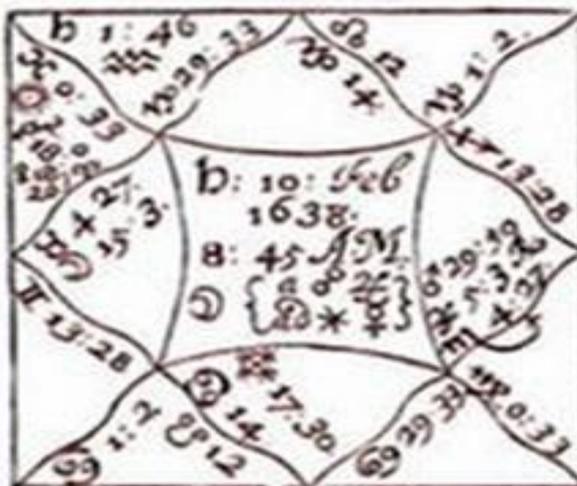




CHRISTIAN ASTROLOGY

By WILLIAM LILLY Student in Astrology.

Omne novum, nil novum : Nil illi dicitur, quod non didicim prius.



Living in the Country 1637. I had bought at London some Fish for my provision in Lent, it came down by the Barge at Waken, on Saturday the 10. of Febr. one of the Watermen, instead of bringing my Fish home, acquainted me, their warehouse was

robbed last night, and my Fish stolen: I took the exact time when I first heard the report, and erected the Figure accordingly, endeavouring to give my selfe satisfaction what became of my goods, and, if possible, to recover part or all of them againe.

A N
INTRODUCTION
TO ASTROLOGY.

THE RESOLVTION
of all manner of QUESTIONS
and DEMANDS.

Christian Astrology

By

William Lilly -- 1647

Volume One

CHRISTIAN
ASTROLOGY

MODESTLY

TREATED OF IN THREE BOOKS

THE FIRST CONTAINING THE USE OF AN EPHEMERIS,
the erecting of a scheme of Heaven; nature of
the twelve Signs of the Zodiack, of the
Planets; with a most easie Introduction
To the whole Art of Astrology.

THE SECOND, BY A MOST METHODICAL WAY INSTRUCTETH
the Student how to Judge or Resolve all manner of Questions contingent
unto Man, viz. of Health, Sickness, Riches, Marriage, Preferment, Journies, &c.
Severall Questions inferred and Judged.

THE THIRD, CONTAINS AN EXACT MEOTH, WHEREBY TO
Judge upon Nativities; severall ways how to rectifie them;
How to judge the generall fate of the Native by the twelve Houses
of Heaven, according to the naturall influence of the STARS:
How his particular and Annuall Accidents, by the Art of Direction, and its exact measure of
Time by Profections, Revolutions, Transits.
A Nativity judged by the Method preceding.

The Second Edition Corrected, and Amended.

By WILLIAM LILLY Student of Astrology.

