

THE
TETRABIBLOS;

OR,

QUADRIPARTITE OF PTOLEMY,

BEING

Four Books,

RELATIVE TO THE

STARRY INFLUENCES.

TRANSLATED FROM THE
COPY OF LEO ALLATIUS,
With Critical and Explanatory Notes.

BY JAMES WILSON, Esq.

AUTHOR OF THE COMPLETE DICTIONARY OF ASTRO-
LOGY, AND OF THE ASTROLOGICAL TABLES.

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25



CHALDEAN TERMS.

Υ	Ϟ	Π	Ϛ	♋	♌	♍	♎	♏	♐	♑	♒	♓
♄ 8	♀ 8	♃ 8	♂ 8	♄ 8	♀ 8	♃ 8	♂ 8	♄ 8	♀ 8	♃ 8	♂ 8	♄ 8
♀ 7	♃ 7	♂ 7	♄ 7	♀ 7	♃ 7	♂ 7	♄ 7	♀ 7	♃ 7	♂ 7	♄ 7	♀ 7
♃ 6	♂ 6	♀ 6	♄ 6	♃ 6	♂ 6	♀ 6	♄ 6	♃ 6	♂ 6	♀ 6	♄ 6	♃ 6
♂ 5	♄ 5	♀ 5	♃ 5	♂ 5	♄ 5	♀ 5	♃ 5	♂ 5	♄ 5	♀ 5	♃ 5	♂ 5
♄ 4	♃ 4	♀ 4	♂ 4	♄ 4	♃ 4	♀ 4	♂ 4	♄ 4	♃ 4	♀ 4	♂ 4	♄ 4

Of the double Figures, the first is the Day term, the second, the Night.

Signs

- Solar Semicircle*... ♋ ♌ ♍ ♎ ♏ ♐ ♑
- Lunar D°*..... Ϛ Π Ϟ Υ Ϛ
- Commanding*..... Υ Ϟ Π Ϛ ♋ ♌
- Obeying*..... ♍ ♎ ♏ ♐ ♑ ♒
- Masculine Diurnal*.. Υ Π ♋ ♌ ♍
- Feminine Nocturnal*.. Ϟ Ϛ ♌ ♍ ♎ ♏
- Long Ascension*.... Ϛ ♋ ♌ ♍ ♎ ♏
- Short D°*..... ♏ ♐ ♑ Υ Ϟ Π
- Fixed*..... Ϟ ♋ ♌
- Bicorporeal*..... Π ♌ ♍ ♎
- Tropical*..... Ϛ ♏
- Equinoctial*..... Υ ♍
- Fruitful*..... Ϛ ♌ ♎
- Beholding & of*...) Π & Ϛ | ♍ & ♏
- Equal Power*...) Ϟ - ♋ | ♌ - ♏
-) Υ - ♌ | ♍ - ♎
-) Ϛ - ♏ | ♐ - ♑

Planets

- ♃... Cold & Dry.
- ♄... Hot & Moist.
- ♅... Hot & Dry.
- ☉... Hot & Dry Moderately
- ♀... Moist & Warm.
- ♆... Indifferent.
- ♁... Moist rather Warm.
- ♃ ♆ ♁... Benefic.
- ♃ ♅... Malefic.
- ☉ ♆... Indifferent.
- ♃ ♄ ♅ ☉... Masculine.
- ♀ ♁... Feminine.
- ♆... Indifferent.
- ♃ ♄ ☉... Diurnal.
- ♅ ♆ ♁... Nocturnal.

*The Aspects ♂ Δ □ * only. — The ♄ or ♃ body is not an Aspect.*

PREFACE.



THERE is no work on Astrology so often quoted, and so seldom understood, as this of Ptolemy, through the want of a translation sufficiently intelligible to assist the Student in forming an opinion of his own ; which would prevent the exclusion of real genius, in favour of the mere Linguist who has no genius at all. It requires but little argument to shew that a Translator should not only be familiar with the language, but also with the Science of his author, so as not to be reduced to the miserable shift of endeavouring to explain it from the opinions of others whose works themselves want explaining, and whose systems are anything but that of Ptolemy. The esteem they profess, and the epithet they have given him of "*Prince of Astrologers*" must not be taken as proofs that they are at all acquainted with his system. The additional aspects, the Zodiacal directions, the direct cosmical motion, the subterrene direction by the Crepusculine and obscure Arcs, Directions to Terms, of Prorogators to Anaretas, of the Luminaries to their own Squares, and to the Lunar Nodes, with a number of other innovations, are convincing proofs they must have been ignorant of every part of the Science as laid down in the Quadripartite, except the name.

I have but very lately had an opportunity of inspecting the Original, and I can assure the reader, that my ideas of the work are very different to what they were when I perused it through the medium of

what is called a Translation. Nevertheless, there are still some difficulties remaining as the Student will perceive when he examines the notes. Local circumstances, Phraseology, Allusions to Ancient Customs, Manners, and Habits; and to a state of Society which has long ceased to exist, with the nature of whose knowledge and opinions we are nearly unacquainted, and whose Technicalities, however familiar to themselves, are in many instances obsolete to us: These are obstacles which cannot fail to throw a veil of uncertainty over any Translation; and when to all this we add, the blunders and omissions of Transcribers, and the interpolations of ignorant or designing persons, I will leave the reader to determine on the prospect of success to one who has probably never assiduously applied himself to investigate the science he is employed to translate, except through the medium of other men's opinions, and who is consequently unprovided with the only probable clue to guide him through such a labyrinth.

Considered in the Abstract merely as a Science, this Treatise exhibits a masterly specimen of human ingenuity, and compared with any other Astrological System, ancient or modern, may be truly deemed "*Hyperion to a Satyr*." Its truth or falsehood forms a distinct consideration. One thing, however, is certain, that although its truth may be disputed, it cannot be disproved, as I believe there is no instance on record, since the time it was wrote, wherein it has been brought to the test in the manner here laid down, and although an attempt to decide this question may easily be made by any individual, he would find himself so much at a loss for want of sufficient materials, as to render it impossible to arrive at any thing like certainty. Those, indeed, who are ignorant of the

PREFACE.

v

matter, and have read Partridge's *Opus Reformatum*, where he speaks of his own experience in "a hundred Nativities," may suppose they are to be picked up as plentifully as mushrooms, and in as good condition. It should, however, be remembered, that Partridge was a man of such extensive genius, as to be able to make his own Nativities to his own taste, as he did in the case of Oliver Cromwell, whereby he gained a considerable advantage in his predictions. Those however, who are compelled to take Nature as they find her, will very soon perceive, that to procure a geniture that can be relied on with an equally correct life of the native annexed to it, though the experiment may not be attended with so much danger as one of the labours of Hercules, it will be attended with nearly as much difficulty.

Whoever is inclined to pursue this Science, should particularly observe, that it has very little resemblance to any present system of Astrology. It contains no Zodiacal direction whatever, nor any mundane or Rapt parallels; a Prorogator is never directed except to the west angle, for according to the Actinobolia, the Prorogatory place is that point of the horary circle in which the Prorogator is found at the moment of birth, and which always maintains the same relative position with the Meridian and Equator. It is consequently immovable, and exposed to the bodies or rays of Promitors, whether good or evil, as they arrive by Mundane Converse Motion. The term Latitude, has in this case, been greatly misunderstood. It is entirely used in a cosmical sense, and means declination or the distance of any Point, from the Equator. Thus in Book I. Chap. XIV. we read of the *Sun's Latitude*, which can only relate to its Mundane position, declination on the Celestial

Globe being latitude on the Terrestrial. In bodily conjunctions or Transits, both the Significator and Promittor must have the same declination, or what is here termed Latitude, else they would impress the earth at different angles, and with different powers; whereas, in aspects measured by right or oblique distance, declination cannot alter the effect, for, as the author remarks, their rays are all directed to the same point, the earth's centre.

Application and Separation are nothing but Arcs of Direction, within certain limits, measured in the same way by the Semi-arcs. The passage where they are mentioned, is certainly very equivocal, as it does not state whether the preceding and succeeding places are taken in the Horary or Zodiacal Circle. The former has been the most general opinion, I have accordingly given it in a note to Chap. xxvii. of the First Book, but on further consideration, I am convinced it is a wrong opinion, and have accordingly corrected it in a note to Chapter xv. of the Third Book. There have been many disputes about directing the part of Fortune, which never would have been, had the disputants understood either Ptolemy's system or their own. Even according to the latter it may be directed Zodiacally, as the part of Fortune has a Zodiacal motion whereby it preserves the same distance from the Horoscope as the Moon has from the Sun. It cannot indeed be directed to the west angle as it is not carried away by the Rapt motion as Placidus would call it, but its Genethliacal point in the horary circle, is equally liable with that of any other Significator to be affected by the rays of a Promittor in the Actinobolia prorogation. I have generally found the simple rule of Ptolemy, which allows a year to a degree, more correct than the Equations

of either Naibod, or Placidus, and they are evidently of great antiquity, as we find them mentioned in Judges, chap. v, verse 20. The "*Stars which in their courses fought against Sisera,*" were the anaretic periods which terminated his existence.

It is almost superfluous to remark, that as in Nativities, the directions are all Mundane, the aspects must necessarily be the same; and this alone is the reason why Sextiles from signs of long ascension, and Trines from those of short ascension, are liable to be anaretic, because they often form Mundane squares. The Zodiacal aspects are chiefly used in general predictions, relative to changes in the seasons or atmosphere; but in all cases wherein a scheme of the heavens is required, as in Nativities, Ecliptical Periods, &c. mundane Aspects alone are referred to; the whole being measured by the Semi-arcs. Only four aspects are admitted, viz. the Opposition, Square, Trine, and Sextile. Many have confounded the terms FAMILIARITY OR CONFIGURATION, with ASPECT, whereas the former have a more extensive signification, as they not only include the four aspects, together with the body or conjunction, but also the Solar and Cosmical Orientalities or Occidentalities, comprising the Matutine and Vespertine Conditions, and that of Satelitium, wherein they directly precede or follow the Luminaries; the commanding, obeying, and beholding positions; the Phase or appearance, as regulated by the domal distance, in the Solar and Lunar Semi-circles; and in short, every possible condition or situation, wherein the influence of a star depends on its relative position with any other star, or place whatever.

The Antiscions do not depend on Latitude, as is generally supposed. They are merely formed from

signs, wherein the Sun has an equal declination; and according to the figurative method which pervades the whole system, wherever two planets may be situated, they are considered as having the same relative power, as the sun would have in each position, viz. in commanding signs they are strong, in obeying weak, and in beholding equal. Nor does it appear, that the part of the sign makes any difference, as the symbol is taken from the sign itself, and not from the degree. We find in Book III, Chap. XVI: that a Sextile is fatal from "*Obeying or beholding Signs,*" though after all, this is not a very clear definition. Perhaps the word **COMMANDING** should be substituted for **OBEYING**.

I cannot clearly perceive what is signified by the terms **RULE** and **DOMINION**. That it relates to the domal dignity has been generally supposed, but this opinion is not quite consistent with the doctrine laid down in Book IV. Chap. IX. where it is said, that if the anaretic place hath **NO** ruler, the nature of that Planet whose influence arrives next at the place must be attended to. Now every sign has a ruler by house, and consequently it cannot be the domal dignity, nor probably any essential dignity to which this passage alludes. Perhaps the meaning of this and of some other terms may vary with circumstances, but I think, generally speaking, **DOMINION** implies some kind of Configuration, and that the ruler is strong or weak in proportion as it is elevated or depressed; angular, or cadent, matutine or vespertine, &c.

No mention is made of the Orbs, as laid down in modern Astrology, for although Jupiter is allowed to operate on the anaretic point sufficiently to save life even at an angular distance of 12°, and Venus at 8°,

no such distances are assigned to the others, and yet I think some platick distances must have been allowed. I need scarcely mention after what has been said, that those benefic distances are not to be taken in the modern way on the Zodiac. They, like the arcs of direction to which they are added, are wholly Mundane, and must be measured like them on the Horary circle.

Nothing is said about the Lunar Nodes, except where the Moon is in them, nor is any direction made to them, or to Rapt Parallels, or Terms, or Own squares, or to any Zodiacal position: nor can a Prorogator be directed to any anaretic point except the west angle.

The whole is evidently a system of Divination, in which no real operation of nature is included, except in a figurative sense; but it certainly differs from all other kinds of divination in this, there is not sufficient scope left for the operation of sympathy. In casting cards, dice, lots, numbers, &c. there can be no impediment or restraint, whereas in Nativities, there are two certain periods over which we have no controul, viz. the Courses of the Stars, and the period of Gestation, and it seems too much to suppose that the lot of the Native should be happy or otherwise merely because at the moment of birth which we cannot by any mental exertion retard or accelerate, the planets chance to be in what a few individuals have chosen to consider as their essential dignities or debilities; or to denominate bestial, fish-like, fruitful, four-footed, fiery, watery, &c. &c. thereby assigning to them qualities which have no real foundation in nature, or in any thing else but the mere fiat of those who invented them. In horary questions the case is different. The time of putting

a question is always at our own disposal, and regulated entirely by our own feelings, and by the consequent sympathy which those feelings produce; the essential Dignities, Part of Fortune, Lunar Nodes, or any other symbols therefore may be adopted, as no question of this kind is like to be seriously proposed until the heavens are properly arranged for its solution.

In the doctrine of Nativities, there are two points for consideration; with respect to that which is real, and that which is merely figurative. Of the first our knowledge is but little; we do however know that the power of the Luminaries varies essentially, not only in the angles, but in the various spaces between them; and that their rays are more powerful the nearer they are to our Zenith. An accurate observer too will find that the barometer constantly varies with the Sun's position in his hoary circle. It is evident, therefore, that an animal must partake of the nature of the Ambient under which it is produced, but as I before observed, we are too little acquainted with natural causes to make much at present of this Theory. Our next and chief consideration therefore, relates to the symbolical department of the science, but these symbols if at all adopted, should be derived from the appearances of nature, so far as they seem to resemble our own condition; without having recourse to human invention, beyond explaining them to the best of our abilities. That the Luminaries were created for "SIGNS," as well as for "SEASONS, DAYS AND YEARS," (*Gen. i. 14.*) is by no means so unphilosophical a Theory as many imagine. The Sun and Moon from their Celestial superiority, are considered the figurative representatives of mankind who are the superiors of the creation. The Planets Jupiter and

Venus, from their lustre and beauty, are symbolical of health and happiness, while Saturn and Mars, from their unpromising and malignant appearance, seem the harbingers of misery and destruction. Their aspects, as they are called, have in some degree a real foundation in nature, for we find from the Tides, that the Luminaries oppose each other at the square; it is therefore considered an aspect of enmity. The opposition from its appearance is likewise considered the symbol of opposition and enmity, although this does not accord with the real effects of the Sun and Moon in that position.

