of the Aspects Longitude from }
the Square 29 deg. 46'. } 975719

For the Latitude.

As the Radius to the Sine of the Aspects }
from the ☐ 30 deg } 969897
So the Sine of the Lat. at the ☉ 8 deg. 0' } 914356

To the Sine of the Lat. at the Aspects 2 d. 59'. 884253

Thus 'tis apparent that if a Planet hath 8 degrees of Latitude, in the Conjunction he hath but 14' difference in the * or △, which is not considerable for the calculations before hinted, and a Planet that hath the same Latitude in the ☉, in the * or △, will be but half, within less than one minute. Therefore we may use Argols method in the Equation of the Planets Aspects, Viz. the ☐ terminates in the Eclipse, and therefore hath no Latitude, the ☉ the same Latitude, but of the contrary denomination, as in the ☉; But in a △ or *, take half the Latitude (as before proved) the * of the same, and the △ of the contrary denomination, of the Latitude in the ☉. To this Equation Argol subscribes as agreeing with observations in above 1000 Geniuses (as he saith) and with him many more Astronomers, and so lays aside the Equations of Regiomontanus and others as void of

Mathematical Demonstrations; Those that have a minde to Equate the Longitude of the Planets also, as well as their Aspects, may make use of this short Table following.

A Table of the Equation of the Longitude and Latit. of the Planets Aspects according to Blanchinus and Argol.

Pla.	Lat.	I	II	III	IV	V	VI	VII	VIII								
S. & Q.	Ar.	0	5	11	42	36	3	28	4	20	5	11	6	3	6	56	
*	Ar.	0	0	1	0	2	0	4	0	6	0	8	0	11	0	14	
△	Ar.	0	30	0	1	0	1	30	2	0	2	30	3	0	3	30	
△	Ar.	0	30	0	1	0	2	0	4	0	6	0	8	0	11	0	14

Note that the 2d and 4th lines in the Table is the Equation of Lat. and the third and last the Equ. of Longitude.

The Equation of the Semi-Sextile and th: Quincunx are the same because they are both equally distant (viz. 60 deg.) from the ☐, So likewise is the Equation of the * and △, the same being equally distant 30 d. from the ☐, and this is to be understood both in Longitude and Latitude; The Equation of the Aspects are to be used as before directed; But for the Equation of the Longitude of the Planets, take this Rule.

In the $\left\{ \begin{array}{l} * \text{ Sinister,} \\ \text{☐} \triangle \text{ Dexter} \end{array} \right\} \text{ add } \left\{ \begin{array}{l} * \text{ Dexter} \\ \text{☐} \triangle \text{ Sinister,} \end{array} \right\} \text{ subst. } \left\{ \begin{array}{l} \text{the equation} \\ \text{from} \end{array} \right\} \text{ to } \left\{ \begin{array}{l} \text{the given} \\ \text{Longitude.} \end{array} \right\}$

Understand the same in the Semi-Sextile and Quincunx (if you have a desire to Direct to those Aspects).

Thus the Aspects in Directions are Equated, and the Planets Longitude also, if any please to use it. This method

thod is now generally received, and approved of by most modern Astrologers; yet there are some particular persons, and those very able Artists, and skilful Mathematicians that are not well satisfied herein. Amongst whom the learned Morinus in his *Astrologia Gallica* doth largely discourse, and thinks it absurd to account a Planets Aspect that hath Latitude in two Circles. But my ingenious friend Mr. John Eyres [a person well versed in Astronomy, as also in all parts of the Mathematicks] hath made a large progress and diligent search into this subject, being put upon it chiefly, because that in Rectification and after Directions, in diverse Genitures the Accidents and Directions did not so nearly agree together as was Expected; and this (many times) when neither contrary Directions, Revolution, or Profections did either hasten or retard the same.

A second Motive was, be considered that most other ways had been tried before, and did not answer expectation as he supposed, neither was this way of his ever assayed by any (as he could understand) before, for Morinus (whose method double's had its first conception from the same foundation) was not then extant.

A third Motive that put him on scrutiny in this case, was this consideration, that the reasons of the difference of the Dexter and Sinister Aspects, is because the Planets in the one doth dart and direct his Beams forward, and in the other relinquish and draw them after him, and therefore be concluded the Rays were principally in their Orbits (or way wherein the Planets continually make their Revolution.

Here follows his way of operation in five Propositions (with their Mathematical demonstrations.) How to take the Planets Latitudes in their Aspects, performed by the *Caroline Tables*; which I thought convenient to communicate to the true Sons of *Uranus*.

Prop. 1

Substraſt the place of the *Aſpect* from the place of the ☉, and the remainder call the *Elongation*.

Pr. p. 2.

Substraſt the preceſſion of the *Equinoctial* at the time of the *Nativity*, from the place of the *Aſpect*, ſo have you the place of the *Sydereſt Longitude* thereof, with which in the *Tables* take out the *Correſpondent Logarithme Diſtance* from the ☉.

Prop. 3.

To the *Complement Arithmetical*. of which *Logarithm* add the *Logarithm diſtance* of the *Earth* from the ☉ at *Birth*, and the *Sine* of the *Elongation*, taken by the *ſiſt Propoſition*, and the *Summ* will be the *Sine* of the *Proſtaphæſis*. which,

When the *Elongation* is $\left. \begin{matrix} \text{more} \\ \text{leſs} \end{matrix} \right\}$ then 6 *Signes* $\left. \begin{matrix} \text{add.} \\ \text{ſubſtraſt.} \end{matrix} \right\}$
 to or from the *Sydereſt Longitude* of the *Aſpect*, and with the *Summ*, or *Remainder*, enter the *Table* again, and thereby take out the *Correſt Logar diſtance* from the ☉, wherewith iterate your third operation again, and the *Reſult* will be the *Correſt Proſtaphæſis*. which again add, or ſubſtraſt, to, or from the *mean Sydereſt Longitude* of the *Aſpect* according to the former *Rule*, and the *Summ* or *difference* will be the *Excentrique Diſtance*, wherewith in the *Tables* take out and reſerve the *inclination* of the *Orbe*,

Prop. 4.

Add or ſubſtraſt this *Correſt Proſtaphæſis*, to, or from

from the *Elongation*, contrary to the former *Rule*, viz if more then 6 *Signes* ſubſtraſt, if leſs add, and you will have the *Anomaly Orbe*.

Prop. 5.

Then Reason thus, viz.

As the *Sine* of the *Anomaly Orbe* is to the *Sine* of the *Elongation*; ſo the *Tangent* of the *Inclination* is to the *Tangent* of the *Latitude ſought*.

Il'luſt ation by Example.

In a certain *Nativity* ☿ was in m 13 deg 20' hñ
 ☿ *Aſpect* falls in 13 d, 20' m, and at that time the
 preceſſion of the *Equinoctial* was 27 d, 52', and the ☉
 in 26 d. 56' ☿.

1	2
Logar. diſt. ☉ 5006962	S, d /
Long. ☉ 155. 26d, 56'	Long. <i>Aſpect</i> 10 13 20
Long. <i>Aſpect</i> 10 13 20 ſubſt.	Præceſ. ſubſt. 0 27 52
Elongation 05 13 36	9 15 28

Logar. diſt. from the ☉ correſpondent, 5141867

As the diſtance of ☿ from the ☉ $\left. \begin{matrix} 3 \\ \text{in that Longit. Com. Arith.} \end{matrix} \right\}$	4858133
To the diſtance of the <i>Earth</i> $\left. \begin{matrix} 2 \\ \text{from the ☉ at Birth.} \end{matrix} \right\}$	5006962
So the <i>Sine</i> of the <i>mean Elongation</i> 5 S, 13 deg. 36' $\left. \begin{matrix} 3 \\ \text{gation 5 S, 13 deg. 36'} \end{matrix} \right\}$	9450775

To the *Sine* of the *mean Proſt* 11 d, 57' 9315870

L. 1 4

whi c

which subtracted according to the third Proposition there will remain 9 S. 3 d. 31' the Sydercal Longitude first Corrected, and the distance from the ☉ 5144727

The Logar. 5144727 Com. Ar. s	4855173	} add
The Logar. distance from the ☉	5006952	
Sine of 5 S. 13 u. 36' is	9450775	

Sine of the Cor. Proft 11 d 52' is 9313010

Which again subtracted there will remain 9 S. 3 deg. 36' the Sydercal Longitude Correct, and the Inclination against the same is, 1 d. 48'.

4

But contrariwise, if you add this Corr. & Prosthapheretic to the Elongation you will have the Anomaly Orbe 5 S. 25 d. 24'.

5

The Sine thereof Comp. Ari. h.	110216	} add,
Elongation Sine thereof,	945077	
Tangent of Inclination 1 d. 48'	849729	

Tang. of the Latit. South 6 d. 24' 905022

Let this way be made use of in such Genitures that the Births are certainly known, (or very nearly) and Directions will not agree the old way & this Operation may be thought tedious by some But note, that the second Work for the Correct Prosthapheretic may be omitted in ♄ and ♀ for in those Planets the difference is but small, and there needs no proportion to be made for the Logar. Dist.

Distance from the ☉, nor for the Inclination, but take it at the nearest whole degrees as is done in the aforesaid Example.

But for the Inferiour Planets ♄ and ♀ take the Latitude the same in quantity and the same denomination as in the ☿ parallel to the Ecliptique in all their Aspects (for there will be an extraordinary disparity in conferring their directions and the accidents any other way) because their Orbs (especially ♄s) are small and far within the Orbit of the Earth, and make their Revolution (about their Center the ☉) in a far shorter time, and should Aspects be taken in their Orbits it would be absurd. Therefore their Rayes or Aspects are chiefly directed, or remitted by the motion of the Earth or ☉, being alwayes upon the Ecliptique line. Now the reasons why the Planets have Rayes allowed and not the fixed Stars, is because they have Motion and the Stars none.

For the ☿ subtract the ☿ from the Aspect, and accordingly finde the Latitude, as in the ☿, &c. Or more easily by the Ephemeris you may most readily finde the exact Latitude of the ☿ in all her Aspects, both Dexter and sinister, (as well as in the ☿) which you are to observe in Directing unto any of them, as for Example.

If you would direct to the ♀ or ☿ of the ☿, search in the Ephemeris what Latitude the ☿ had when she came to those places where the Aspects fell, and finde her Right or Obl. Ascension, with that Latitude under the Pole of the Significator, and so work out the Directions; thus, in the ☿s Aspects it is plain and easie to be performed. although in the three Superiours there is a little more trouble, and whatever may be said in contradiction of this way in the other Planets, yet nothing can be objected concerning this of the ☿ because she is a secondary Planet, alwayes moving about the Earth, and respecting that for her common Node, or Center, as the primary Planets do the ☉.

Tbb

to perform your operations by Oblique Ascensions only, taken under the Latitude of the place of birth, viz. having the Oblique Ascension of the Ascendents, finde also the Oblique Ascension of your Promittor (with Latitude if he have any) under the same Elevation of the Pole aforesaid; and Lastly, substract the Oblique Ascension of your Significator (Viz. Ascendens) from the Oblique Ascension of your Promittor (Viz. The Body or Aspect of a Planet) and the remainder is the Ark of Direction required.

2 In Directing of the Meridian Circle, (viz. the M. C. or J. C. or Cusps of the 10th, or 4th houses) that is alwayes performed by Right Ascensions. Thus, Substract the R. A. of the M. C. or J. C. from the R. A. of your Promittor, (always regarding his Latitude if he be not in the Ecliptique) and the remainder is the Ark (or Arch) of Direction sought, which you are to measure out into time, as shall be shewed in its proper place.

Note. As the Ascendens is Directed, the same method must be used in Directing the West Angle, or 7th house, which is opposite to the Ascendens, and as the Angles, so any Planet posited upon the Cusps of any of the four Angles, &c.

3 To Direct the ☉, ☌, and ☿, you are to observe another method (Viz.) The Elevation of the Pole above the Circles of position they are upon, must first be obtained, provided they are not posited upon the very Cusp of some of the houses, for then you have it given without farther trouble, but this seldom happens.

First, Having the Planets Longitude and Latitude, (exactly reduced as hath been shewed). Secondly, Finde his Declination North or South, above or under the Earth. Thirdly, His Right Ascension. Fourthly, By that his distance

distance from the Meridian, (Viz. The 10th or 4th house, according as he is plac'd under, or above the Earth). Fifthly, By that the Poles Elevation above the Circle of position. Sixthly, His Oblique Ascension under that pole if posited in the 10th, 11th, 12th, 1st, 2d, or 3d houses, or Oblique Descension if posited in the 4th, 5th, 6th, 7th, 8th, or 9th houses, Except you will work by the Planets opposite place in the Figure, for then you are alwayes to make use of the Oblique Ascension only, having thus gained the Oblique Ascension of your Significator, you are also to finde the Promittors Oblique Ascension under the same Pole of position, and Lastly, Substract the Significators Oblique Ascension from the Promittors, and the remainder is the Ark of Direction required. After the same manner are all the rest of the Planets to be directed, if you would direct them as Significators.

These things if rightly understood will be exceeding easie by practise, and shall be farther cleared by familiar Examples, from the precedent Exemplary Geniture

SECTION N. III.

Of the effects of Directions.

IT is not my intent largely to discourse of this particular Subject, neither will this small volume contain what may be said thereof, and least I should cause this small Pocket Companion to swell beyond its intended limits, I shall therefore as I began, contract the heads thereof that it may be sufficiently useful to an Ingenious Astro.

Astrophilus, and leave those that desire more variety to satiate themselves from those Authors that have copiously handled this and other things of the same Nature.

First. Then, Let the Artist be well acquainted with the Nature and significations of the Planets, what they signify of themselves, and what by accident in any Nativity. Let him also consider their strength and weakness therein; as also what houses they are Lords of. In the next place he ought to look upon the Directions, and consider whether they be good or bad, which is most easily discovered by considering whether they be Benevolent or Malevolent; and especially take notice of the condition of the Promisor, and how he was Fortified or Debilitated in the Radix, and accordingly order your Judgement concerning the signification of the Direction. If the Significator and Promisor were both strong in the radix, and the Direction falls in a good place of the Figure, or in their Dignities, and it be also a good Direction, [V. z.] To the ♄, ♀, or △ of some Benevolent Planet, &c. Why then you may conclude, the Effects thereof will be very famous to the Native, and he shall receive much good from thence. But on the other side, if the Significator or promisor were both weak in the Radix, and the Direction fall in their Debilities, Judge the contrary; or if a Significator and Promisor were but meanly fortified in the Radix, and the Direction happen to be good, and fall well, yet the Native may not expect that the accidents presignified thereby should take place so effectually as otherwise they might have done, had they been also potent in the Geniture.

By this little that hath been said, an Ingenious Artist may understand the whole scope of what is signified by Directions, and make a large application thereof, for be that would be a good proficient in these matters must

not

a large Signification in the Geniture of any person, (as well as the ☉) she signifies the constitution and complexion, as also the Inclination and Intentions of the Native, the Natives Journeys, long or short, Marriage, and in particular the estate and condition of the Wife, Women in general, and all near relations, as, Kinsfolks, and such like, as well Male as Female.

7 The ☊ & Directed for Profit, and Increase or Loss of Estate, according as it meets with the Aspects or Conjunctions of good or bad Planets (or stars). If ☊ meets with a good and fortunate Promisor, and the Direction falls in a good place of Heaven, where they are either or both of them well dignified, this promises an augmentation of Riches to the Native, But if he meets with the evil Aspects of the Infortunates, Judge the contrary.

8 These five Hylgiacals are only Directed (usually) in any Geniture, but many times those that affect curiosity will also direct the other Planets. Their significations (being directed as Significators) are generally thus, As Authors write.

First ♄ Is Directed, to signify the fruits of the earth Inheritances Possessions, Buildings, &c. Fears and Jealousies, &c. And this according to the strength or weakness of ♄ in the Nativity.

♃ Is Directed for Wealth, Prosperity, Advancement, &c. Children in general, Wisdom, Prudence, Temperance, &c.

♂ & Directed for Courage and Boldness of Spirit, viz. Animosity, Victory, War, Contentions and Law-Suits, as also the estate and conditions of Brethren and such like

M m

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The premises considered, then the Latitude ought undoubtedly to be observed in Directions; *Origanus* contends for an Equation of the Stars Latitude in his Aspects, to be made in the Longitude. But *Blanchinus* and *Argol* will have their Latitude Equated in the Aspects only. Others would have the Stars Latitude Equated, both in their Longitude and Aspects too; But, if you direct only to the Aspects of the Planes which never have much Latitude, (neglecting the Aspects of the fixed Stars, as all modern Astrologers do, except *Harrigil*) there needs no Equation in the Longitude For the * or Δ Aspect, at 8 deg. of Latitude (which is the most the Planets have) alters but 14' in the Longitude, which is inconsiderable, considering the uncertainty of the Plane's places in some Ephemerides; The more to Equate the Aspects onely according to *Argol* is altogether sufficient, neglecting the Longitude Equation, unless you direct to the Aspects of fixed Stars that have great Latitude, then indeed the Longitude will be altered considerably, as will appear by the following proportions

Now the Reason why *Argol* gives that short Rule in his *Primum Mobile*, (the premises considered) is because that in so small angles, viz. 30 degrees from the acute angle (i. e. the * or Δ Aspect from the $\square$) the perpendicular is near half the said angle, and because the sides including to small angles are almost the same, therefore *Argol* and others take half the Latitude in the * and Δ , and the side 60 degrees in the Eclipse, although not exactly so, yet the difference is inconsiderable, as appears by this following Example, viz.

nor expect large presidents, for all he doth in this kind, but he ought to exercise and intermix his Reason also, with his Judgement, which will not a little help, after he is well grounded in the Fundamentals thereof.

2 Note farther, that a good direction brings much Prosperity and Happiness along with it to the Native and it will be of the same kind that the Significator doth properly denote of himselfe, consideration had to the house he governs in the Radix, or is constituted in, and hence it will not be hard for the Artist to inform himself from what kind of persons or things, or of what nature the good promised by such a Direction will be. The Promissors signification is also to be consulted, which intimates the cause of the happiness that is promised; thus as you judge of the significator, in the same manner order your judgement for the Promissor, or that Planes that promises felicity to the Native. So if the Direction be bad, and threatens Mischiefe, and cross adverse Fortune to the Native, consider the nature thereof by the signification of the Significator as before Directed; and the cause from whence the evil may arise is known from the signification of the Promissor in the Radix, not neglecting to take notice if the place wherein the Direction falls, VIZ. Both the Signe and House of Heaven, and likewise the strength or weakness of Significator and Promissor at the time that the Direction happens, as also what Planets then behold them, or the place of the Direction by Transit, &c.

In all Directions consider the age of the Native, for Events should be accommodated to the differences of times.] f

3 The Ascendant or Horoscope, which signifies the life of any person in his Nativty, as also his Body. Complexion, manners, and Affection of the minde, is therefore Di-

Directed to his several Promissors, which if it meets with good Directions, and the Aspects or Bodies of fortunate Planets, it denotes health, prosperity and happiness to the Native, and much Earthly felicity and peace of minde. But on the contrary, if the Ascendent meets with bad Directions, Viz. to the Bodies, or Beams of the Malevolent Planets (or Stars) which accidentally govern evil houses in the Radix; then this Direction portends much Mischief, Sickness, or other Infirmities or Crosses, to happen to the Native; and in fine, much affliction to the Body of the same nature or kind as that those Planets denote, who are Promissors in this Direction.

4 The M. C. or Mid-heaven is directed for Preferment Honour Offices, Friendship from great persons Trade, or Profession, also for accidents to the Mother of the Native; with diverse other things of this nature (principally signified by this house) that may happen accidentally to the Native.

But (sometimes) it is directed by some for accidents relating to the Body also, as, Sickness, &c. (as well as the Angle of the Horoscope.)