Omne meum nil meum. Nihil dictum, quod non dictum prius

LONDON
Printed by John Macock 1659

To The Student In ASTROLOGY

My friend, whoever thou art, that with so much ease shalt receive the benefit of my hard studies, and doth intend to proceed in this heavenly knowledge of the stars, wherein the great and admirable works of the invisible and alglorious God are so manifestly apparent. In the first place, consider and admire thy Creator, and be thankful unto him, be thou humble, and let no natural knowledge, how profound and transcendent soever it be, elate thy minde to neglect that divine Providence, by whose all-seeing order and appointment, all things heavenly and earthly, have their constant motion, but the more thy knowledge is enlarged, the more do thou magnifie the power and wisdom of Almighty God, and strive to preseve thy self in his favour; being confident, the more holy thou art; and more neer to God, the purer Judgment thou shalt give. Beware of pride and self-conceit, and remember how that long ago, no irrational Creature obey him, so long as he was Master of his own Reason and Passions, or until he subjected his Will to the unreasonable part. But alas! when iniquity abounded, and man gave the reins to his own affection, and deserted reason, then every Beast, Creature and outward harmful thing, became rebellious and unserviceable to his command. Stand fast, oh man! to thy God, and assured Principles, then consider thy own nobleness, how all created things, both present and to come, were for thy sake created; nay, for thy sake God became Man: thou art that Creature, who being conversant with Christ, liveth and reignest above the heavens, and sits above all power and authority. How many Pre-eminences, Priviledges, Advantages hath God bestowed on thee? thou rangest above the heavens by Contemplation, conceivest the motion and magnitude of the stars; thou talkest with Angels, yea with God himself; thou has all Creatures within thy Dominion, and keepest the Devils in subjection: Do not then, for shame, deface thy Nature, or make thy self unworthy of such Gifts, or deprive thy self of that great Power, Glory and Blessedness God hath allotted thee, by casting from thee his fear, for possession of a few imperfect pleasures. Having considered thy God, and what thy self art, during they being Gods servant; now receive instruction how in thy practice I would have thee carry thy self. As thou daily conversest with the heavens, so instruct and form thy minde according to the image of Divinity; learn all the ornaments of Vertue, be sufficiently instructed therein; be humane, curteous, familiar to all, easie of access, afflict not the Miserable with terror of a harsh Judgment; in such cases, let them know their hard fate by degrees; direct them to call on God to divert his Judgments impending over them; be modest, conversant with the Learned, Civil, Sober man, covet not an cilate; give freely to the poor, both money and judgment: let no worldly wealth procure an Erroneous Judgment from thee, or such as may dishonour the Art, or this divine Science: Love good men, cherish those honest men that cordially Study this Art: Be sparing in delivering Judgment against the Common-wealth thou livest in. Give not judgment of the death of thy Prince; yet I know experimentally, that Reges Subjucent Legibus Stellarum marry a wife of thy own; rejoyce in the number of they friends, avoid law and controversie: in they Study, be Totus in Illis that thou maist be Singulus in Art; be not extravagant or desrious to learn every Science, be not Aliquid in Omnibus; be faithful, tenacious, betray on ones secrets, no no I charge thee never divulge either friend or enemies

trust committed to thy faith. Instruct all men to Live well, be a good example thy self, avoid the fashion of the times, love thy own Native Country: exprobate no man, no not an enemy: be not dismayed, if ill spoken of, Conscientia Mille Testes; God suffers no sin unpunished, no lye unrevenged.

B

WILLIAM LILLY.

To The Reader

I have oft in my former Works hinted the many fears I had of that danger I was naturally like to be in the year 1647, as any may read, either in my Epistle before the Conjunction of Saturn and Jupiter, printed 1644. Or in page thereof 108, as in the Epistle of Aglicus

1645, where you shall finde these words: I have run over more days then sixteen thousand five hundred fifty and nine, before I am sixteen thousand four hundred twenty two days old, I shall be in great hazard of my life, but that year which afflicts me will stagger a Monarch and Kingdom, &c.. What concerns my self, hath almost in full measure proved true, in 1647. Having in this untoward year been molested with palpitation of the Heart, with Hypoconary melancholy, a disaffected Spleen, the Scurvy, etc. and now at this present viz. August 1647, when I had almost concluded this Treatise, I am shut up of the Plague, having the 4th of August buried one Servant thereof, and on the 28. Of the same moneth another, my self and remainder of my Family enforces to leave my present seat, and betake myself to change of ayre; so that if either my present Epistles, or the latter part of the Book it felt be anything defective, as well they may, being written when my family and self were in such abundant sorrow and perplexity; I desire the Reader to be civill, as to pass over those slight imperfections (if any be) with a candid censure.

I thank Almighty God, who hath prolonged my life this present, and hath, been so gracious unto me as to spare me a long whereby have been enabled now at length to perfect my introduction so oft by me promised, so earnestly desired by many well-wishers unto this learning.

The latter part of my predictions concerning Monarchy, is now upon the stage and the eyes of millions attending what shall become of it: let me leave the event hereof unto God, who is hastening to require a strict account of some people entrusted in the Kingdomes affairs; fiat Justitia; vivat Rex; floreat Parlimentum.

