

Preface to the example case-book

(this is not usually included)

The following is an example of a casebook, looking at the ‘foundation’ of the nativity, and the two questions that accompany each opened case-file in the beginning.

I chose these particular cases, since they were effectively representative of how an astrological judgement based on classical techniques ultimately looks in writing. It is important you see this before working with me, to determine whether or not I am the astrologer for you & whether you want my services or not.

Note that some case-books are longer, and some are shorter, depending on how many topics are pressing needs and the particular questions asked. They will also grow over time, however this particular example is one that has been newly opened. For all inquiries, see <https://withcunningandcommand.com>

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MATTHEUS

IOHANNES

The Conjuror's
Casebook
& Record of
Judgements

By Salt of the
Mercurii-School

For Anonymous



With Cunning & Command

LUCAS

MARCUS

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Introduction & Explanation

The following work is a case-book. That is to say, it is a record of judgements and consultations, devised according to the results of divinations and predictions made via astrology, geomancy, cartomancy, chiromancy, & physiognomy, as well any other form of spiritual inquiry used (describing of shew stones, hydromancy, oil & nail divination, dream interpretation, etc).

It also acts as a storehouse of magic, for the remedies, prescriptions & curatives recommended, whether these are incantations and enchantments,

talismans and charms, methods for engaging in the conjuration or exorcism of particular spirits and curses or imprecations, as well as folk remedies and electional times for the fashioning of images. Furthermore, it will also include any requested instructions or teachings that are able to be passed on.

The chief goal of this case file is to make all such consultations and methods easily accessible to the patron of this work, so that all of these things are held together in a single place, easily within reach. But also as time progresses, to act as an advisory or guide and arsenal of experiments.

Note, that each casebook is split into three parts.

The first part details the astrological foundation, IE: looking at the basis of the nativity (as well as any rectification necessary to be done).

This is the first thing done when the casebook is opened and shows the instrumental configurations and placements of the stars as they exist relative to the owner of this book. As well as the immediate influences they exert. Essentially, the purpose is to develop a brief picture of certain fundamentals preceding further judgements. These follow a set formula for delineation,

whilst also allowing room for any particular stand-out issues to be brought up. In other words, these are not particularly focused delineations but rather a look at the most demanding subjects and those that are also useful for further inquiry and investigation. For example, if we touch on sickness we are not looking at every occasion of illness in the nativity, but only the most immediately obvious indicators of the same.

This is followed by the second part, covering further questions and future consultations. Here detailed are those particular questions and

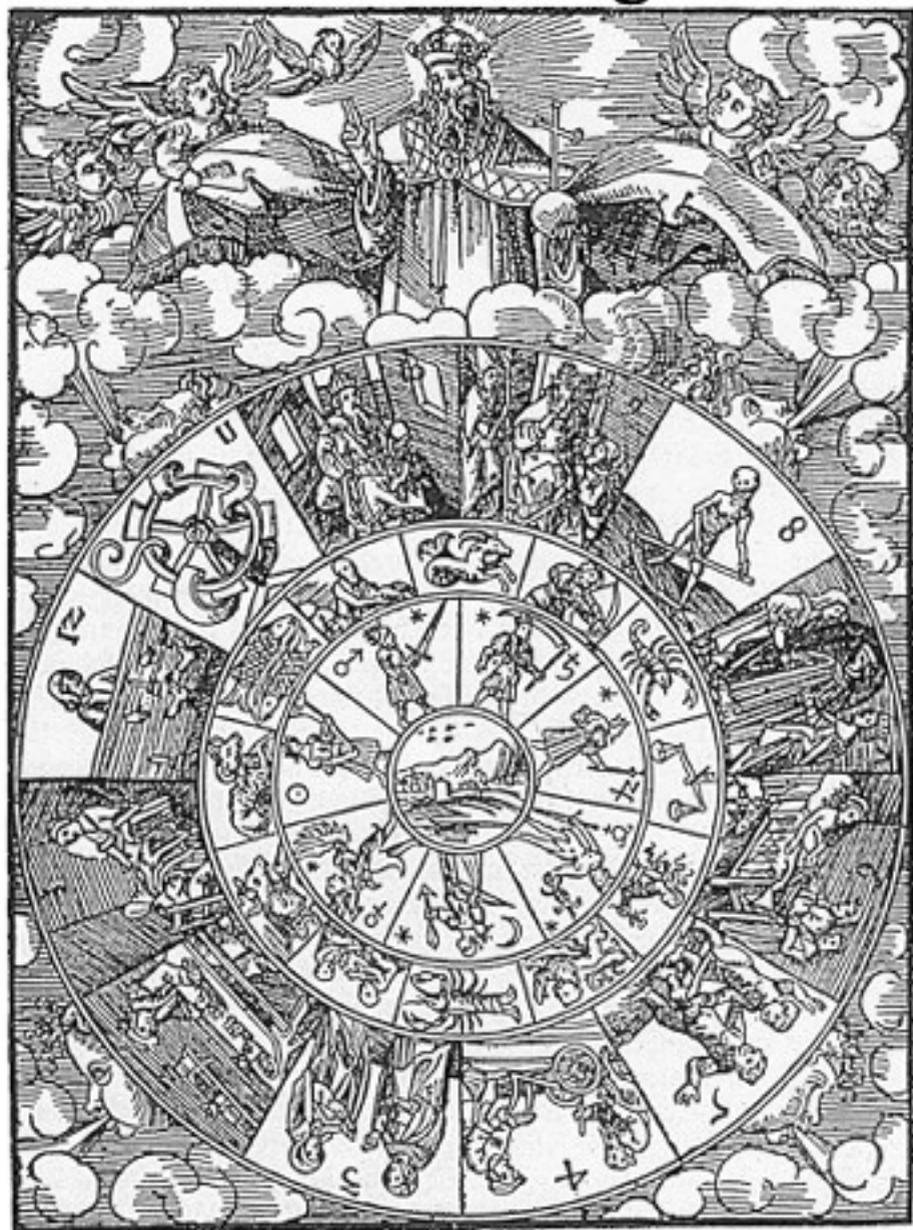
topics that are asked about by the patron of this work, and more detailed examinations of very particular topics that may be absent from the judgement of the foundation of the nativity.