5 The ☉ is Directed for Honour and Preferment, be it publique or private, for Friendship and Favour from persons in power, &c. But more particularly it is Directed for accidents relating to the Body, as, the Health or Sickness of the Native. The Direction of the ☉ points out many things relating to the Estate and Condition of the Natives Father also, and many times brings afflictions to his Body, as well as Changes and Alterations both good and bad, in his publique Concerns in the world, &c.

6 The ☾ is Directed as a Significator, because she hath

First for the Equation of the Longitude.

As the Radius to the Tangent of the Aspects distance from the ☐ viz. 30 degrees	} 976144
So the Co-Sine of the Latitude in the ☉ which is never above 8 deg. in the Plines.	

To the Tangent of the Aspects Longitude from the Square 29 deg. 46'	} 975719

For the Latitude.

As the Radius to the Sine of the Aspect from the ☐ 30 deg	} 969897
So the Sine of the Lat. at the ☉ 8 deg. 0'	

To the Sine of the Lat. at the Aspect 2 d. 59'	884253
--	--------

Thus 'tis apparent that if a Planet hath 8 degrees of Latitude, in the Conjunction he hath but 14' difference in the * or Δ, which is not considerable for the reasons before hinted, and a Planet that hath the same Latitude in the ☉, in the * or Δ, will be but half, within less than one minute. Therefore we may use Argols method in the Equation of the Planets Aspects, viz. the ☐ terminates in the Eclipse, and therefore hath no Latitude, the ☉ the same Latitude, but of the contrary denomination, as in the ☉; But in a Δ or *, take half the Latitude (as before proved) the * of the same, and the Δ of the contrary denomination, of the Latitude in the ☉. To this Equation Argol subscribes as agreeing with observations in above 1000 Geniues (as he saith) and with him many more Astronomers, and so lays aside the Equations of Regiomontanus and others as void of

Astrophilus, and leave those that desire more variety to satisfy themselves from those Authors that have copiously handled this and other things of the same Nature.

First Then, Let the Artist be well acquainted with the Nature and significations of the Planets, what they signify of themselves, and what by accident in any Nativitiy. Let him also consider their strength and weakness therein; as also what houses they are Lords of. In the next place he ought to look upon the Directions, and consider whether they be good or bad, which is most easily discovered by considering whether they be Benevolent or Malevolent; and especially take notice of the condition of the Promissor, and how he was Fortified or Debilitated in the Radix, and accordingly order your judgement concerning the signification of the Direction. If the Significator and Promissor were both strong in the radix, and the Direction falls in a good place of the Figure, or in their Dignities, and it be also a good Direction, [V.z.] To the ☿, ♀, or △ of some Benevolent Planet, &c. Why then you may conclude, the Effects thereof will be very famous to the Native, and he shall receive much good from thence. But on the other side, if the Significator or promissor were both weak in the Radix, and the Direction fall in their Debilities, Judge the contrary; or if a Significator and Promissor were but meanly fortified in the Radix, and the Direction happen to be good, and fall well, yet the Native may not expect that the accidents presignified thereby should take place so effectually as otherwise they might have done, had they been also potent in the Geniture.

By this little that hath been said, an Ingenious Artist may understand the whole scope of what is signified by Directions, and make a large application thereof, for be that would be a good proficient in these matters must

not

a large Signification in the Geniture of any person, (as well as the ☉) she signifies the constitution and complexion, as also the Inclination and Intentions of the Native, the Natives Journeys, long or short, Marriage, and in particular the estate and condition of the Wife, Women in general, and all near relations; as, Kinsfolks, and such like, as well Male as Female.

7 The ☊ is Directed for Profit, and Increase or Loss of Estate, according as it meets with the Aspects or Conjunctions of good or bad Planets (or stars), If it meets with a good and fortunate Promissor, and the Direction falls in a good place of Heaven, where they are either or both of them well dignified, this promises an augmentation of Riches to the Native, But if he meets with the evil Aspects of the Infortunates Judge the contrary.

8 These five Hyligiacals are only Directed (usually) in any Geniture, but many times those that affect curiosity will also direct the other Planets. Their significations (being directed as Significators) are generally thus, As Authors write.

First ♄ Is Directed, so signify the fruits of the earth Inheritances Possessions, Buildings, &c. Fears and Fealoufies, &c. And this according to the strength or weakness of ♄ in the Nativitiy.

♃ Is Directed for Wealth, Prosperity, Advancement, &c. Children in general, Wisdom, Prudence, Temperance, &c.

♂ Is Directed for Courage and Boldness of spirit, viz. Animosity, Victory, War, Contentions and Law-Suits, as also the estate and conditions of Brethren and such like

M m

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♂ is directed for all kinde of Pleasures and Delights Love, Marimony, Costly Ornaments, &c. and for the Femal Sex in general.

♀ is Directed for Learning, Ingenuity, the Understanding, as also for Merchandizing and Trade, Industry, Fournitures, &c. Lastly, For younger Brethren and such like.

These are but General significations which the Planets properly declare of themselves barely considered. But you are to moderate your judgement, according to the houses they are accidentally posited in, in any Geniture; as also what houses they chiefly govern, as is before intimated. Thus, the premises being but well considered, you cannot fail to give a most significant and Rational judgment upon any Direction whatsoever, as also perfectly understand the true intent and meaning of whatsoever is signified by Directions in general.

Lastly, If you would know how long the force of a Direction shall continue, you are to consider the strength, or weakness both of Significator and Promissor in the Geniture, if they are both strong, or essentially dignified therein, the effects of the Direction shall powerfully manifest it self, and whatever is promised thereby, shall take place effectually, and continue durable, until such time the same Significator meet with another Promissor.

But if they were but weak in the Radix the effects of this Direction will be inconsiderate, and have but a small share of their force upon the Native, if the Significator were Strongest the Direction operates and with much ease the Native attains to that good thereby signified, If the Promissor were strongest, although the Direction may take place, yet it shall not be so forcible as is promised, neither will

will it be answerable to the pains and industry that the Native uses, in attaining the good thereby signified.

Note also that if the Infortunate Planets happen to be Promissors in any Direction, and therein threaten some eminent danger unto the Native, this evil will not assist the Native and take place to the height, if so be they were strong and potent in the Radix. But if they were debilitated there, you may expect the greater Infelicity to happen; it also to be Observed that ♃ and ♀ may accidentally happen to be Infortunates, and ♃ and ♀ Fortunes in some mens Genitures.

If two Directions happen to be in force together, and operate at one and the same time, the one being good, the other exceeding bad, consider which of them is the strongest and to which the Revolution of the Year doth best agree and judge that Direction will operate most forcibly, which if it be the good Direction, it will much mitigate (if not quite extinguish) the effects of the bad; or if the bad Direction, it will overpower the force of the good one so that the shadow thereof, will only appear, and the effects thereof not considerable.

SECTION. V.

Of the measure of Time in Directions: &c.

Ptolomy's measure is for every degree of the Equator, to allow one year, and for every minute 6 days, 2 hours 6 minutes. And so 365 dayes 6 hours contain one whole degree or 60 minutes as appears by this following Table.

M m 3

A Table of the measure of Time in rections, according to *Prology*.

M	D	H	Min	M	Day	Ho.	Min.
1	6	2	6	31	18	1	6
2	12	4	12	32	94	19	12
3	18	6	18	33	260	21	18
4	24	8	24	34	206	23	24
5	30	10	30	35	213	01	30
6	36	12	36	36	19	03	36
7	42	4	42	37	225	05	42
8	48	15	48	38	211	07	48
9	54	18	54	39	37	09	54
10	60	11	0	40	243	12	00
11	66	23	6	41	49	14	06
12	73	1	12	42	155	16	12
13	79	3	18	43	261	18	18
14	85	5	24	44	267	20	24
15	91	7	30	45	273	22	30
16	97	9	36	46	80	00	36
17	103	11	42	47	84	02	42
18	109	13	48	48	192	04	48
19	115	15	54	49	198	06	54
20	121	18	00	50	304	09	00
21	127	20	6	51	20	11	06
22	133	22	12	52	16	13	12
23	140	0	18	53	112	15	18
24	146	2	24	54	128	17	24
25	152	4	30	55	334	19	30
26	158	6	36	56	40	11	36
27	164	8	42	57	46	23	42
28	170	10	48	58	153	01	48
29	176	12	54	59	59	03	54
30	182	15	0	60	365	06	00

This Opinion of *Prology's*, (as to the measure of Time in Directions) continued without contradiction, until the last age.

Then *Antonius Maginus* a learned Italian, and great Mathematician, began to question it (as Mr. Lilly relates) and affirms that the measure of time ought to be taken from the true and apparent motion of the ☉, and not from his simple motion, as you may read in *Maginus* his *Primum Mobile*, fol. 51. & then he concludes that the difference between the ☉ Right Ascensions at the Birth, and the same hour and minute the next day following, shall be the Measure of Time for a Year. By which method a Table may be fitted to any particular Geniture, or you may see a general Table thereof page 711, of *Christian Astrology*, this measure hath been in greatest use with some able Artists of this Nation.

But a third Measure of time (and now generally approved of as best) is that of *Valentine Noyd*, a singular Mathematician, which is grounded upon the ☉s mean motion, to be the measure of time for a Year. And by that Rule one whole degree gives one years dayes 8 hours, and 59' 37" gives one compleat Year, and so every min gives 6 daies and about 4 hours. A Table whereof you may see in the forementioned Book, p. 731 and p. 208. *Doff Nat*.

This last measure is by all Modern Authors approved as the best, and *Maginus* highly esteems of it, and looks upon it as the most certain measure of time in the common use of, and so do I; Now there is no considerable difference in any of those measures of time, and either of them may be used; or in some Nativities the one it may be will agree better than another, and therefore every man may use that measure which pleases him best.

Here followeth a general Equation Table for the Arke of Direction in all Nativities, according to Noyd's measure.

A general Equation Table for the Arch of Direction. *Secund. Naybod.*

Ark Di.	Equat. add.	Arch of Direct.	Equat. add.	Arch of Direct.	Equat. add.
1	0 1	29	0 25	57	0 50
2	0 2	30	0 26	58	0 51
3	0 3	31	0 27	59	0 52
4	0 4	32	0 28	60	0 53
5	0 4	33	0 29	61	0 54
6	0 5	34	0 30	62	0 55
7	0 6	35	0 31	63	0 55
8	0 7	36	0 32	64	0 56
9	0 8	37	0 32	65	0 57
10	0 9	38	0 33	66	0 58
11	0 10	39	0 34	67	0 59
12	0 11	40	0 35	68	1 00
13	0 11	41	0 35	69	1 1
14	0 12	42	0 37	70	1 2
15	0 13	43	0 38	71	1 3
16	0 14	44	0 39	72	1 4
17	0 15	45	0 40	73	1 5
18	0 16	46	0 40	74	1 6
19	0 17	47	0 41	75	1 7
20	0 17	48	0 42	75	1 8
21	0 18	49	0 43	77	1 9
22	0 19	50	0 44	78	1 10
23	0 20	51	0 45	79	1 11
24	0 21	52	0 45	80	1 12
25	0 22	53	0 46	81	1 13
26	0 23	54	0 47	82	1 14
27	0 24	55	0 48	83	1 15
28	0 25	56	0 49		

The use of this Table is plain and easie, thus *Viz.*

Let the *Arke of Direction* be supposed 29 d. 30', seek 29 under the title, *Arke of Direction*, and against it I finde 25' which is alwayes to be added to the *Arke of Direction* given, and it makes the former number 29 d. 55' the *Equated Arch*. So then I conclude that at 29 years 11 months the *Direction* will hit. And here it is to be noted that if an *Accident* happen within the compass of a month either before or after the *Direction*, you may notwithstanding conclude the *Nativity* is exactly Rectified, for indeed it was near as an *Artist* will presume to go, though many times it may fall out neare, but very rarely.

Another example for practice.

Suppose the *Ark of Direction* be 32 d. 12'. I enter the Table alwayes against the whole degrees of *Direction* in the lesser Column intituled *Arch Direct.* and there I seek the number 32 d. against which I finde 28', to be added, and it makes the aforesaid *Arch* 32 d. 40' then I repair to the Table of *Ptolomey's measure*, allowing for every degree one year, and entering the Table with 40' I finde against it 243 da. 12h. So that the *Direction* should take place at 32 years 243 days, &c. Thus having equated your *Arch of Direction*, you have the years and dayes thereof by inspection, according to *Naybod's measure*.

And hence a Table may be fitted particular to any *Geniture* by the help of *Ptolomey's Table*, as for Example in the preposed *Geniture*, The *Native* was born October the 4th, in the aforesaid Table against 1' in the first Column, I finde 6 dayes, &c. Therefore in my prepared Table following I see against 1' October the 10th, against 2' October the 16th, and so on as the first Table directs, And is easily understood by this following Example.

M in 4

A fitted Table to the proposed Geniture for the more ready finding the Day (or at least the Month) of a Direction agreeable to the odd m. n. of the Equated Arch.

Min.	Month.	Day.	M. n.	Month	Day.
1	Octob.	10	31	April.	10
2		16	32		16
3		22	33		22
4		28	34		28
5	Novem.	3	35	May	5
6		9	36		11
7		15	37		17
8		21	38		23
9	Decem.	27	39	June	29
10		3	40		4
11		9	41		10
12		16	42		16
13	January	22	43	July	22
14		28	44		28
15		3	45		4
16		9	46	August	11
17	Feb.	15	47		17
18		21	48		22
19		27	49		29
20		2	50	Septem.	4
21	March	8	51		10
22		14	52		16
23		21	53		22
24		27	54	Octob.	28
25		5	55		3
26	April	11	56		9
27		17	57		15
28		23	58		22
29		29	59		28
30		4	60		4

The use of the Table is thus,

In the Nativity, Suppose the Ascendent to the $\odot$ of $\odot$ and the Ark of Direction 24d. 5' in the Equationable against 24d. I finde 21st 10' to be added to the Equated Arch so the equated Arch is 24 d. 26'. against 26' in Ptolemyes Table I finde 158 dayes 6 hours, &c. but in this prepared Table against 26' I finde March 11, the day of the month required, But the Native Married 4 dayes after, viz, March 15th, 1665. I presume this is near enough for a Direction and accident to meet as before I have bin used.

[By this means there needs no Table of the dayes of the year collected after the vulgar manner, and afterwards 2 or 3 operations by Naybod's Table to finde the years and dayes, and this way is no less exact, for it never differs over or under more then about 3 or 4 dayes, a thing not considerable in this matter.]

Another measure of time (which seems to be very rational) is this, Take the apparent R. A. of the $\odot$ from the day of the Nativity, (be it more or less then equal degrees) day by day forward on. As thus. let the difference of R. A. of the $\odot$ from the day of Birth to ten dayes after complete be the measure of time for 10 years, &c. This may be brought into practise, and fitted to any particular Geniture, by this following method. *Viz* Take the R. A. of the $\odot$ at Noon for the day of Birth, and the like the next day after, and so on for 70 or 80 dayes, and then take the Complement of the day's difference from the first dayes R. A. to equal degrees, and put them into a Table, and so you have an Equationable to be used as before directed.

[Note that the 4 first Columns direct you how the Equated Arches are made, and the 2 last Columns are only useful, which you may continue as far as you please.]

Example from the proposed Geniture O^hob. 4 1641. &c.

day.	place	R. A	diff.	R. A	comp	Ar D
d	h	d	h	d	h	
4	21 ^h 19	199	41	0	00	0
5	22 19	200	38	0	57	3
6	23 19	201	34	1	53	7
7	24 18	202	29	2	48	12
8	25 18	203	26	3	45	15
9	26 18	204	23	4	42	18
10	27 18	205	19	5	38	22
11	28 17	206	15	6	34	26
12	29 17	207	13	7	32	28
13	01 ^h 17	208	10	8	29	31
14	1 17	209	7	9	26	34
15	6 17	213	56	14	15	45
23	1 18	218	51	19	10	50
28	15 19	222	50	23	09	51

After this Method you may proceed to make an Equation Table for any Geniture, and use it in all respects as before, only with this Caution, if your differences fall less than 1 deg. Add, but if more Subtract the Equation from the Ark of Direction, and you have then the true Equated Arch, &c.

This measure of time is supposed (by some) to be that which *Maginus* hinted at many Years since, and hath been much used and most approved of by my loving friend Mr. J. E. who hath found (as he saith) abundance of verity therein above all other ways; neither is it different (I suppose) from the learned *Keplar's* measure, who takes the ☉ daily motion in the Ecliptique, but this for more convenience

venience is the ☉ Diurnal R. A. &c. which measure of time exactly agrees with that method of Directing proposed before the beginning of this Chapter.

This Measure I have the more willingly inserted because Artists might experiment the truth thereof in their daily practise. But in this present work I shall wholly adhere to *Naybod's* measure of Time, and *Argol's* method of Directing in the Aspects, by reason they have been hitherto generally received and well approved of by diverse Learned Authors, who have sufficiently verified the truth thereof in many Genitures; therefore I have chosen to Rectifie the exemplary Nativity according to *Naybod's* measure. Where Note that it is the opinion of *Morinus* a great Astrologer, that Converse Directions may be best made use of in Rectification, &c. [This Converse Direction I have at the beginning of this Chapter explained.] To conclude, observe this as a general Rule, that whatsoever measure of time you Rectifie a Nativity by, you are to use the same measure in all the Directions, but to Rectifie by one kind of measure and Direct by another is absurd.

CHAPTER. VIII.

Examples of Calculating the Elevation of the Pole above any Circle of Position of the Planets or Stars that are to be Directed as Significators, as also their Oblique Ascensions, or Descensions, and all things requisit in Directions (the better to explain and illustrate those Rules laid down Chap. 3. Sect. 3. pag. 46. &c.) 'from the Exemplary Geniture, pag. 71.

THe Antifictions and Contra-Antifictions of the Planets in that Figure present themselves thus according to the Rule given at the latter end of *Page 156 Introductory part.*

Ans.	d.	'	Con. A.	Ans.	d.	'	Con. A.
h	23	38	v	h	23	28	h
u	26	34	x	u	19	51	u
m	20	30	m	m	8	29	x
x	9	7	m				

*Here follows a Speculum of the Exemplary Geniture
drawn according to the Rules given, Chap. I.
Sect. 2. pag. 6.*

[illegible]

SECTION I.

*How this Nativity was Rectified**First by Accidents.*

1 A Ged 17 Years 4 Months odd dayes, *Viz.* February 1658, the Nat.ve had an Accident compar'd with the Mid Heaven to the *Quarrel* of Luna, which fell in 21 d. 31' of δ . Now in the Ephemeris of *Durres*, I seek when the Δ came to that point of δ Which was the 10th day of *October* 1641. *Viz.* (7 dayes after the Birth) and by making proportion I finde she had 1 deg. 17' South Latitude when she toucht the aforesaid point, the R. Ascen. of the $\square$ of the Δ with 1 deg. 17' South Latitude will be found 49 deg. 6', from which Substra $\bar{c}$ t the R. Ascen. of the M. C. *Viz.* 32 deg. 20', and there remains for the Ark of Direction 17 deg. 6', then I repair to the Table of the Equation for the Ark of Direction *Secund. Nabyud*, and against 17 years in the first Col'ume I finde 15' to be added, which makes the Ark of Direction 17 d. 21' for the 17 deg. I allow 17 Years, and with the 21' I enter the fitted Table to the Geniture, and against 21' I finde February the 8th day, and near that time the Accident happened, and the Direction began to operate.