At the Sextile and Trine the effects of the square begin to cease, and therefore they are considered as harmonizing aspects. When a planet is matutine and encreasing in light, or when advancing toward the Mid-heaven in the eleventh or tenth houses, it is symbolical of increasing prosperity. When Vespertine or declining, it is the reverse. To extend these comparisons would be superfluous, as they are amply detailed in this work; it is sufficient to observe, that these are the symbolical appearances of nature, not invented, but merely applied to those sublunary events they most resemble, furnishing a series of coincidences, which have generally received, and perhaps in some degree merited, the confidence of men of research from the remotest antiquity. The whole however, furnishes but an imperfect shadow of things to come. Man was never intended to possess the gift of Prescience in perfection, nor would it add to his happiness. Nevertheless, there is a certain affinity in nature whereby every part and particle belonging to it is connected with and dependant on the rest, and which, however imperceptible it may be to shallow or prejudiced understandings, is as

obvious to the man of observation as his own existence. Ardent minds are more subject to those sympathetic impressions than others, though they are perhaps as much the result of habit as of constitution, and it was an ingenious observation of Cardan's, that Astrological predictions were probably oftener verified among the Egyptians, who confided in them, than among others who did not; and indeed, the power of the human mind as to belief or unbelief, is inconceivably effective; instances of which may be found in Mark v—34, and ix—23, and particularly in Matthew xiii—58.

With respect to my own observations, I have, as I before observed, been able to make but few, owing to the scarcity of Nativities on which I could depend; but so far as they go, I have found the outline of Ptolemy's system generally correct, although I never could depend on the more minute particulars. I knew one who had both the Luminaries cadent in the third house, in the sign Aries. This being a sign of one form, denotes Travelling but once, or very seldom, and being an Occidental quadrant, the journey should have been westward. The Native did travel, and but once, but it was in a contrary direction, namely, to the East Indies. Mars was angular, and also the part of fortune, and consequently, they could have no influence whatever in altering the direction. Another, whose day of birth only I can ascertain, and whose Moon was in close square to Mars, possesses a mind shallow but extremely acute, and the temper dreadfully irascible. The tempers of such as have Saturn and Mars in opposition I have found very turbulent. On the contrary, one whose Venus and Mercury were in the same degree of Pisces with the trine of Jupiter from Cancer, and no

evil aspect whatever, was the most humane character I ever knew, and except under circumstances where feeling or a misplaced confidence in the integrity of others misled him, he manifested sound judgment and acute intellect. Mercury and the Moon were inconjunct, which according to Ptolemy, would denote a want of sufficient mental energy; and really, during the early part of his life, he was a constant dupe to his own unbounded philanthropy and want of even common suspicion. I know an infant with Mars on the cusp of the horoscope opposed to Saturn, within five degrees, and in mundane square to the luminaries which were within three degrees of the opposition. She is not quite so unhealthy as might be expected from so violent a position, but her constitution is very weak, and her temper singularly irascible and determined. The future life of this native would be of infinite value to the astrologer. I have never met with any instance of the Hyleg setting in the west, according to the Horimainian Prorogation, nor of the part of Fortune being Hyleg; but judging from what is to be found in the works of authors, I really have no confidence in those doctrines.

The student should be on his guard against placing too much dependance on what are handed down to us, as the Nativities of eminent men. Many of them were so contrived as to answer particular purposes and systems, rather than to elicit truth; and I have known more than one instance of a person altering his own Nativity when he did not like the appearance of the scheme. There is not one in the works of Argol, or in the vast collections of Sibley, in which I would confide, although undoubtedly some of them may be correct; and in fact, before any system of Astrology can be depended upon, the whole must be founded

on fresh examples of correct Natal figures, with the respective lives annexed to them.

I have already observed, that the directions alluded to in this Treatise, are all mundane, so that without attributing any error to the system, it is easy to conceive that such calculations must be often incorrect, as in some instances an error of four minutes would make the difference of a year in the arc of direction.

Nothing seems more clear than that both mental and bodily qualities are derived in a great degree from those of the parentage, and as Ptolemy ingenuously observes in Book 1. chap. 11. the difference in the nature will cause a difference in the production, although the Ambient and Horizon may be the same, and he certainly considered hereditary defects as indicated, rather than caused by the celestial positions.

The following are the Nativities of two deaf and dumb children, sister and brother, whose family were remarkable as to having this defect among them for generations.—Both are for the latitude of London. The first was born on the 22d of February, 1799, 9^h 20^m A.M. and the second on the 24th of September, 1811, 11^h 40^m P.M.

That they are not quite correct, seems probable from the usual five minute time; but this is what must be expected from Nurses and Accoucheurs. In both of them the Moon was cadent in the sixth house. In the first she had no support from either of the benefics, and in the second, she is besieged by Saturn and Mars, with no aid but what she derives from the Configuration of Venus, which could be of but little avail against such powerful enemies. In Book III. Chap. IX. monstrous births are attributed to the Luminaries being inconjunct with the Horo-

scope; and to the Malefics possessing the angles. The Malefics are not angular in either of these, but the moon is inconjunct with the Horoscope, and with the place of the last copulation of the Luminaries. The student, however, will form his own judgment, and certainly there is nothing in this treatise which would from the nature of those schemes, justify an opinion that either of the Natives were deaf and dumb; but judging the Lunar condition, according to the rules laid down, it certainly indicates some moral conformation arising from hereditary disease:

With regard to the doctrine of the Trigrams, however formerly it might serve the purposes of divination, I have never seen any thing in it on which I could depend; and as the doctrines contained in Book II. are mostly founded upon this hypothesis, they must stand or fall together. I really have no favourable opinion of any system which attributes the incessant vicissitudes in human affairs to any fixed astronomical period; when subjected to, and judged by the rules of essential dignities. With Comets the case is widely different. We have no correct knowledge of their periods, if indeed they have any that are regular, which I greatly doubt, notwithstanding all that has been said upon the subject. Their appearances are unexpected, and their impression on the atmosphere causes such powerful action and re-action of cold, heat, drought, and moisture; that no one who is not either inattentive to nature, or stupified by prejudice, can avoid perceiving it. Their influence on the affairs of men may be more a matter of opinion, but this may be easily decided by comparing their Times with the corresponding periods of History. The Comet of 1807, which appeared to the southward, seemed the Precursor of the sanguinary conflicts in

Spain and Portugal. That of 1811, was first observed between the legs of Ursa Major, or the Great Bear. Its figure was tremendous, its tail resembled a shower of fire, and certainly the subsequent calamities in Russia, of which I believe it to have been either the cause, or the symbol, or both, were never exceeded in the annals of human suffering. America too was visited by the same dreadful scourge, and both Washington and Moscow were destroyed by fire. The Comet which appeared just before the unhappy affair at Manchester, was, like the event it preceded, sudden in its appearance, and short in duration; and resembled a sword blade with the point upward.

How far the Northern lights may be considered a disastrous symbol is not quite so certain, as they seldom appear in these regions to any great extent. I have always observed them to be the forerunners of warm wet weather, and I think nothing can be more certain, than that the mind through the medium of the body, is affected by atmospherical changes; and few will deny that the affairs of mankind depend in a great measure upon their tempers and propensities. I shall merely remark, that in October 1827, a very luminous specimen of this kind appeared. The succeeding winter and spring were singularly warm, and during the two first months of 1828, the greatest destruction of human life occurred through fires and other accidents that I ever remember in so short a space of time. The man of reflection will attend to these observations, and the fool will laugh at them. To the former I need only observe how clearly we are taught by the analogy of things, that every celestial body must have an effect proportionate to its magnitude, distance, and nature; and that those effects are varied infinitely, like the infinite combi-

nations by which they are produced; hence arise those endless gradations which characterise the form, organization, and consequent disposition of every existing being. Our fate in a considerable degree, depends upon our conduct, and thus our destiny may be considered as the result of planetary influence, mixed with parental temperament, and moulded by education, Habit, Society, and condition in life; and this was the opinion of Ptolemy.

We come now to the main point; namely, the truth of Astrology considered generally, without reference to any particular system; and this can only be considered, by a proper estimate of the real importance of the chief objections, and of those who make them—these may all be comprised under the three following heads:—

I. The Folly and Knavery of its Professors.

II. The Uncertainty of the Science itself as manifested by the frequent failure of Predictions.

III, The certainty that it must be false, because it cannot be true, and therefore no man of learning and sense would believe in it.

The first objection contains more truth than validity. The desire of possessing Foreknowledge is tempting; impostors will profit by it where they can, and formerly they had more opportunities of doing so than they have at present. Wise men who studied the science, although convinced of its truth, were fully aware of its difficulties, and careful how they committed themselves. Fools were not so scrupulous, and Impostors thought of nothing but how they could make the most of it. At length things came to that pass, that as Gassendus remarks, some would

“scarcely cut their hair or pare their nails without erecting a figure for the purpose.” It may not be improper to give a hint relative to an Impostor of the present day, who under various ridiculous signatures has lately addressed that to others which he does not believe himself, whose principal aim is to disgrace a Science he does not understand, and to laugh at the public while he is robbing it. A wretch like this is infinitely more despicable than the greatest blockhead on earth who is sincere. Astrology, however, must stand or fall by its own merits or demerits, and not by those of its professors. Had the study of Chemistry been abandoned because a set of fools urged on by knaves, ruined themselves in pursuit of the universal *Menstruum*, the world would indeed have been deprived of a most useful Science.

The second objection seems more plausible, but it is equally applicable to other branches of knowledge, whose truth is not even disputed. We are, for instance, as little acquainted with the true operations of Celestial affinities, as with the Pathology of the human frame, and probably much less, as we have fewer opportunities of investigating them; and I would ask not only the medical man, but any man, who has studied nature, whether in the event of a person receiving a wound in the hand or foot, he would require the Physician to decide as to its being succeeded by Tetanus: A question like this could only proceed from extreme ignorance, and would be treated as such. Not one wound in ten, nor I believe one in a hundred, occasions a locked jaw, and yet the identity of Traumatic Tetanus is as perfect as any other disease in Nosology.

To those who make the third objection, I would recommend patience, with the assurance that should

they by any accident become men of LEARNING AND SENSE themselves, they will probably change their opinions. Besides, it is but right to inform them, that men of sense often conceal their sentiments from a conviction that Fools are too formidable a body to be tampered with. A little investigation, however will enable them to discover that a few ages back, before the spirit of research had been almost subdued by prejudice, most men of acknowledged abilities did BELIEVE IN IT. The great and ingenious Kepler, whose astronomical discoveries, and mental acuteness, have never yet been surpassed; and the profound, intelligent Locke, whose indefatigable spirit of research may justly shame the brightest genius of the present age, were well convinced of the truth of Astrology, and not ashamed to acknowledge it. Other names might be quoted of equal celebrity, but no such authority is required to sanction truth, and the expedient is seldom resorted to except with a view to blind the ignorant and give currency to Prejudice. As every age brings improvement, "the Society for the Diffusion of Useful Knowledge" seem to have hit upon a plan of improving this expedient, by circulating their OWN names to serve for authorities, instead of the names of their PREDECESSORS. I forget who it was that prescribed a list of great men with little minds as a cure for Hypochondriasis, supposing it must operate upon the Nerves through the medium of the Visible Muscles. The idea was ingenious, and really when I peruse the "*Diffusion*," and compare the names on its covers with the nonsense on its pages, I am tempted to believe we are in possession of the very desideratum alluded to. Such a stale, common-place farrago of

Physical absurdities was never before let loose upon the uninformed mass of mankind.

I wish they had given us their receipt for making a Universe. That for putting them in motion when they are made is truly admirable. The feat it appears is performed by "some PUSH given to them at first, and forcing them onwards at the same time that they are drawn towards a certain point," and again, we find that this attractive force which draws them towards a certain point, is "the same influence or power that makes a stone fall to the ground." Now, of all the PUSHES I have ever seen, the original impulse was but momentary, and although the effect must have remained through all eternity had there been no obstruction, yet were there is, it must be gradually annihilated. A stone thrown forward, even were there no atmospherical resistance, must proceed in a parabolic curve the effect of two conflicting forces, viz. that of the first impulse, and the impeding power of gravitation; but the former being but temporary, and the latter perpetual, the former would be gradually exhausted by the latter and the stone would in a given time remain relatively motionless upon the earth's surface. All that now remains to be ascertained, is the nature of the Society's "Push." Is it like other PUSHES likely to be overcome by a contrary impulse? and if it be, by what means does it still retain its power unimpaired by resistance, undiminished by gravitation? not to mention the variations at the apsides which can neither be caused by Primitive impulse, or uniform Gravitation. This TO ME would be "Useful Knowledge," and I should be happy at seeing it "diffused" as soon as possible. I must, however, caution them that I am

not to be amused by a NAME or an AUTHORITY, whether of Newton or any one else. I may be wrong in applying to the Society for a reason of their own, which they have not to give, but I mean to have a Reason or Nothing. Did it never occur to those wisecracks, that every distinct body in nature has, like themselves, a will of its own, differing only from theirs in being directed to much wiser purposes? could they never find out that the LAWS of Nature are the WILLS of Nature exercised for the mutual benefit, and preservation of all its component parts, collectively and individually? could they once be made to comprehend this obvious truth, it would assist them through many of their difficulties, and among other things teach them to account for the "*Falling of a Stone*," a Phenomenon which seems to puzzle them extremely, and but for the experience they have to the contrary, "it is," they say, "quite conceivable that a Stone might STAND still in the air or fly upwards, or in any other direction; and there is nothing at all absurd, contradictory, or inconceivable, or impossible in either of these suppositions, as there would be in supposing the Stone equal to half of itself, or double of itself; or falling and rising at once," &c. Now, really, how one positive absurdity can be more "CONCEIVABLE" than another, is to ME "INCONGEIVABLE," but this is the inevitable consequence when Lawyers and Statesmen set up for Philosophers. Art is their proper study. They are ignorant of Nature, and should never meddle with her affairs. Every attentive observer perceives that in all bodies, whether organized or not, each part or member is interested, and indefatigable in contributing to the preservation of the whole; that were it not for the judicious ten-

dency of all substances towards each other, so as to form our common centre of Gravity, this globe would instantly be shattered to pieces; and that to prevent this catastrophe, a stone or any other substance left at liberty, rushes towards the centre, or as it is vulgarly termed, "falls to the ground," and that none but an idiot or very ignorant person could "conceive" it to be otherwise.

We come now to the choicest morsel of the whole; namely, their astrological aphorisms, the major part of which will be found in a work of theirs, called "*the Companion to the Almanac*," containing a choice collection of Apophthegms, a smart philippic or two against "*Moon and Star Men*," and "*the nonsense of Astrology*," and an oblique hint at the means by which they acquired all this knowledge, which it seems was through having "*Intelligence, and good sense, as lords of their ascendants*."