Contained within the final third section of this casebook is the appendix of any remedies, prescriptions or conjurations, that might be recommended to the patrons of this work. As well as some chosen that may assist in troubles signified in the foundation of the figure. Generally speaking, these will be tailored to the patron depending on their needs and focus on the divine art of 'natural magic'.

Pars I.



Foundation of the Figure



Preliminary Information

Basic Information

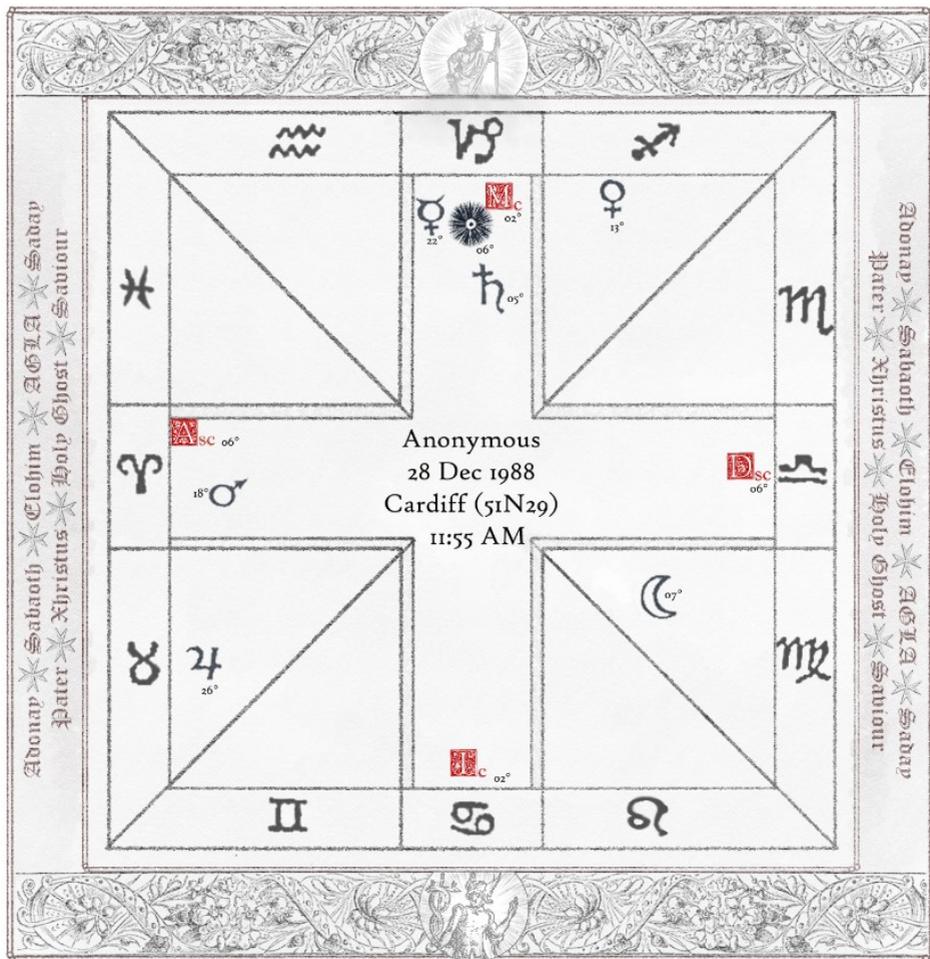
<i>Name</i>	<i>Gender</i>	<i>Location</i> <i>(Country)</i>	<i>Location</i> <i>(State)</i>	<i>Location</i> <i>(City)</i>
Anon.	Male.	UK	Wales	Cardiff

<i>Latitude</i> <i>(Geographic)</i>	<i>Year of</i> <i>birth</i>	<i>Month of</i> <i>birth</i>	<i>Day of</i> <i>Birth</i>	<i>Day</i>	<i>Hour</i>
51.29	1988	Dec.	28	Mer.	Sol.

Rising Times of the Signs for the Latitude of Birth

<i>Sign</i>	<i>Rising time of sign</i> <i>(51.5 N)</i>	<i>1 Degree Ecliptic</i> <i>Longitude to RT</i>
<i>Aries</i> ☉ <i>Pisces;</i>	13°8'	0°26'
<i>Taurus</i> ♉ <i>Aquarius;</i>	17°13'	0°34'
<i>Gemini</i> ♊ <i>Capricorn;</i>	26°37'	0°53'
<i>Cancer</i> ♋ <i>Sagittarius;</i>	37°44'	1°15'
<i>Leo</i> ♌ <i>Scorpio;</i>	42°35'	1°25'
<i>Virgo</i> ♍ <i>Libra;</i>	42°41'	1°25'

The Astrological Figure



On the Foundation of the Nativity

The releaser and the house-master

The releaser of the years is the Sun, the house-master is his bound lord Mercury by all accounts. Especially as the Sun is in the MC with Mercury, who makes his evening rising.

On the temperament and form

In examining the temperament and the form of the nativity, we must first determine the proper significator. This falls to Mars, who is the inhabitant of the Ascendant, its ruler by domicile and face. Since he inhabits the same sign his share of predomination is greater

than the suns, who is a co-participant (by rulership over the shares). This makes Mars the indicator of the native's body and form, and their condition will reflect his own in the figure.

The temperament of the nativity is that of excessive dryness, namely the foamy hot and dry product of the blood called the yellow choler. The place of the Moon in the figure likewise strengthens this testimony to dryness, and the solar phase of Mars also indicates that it is dryness especially that precedes over heat. For the appearance of the Native, Ptolemy says the following (however keep in mind that

Ptolemy mostly wrote these descriptions for North African, Mediterranean and Levantine peoples. Thus, the physiognomy of the nativity is variable depending on climate and ancestry and I include this mostly for the patrons interest rather than for a precise judgement).