Now if I take the R. As. of the $\square$ of the Δ without respect to her Latitude, which is 48 deg. 55', from which deducing the Right Ascension of the M. C. 32 d. 20' there rests for the Ark of Direction 16 d. 35' which according to the former method points out the later end of July 1658, whereas the Direction began to operate and the accident happened in February 1658, which was 6 Months after, therefore the Δ 's Latitude doublets is to be considered in her $\square$ Aspect as well as in any other Aspect, this is Rational therefore carefully to be observed, which may be far easier performed in the Δ then in the rest of the Planets, as before

before I have hinted, and is clearly demonstrated, and sufficiently experienced by that Learned Artist *Morinus* as you may read at large in his *Astrologia Gallica*, and particularly in those Eminent and Illustrious persons *Genitures. Viz.* The present King of France and late Queen of Poland,

2 Aged 24 Years 152 days viz. the 15th of March 1665. the Native Married, upon the Ascendents progress to the ☿ of ♀ with Latitude.

☿ in 6 d, 22' 12" Oblique Ascension	2 d. 1'
Lat. 0 30 Nor under the pole of the Ascen,	146 25
From which subtract the Obl. Asc. Ascendent	122 10

Rests the Arke of Direction 24 5

Unto which add the Equation Correspondent to 24 years which is 21' and the true Arch of Direction will be 24d 26' 24 deg. points out 24 years, and 26' points out in the fixed Table for the Nativity March 11th and 4 dayes after the Native Married,

The Native was very sickly and unhealthful all his younger years, and laboured under the effects of the Ascendent, Directed to ☿ and other violent Martial and Saturnine Stars, as also to the ☿ of the ♀ Lady of the 12th, Diverse other Accidents agreeing with Directions, I could insert, but these are sufficient to verifie the Ascendent, and N. C. and consequently the whole figure to be the Natives true Nativity. [Here it will not be amiss to Consult that Example Page 8 and 9 Chap. 1 Sect. 3]

3 Lastly by the Trutime of Hermes,

The ☽ is distant from the West Angle 1 deg. 53', I enter the Table, page 12. and seek October at top, to which answers

☿ers January under it for the Month of Conception, then enter the first Column to the left hand Entitled, *☽ Supra Ter-ram ab Occasu in Nativitatibus*, and the nearest number is 0 S. 0 d just at bottom (for the next above is 12 deg.) and right under October, and January against the said 0 S. 0 d. I finde 14 dayes to be added to the third day of Birth, and that points out the 17th of January for the day of Conception and in *Durress Ephemeris* I finde the ☽ that day at noon 13 d, 38' in ♈ wanting 5 d. 54' of the degree and minute Ascending; now the ☽s Diurnal motion being then 12 d 45' I finde she moves 5 d. 54' in 11 hours 10'. So that by this account upon January the 17th 1642 at 11 hours 10' P. M. was the true time of conception, for then the ☽ was in the very degree and minute of the Ascendent, and thus the Nativity is rectified according to the Trutime of Hermes also. [See the Rule Chapter 1. Section 5 and 6 Page 11 &c.]

SECTION II.

Examples how to finde the Poles Elevation above the Circles of Position of the ☉ ☽ and Pars ☉, ☿, By Trigonometrical Analogy.

1 FOR the ☽ whose Longitude is found in 21 d. 31' of ♈ with 4 d 52' North Latitude, subtract her Longitude out of 60 deg [According to the first Rule given Sect 2 page 43] and there remains 38 d. 29' for her distance from the next Equinoctial point ♈ because she is posited in ♈ (according to the third Rule of that Sect,

(188)

Section) Consult, also Sect. 3 Chap. 7. for the Description, I operate thus, (according to the 4th Proposition 47 heresof.

Add the { Sine of the Long.) from $\sqrt{38d. 29'}$ 9793991
 { Cosangens of her Latitude 4 d 52' 1069845

Tangent of the first Arch 82d. 12' 10863836
 unto which add 13 30

It produces the second Arch 105 42
 (Comp. to 180) 74 d. 18'

Sine of the Latitude 4 d. 52' 8928587
 Co-Sine of the first Arch 82, 12 co.ar. 0867370 } add.
 Co-Sine of the 2d Arch 74 18 9432329 }

It gives the Sine of) Dec. 9 44 South 9228286

For her Right Ascension.

Tangent of her Long ab $\sqrt{38 d. 29'}$ 9908346 }
 Sine of the { 1 Arch 82 d. 12' Com. Ar. 0004037 } add
 { 2 Arch 74 18 9983487 }

This produces the Tangent of 37 d 38' 9887870
 which (subtracted from 360. (according to the Note given pag. 49 heresof) leaves 322 d. 22' for the Right Ascension of) desired,

Subtract the R. A.) from the R. A. of M. C. [according to Prop. 5, pag. 48.] (by adding the Circle or 360. where Subtraction cannot be made) and you have her distance from the Meridian in Right Ascension.

(189)

Thus R. Ascen. M. C. cum Circulo 392 20
 R. Ascen.) Subtrah. 322 22

Remains her Distance desired. 69 58

Reserve half of it, Viz. 34 59

The Comp. of the Latitude of Birth 38 43
 Declination of the) before found is 09 44

Their { Summ } 48 27
 { Difference } 28 59

Then according to the 6th Proposition, pag. 49. I proceed thus. (because the) hath South Declination above the Earth.)

As the Sine of the aforesaid dist. 28 d 59' Co ar 0314657
 it to the Sine of the Sum 48 27 9874121
 So the Tan. of the reserved half dist. 34 59 9844958

to the Tang. of 47 d 13' 10033736
 But subtract 34 59 the half dist. ab Merid.

And there remains 12 14 for the Ascen. difference under the proper Pole of Position of the)

The Sine of 12 d 14' As Dist. is 93261171
 The Co-Tang. of the) declination 9 d 44' 10766555

produces the tan. of the Pole of positi. (51d) 10091772

For the Oblique Defect) (according to Prop. 5, pag. 50) work thus,

The

N 11

E 22

(190)

Right Ascension of the ☾ before found 322 22
 From which subtract the Ascen. Diff. 12 14

Remains the Oblique Descension ☾ 310 8

because the ☾ is in the Descending part of Heaven [according as is noted, pag. 51 hereof.]

2. For the Poles Elevation above the Circle of Position of the ☉ and his Obl. Asc. take this Example.

The ☉ is in 20 d. 53' ♌ and therefore so far distant from the next Equinoctial point.

For the ☉s declination

Add the Sine of 23 d. 30' ☉s Dec. Max. 9609703
 20 53 his Dist. &c 9551018

And you have the Sine of 8 d. 10' 9152718
 Viz. the Declination ☉ South, and under the Earth.

For his Right Ascension

Add the { Co sine of 23 d. 30' 9962598
 Tangent of 20 53 9581528

and you have the Tangent of 19 d. 17' 9543926
 unto which add 180 00 according to the rule

gives the true R. A. ☉ 199 17 defid.

R 1.

(191)

R. Ascen. of the Imum Caeli (or fourth house) is 212 26
 From which subtract R. Ascen. ☉. 199 17

Remains the ☉ dist. ab Merid. 13 3
 Reserve half of which [Viz.] 6 31

Complement of the Lat. of Birth 38 43
 Declination of the ☉ 08 10

Their { Sum } 46 53
 { Differ. } 30 33

the sine of the { Sum 46 d. 53' Co Ar. 0136699 }
 { Differ. 30 33 9706112 } add
 Tang. of the half Dist. 6 31 9057781

Produces the Tang of 4 33 8900592

The half dist. from the Merid. 6 d. 31'
 From which subtract the Arch 4 33

Remains the ☉s Ascen. Difference under his proper Pole (unknown) 1 58

Add { The Sine of the ☉s Diff. Asc. 1 d. 58' 8531828
 { The Co-tang. of the ☉ Declin. 8 10 10343123

Produces the Tang. of the Pole of Position of the ☉ 13 20 9374951

R. Ascen. of the ☉ is 199 17
 Ascen. Differ. add 1 58

And you have the Ob. Af. ☉ 201 13

N u 2

For the Pole of Position of $\oplus$ and Obl. Descen]

Example.

Pars Fortunæ is in 20 d. 6' $\angle$, V.z. 80 d. 6' from the next Equinoctial point $\cap$.

Declination $\oplus$.

Add the Sine of $\left\{ \begin{array}{l} 23 \text{ d. } 30' \text{ } \odot \text{ Dec. Max.} \\ 28 \quad 6 \text{ dist. } \cap \end{array} \right.$ 9600760
9993484

And you have the Sine of Decl. of $\oplus$ 23 d. 8' 9594184
South under the Earth.

Right Ascension $\oplus$.

Add the $\left\{ \begin{array}{l} \text{Co Sine} \\ \text{Tang. of} \end{array} \right.$ $\left\{ \begin{array}{l} 23 \text{ d. } 30' \\ 80 \quad 6 \end{array} \right.$ 9961398
10758135

Produces the Tan. of 79 14
unto which add 180 0 10710533

and you have 259 14 the R. Ascen. $\oplus$.
From which subtract 212 10 R. A. J. C.

Leaves 46 54 Dist. $\oplus$ ab Merid.

Reserve half of it 23 27

complements of the Lat. of Bird 38 d. 43'
Declination of $\oplus$ 23 08

Their $\left\{ \begin{array}{l} \text{Sum} \\ \text{Differ} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{---} \\ \text{---} \end{array} \right.$ 61 51
15 35

As the Sine of the Summ. 61 d 51' Co.ar. 0054604
to the Sine of the differ. 15 35 94:9170
So the Tang. of the half dist. 23 27 9637265

to the Tang of an Arch 7 32 9121039

The half distance from the Meridian, 23 d 27'
From which subtract this Arch 7 32

Remains the Ascen. Differ. $\oplus$ under its } 15 55
proper Pole; unknown, --- }

Lastly,

Add $\left\{ \begin{array}{l} \text{Co. tang. } \oplus \text{ Declin.} \\ \text{Sine Ascen. Differ.} \end{array} \right.$ $\left\{ \begin{array}{l} 23 \text{ d } 8' \\ 15 \quad 55 \end{array} \right.$ 0369344
9438129

their sum is Tangent of 32 42 9807473
Viz. the Poles Elevation above the Circle of Position of
 $\oplus$, as before in the $\odot$ and γ .

Right Ascension of $\oplus$ before found is 259 d. 14'
Ascensional difference of $\oplus$ subtract 15 55

Leaves the Oblique Descension of $\oplus$ 243 19
under the Pole of 32 d. 42' before found.

After the same manner you may finde the Pole of position of the other Planets in any Figure, and so Direct them also, &c.

These Examples being so plain and easie, a little practise will make the Learner expert in these kind of operations, which I think are not much inferiour to the ordinary Tables made for this purpose: provided they use the same exactness, Viz. to minutes in the Pole, (vulgarly called circles of position, &c.)

[If a man would be curious in finding the Cusps. off the houses, Right Ascensions, or Declinations. of Stars and Planets, he might finde the seconds adhering in his operations, by making proportions in the Canon, but I have omitted it here for ease in Calculation, that so the Learner might not be discouraged, deeming minutes sufficiently exact in these matters, and the rather because the Canon is Calculated but to minutes.]

There is also another way of finding the Pole of position by an Arch of the Circle of position, mentioned page 51 hereof, an example of which in the $\oplus$ I shall here insert.

First observe the Rule given after the 8. th Proposition, page 51. proceed thus. Viz.

The Complement of the Declin. $\oplus$ to 90 d. is 66 d. 52' add the Latitude of Birsh 51 17

their $\left\{ \begin{array}{l} \text{Summ} \\ \text{Diffc.} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\}$ 118 09
the half distance of $\oplus$ a Merid. as before 15 35
23 27

Add $\left\{ \begin{array}{l} \text{the Sine of the Comp of the aforesaid} \\ \text{Sum to 180 d. Comp. Arith. h61d. 51} \end{array} \right\}$ 0054672
 $\left\{ \begin{array}{l} \text{the Sine of the Difference} \\ \text{Tangent of the half dist.} \end{array} \right\}$ 15 35 9429170
23 27 9637265

produces the Tangent of an Arch 7 32 9121107

The half dist. aforesaid
unto which add the Arch

d.	'
27	27
7	32

Produces for an Arch of the Circle
of Position. $\left\{ \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\}$ 30 59
unto which add the R. A. of J. C. $\left\{ \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\}$ 212 20
according to Prop 4. pag. 52.
Leaves the Oblique Declen. $\oplus$ 243 19
exactly as before found.

Then for the Poles Elevation above the Circle.

	d.	'	
add the Sine of the Circle	30	59	9711629
Tang. Lat of Birsh	51	17	0096027

And you have the Tangent of 32 42 9807656
for the Poles Elevation as before the other way, Et sic de
ceteris.

Note that in the operating for Right Ascensions and Declination of a Star or Planet, &c you take his distance from the next Equinoctial point $\vee$ or $\wedge$, as before is shewed. But if you take their distance from the next Solstitial point $\boxplus$ or $\boxminus$, you are then to alter the Sine or Tangent of that distance and instead thereof take the Co. Sine, or Co-tangent, and then the result will come out the same.]

SECTION III.

Examples of Directing the five Hylligacals in the Exemplary Geniture (and consequently any of the other Planets by the same method) According to the Rules given, to their several Promitors: only by the Artificial Canon of Sines and Tangents,

AND first the Ascendant (whose Oblique Ascension under the Poles Elevation $51^{\circ} 17'$ was found $12^{\circ} 12'$) Directed to the Body of $\odot$ in $6^{\circ} 32'$ 11° Lat. $0^{\circ} 30'$ North, her distance from the next Aequinoctial point will be found (as directed, pag. 43.) to be $23^{\circ} \text{deg. } 28'$.

For the R. A. of $\odot$ with Lat.

1 Add the Sine of her dist from $\odot$ $23^{\circ} \text{d. } 28'$ 9600118
to the Co-Tangent of her Lat. $0^{\circ} 30'$ bare R. 2059142

this Sum will produce the Tan. of $88^{\circ} 44'$ 11659260
(21. his the first Arch, from which sub. $23^{\circ} 30'$ as you are directed p. 48) which is the greatest obliquity of the ecliptick, and there remains $65^{\circ} 14'$ for the second Arch.

	d.	/	
Add the { Arith comp. of the Sine of	88	44	0030106
{ Sine of the second Arch	65	14	9985106
{ Tang. of her d. ft.	23	18	9637610

And their Sum abating R. is the Tan. $21^{\circ} 31'$ 19591822

This $21^{\circ} \text{d. } 31'$ Subtracted from 180°d. (because the Longitude is in $\mathcal{W}$ as you are directed pag. 49) leaveth the true R. A. of $\odot$ $158^{\circ} \text{d. } 19'$.

For the Declination of Venus, cum Lat.

Add the { Arith. Comp. of the Co-Sine	88	44	1655496
{ Co-sine of the 2d Arch.	65	14	9622135
{ Sine of the Latitude	0	30	7940842

Their Sum abating R. is the Sine of Decl. $9^{\circ} 31'$ 9218473

For the Ascensional Difference of $\odot$

	d.	/	
Add the { Tangent of the declination	9	31	9224382
{ Tan. of the Lat. of the place	51	17	0096027

their Sum is the Sine Ascen. Diff, $12^{\circ} 4'$ 9320409

Now because the Declination of $\odot$ is North subtract her Ascen. Diff from the R. A. (as you are directed, pag. 50) and there remains the Oblique Ascension of $\odot$ under that Pole $146^{\circ} \text{d. } 25'$
From which subst Ob. A. of the Ascen, $122^{\circ} 20'$

and there remains the Arch of Direct, 24° $5'$

In the Equation Table for Naybods Measure of time against 24 d, I finde 21' to be added and that produces 24 d 26', this 24 d. gives 24 years and the 26' in the fitted table to the Geniture gives March 11 which from the Birth points out March 11th 1666, and the 15th day the Native married.

[Let this plain admonition in this Direction of Q suffice to inform you how to observe the same method in all the rest of the Directions.]

2 The Ascendent Directed to the $\odot$ of Υ which falls in 6 d. 21' Υ , with 1 d. 52' North Lat. Dist. from the next Equinox 23 d. 38'.

For the Oblique Ascen. of Υ s opposit place, I proceed as before.

Add the $\left\{ \begin{array}{l} \text{Sine of the Long. or dist} \\ \text{Co-Tang. of } \Upsilon\text{s } \odot \text{ Lat.} \end{array} \right. \begin{array}{r} 23 \text{ d } 38' \\ 1 \text{ } 52 \end{array} \begin{array}{r} 9503017 \\ 1486902 \end{array}$

gives the Tan. of the Υ & Arch
From which subit. aff. $\begin{array}{r} 85 \text{ } 21 \\ 23 \text{ } 37 \end{array} \begin{array}{r} 11089919 \\ \end{array}$

and there remains for the 2d. Arch 61 51

Having the first and second Arch. find first the Declination and Right Ascension thus, Viz.

I
Add the $\left\{ \begin{array}{l} \text{Co. sine of } \left\{ \begin{array}{l} 1 \text{ Arch } 85 \text{ d. } 21' \text{ Co. ar. } 1091147 \\ 2 \text{ Arch } 61 \text{ } 51 \end{array} \right. \\ \text{Sine of the Lat.} \end{array} \right. \begin{array}{r} 9673741 \\ 1 \text{ } 52 \end{array} \begin{array}{r} 8512167 \\ \end{array}$

Their sum is the Sine of the decl to 55 9277055

2,
Add the $\left\{ \begin{array}{l} \text{Sine of } \left\{ \begin{array}{l} 1 \text{ Arch } 85 \text{ d. } 21' \text{ Co. ar. } 0001412 \\ 2 \text{ Arch } 61 \text{ } 51 \end{array} \right. \\ \text{Tan. of Lon. or Dist. } \end{array} \right. \begin{array}{r} 51 \\ 38 \end{array} \begin{array}{r} 9945328 \\ 9641060 \end{array}$

Produces the Tan. of an Arch 21 9 9587810

which Subtracted from 180 d. leaves 158 d. 51' for the true R. A. of Saturns opposit place.

3
Add the $\left\{ \begin{array}{l} \text{Tangent of the decl. } 10 \text{ d. } 55' \\ \text{Tang. of } 51 \text{ d. } 17' \text{ the Lat. of the place} \end{array} \right. \begin{array}{r} 9285168 \\ 0096017 \end{array}$

Produces the Sine of the Ascen. Diff. 13 d. 55' 9381295

which subtracted from the aforesaid Right Ascen. leaves the Obl. Ascen. of Υ opposit place. 144 d. 56'
From which Subst. the Obl. Asc. Ascendent 122 20

Remains the Arch of Direction 24 36

which by the method before shewed in Q points out September the 15 1666, agreeable to the Arch of Direction requested 24 d 57' in the fitted Table aforesaid.

Note that in March 1666, the Ascendent met with the Body of Q (upon which direction the Native then Married) the Premisor Q was in $\times$, and at the beginning of that Month did transite the Radical place of Υ Lord of the 7th, and in $\odot$ of Υ Lord of the 5th and 8th in in the same Signe.

2. When the Ascendent was directed to the $\odot$ of Υ in September 1666, Υ was then strong in $\vee$ beholding the place

place of the Direction by a friendly Δ , and I just separated from the Δ of I_2 's Radical place, (wherein he hath a triplicity) and in $\times$ of the place of the Direction all?

I was at that time in my her detriment; but in exact Δ to I_2 's Radical place wherein she is exalted, and in $\times$ to the place where the direction fell, all which considered, together with the Ascendant to the body of Q operating at the same time did much mitigate the evil and malignity of the P of I_2 , which otherways might have sufficiently afflicted the Native with some tedious Melancholly Disease which passed over only with some troubles and discontents in minde, and a very strong inclination to Melancholly, and unusual lumpish indisp. sition of body which the Native being sensible, of, did endeavour to divert; here the force of that years Revolution was not altogether inconsiderable, and did much help also.

[After this manner should all Directions be considered (as before I have hinted) and thereby a man may be the better enabled to judge of their effects.]

I The Mid-heaven is thus Directed (whose R. A. is $32^\circ 20'$) to the Δ of U which falls in $3^\circ 26'$ of II which hath Latitude of contrary denomination, Viz. $0^\circ 27'$ North.