The Citizens of London make small reckoning of Astrology; there are in one of those Epistles of mine, words significant, and of which time will make them sensible (that they were not wrote in vain but now too late, actum est. To the work in hand, viz.. the book ensuing, which is divided into three Treatises, the first whereof doth with much facility, and after a new method, instruct the Student how to begin his work, viz., viz, it teacheth him the use of an Ephemeris, of the Table of Houses, &c. it acquaints him how to erect a figure of heaven, how therein to place the Planets, how to rectifie their motions to the hour of his Figure; it unfolds the nature of the Houses, of the Planets, of the Signs of the Zodiack, their division, and subdivision, their severall properties, terms of Art, and whatever else is fit for Learner to know before he enter upon judgment; unto whom and everyone that will be studious this way, I give these cautions.

First, that he be very exact in knowing the use of his Ephemeris, and in setting a Schem of Heaven for all the house of the day or night, and in reducing the motions of the Planets to the hour thereof when need requireth, and to know their characters distinctly and readily.

Secondly, I would have the Student very perfect in knowing the nature of the Houses, that he may the better discover from what house to require judgment upon the question propounded, left for want of true understanding he mistake one thing for another.

Thirdly, I would have him ready in, and well to understand the Debilities and Fortitudes of every Planet, both Essentiall and Accidentall.

Fourthly, he must be well versed in discovering the Nature of the Significator, what he signifies naturally, what accidentally, and how to vary signification, as necessity shall require.

Fifthly, let him well understand the nature of the Signs, their properties and qualities, and what form, shape and conclusions they give of themselves naturally, and what by the personall existence of a Planet in any of them.

Sixthly, that he be ready in the, shape and description which every Planet designes, and how to vary their shape as they are posited in Sign and house, or aspected of the MOON or any other Planet.

Seventhly, he must of t read the termes of Art, and have them fresh in his memory, and especially the twentieth and one and twentieth Chapters of the first Book.

If God Almighty shall preserve my life, I may therefore adde many things, and much light unto this Art, and therefore I desire the Students herein, that If they meet with any extraordinary casualty in their practice, they would communicate it unto me.

I have with all uprightnes and sincerity of heart, plainly and honestly delivered the Art, and have omitted nothing willingly, which I esteemed convenient or fit, or what might any thing assist the young Students herein; I have refused the Methods of all former Authors, and framed this DE NOVO, which I have ever found so easie and successful, that as yet I never undertook the instruction of any, whom I have not abundantly satisfied, and made very capable of the Art, in less time than any could expect; for although I am not yet six and forty years of age compleat, and have studied this Science but since 1632. and have lived six years since that in the Country, yet I know I have made more Schollers in this Profession, than all that professe this Art in England. It remalnes, that I give every Author his due, and deale plainly, unto which of them I am engaged for such matter as they have assisted me with in the Introductory part: verily the Method is my own, it's no translation; yet I have conferred my own notes with Darion, Bonatus, Ptolomey, Haly, Etzler, Dietericus, Naibod, Hasfurtus, Zael, Tanstettor, Agrippa, Ferriers, Duret, Maginius, Origanus, Argol.

The second part of this Treatise judging of horary Questions, is very large, and far beyond my first intentions, hath exceeded its just proportion: In building this Work I advised with Bonatus, Haly, Dariot, Leupoldus, Pontarius, Avenzra, Zael: I examined the Manuscripts of Ancient and Reverend Professors in this Art, who lived more remote from these corrupt Times, (for unto the vulgar Professors now residing in this City, am I noways engaged;) and though it was not small trouble unto me, to see the discrepany of judgment amongst

them and the more ancient printed Authors, yet I have with some trouble reconciled their disagreements, and reformed and corrected what might have led the Reader into an error: for indeed the Writings of our Fore—fathers in the Language they did deliver their minds in, was sound and solid, but the simplicity of such as undertook their translations was much and did beget mistakes, whilst they endeavouring to translate the Authors into Latin, or any other Language they thought fit; did not understand the Art or the Termes thereof; so that of those their Labours; they rendered an ill accompt unto Posterity, as any may see in the translation of that we call the ‘Judicium’ in *Novem Judiclis.*, &c. and In other pieces of Alkindus, one whereof lately a learned Gentleman gave me, guilty of the same deficiency In the translation. In this second Book I have omitted nothing which I could devise to be helpful, and if my own way of judicature please any, it being somewhat different from that of the Ancients, he may in many Chapters make use of it. I have illustrated every house with one or more figures, and therein shewed the method of judgment, which I held very convenient for Learners, it being my whole intention to advance this Art, and make even a slender wit capable hereof.