'When he [Mars] is setting, he makes them in appearance simply ruddy, of middle height, with small eyes, not much hair on the body, and straight [often] yellow hair; their temperament exceeds in the dry.' (Ptolemy, *Apotelesmatika*, Book III, Chapter XI.)

The overcoming of the Sun upon Mars also

aught to produce a somewhat larger, sturdier body and alongside his already choleric temperament, these effects thus produce a native who will likely be relatively strong and robust in bodily appearance. Likewise, the sign of Aries being a four-footed sign, equinoctial in nature also testifies to the strength of his body.

But the solar-phase of Mars indicates that the native will be inclined to fatigue and tiredness and exhaustion, having to retire often and being easily inclined to burn-out of the body, and its natural strength over time will weaken. Thus it produces effects that resemble a body bursting

with excitement in one moment, as Mars' nature as a fiery star produces; but also pushed to exhaustion the next as a result of its over-activity. This is also testified by his place in the 4th quadrant of the houses.

We further look to the Moon placed in the 6th sign as a witness to this, and she also causes illness of the body and sickness coming to him as a result of the place of evil fortune & its nature. This sickness, likely indicates injury to the belly or the midriff in its outer parts, occurring around the age of 41 and a half. The nature of this illness arises as a consequence of the moons habitation of the 6th place, but since the

Moon is the star indicating illness it ought to be swift and acute in nature, somewhat painful for him but ending quickly. (Note that this is not a full judgement on sickness and health and merely what immediately stands out).

Regarding the decanal lord of the ascendant, who generally has a share over the appearance of the nativity, it is also Mars and so what we would normally write concerning him has already been discussed. (IE: redness and dryness are the chief indications he allots.)

On the soul and disposition

As for the soul, we determine it by observation of Mercury, the luminaries and the lot of Daemon & Eros, as well as the predominators of the Moon and Mercury and what inhabits the Ascendant and what rule it.

Of these stars, the Moon is in the 6th place of the evil fortune, separating from a conjunction with the tail of her dragon, and approaching her apogee.

Now, since she is southern in latitude and descending this causes the native to be generally more amicable

to change, versatile and flexible in their mindsets, in other words it produces those who are adaptable and resourceful. This is co-testified by her inhabitation of a common sign, of Mercury's nature and the Native will likely be open minded and prone to trusting overly easily, the arguments and words of others which will lead them to undertake unpleasant labours and works for them regularly and he will be tired because of what she indicates.

As for her solar phase, she is coming from the opposition towards the 1st quartile, which produces those who are somewhat easily

exhausted, fatigued, irritable and abrasive, often cautious and suspicious. Furthermore his body will not take to nutrition well, over heating the chyle and producing too much bile and dryness because of her phase and her place in the house quadrants & the 6th place.

Her governor is Mercury, and she makes the trigon with him from the right, with her lord being effective and powerful in his significations since he shares the 10th angle. This indicates a good testimony as to the natural intelligence of the native, since both the domicile ruler, and also the natural significator of the rational soul is

well configured with her, having responsibility over her. From this it is likely that the Native will be someone who is more rational than inclined to the passions, in both matters of action and character. Indeed, it may be such that they will be suppressive of their own desires and wants for the sake of what their reason judges to be better, (Since Moon was cadent and subordinated to Mercury who is angular).

Her separation (IE: the last aspect which she produced) being from the Sun via the trine aspect, also produces a similar result and makes the native to be generally austere, one who is affectionate

towards authority when it is his own, but rebellious when others apply themselves to him (especially since the Moon in the 6th place makes for *unruly* servitude whilst the Sun is in the 10th place).

As for the lot of Eros, since she (and the Moon) are indicative of the appetites of the soul, we must look to them. Regarding Eros (as Valens instructed us rather than Paul), she is in the sign of the archer, and governed by Jupiter who is in aversion, and because the Moon also was not looking at the ascendant, it produces one who is uncertain in his desires and appetites, and he will lack strong desires for these things

unless he finds a way to justify it to himself. Likewise the configuration of Venus agrees with this since she is cadent, in the 9th place of piety & the humane portion of Sagittarius which is not licentious in nature.

Furthermore, in judgements of the soul we must also consider the Sun, and we note that he is angular, advancing to the MC, in the domicile of Saturn and his domicile lord (Saturn) has even chanced to make his setting in the figure. These testimonies indicate one who is hard-working, who engages with much labour and tasks and activity, and a generally disciplined

person - but he will be sour and generally less cheerful or explicit in his happiness, and he will seek authority and office, being ambitious in his works, even dishonestly at times (because he is in the 10th place, but the occultation and union with Saturn occurs therein). Furthermore, since he (I mean, the Sun) is not looking at his domicile, it is indicative of less resources and access to support in his ambitions and action, and this likely comes about because of what he prioritises above this, namely children & time for his own endeavours and so whilst he seeks glory, he only attains part of it.

But we must examine also, the lot of the daemon, and we see that it is in the 5th place, the sign of the lion and disjunct from its governor (the Sun) which causes instability and confusion for him in his affairs, like one who is disorientated and ferocious in his means because of his confusion and it is like what we just said regarding his ambitions, for it is the same trouble and discontentment.

As for the capability of his reason and his rationality, it is strong and he will be of a very capable mind, albeit one that is somewhat unstable or prone to disorientation (which is indicated by the

moveable sign he inhabits, the lord being a combust Saturn, and also the Moon's poor configuration). However his intellect will be above average, very discerning, especially since the star of Mercury was in the angles and making his western-evening rising from the Sun on the day of the figure which produces those with a brilliant mind but sometimes cold hearted, cunning with fine understanding, especially regarding mechanical things and those subjects of a less social nature. For Saturn and Mercury in agreement (as in this figure) often produces those who are naturally capable and of great talent, but also prone to

offending others and speaking words that cause injury to themselves and others, as well as those who are fierce in their conduct. (This also agrees with his choleric temperament). The participation of Mars with the ascendant also indicates a slight touch of cruelty in his nature and sometimes he will be reckless when driven to a fury, but otherwise the strength of Mercury prevails (since Hermes overcomes Ares) and he will more often, as we have said, be rationally inclined.