At page 23, we are told, "*that the Revolution of the Heavenly Bodies produce the appearances of the Seasons, and NOTHING MORE.*" At page 24, the "*Seasons*" are left to shift for themselves, and "*the Celestial Bodies exert no other influence than that of GRAVITATION upon the earth;*" and at page 27, they are all, except one, turned out of office, in consequence of the discovery, that "*being all much more remote from the earth than the Moon, they have NO INFLUENCE WHATSOEVER upon the changes of the Seasons, or upon any thing that in any way affects the Comfort or the ordinary pursuits of mankind.*" If any one can reconcile this discordant trash, I should be happy to find myself in the list of his acquaintance. Where were "*Intelligence and Good Sense*" that they did not happen to be "*Lords of the Ascendant*" upon this occasion? I fear we have lost even the Sun in

the conflict. He is "*much more remote from the earth than the Moon,*" being at 400 times her distance—he is one of the OUTS.

I need not insult the reader's understanding by any comment, but pass onward, or rather backward to the story of their conversion, which the reader may find at page 21, and as this is a very curious document, I shall insert the passage verbatim.

"That the different Phases of the Moon have SOME connexion with changes in the atmosphere is an opinion so UNIVERSAL and POPULAR as to be on THAT ACCOUNT ALONE entitled to attention. No observation is more general, and on no occasion perhaps is the almanac so frequently consulted as in forming conjectures upon the state of the weather, the common remark goes no further than the fact that changes from wet to dry, and from dry to wet happen at the changes of the Moon; when to this result of universal experience we add the philosophical reasons for the existence of Tides in the Aerial ocean, we cannot doubt that such a connexion exists, and that the Moon exerts a considerable influence upon the currents of the air according to her position. The subject, however, is involved in GREAT OBSCURITY, and is one which can only be elucidated by long and careful observation."

This is truly "*the Nonsense of Astrology,*" and when we reflect that "*The Society*" themselves have been Astrologers all this while, without having the wit to discover it, the thing seems scarcely credible; but we find the whole is justly attributed to the wicked machinations of that noted Enchantress, "**UNIVERSAL AND POPULAR OPINION,**" who with all the persevering malignity of a Fairy, seems never to have quitted those poor victims of her delusions one moment from that of their birth to the

present hour. 'Twas she, who in the disguise of scholastic dogmas, and popular prejudices, first taught them to deny the truth of Astrology, and then in the garb of "UNIVERSAL AND POPULAR OPINION" compelled them to believe in it, leaving them to extricate themselves from between the horns of the dilemma as well as they could. In addition to these calamities they are, through some fatality, always in the wrong, even when they happen to take the right side of a question. The weather does NOT change with the Moon, but four or five days before it, and this period is the longer the nearer the Moon is to her Apogee. That the subject is "*involved in great obscurity*," is owing to the meddlesome ignorance of blockheads like themselves who can let nothing alone, and have ever been the enemies of intellectual improvement; who are fitter to perpetuate Prejudice, than to "*diffuse knowledge*" and who operate as a continual BLIGHT upon timid minds, preventing their expansion, sapping their vigour, and paralysing their energy, like the tail-less fox in the fable, who was continually exerting himself to persuade others into his own condition. It is strange they cannot be persuaded to stick to their LASTS, and remain within the very limited sphere for which nature designed them. Really, men like those who are merely the echos of others opinions, without possessing one original idea of their own, whose minds are so superficial and unreflecting, as not only to be incapable of perceiving Physical truths, but even the nature and tendency of their own ideas—men like those, should be put under some kind of Surveillance, and not be allowed to go about filling their own empty Phials with other men's Compositions, which they have not the skill to analyse, and forcing their con-

tents, dregs and all, down the throats of every one they meet. If they must become teachers of Philosophy, (though of this I do not see either the necessity or the possibility,) they should become Wards in Chancery, and pursue their studies under proper tutors provided for them. I think, however, they had better remain as they are, or rather as they were before they became "*Moon and Star Men*" Pikes like those should remain at home in their native rivers, and not venture to sea. They may shine at the BAR or in the SENATE, where great pretensions and small intellect are much oftener "*Lords of the Ascendant*" than "*Intelligence and Good Sense*," where, if we may credit Lord Chesterfield, a knowledge of any subject in question, is no more essential than a knowledge of "*Celtic or Selavonian*," and where he boasted of delivering with unbounded applause, a Lecture on ASTRONOMY, while at the same time he was an "UTTER STRANGER" to that Science. THERE they may be GIANTS, but I am really serious when I assure them they are mere RIGMIES in Philosophy.

CONTENTS.

BOOK I.

<i>Chap.</i>		<i>Page.</i>
1	THE PROEM	1
2	That a Knowledge of Astronomy may be acquired, and to what extent	3
3	Of the Usefulness of Astrology	8
4	On the Effects of the Planets	14
5	Of the Benefics and Malefics	17
6	Of the Masculine and Feminine	18
7	Of Diurnals and Nocturnals	19
8	Of Solar Configurations	29
9	Of the Power of the Fixed Stars	21
10	Of the Stars north of the Zodiac	25
11	Of the Stars south of the Zodiac	26
12	Of the Four Seasons of the Year	27
13	Of the Power of the Angles	28
14	Of Tropical, Equinoxial, Fixed, and Bico- poreal Signs	30
15	Of Masculine and Feminine Signs	31
16	Of the Configurations of the Signs	33
17	Of Signs Commanding and Obeying	35
18	Of Signs Beholding, and of Equal Power ..	35
19	Of Signs that are Inconjunct	36
20	Of the Planetary Houses	37
21	Of the Triplicities	39

<i>Chap.</i>		<i>Page.</i>
22	Of the Exaltations	41
23	Of the Terms of the Planets	43
24	Of the Terms according to Ptolemy	48
25	Of the Places and Parts of each Planet	51
26	Of the Phases, Thrones, &c.....	52
27	Of Applications, Separations, &c.....	54

BOOK II.

1	The Division of the Subject	57
2	Of National Peculiarities	58
3	Of the Familiarity of the Climates with the Triplcities and Planets	62
4	Method of Predicting Particular Events....	77
5	Of the Countries where the Event will happen	78
6	The Time of the Event	78
7	Of those most subject to its Effect	80
8	The Nature of the Event	85
9	Of the Colours of Eclipses, Comets, &c. . .	91
10	Of the New Month of the Year	93
11	Of the Nature of the Signs and their Effects on the Seasons	95
12	Of the particular Effects of the Seasons	97
13	Of the Signification of Meteors.....	100

BOOK III.

1	The Proem	103
2	Of the Conception and Birth, at which Period the Animal quits the Womb and begins a new State of Existence.....	105
3	Of the Horoscope	107
4	Division of the Doctrine of Nativities	109
5	Of Parents	113

CONTENTS.

iii

<i>Chap.</i>		<i>Page.</i>
6	Of Brethren	118
7	Of Males and Females.....	120
8	Of Twins.....	121
9	Of Monsters	123
10	Of such as do not Thrive.....	125
11	Of the Length of Life.....	127
12	Of the Aphetic Places.....	128
13	Of the Number of Prorogators and of the Part of Fortune.....	130
14	Of the different ways of Prorogation	133
15	Example.....	142
16	Of the Bodily Form and Temperature	149
17	Of Blemishes, Injuries, and Diseases.....	153
18	Of the Qualities of the Mind	160
19	Of Mental Diseases	173

BOOK IV.

1	The Proem	179
2	Of Riches	179
3	Of Honours	181
4	Of the Nature of the Profession	184
5	Of Marriage	191
6	Of Children	199
7	Of Friends and Enemies	202
8	Of Travelling.....	206
9	Of the Quality of Death.....	208
10	Of the Division of Time	213

THE
TETRABIBLOS;

OR,

Quadrupartite of Ptolemy.



CHAPTER I.

The Proem.

THERE are two things, O Syrus! requisite to qualify a man for predicting future events: The first, and most important of these, is the one whereby we discover the Positions of the Heavenly Bodies, and the various Configurations, which they form with each other, and with the Earth. The second, relates to the various changes produced by those Configurations, according to their respective natures. Of the first of these we have already treated to the utmost of our ability in the Syntaxis (*),

* The Syntaxis, here spoken of, was what we term the Almagest, a Work written by Ptolemy prior to the Tetrabiblos, and which wholly relates to astronomy; it was called in Greek, "Syntaxis Megistis," and the Arabians rendered it, "Almagest," by prefixing their *Al* to the latter term.

it being of the greatest importance, independent of the second. At present we will speak of the latter, not as placing it upon an equality with the former in point of certainty, but merely as a friend to science and truth; for the former is always the same self-evident doctrine, whereas the latter is not equally perfect or certain; being, like all other occult qualities belonging to matter, not subjected to the same unerring laws, and therefore difficult to be perceived or thoroughly understood. No event, however, which derives its origin from the combined effects of the Ambient, whether general or particular, shall be deemed unworthy of investigation.

With respect to persons who are in the habit of condemning whatever they find difficult to comprehend, those who censure the first of these doctrines must be wholly without understanding; whereas, those who object to the second have something like truth on their side. Some are of opinion that what is incomprehensible to themselves must be equally so to others; or, if they often forget what they learn (which is easily done) that it is unprofitable and unworthy their attention; we shall, therefore, before we begin to treat of these matters at large, first demonstrate that they are both *practicable* and *useful*.

CHAP. II.

That a KNOWLEDGE of ASTROLOGY may be acquired, and to what extent.

IT is clearly evident, that a certain power passeth from the Ambient (*) to the Earth. The two Elements beneath the Moon, namely, Fire and Air, are the first to feel the effects of the Ambient by which they are surrounded; and these in return encompass the Earth and Water, and affect them in a similar manner, together with the plants and animals which they contain.

The Sun, in conjunction with the Ambient, operates on all earthly substances, not only by the change of seasons bringing the seed of animals and plants to perfection, causing the tides to flow, and substances to change; but also in its diurnal progress producing heat and moisture, cold and dryness, according to its position with respect to the Mid-heaven. The Moon also, by her proximity to the Earth, operates very powerfully upon it, affecting and changing every thing animate or inanimate, encreasing or diminishing rivers according to her light, varying the tides

*By the *Ambient*, or "that which surrounds," is meant the Firmament, including all the Stars and Planets.

as she rises and sets, and causing plants and animals to encrease or decrease with her. The Stars also, whether fixed or moveable, are in their courses the causes of many mutations, by means of heat, winds, and storms; whereby all sublunary things are subject to their influence, and undergo various changes according to their several mixtures and configurations. But of all those powers, that of the sun is more prevalent and universal, the others only operating in a subordinate degree, by encreasing or diminishing his influence: this is more particularly manifested in the Moon at her quarters and syzgies. The effects of the other stars are more slow and obscure, as they appear, disappear or decline. Not only are all perfect substances subject to astral influence, but even the germs from whence such bodies are produced, are moulded according to the state of the Ambient; hence the experienced husbandman, judging from the winds at the times when the seed is sown, or animals copulate, can foretel what accidents will happen to the produce; and even the most ignorant persons can judge of the power of the Sun abstractedly, when unconnected with that of the Moon and Stars. Many brutes can distinguish the change of seasons, and even of the winds: these effects are chiefly caused by the Sun alone; but there are others of a more complicated nature, which may be known by observation, as mariners

foretel storms and hurricanes, produced by the moon and fixed stars in their courses, although they are often deceived through want of experience, and not being acquainted with the times, places, or courses of the planets; whereas if they were exactly known, it would enable them to predict with certainty: what, therefore, should prevent those who are familiar with the motion of the Sun, Moon and Stars, their times, places, and aspects, and the qualities belonging to them as that the Sun is hot, the Moon moist, &c. what, I say, should prevent them from knowing their joint effects in all seasons, as that the atmosphere will be more warm or more moist according to the aspects of the Moon and Stars with the Sun? And, if they can thus foretel the seasons, why not also predict respecting man? For, according to the state of the Ambient at the time of their formation, the general quality and temperament of each may be known at the time of birth, both as to body and mind; and from the same cause also future events may be foretold, as that such a state of the Ambient will be suitable to such a temperament, or *vice versa*. It is, therefore apparent that predictions of this kind may be made with certainty; but as those who slander the art assign certain reasons of their own for so doing, we shall here demonstrate their absurdity.

The depth and intricacy of the science causing many to err, it naturally follows that a true prediction, when made, is attributed often rather to chance than knowledge. This, however, does not arise from the weakness of the science, but of those who profess it without understanding it thoroughly; or by pretending as some do, to a knowledge of it merely as a cover to some other art which they practise, under the respectable name of this science, whereby they deceive those who are ignorant by pretending to foretel many things which from their nature cannot be foretold, which is the reason why many intelligent persons have no faith in predictions, even when they are really true. This, however, is very illiberal, for philosophy ought not to be despised because some pretenders to it are undeserving. It cannot however be denied, that the greatest adepts in this science often commit errors, through their own weakness, and the magnitude of the undertaking; for the whole theory of matter is conjectural and far from certain, owing to the great variety of substances and the infinity of their mixtures: besides, the former planetary configurations from whence the observations were originally made, were different to these at present: they are continually changing, so that a complete return of planetary configurations, so far as they respect the Earth, can never happen, at least not within any period which we can calculate.

and this very dissimilarity is in many instances the cause why predictions fail, and probably is the only real difficulty belonging to this science, which is founded wholly on the motions of the Celestial Orbs. But the doctrine of nativities, so far as relates to nature and temperament, has a more sure foundation, because it chiefly depends on the diversity of the seed from whence animals derive their origin. For although the Ambient and horizon may be the same, the production will be different, if the seed be different:—thus the seed of mankind, will produce mankind, that of horses will produce horses, and every other thing in like manner will only produce its kind. The place of birth, too, causes great diversity, both in body and mind, although the seed be the same and the Ambient exactly similar. Education, too, will cause a very material alteration: he, therefore, who does not add these causes to the effects of the Ambient, will only involve himself in difficulties; for although celestial causes are the most powerful, all others being subject to them, while they themselves are subject to none, yet those who judge from the effects of the Ambient alone, without adding these other considerations, can never hope to succeed. Predictions, therefore are not to be wholly rejected because some are untrue; nor ought we to expect absolute perfection, where the artist is but human, as in all.

were certain and nothing conjectural: We do not lay aside the art of governing because governments are liable to err, nor ought we to reject this art because errors will often happen; on the contrary, we ought to respect and admire it, for it is wonderfully sublime. We do not blame Physicians when they enquire into the constitution and diseases of the sick, neither ought we to censure those who join the species, education and climate to the celestial motions, for physicians should not only endeavour to understand the nature of the disease, but also the temperament of the patient; and in like manner, when we consider the effects of celestial causes, we must take into consideration all other causes that co-operate with them.



CHAP. III.

On the USEFULNESS of ASTROLOGY.