You may in the third Book behold the entire Art of Nativities, I have made it plain and significant: part of the Method, and much of the matter I had from Leovitius, who was the first that methodized the Art of Nativities, before his time extremely defective in that point; where he was not copious, I supplied my self, or enlarged from Origanus; Junctine, Pezelius, Naibod, Cardan, Garceus, Schonerus, Alubatur, Montulmo, Judeus, Ptolomey, Lindhold: Perhaps some will accuse me for dissenting from Ptolomey; I confesse I have done so, and that I am not the first, or shall I have done so, be the last; for I am more led by reason and experience, then by the single authority of any one man, &c. I have inserted many judgments of my own, I could have added many more: but who am I? being all error, that I could have contradicted the sayings of so many wise men, whose learnings and pains I so much esteem and reverence.

Little did I think this Work of Nativities would have swollen to so great a bulk; I assure you it exceeds my first intentions: the pains however hath been mine, and notwithstanding the importunities of some, and they not a few, who desired I should not deliver the Art in so plain and easie a method; yet I professe, their words rather invited me to discover all I knew, then to conceale one sillable material.

Had I respected my own private lucre, I need not have wrote at all; who could have compelled me? my own fortune is competent: but this thing we call the publick good, was ever, and shall be my maxime to guide me in such like actions: how shall I myself expect truth in any Author, if I myself, being an Author, play the knave in the same kind: *Quod non vis tibi, ne facias alteri.*

This Art of Astrology hath many more parts in it then at this present time I have handled, or indeed as yet have liesure to do; yet I know Lt will be expected I should have wrote of Elections, of the Effects of the greater and lesser Conjunctions of the Planets, of Eclipses, Comets, prodigious Apparitions, the variation and inclination of the Weather, *Degeneralibus Accidentibus Mundi*, and by the ingresse of the Sun into Aries, of every years particular Fate, of Monethly Observations, &c. Verily such things as these may justly be required at my hands; for unto God be the glory, they are all in a large measure known unto me, and I can perform them all, blessed be his name therefore: But as for Elections, me thinks he can be no ingenious Astrologian, that having studied or well entred into this my book shall not be able (*ad libitum*) to frame his own Figure of Elections, let the quere be what It will.

He that shall read my Discourse upon the Conjunctions of Saturn and Jupiter, may make himself capable to write of the Major and Minor Conjunctions; I had no president for that, but wrought it out of the fire, at what time I had great leasure. I do write Annually of Eclipses, as they happen in the year, of prodigious Appearances twice I have Astrologically wrote, both times to good purpose, so did never any before that I read of.

Of Commets I have had no occasion as yet, but somewhat I began in that Tract of the Conjunction of Saturn and Jupiter, wherein I a little treated of the Commet in 1618. Posterity may know by that little, what Method I hold fittest to be followed, in that kind of judgment. Of Weather, the knowledge thereof is so vulgar, yet withall the true Key so different, it requires a longtime of experience; and besides, Master Booker

hath promised to undertake that burthen; and indeed, he is onely able of all the English Nation I know to perform it: I have great hopes of Master Vincent Wing, but he is yet more Mathematicall then Astrologically; there may be many private men of great judgment therein, but its my unhappinesse I know them not.