As for what the Ascendant sign indicated, it agrees with the significations of the Moon and the flexibility

of his thought, and also generally (with Mars inhabiting) makes one who is somewhat fond of turbulence, and starting or watching fires, glory seeking (as Ptolemy said), inventive and good at conjecture, fitted for astrology and divination (provided the issues indicated by the lot of the daemon as well as the 9th house can be navigated and overcome.) But also one who leaps from one thing to another, being prone to changing in his interests as time progresses and scattering himself about in many endeavours. He will also however, be prone to fits of depression and grief, related to his work; Especially because Saturn was decimating

the ascendant sign and Mars with it, which is a difficult and contentious placement. But since Saturn was busy with the Sun & his own affairs, and the aspect was separating - the matter will not threaten him nor cause severe harm to him.

These fundamental observations made, we must also examine the disposition from the predominating stars, and in this figure they fall to become Mercury & Saturn, with a mixture of fortune and infortune (but more so fortune). For as Ptolemy said, they...

*'in honourable positions
makes his subjects meddlers,
inquisitive, inquirers into*

*matters of law and custom,
fond of the art of medicine,
mystics, partakers in
concealed and secret rites,
miracle-workers, cheaters,
living only for the day,
facile, able to direct
business, shrewd, bitter,
accurate, sober, friendly,
fond of practical affairs,
capable of gaining their
ends. In dishonourable
positions he makes them
frivolous talkers,
malignant, with no pity in
their souls, given to toil,
hating their own kin, fond
of torment, gloomy, layers of
ambushes, traitors,
unsympathetic, thieves,
magicians, poisoners,
forgers, unscrupulous,
unfortunate, and usually*

unsuccessful.' (Ptolemy,
Apotelesmatika, Book III,
Chapter XIII).

**On the general features
of the nativity, his
flourishing, prominence,
happiness, and esteem.**

Regarding the general features of the nativity, as far as his success and happiness, we observe firstly the spear-bearing stars; and the Star of Saturn takes the role of spear-bearer for the Sun, since he shares the same angle and is eastern from him, as well as in the degrees pre-ascending the Sun. But we must note that the power he allots is weakened due to the fact that Saturn just made his occultation a short period prior to the nativity, but there is

little harm resulting from it (as far as the Sun is impacted I mean - Saturn is still obscured and weakened), since they share the same sect & Saturn was in his chariot & reception occurred between them. Thus from this we can state that Saturn generally brings the Native to prominence via the elderly, as well as scholars and those engaged in studies of the sciences, and also his grandparents or familial lineage but the prestige attained by his rulership will not be immense, and rather a moderate and respectable quantity & since it occurred in the 10th place it is liable to occur because of his profession.

The second examination looks to the luminary of the sect, and we see it is the Sun who is strong in the 10th place, with Saturn as his bodyguard, and generally inclined to a weak fortune. From all these things we can state he will also be generally successful in his endeavours, but he will labour much for them and they come only with excessive effort and toiling and labours, since those things adjoined to Saturn are of this nature, but the reception and agreement of their sects limit the injury to the Sun caused by Saturn so that he only allots toil rather than the downfall and misery he normally impresses upon men; thus the Native is spared

from the agitations of Kronos in this way.

Likewise, we examine the trigonal rulers of the Sun as indicative of his prosperity and nourishment, how they impact his upbringing and happiness, his resources and the social and familial support provided to the Native; and from these stars, Venus & the Moon we can deduce our answer.

The first trigonal lord is Venus, who in the 9th place is cadent, in aversion to the Sun by regards (but makes antiscia aspect to him), being contrary to her sect and relatively weak all things considered. Of her phase, she is in her eastern and direct phase

(and in the agreeing house quadrant, in a fiery sign) which produces a star who is hot and moist, though her quantity of moisture is weakened by her immersion in the fiery qualities.

She indicates support and help in his early life, especially from friends who are women, since her decan ruler is the Moon, and her period of rulership lasts until 2008 according to the rising time left in her sign; and from his birth until this time, he will have some marginal support from women and friends, but not a great deal of it. Especially since Venus is not configured with him - the antiscia only alleviates so much when

aversion occurs. In this time, then the Native will increase in his prosperity and resources in this time by a marginal degree (since she was eastern of the Sun), but because her lord was not effective and her own situation mediocre, what support she offers is somewhat limited ultimately and akin to one who is somewhat distracted and neglectful, and generally inactive. But there will chance to be good fortune from her on occasion, especially as she was in her own bound.

The period following this belongs to the star of the Moon, and from her some troubles are produced since she

chanced to be in the 6th cadent place of the evil daemon, and he will likely tend to suffer from slightly poorer mental and physical health in this time (the exact nature of which being subject to further inquiry). Likewise his assets will diminish because of her cadency, and her being a star who is separating from the opposition towards the right square (which is her waning); but the difficulties indicated by the Moon, do not come from malice and simply her own ineffectiveness in this particular case, as one who wishes to support the native but is unable to do so (since she looked via the trine). This period of time will last from 2008 until 2020,

when the
chronocratership returns
to Venus. But note that
whilst the trigonal rulers
are not overtly effective,
the spear-bearing star &
sect light are generally
well placed and suitable
and so these things
ought to be considered
as mixed in testimony.

But of the other rulers of
the sect light, we note
that Mars is in the
Ascendant as the
exaltation ruler of the
Sun; and he squares the
sun from the left (being
struck by Saturn as well),
but is in his own
domicile. Likewise he
inhabits the exaltation of
the Sun, making a
mutual reception. This
indicates the native will
have benefit and good
fortune in life as a result

of those indications
belonging to Mars
(though Mars causes
trouble in other
contexts, here he is
mostly of help), namely as
these things relate to
careers, prosperity,
happiness and passions.
So as a result we see
martial things (whether
combat sports, general
sports, metal-working,
the military or similar
things of that nature) as
a source of his happiness
and flourishing as well,
even if he comes to some
difficulty because of
things belonging to
Saturn.