HAVING thus demonstrated to what extent Astronomical Predictions can be made, and that every thing belonging to man, such as the powers both of body and mind, affections which happen on certain occasions, the duration of these affections, together with external occurrences, such as relate to the body, as possessions or marriage, and to the mind as offspring and dignities,

fortune, and all other accidents, arise wholly from the influence and mutations of the Ambient, all of which we confidently affirm, may be fore-known; it remains for us to shew the utility of such fore-knowledge, and first let us investigate the nature and effects of it. With respect to those things appertaining to the mind; what can afford more real enjoyment and happiness than such an insight into futurity, as will enable us to comprehend things both human and divine; and, with respect to the body, a fore-knowledge of the things that appertain to it must be infinitely profitable and gratifying. Some may despise it because it cannot produce riches and honors that are not decreed, but the same objection may be made to other studies that are no more capable of procuring riches and dignities than this, and yet they are not despised for such reason; why, therefore, should this science be condemned which is of much greater importance? Those who think a fore-knowledge of events useless, because after all they must happen, must be very simple, and as great strangers to Learning as to Truth. It is better for us to be prepared for coming events, as at least the evils arising from sudden and violent transports either of grief or joy, may be avoided; for the mind being prepared for such events, by prescience and meditating on them beforehand, is enabled to encounter them with

calmness and firmness: besides, are we justified in supposing that all things unavoidably happen by necessity, as if by some Divine command or inevitable fiat from above, without admitting of any opposition? By no means! the heavenly bodies alone are regulated in their courses, by this immutable Divine Law; but the effects they produce are only of a secondary nature, and merely a series of accidents arising each from its respective cause. Many things happen to mankind from universal causes, independent of those appertaining to his own nature. The great changes of the Ambient produce plagues, floods, and fires, which cause the destruction of multitudes, because the greater cause overcomes the lesser, the stronger subdues the weaker; and the stronger at those times prevailing, is productive of general effects in the way we have described, and certain events must happen to individuals when their natural qualities are over-ruled by the condition of the Ambient, either more or less. It is evident, therefore, that those events only, whether general or particular, whose causes are so powerful that nothing can withstand them, can happen by necessity; but, the effects of the weaker causes may be prevented, when the power that otherwise would produce them, is opposed by a power greater than its own; if no such resistance appears, they will produce their

own natural effects, not from necessity, or from irresistible force, but because the proper antipathy or resisting power is not known. This is the case with all the productions of nature, as stones, plants, animals, wounds, affections, and diseases; some happen through necessity, others do not occur when a power capable of resisting them is discovered and applied. Persons, therefore, who foretel events should do it from a thorough knowledge of nature, (and not from any silly opinions of their own) as that such a thing shall happen in a certain way, because it is produced by a power which nothing can resist, and that such another circumstance shall not take place because there is a power capable of resisting it; just as skilful physicians can foretel the nature of diseases, and whether they are mortal or curable. When those who calculate nativities foretel events, they are only supposed to declare the state of the Ambient, which, by disposing the subject to a particular temperament, produceth a particular affection: as if a physician says an ulcer will corrode or putrify, or one who is acquainted with metals, that the magnet will attract iron, it is not because either of these events will necessarily happen, but because it was always the nature of an ulcer to corrupt and of the magnet to attract iron; but if the antidotes are applied, neither will happen: it will just be in those cases as in Nativities, for if the magnet be rubbed with

garlick (*) it will not attract Iron, nor will the ulcer continue to corrupt, if proper remedies are applied:—Just so, things happen to man, according to their nature, because the proper preventatives are either not known, or not applied. Again, when the nature of those events are known, and the proper antidotes applied, they either wholly do away what otherwise would have taken place, or render its effects more moderate. Some may wonder, seeing that both general and particular events are derived from similar causes, why general events are more often foretold than particular ones, and more confidence placed as to the result, for many attend to the seasons, and the signification of the fixed Stars and the Lunar Aspects for their own preservation, and regulate their constitution accordingly by cooling things in summer, and warm ones in winter.

* The Garlicked Magnet of Ptolemy, has often subjected both him and his Astrology to ridicule, as if the one was necessarily a counterpart to the other: no doubt he ought to have fully ascertained the truth of the experiment, before he committed it to writing;—but his Geography, and (with the exception of his System) his Astronomy has stood the test of ages, and will last to the end of time—they form a sound basis on which many of our most valuable discoveries are founded; and it is neither wise nor liberal to reject a science, because of a silly observation, in no way connected with it, and which probably escaped due investigation, merely because it formed no part of those studies to which he devoted his whole time and attention.

They regulate their voyages by the fixed Stars, because they point out the proper seasons for navigation; and they set their plants, and cause their animals to copulate, according to the Lunar aspect, when it comes to the full; and no one considers these general precautions to be either uncertain or useless; but in particulars respecting cold or heat, arising from certain bodily temperaments, and from a mixture of other causes, they think prediction impossible, and that it is useless to attempt it; and yet, if it is evident that we can prevent heat in general cases by the application of coolers, why may not the same application answer in particular cases, where the constitution labours under excess of heat? But these incongruous opinions are caused by the difficulty experienced in predicting particulars with fidelity and truth, owing to a want of proper management; for few are perfectly acquainted with the proportionate effect of every opposing influence; because the joint effect of two causes is not so easily discovered, as the effect of one cause single and unmixed; and, therefore, it is the general practice to judge from one cause alone, and to consider it as immutable, and beyond the power of resistance. But as prognostication is certainly possible, though not infallible, so likewise the benefits it affords ought to be held in estimation; and although only a few are capable of

profiting by it, even in this light it is entitled to respect. The Egyptians appear to have been well aware of its efficacy, for in every case they joined Astronomy to Medicinæ. Had they considered the effects of the Ambient incapable of being altered or mitigated, they would not have instituted atonements, remedies, and preventatives against those evils, whether present or to come, general or particular; but they considered the effect of the cause, and the effect of the opposing cause according to their natures, and thus joined to the art of prognostication, that art which they called Jathromathematics(*), and from those they formed a valuable Science. By Astronomy they judged of the temperament and the accidents arising from the state of the Ambient, that the cause might be known; and by the medical art they discovered the sympathies and antipathies of each, whereby they were enabled to assign to each disease a cure or a preventative. Without a knowledge of Astronomy, medicine is generally apt to fail; nor indeed, can remedies be found for all bodies and diseases:—but this brief explanation is suffi-

* The Jathromathematics, here spoken of, was the Astro-Medical science of the Egyptians; it was said to have been invented by Hermes Trismigistus. A system bearing this name may be found in the Works of Argol, but it is extremely silly, and probably spurious.

cient. We will now, by way of introduction, treat of the Properties of the Heavenly Bodies, according to the Ancient System; and, first, of the Planets and the Luminaries.

CHAP. IV.

On the Effects of the Planets.

THE ☉ naturally causes moderate heat and dryness; by reason of his magnitude we are more sensible of his power than of that of the other Planets, particularly with respect to the seasons; the nearer he approaches our zenith the more he stirs up heat in us, and assimilates us to his own nature.

The ♃ by nature is chiefly moist, through her proximity to the Earth, which causes her to attract the moisture of such things as contain it, and thus to excite dampness and putrefaction; but she also contains a certain degree of heat, because she is illuminated by the ☉.

♄ causes cold and dryness, owing to his great distance from the ☉'s heat and the Earth's moisture; but he is more cold than dry.

The rest operate according to their respective configurations with the ☉ and ♃, and alter the effects of the Ambient in various ways.

♅ is very dry and burning, his nature being fiery, as may be seen by his colour, and

also from his proximity to the ☉, whose sphere lies under him.

♃ is by nature temperate, because he moves between the cold of ♄ and the heat of ♀; he, therefore, causes heat and moisture, though heat is most predominant, owing to the spheres that lie under him, which is the cause why he produces such fruitful winds (*).

♀ is nearly of a similar temperament, differing only in the proportion, for owing to her small distance from the ☉, she causeth heat, but not so much, and she is more moist, from the same cause as the ♃ is; namely, the greatness of her light, by which she attracts the moisture of the Earth in a similar way.

* By the Spheres were meant the deferents of the Planets, and what is now called their orbits. In the days of Ptolemy they were unacquainted with the Earth's Motion, either annual or diurnal, and therefore supposed that the Planets were each stuck in a kind of circle, like a stone in a ring, which carried them round the Earth with different degrees of velocity—there were ten spheres in all, the last of which was the Primum Mobile. As to Ptolemy's mode of reasoning (if it was his) it is by no means conclusive. There is no cause why Mars, from being just over the Sun's sphere, should be so excessively hot, when the Sun who heated him only caused "moderate heat and dryness;" and, if proximity to the Sun had been the cause of heat, both Venus and Mercury ought to have been hotter than Jupiter. That the Planets have certain effects must be evident, but the cause of these effects is far beyond the reach of human knowledge.

♃ is sometimes dry and sometimes moist; his dryness is occasioned by being near the ☉, from whom he differs but little in longitude, and this causes him to absorb moisture; but his proximity to the Lunar sphere, which is so near the Earth, renders him moist, and the changes caused by him are very rapid, because he moves so swiftly with the ☉.



CHAP. V.

Of the Benefics and Malefics.

THERE are four humours, two, generative and active, heat and moisture, for these are the sources of procreation and nutriment. The other two are noxious and destructive, namely, cold and dryness, for by these all substances are dissolved and perish. ♃ and ♀ therefore are called benefics, because they abound in heat and moisture; and for the same reason the ♃ is considered as a benefic. ♁ and ♄ are considered as malefics, ♁ being very cold, and ♄ very hot and dry.

The ☉ and ♃ are supposed to be productive of either quality, according to the nature of the planets with whom they are configured.

CHAP. VI.

Of the Masculine and Feminine.

THREE being two sexes, male and female, The ♀ and ♁ are feminine, because they abound mostly in moisture; but the ☉, ♁, ♃, and ♄ are masculine. ♅ is uncertain, because he is drying at certain times, and moistening at others. The Stars are also considered as masculine and feminine according to their solar position; when they are oriental and going before the ☉, they become masculine; but when they are occidental and following it, they are feminine. Also between the east angle and the midheaven, and from the west angle to the lower heaven, they are considered masculine, because they are then oriental with respect to the Horizon: in the other two quadrants they are occidental and feminine (*).

* There is a tolerable degree of confusion in this chapter; for if a planet go before the Sun, and be posited between the south and the west angles, or the north and east angles, it may be both oriental and occidental, masculine and feminine, at the same time. How they reconciled such contradictions it is not easy to determine.

Some modern Astrologers have considered the oriental part to extend throughout the eastern part,

CHAP. VII.

Of Diurnals and Nocturnals.

THERE are two apparent distinctions of time; viz. Day and Night: The Day is masculine, because of its heat and activity; the Night feminine, because of its moisture and disposing to rest. The ☉ and ♃ therefore, are considered diurnal; the ♀ and ♁ nocturnal. ☿ is indifferent, being diurnal when oriental, and nocturnal when occidental. The two Malefics, ♁ and ♀, are also diurnal and nocturnal, but

viz. from the fourth house round by the east angle to the cusp of the Tenth, the occidental extending round the western in a similar way. The term oriental is used to signify an increase of light: and a planet going before the sun, if a superior, is always increasing in light until it arrives at the opposition; and also when it ascends from the east angle to the Mid-heaven. In like manner in its course from the west angle to the *Innum Coeli*, it is increasing in light to those of the opposite hemisphere, and hence it was considered as oriental with respect to the horizon. An inferior planet increases or decreases in light, both before and after the Sun, according as it is direct or retrograde, and as its greatest increase of light is when it follows the Sun (because it is then in that part of its Orbit nearest to the Earth,) the inferiors have been very properly considered oriental when following the Sun, as the Superiors are when preceding it, but there is no mention of this distinction by Ptolemy. Their oriental and occidental positions were the same as those of the rest.

not like the others according to their nature, as joining heat to heat, and cold to cold, but the reverse, for one good temperament being added to its like, increaseth the good; and an evil one being added to that which is contrary, diminisheth the evil. ♃, therefore, being cold, is joined to the heat of the day; and ♁, being dry, to the moisture of the Night, which by moderating their effects, will render their temperature more agreeable (*).



CHAP. VIII.

Of Solar Configurations.

THE ☽ and the three Planets have more or less power according to their solar positions; for in her increase, from the conjunction to the first quarter she is more moist; from thence to the full, more warm; from the full to the last quarter, dry; and from thence to the conjunction cold.

The Planets when matutine to the first station are more moist; from thence to the opposition

* The opinion of a Planet being diurnal, when above the Earth by Day, or under it by Night, is not founded on the authority of Ptolemy.

more heating; from thence to the second station, more dry; and from thence to the conjunction, more cold. These mixtures cause great changes in the Ambient, each having his own power, which is counter-balanced by those of the rest. (*)



CHAP. IX.

Of the Power of the Fixed Stars.

WE shall now describe the nature of the Fixed Stars, and the power and effects of each, as we did those of the Planets; and first we will speak of those which constitute the middle circle (†).

Aries.—The Stars in the head of the Ram, operate the same as ♃ and ♄; those in the mouth have the nature of ♀, with something of ♃; those in the hind-foot are like ♄, and those in the tail like ♀.

Taurus.—The Stars in the abscision are like ♀, and somewhat like ♃; the Pleiades are of

* The first station is the point where they first become stationary, previous to becoming retrograde; the second station is, when they again become stationary, before becoming direct. The three Planets are the three superiors, because only those and the Moon can acquire these solar positions, the two inferiors are not even noticed.

† The Zodiac.

the nature of the ν and ζ ; the bright red Star of the Hyades in the head, which is called a little torch (*), is like ζ ; the rest are like η , with a little of ϑ ; those in the tops of the horns are like ζ .

Gemini.—Those in the feet of Gemini are like ϑ , with somewhat of φ ; the bright Stars in the thighs are like η ; of the two bright ones forming the heads, the foremost called Apollo (†), is mercurial; the next, called Hercules (‡), is martial.

Cancer.—The two Stars in the eyes of Cancer are like φ , with a little of ζ ; those in the claws, saturnine and mercurial. The cloud in the breast called Præspe has the same effect as ζ and ν ; the two on each side of Præspe, called Asselli, are like ζ and \odot .

Leo.—The two Stars in the Lion's head are saturnine, and moderately martial; the three in the neck are like η , and somewhat like ϑ ; the bright Star in the heart Regulus is like ζ and α ; those in the loins, and the bright Star of the tail, are like η and φ ; those in the thighs are venereal and mercurial.

Virgo.—The Stars in the Virgin's head, and the one at the tip of the south wing, are mer-

* Aldebaran.

† Castor.

‡ Pollux.

curial, and partly like δ ; the other bright Stars in the girdle of the wing are like ϑ , and partly like φ . Vindematrix, the bright Star in the north wing, is like ι and ϑ . The Star called Spica is like φ , and somewhat like δ ; those in the upper part of the feet, and the edge of the robe, are mercurial and partly martial.

Libra.—Those in the ends of the Scorpion's claws, are like ϑ and α ; the middle of the claws are like ι , and rather like δ .

Scorpio.—Those bright Stars in the forepart of the Scorpion are like ι and δ , but moderately so. The three in the body, the middle and brightest of which, called Antares, is red, are of the nature of δ , and partly like α ; those in the joints are like ι , and partly like φ ; those in the sting like ϑ and δ ; the nebulous circle is like δ and ν .