Annually and Monthly Judgments I have not yet digested into a Method, I hope to live and perform it; I am the first of men that ever adventured upon Monthly Observations in such plain language, yet it is my hartly desire to communicate hereafter what ever I know unto Posterity. Having been of late traduced by some halfwitted fools, I deliver myself to Posterity who I am, and of what profession; I was born at Diseworth in Leicestershire May 1602. in an obscure Village, and bred a Grammer Scholler at Ashby, and intended for Cambridge, &c. 1618 and 1619: my Father decayed his Estate so much, that he was not capable of sending me thither; those two years I lived in some penury and discontent; in 1620. an Atturney sent me up unto London to wait on a Gentleman, one Gilbert Wright, who lived and dyed In the House I now live In; he never was of any profession, but had sometimes attended the Lord Chancellour Egerton, and then lived privately. 1624, his wife dyed of a Cancer In her left brest, 1625. I lived in London where I now do, during all that great sicknesse, God be praised I had it not. February 1626, my Master married again, he dyed May 22, 1627, having before settled twenty pounds per annum of me during my life, which to this day I thank God I enjoy; nor did I ever live so freely as when I was his servant. Ere the year 1627, was quite run out, my Mistris was pleased to accept of me for her husband. During some years of her life I passed my time privately and with much obscurity, yet we lived exceeding loving together; but In 1632, I was strangely affected to Astrology, and desirous to Study it, onely to see if there were any verity in it, there being at that time some Impostors, that set out Bills publicly what they could do. I met with a Master I confesse, but such a one, as of all was the verriest Knave: This gave me small encouragement; after six weeks I cast him off, nor to this day do we converse together. I was then forced to study hard, for rather then to intangle

myself with another coxcombe, I was resolved to lay all aside; but by diligence and hard study, and many times conference with some as ignorant as myself, I at last became capable of knowing truth from falshood, and perceived the vulgar Astrologer that meerly lived of the Art, was a Knave.

In September 1633, my wife dyed, not knowing anyone in the world that had affinity unto her; she left me a competent fortune; and this I shall acquaint Posterity with, that having some Lands to dispose of, rather then she would suffer me to be at twenty Nobles charges to convey It unto me, she gave me the whole money, and sold it for 200 pounds.

In November 1634, I married again. In 1635, I was oppressed with the Hypochondryack Melancholly so sorely, that I was enforced to leave London, and removed into Surrey 1636, where until September 1641, I lived amongst such whom I may name the most rurall of all men living. I then came for London, staggering In my judgment in point of Church-government; and knowing that it Is necessary, I ever loved Monarchy, but still thought without a Parliment preserved in their just rights, it would vanish to nothing. I was nothing known then, or taken notice of by any; time produced me acquaintance, and amongst these a good Lady in 1643, about February, desired I would give judgment upon a most noble Gentlemans Urine a Councillor at Law, who then was not well; I consented, the Urine was brought, my judgment returned; I visited him, whom I no sooner beheld, but I knew there was abundance of gallantry in the man; for indeed he is all Gentleman and a friend in very great earnest; my visit of him was the happiest day I ever saw in my whole life; for by his alone generosity and countenance, I am what I am, and Astrology is in despite of her enemies restored, and must call him her Restaurator.

Being by his goodness admitted to visit him, I presented him with a small Manuscript of my Astrological Judgment of the yeer 1644, wherein I was free in delivering my opinion modestly of that yeers affaires: it pleased him to communicate it, copies were obtained and dispersed; so that by his alone commendation of that poor Manuscript unto his private friends, this noble Art at first had respect amongst our Worthies in the Parliment; since which time, the Judicious of the whole Kingdom had it in a better esteem; therefore let his name live unto

Posterity In an honorable esteem, that upon so slender acquaintance with the Author, with the Art, hath been so advantagious unto both.

The Errataes perhaps are many, I desire the Student to correct them before he enter upon the Discourse; I wish they were lesse; but in a work of this nature, it's Impossible.

All the Curtesies which either the Authors precedent to this Age, or at present living, have afforded me, I verily believe I have mentioned: I am heartily sorry if I have committed any errors, or ommitted any corrections.

Corner house over against
Strand—bridge, August
21, 1647.

WILLIAM LILLY.

To his honored Friend the AUTHOR.