But it is also of benefit
to examine the lot of
fortune (in the sign of
the archer), daemon (in
the sign of the lion),
exaltation (in the sign of

the crab) and necessity (falling in the sign of the lion as well), for from these things we may have further insight.

Regarding the lot of the daemon and the lot of necessity (which reveals his suffering), we come to understand that the reputation of the Native shall be inconstant, and he will come to confusion because of it. Likewise, he will at times be neglecting of his obligations and duties to others, evading necessity and responsibilities, but little harm will come to him because of this in the latter case (since the lord of necessity is in aversion to the lot) whilst in respect to his reputation, since the lot of exaltations lord was

cadent, despite the lot itself falling in the angles, it produces similar to the effects of the lot of the daemon, and indicates one who could have great reputation and esteem, but was disorientated on account of it; and this comes because of attentiveness paid to matters of the household & family, children, hobbies, and also preference for discretion on the part of the native.

But the lot of fortune, which is indicative of his happiness as it relates to his own health and also his own acquisitions and profits, we find it somewhat lax in its effects, since Jupiter has governance over it and she is cadent, and her

first trigonal ruler is in aversion (save by antiscia) whilst her second is also in aversion. This testifies to difficulty for the native, as far as external factors and with the trigonal lords of the sect-light suggest that most of his fortune and benefits will be because of his own activity rather than external support and help.

Another subject is that of the angles, and we find both of the malefics angular in the Ascendant and the Midheaven; whilst for the benefics, the first greater benefic is post-ascending the eastern angle; whilst the star of Venus is cadent in the pre-ascension of the midheaven. In general

then, we state that the malefics have greater strength over the nativity than the benefics, and his life will generally experience somewhat more hardships than easiness; but since both malefics were in their domiciles, and Mercury made a rising in the figure, these hardships are not unproductive (as we often would ascribe to such a configuration) but more-so indicate great labours and works in order to produce results sought in his life, and in general it seems that the Nativity indicates a life that is difficult, fraught with challenges, but one wherein the ambitions and objectives of the native will be attained and secured because of

his work and profession and his own efforts that will be excessive but also respectable and worthy.

In this matter, then we must finally look to his profession which is indicated by the star of Hermes, since he made a rising and also inhabited the 10th place, he takes the sole governorship over the matter of profession. In this matter, Ptolemy the wise declared as follows:

'He makes his subjects scribes, men of business, calculators, teachers, merchants, bankers, soothsayers, astrologers, sacrificers, and in general those who perform their functions by means of documents, interpretation, and giving and taking. And

if Saturn testifies to him, [as he does] they will be managers of the property of others, interpreters of dreams, or frequenters of temples for the purpose of prophecies and inspiration.' (Ptolemy, *Apotelesmatika*, Book IV, Chapter IV).

And in our contemporary day, he also signifies those who are workers in offices, mathematics, bankers, teachers, secretaries, technicians with computers, and also retail (but not entertainment) and clerks, salesmen; Since Saturn looked, it also indicates those who work in data collection, statistics, computing as well as scholars and academics, those engaged in real estate,

architects, engineers and technicians, and also it testifies to astrologers and those who work in the occult sciences or in oracles as well as practitioners of nigromancy.

Since Mercury was making his Western rising, it is indicative of excellence in his career and he (the native) will be successful in these endeavours and he will have due recognition in his field and be recognized as one who is skilled in his work, especially since the star of Mercury was in the 10th place & the sun had another star acting as his doryphory, but it will not exceed his particular profession (IE: Outside of it he will not be

known) and it is respect amongst his peers for the most part that he comes to attain because of his work. It will be unsteady, but strong going for him and he should find good prospects in his work.

As for the 2nd place, it is debilitated since Jupiter inhabits it whilst being in aversion to the 9th place and ruling the 12th, his phasis being the western retrogradation (weakening both his hot and moist qualities), though he does retain participation in the ruling sect, we note he is also beneath the horizon, in a sign contrary to his halb, and even Saturn prevails on him from the right trigon. So from this we

say that Jupiter is weak in his actions and because the lord of the same 2nd place (Venus) was also weak and unconfigured, generally little results from it but some difficulty comes instead as a result. What this means is that; as far as his finances, he will generally have a mediocre quantity and often find himself wanting more, but he will not be impoverished either (especially since his profession was fortunate in its indications). Generally, women and finances will not mix well for him and the native will likely find himself the charitable provider for those with no intention on repaying him.

In conclusion then, of the foundation of the figure it is one that mostly indicates good results by difficult means and the Native will be liable to a reasonable mixture of happiness and difficulties in his life. For his work will be successful and elderly men will usually be beneficial, as will those things belonging to Mars. But he has disasters on account of women in his life, mostly relative to finances, but also their mutual obligations to each other.

Pars II.



Questions



Question I.
Information preceding
Question I.

Date of reception:	Anonymous
Date of inquiry:	Anonymous
Method(s) of Judgement used:	Rooted Nativity

The Question asked & clarifications:

Q: How will my future (regarding marriages and relationships) look?

The Delineation and Judgement

Factors considered: Venus, her domicile ruler (Jupiter), her trigonal rulers (The Sun & Jupiter), the face-ruler of Venus), the lot of marriage (Pisces) and its ruler (Jupiter); the lot of weddings (Leo) and its ruler (the Sun), the 7th place (Libra) and its ruler (Venus).

Also, the rising times of the aforesaid, and the releasing of the star of Venus and her distributions and partnerings

Judgement:
The first consideration we make in all matters of marriage and relationships is the

condition of Venus & the stars governing her.