Sagittarius.—Those in the point of the arrow are like δ and ν ; those in the bow and the hand that holds it, are like α and δ ; the nebulous circle in the face is like the \odot and δ ; those in the sash and back are moderately like α and ϑ ; those in the feet like α and ι ; the square figure in the tail is like φ and partly like ι .

Capricorn.—Those in the horns have the effect of φ , and partly of δ ; those in the mouth, are like ι , and partly like φ ; those

in the feet and belly are like δ and ζ ; those in the tail like ι and μ .

Aquarius.—Those in the shoulders are like ι and ζ , as are likewise those in the forehead and hand; those in the thighs are more like to ζ than to ι ; those in the water stream are Saturnine, and somewhat like μ .

Pisces.—The Stars in the head of the southern fish are like ζ , and partly like ι ; those in the body like μ and ζ ; those in the tail and the south cord are like ι , and partly like ζ ; those in the body and backbone of the north fish are like μ , and somewhat like ζ ; those in the north cord are like ι and μ . The bright Star in the knot is like δ , and rather like ζ .



CHAP. X.

Of the Stars North of the Zodiac.

THE bright Stars about the Little Bear are like β , and partly like φ ; those about the Great Bear are like δ ; the group under his tail are like the γ and φ ; the bright Stars in the Dragon, are like β and δ ; those in Cepheus are like β and α ; the Stars in Bootes are like γ and β . The bright red star, Arcturus, is like δ and α ; those in the northern crown are like φ and γ ; those in Engonasin (*) are like γ ; those in the Harp like φ and γ , and also those in the Bird (†); those in Cassiopeia like β and φ ; those in Perseus, like α and β ; those in the handle of the sword like δ and γ ; the bright Stars in the Charioteer are like δ and γ ; those in Ophiuchus are Saturnine, and partly like Venus; those in the Serpent are like β and δ ; those in the Arrow are like β and partly like φ ; those in the Eagle are like δ and α ; those in the Dolphin are like β and δ ; the bright Stars in the Horse (‡) are like δ and γ ; those in Andromeda like φ ; and those in the Triangle like γ .

* Hercules. † The Swan. ‡ Pegasus.

CHAP. XI.

Of the Constellations South of the Zodiac.

THE bright Star in the mouth of the south Fish operates like ♀ and ♂; those in the Whale are Saturnine. The shoulders of Orion are like Mars and Mercury; the other bright Stars in Orion are like ♃ and ♄. Those which form the River are like ♄, except the bright one which is like ♃; those in the Hare are like ♄ and ♂. Of the Stars in the Dog (*); the bright one in his mouth (†) is like ♃ and partly like ♂, the rest are like Venus; the bright Star in Procyon is like ♂ and partly like ♄; the bright Star in the Hydra is like ♄ and ♀; the Stars in the Cup are like ♀, and somewhat like Mercury; those in the Crow are like ♂ and ♄. The bright Stars in Argo are like ♄ and ♃. Of the Stars which form the Centaur, those in the Human part are like ♀ and ♂; the bright Stars in the part of the Horse, like ♀ and ♃; the bright Stars in the Wolf, are like ♄ and moderately like ♂; those in the Altar are like ♀ and partly like ♂. The bright Stars in the Southern Crown are like ♄ and ♃. These are the influences which the ancients have observed to belong to the Fixed Stars.

* Canis Major, the Great Dog.

† Sirius or the Dog Star,—it is the largest of all the fixed Stars.

CHAP. XII.

Of the FOUR SEASONS of the YEAR.

THERE are Four Seasons in the Year, *viz.* Spring, Summer, Autumn, and Winter.—The Spring is full of Moisture, which, when the cold terminates, and the warmth begins, is more abundant. The Summer is Hot, because the Sun comes near to our Zenith. The Autumn is Dry, because the heat hath absorbed the moisture; and the Winter is Cold, because the Sun is at a distance from our Zenith.—with respect therefore to the Zodiac, which as being a circle, can naturally have no beginning; yet it is considered to begin at the first point of Aries, which is the first of the vernal Equinox; and thus the Zodiac like all living creatures, begins with Moisture, because all animals in their beginning abound with Moisture, as doth the Spring, which like them is soft and tender. The Seasons therefore commencing with Spring, the rest follow in their order. Summer is the next because of its Heat, as the second age of animals is vigorous and abounds in Heat. Again, Autumn like the next period of animals, inclines to Dryness and decay, and the last age abounds with Cold, and tends to dissolution, as doth the Winter.

CHAP. XIII.

Of the POWER of the ANGLES.

THERE are four Angles including the Horizon from whence the winds originate :— the East is very Dry, owing to the effect of the Sun at its rising, because it dries up the moisture of the night ; the winds therefore coming from that quarter, called East Winds, are Dry and destitute of moisture.

The South Angle, is Hot, owing to the violent heat of the Sun when it culminates ; and also because our situation is such, that our Mid-heaven declines to the South : the winds therefore coming from thence, called South Winds are of a very Hot and rarefying nature. The West angle is Moist, for when the Sun arrives there, the moisture which was exhausted during the day begins to return ; and the winds which blow from that quarter, called West Winds are filled with moist thick vapours. The part which lies towards the Bears is Cold, because the Sun is always (owing to our terestial situation) distant from it when at the Meridian, and the winds blowing from thence called the North Winds are Cold and Frosty. These things are useful to be known, as they will enable us to comprehend the various mixtures for it is evident

that according to the Seasons, the Ages, and the Angles, the Stars vary in their operations: where there is no opposition, their power is greater because it is unmixed; as in heat for instance, those who are hot are more powerful; or in moisture, those that are moist; but when the temperament is contrary they are weaker, as hot Stars are in cold temperaments, and moist ones in those that are dry; and the same rule holds good in every other mixture according to their proportions. To these we shall add the mutual properties of the twelve Signs of the Zodiac, because their general temperaments resemble the Seasons subject to each sign; besides certain qualities which they acquire from their configurations with the Sun, Moon, and Stars;—Of these, we shall hereafter treat, but at present we will speak of their simple powers, distinct from other mixtures, merely as relates to their mutual positions with each other. (*)

* The doctrine of mixtures however little attended to, in Modern Astrology is the chief basis of the Ptolemaic System: The Seasons here described were those of Egypt; but, however they differ from ours, the Principle laid down is uniform, namely, that the same Planet would have a different effect under a different temperament, whether of the Seasons, the Winds, or the Human Frame; thus, Mars from its heat and dryness, operates more powerfully in Summer than in Winter, or in dry than in moist weather. Saturn is

CHAP. XIV.

*Of TROPICAL, EQUINOXIAL, FIXED and
BICORPOREAL SIGNS.*

OF the Twelve Signs, some are termed Tropical, some Equinoxial, some Fixed, and others Bicorporeal; two of them are Tropical, namely, the thirty degrees of ♋ from the beginning of the Summer Solstice, and the thirty degrees of ♏ at the Winter Solstice,—they are called Tropics, because when the Sun is at the beginning of those Signs, he turns back from that course of latitude to the contrary course, so that by his entrance into ♋ he causes Summer, and by his entrance into ♏ he produces Winter.

There are two Equinoxial Signs, the first is ♈ which begins the vernal Equinox; the other is ♎, which begins the Autumnal, and they are so termed because when the Sun is in the first point of each, he makes the days and nights equal,

more powerful in Winter than in Summer, and the rest operate in a similar way, according to the nature of the existing temperament. For the same reason, Saturn in the doctrine of diurnal and nocturnal conditions was joined to the heat of the day, and Mars to the cold and damp of the night; and in the triplicities, Saturn was joined to the airy and Mars to the watery, because they were directly opposite to their natures.

Of the remaining eight Signs, four of them are Fixed, and four Bicornoreal.—The Fixed are those which follow the Tropical and Equinoxial Signs, for the Sun being in them, the cold, heat, dryness, or moisture of the Season, which began when the Sun was in the Tropical or Equinoxial Sign, preceeding, is more powerful in its effect, and we feel its influence more, not because it is greater, but on account of its duration, which renders us more sensible of its power.

The Bicornoreal Signs follow the Fixed, and from their intermediate situation between them and the Tropics, they partake of the nature of both, at the beginning and at the ending.



CHAP. XV.

Of MASCULINE and FEMININE SIGNS.

THE Twelve Signs are also divided into six Diurnal and six Nocturnal;—and as the Night is joined to the Day, and the Feminine to the Masculine, so do these alternate Signs succeed each other. The beginning, as already observed, is taken from ♈, because the moisture of Spring is the beginning of the Seasons, and as the Masculine virtue takes the lead, because the active power preceeds the passive, ♈ and ♀

are considered Masculine and Diurnal, because they describe the Equinoxial Circle, and cause the greatest changes, and the swiftest motion of any:—the rest of the Signs succeed each other alternately.

Some, however, arrange the Masculine and Feminine Signs differently, for they consider the Sign ascending, called the Horoscope, as the first of the Masculine Signs, as some consider the first Tropical Sign to be the Sign of the Moon (*), because she moves more swiftly than the others; they therefore call the Horoscope the first Masculine Sign because it is more Easterly, and regulate the others by it alternately. Others again do not dispose of them alternately, but divide the Zodiac into Quadrants, calling those from the Horoscope to the Mid-heaven, and from the West Angle to the Lower-heaven, Matutine and Masculine, and the other two Quadrants, Vespertine and Feminine (†). They also denominate the Signs by

* Some translate it, "The Sign in which the Moon is," but this is wrong—it means no more than that the first Tropic, was taken from Cancer, the Sign or House of the Moon, because of the swiftness of her motion.

(†) The Matutine and Masculine Quadrants, were those from the Ascendent to the Mid-heaven, and from the West Angle to the *Imum Coeli*, because one of them is the ascending Quadrant in each Hemisphere.

their appearance, namely, Four-footed, Terrestrial, Commanding, Fruitful, (*) and other names which it would be superfluous to insert here, as the cause is sufficiently evident, and should they ever be required in the judgment of events, they may be known without our further explanation.

CHAP. XVI.

Of the CONFIGURATIONS of the SIGNS.

THERE are familiarities between certain parts of the Zodiac, and those which arise from Configurations, are the first in order, viz. That which is diametrically opposite, and includes two right Angles, or six Signs, or 180 degrees; that which forms a Triangle, and contains one right Angle and a third, or four Signs, or 120 degrees; that which forms a Quadrangle, containing one right Angle, or three Signs, or 90 degrees; and that which belongs to the Sex-angle, containing two-thirds of the right Angle,

(*) The Fruitful Signs are Cancer, Scorpio, and Pisces, See BOOK IV. chap. 6. The double-bodied Signs, and the houses of Jupiter and Venus, are also considered fruitful.—See BOOK III. chap. 6 & 8.

or two Signs, or 60 degrees, and these are the only distances admitted for this purpose. The diametrical distance is taken because it consists of one direct line; then take the two chief harmonizing parts, and the super parts (*), viz. the two right Angles or halves of the Diameter, and the third part of it—that which divides it in two, forms the square, and that which divides it into three, forms the Sexangle and Triangle; for the super parts being taken from the Quadrangle will form the Sexangle, or added to the Sexangle, will form the Quadrangle, or added to the Quadrangle will form the Triangle:—Of these Configurations the Sexangles and Triangles are said to agree, because they are made from Signs of a like nature, viz. all feminines, or all masculines; but the Opposition and Quadrangle disagree, because they are not made from Signs of the same but of a different nature (†).

* The super parts are the odd 30 degrees, which by being added or taken away, constitutes the difference between the * □ & △; these, with the ♀ are he affirms, the only Aspects that can be admitted, and yet several others are admitted by many who take a delight in styling Ptolemy, the “Prince of Astrologers.”

† The concluding observation is not easily explained; the ♀ is made from Signs, of precisely the same Sex and Nature as those which form the *

CHAP. XVII.

Of SIGNS Commanding and Obeying.

THOSE Signs are termed Commanding and Obeying which are situated at equal distances from the same, or either Equinoxial point; because they rise and set in equal time, and form equal parcels. Those in the Summer semi-circle, command, and those in the Winter semi-circle obey, because the day is longer than the night in the former, and the reverse in the latter (*)



CHAP. XVIII.

Of SIGNS Beholding each other, and having Equal power.

THOSE Signs have Equal power, that are equally distant from the same, or either Tropical point, as in whichsoever of them the Sun may be, he makes the days and nights the same in duration as when he is situated in the other: they are said to Behold each other for the

* This is the second species of Configuration, and what are termed Parellels of Declination, but formed from Signs of an unequal power.

reasons already stated, and because each of them rises and sets in the same part of the Horizon (*).



CHAP. XIX.

Of SIGNS that are Inconjunct.

SEPARATE and Inconjunct Signs are such as have no familiarity in any of the fore-mentioned ways, that is, they neither command nor obey, nor mutually behold each other, nor possess equal power, but being distant one Sign, or five Signs, they do not aspect each other in any of the four ways already described, viz. by Opposition, Trine, Square, or Sextile,—all such Signs are Inconjunct, for if they are at the distance of one Sign, although there are two, they only possess the angle of one Sign; and if they are five Signs distant they divide the whole Circle unequally; whereas the Opposition, Trine, Square, and Sextile, divide it equally (†).

* This is the third kind of Configuration, which like the former relates to Parellels of Declination, only it is formed from Signs of equal power.

This confirms the Doctrine of only four Aspects, as laid down in Chap. 16, and sufficiently demonstrates that no others were known to Ptolemy.

CHAP. XX.

Of the PLANETARY HOUSES.

THOSE Stars denominated Planets, are familiar with certain parts of the Zodiac, called their Houses, Trignons, Exaltations, Terms, &c.—The origin of their Houses is as follows:

Of all the twelve Signs, Cancer and Leo approach nearer to our Zenith than the rest and from their warm nature occasion more, heat, they are therefore assigned to the two great Luminaries; Leo to the Sun as being masculine, and Cancer as being feminine to the Moon. Hence the semi-circle from Leo to Capricorn is called Solar, and that from Aquarius to Cancer, is considered Lunar, that each Planet might possess one Sign in each semi-circle, one configured with the Sun, the other with the Moon, according to the motion of their Spheres, and their natural properties.

Thus, Saturn being cold and an enemy to heat, and having the most distant Orbit from the Luminaries, takes the opposite Signs to ☉ and ♀, namely, ♄ and ♁, because these Signs are cold and wintry, and because the opposition is inimical to what is good.

BOOK I.

D

Jupiter being next to the Sphere of Saturn, takes the next two Signs ♃ and ♄ because they are airy and fruitful, owing to their trine aspects to the Luminaries, a Configuration that tends to the production of what is good.

Mars being dry by nature and under the Sphere of Jupiter, has the two next Signs, of the same nature as his own, viz. ♁ and ♂, whose aspects with the Luminaries, are discordant and injurious.

Venus being temperate and under the Sphere of Mars, hath the next two Signs ♀ and ♋, which are fruitful and agree with the Luminaries by a Sextile ray, and this Planet is never above two Signs distant from the Sun.