What ! Persian, Caldee, Arabick, the Greek,
Latin Astrologers, all taught to speak
In English ! Trismegiscus, Hercules,
Pythagoras, Thales, Archimedes,
Great Ptolomy, and Julius Firmicus,
Albumazar, and Albategnius,
Hali, Bonatus, our own Eschuidus,
And Iohn de Regiomonte, Ganivetus,
Risse, Leovitius, Michael Nostradame,
Cardan, and Nabod, Ticho, men of fame;
All these, and more, are dead, all learned Men;
Were they alive, they might come learn again.
But are they dead? Behold Astrology,
Now Pha'nix like, reviv'd again in thee I
Questions resolv'd, Nativities, Directions,
Transites, with Revolutions and Protections;
Saturn must lay his sullen pranks aside,
And Mars his madness, lest he be deicide;
Venus her lusts; his thefts must Mercury;
Sol his ambition; Love his jollity:
Luna her fickle and unconstant motion,
Is now notorious to each vulgar notion.
Aske what you will, Would you resolved be?
Observe your time, learn your Nativity:
Were Picus, Chambers, Perkins, Melton, Geree,
Vicars, to write again, all men would jeer yee.
You durst not let us know when you were born,
Your ignorance Is brought to publick scorn:
Our Latin Lilly is for Boyes are young;
Our English Lilly is for Men more strong.
The Sybils Books were burnt, they are all gone;
I will preserve my choyce, This is that one:
Be you for or against, or will ye, nill ye;
I'm for the Art, and th' Author William Lilly.

John Booker.

UPON THE LEARNED WORK OF THE
AUTHOR.

Behold Urania with a Lilly deckt,
Presents her self to Englands gracious view.
Let Envies square, or opposite aspect
Not dare at her a frowning look to shew;
Let it be said, for such ungratefull scornes,
A Lilly late hath sprung among the thornes.

WILL. ROE.

TO THE READER OF CHRISTIAN
ASTROLOGY.

W onder you may ! the volumes of the Skye
I n our own Characters you here decry.
L una and Hermes, Venus and the great
L ight of the World, and Mars in English treat
I ove and old Saturn; they their influence send;
A nd their Conjunctions in our Tongue are penn'd
M ay not Apollo then, the sacred Bayes
L et fall upon his head, who casts their Rayes
I nto the language of our Albion quill?
L oe! he hath taught great Ptolom's secret skill.
L earning, that once in brazen piles did stand,
Y ou now may see is Printed in our Land.

R. L. in Med. Studens & Philo—Mathemat.

ON THIS UNPARALELL'D PEECE OF ART.

Not to commend the Author, 'tis the least
Of all my thoughts, this Work will do it best;
Nor yet to vex the prying Readers fence
With bumbast words instead of Eloquence,
Do I crowd in these rude unpolisht lines:
But rather to inform the giddy times
How much they are his Debtors; what they owe
To him, whose Labours freely doth bestow
On them his Art, his paines, his poercing sight,
His lampe of life, to give their darknese light.
'Tis now a crime, and quite grown out of fashion,
T'incourage Art amongst the English Nation.
Tell them of it, or Natures mysteries,
Tush, cry they: Ignorance they idolize.
The glorious Stars, they think God doth not use them
To do his will: Lord ! how do men abuse them?
Nor will allow the Planets to fulfill
(As instruments) Gods high decree or will.
Nay, some there are, though letter wise, they can
Not yet beleeve that all was made for Man.
Barke black—mouth'd Envy; carpe at what's well done,
This Book shall be my choyce companion.

W.W.

UPON THIS WORK.

The Author's God, Composer and the Setter
Of all his works, and therein every letter.
Heaven is his Book; the Stars both great and small
Are letters Nonperill and Capitall
Disperst throughout; therein our learnings dull,
In this thy Work it is compleat and full:
Could man compose or set Heavens letters right
He would, like Printing, bring to publick sight
All what was done, nay what was thought upon;
For by this way, I see it may be done.

I. P.

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210.....If the Querent shall enjoy the Estate of his Father.
212.....If good to remove from one house to another.
214.....Of turning the course of Rivers, &c.
215.....Of Treasure hid in the ground.
217.....If the Querent shall obtain it.
219.....If the Author should purchase some Houses, an Astrological Figure
thereof.

Of the Fifth House. and its Questions.

- 222.....If one shall have children.
223.....If a woman ask whether she may conceive.
224.....Whether the Querent shall have children, be he man or woman that
asketh.
225.....If a man shall have children by his Wife, yea or no, or of any other
Woman whom he nominates.
226.....Whether she is with child or not.
228.....If the man ask unknown to the Woman.