Firstly, of the appearance of the partners of the Native generally speaking they will appear resemblant to the Moon, namely

‘Those who are pale, having thick legs, wide bodies, coarse, somewhat short, with beautiful eyes, truthful, well nourished and proportioned and their body is well arranged’ as Pseudo-

Pythagoras

(approximately)

pronounced in these matters. Regarding the character of this individual, they will be somewhat passive, indecisive and relatively gentle, a lover of peace and comforts. But also easily upset and disturbed from the same said peace. Their health

will also tend to be somewhat poor, especially from excessively dry sicknesses. These things we pronounce as a result of the decanate of Venus.

In the 9th place, she indicates that the relationships of the native will be tied in with those things of a spiritual or educational nature (and thus these are the places wherein he is likely to encounter his partner), and the sign of the archer generally indicates that those places relating to hills, mountains, stables and farms. Thus from the mixture of these things, he will likely meet his partners (IE: As ‘spiritual retreats’ or attending such places for

university & higher education, etc). Further however, the mixture of Venus & Jupiter also indicates those who engage in oracles and prophetic works, seers and divinations as well as talismans & magic; and in the 9th place these are also indicated and thus the native may encounter peers also interested in these subjects.

As for the general condition of his relationships, there is a consistent theme of troubles relating to communication, especially around financial matters (since the lord of Venus was disjunct, in the 2nd sign), and these occur mostly as the Native becomes older (since Jupiter was

the second trigonal ruler). Especially prominent periods, are around the age of 38 (when Jupiter assumes governance over the trigonal rulership - since the Sun is allotting his portion of the sign and his own period), and age 54 (when Jupiter, who is using the rising time of his sign; has his period end and his effects culminate or become more prominent). The period between this time will be the most prominent and difficult as far as communication and we say that there will be uncertainty and confusion at times because of this, and even lies (since the lot of the marriage was also governed by Jupiter and in the 12th place of the

evil daimon). Thus be wary of these things and frank in discussions regarding finances for they are the chief risk in relationships for the native.

However the period of the first trigonal ruler, which is the Sun will generally prove more productive, leading to a fruitful relationships for the first 37 years of his life as far as relationships go. This is despite the trigonal ruler being disjunct from him and in aversion, for there is the antiscia between the Sun & Venus which whilst not perfect it is a good testimony in matters of relationships and marriages. At times the influence of Saturn who is with the Sun will cause

him to be alienated or distant from his partner, and interference from things of the nature of Saturn will be present (such as coldness, distance, and also the family of the partner) but these are overcome (since Saturn is amicable to the Sun outside of his combustion, due to reception; and likewise the Sun is angular and generally operative).

As for Venus, since she is in the sign of Sagittarius, in her own bound which represents the innate goodness or firmness of the relationship. Though she is contrary to sect and in a male sign, her degree & 12th part are female, as is her decan and these factors do not destroy

her. There are also no malefic aspects to her that can cause injury (since Mars separates and shares the sect and Saturn who looks by the antiscia, is busy with his occultation via the sun). The awkwardness of Venus' own lords produce some of the issues we described, but outside of these things the relationships ought to generally be quite good and beneficial for him.

Regarding the 7th place, we find it uninhabited, and its ruler in the 9th place making the sextile for which reason, it is less important in this particular judgement.

As for the number of his relationships, we look to

the star of Venus and what is between her and the midheaven (As Dorotheus said) and find that no star takes this place, and so responsibility for the partners of the native falls to these things we said thus far alone. In particular, this indicates in particular that he will have a single marriage in his life (if any).

As for the matters of relationships in the next few years, we begin by looking at the releasing and distributions of Venus.

The Moon (by trine) is partner in the year 2022, in the bound of Venus, the sign of Capricorn. From this period it is somewhat happy. But

trouble arises in the relationship in the year 2026, of arguments, because of the actions of the Native in this year; since Mars made partnership by the square at this time & it will shape the relationships in this time till the next rulers.

Like this, the distribution of saturn begins in 2029 and it will be a chaotic period of time since the chronocratership of the two malefics begins for a brief time, and we say in the 6th month it will intensify. But Mercury siezes partnership of the matter quickly in the same month until the confines of Mars are entered in 2032, and Venus meets the trine of

Jupiter in 2033, and this time is more beneficial since the fruitful benefic Jupiter brings good fortune and happiness to his relationships and marriage. Indeed, even the birth of children, or a wedding may occur in this time for the Native since the rays of Jupiter are productive of these things. This period of happiness and relative peace or bliss aught last henceforth for him.

Question II.

Information preceding Question II.

Date of reception:	Anonymous
Date of inquiry:	Anonymous
Method(s) of Judgement used:	Geomancy

The Question asked & clarifications:

Q: Will my attempts to initiate into [redacted] tradition, or find contacts therein, be successful when I travel to [redacted].

Clarifications:
[Redacted for privacy].

The Delineation and Judgement

Factors considered:

Ascendant (Tristitia) and Right-Witness (Amissio), indicative of his own condition;

The 9th place (Puella), indicative of international travel, and also religion & learning; like this also the left witness (Amissio);

The 11th place (Rubeus) indicative of ambition & social connections & friends.

Judgement:

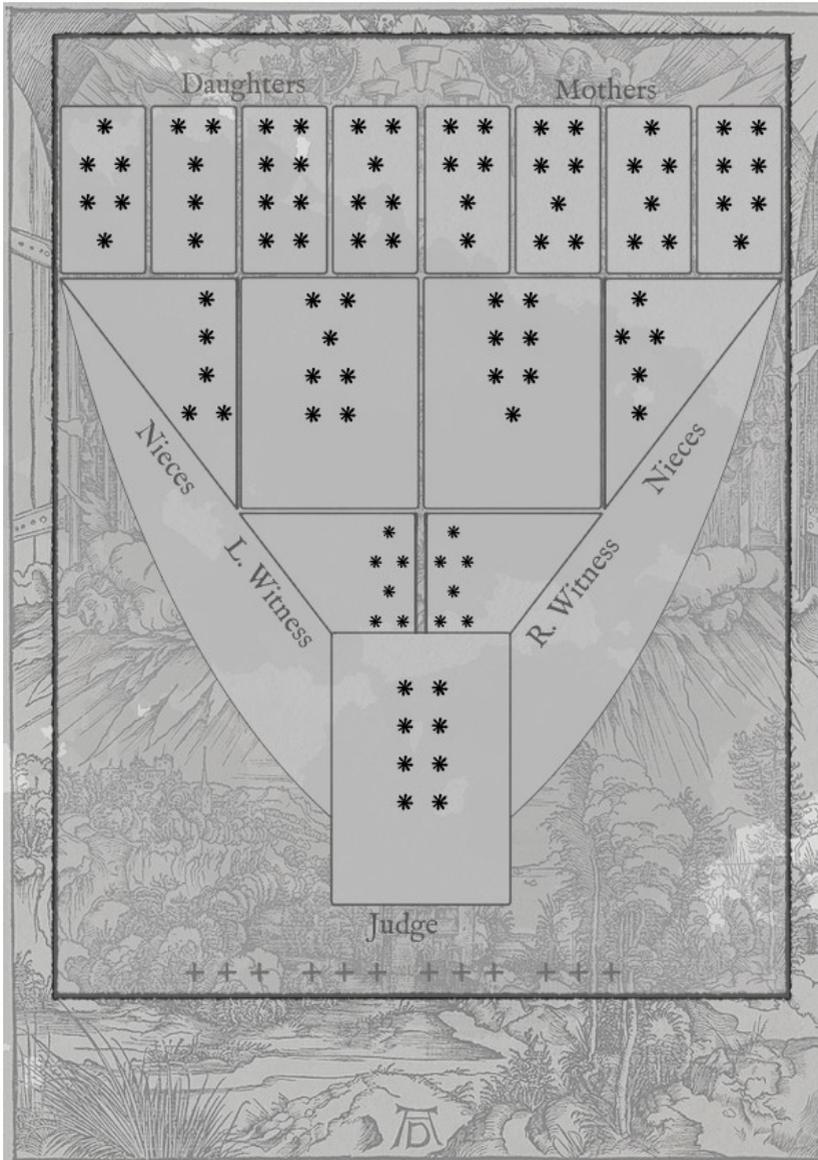
He will face considerable trouble and dangers in his time travelling. In particular, some amongst the people he meet will be hostile and cause loss for him (likely

defrauding him) and this we determine because the judge was populus, formed from Amissio twice, and the hour-marker was the figure of sorrow and griefs. Be wary especially of younger men of a ruddy complexion, moderate height, and appearance who are signified by the lot of Rubeus.

Likewise, it indicates that he will learn little in his time therein (For Puella is a troublesome figure in matters of study) and instead spend too much of his time in recreation and entertaining himself or others, rather than active inquiry or talking to the appropriate people. Potentially due to the involvement of a woman

or women & their interests. I would also suggest being less open about your interest in oracles, talismans etc, since these are things indicated by Venus & Puella & may not be well received by clerics. On the upside, this means no injury will be taken on the actual route as one travels, and that the dangers come from those met instead. Ultimately, however the querent will likely end this journey feeling somewhat dejected and depressed, unless caution is taken to avoid all these things described. Note that since the figure itself is so plain and clear, there is little need for further inquiry regarding the passing of the figures etc.

The Thema of the question (Charts, figures etc):



Pars III.



Appendix: A treasury of magic



The general method for conjuring the Angel of the Nativity (Christian version)

First let the conjurer sit in prayer for seven days, each day reciting the seven penitential psalms, and also the canticle *Benedicte, Omnia Opera Domini* (best said from the 1662 Book of Common Prayer).

Upon the 7th day, which ought fall upon a Sunday at dawn, from this place let him lower his brow towards the east and worship the majesty of heaven.

'O Lord, God of my salvation, O Christ, King of Kings, O Holy Ghost, liberation of the faithful,

heed this prayer and worship to you.

I give gratitude to you, O Lord, who did cause the fiery angels to come into being with thine own imaginings, almighty and omnipotent, the throne is thine image and thine alone which the most noblest of contemplations simply imitates;

O Lord, who fashioned the soul of the world which produced the myriads, and the first movement and the following movements, which issue in obedience to you and what you ordained for man; but you, ever unmoved, may our faithful hearts bring us closer to you, O my God and salvation.

*O Lord, whose fire dost
enliven and invigorate &
who formed the moving and
the moved and what was
between it, which was also
between the substantial and
subtle, who set the shape of
the ghost of the world and
the ghost's of the myriads,
and who willed that the
creatures of the world would
be made from the dust and
be joined to the ghost's of the
myriads and the ghost of the
world, who willed that these
spirits would be joined with
the soul and so movement
came to be because of your
devices.*

*O Lord I exalt you, who
didst set upon the
firmament those shining
lights and heavenly officials,
to adorn and administer the
whole of creation. Ye, their
armies were formed and*

*they suppressed the wicked
stars and flung them from
the heavenly palaces and
cities, you by whose order
heaven did suppress the
devil and his third portion
so that the pristine purity of
the firmament be
uncorrupted; Those
wonderous and beautiful
lights, so pure and
commanding, which
originated all things beneath
them and to which all
worthy things will return as
you have said.*

*O Lord, I bow to you, who
formed the winds so that
they would nourish the lands
and the bodies of the people
and thine flock; and thy
hosts of angels and the
worthy shepherds & martyrs
who would subdue the devils
of the air and the wind and
the sea and the land and*

*subject them to the righteous
and pure!*

*O Lord, upright, without
end I pray you, turn not
from me nor neglect those
sinners beneath the earth
who beg thee for redemption,
but relieve them and liberate
them from him who enchains
them with the wickedness of
senses.*

*Subject not thine own
faithful adherent, nor
diminish me, O Lord God
above, to the lies and deciets
and delusions of wickedness
and falsehood - but let me
have faithful and righteous
vision of my own good angel
- who you set over me, when
you commanded my soul to
clothe itself in the ghost, and
in the flesh.*