Mercury is never above one Sign distant from the Sun, and being under the rest and nearer to the Luminaries, he hath the remaining two Signs Gemini and Virgo (*).

* Nothing is said here concerning night and day houses, it is therefore plain that Ptolemy was unacquainted with any such distinctions:—The houses appear to have been originally regulated by the distance of the Spheres. The Solar semi-circle consists of ♄ ♃ ♁ ♂ ♁ and ♃, the Lunar of ♁ ♀ ♁ ♁ ♃ and ♁.

CHAP. XXI.

Of the TRIPLICITIES.

THE familiarity by Triplicity is as follows :

A Triplicity accords with an equilateral Triangle. The Zodiacal Circle is circumscribed by three circles, the Equinoxial, and the two Tropics: the twelve Signs therefore of the Zodiac are divided into Four Equilateral Triangles.

The first Triangle is formed by γ Ω and \dagger being composed of these three masculine Signs, and it hath for its Lords, \odot μ and δ ; but δ being contrary to the Solar condition (*), the Trigon is governed by the \odot and μ ; the \odot having dominion in it by day, and μ by night. γ is in the Equinoxial Circle, Ω in the Summer, and \dagger in the Winter. This Trigon is chiefly Northern, because μ governs it; it is fruitful and airy, and connected with the Northern breezes; and it is also North-west, being connected with the West wind, on account of the house of δ , who causeth those winds owing to his lunar, occidental and feminine (\dagger) condition.

* His house Aries, being in the Lunar semi-circle.

† Because he governs the West, which is feminine.

The second Trigon containing δ μ and ν , belongs to D and φ , as it is formed of three feminine Signs:—The D governs it by Night, and φ by day. δ belongs to the Summer circle, μ to the Equinoxial, and ν to the Winter. This Triplicity is South, owing to the dominion of φ , whose warm moistening nature causeth South winds. By means of h , also it hath a mixture of the East wind, for his house ν is Easterly:—he therefore causeth East winds because of his house, for it relates to the East, because of its Solar condition (*).

The third Trigon consists of π α and γ , three masculine Signs, and as it hath no relation to δ , but to h and z because of their houses, it is assigned to them, h ruling it by day, because of his condition (\dagger), and z by night. π is in the Summer circle, α in the Equinoxial, and γ in the Winter. This Trigon is chiefly Eastern,, because of h , and it becomes North-east, being subject to u who is connected with h by means of his diurnal condition (\dagger).

The fourth Trigon, consisting of \ominus η and \times is left to the remaining Planet δ , who.

* Capricorn being in the Solar semi-circle.—Saturn also is Eastern, by being masculine and diurnal.

† Being diurnal and masculine.

‡ Both of them being diurnal and masculine—it seems rather a forced application;—but the Quadrant is North-east and u rules the North.

governs it because of his house \mathfrak{m} , but the Signs being feminine, the \mathfrak{D} by night, and \mathfrak{q} by day, govern it jointly with \mathfrak{f} , owing to its feminine condition. \mathfrak{z} is in the Summer circle, \mathfrak{m} in the Winter, and \mathfrak{x} in the Equinoxial. This Trigon is westerly, because of the dominion of \mathfrak{f} and the \mathfrak{D} ; yet the mixture it receives, by means of \mathfrak{q} makes it South-west.

CHAP. XXII.

Of the EXALTATIONS.

THE Exaltations of the Planets are considered to be as follows,

The Sun when transiting Aries, passeth into the high Northern Semi-circle, but when at Libra, he passeth into the low Southern semi-circle; therefore \mathfrak{v} is assigned to him for his Exaltation, as the days then lengthen, and his warmth increaseth—for the contrary reason, Libra is considered as his fall.

Saturn takes his station opposite to the Sun, the same as in the arrangement of the houses; therefore Libra is his Exaltation and Aries is his fall, because where heat increaseth, cold diminisheth, and as cold increaseth, heat is diminished.

The Moon when joined to the Sun in Aries, makes her first appearance in γ , the first Sign of her Triplicity, and therefore it is considered as her Exaltation, and her fall is in μ opposite.

Jupiter, from whence proceeds Northern fruitful winds, is most northerly and powerful when in α , it is therefore his Exaltation, and ν is his fall.

Mars being of a burning nature, and being increased in heat in Capricorn, because he is then more to the Southward, he takes that Sign for his Exaltation, and Cancer is his fall.

Venus is by nature moist, and mostly so when in κ , where the moisture in the atmosphere is first observed; her virtue is therefore greatly increased in κ , and she takes that Sign for her Exaltation, and her fall is in μ .

Mercury being of a contrary nature and rather dry, takes his Exaltation in the opposite Sign μ , because then the dryness of Autumn, first appears, and his fall is in κ . (*)

* Modern Astrologers allow an Exaltation for the Dragon's head, and another for his tail, and have their Planetary Exaltations in fractional degrees of Signs; for instance, they begin the Sun's Exaltation in 19° of Aries; but there is nothing of this in the System of Ptolemy.

CHAP. XXIII.

Of the TERMS of the PLANETS.

THE method of regulating the terms according to the Triplicities is of two kinds, one Egyptian, and the other Chaldean.—The Egyptian neither attends to the order nor the quantity: they evidently neglect the order because they sometimes assign the first parts to the lords of the houses, sometimes to the lords of the Triplicities, and at other times to the lords of the Exaltations. Now, let us examine this defect in order; if it belongs to the houses, why doth ♃ take the first part in ♈, when it is the house of ♀, or ♃ in ♉, the house of ♂. If it belongs to the Triplicities, why doth ♃ take the first part of ♄, which is the Triplicity of ♀; and if it belongs to the Exaltations, why doth ♂ begin ♈, which is the Exaltation of ♃. Again, if it belongs to the majority of dignities, why doth ♃ begin ♄, where he hath only Triplicity, when it belongs to ♃, both by house and Triplicity; or, why doth ♃ take the first part of ♄ where he hath no power whatever.—The same

may be observed in the order of the others;—neither is the quantity correct, for although the aggregate number as stated by the Egyptians, when collected from all the Signs, agrees with the respective portions allotted to each Planet, yet this might be found in various ways, by changing the quantities in each Sign.

Some persons contend that these portions belong to the Planets, by reason of the ascensions, and are the same in all climates; an assertion which is not true; in the first place it is founded on a vulgar practice, relative to the equalizing of the ascensions of each Sign, which is wholly erroneous.—According to this doctrine, in the parallel which passeth through Lower Egypt, Virgo and Libra would each ascend in 38 degrees and a third, and Leo and Scorpio each in 35 degrees; notwithstanding it can be shewn by rule that the latter two Signs take up more than 35 degrees each in ascending, whereas ♍ and ♌ each ascend with less (*); besides, it is evident, that those who maintain this doctrine, do not follow the general rule respecting the quantity of terms, and have adopted many false opinions; and when obliged

* Ptolemy, here is perfectly correct.—In his time, the Ecliptical obliquity, was estimated at 23 deg. 48 min. 45 sec. which, for the sake of a whole number, may

to defend them, they use parts of degrees, and after all they do not arrive at the truth.

be called 23 deg. 49 min. The parallel passing through Lower Egypt, is the same as that mentioned in Book III. chap, 15, where the length of the day is 14 hours, and the latitude is 30 deg. 23 min. which will be found as follows,

The semi-diurnal arc is 7h. or 105 deg. making an ascensional difference of 15 deg. the sine of which is, 9.41295.
Arith. Comp. of the tangent of declination 23.49 0.35517

Tangent of the latitude, 30 deg. 23 min. 9.76812.

In this latitude the ascensional difference, &c. of the Signs, are as follows,

Right Ascension.		Ascensional Difference		Oblique Ascension		Ascensional Times.	
deg	min	deg	min	deg	min	deg	min
♈	0 . 0	♈	0 . 0	♈	0 . 0	♈	20 . 54
♉	27 . 51	♉	6 . 57	♉	20 . 54	♉	24 . 13
♊	57 . 45	♊		♊	45 . 7	♊	
♋	90 . 0	♋	12 . 38	♋	75 . 0	♋	29 . 53
♌	122 . 15	♌		♌	109 . 37	♌	
♍	152 . 9	♍	15 . 0	♍	145 . 12	♍	34 . 37
♎	180 . 0	♎		♎	180 . 0	♎	
♏	207 . 51	♏	34 . 48	♏	214 . 48	♏	35 . 35
♐	237 . 45	♐		♐	250 . 23	♐	
♑	270 . 0	♑	34 . 48	♑	285 . 0	♑	34 . 48
♒	302 . 15	♒		♒	314 . 53	♒	
♓	332 . 9	♓		♓	339 . 6	♓	

Leo and Scorpio therefore, in their Ascensional Times, exceed 35 deg. by 35 min.—and Virgo and Libra have 12 min. less than 35 deg.

We find that some had a way of regulating the Terms by the Ascensional Times of each Sign, but the present Scheme is founded entirely on the Essential Dignities.

These terms admitted on the authority of tradition, are as follows,

THE EGYPTIAN TERMS.

	Aries	Taurus	Gemini	Cancer	Leo	Virgo
♈	6 6 ♀	8 8 ♂	6 6 ♂	7 7 ♀	6 6 ♂	7 7 ♀
♀	6 12 ♂	6 14 ♀	6 12 ♀	6 13 ♀	5 11 ♀	10 17 ♀
♄	8 20 ♀	8 22 ♀	5 17 ♂	6 19 ♀	7 18 ♀	4 21 ♀
♂	5 25 ♀	5 27 ♂	7 24 ♀	7 26 ♂	6 24 ♂	7 28 ♂
♁	5 30 ♂	3 30 ♀	6 30 ♀	4 30 ♀	6 30 ♀	2 30 ♀
	Libra	Scorpio	Sagittary	Capricorn	Aquaries	Pisces
♁	6 6 ♂	7 7 ♀	4 12 12 ♀	8 7 7 ♂	7 7 ♀	12 12 ♀
♄	8 14 ♀	4 11 ♀	5 17 ♀	7 14 ♀	6 13 ♀	4 16 ♀
♈	7 21 ♂	8 19 ♂	4 21 ♀	8 22 ♀	7 20 ♂	3 19 ♀
♀	7 28 ♀	5 24 ♀	5 26 ♀	4 26 ♂	5 25 ♂	9 28 ♀
♂	2 30 ♀	6 30 ♂	4 30 ♂	4 30 ♀	5 30 ♀	2 30 ♀

And their numbers collected are as follows, ♁ 57, ♈ 79, ♂ 66, ♀ 82, ♄ 76, which when added together make 360.

The Chaldean System is more simple with respect to its order and quantity, and seems more consistent with the dominion of the Trigon, but it is not so perfect as to be free from censure.

In the first Trigon, consisting of γ Ω and f , (an arrangement with which the Chaldeans also agree), μ lord of the Triplicity takes the first place, succeeded by φ , who rules the next Trigon, then follow η and ξ , belonging to the Triplicity of π , and lastly, δ , as lord of the remaining Triplicity. In the second Trigon, (which is also divided in the same way, between γ μ and ν) φ takes the first part followed by η and ξ ;— δ succeeds them and μ comes last of all. The same order is also observed in the other two Trigons; but where there are two lords to the same Trigon, η and ξ for instance, η takes the first place by day, and ξ by night: The quantities also are simplified and diminished from the first order of the term, so that the quantity of each term is less than the former by a degree; thus the first term consists of 8 degrees, the second of 7, the third of 6, the fourth of 5, and the 5th of 4, which when collected together, make for η by day, 78, and by night, 66.— μ has 72, δ 69, φ 75, and ξ hath 66 by day, and by night, 78, making in the whole 360.

Of these two Systems, that of the Egyptians is most entitled to credit, because they have the authority of the Egyptian Authors on their side, and because in exemplary Nativities, the Order of the Egyptians for the most part is found to agree. But, with respect to the Chaldean

System, neither the Order nor the Number are in any way made manifest by their Authors, and the incoherence of the Order, renders the whole liable to suspicion;—but we have met with an old Manuscript, which assigns natural reasons for the propriety both of the order and quantity of the terms.



CHAP. XXIV.

The TERMS according to Ptolemy.

THE Order therefore of every Sign, depends on the Exaltations, Triplicities, and Houses.

That Planet, which hath two dignities in any Sign is placed first, even if it be a malefic.

Where there are not two dignities, the malefics are always placed last. The lords of the Exaltations take the first places, to them succeed the lords of the Triplicities, and lastly, the lords of the Houses, according to the Order of the Signs, although as before observed, those who have a double dominion always take precedence of those who have but a single one.

Cancer and Leo being the houses of the Luminaries, and the Luminaries not having any terms, the malefics take the precedence in them

because they are more powerful in that order; ♁ therefore is assigned to ♄ and ♁ to ♃ which is the most suitable arrangement.

Respecting the quantity of the terms, where a Sign hath no ruler by two testimonies, either in itself or in any of the two following Signs in the Quadrant; the benefics, viz. ♃ and ♀ have seven parts each, the Malefics ♃ and ♄ have five parts each, and ♁ who is common to either hath six parts, making up thirty in all.

And, as in some cases, a planet hath always a double right—as Venus for instance, who (owing to the Moon having no terms) hath the sole dominion of ♁ and ♃ (*) whenever a planet hath two dominions either in one Sign, or those which follow in the Quadrant, such planet hath one degree more, and those were distinguished by points (†); but, the degrees so added, on account of the double testimony, are taken from those who have only a single testimony, generally from ♃ and ♃ because their motion is slower.

* This alludes to her having a greater quantity than any other planet in those three Signs, because of her House and Triplicity in Taurus, the Exaltation and Triplicity of the Moon.—I see no reason why she should have 8 degrees in Aquarius, where Jupiter and Venus should have 7 degrees each.

† In the Old Manuscript.

THE TERMS ACCORDING TO PTOLEMY.

Aries			Taurus			Gemini			Cancer			Leo			Virgo		
♄	6	6	♀	8	8	♃	7	7	♁	6	6	♃	6	6	♀	7	7
♀	8	14	♃	7	15	♄	6	13	♁	7	13	♃	7	13	♀	6	13
♃	7	21	♄	7	22	♀	7	20	♃	7	30	♁	6	19	♄	5	18
♁	5	26	♂	2	24	♁	6	26	♀	7	27	♀	6	25	♂	6	24
♂	4	30	♂	6	30	♂	4	30	♂	3	30	♂	5	30	♂	6	30
Libra			Scorpio			Sagittary			Capricorn			Aquarius			Pisces		
♁	6	6	♂	6	6	♃	8	8	♀	6	6	♂	6	6	♀	8	8
♀	5	11	♀	8	14	♀	6	14	♃	6	12	♃	6	12	♄	6	14
♃	8	19	♄	7	21	♃	5	19	♁	7	19	♀	8	20	♃	6	20
♄	5	16	♀	8	21	♃	5	19	♂	6	25	♄	5	25	♁	6	26
♁	5	24	♃	6	27	♂	6	25	♁	5	30	♁	5	30	♂	4	30
♃	6	30	♂	3	30	♁	5	30	♁	5	30	♂	5	30	♂	4	30

It is evident from this Scheme, that the Order of the Terms, as well as the Quantity, is regulated by the Quadrant; although no mention is made of this in the rule laid down: Thus, Mercury takes the second term in Taurus, because of his power in Gemini, and Saturn precedes Mars for the same reason. The double terms too may be mostly accounted for upon this principle.