For the R. A. of the Δ of U the Distance from V is 63° degrees 26 minutes.

To the Sine of the Premittor dist. $63^\circ 26'$ 9951539
Add the Co tangent of the half Lat. $0^\circ 21'$ 2104901

and it produces the Tan. of the 1st Arch $89^\circ 30'$ 12056440
From which Substrat $23^\circ 30'$
and there remains the 2d Arch $66^\circ 0'$

add

	d.	30	com. ar. 0000017
Add the {	Sine of the 1 Arch	89	0
	Sine of the 2 Arch	66	0
	Tan. of the dist.	63	26
			9960730
			0300999

their Sum is the Tang. of $61^\circ 18'$ 10161746

Which because the Longitude was in II is the true R. A. of the Δ of U sought, from which Substrat the R. A. of the M. C. Viz. 32° deg, $20'$, and there remains the Ark of Direction $28^\circ 58'$, unto which add $25'$ the Equation, and it will be $29^\circ 23'$, which points out February the 21, 1672.

A The $\odot$ Directed to the $\square$ of U which falls in $3^\circ 26'$ in (without consideration of Lat.) The Pole of Position of the $\odot$ was before found, $13^\circ 20'$ and the Oblique Ascension under the Pole is $201^\circ 15'$ the nearest distance of the $\square$ of U is $33^\circ 26'$

The Oblique Ascension of the Quartil of U is found thus, Viz.

	1	23 d 30'	9600700
Add the {	Sine of —————	33	26
	Sine of the dist or Lon		
			9741125
Gives the Sine of the declin.			12 41 9341825

Add the	{	Co. Sine of Tang. of the dist.	² 23 d 30'	9962398
			33 26	9815084
Produces the Tangent of			31 12	9782082
Unto which add			180 00	
Their Summ is			211 12 the R. A.	□ of ♄

		³	d,	
Add the	{	Tang of the declin.	11 41	9152187
		Tang. ☉ Pole pos.	13 20	9374736
			—	—
Gives the	Sine	Ascen, Differ.	3 4	8727013
			—	—
which added to the R. A. gives the true Oblique Ascension				
of the ☐ of ♄ desired			214 d 27'	
From which Subtract the Obl. Ascen. ☉			201 15	

Remains the Arke of Direction	13 12
Add the Equation belonging to 13 deg.	00 11
Gives the true Arke of Direction	13 12
which points out December 14th, 1654.	

5 The) (whose Pole of Position was found 51 d. 0' Oblique Descent 310 d. 8') Directed to the ☉ of ♄ which falls in 6 d. 32' ☉, Lat. 0 d. 30' South, Distance from the next Equinoctial point 23 d. 28'

For the Declination of the ☉ of ♄.

Add the	{ Sine of the dist. (or long.) Corang. of the Latitude	23	28	9600118
		0	30	2059142
Gives the Tang. of the first Arch		88	44	11659250
Unto which add		23	30	
Their Sum is the second Arch		112	14	
whole Complement to 180 deg. is		67	46	

			2	
Add the	{	Co. Sine first Arch	88 d 44'	Com. ar. 1655496
		Co Sine 2d Arch	67 46	9577618
		Sine of the Latitude	0 30	7940842
Their Sum is the Sine of Decl.			8 35	9173956

For the R. A of the ☉ of ♄.

Add the	{	Sine of the first Arch	88 d 44'	co. ar.	0000106
		Sine of the 2d Arch	67 46		9966447
		Tang of the Longit.	23 28		9637610
Their Sum is the Tang. of			21 54		9604163

which Subtracted from 360 deg because the Longitude is in ☉, leaves the R. A. of the ☉ of ♄ 338 d 6'.

For the Ascensional Difference.

At the Σ Tang. of the Declin.	8 d 35'	9178799
Tang. of Σ s Pole position	51 0	0091631
Produces the Sine of the Ascen. diff,	10 45	9270430
which Subtracted from	328 6	the R. A.
leaves the Obl. Desc. of the δ of Σ	317 21	
From which Subst. the Obl. Desc. Σ	310 8	
Remains the Arke of direction	17 13	

Or the Σ may be directed by the Oblique Ascension by taking the opposit place both of the Significator and Promittor thus,

The Σ s opposit place is in 21 deg 31' Δ , Lat. 4 d 52' South, her declination the same as in the δ 9 d. 44. but of contrary Denomination, V z. North. her distance from the Meridian 69 d, 58' and Pole of Position 51 deg. the same, but under the Earth, her Ascen. Differ. the same also.

The Arch for the Σ s Right Ascension was found 37 d 38' which before was taken out of 360 deg. because the Longitude was in 223 but now being in Δ must be taken out of 180 d, and so the Right Ascension of the Σ s opposit place will be 142 d. 22', and her Oblique Ascension 150 d 8'.

After the same manner only change the Right Ascen of Σ which before fell in Δ , but now in Σ , and it will be 158 deg. 6' the Declination, and Ascensional Difference, be same, and (according to the former Rules) the Obl.

Ascen

Ascension of Σ under the Pole of 51 deg.	147 d, 21'
From which Subtracted the Obl. Ascen. Σ	130 08
Leaves the Arch of Direction at before	17 13
Erre in aliis.	

According to the precedent method if you direct the Σ to the δ of Σ cum Lat. you shall finde the first and second Arch [85 deg. 21'] and 108 d. 51' whose Complement is 180 is [71 d. 9'] and thereby his declination 7 deg. 17' R. A. 337 d. 26' his Obl. Descen. 328 d. 8', and Arke of Direction 18 d. 0', which will be the same also if you Direct to the Opposit place, by Oblique Ascension &c.

Note that as you Direct the Σ , so you may Direct Σ , δ , Σ , and Σ , having first found the Poles Elevation above thier Circles of Position,

6 The $\oplus$ is Directed as the $\odot$, but take an example for practice; Viz. $\oplus$ Directed to the $\square$ of δ which falls in 9 d. 30' Σ , The Poles Elevation above the Circle of Position of $\oplus$ was found 32 d. 42', Obl. Descen. under the Pole 243 d. 19'.

add the Σ Sine of the Long.	80 d. 30'	9994003
Σ Sine of	23 30	9600700
Gives the Sine of the Declin.	23 10	9594701

add

Add the	{	Co. Sine of	23 d. 30'	9962398
		Tang. of the Long. 80	30	9776393

Produces the Tang. of 79 39 10738791
 Which subtracted from 360 d Leaves the R. A. of the
 ☐ of ♂ (Sine Lat.) 280 d. 21'

Add the	{	Tang. of the Declin.	23 d. 10'	9631354
		Tang. of the Pole of ⊕	32 42	9807527

You have the Sine of the Ascen. Differ. 15 56 9438881

Which subtracted from the R. A
 leaves the Obl. Descen. ☐ of ♂ 264 d. 25'
 From which subtract the Obl. Descen. of ⊕ 243 19

There remains for the Ark of Direction. 21 06

Having the Right Ascension and Ascensional Difference of both Significator and Promissor you may finde the Ark of Direction without forming the Oblique Ascension or Descension thus, Viz.

1 Take the Difference of the Ascensional Differences of the Significator and Promissor, (by Subtracting the lesser from the greater) call that for distinction sake, the Equation, &c.

2 If the Declination of of Significator and Promissor be both North, add the Equation to the R. A. of the Signifi-

cator, or subtract it from the R. A. of the Promissor, and then deduct the R. A. of the Significator from the R. A. of the Promissor, and the remainder is the true Ark of Direction desired.

3 If the Declination of Significator and Promissor be both South, subtract the Equation from the R. A. of the Significator, or add to it the Promissors R. A. and proceed as before.

4 If the Declination of the Significator be North and Promissor South, then instead of taking the Difference between the Ascensional Differences take the sum, and reserve for the Equation, and add it to the R. A. of the Promissor, &c.

5 But if the Declination of the Significator be South and the Promissor North, take the Equation according to the 4th Rule, and add it to the R. A. of the Significator and so proceed, &c.

A Caution.

All these 5 Rules you may observe if the Significator be in the Ascending part of Heaven, and you direct by Obl Ascension. But should the Significator be posited in the Descending part of Heaven, and you direct by Oblique Descension, then you are to operate clean contrary to this Method laid down, that is, If a Significator and Promissor have both North Declination, instead of adding the Equation to the R. A. of the Significator, &c. add it to the R. A. of the Promissor, &c. and so understand in the other varieties.

Examples from the former Work.

1 The ☉ was Directed to the ☐ of ♄ in 3 d 26' 11" 00 2 673

the difference between the Ascensional Differences of the ☉ and ☌ of $\mathcal{U}$ is 1 d. 6', their Declinations are both South; therefore according to the third Rule, Subtract this 1 d. 6' (the Equation) from 199 d. 17' the R. A. of the Significator, and there remains 198 d. 11', which subtracted from 211 d. 12' the R. A. of ☌ $\mathcal{U}$, leaves the Arke of Direction 13 d. 1' as before.

The ☉ Directed to the ☌ whose R. A. is 280 d. 21', the R. A. of ☉ 259 d. 14', the Equation is 0 d. 1' for the Ascen. Diff. of the ☌ ☌ is 15 d. 56', and of ☉ 15 d. 55', and their declinations both South, and the ☉ in the Descending part of Heaven. Now contrary to the third rule according to the Caution given, add this 0 d. 1' to the R. A. of the Significator makes it 259 d. 15', which subtracted from the aforesaid R. A. 280 d. 21' leaves 21 d. 6' the Arke of Direction as before.

[More Examples are needless in a matter so plain and easy; this I confess will save no labour in the work, for having the Ascen. Differ. and the R. A. the Arke of Direction is soon obtained by Oblique Ascension, or Descension, yet I thought convenient to insert it as a variety, and those that like it not may make use of the common way, however the one may serve to prove the truth of the other, &c.]

Note that if you desire to know how far the Direction of any Significator is come at any certain point of time, Turn those years and days into degrees and minutes according to the usual manner in Directions, which add to the Oblique Ascension or descension of your Significator. And Lastly, Find what degrees and minutes of the Ecliptique corresponds therunto, and thus you may easily know

know the progress of any Significator, in any propounded year, &c. which is but the Converse to the method of Rectification of a Nativity by Accidents.

Here it may be expected that I should Insert a general Catalogue of all the Directions belonging to the Nativity but since the sight thereof can be useful to no man except to the Native, I forbear, and the rather because I have laid so large a foundation, as to the Calculation of the same, or any other Geniture whatsoever.

Thus I have shewed in as plain a manner as 'tis possible, how to direct by Trigonometry, which is the most curious, and exact, and to be preferred before the Tabular way, for doubtless had the Antients been acquainted with such easy ways as have in our dayes been found out (especially in Logarithmical Calculations) they would never have taken that pains to make the Tables of Directions, as those of Regiomontanus and Argol, (Viz.) of Oblique Ascensions with, and without Latitude of Positions, and Ascensional Differences, &c. Which considering the trouble of making proportions, and of Parallel and Lateral entrances, are altogether as laborious as to Direct by the Canon, which is abundantly more Artificial, Portable, and Convenient, and gives you the Declination and Right Ascension with Latitude at three Operations (as hath been shewed,) the Ascen. Differ at one facile Operation, and Consequently the Oblique Ascension or Descension under any Elevation, with much facility.

I know no publique professor about this City of London, that understands (as yet) this way of Direction, except my loving friend, Mr. William Wallgrave, that formerly professed Astrology in several places in and about the

the same. He indeed is well acquainted with this method of Direction (as also in several parts of the Mathematicks, as Measuring, Surveying, Gauging, and many other things of good use) and had once engaged his thoughts to the publication of the same, he also teaches and instructs all persons that desire it, any of the afore mentioned Arts, and diverse other things relating thereunto, as his bills more fully declare.

He is a practical Surveyor in the rebuilding of the City, and measures for all persons that please to make use of him, either Land, Plastering, Brick work or Carpenters work, &c.

CHAPTER. IX.

How to Rectifie and Direct a Natiuity according to the new and Natural way of that famous Mathematician, and Astronomer John Kepler, sent by him to the students in the Art of Natiuities, [And Intituled in his Rudolphine Tables, Sportula Genethliacis Missa.]

SECTION I.

A new and demonstrative way of Direction, according to the method of J. K.

THE Laborious Artist Mr. T. S. (Author and compiler of the Calijne Tables) in his Ephemeris 1655 did

did most Ingeniously, and very Concisely explain this manner of direction, but many young students complained they understood it not by reason of its brevity, &c. For which cause I have here endeavoured to explain it to the meanest Capacity and this I hope without the least prejudice to any person now professing the same.

1 The Chaldeans Rationally considered to Deduct, or bring Promittors to their Significators, by equal degrees of the Ecliptique, some by the mean Diurnal Motion of the ☉, others by the true Diurnal Motion, and a third sort by Right Ascension.

2 Ptolomy Rationally concluded to bring the Promittor to the like place of the Significator, by the Arch of every one of the Diurnal Motions, having weighed the like equal parts, with the Arch of the Equator, which will concur or agree with any of them.

3 Regiomontanus did rationally determine as aforesaid, to deduce the Promittor to the same Circle of Position in which the Significator was, although he would not always drive or constrain it to the same part of the Circle which it kept.

4 Lastly, The learned Kepler saith, he would willingly have experience judge in the Case, to determine between these wayes, and farther affirms that it is the part of Revisers, or the weak judgement of the Gredulous if they despise the admonisher, since he declares it impossible by trial to come to near as minutes, although we may suppose the nearest Knot or juncture of time.

There is a course of all causes of humane affairs by Directions alone, if so be you wil grant some other causes to intervene. Therefore Kepler guarding himselfe with the

Examples of Predecessors, (not by experience attained) thinks it a thing Rational to bring the Significators in order of the Sines, to their Promitors by the proportion of a Natural day to one year. Namely if for every one year the place of the ☉ be added, &c.

And so Kepler goes on to Examples from an Illustrious persons Geniture, and performs his operations by the *Rudolphine Tables* working out the directions by the ☉s *Anomaly* and *Apogee* Co-*Equated*, &c. making the ☉ the ground and foundation of all his work. What he performs by *Anomaly* and *Apogee* of the ☉ may much easier be effected by an *Ephemeris*, and no less exact, as I shall (in the next place) immediately shew, by plain Rules, and Examples as followeth in the next Section.

SECTION II.

How to Rectifie a Nativty by Accidents, and make them Correspond with Directions.

First collect a Table of the ☉s Diurnal Motion for 60 or 70 days after the Birth, and this shall be the Arches of Direction for so many years, &c.

To Rectifie the Ascendent.

[The RULE.] Having the Year and dayes of an Accident, for the years account so many dayes from the Nativty in the aforesaid Table (making proportion for the odd dayes) and note what Sign, Degree, and Minute the ☉ is then posited in.

2 Take the Right Ascension of the ☉ in that place, (your figure being before set to the estimate time) and also the Oblique Ascension of your elected Promissor with Latitude (as is usual if he have any) under the Pole of the place of Birth.

3 Lastly, Subtract the aforesaid R.A. of ☉ from the Obl. Asc. of your Promissor (which is most agreeable to the Nature of the Accident) and 270 d. added thereunto, and the Residue shall be the R. A. of time from noon in the Radix Rectified.

1 Example from the precedent Nativty.

Married, aged 24 years 162 dayes, the Ascen. directed to the Body of ♀, &c. ♀ in 11 6d 32' Ob. Asc. un-
der pole 51 27 146 25
unto which add 3 quarters of the Circle 270 00
and you have the R. A. of the
Dir. of the M.C. with Circle 416 25

Then account forward in your prepared Table in the Margent 24 years (in the last collumne,) and there I finde the ☉s place in [15 d. 19' m.] Now because the 4th day at noon the ☉ exceeds his Radical place [26'] deduct 26' from 15 d. 19' and there remains [14 d. 53' m.] the ☉s true direction for 24 years.

Again for the 162 dayes, I repair to the Proportional Table at the end of this Chapter, and there I seek the ☉ Diur.

From Octob. 4 1641, at noon		
1st ☉ place	ye.	
42 12	19	0
8 25	18	4
12 29	17	8
16 3	17	12
20 7	17	16
21 8	17	17
22 9	18	18
23 10	18	19
24 11	18	20
25 12	18	21
26 13	19	22
27 14	19	23
28 15	19	24
29 16	20	25
30 17	20	26
31 18	21	27
November		
1 19	22	28
2 20	22	29
3 21	23	30
4 22	23	31
5 23	24	32
and so on.		

Diurnal motion at 24 dayes from the Birth, V^z. 61' at 10p in the last Collume, in which I search for 162 dayes which I finde not exactly at one entrance but at two entrances I finde the given Dayes against 25' and 2' in the first Collume, so that 27' answers 10 162 dayes, add the 27' to the aforesaid [14 d. 53' m] and it produces [15 d. 20' m] whose Right Ascension is 222 d. 51' which substracted out of the above mentioned [416 d. 25'] there remains 193 d. 34' the Right Ascension of time from Noon in the Radix Rectified, which converted into time [by the Table for that purpose, pag. 47.] given 12 hor. 54' 16'' P. M. which is but 2' 4'' of time different from the former Rectification.

2

If you would Rectifie a Nativity by an Accident compared with the M. C. directed, &c.

[The RULE] 1. Finde the Promissors R. A. (as is usual.)

2. Substrat the R. A. of the ☉ agreeable to the year and day of the Accident (as before shewed) from the R. A. of your Promissor (by adding the whole Circle if subtraction cannot be made) and the remainder is the R. A. of the time from Noon in the Radix rectified as before.

Example 2.

Aged 17 years 144 dayes an Accident happened compared with the M. C. ad ☐ D cum Lat.

R. A. of the ☐ of ♀ (before shewed) in 21 d. 31' & with 1 d. 17' South Lat. is 49 26

Then for 17 years I account forward in the prepared Table

Table, and against 17 years I finde [8 d. 17' m] from which I substract the aforesaid 26' (for the Excess of the ☉s place in the Radix) and there remains [7 d. 51' m.] Again for the odd 144 dayes under Diurnal Motion ☉ 61' (which the ☉ had at that time) in the proportional Table, I finde 24' to answer, which added to [7 d. 51' m] makes [8 d. 15' m] whose R. A. is 215 d. 52', which substracted from the R. A. of the ☐ of the ♀ and 360 d. Viz. [409 d. 26'] there remains [193 d. 34'] the R. A. of the time from Noon, in the Radix Rectified as before.

[Note that the Directing of the M. C. or Ascendens according to this method, is not much different from the usual old beaten way, &c,

But the direction of the ☉, ☌, ☍, ♄, ♅, ♆, ♇, and ♈, will be found sometimes considerably different, which makes many persons apt to suspect the truth hereof. But the reason is, these last are Directed in the Ecliptique the other (viz. M. C. and Ascendens) to promissors in the Equator, as shall be shewed.]

3

If you would Rectifie a Nativity by the ☍ (which is only the Distance of the ☉ from the ♀ projected from the Ascendens,

[The RULE] 1. Substrat the ☉ from the ♀ as is usual, &c.

2. Substrat the distance of the Luminaries from the Signe deg and min. where the Promissors Body or Aspect falls, the Remainder is called the Alcen. Direct.

3. Take the Oblique Ascension of this Remainder under the Lat. or Pole of the place, and unto it add 170 d. (which

is called the Direction of the M. C. with the Circle).

4. Lastly. Subtract the R. A. of the ☉ agreeable to the time of the Accident (found as before directed) out of this last found number, and the remainder is the R. A. of time, P. M. in the Radix rectified, as in the other.

Example 3.

Suppose in the Exemplary Nativity the Native being Aged 27 years 323 days should have an Accident happen agreeable to the ☉ at ☐♂, &c.