*O my own angel, thou were
assigned management and
reign over me. Thou who
doth administer to the rays
of the heavenly kings and
princes so that they would let
me direct mineself in
accordance with the will of
God, I call upon and conjure
you, in the name of Elohim
+ Adonay + Sabaoth +
Raphael + Gabriel + World
Saviour + In the name of the
King of heaven Christ + In
the name of the soul of the
world + In the name of the
ghost of the world + In the
name of the 12 Heavenly
animals who came before the
others + In the name of the
fixed stars and the princes
who followed after the 12
invisible creatures + In the
name of the three superiors
set above and the heavenly
messengers and daemons you
allotted rulership + In the*

name of the two youthful inferiors who rise both evening and night + In the name of the Moon who you gave command over corporal things and the bodies and the visible things + To whom you allotted the grace and law and changes of fortune + In the name of the Sun to whom you gave command over invisible things, the intangible and secret things + To whom you allotted the office and law, over fate and nature, the steady motion of the ghost + O lord in your name, I do humbly and meekly with your permissal, charge and conjure that angel, N.N.

O thou angel N.N, which is not thine true name but one recognized by you, and suitable to call thee by until the moment that I should

have revelation of you, I conjure you, by the suffering of Christ under the lash, by the suffering of Christ on his walk, by the suffering of Christ upon the cross, that you not abandon me but remain with me, faithful and upright, clear and frank, revealing all things to me which I petition you so long as it preserves virtue, O N.N, I call on you and conjure you, in this day and in this hour, so that you would willingly reveal yourself and supportively and faithfully shew thineself before me, Amen.

And let him anoint his left-most thumb with a little virgin olive oil, saying as follows

Oil, I charge I consecrate, I command thee, in the name

of the lord God Jehovah, I witnessed our lord & I spake his testimony and truth and on account of this I conjure and charge you, and compel you to carry the virtues of the intelligence N.N, to be open and willing, a preserver of truth, a creature of silence allowing those things inhabiting you to speak, by the power of the holy ghost which compels you, which opens my eyes, which brings the faith. So it is done.

And spit a little on the left palm and rub the palm over the brow, and await the appearance of the angel of the nativity, which ought to be a short period of time. But it is best that the sun is still shining over his face, at this time.

As for circles, tools, licenses & the like, it is unnecessary in these labours, since the particular intelligence is one granted each and every man, who lingers in proximity to him and faithfully adheres to him.

Against agitations & to help sleep

When the heat is excessive and the soul or body are heated and irritable, or too much in a time; then you ought to take the juice of the cucumber and the watercress at night, mixed with water (but not too much) & say over it as follows afore rubbing the ears, nose with it:

*You from the East & South,
Quiet yourself & rest more
like the north for a night +
the voice of Gabriel +
commands it + he compels
you + God commands you +
he compels you + Christ
commands you + he compels
you + and the Angels
Michael and Raphael
harken to his will + Amen,
Amen, Amen +*

**To make those
accidentality insulted
more forgiving**

Take a little white linen, and three drops of lambs blood and three drops of your own spittle, the feather of a white dove, or a lapis lazuli, or the tooth of a deer carried in it. One can also include, a little fresh barley bread, dipped in olive oil and wine. This done, write on it the following words, in myrrh ink and carry it in your breast pocket.

+ Christ + Saviour
+ Alpha + Et +
Omega +

+ Thy Sins are
Forgiven +

+ John + Luke +

And it is more effective when made on Maundy Thursday, or on the feast day of St. Luke.

Against Thieves

With a medal of St. Christopher in the pocket, walk about thrice circles about a church, keeping perfect silence at this time. Bury (or at least, obscure) the medal by a doorway or entrance for three days (the lich-gate is acceptable).

Unearth it, and then take it to place of travel (trainstation, or airport) and suspend it in some tree nearby on the grounds which you will likewise circumambulate

thrice. Then after three days take it back.

The third time you ought to leave it by a police station or military barracks, or the grave of a soldier. Here leave it three days, saying when you take it, *'Preserve me, O Christ, Pray for me, O Christopher, who carried the lord to his proper place, and abandon me not, O Lord, as surely as Christopher did not abandon thee in the river so let me be a faithful follower of thee forever, and do not let them take from me what is mine, let thine grip on me, and mine grip on my possessions and assets be as sturdy as the hands of St. Christopher, for my grip on my belongings is his grip on our lord and saviour. Amen'*

And it will preserve you
in times of travel from
all thieves and frauds.

Another for the same
Have the scripture
written in a little paper
or parchment (ideally
lamb skin) and carried
about the left breast (for
men) or right breast (for
women).

‘nor thieves, nor
covetous, nor
drunkards, nor
revilers, nor
extortioners, shall
inherit the
kingdom of God.’

And speak over it, the
following charm nine
times making the sign of
the cross thrice on each
recitation.

*Keep the word of the law, O
thou angels, O thou officers
fulfilling the will of God in
the world.*

*Let not the perfidious one
triumph, for if I am stolen
from then the kingdom of
God has been stolen,*

*Ye, keep ye back from me,
who would swindle and
deciet and cheat,*

*For Christ keeps me, defies
thee, and twists thine hand
& feet*

**For preservation of the
belly and area about it**
Prepare a syrup made up
of a (very small portion)
of Juniper, water &
sugar; as well, the ashes
of the following name
written with the feather
of a hawk or eagle or else

ink made of the blood of
some Jupiterian beast,
and the words are

but eshew it when in a
regular condition.

‘Sabaoth +
Adonay + Elohim
+ Sanctify +
Consecrate +
Purify + the Spirit
+ The Body + the
Soul + Father +
Son + Holy Ghost’

Under no circumstance
let the syrup be
blackened or darken to a
treacle. Anoint it on the
belly once per week for a
month in the day and
hour of Jupiter. Do this
when there is illness of
the neck that takes in a
cold and dry nature
(which will mostly occur
with the rising times of
Virgo, potentially in the
ages of 41, 27, 20, and 13)