CHAP. XXV.

Of the PLACES and PARTS of each PLANET.

SOME have divided the Signs into still smaller portions which they call Places, and parts of dominion;—a Place is the twelfth part of a Sign, and its dominion is attributed to the following Sign; others arrange it in a different way, and allow certain degrees to each Planet, which they reckon from the beginning, in the same way as the Chaldeans reckon their Terms; but we shall pass these without further notice, as they are neither probable nor natural, but merely the result of vanity and conceit;—but we will not omit to mention

Mercury because of his power in Virgo, is joined to Jupiter in Cancer;—Jupiter is joined to Saturn in Leo, because it is the Triplicity of Jupiter; Mercury having Triplicity in Libra, is joined with Jupiter. Venus and Jupiter are joined in Scorpio, the former having Triplicity in that Sign, and the latter, both House and Triplicity in Sagittarius; and Saturn and Mars are united in Capricorn upon a similar principle.

The quantity of Saturn in Taurus is wrong; it should be three degrees, as the additional one given to Mars should be taken from Jupiter.

what is requisite, namely, that both the Signs and the Terms should commence at the beginning of the Equinoxial and Tropical Signs, (*) which is evidently proved by Writers, because as we have before shewn, their natures, influences and familiarities, are wholly derived from the Tropics and Equinoxes. If we were to begin at other places, the nature of the Signs would be of no further use in judging of events, or, if we did use them we should err, as we should alter the positions and distances upon which their very influence depends.



CHAP. XXVI.

Of the PHASES, THRONES, &c.

THESE are the familiarities of the Stars and Signs: a Star is also said to be in its proper Phase, when it hath the same position with the Sun or Moon, as its house hath with their houses,

* At the Tropics and Equinoxes each Planet begins its own Triplicity, viz. Jupiter has the first Term in Aries, Mars in Cancer, Saturn in Libra, and Venus in Capricorn.

as when ♀ is in sextile to the Luminaries, viz. occidental to the Sun, or oriental to the Moon, according to the order in which the houses succeed each other from their beginning (*).

They are also said to be in their proper Chariots, Thrones, &c. when they have power, according to the before-mentioned prerogatives by two or more testimonies; because their influence and strength are by this means increased, the familiarity and co-operation of the twelve Signs of the Ambient being agreeable to their nature.

They are also considered to be in their joy, when although the Ambient Signs have no such familiarity with them, yet they have it with others of the same condition with them (†); and

* This is usually, although erroneously termed the face, and many foolish whims are in Modern Astrology laid down under this denomination. It only relates to the position of any Planet with the Sun or Moon, so as to hold the same distance from either of them as its house has from their houses in their respective semi-circles. It is one of the five essential dignities, and is called in the Text, "making appearance."

† Although a Planet be peregrine, he yet enjoys a certain power, when another possessing a similar quality with himself is essentially dignified, because the atmosphere in this case is partly adapted to his nature; and by the same rule, any planet in his essential dignity, has his power diminished when another of a similar quality is peregrine. In what this similarity consists is not here defined; but it is probable, that this kind of sympathy may be said to exist between the two fortunes, or between the Sun and Jupiter, Venus and the Moon, or Saturn and Mercury.

although the distance be great, there is a sympathetic communication between them arising from the resemblance. Again, when their condition is the reverse of this, their power is much diminished, because a new mixture of influence has then taken place, arising from the different temper of the Ambient.



CHAP. XXVII.

Of APPLICATIONS, SEPARATIONS, and other QUALITIES.

THOSE which precede (*) are said to apply to those which follow, and those which follow, to separate from those which precede, when the distance is but small (†); this must be understood as applicable either to conjunctions or any of the before-mentioned aspects. But, in the application or separation of bodily conjunctions, the latitude should be attended to, for only cen-

* The Modern System of Application and Separation, causes this passage to appear more inexplicable than it really is. The first part of a Sign precedes, the latter part follows, consequently a Planet in (we will suppose) 10 min. of Aries, must, if direct, apply to another in 20 min. The former may not overtake the latter, but still it applies. Thus, Saturn may apply to the Moon, or separate from her, under those circumstances; it is merely figurative, and the com-

tral transits ought to be admitted;—but in aspects this is not requisite, for all rays are carried to the same central point of the earth from every position.

It is therefore evident from all we have said, that the influence of the Stars is the result of their own natural properties, the quality of the surrounding Signs, and their position with respect to the angles as before observed; and this influence is increased in the first place, by their being oriental and swift in motion, for at such times they are very powerful; but when occidental and slow in motion, their power is greatly reduced.

They are also stronger or weaker according as they are situated with respect to the Horizon, for when in the Mid-heaven or succedent (*) to the Midheaven, they are very powerful, and the same when in the Horizon or succedent to it, but chiefly in the Eastern Horizon. But if configured when under the Earth with the ascendent, from the Lower Heaven or any other place they are much weaker, and if not configured with it all, they are wholly debilitated.

pletion of the Aspect is not as in Modern Astrology; the point to be considered.

† Within the Orb.

* The succedent seems to be considered as strong as the angular position.

BOOK II.



CHAPTER I.

The Division of the Subject under Consideration.

HAVING stated the leading particulars relative to Predictions in as plain a manner as possible, we will now describe the rest in order, so far as is requisite to complete the Science of Prediction, keeping the whole within the bounds of nature and reason.

Astronomical Prediction is divided into two great and principal parts,

The first, termed General, is that which relates to whole Nations, Countries, or Cities :

The second, Particular or Genethliacal, is that which relates to individuals.

Of these two parts, it is fit we should first consider that which is universal, because general events proceed from more necessary and powerful causes than those which are particular ;— the stronger nature therefore overcomes the weaker, and as general causes comprehend

those which are particular, it is evident, that before we can decide upon the latter, the former must be fully investigated.

Again, general causes admit of two divisions, viz. that which relates to whole Countries, and that which only relates to Cities.—The chief of these must be distinguished from that which is periodical, the former producing War, Pestilence, Famine, Earthquakes, Innundations, &c. whereas the latter brings change of Seasons, alterations in the weather, excess or diminution of heat or wind, occasional plenty scarcity, &c. The first of these as it relates to whole Nations, and depends upon more leading causes should be first considered, as being of a more general nature than that which only relates to Cities, and depends upon causes of less importance. There are two principal points for consideration in this, viz. first, the relation of the twelve Zodiacal Signs, and of the Planets to the Climate; and secondly, the effects produced at certain times and places by the Ecliptical Conjunctions of the Sun and Moon, and by the Planetary Transits, Risings, and Stations; we will therefore investigate the reason of those sympathies, from the nature and properties of Nations, so far as relates to their customs and bodily formation, and the planetary influence which produces them.

CHAP. II.

Of the NATIONAL PECULIARITIES in every Climate.

THE peculiar properties of Nations comprized within whole Parellels and Angles, are distinguished according to their Position with respect to the Sun, and the Circle of the Eliptic.

The portion of the Earth we inhabit is situated under the North-Quadrant, but those who are under the more Southern Parellels, between the Equator and the Summer Tropic, having the Sun in their Zenith scorching them, are black with thick curled hair and grim countenances; they are strong made, of hot constitutions, and savage dispositions, owing to the incessant heat; —they are generally termed Ethiopians, and the effect of the warmth of their climate, is sufficiently evident from the state of the atmosphere, and the nature of every thing there, as well as the inhabitants.

Those under the more Northern Parellels, namely, under the Bears, having their Zenith far distant from the Zodiac and Solar heat, are consequently of very cold constitutions, and contain much moisture, which is very nutritive, and is not exhausted by heat—their colour is

white, their hair long, their bodies large, tall and fat, their constitutions cold, and their manners wild, owing to incessant cold. The atmosphere, animals and plants of this climate agree with the men who are in general called, "Scythians." (*Tartars.*)

The inhabitants of Climates situated between the Summer Tropic and the Bears, not having the Sun in their Zenith, nor yet far removed from it, have a temperate atmosphere, but this temperature is subject to many changes of heat and cold, although neither great nor violent: Those therefore who live within this temperature, are of a middle colour and stature, their constitutions are well regulated, they are not dispersed or wandering about, but are social and courteous in their manners. Those who live more to the Southward, have more ingenuity and subtlety, and are very capable of improvement, because the Zodiac, and the Planets moving through it, being near their Zenith, endows them with activity, energy, and a thirst for knowledge.

Those towards the east, have more courage and act openly in every thing, for this is according to the nature of the Sun, viz. oriental, diurnal, masculine and on the right hand (*) and

* The East was considered the dexter or right hand point, because the Sun rises there, and for the same

we find by animals that the parts on the right are the strongest.—This therefore is the reason, why those eastward are more courageous; but those who live westward, are more tender, effeminate and secret in their ways (*), for the west is lunar, because the Moon always first appears rising in the west after the conjunction, and renders that climate effeminate, nocturnal and left-handed,

For these reasons, all places differ in habits and laws, and also in their natures according to their respective situations; as in places whether hot, cold, or temperate, there are other places with their own peculiar temperature, being more or less hot or cold, as their situation is higher or lower; and as some are navigators from being near the sea, others become horsemen from living in a level country, and others become gentle through the mildness of the climate, so also by a natural familiarity of the Stars and Signs with certain climates, certain peculiarities are found in each, speaking generally, although it does not extend to every individual; and as a knowledge of this is requisite in judging of particulars, we shall therefore give it a concise definition.

reason it was diurnal, masculine, strong and open,—the West was the reverse.

* The West was considered secret, in a figurative sense, because it hid or concealed the Sun and Planets.

CHAP. III.

*Of the FAMILIARITY of the CLIMATES with
the TRIPLICITIES and PLANETS.*

THERE are four Triplicities in the Zodiac as before observed ; the one containing γ Ω and ζ is northwest ; α chiefly governs it because of the North, and δ governs with him because of the West.

That which is composed of δ , μ and ν is south-east ; φ chiefly governs it because of the South, and ι has also a rule there, because of the East.

That which consists of π , ρ and σ is north-east ; ι governs it because of the East, and α rules with him because of the North.

That which contains τ , η and κ is south-west ; δ is chief ruler because of the West, and φ rules with him because of the South.

Thus, the earth which we inhabit, is divided into four parts according to the triplicities ; its latitudinal division is by the Sea near us, (the Mediterranean) extending from the Straits of Hercules to the Issican Bay, and from thence along the

mountainous part eastward, which line of latitude separates the South from the North of the habitable Globe. The longitudinal line is the Arabian Gulph, the Egean Sea, Pontus, and the Lake Mæotis: by these the East and West parts are divided.

The Earth being thus divided into four parts, agreeing with the four Triplicities, one part which is situated north-west, contains Cæto-Gallia, and is generally termed Europe. Opposite to the Quadrant, towards Eastern Ethiopia, lies the south-east Quadrant, called the South part of Greater Asia. Another division of the Earth is that of the north-east, towards Scythia, called the North part of Greater Asia: Opposite to this towards the south-west, is Western Ethiopia, usually called Lybia.

Of those Quadrants, the parts which are nearest to the centre of the Earth, are in a certain degree, opposite to the rest of the Quadrant to which they belong, when its situation is considered as it respects the whole Earth. For instance, the European Quadrant being to the north-west of the habitable Earth, the parts of it which are near the middle, and the angles, appear south-east of that Quadrant, and it is the same with the rest: it is therefore evident, that each Quadrant hath affinity with the two opposite Trignons; for although all its parts belong to the

same Quadrant, those parts which are opposite are adapted to the nature of the opposite central parts, and therefore although such planets are assigned to the Trigon as belong to it, yet in those situations only, those stars can be said to govern it by whom it is affected, and in those central parts \wp is joined with them, because from his intermediate condition, he has a common affinity with them all.

Therefore, as the first Quadrant which contains Europe is arranged, all those parts of the Earth lying towards the north-west belong to the north-west Trigon, which consists of τ , Ω and \ddagger , and fall naturally under the dominion of its Lords ν and δ occidental; and those places as they are named from their inhabitants, are as follow, Britain, Galatia (*), Germany, Barsania (†), Italy, Apulia, Sicily, Gallia (‡), Tyrrenia (§), Celtica (||), and Spain; and as this Trigon is commanding and calculated for governing; those nations are fond of freedom and

* Galatia is a part of Asia-Minor, and could not belong to the north-west Quadrant—the name is probably derived from Galatæ, a Greek term for the Gauls.

† This may have been the Bastarnæ, a nation on the East of the Vistula: there was also a part of Macedonia called Basania.

‡ Cisalpine Gaul.

§ Etruria or Tuscany.

|| A part of Spain, near the Iberus.

war, and impatient under any restriction, industrious, ambitious, cleanly and high-minded;—but owing to the occidental familiarity of ♃ and ♂ (*) and also the first part of the Trigon being masculine, and the latter part feminine (†) those nations are indifferent about women, and manifest no emulation respecting them, being much addicted to masculine congresses, and the usual jealousies resulting from it, without considering it to be either improper or degrading: Being therefore free from other excesses, they are not debilitated, but retain their manly courage, friendship and fidelity, are kind to their offspring, and very benevolent. But Britain, Galatia, Germany, and Barsania, have more affinity with ♃ and ♂, the inhabitants therefore are more barbarous, bold and cruel; but Italy, Apulia, Sicily and Gaul, have more affinity with ♌ and ♍, they are consequently more imperious, yet benevolent and social. Tyrrenia, Celtica, and Spain, have affinity with ♄ and ♃,

* Because Mars governs the West.

† This has no allusion to Aries, being on the ascendant as Mr. S. supposes, for there is no ascendant in the case;—it relates wholly to the solar and lunar semi-circles; the solar is always preferred, and Leo and Saggitarius belonging to it, were considered the first or principal part of the Trigon and masculine: Aries being in the lunar semi-circle, was considered the last or lowest, and feminine—those therefore under Aries and Mars, were considered very depraved as all vespertine feminine conditions, were supposed to be.

and the inhabitants therefore love freedom, simplicity and neatness.

The south-east parts of the Quadrant near the middle of the habitable earth, viz. Thrace, Macedonia, Illyria, Greece, Achaia, and Crete, and also the Cyclades, near the sea-coast of the Lesser Asia and Cyprus, extending towards the south-east part of the Quadrant, acquire an affinity with the south-east Trigon of γ , μ , and ν governed by ϕ and ι , and also by δ . The inhabitants, therefore being under their influence are temperate both in body and mind; δ renders them obstinate, courageous, and impatient of controul, but μ endows them with the love of freedom, self-command, skill in public affairs and legislation. ϕ gives them fondness for the sciences and music, and a wish to exhibit themselves to advantage, and to dress very neat. δ renders them hospitable, sociable, and addicted to every thing that is just, learned and eloquent; but they greatly excel in the institution of mysterious rites, through the occidental constitution of ϕ (*).