	S	d	'
The ☐ of ♂ in ♍ Viz.	9	9	30
The Luminaries Distance subtract	4	0	38

Remains the Direct. of the Ascen. M	8	52
The Obl. Asc. of 8d 52' M sub Lat.	51	17

will be found to be	150	2
Add	270	0

Gives R. A. Dir. Cum Circulo	420	2
------------------------------	-----	---

In the prepared Table against 27 yeares Answers [18d 21' m] Subtract 16' the aforesaid Excess, Rest [17d 55' m] then the ☉ Diurnal Motion being 61', I finde by the proportional Table that 54' answers to 323 dayes, this 54' add to [17d. 55' m] makes [18d. 49'] whose R. A. is [226d. 28'] which subtracted from [420d 2'] before found, Leaves 193d. 34' the R. A. of the Time P. M. in the Radix, as in the rest. Et sic de ceteris.

These

These things being premised, Directing will be very easie, being no more but the converse work; as wil appear by the Examples following.

SECTION III.

How to Direct the five Hyliagiacals (and the other Planets) to their several promissors in any Geniture. Second. Johan. Kepler.

To Direct the Ascendent.

The R. H. L. E.

1 Take the Oblique Ascension of your Promissor after the usual manner, with Latitude (if he have any) under the Elevation of the Pole of the place of Birth,

2 Add to this Oblique Ascension found, 270 deg. and from their sum subtract the R. A. of time from noon in the Radix, and the remainder is the R. A. of the Direction of the ☉.

3 Binde the Signe degree and minute that answers to this R. A. ☉.

4 Search for the ☉ in this place in your prepared Table, or the nearest less, and for every day from the Birth account one year, (making proportion for the odd minutes) and you have the year and day desired.

Or thus, Having the Obl. Ascen. of the Promissor, subtract from thence the R. A. of the time from noon in the Radix, increased by a Quadrant, of 90 deg. (adding the Circle

Circle to the aforesaid Oblique Ascension if need require,
and the Remainder will be the R.A. of the Direction of the
☉, then proceed as before. The like may be observed
in ☊.

Example 4.

Ascend. ad ☉ of ♀ &c.

The Obl. Ascen. of ♀ cum Lat.
and 170 d. added was.

d	′
416	25

R. A. of time from noon substract.

193	34
-----	----

Rems R. A. Direct ☉

222	51
-----	----

Or thus:

The Oblique Ascension of ♀ and 360 d. &

R. A. of time P. M. and 90 d. substr.

506 d.	25′
283	34

Remains R. A. of the Direction of
the ☉ as before.

222	51
-----	----

unto which answers [15 d. 20′ m.]

Unto which I must now add 26′ for the excess of the ☉
place in the Radix, and that produces [15 d. 46′ m.] which
I seek in the fixed Table, and finde the next less against
24 years [15 d. 19′ m.] and the Diurnal Motion of the
☉ in that place is 61′ the difference between [15 d. 19′
and 15 d. 46′] is 27′, the dayes answering thereunto in
the last Column of the Proportion Table under 61′ Di.
Mot. will be found 162, so that the Ascendent met with
♂ ♀ at 24 years 162 dayes as aforesaid [For if 60′
gives one year 6 hours, 27′ will point out 162 dayes as in
that Table.]

Note

[Note that if the ☉s place at noon the day of Birth, ex-
ceeds the ☉s true Radical place (as in this our Exam-
ple) add that overplus in Directions. But if it wants
substract. But in Rectification observe the contrary, as
you will better understand by the precedents, and subse-
quent Examples.]

2

How to direct the M. C. &c.

[The RULE.] 1 Find the R.A. of your Promic-
tor (as is usual).

2 Substract the R. A. of time from noon in the Radix,
from the R. A. of the Promissor, and the Remainder is the
R. A. of the ☉s Direction.

3 See what Signe Deg. and min. agrees thereunto.

4 Find the ☉ in that place, either in the Ephemeris
or prepared Table, and work in all respects as before in
the Ascendent.

Example 5. M. C. ad ☐ cum Lat.

R. A. of the ☐ of the D in 21 d. 31′ 8″ } d 1
Lat. 1 d. 17′ South. } 49 26
add the Circle that subtraction may be made 360 00

Their sum is

R. A. of time from noon substract

409	26
193	34

Remains the R. A. Dir. ☉

215	52
-----	----

To which answers 8 d. 15′ m. Unto this add the ex-
cess

cells 26' in the Radix, and that produces [8 d. 141' m.] the next less in the fixed Table & [8 d. 17' m.] to which answers 17 years. The difference between [8 d. 41' and 8 d. 17' m.] is 24' and the Diurnal motion of ☉ 61' which in the Proportional Table in the last Column thereof points out 144 days, so the M. C. came to the ☐ of ☿ at 17 years 144 days, &c.

3 How the ☉ is Directed.

[The RULE] 1. Take the true Longitude of the Promittor. (and neither Right nor Oblique Ascension as in the 2. former.)

2. Subtract the ☉ place from the ☿ place in the Radix and thereby you have their distance &c.

3. Subtract this distance in [S. Deg. and Min.] from the Longitude of the Promittor (by adding 30 d. or one whole Signe if Subtraction cannot be made.)

4. Note their difference (which is called the direction of the Ascendant) and always take the Oblique Ascension of this difference under the Lat. of the place of Birth, (notwithstanding the ☉ be posited in the Descending part of Heaven) and add 270 d. thereunto which produces the R. A. of the Direction of the M. C. with the Circle.

5. As in Directing of the Ascendant, so here subtract the R. A. of time from noon in the Radix from this last found number, (abating the Circle here and every where else if need require) and the Remainder is the R. A. of the Direction of the ☉ desired, by which you may finde the Arch of Direction as before Directed, &c.

Example

Example 6.

The ☉ Directed to the ☐ of ☿ in 9 d. 30' 1/2.

The Luminaries distance subtracted from the place of the Promittor, leaves (as before shewed) 55. 8 d. 52' viz. in M. the Direction of the Ascendant, the Oblique Ascension of that point was before found 150 d. 2' which added to 270 d. produces 420 d. 2' for the R. A. of the direction of the M. C. with the Circle, &c. from which subtract the time from noon in the Radix 193 d. 34' the Remainder is 226 d. 28' (viz. the R. A. of the Direction ☉) unto which agrees 18 d. 49' m. in the Ecliptique, add the ☉ excess 26' produces [19 d. 15' m.] the next less in the fixed Table is [18 d. 21' m.] which wants 54' and the ☉ Diurnal Motion 61' [18 d. 21'] points out 27 years and 54' 323 days, So the ☉ meets with the ☐ of ☿ at 27 years 323 days, according to the manner of Calculation, &c.

4 How to Direct the ☉ to Promittors.

[The RULE] 1. Having the exact Longitude of your Promittor Body or Aspect under the ☉ place forward in the Ephemeris (or prepared Table) count the days from the Birth (making also proportion for the odd minutes) and you have with much ease the Arch of Direction desired.

Example 7.

The ☉ Directed to the ☐ of ♊ in 3 d. 26' m. &c.
add 26' the excess, the sum is 3 d. 52' m. I finde
p p

(222)

The next less in the fitted Table [3 d. 17' m] against 2 years, take 3 d. 17' from 3 d. 52' m there remains 35' and the Diurnal motion of $\odot$ 60', this 35' gives in the Proportional Table under D. M. 60' Column 5 213 dayes, and so the $\odot$ mes with the $\square$ of $\mathcal{U}$ at 12 years 213 dayes, &c.

5

The $\mathcal{D}$ is thus Directed: and after the same manner all the rest of the Planets, viz. $\mathcal{H}$, $\mathcal{U}$, $\mathcal{S}$, $\mathcal{Q}$, and $\mathcal{R}$ to their severall Promittors. Therefore observe this brief Rule following for all.

[The RULE] 1 Substrack the $\mathcal{D}$ s place, or any of the aforesaid Planets in S. D. and M. from the place of the Promittor, the remainder is called the Arke of Direction, &c.

2 To which add the Radical place of the $\odot$, and the Summ is the true place in Signe, deg. and min. of the Direction of the $\odot$.

3 As in all the former, finde how many dayes from the Birth, the $\odot$ touches that point of the Heliprique, by making proportion as before directed for the odd minutes, and you have the years and dayes of the Direction desired.

(223)

Example 8.

Of the $\mathcal{D}$ ad $\mathcal{S}$ $\mathcal{Q}$ in 6 deg. 32' $\mathcal{H}$.

	S.	d.	'
The $\mathcal{S}$ of $\mathcal{Q}$ falls in $\mathcal{H}$	11	6	32
Substrack the Radical place $\mathcal{D}$	10	21	31

Remains the Arke of Direction	0	15	01
Add the Radicall place of $\odot$	6	20	53

True place of the $\odot$ Direct	7	5	54 viz m
Add the Excess of the $\odot$ s place, &c.	0	0	26

Produces m 6 d. 20.	7	6	20
---------------------	---	---	----

The Sunns place next less in the Ephemeris (from which the fitted Table was taken) is [m 6 d 17'] against the 19th day, to which agrees 15 dayes (or rather yeares) from the Birth, the difference of [6 d 17' and 6 d. 20'] is 0 d. 3', $\odot$ Diurnal motion 60'. which in the proportional Table points out 18 dayes add houres (which unless they are near 24 alwayes omit) So the $\odot$ came to the $\mathcal{S}$ of $\mathcal{Q}$ in the Eccipique, according to the method of Direction at 15 yeares 18 dayes, &c.

I have been the larger in these Examples, because I would make it easie to be understood by the many Artills,

Lastly,

If you would know the Direction of the Hyligiscalls for any propounded year, as suppose for the Natives 27th year Compleat, w^ok thus.

1 For the $\odot$ (which all along is the Basis of the work
P p 2

Example

work) Account 27 dayes from the Birth in the fixed Table of the ☉ place as which time the ☉ was 18 d 21' in m, from which subtratt the 26' of Excess on the ☉ place in the Radix, and you have the true Direction of the ☉ in m 17 d. 55' for 27 years compleat.

For the ☉	S.	d.	′
The Direction of the ☉ is m or,	7	17	55
From which subtratt his Radical place	6	20	53

Remaines the Arch of Direction	0	27	2
Into which add the Radical place of the ☽	11	21	31
or any other Planets			

The Summ is the true Direction of ☽ which falls in N 18 d 33'	12	18	33
---	----	----	----

3 For the Direction of the M. C. Ascendent, and ☊ operate thus by the Tables of Right, and Oblique Ascension, as before in the Examples you are Directed.

The ☉ direction is in m 17 d 55' }	d	′
the R. A. of that Point is	235	16
Add the R. Ascen. of time P. M. in		
the Radix agreeable to 12 h 54' 16' }	193	34

The Summ rejecting 360 d is	69	00
-----------------------------	----	----

which is the R. A. of the Direction of M. C. to which Answers II 10 d. 37' and so far the M. C. is directed 18: 27th year Compleat. Add 90 d. 1069 d. 0' you have the Oblique Ascension of the Direction of the Horoscope or Ascendent. Viz. 159 d. 0' to which answers about 15 d 5' of m for the Direction of the Ascendent, unto which

which add the distance of the Luminaries in the Radix viz. 4 Signes, 0 deg. 38' their summe 9 S. 15 d. 43' for the Direction of ☊, Viz. VP, &c.

To Conclude this Chapter.

Let those that would direct a Nativity this way, draw their work into this following method, Viz.

1 for the Ascendent, Rule a Quarto or Folio page into 6 Collumes, and in the first, place the Aspects of the Promissors, in the second Collume the Longitude in the Signes wherein those Aspects fall, in the third Collume the Oblique Ascension of the Promissors, in the fourth Collume the R. A. of the Direction of ☉ (produced by Substrating the R. A. of time from Noon in the Radix, from the Oblique Ascension of the Promissor, and 270 d. &c.) In the fifth Collume place the Signe, degree and minute Correspondent to the R. A. of the Dir. of ☉, which is termed the true Direction of the ☉, and in the 6th and last the Tears and Dayes Correspondents, pointing out the time of the Accident.

2. For the M. C. there should be 6 Collumes also, and in all respects ordered as the Ascendent, Except the third Collume, which must contain the R. A. of the Promissor, as the other did the Oblique.

3 The ☊ will require 7 Collumes, (1) the Aspects, (2) the Longitudes. (3) the Directions of the Ascendent. (4) the Oblique Ascen. (5) the R. A. of the Direction of the ☉. (6) the points of the Ecliptique correspondent. (Viz. Direction of the ☉) (7) Lastly, the Tears and dayes of the Accident.

4 The ☉ needs but 3 Collumes, Viz (1) Aspects, (2) Longitude, (3) Tears and dayes, &c.

5 The ☾ and the rest of the Planets must have 5 Col-
lumes. (1) the Aspects of the Promissors. (2) their Lon-
gitude in S. d. and m. (3) the Arke of Direct. (4) the
Direction of the ☉ in sig. deg. and min. (5) the time
of the Accident.

And thus the work will be disposed into a neat hand som
form and the more fit for use.

But for ordering of the work in directing the old way,
this large Example of a Speculum of Directions in Mr.
Liby's Introduction is as Methodical, and Artificial as
may be: T. t. that forme p. 8. 165, and 166, in the Doctrine
of Nations is now most frequently used by publique Pri-
vates.

A

A Table of the dayes proportional (in Direct.)
to each min. of the Sunns Diurnal motion.

Min.	D.M. ☉ 57'	D.M. ☉ 58'	D.M. ☉ 59'	D.M. ☉ 60'	D.M. ☉ 61'
	day hor	Da. H.	Da. Ho.	Da. Ho.	Da. Ho.
1	6 10	6 7	6 5	6 4	6 0
2	12 20	11 14	12 9	12 4	11 23
3	19 5	18 21	18 14	18 6	17 23
4	25 15	25 5	24 18	24 8	23 23
5	32 1	31 11	30 23	30 11	29 23
6	38 11	37 19	37 3	36 13	35 22
7	44 21	44 2	43 8	42 15	41 22
8	51 6	50 9	49 13	48 17	47 22
9	57 16	56 16	55 17	54 19	53 21
10	64 2	62 23	61 22	60 21	59 21
15	96 3	94 11	93 21	91 8	89 10
20	128 4	125 23	123 20	121 18	119 18
25	160 5	157 11	154 18	152 5	149 17
30	192 6	188 22	185 17	182 15	179 15
35	224 6	220 10	216 16	213 2	209 14
40	256 7	251 22	247 15	243 12	239 12
45	288 9	283 9	278 14	273 22	269 11
50	320 9	314 21	309 13	304 9	299 9
55	352 10	346 9	340 11	334 19	329 8
57	365 6	358 23	352 20	346 23	330 7
58		365 6	359 1	353 1	326 7
59			365 6	359 4	342 6
60				365 6	359 6
61					365 6

This Table was thus made, viz. (by the Goulden Rule) As
be ☉s Diurnal Motion is to 365 dayes & hours, or 8766
hours, So is 1 min. to the dayes and hours di-
vided. &c.

CHAPTER X.

Of Revolutions, &c,

§ 1.

What is meant by a Revolution,

IT is no more but the true position of the Heavens for that very moment or point of time that the ☉ or ☿ (or any other Planet) returns to their Radical places, in any Nativity. &c. Or more particularly thus, A Revolution is the Sunns Annual Convection, or return to that same point of the Ecliptique (*Viz. S. deg. and min.*) wherein he was found at the Birth of any Native, or first foundation of any matter, &c.

The ☉s true place in any Nativity is the basis or foundation of the whole work, and therefore his place (above all the rest of the Planets) ought to be exactly Calculated, for one minutes error in his place produces 24' in time, because in 24' of time, the ☉ motion is but (about) one minute of a degree &c,

§ 2.

§ 2.

How to obtain the true Figure of a Solar Revolution.

THE most certain way is from exact *Astronomical Tables*, First. To compute the ☉s true place in the *Radix*, then for the yearly Revolution of the ☉ Calculate his place for the noon time of the day, before and after the Birth, and thereby finde his true Diurnal Motion, then to know what hour and minute he returns to his Radical place, consult the 7th Rule, pag. 30. hereof, and the Examples by the Logistical Logarithmes there inserted, and you have your desire.

Or you may *Equate* for the true time, &c. From the ☉s Diurnal motion, taken out of some exact Ephemeris provided his Radical place were taken from the same foundation (or Calculated from the same Tables from which the Ephemeris was Extracted) otherways 'tis Irrational and Absurd so to do.

But because either of these wayes may be thought too troublesome to be performed in the setting many Revolutions together, I have therefore inserted this following *Revolutional Table*, with its use, which performs the work with much ease and exactness. It was Calculated from the *Radolphine Tables*, by that eminent Artist *Joan, Baptista Morinus*, (so often mentioned in this tract) and contracted (from two Folio pages where they were Calculated to Seconds) into this portable forme, that it might not too much exceed the limits of these small pages.

A perpetual Table of the Sunns Revolution
according to *Ticho Brah's Hypothesis* and

[illegible]

accomodated to the motion of the Apogeeon
the Rudolphine Tables in years compleat.

year	9	10	20	30	40	50	60	70	year
100	H. m	H. m	H. m	H. m	H. m	H. m	H. m	H. m	year
0	4 12	9 9	20 1	6 1	16 2	2 2	12 2	22 3	360
10	4 13	10 1	20 1	6 2	16 2	2 3	12 4	22 4	355
20	4 13	10 1	20 2	6 3	16 3	2 3	12 6	22 7	340
30	4 14	10 2	20 5	6 5	16 5	2 8	12 10	22 12	330
40	4 14	10 3	20 5	6 8	16 10	2 13	12 15	22 18	320
50	4 15	10 4	20 7	6 11	16 15	2 19	12 22	22 26	310
60	4 17	10 5	20 10	6 15	16 21	2 26	12 31	22 36	300
70	4 18	10 7	20 13	6 20	16 26	2 33	12 39	22 46	290
80	4 19	10 8	20 16	6 24	16 31	2 41	12 49	22 57	280
90	4 21	10 10	20 19	6 29	16 38	2 48	12 58	23 7	270
100	4 22	10 11	20 21	6 33	16 44	2 56	13 7	23 18	260
110	4 23	10 13	20 25	6 38	16 51	3 3	13 16	23 29	150
120	4 24	10 14	20 28	6 42	16 56	3 10	13 25	23 39	240
130	4 26	10 15	20 31	6 46	17 1	3 16	13 31	23 47	230
140	4 27	10 16	20 33	6 49	17 5	3 22	13 38	23 54	180
150	4 27	10 17	20 34	6 52	17 9	3 26	13 42	0 0	210
160	4 28	10 18	20 36	6 53	17 11	3 29	13 47	0 4	190
170	4 28	10 18	20 37	6 55	17 12	3 31	13 49	0 8	190
180	4 29	10 18	20 37	6 55	17 12	3 32	13 51	0 9	180

A Table of the motion of the Sunns Apogee
for hundreds of years after Christ, Calcula-
ted from the Rudolphine Tables

An Chr	S.	D.	M.	An. Chr.	S.	D.	M.
1000	2	05	28	1600	3	5	44
1100	2	27	11	1700	3	7	27
1200	2	25	53	1800	3	9	10
1300	3	0	36	1900	3	10	52
1400	3	2	19	2000	3	12	35
1500	3	4	1	3000	3	29	42

The motion of the Sunns Apogee (or Aphelion) for every single Year. &c.

year.	min.	year.	min.	year.	Deg. m.
1	1	17	17	32	0 33
2	2	18	18	33	0 34
3	3	19	20	34	0 35
4	4	20	21	35	0 36
5	5	21	22	40	0 41
6	6	22	23	45	0 46
7	7	23	24	50	0 51
8	8	24	25	55	0 56
9	9	25	26	60	1 03
10	10	26	27	70	1 12
11	11	27	28	80	1 22
12	12	28	29	90	1 32
13	13	29	30	100	1 43
14	14	30	31	100	3 25
15	15	31	32	300	5 8
16	16				

Tb

**The use of the Table in setting a Revolu-
tional Figure.**

1 Find the ☉s Apogee to the year of Birth by the last little Table, thus, Suppose I would have the ☉s Apog. for 1641. (Viz. the year of Birth in the proposed Gene-
ture) against 1600 I finde 3s. 5 d. 44' Against 40
years, and 1 year 42', which added to the former makes
3s. 6 d. 26' for the ☉ Apog. desired.

2 Substract this Apog. from the ☉s Longit. at Birth
(by adding the Circle where subtraction cannot be made)
and the Remainder is his Anomaly.

3 With this Anomaly enter the first or last Collume of
the Revolutional Table where you have it set down to every
10 d and take the nearest. (or make proportion, which Ex-
actness is here needless, as you may easily perceive by the
Table is selfe,) and under the Teares of age cleare as
bead you have Certain hours and minutes, in the Angle
of meeting to be added to the time P. M. in the Radix,
(casting away 24 hours if it exceed) and their Sum is the
true time of the Revolution (or return to his Radical
place) for which you are to set your Figure by a Table of
houses or otherwise, &c.

Note that by reason of the Leap year the Revolution may
not always happen on the same day of the Month the Ra-
dix was on, but by the Sunns place in your Ephemeris you
may easily discern which day it was.

Example.

I would set a Revolutional Figure to the Exemplary Ge-
niture pag. 71 for the Natives 27th year Current, begin-
ning October 1667. &c.

The

The ☉ Apogee (by the first Rule) was found in 5, or 3 Signes 6 d. 26', which subtracted from the ☉ Radical place in ♊, V. 2. 6 S., 20 d. 53', there remains 3 S. 14 d. 27', that is 104 d 27', the minutes are inconsiderable in this matter, therefore I reject them and enter with 104 deg. in the first Collumne of the second Table and I finde the nearest whereunto is 100d

the which I may well take; (for 10 d Anomaly makes but 2' difference in 10 years) and against 100d Anomaly I have a Revolution Table particular to this Geniture, as in the Margent, [The like you may do for any other. &c.]

Then for the time of the Revolution, against 20 years I finde 20 h 22' and against 6 years 10 ho. 55' their sum is 31 ho 17' unto which add 12h 52' the time P. M. in the Radix, and the aggregate is 44 hor. 9', from which abate 24 h. and there remains 20 h. 9' for the true time of the Revolution which is alwayes to be set for the Latitude of the Natives present abode, and not for the place of Birth except the Native inhabits there.

ye.	H.	m
1	5	49
2	11	38
3	17	27
4	23	17
5	5	6
6	0	55
7	16	44
8	22	34
9	4	22
10	10	11
11	20	22
12	6	33
13	16	44
14	2	56
15	13	7
16	23	18

A Figure of the ☉ Return to his Radical place for the Natives 27 Year Current.



A

§ 3

How to judge of a Revolutionary Figure.

Having Obtained the true Position of the Heavens at the time of the Suns return, &c.

Con-

1 Consider what agreement there is between the Radix and the Revolutiōnal Figures, if you finde them in * or Δ to each other, and the Planets in the Revolution be, holding their Radical places friendly, these are arguments that the year will prove fortunate to the Native, and this the more if no bad direction be then in force.

2 But if the Figures chance to be in □ or ♂ to each other, and the Planets in the Revolution in the same Aspect to their Radical places, judge the contrary, that the Natives Actions and Endeavours for the succeeding year will be no way successful, but (for the most part) very Cross and Infortunate &c.

3 In fine, the more the 2 Figures do sympathize and agree together, the more fortunate and happy will the years actions prove.

But if you finde no Harmony between them, judge the contrary. And Note this by the way, that if the Nativety be bad, [Viz. The Planets weak and ill located therein,] a Revolution (though it agree never so well with the Radical Figure) can promise or effect little good to the Native. (unless the Native can live above the common Principle which generally acts in men) for an accidental good, (as my loving friend Mr J. G. well notes) will prove too weak to rebate the force of an Essential and grounded evil.

For the better judging of a Revolution, observe these few general Aphorismes following,

1 When the Lord of the Ascendent of the Revolution shall be in good aspect with the Lord of the second in the Radix, or the Lord of the Ascendent in the Radix in the same Position with the Lord of the second in the Revolution, this

this denotes profit to the Native that year by his own proper industry and labour.

2 If the Revolutiōnal Ascendent be vitiated by an Infortunate Planet, either by Body or Aspect, this signifies much Dismemberment and affliction to happen to the Native that year, of the nature of the afflicting Planet, consideration had to the Signe and house he is posited in.

3 The Lord of the Ascendent of the Radix being strong and well located in the Revolution, and in friendly aspect with the Fortunes, promises health of body to the Native, and much good to attend his affairs that year, and this the rather if the aforesaid Significators are posited in good places of the Figure.

4 The Lord of the second in the Revolution in the Ascendent, or the ☉ posited in a good place of the Figure, and well beheld, as in the place of Fortunate Planets in the Radix; this declares much profit to the Native that year, and this without any great matter of toyle or obtrusion.

5 When in a Revolution you finde the Lord of the Ascendent thereof much afflicted, or in Combustion of the ☉, this portends much affliction to the Native that year, and that he shall unavoidably suffer much loss and detriment in one kind or other, unless the Lord of the Ascendent happen to be in his own Essential Dignities; if so, he will be able to struggle in the midst of dangers, and receive the less prejudice, but if he be posited in his debility, and afflicted as aforesaid, then you may positively conclude his troubles will that year prove Exceeding great.

6 The Luminaries both, or either of them ill posited in a Revolution, and much afflicted therein, threatens Dismemberment.

ment in Body, or Estate, or both to the Natives Father and mother if the ☉ be concerned judge the Father, if the ☽ the Mother of the Native, &c.

7 See whether either of the Luminaries happen to suffer an Eclipse in, or near their own Radical places, or in any of the Angles of the Geniture, this is an argument of great and eminent danger to happen to the Natives body, especially if it fall in the Radical Ascendant; for oftentimes it threatens death to the Native, unless other good Configurations strongly interpose, &c.

8 Sol in the Revolution being posited in ☐ or ☿ to the Radical Ascendant, or the Lord thereof. is a certain note of many troubles to incur to the Native the ensuing year, probably he may be injured by his Father, or suffer by the frowns of some great person, or men, or man in power, of which he is (upon such a position) cautioned to beware.

9 the Infortunes in ☿ in the M. C. in a Revolution, bids the Native beware of some dangerous fall from a high place, loss of Honour and Reputation, Damage and Detriment to the Natives Mother, &c.

10 If the Lord of the Ascendant in the Revolution happen to be much afflicted in the 8th house, and no way assisted by the Fortunes. it intimates danger of Death that Year to the Native. and this the more certain if a bad Direction happen at the same time. Judge the same if you finde ☽ in ☿ of ♄, and ♄ behold the Ascendant, or Lord thereof by ☐ or ☿

Lastly, If you finde all the Planets well posited, strong and potent in the Revolution, this denotes much good to succeed to the Native in that years actions, but if they

are found weak, and posited in bad places of the Figure judge the contrary, consideration (all along) being had to the Concordancy or Discordancy that is between the Radix and Revolutional Figures, as was noted before.

Here I might add many more Aphorismes as to the judging a Revolution, but these are the most significant, and sufficient to enable an ingenious Lover of Art how to judge upon any such Figure. Those that would read more may satisfy themselves from such Authors (both Antient and Modern) that have written Copiously heretofore, and so I proceed to give a brief judgement upon the precedent Revolutional Figure, according to the Rules before expressd.

1 The Figure is self & (nearly) in Quarta to the Radix.

2 The M. C. thereof is the opposite place of the ☽ (who had great dignities in the M. C. of the Radix.)

3 ☿ and ☽ are in ☿ in the M. C. of the Revolution upon the Radical place of ♀ Lady of the 10th in the Radix.

4 ♄ is in ☐ to his Radical place, and in ☿ to the Revolutional Ascendant.

5 Cauda Draconis is posited in the fourth house of the Radix and second of the Revolution, not far from the Radical place of ☐, and ♄ upon the Radical place of ☿.

These things considered, are very strong arguments in Art that the year should (for the most part) prove very unfortunate and inauspicious to the Native, affording but small Profit or Fame notwithstanding his uttermost endeavours, and this Judgement is the more confirmed because Sol Lord of the 10th is weak in the 12th, but on the other side finding ☿ Lord of the Ascendant in ♄ therunto, and both ☿ and ☽ in friendly ☐ to ♄ who is the disposer of ☐ in the Radix, and Lord of the second in the Revolution.

this seems to mitigate the former evil threatened, to which I may add ♀ Lady of the 10th in the Radix, is returned to her own house, therein disposing of ♀ Lord of the 4th in the Radix and ♀ Lord of the 4th in the Revolution is strong in ♀ and the Revolutionary Ascendant, in exact Δ to ♀s Radical place, the ☉ is in * to the cusp of the 10th also. And there a other things might be gathered from the Schemes, which I purposely omit. And hence Conclude, that though this Revolution portends a bad year in the general as to the Natives success and profit in his ordinary affairs in the world & yet many notable opportunities will be offered, whereby he may much advantage himself, (although with some difficulty) which may put the Native (often) as it were to a stand, or discourage him, that he proceed not so vigorously, and with so much cheerfulness in his publique concerns as otherwise he would do. But let the premises be but well weighed, and seriously considered, (without farther dispute) the Year in general notwithstanding all seeming obstructions) will terminate more to the Natives content then (by a slight view of the Figure) could be expected, And thus much shall suffice to be spoken of this Years Revolution.

§ 4.

How to Direct a Revolutionary Figure.

Some have taught to Direct the 5 Hyligicals in a Revolutionary Figure quite round the 12 Signs every year, and allow 59' (the ☉ Diurnal Motion) for the measure of time for a day, &c. But by this means the Revolutionary Directions will happen to be the same every year (as one out of a her thereof) which seems to be very absurd.

But

But the most Rational way is this, (which hath been much Experienced by able Artists) to Direct the chief Angles of the Revolution, V. z. the M. C. and Ascendant to their several Promissors till you come to the Cusp of the M. C. and Ascendant for the next years Revolution, making the difference of time between those two Revolutions the measure of time for one Year, &c. as shall be cleared by Example, and in the Revolutionary Directions wholly to neglect the Latitude of the Planets in their Aspects, by reason the Revolution serves but for a Year, and all the Directions thereof terminase in the same space of time, neither is it much material whether you take notice of odd minutes in Right or Oblique Ascension, but Direct by whole degrees, or by the Tables of Houses, which in this case is much more ready and easy, and sufficiently exact.

Before I come to Examples, 'twill be convenient for ease and method (ake to insert a necessary Table or two, which will be of great use in Directing Revolutions, as shall be plainly shewed. § 5 of this Chapter.

*A general Revolutiunal table
to Degrees and Minutes.*

De. day hor	M. hor. mi
1 4 5	1 1 41
2 8 10	2 3 23
3 12 14	3 5 4
4 16 18	4 6 44
5 20 23	5 8 25
6 25 4	6 10 6
7 29 9	7 11 47
8 33 13	8 13 28
9 37 18	9 15 9
10 41 23	10 16 50
11 83 22	11 33 40
12 125 20	12 50 50
13 167 19	13 67 20
14 209 18	14 84 40
15 251 16	15 101 0
16 293 14	
17 335 12	
18 365 6	

*A table of the dayes of
the year from the
Birth.*

October	31 27
November	30 57
December	31 88
January	31 119
February	28 147
March	31 178
April	30 208
May	31 239
June	30 269
July	31 300
August	31 331
September	30 361
October	4 365

Note that these, and the following Tables are Calculated to the Sunns mean motion, and are of general use in Revolutiunal Directions, the one to be used if you Direct by a Table of Right, and Oblique Ascension, inferred at the end of this Book, and the other of use if you Direct by the Tables of Houses, Examples of both, follow after the Tables, from the Exemplary Geniture.

A General Table for Revolutiunal Directions of time.

H	0	1	2	3	4	5
M	Da. hor.	Da. hor.	Da. hor.	Da. hor.	Da. hor.	Da. hor.
0	0 0	62 22	125 20	188 18	251 16	314 14
2	2 2	65 0	127 22	190 20	253 18	316 16
4	4 5	67 3	130 0	192 23	255 20	318 18
6	6 7	69 5	132 2	195 1	257 23	320 21
8	8 9	71 7	134 5	197 3	260 1	322 23
10	10 14	73 10	136 7	199 6	262 3	325 1
12	12 14	75 12	138 10	201 8	264 6	327 4
14	14 16	77 14	140 12	203 10	266 8	329 6
16	16 19	79 17	142 14	205 12	268 10	331 8
18	18 21	81 19	144 17	207 15	270 13	333 11
20	20 23	83 21	146 19	209 17	272 15	335 13
22	22 3	86 10	148 21	211 19	274 17	317 15
24	24 5	88 2	151 0	213 22	276 20	339 17
26	26 6	90 4	153 2	216 0	278 23	341 20
28	28 9	92 7	155 4	218 2	281 0	343 22
30	30 11	94 9	157 7	220 5	283 3	346 1
32	32 13	96 11	159 9	222 7	285 5	348 3
34	34 16	98 14	161 11	224 9	287 7	350 5
36	36 18	100 16	163 14	226 12	289 10	352 8
38	38 20	102 18	165 16	228 14	291 12	354 10
40	40 23	104 21	166 18	230 16	293 14	356 12
42	42 4	106 23	169 21	232 19	295 17	358 15
44	44 6	109 1	171 23	234 21	297 19	360 17
46	46 8	111 4	174 1	236 23	299 21	362 19
48	48 11	113 6	176 4	239 2	302 0	364 21
50	50 14	115 8	178 6	241 4	304 1	367 0
52	52 13	117 10	180 8	243 6	306 4	
54	54 15	119 13	182 11	245 9	308 7	
56	56 17	121 15	184 13	247 11	310 9	
58	58 20	123 17	186 15	249 13	312 11	
60	60 22	125 20	188 18	251 14	314 14	

particular Revolution Table fitted from the general Table to the proposed Coniure, which points out the day of the Direction desired, &c.

	0	1	2	3	4	5
M	Mon. d.	Mon. d.	Mon. d.	Mon. d.	Mon. d.	Mon. d.
1	Octob. 4	Decem. 6	Febr. 9	April 12	June 15	Aug. 18
2	6	8	11	15	17	18
3	8	10	13	17	19	20
4	10	12	15	19	21	22
5	12	14	17	21	23	24
6	14	16	19	23	25	26
7	16	18	21	25	27	28
8	18	20	23	27	29	30
9	20	22	25	29	July 1	Sept. 1
10	22	24	27	May 1	3	3
11	24	26	Mar 2	4	5	5
12	26	28	4	6	7	7
13	28	31	6	8	9	9
14	31	Jan. 2	8	10	11	11
15	Nov. 2	5	10	12	13	13
16	4	7	12	14	15	15
17	6	9	14	16	17	17
18	8	11	16	18	19	19
19	10	13	18	20	21	21
20	12	15	20	22	23	23
21	14	17	22	24	25	25
22	16	19	24	26	27	27
23	18	21	26	28	29	29
24	20	23	28	30	Aug. 1	Octob. 2
25	22	25	31	June 1	4	4
26	24	27	April 2	4	5	5
27	26	29	4	6	7	7
28	28	31	6	8	9	9
29	30	Jan. 2	8	10	11	11
30	Decem. 2	5	10	12	13	13
31	4	7	12	14	15	15
32	6	9	14	16	17	17
33	8	11	16	18	19	19
34	10	13	18	20	21	21
35	12	15	20	22	23	23
36	14	17	22	24	25	25
37	16	19	24	26	27	27
38	18	21	26	28	29	29
39	20	23	28	30	Aug. 1	Octob. 2
40	22	25	31	June 1	4	4
41	24	27	April 2	4	5	5
42	26	29	4	6	7	7
43	28	31	6	8	9	9
44	30	Jan. 2	8	10	11	11
45	Decem. 2	5	10	12	13	13
46	4	7	12	14	15	15
47	6	9	14	16	17	17
48	8	11	16	18	19	19
49	10	13	18	20	21	21
50	12	15	20	22	23	23
51	14	17	22	24	25	25
52	16	19	24	26	27	27
53	18	21	26	28	29	29
54	20	23	28	30	Aug. 1	Octob. 2
55	22	25	31	June 1	4	4
56	24	27	April 2	4	5	5
57	26	29	4	6	7	7
58	28	31	6	8	9	9
59	30	Jan. 2	8	10	11	11
60	Decem. 2	5	10	12	13	13
61	4	7	12	14	15	15
62	6	9	14	16	17	17

Examples of Directing a Revolutionary Figure both by Tables of Ascension, and by Tables of Houses, &c.

First as in the Nativity, you may draw the Revolution Figure into a Speculum that thereby you may the better take a view of the Directions; having so done, look under the Ascendens and you shall finde the Ascendens meets first with the $\odot$ of $\odot$ and thus falls immediately after the Revolution, but the next is to the $\star$ of $\star$ which falls in 26 d of m, whose Oblique Ascension under the Poles Elevation 51 deg. 32' is 260 d. 18', from which subtract the Oblique Ascension of the Ascendens 6 d. of m, Viz. 221 d. 37', there remains 28 d. 41' for the Arke of Direction; then I turn to the Revolutionary Table to degrees and minutes, and against 20 d. I finde 83 d. 22 hours, against 8 d. 33 days 13 hours, against 41' I finde 96 hours 1' which added together, gives 120 days 8 hours which in the little Table of Months points out February 1st. But by the Tables of houses for the same Latitude it may be performed more readily thus, against 26 d. of m in the Collumne of the Ascendens, I finde time from Noon 11 hours 20', against 6 d. m in the same Collumne of the Ascendens I finde time from Noon 9 hours 16', which subtracted from 11 hours 20' before found, there remains 1 hour 54' for the Arke of Direction which in the general Table of time looking out 1 hour at top, and 54' in the left hand Collumne, in the angle of meeting answers 119 days 13 hours, which in the particular Table (made from the general) make search in the same manner, and it points out February the first, as before; so that worke which way you please there will be no considerable difference

ence (Viz. never above a day, &c. which is of small consequence in this matter.

Again, For the M. C. Directed to the Δ of V in 2 d. of M. whose R. A. is 154 d. 1', from which subtract R. A. M. C. 141 d. 27', there remains 12 d. 34' for the Arke of Direction, which sought in the first little Table as before, gives 52 days 18 hours, Viz 53 days which in the Table of Months points out the 26 day of September.

Or by the Table of Houses, seek 19 S, under the Collume of the 10th house, because that the M. C. is Directed by R. A. and against 19 d. S. I finde time from Noon (or R. A. in time) 9 hours 26' which subtracted from the R. A. of time against 2 d. of M in the same Collume, there remains 50' of time, which in the particular Table fitted to the Geniture (making search as aforesaid) points out November the 25th, within less then 24 hours of the other way. After this manner you may Direct down all the rest, or fit a Table from the General Table to any Nativitiy whatsoever, to be used as I have plainly shewed.

These Tables are made by the Golden Rule, according to this proportion, If 87 deg. or 5 hours 48' gives 365 days 6 hours, what shall one day give? &c. Or, if 348' the minutes in 5 hours 48' give 8766 hours the hours in 365 days and a quarter, what shall 1', 2', 10', &c. give?

Note that the Collume entituled Time from Noon in the Tables of houses is nothing else but the R. A. in time agreeable to the several degrees of the 12 Signes in the Collume of the 10th house, as for Example, the R. A. of 1 d. of V is 55' which converted into time gives 3' 40'' and so of the rest. Again if you would have the Oblique Ascension for the Latitude of the place, seek the degree desired under

der the Ascendent, and right against it in the Collume of Time from Noon you have the Oblique Ascension desired, in time alwayes adding 6 hours to that R. A. found, if under the Pole of the 11th house add 2 hours, if under the Pole of the 12th add 4 hours to the R. A. of time from Noon correspondent and you have the Oblique Ascension in time under those several Elevations, this being known, you may Direct any other Significator by the Tables of houses exact enough for a Revolutiounal Figure, as also finde the Rising and Setting of the $\odot$ or any Planet without Latitude, &c.

This foregoing method of Directing the Ascendent and M. C. in a Revolution is the same with that by Tables of Ascension, for here you finde the degrees of the Aequator in Time intercepted between the Significator and Promittor which you Convert into degrees, &c. and the thing is the same as before shewed.

CHAPTER. XI.

Of Progressions.

Progressions (or Progressions are three fold, Viz. Annual, Monthly, and Diurnal, but I shall onely touch at Annual Progressions, shewing the method of their Directions, because I know some able Artists now living have a good esteem of them, and I leave the other two as superfluous, and scarce worth mentioning, being but a Nicety of the Ancients.

What a Profession or Progression is.

Annual Progression is no more but a Regular change of the Signes successively upon the Cusps of the Houses every year, the Planets remaining in the same Houses as they were posited in, in the Radix: as if $\odot$ Ascended at Birth, the next year M should Ascend, the third year J , and so on, &c. So that every 12 years the Professional Figure will be the same, as you may perceive by this Table.

A particular Profession Table to the Geniture.

	Anno Dom	Anno Dom	Anno Dom	Anno Dom	Anno Dom	Anno Dom	
$\odot$	1641	1653	1665	1677	1689	1701	$\odot$
I	42	54	66	78	1690	02	I
II	43	55	67	79	91	03	II
III	44	56	68	1680	92	04	III
IV	45	57	69	81	93	05	IV
V	46	58	1670	82	94	06	V
VI	47	59	71	83	95	07	VI
VII	48	1660	72	84	96	08	VII
VIII	49	61	73	85	97	09	VIII
IX	1650	62	74	86	98	10	IX
X	51	63	75	87	99	11	X
XI	52	64	76	88	1700	12	XI

Of the use of Professions.

Mr. Lilly affirms that "Professions do manifest what years are like to be most prosperous and happy, and the contrary by the Progression of the principal Cusps of the Houses, *Viz.* the Ascendent and Mid-Heaven, for it is generally observed that those years that fall in $\star$ or Δ to the Horoscope or M. C. (especially when those Houses or Signs were Radically well fortified, and fortunate) shall prove very prosperous years to the Native, but those that fall in $\square$ or $\odot$ to these Angles aforesaid are generally badd years, and unhappy.

2 Judge of the effects of Professions, as before of Directions, always considering what the Significator signifies of himself, and what by his Accidental Position, so take notice of the promisor also which plainly declares the cause of the good or evil approaching, &c.

The Profession of the Ascendent is so he looks into for the Affliction of the Life and Body of the Native, &c. the M. C. for Honour and Preferment, and so order your judgement for the $\odot$, D , and F s. Directions to their several Promissors, as hath been before sufficiently expressed, &c.

3 The Manner of Professional Directions is briefly thus, *Vz.* to subtract the place of the Significator in the Ecliptique, whose Profession you desire from the place of the Promissor, by adding 30 deg. if otherwise subtraction cannot be made, what remains shall be their distance.

stance, and for every degree allow 12 dayes 4 hours 12' for the Measure of Time, and for every minute 4 hours 52' For if 30'deg. (viz. one Signe) gives 365 dayes, 1 deg. gives 12 dayes 4 hours 12' &c. (or 5 hours) [as in the following Table.]

Or thus, (which by some is lookt upon as the truest measure, although the difference is not great, as I have often proved, &c.) Subtract the Significator from the Promisor, and multiply their difference by 12, and add the Product in Signes and Deg. to the $\odot$ s place in the Radix, and when the $\odot$ approacheth to this very point so added, is the true time of the Direction, &c.

A

A Table for the measure of time in Profections.

A Table to convert deg into dayes and hours.

Deg. day. hor.

1	12	4
2	24	9
3	36	13
4	48	17
5	60	21
6	72	1
7	84	5
8	96	10
9	108	14
10	120	18
11	132	22
12	144	2
13	156	7
14	168	11
15	180	15
16	192	19
17	204	23
18	216	3
19	228	8
20	240	12
21	252	16
22	264	20
23	276	0
24	288	5
25	300	9
26	312	13
27	324	17
28	336	21
29	348	1
30	360	6

A Table of Converting Minutes into Dayes and Hours

M. D. hor.

1	0	5	31	6	7
2	0	10	32	6	12
3	0	15	33	6	17
4	0	20	34	6	22
5	1	0	35	7	2
6	1	5	36	7	7
7	1	10	37	7	12
8	1	15	38	7	17
9	1	20	39	7	22
10	2	0	40	8	3
11	2	5	41	8	8
12	2	10	42	8	13
13	2	15	43	8	17
14	2	20	44	8	22
15	3	0	45	9	3
16	3	5	46	9	8
17	3	10	47	9	13
18	3	15	48	9	18
19	3	20	49	9	23
20	4	0	50	10	4
21	4	5	51	10	8
22	4	10	52	10	13
23	4	15	53	10	18
24	4	20	54	10	23
25	5	0	55	11	4
26	5	5	56	11	9
27	5	10	57	11	14
28	5	15	58	11	18
29	5	20	59	11	23
30	6	0	60	12	4

A Table fitted to the Proposed Geniture; for the ready finding the day of a Professional Direction.

Prim.	M. C.	Prim. Ascend.	Prim. Moon.	Prim. Moon.	Prim. Moon.
Oto. 26	Oto. 26	Oto. 26	Oto. 26	Oto. 26	Oto. 26
Oto. 28	Oto. 28	Oto. 28	Oto. 28	Oto. 28	Oto. 28
Decem. 3	Decem. 3	Decem. 3	Decem. 3	Decem. 3	Decem. 3
Decem. 12	Decem. 12	Decem. 12	Decem. 12	Decem. 12	Decem. 12
Decem. 25	Decem. 25	Decem. 25	Decem. 25	Decem. 25	Decem. 25
Mar. 5	Mar. 5	Mar. 5	Mar. 5	Mar. 5	Mar. 5
Apr. 7	Apr. 7	Apr. 7	Apr. 7	Apr. 7	Apr. 7
Apr. 11	Apr. 11	Apr. 11	Apr. 11	Apr. 11	Apr. 11
Apr. 20	Apr. 20	Apr. 20	Apr. 20	Apr. 20	Apr. 20
Apr. 28	Apr. 28	Apr. 28	Apr. 28	Apr. 28	Apr. 28
June 10	June 10	June 10	June 10	June 10	June 10
Sept. 2	Sept. 2	Sept. 2	Sept. 2	Sept. 2	Sept. 2
Sept. 19	Sept. 19	Sept. 19	Sept. 19	Sept. 19	Sept. 19
Sept. 20	Sept. 20	Sept. 20	Sept. 20	Sept. 20	Sept. 20

(252)

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§ 3

The use of these Tables in directing the Hylic-giacal points in a Professional Figure, &c.

1. In the proposed Geniture, Suppose the professional Figure for the year 1668 were to be directed, as takes its beginning from October 1667, &c. against 1667 in the last Table, viz. In the 4th Collumne I finde under M. C. in the first, and under the Ascendens in the last Collumne, which you are to set upon the Ascendens and M. C. and all the Cusps of the other houses correspondent in the Professional Figure, placing the same degrees and minutes, and all the Planets posited in the same houses as they were in in the Nativity, so you have the Professional Figure for the year desired, &c.

2 You may Direct the Ascendens, M. C. ☉, ☽, and ☿, (with much ease) by the help of the prepared Table, after this manner.

Example,

How to Direct the Ascendens of the Professional Figure for the year 1668 aforesaid, which is Divolved to ≈ 19 deg. 28'

1 I enter the speculum of the Nativity, pag 184, and against 19 d. in the first Collumne under $\approx$ I begin, and so go down, where I finde the Ascendens meets with the ☿ of ☉, then with the $\triangle$ of the ☽ (the antiscions of the Planets I here reject) then in the Collumne under m I finde the ☿ and $\square$ of $\triangle$, then the 4th house, and so on. &c.

R r.

2 To

2 To know when these Directions happened, and any other under the Ascendent, I enter this first fixed Table and look in o. the 2 Columns belonging to the Ascendent, where against the ☉ I finde *O*ctob 21, and against ☽ *O*ctob. 29, against ☿ *M*arch 21, against ♃ *M*arch 23 &c.

And thus I have the true time when the aforesaid Directions happened according to the Table of the usual measure of time in Professions before inserted.

3 The M. C. in the Prof. sional Figure is divided to 5. viz. 4 deg. 36', with which I enter the Speculum of the R. A. is, and proceed as before, &c.

So I finde the M. C. first meets with the Δ of ♄, which I search in the fixed Table in the Columns belonging to M. C. against ♄ I finde *O*ctober 26, the time of the Direction next to the Speculum, the M. C. meets with the * of ♄, which points out (according to the aforesaid method) *O*ctober 28, then to the □ of ♄ *D*ecember 3. and to the □ of ♄ *D*ecember 9, &c.

3 In this Prof. sional Figure you will finde the ☉ divided to ♄, and the ☽ to ♄, and ☿ to ♄, (viz. the Radical place of the ☽) and you will finde the ☉ comes to the * of the ☽ *O*ctober the 12th, and to the * of ♄ *A*pril the 11th, 1668, and to the Δ of ♄ *A*pril 13 &c.

The ☽ comes to the ☿ and □ of ♄ *F*ebruary the 24th and 26th, and to the M. C. *M*arch 12, to the * of ♄ and Δ of ♄ *A*pril 3, and 5, &c.

So the ☿ to the ☽ of the ☽ *O*ctober 21, to the ☽ of ♄ and ☽ of ♄ *A*pril 20, and 21, viz. 1668. And thus having fixed such a particular Table to any Nativity, the business of Professional Directions becomes extremely easy and ready, and this is the true and genuine way of this kinde of Directions, as they have been much experienced to be of notable signification.

How to make such a Table to any Geniture whatsoever.

1 Draw the Nativity into a Speculum, and then begin at top and take out the degrees and minutes of all the Planets, Cusps of the houses, ☿ and ☽, ☿, ☿, &c. and put them down Dom. 9 3. 2 0 as in the Margent I have taken them out of the Speculum. pag. 184

In the next place begin to substract them, as suppose the Ascendens 19 d. 28' from the next greater 20 d. 6' there remains 38' so 19 d. 28' from 20 d. 53' there remains 1 d. 25' and so on till you come to the Ascendens again, adding 30 d. where subtraction cannot be made, do the like for the M. C. ☉, ☽, ☿.

☽	3	18
☿	3	26
M. C. 4	4	36
☿	6	12
☽	6	32
☿	9	30
☽	10	9
Dom 9.	11.	18
Ascen-	7.	29
☿	20	
☽	10	5
☿	21	31
Dom.	12.	6
	25	1

2 Convert these degrees and minutes into time by the foregoing Table, and put the Months and Dayes, as also the Character of the Planet from whose place they were taken, into a Table according to the precedent Example after this manner. V. z. substract the deg. and min. of the Ascendens, 19 d. 28' from the deg. and min. of ♄ 3 d. 26' adding 30 d. viz. 33 d. 26', there remains 13 d. 58' This 13 d (by the Table of converting Deg into Time in professions) gives 158 dayes, 7 hours, and 58' gives 11 dayes 18 hours. which added, makes 170 dayes 1 hour, then in the Table of Months, and dayes of the year from the Birth, I seek 170 dayes, and against March 31, I finde 178, therefore.

subtract this overplus of 8 dayes from 31, rests March the 23, which I place against Υ under the Ascendent as you may see in the prepared Table, E. sic &c. &c. &c. and so you have a Table fitted for Profectional Directions, which help of the Radical Speculum performs the work by Inspection, which will counterwaile a little pains in making the Table, and save much labour every year to work out the Directions the vulgar way.

§ 5.

How to judge of Profectional Figures.

Consider the Signe of the Ascendent and $M C$. and look whether they were the places of fortunate Planets, or good houses in the Radix, as also what Planets are essentially dignified therein, or what Planets behead those degrees with any amicable aspect in the Radix. if you finde the Signes of the Profectional, as also the Radical Figures no way vitiated and their Lords well dignified, &c. It argues the year shall prove successful and very fortunate, and this the rather, if the Revolutionall Figure concur, for then you may conclude the Native shall proceed in his affairs with content and enjoy health of body, increase of estate, and in fine go on with much chearfulness and delight in all his Actions in general, and thus if you consider what hath been said before of Nativities you cannot fail to judge of any Figure therein depending.

CHAP.

CHAPTER XII.

Of Transits.

THE Transit of a Planet is no more but his passing by the place or Aspect of any other Planet, or by the Cusps of the houses, &c. in any Nativity, which is easily discovered by an Ephemeris. thus, Suppose any person hath Υ in 20 d. of $\odot$, in their Nativity, now in the Ephemeris when I finde Υ in 20 d. $\odot$ he then transits his opposite place, and if at the same time I finde J in 20 d. of V or D , he is said to transit the Radical place of Υ by a Quartaile Aspect, &c.

2 When U or Q both pass by, or transit, their own places or the Radical places of the $\odot$ or D , or if they are in any benevolent Aspect of their places at Birth: this is an argument of good to the Native But if they behold the Luminaries or their own places by $\square$ or S , it signifies ill to the Native; neither doth the good Aspect of U and Q alwayes promise much good to any person, although they are termed Fortunes, except they were fortunate at Birth, and Lords of good houses, &c. And so in some Nativities Υ and J may be greater Fortunes.

3 If Υ and J were unfortunate in the Radix, and bearing no signification of good to the Native there: I say if these Planets shall transit the places of the Luminaries, or U or Q or the chief Angles of the Figure, or their own Radical places it portends no good to the Native.

give. but Crosses and vexation, and his business upon such kind of bad transits. generally goes on very unluckily, and untowardly (as we usually say it.)

4 ♀ and ♀ (unfortunate) and transiting the degree Horoscopical at Birth, declares the Native at that time to be cheerful, inclining to mirth, healthful and his business to go on very successfully, &c.

5 If they pass by the degree of the second house or any good Aspect of the Lord thereof, this is accounted a very fit time to get in monies, or to lay it out to advantage. Accordingly order your judgment, if they transit the cusps of the other Houses, or their Lords, and judge according to their several significations.

Mr. Lilly affirms, if ☿ do transit the degree ascending in any Nativity, he stirs up the Native to cholera for two or three years, or gives the occasion whereby he is stirred up to wrath and passion &c. So if ♄ transits the cusp of the Ascendant, the Native is grave and sober, inclinable to melancholy, &c. And for the most part these days are accounted very fortunate and successful, when either the fortunes or the Luminaries behold the degree ascending with any benevolent aspect, or the cusp of the tenth, or their own Radical places. But those days are generally found to be unfortunate, when the Infortunes ♄ or ☿ transit the aforesaid places, or the places of the Luminaries, or of ♀ & ♄. Judge the same if they happen to be in any bad aspect of the Radical places of the aforesaid Significators, &c.

Thus much may serve to be spoken of Transits, with which I shall here conclude this Subject of

The GENETHICAL Part

OF

A S T R O L O G I E.

N.W

New Tables of Houses for several Latitudes, calculated (mostly) to the obliquity of the Ecl 23 d. 31' 2".

Lat. [49 d.] for the Ascend.

☿ 054503 } ☿ 993214
♄ 945597 } ♄ 006786

For the 12 and 2 Houses

☿ 047819 } ☿ 992480
♄ 952181 } ♄ 007520

For the 3 and 11 houses

☿ 032690 } ☿ 989497
♄ 967310 } ♄ 010503

Lat. [50 d.] for the Ascend.

☿ 056432 } ☿ 993411
♄ 941567 } ♄ 006589

For the 12 and 2 houses

☿ 049222 } ☿ 992668
♄ 950678 } ♄ 007332

For the 3 and 11 houses

☿ 032134 } ☿ 989685
♄ 967566 } ♄ 010315

Lat. [51 d.] for the Ascend.

☿ 058512 } ☿ 993591
♄ 941488 } ♄ 006409

For the 2 and 2 houses

☿ 050314 } ☿ 992855
♄ 949086 } ♄ 007145

For the 3 and 11 houses

☿ 031021 } ☿ 989775
♄ 965979 } ♄ 010225

Lat. [52 d.] for the Ascend.

☿ 06062 } ☿ 993768
♄ 939238 } ♄ 00622

For the 12 and 2 houses

☿ 051616 } ☿ 991991
♄ 94784 } ♄ 007909

For the 3 and 11 houses

☿ 04754 } ☿ 990069
♄ 965246 } ♄ 009931

Lat. [52 d. 17'] for the Asc.

☿ 061322 } ☿ 993811
♄ 938668 } ♄ 006189

For the 12 and 2 houses

☿ 053085 } ☿ 993089
♄ 946915 } ♄ 006911

For the 11 and 3 houses

☿ 04968 } ☿ 990129
♄ 965922 } ♄ 009871

Lat. [52 d. 21'] for the Asc.

☿ 051617 } ☿ 991830
♄ 938383 } ♄ 006170

For the 2 and 12 houses

☿ 052381 } ☿ 992079
♄ 947617 } ♄ 007925

For the 3 and 11 houses

☿ 043024 } ☿ 990163
♄ 964916 } ♄ 009837

New Tables of Houses for several Latitudes, calculated (mostly) to the obliquity of the Ecl 23 d. 31' 30".

Lat. [51 22'] for the Asc.

V 059712 } V 993635
 940388 } 006315

For the 12 and 2 Houses

V 051821 } V 992928
 948179 } 007072

For the 3 and 11 houses

V 054419 } V 989978
 965531 } 010021

Lat. [51 d. 46'] for the Asc.

V 060220 } V 993727
 939780 } 006273

For the 12 and 2 houses

V 052169 } V 993003
 947831 } 006997

For the 3 and 11 houses

V 034582 } V 990024
 965418 } 009976

Lat. [53 d.] for the Ascend.

V 062206 } V 993945
 936724 } 006005

For the 2 and 12 houses

V 054172 } V 993229
 945128 } 006771

For the 3 and 11 houses

V 035528 } V 990245
 964471 } 009135

Lat. [54 d.] for the Ascend.

V 065818 } V 994120
 934182 } 005880

For the 12 and 2 houses

V 056488 } V 993406
 943512 } 006594

For the 3 and 11 houses

V 036466 } V 990464
 963654 } 009536

Lat. [55 d.] for the Ascend.

V 068816 } V 996295
 931184 } 003705

For the 12 and 2 houses

V 058621 } V 993599
 941379 } 006401

For the 3 and 11 houses

V 037222 } V 990666
 961777 } 009324

Lat. [56 d.] for the Ascend.

V 072071 } V 994469
 917929 } 005531

For the 2 and 12 houses

V 060997 } V 992783
 931053 } 006217

For the 3 and 11 houses

V 035113 } V 990873
 961885 } 009127

A Table of Right Ascensions of every Degree on the Ecliptick

S V	D m	II	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
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Note that in the Southern Signs you Add 180 Degrees.

A Table of Oblique Ascension

	V		S		II		E		Q		M	
	d	m	d	m	d	m	d	m	d	m	d	m
0	0	0	13	30	10	56	46	94	34	137	15	
1	0	25	13	31	30	57	52	95	58	138	41	
2	0	49	14	0	31	58	57	97	21	140	7	
3	1	15	14	30	32	59	60	98	45	141	33	
4	1	39	15	0	33	61	14	100	8	141	59	
5	2	4	15	29	33	48	62	101	33	144	25	
6	2	29	16	0	34	34	63	102	57	145	51	
7	2	54	16	3	35	22	64	104	22	147	17	
8	3	19	17	2	36	7	65	105	46	148	43	
9	3	45	17	2	36	55	67	107	11	150	8	
10	4	10	18	4	37	44	68	108	36	151	34	
11	4	35	18	35	38	33	69	110	2	152	59	
12	5	1	19	8	39	23	70	111	27	154	25	
13	5	26	19	41	40	14	71	112	52	155	50	
14	5	52	20	13	41	6	73	114	18	157	16	
15	6	17	20	45	41	59	74	115	44	158	41	
16	6	43	21	1	42	52	75	117	10	160	7	
17	7	0	21	56	43	47	77	118	36	161	32	
18	7	35	22	31	44	42	78	120	2	164	58	
19	8	1	22	7	45	36	79	121	27	164	23	
20	8	28	23	42	46	33	81	122	54	165	48	
21	8	54	24	1	47	31	82	124	20	167	13	
22	9	21	24	56	48	29	83	125	46	168	39	
23	9	48	25	53	49	28	85	127	12	170	4	
24	10	15	26	1	50	25	86	128	39	171	30	
25	10	42	26	4	51	20	87	130	5	172	54	
26	11	10	27	28	52	31	89	131	31	174	20	
27	11	38	8	53	34	0	90	132	57	175	45	
28	11	6	8	48	34	3	91	134	23	177	10	
29	12	34	10	20	35	4	92	135	5	178	36	
30	12	3	10	56	46	0	93	137	15	180	0	

For the Latitude of London.

	V		m		P		V		m		P	
	d	m	d	m	d	m	d	m	d	m	d	m
0	180	0	222	46	265	26	303	14	329	50	346	58
1	181	24	224	11	266	49	304	19	330	32	347	26
2	182	50	225	37	268	11	305	25	331	13	347	54
3	184	15	227	3	269	34	306	26	331	53	348	22
4	185	40	228	29	270	56	307	29	332	32	348	50
5	187	6	229	55	272	18	308	31	333	11	349	17
6	188	30	231	21	273	37	309	32	333	49	349	45
7	189	56	232	47	274	58	310	32	334	27	350	12
8	191	21	234	14	276	19	311	31	335	4	350	38
9	192	47	235	40	277	39	312	29	335	42	351	6
10	194	12	237	6	278	58	313	26	336	18	351	34
11	195	37	238	32	280	17	314	23	336	53	351	59
12	197	2	239	58	281	34	315	18	337	29	352	25
13	198	28	241	24	282	53	316	15	338	4	352	51
14	199	53	242	50	284	10	317	8	338	39	353	17
15	201	19	244	16	285	27	318	1	339	14	353	43
16	202	44	245	42	286	43	318	54	339	47	354	8
17	204	10	247	8	287	58	319	46	340	19	354	34
18	205	35	248	33	289	13	320	37	340	52	354	59
19	207	1	249	58	290	27	321	25	341	24	355	25
20	208	26	251	24	291	41	322	16	341	56	355	50
21	209	52	252	49	292	53	323	5	342	28	356	16
22	211	17	254	14	294	5	324	5	342	59	356	41
23	212	43	255	38	295	16	324	40	343	27	357	7
24	214	9	257	3	296	27	325	26	343	59	357	32
25	215	35	258	27	297	36	326	12	344	31	357	56
26	216	59	259	52	298	46	326	56	345	1	358	21
27	218	27	261	15	299	54	327	41	345	30	358	46
28	219	53	262	39	301	1	328	24	346	0	359	11
29	221	19	264	3	302	8	329	8	346	29	359	34
30	222	46	265	26	303	14	329	50	346	58	360	0

A Table of declin. of E. lior

	V		S		II		I	
	d	m	d	m	d	m	d	m
1	0	0	11	31	10	13	30	
2	0	24	11	52	10	16	29	
3	0	48	12	15	10	38	28	
4	1	12	12	38	10	50	27	
5	1	26	12	54	11	1	26	
6	2	0	13	14	11	12	25	
7	2	23	13	34	11	23	24	
8	2	47	13	54	11	33	23	
9	3	11	14	14	11	43	22	
10	3	35	14	35	11	53	21	
11	3	58	14	55	12	2	20	
12	4	22	15	15	12	10	19	
13	4	46	15	29	12	19	18	
14	5	9	15	48	12	26	17	
15	5	32	16	6	12	35	16	
16	5	56	16	24	12	41	15	
17	6	19	16	41	12	44	14	
18	6	42	16	58	12	53	13	
19	7	5	17	15	12	59	12	
20	7	28	17	32	13	4	11	
21	7	51	17	48	13	9	10	
22	8	13	18	4	13	13	9	
23	8	36	18	20	13	17	8	
24	8	58	18	35	13	21	7	
25	9	21	18	50	13	23	6	
26	9	43	19	5	13	26	5	
27	10	5	19	13	13	28	4	
28	10	26	19	33	13	29	3	
29	10	48	19	47	13	31	2	
30	11	9	20	60	13	31	1	
31	11	31	20	15	13	32	0	
32	11	53	20	23	13	32	0	
33	12	5	20	23	13	32	0	
34	12	26	20	23	13	32	0	
35	12	48	20	23	13	32	0	
36	12	50	20	23	13	32	0	

A Table for equating the declin. of the Planets with latitude.

Lat.	V	10	20
0	0	0	0
1	5	5	5
2	10	10	9
3	15	15	14
4	20	20	18
5	25	24	22
6	30	29	27
7	35	34	32
8	40	39	37
9	45	44	42
10	50	49	47
11	55	54	52
12	60	59	57
13	65	64	62
14	70	69	67
15	75	74	72
16	80	79	77
17	85	84	82
18	90	89	87
19	95	94	92
20	100	99	97
21	105	104	102
22	110	109	107
23	115	114	112
24	120	119	117
25	125	124	122
26	130	129	127
27	135	134	132
28	140	139	137
29	145	144	142
30	150	149	147
31	155	154	152
32	160	159	157
33	165	164	162
34	170	169	167
35	175	174	172
36	180	179	177

A Table for the equation of the R. A. of Plan. Lat.

Add,							
S N	0	I	II	III	IV	V	
	d m	d m	d m	d m	d m	d m	
0	0	0	0	0	0	0	0
1	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0
3	0	0	0	0	0	0	0
4	0	0	0	0	0	0	0
5	0	0	0	0	0	0	0
6	0	0	0	0	0	0	0
7	0	0	0	0	0	0	0
8	0	0	0	0	0	0	0
9	0	0	0	0	0	0	0
10	0	0	0	0	0	0	0
11	0	0	0	0	0	0	0
12	0	0	0	0	0	0	0
13	0	0	0	0	0	0	0
14	0	0	0	0	0	0	0
15	0	0	0	0	0	0	0
16	0	0	0	0	0	0	0
17	0	0	0	0	0	0	0
18	0	0	0	0	0	0	0
19	0	0	0	0	0	0	0
20	0	0	0	0	0	0	0
21	0	0	0	0	0	0	0
22	0	0	0	0	0	0	0
23	0	0	0	0	0	0	0
24	0	0	0	0	0	0	0
25	0	0	0	0	0	0	0
26	0	0	0	0	0	0	0
27	0	0	0	0	0	0	0
28	0	0	0	0	0	0	0
29	0	0	0	0	0	0	0
30	0	0	0	0	0	0	0
31	0	0	0	0	0	0	0
32	0	0	0	0	0	0	0
33	0	0	0	0	0	0	0
34	0	0	0	0	0	0	0
35	0	0	0	0	0	0	0
36	0	0	0	0	0	0	0

A Table of the most eminent fixed Stars that are
used in a Nativity, calculated for the be-
ginning of the year 1665.

Names of the Stars	longit	(sig)	latit	D. nat	mag		
The * in the end of Peg. w.	4	31	V	12	35	N	♂ ♀
Bright * in the whales jaw	9	40	♂	12	37	S	♂ ♀
Bright * of the Pleiades	25	17	♂	4	0	N	♂ ♀
The N. eye of Taurus	3	46	II	2	36	S	♂ ♀
The S eye of Aldebaran	5	5	II	5	31	S	♂ ♀
Pollux Hercules	18	36	♂	6	38	N	♂ ♀
Lyons heart, Cor ♏ *	25	14	♏	0	26	N	♂ ♀
Lyons back	6	34	♏	14	20	N	♂ ♀
Lyons tayl	16	56	♏	12	18	N	♂ ♀
The * under the virg. gird.	6	48	♏	8	41	N	♂ ♀
Virgins spike *	19	9	♏	1	59	S	♂ ♀
South Ballance	10	24	m	0	26	N	♂ ♀
North Ballance	14	41	m	8	35	N	♂ ♀
Left knee of Ophiucus	4	33	♂	11	30	N	♂ ♀
Right knee of Ophiucus	13	19	♂	7	18	N	♂ ♀
Scorpions heart *	5	6	♂	4	27	S	♂ ♀
Highest * in forehead of ♏	28	29	m	1	55	S	♂ ♀
Left shoulder of ♏	2	45	♏	3	31	S	♂ ♀
Deneb or back of ♏	17	12	♏	2	29	S	♂ ♀
The * in the left hand of ♏	7	9	♏	8	10	N	♂ ♀
The * in left shoulder of ♏	18	49	♏	8	42	N	♂ ♀
Foremost in R. hand of ♏	4	23	♏	8	52	N	♂ ♀

For every year after 1665, add 50'', and for every year
before, subtract 50 or 52'', and you have the Stars true
Longitude for years past or to come.

A Catalogue of some of the most eminent Cities
and Towns in England and Ireland, with the
height of the Pole and difference of meridian
from London, Ex Harmon. Cycles.

Cities names	[D M] Pol. et.	Cities names	[D M] Pol. et.
S. Albans	1 5 51 51	Lincoln	1 5 53 15
Barwick	6 5 55 49	Man the midl	17 5 4 22
Bedford	2 5 51 18	Nottingham	4 5 53 3
Bristol	11 5 51 32	Newark	3 5 53 2
Boston	0 0 53 2	Newcastle	6 5 54 58
Cambridge	2 5 57 17	N. Luffingham	3 5 52 42
Canterbury	5 5 51 17	Norwich	4 5 52 44
Carlisle	10 5 54 57	Northampton	4 5 52 18
Chester	11 5 53 10	Oxford	5 5 51 46
Coventry	4 5 52 30	Oakenham	3 5 52 44
Carmarthen	17 5 52 2	Peterborough	1 5 52 35
Chichester	3 5 50 56	Richmond	6 5 54 26
Colchester	5 5 52 4	Rocheſter	3 5 51 28
Darby	5 5 53 6	S. Mich. mount	23 5 50 38
Dublin	26 5 53 11	Stafford	8 5 52 55
Durham	5 5 54 45	Stamford	2 5 52 41
Dorchester	15 5 50 32	Shrewsbury	11 5 52 48
Ely	1 5 52 20	Treda, h. Irel	7 5 53 38
Grantham	2 5 52 58	Uppingham	3 5 52 40
Gloucester	9 5 52 0	Warwick	6 5 52 25
Halifax	6 5 53 49	Winchester	5 5 51 10
Hartford	1 5 51 50	Waterford Irel	7 5 52 22
Hereford	11 5 52 14	Worceſter	9 5 52 20
Huntington	1 5 52 19	Yarmouth	6 5 52 45
Hull	1 5 53 50	York	4 5 54 0
Lancaster	11 5 54 8	London	0 0 51 32
Leicester	4 5 52 40		

The use of these Tables are briefly thus :

I. **T**he new Tables of Houses are made as you are directed pag 72 &c. Sect. 3 Chap. 4. hereof, where you are also instructed how to use them. (with the semi-oblique Ascension of each House) unto which Section I refer you. Note, that you use a Canon with those Tables of Houses, not exceeding their Radius 1000000.

II. The Table of right and oblique Ascensions are to be used after this manner, viz. with the Sign on the head and Degree on the left hand Column, the common angle of meeting gives you the right or oblique Ascension desired; only note, if your right Ascension sought be in $\cap$ ♊ ♋ or ♌ , you are to add 180 d. to the R. A. found, as you are directed at the bottom of the Table; always making proportion for the odd minutes, if there be any adhering to the degrees given.

III. The next Tables inform you how to find the Declination or R. A. either with or without Latitude: thus for the Declination of a star, if you find the proposed Sign at the head, then the degrees answering thereunto, are found in the first left hand column; but if the proposed Sign be at the bottom of the Table, the degrees are in the last small column on the right hand, and the common angle of meeting gives you the Ecliptick Declination desired, making proportion for odd minutes &c.

IV. To find the Declination of a star with Latitude, First seek the Ecliptick Declination aforesaid, then seek the Latitude in the left side of the little Table of Equation and the Sign and Degree at head, and in the angle of meet-

ing you have certain minutes to be subtracted from the given Latitude, and the remainder is the Latitude correct; then when the latitude and longitude are of one kind, viz. North Signs and North latitude, or South Signs and South latitude, add this corrected latitude to the Ecliptick Declination, and the sum is the Declination with which latitude; but if the longitude be contrary, viz. Southern Signs and Northern latitude, subtract the same.

Example, Let a Planet be in ♊ 20 d. with 4 d. North latitude, the ecliptical declination of 20 d. of ♊ is found by the Table 7 d. 51', then I enter the little Table of Equation with 4 d. latitude in the left side, and right under 20 d. ♊ , I find 18' which subtracted from 4 d. 0' lat. leaves 3 d. 42' the lat. correct, which added to the ecliptick Declination 7 d. 51', the sum is 11 d. 33' the declination required; but had the longitude been in the same deg. of ♋ a Southern Sign, with the same North latitude, I must have subtracted this correct lat. from the ecliptick longitude aforesaid, and the Remainder would be 4 d. 9' the declin. sought.

Take another Example for practice; Let a star or planet be in ♊ 20 d. 30' lat. 3 d. 30' North, the declin. in the ecliptick is 17 d. 56', then in the other Table of Equation, against 20 d. ♊ at head, and at 3 d. 30' in the side, is 7' correspondent, which subtract from the lat. 3 d. 30' and the remainder 3 d. 23' is the lat. which added to the ecliptick declination, the sum is 21 d. 19' the declination sought. But if the star were in 20 d. 30' ♋ with the like N. lat. subtract the correct lat. and the remainder is 14 d. 33' the declination of that point.

5. To find the R. A. of a Planet with latitude by the Table for that purpose; seek the ecliptick distance in the side, and the latitude at head, and at the angle you have degrees and minutes to be added or subtracted from the ecliptick longitude, thereby to find the Right Ascension with latitude. As for example: Suppose I would have the R. A. of 6 d. of ♋ with 5 d. South lat. (1) By a Table before this

Legisl Logar p. 21 I find the beginning of ∞ is 300 deg. from the first point of ∞ unto which add this 6 d. and 306 d. is the eclipsick distance (2) Enter the Tab. 307 the first column, and against 6 d. ∞ right under 5 d. in it. at head I find 3 d. 45' to be added (because it is above the black line) to the eclips. dist. 306 d. the sum is 309 d. 45' the R. A. desired The same method must be used for the R. A. of 6 d. ∞ with 5 d. N. 11' 35" and N. 00' the ∞ is at distance 1241 for the R. A. of 12 d. S with 3 d. 30' but the eclips. dist. from ∞ is 12 d. and the equator is 30' subtract (because it is below the black line) and the ∞ remains 40 d. 30' the R. A. The same way is to be performed for the R. A. of 12 d. N with 3 d. N. 11' for 5 d. finding south stands over S. and N. for North over N. The use of the Table is exceeding easy.

But take another example or two for practice. I would have the R. A. of 18 ∞ with 5 d. N. lat. the eclips. dist. is 318 d. to which add 6' the equat. found against the right side of the Table, and 318 d. 53' is the R. A. desired.

After the same manner you are to work for the R. A. of any degree of ∞ and ∞ with N. lat. or S. ∞ N. with south lat. but put first the equator in ∞ S. 31' for N. lat. because they fall above the black line from the eclips. ∞ on the right side of the Table, and S. stands at the under side at bottom. And so likewise subtract the equator 21' if it be in ∞ and 2' as you find them on the right hand of the Table above the black line, and no ed at bottom (S. if the lat. be south; where odd minutes are adhering to long. and lat. make proportion which is of our practice.

Example. Suppose I would find the R. A. of 10 d. S. 3 d. 30' south lat. Seek 10 d. S. on the first left hand column and 3 d. 30' at head, and the equator 16' keep proportion is 1 d. 29' which is subtracted from the eclipsick distance 30 d. leaves 28 d. 31' the R. A. desired Now, but by the foregoing method you may find the R. A. without lat. alone, taking in the equator in the column O. S. 31'.

The next Table is of Eastings and Westings for the elevation

plination than the titles of the several Columns. In the first column the names of stars, the second their longitude in d. and m. the third the Sign they are in, the fourth the latitude, the fifth the denomination thereof of Nor. or South, the sixth their names, and the last their Magnitudes.

The last Table is a Catalogue of places, as the title expresses, with their several latitudes and difference of Meridians, from London, A signifies it lies East, and S denotes it lies West from London, and how to reduce these several Meridians to the Meridian of London. & contra, is shewn Chinese find the c. p. 15, 16, and 17.

But Rule now to compute the Rises or Placings touching Rising and Setting in any Latitude.

First of Rising. Take the first time of the Planet or Star (which you may easily find by a Table of Houses) compute his true long. and lat. then by the Rule before given, (either by Trigonometry or by Table) find the R. A. of that point, so also the $\odot$ R. A. for the same time. Lastly subtract the $\odot$ R. A. from the R. A. of the Planet or star, (by adding the circle where there is occasion) and the remainder converted into time is the time of the planets setting; if the remainder is under 12 hours the time is afternoon, if more than 12, subtract 12 from thence, and the remainder is the time after midnight or in the morning, (or instead of subtracting the $\odot$ R. A. add the complement thereof to 60 d. to the R. A. of the star, and the sum converted into time is the true time of setting aforesaid.

II. For his Rising. (1) To the estimate time of the planets rising, get his Oblique Ascension (as is taught so in this Book) and also the $\odot$ R. A. for the same time. (2) From the Ob. Asc. of the star or planet increased by a circle (if need require) subtract the $\odot$ R. A. Lastly, if the remainder be 12 and 60 d. subtract 9 d. from it, if it be less than 90 d. add the canon 70 d. the sum or remainder thus made converted into time, is the true Ascensional time of the planets or stars rising required.

III. [To find the time of a Planets setting] Having the estimate time, and the true longitude and latitude of the planet for that time; find the Oblique Ascension of the opposite point, with opposite latitude, (always under the latitude of your place) and having the ☉s Right Ascension for that time also, proceed in all respects as you did in computing his Rising, &c.

Note that by reason of parallax and refraction, the ☽ always appears to our sight to rise later and set sooner than really she doth, and contrarily, all the planets and stars do seem to rise sooner and set later, by the quantity of 2' of an hour.

To conclude, let the young Artift take notice, that having the fixed stars longitude truly rectified for the year, he may proceed to find their Risings, Sourhings and Settings, as is before shewed in the Planets; for here is no need of the estimate time first known in them, by reason their annual progression in longitude is inconsiderable, (viz.) about 50 or 52 Seconds; but in the ☽ and rest of the planets the estimate time is absolutely necessary, because of their swift diurnal motion (most of them) that thereby their true places may be found to that time, and consequently their Ascensions and Descensions, &c.

Examples are needless here, because this is already exemplified in effect, in the Examples of Directions before at large in the Book.

F I N I S.

The Reader is hereby informed, That that Excellent Oculist and well known Chirurgical Operator, Doctor John Ware, (whose Nativity is celebrated in the foregoing Book) is lately removed from the Strand, and is now resident at Mr. Bevers house in Gravel-Alley in Baldwins gardens, near the Old Hole in the Wall.

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