Again, concerning the said places, those who inhabit the Cyclades, the sea-coasts of Lesser Asia and Cyprus, are more influenced by γ

* All occidental qualities included mystery and concealment, because the Stars are all hidden and concealed by the West.

and ♀, and are therefore addicted to pleasure, neatness, and fond of whatever can set their persons out to advantage; but those in Greece, Achaia and Crete, are governed by ♁ and ☿, and are therefore more eloquent, learned, and careful to adorn their minds rather than their persons: those of Macedonia, Thrace and Illyria, are subject to ♃ and ♀, and are therefore fond of riches; not remarkable for civilization, nor for subjection to the laws.

The second Quadrant to the South of the Greater Asia, which contains India, Ariana, Gedrosia, Parthia, Media, Persia, Babylon, Mesopotamia and Assyria, as being towards the south-east of the earth, properly belongs to the south-east Trigon of ☿, ♁, and ♃ and orientally to ♀, ☿, and ♀; their manners and propensities are conformable to the nature of their ruling stars; they worship ♀ by the name of Isis, and ♀ by the name of Mithranhelios; many of them practise divination, and devote their genitals to their divinities because the familiarity of these planets renders them very libidinous: They are fond of dancing, ornaments and dress, because of ♀, yet owing to ♀, their mode of living is simple; they are warmly addicted to venery, which they commit openly, owing to the oriental condition; but they detest masculine congresses, and many of them have offspring by their own mothers. The oriental configura-

tions have an effect in causing them to worship with their breasts because the heart is the noblest part, and partakes of the solar influence (*), they are effeminate, nice, and fond of rich dresses and ornaments through the power of ♀ ; yet, nevertheless, they are noble-minded, great in councils, courageous and warlike, owing to the oriental condition of ♃ . Again, Parthia, Media, and Persia, are more under the government of ♄ and ♀ ; the inhabitants therefore are richly habited in dresses that cover the whole body, except the breast, and they are fully devoted to pleasure and elegance. The countries about Babylon, Mesopotamia and Assyria are governed by ♁ and ♃ , hence they are great mathematicians and astronomers. India, Arriana, and Gedrosia, are under ♃ and ♃ , therefore the inhabitants are ill-formed dirty savages. The rest of the Quadrant, viz. Idumea, Cœlesyria, Judea, Phœnicia, Chaldea, Orchynia, and Arabia Felix, are situated near the middle of the earth, to the north-west of their own Quadrant, and therefore have affinity with the north-west Trigon governed by ♃ , ♄ and ♃ ; those people are great merchants, insensible to danger,

* The open manner in which they conducted their amours and their worship, was attributed to the orientality of the Quadrant, and its rulers ; for the East seems as anxious to display the Light and the Planets, as the West is to conceal them.

treacherous, and fickle-minded, owing to the effects of those planets. The inhabitants also of Coelesyria, Idumea and Judea are more under the influence of γ and δ ; they are therefore bold, atheistical and treacherous. The Phœnicians, Chaldeans and Orchinians, are subject to Ω and \odot , and are therefore humane and undisguised; good astrologers, and worship the \odot , more than any other nation. Those in Arabia Felix, are governed by \ddagger and \mathcal{U} , their country is fertile, and full of spices; and the inhabitants are well-made, and generous and upright in all their dealings.

Of the third Quadrant in the North of the Greater Asia; those parts which lie to the north-east of the Earth, contain Hyrcæa, Armenia, Mantiana, Bactria, Casperia, Serica, Sauromatica, Oxiana. and Sogdiana, and have familiarity with the north-east Trigon, composed of π , \sphericalangle and \approx , and are under the government of \mathfrak{h} and \mathcal{U} , the inhabitants therefore worship \mathcal{U} and the \odot (*), they are very rich, have abundance of Gold, are dainty in their eating, fond of their ease, skilful in divinity and magic, just and open in their dealings, full of magnanimity, abhorring whatever is evil, sincere friends, and in a good cause, willing to lose

* Some say Jupiter and Saturn, but this is a mistake owing to the Trigon being ruled by them.

their lives for their kindred ;—in their marriages they are modest and pure, sumptuous in dress, open-hearted and high-spirited ; all which is chiefly owing to the oriental configuration of ♃ and ♄ (*).

Those of Hyrcania, Armenia, and Mantiana, are more familiar with ♀ and ☿, they are therefore more acute and unprincipled : Those of Bactria, Casperia and Serica, are under ♁ and ♀, they are therefore very rich, fond of elegance, and love good singing. The parts about Sauromatica, Oxiana and Sogdiana, are under ♁ and ♃, they are therefore more mischievous, austere and brutish. The other parts of the Quadrant in the middle of the earth, are Bithynia, Phrygia, Colchis, Laxia, Syria, Comma-gene, Cappadocia, Lydia, Lycia, Cilicia and Pamphylia, and being in the south-west of this Quadrant, they are influenced by the south-west Trigon, which consists of ☽, ♃ and ♁, and have ♁, ♀ and ☿ for their rulers : The inhabitants therefore chiefly worship ♀, as mother of the Gods by different names, according to their respective dialects ; they also worship ♁ by the name of Adonis and other appellations, and perform their rites by lamentation and mourning ;—they are very mean spirited, industrious, crafty, knavish and covetous,—they

* Jupiter governed it because of the North.

even war through mercenary motives, and will quarrel among themselves, and make each other prisoners and slaves ; all which is owing to the oriental configurations of ♂ and ♀ ; and as ♂ is exalted in ♃ the Triplicity of ♀ , and ♀ in ♁ , the Triplicity of ♂ , this causes the women to be much attached to the men, makes them affectionate, domestic, industrious, and obedient to them in every thing.

Bithynia, Phrygia and Colchis, are chiefly affected by ♃ and the ♃ , and therefore the men of those places are timid and servile, while the women, owing to the oriental and masculine position of the ♃ (*) are more like men ; fond of ruling, and fighting like the Amazons ; they avoid cohabiting with men, but delight in arms and manly exercises : They also cut off the right breast from their female children, both with a view to render them fit for military exercises, and also that when they expose this part in battle array, they may have the appearance of men. Again, Syria, Commagene and Cappadocia are influenced by ♄ and ♂ ; and therefore they are bold, wicked, treacherous and laborious ; those of Lydia, Cilicia, and Pamphylia, belong to ♁ and ♃ , they have therefore great possessions, are eminent

* Because joined to the North-east Quadrant, which is oriental and masculine.

merchants, live in freedom and in community, and are faithful in all their dealings.

The remaining Quadrant occupies that part called Lybia, which contains Numidia, Carthage, Africa, Phasania, Nasamonitis, Geramontis, Mauritania, Getulia and Metagonitis, and extends toward the south-west of the whole earth; it belongs to the south-west Trigon, which consists of \ominus , η and \times , and is governed by δ and ζ occidental: Owing to this configuration of the Planets, the inhabitants are ruled by male and female children of the same mother; the men are governed by males, and the women by females;—their constitutions are hot, and they are much addicted to women, their marriages are by compulsion, and in many places the kings force the wives of their subjects: in some places the women are common to all. The operation of ζ makes them fond of ornamenting their persons and of wearing female attire; but, δ renders them manly, crafty, addicted to magic, great imposters, and ready for any dangerous undertaking.

Among those, the Numidians, Carthaginians, and Africans, are chiefly governed by \ominus and the \triangleright ; they therefore live in society, trade much, and have every thing in plenty; those of Metagonitis, Mauritania and Getulia, belong to η and δ , they are therefore savage, and fond of war, cannibals, setting danger and death

at defiance, and are always ready to murder each other. Those of Phasania, Nasamonitis and Garamantis, are under \times and μ ; they are therefore free and open in their manner, industrious, upright, and generally live without any government: They worship μ by the name of Ammon. The remainder of this Quadrant in the middle of the Earth, containing Cyrene, Marmarica, Egypt, Thebes, Oasis, Troglodytis, Arabia, Azania, and Middle Ethiopia, situate in the midst of the Quadrant, hath familiarity with the north-east Trigon, which contains Π , α , and ζ , and is ruled by ι , μ , and ξ ; the inhabitants therefore are influenced by all the five planets in their occidental condition, and are worshippers of the Gods, whom they fear, and to whom they dedicate their services; they observe funeral lamentations, and hide their dead out of sight owing to their vespertine condition; they obey any law, and worship any divinity*. When in a state of subjection, they are submissive, fearful and patient; but when they command, they are bold and domineering. The men keep many wives, and the

† The Egyptians hiding their dead in the Catacombs, was attributed to the vespertine propensity, to conceal; and the vespertine condition of the five Planets is assigned as the reason why they worshipped all sorts of Gods: Whatever was the reason; a more degrading picture of humanity was never exhibited.

women many husbands ; they are extremely lustful, and have sexual intercourse with their sisters ; both males and females are very prolific, and the soil of the country is the same. Many of the males are delicate and effeminate ; and some of them hold their genitals in contempt (*), owing to the Occidental configuration of the malefics with ♀. Those, again, who inhabit Cyrene, Marmarica, and the Lower Egypt, are more subject to π and ϝ ; they are therefore, reflecting intelligent people, capable of any undertaking ; of acquiring wisdom, and inventing divine mysteries ; they are magicians, institutors of divine ceremonies, and adapted to learning of every description. Those of Thebes, Oasis, and Troglodytis, who are under ♁ and ♀, are more warm and active, and have every thing in plenty. Those of Arabia, Azania, and Middle Ethiopia, are subject to ♃ and ♄ ; they eat flesh and fish indiscriminately ; live dispersed ; never unite ; but are beastly, rude and uncultivated.

* The word *Καταφρονεσι*, has been lately translated to express mutilation ; but it only means contempt, and is rendered "Contemno," "Despicio." The passage alludes to the worship of the Phallus ; and such as were not addicted to it, were said to despise that symbol. Much fault has been found with Whalley, and I must confess his notes like himself, were very simple, and his style very coarse and obscure ; but with all these defects, added to a considerable degree of negligence, his translation is the most literal of any I have ever seen.

In this manner, the familiarity of the planets and signs, and the effects they produce, whether general or particular, are thus concisely described; but with a view to facilitate the acquirement of their knowledge and uses, we shall arrange each country according to its familiarity with the twelve signs, consistent with the above order.

Disposition of the countries, with the Signs that govern them.

♈ Britain, Galatia, Germany;—the middle parts are Palestine, Cœlesyria and Idumea.

♉ Parthia, Media and Persia;—the middle parts are the Cyclades, Cyprus and Asia-Minor.

♊ Hyrcania, Armenia and Mantiana;—the middle parts are Cyrene, Marmarica and Lower Egypt.

♋ Numidia, Carthage, and Africa (*); the middle parts are Bithynia, Phrygia and Colchis.

* This is what is called Africa proper, and is only that part near Carthage, next to Italy: The entire Peninsula was termed Lybia.

The reader will probably observe, that the whole of this is mere human arrangement, and ought not to be put in competition with those great and immutable laws to which we are all subject, and which we can neither regulate nor change. The Geographer will smile at this partition of the habitable Globe; and the man of reflection will consider the attempt to confine universal planetary influence, within the limit of a small district, as he would an endeavor to “bind the influence of the Pleiades, or loosen the bands of Orion.” Nature cannot be subjected to our regula-

Ω Italy, Gallia, Sicily and Apulia;—the middle parts are Phoenicia, Chaldea and Archynia.

♁ Mesopotamia, Babylon, and Assyria; the middle parts are Greece, Achaia, and Crete.

♂ Bactriana, Casperia and Serica;—the middle parts are Thebes, Oasis and Troglodytice,

♃ Metagonitis, Mauritania and Getulia;—the middle parts are Syria, Commagene and Cappadocia.

♄ Tyrrenia, Celtica and Spain;—the middle part is Arabia-Felix.

♅ India, Ariana, and Gedrosia;—the middle parts are Thrace, Macedonia and Illyria.

♆ Sauromatica, Oxiana and Sogdiana, (Scythia and Tartary);—the middle parts are Arabia, Azania and Middle Ethiopia.

♇ Phasania, Nasamonitis and Garamantis;—the middle parts are Lydia, Cilicia and Pamphylia.

Having said thus much, we should add that the fixed stars have an influence over such places as are under the Zodiac, according to their position on any line drawn through the Poles at the Ecliptic: Cities are chiefly governed by those parts of the Zodiac where the sun or moon was at the time their building began; and the

tions; nevertheless, in a figurative sense, where the question is symbolical and optional, or what is termed horary, it would of course operate like any other human arrangement, by sympathy.

ascendant at that time is their ascendant: If this time be not known, the Mid-heaven of their Prince or King, is their significator.


CHAP. IV.*Method of predicting PARTICULAR EVENTS.*

HAVING spoken thus much, we will briefly describe how predictions should be made, and first as relates to general events, either of cities or countries; for the chief cause of the accidents to which they are liable, are the Ecliptical Conjunctions of the sun and moon (*), and the Transits of the Planets at the time.

The first consideration is that of place, by which we fore-know what places will be affected by Eclipses; or by such planets as remain stationary for a long time; namely, ♃, ♄ and ♅, who when stationary, are of great importance.

The next consideration relates to the time of the Event and its duration.

The next is a general consideration, relative to whom the accident will happen; and the last is a specific consideration of what the accident shall be.

* By Ecliptical Conjunctions, both New and Full Moons must be understood.

CHAP. V.

Of the Countries where the EVENT will happen.

THE first consideration relates to place, and is as follows,

In the Ecliptical Conjunctions of the Sun and Moon, chiefly in those that are clearly to be seen, we observe the part of the Zodiac where it happens, and the countries which depend upon that place in the Trigon. There are also some cities, who sympathize with the sign of the Eclipse, owing to the Horoscope, or the place of the Luminaries at their building, or to the Mid-heaven of their Princes or Kings. All countries or cities belonging to that familiarity will be included in the event; but more particularly those who are signified by that sign where the Eclipse happens, if in those places the Eclipse appears above the Earth.



CHAP. VI.

The TIME of the EVENTS.

THE second consideration relates to time, by which we know the period of the event, and its duration; it is as follows,

Eclipses do not appear in all places at the same temporal or solar hour ; nor will the magnitude of the Eclipse, or its duration be equal in all places. We therefore draw out the angles, (the same as in a Nativity) to the hour in which they happen in each country having familiarity with the Ecliptical place, according to its Polar Elevation ; and then examine how many equatorial hours the Eclipse lasts in each place :—This being carefully attended to, we affirm that the event will last as many years as the Eclipse did hours, if it be of the Sun ; but if of the Moon, months are to be reckoned in place of years.

The commencement and force of the event, is known from the situation of the Ecliptical point in respect to the angles ; for if this point be near the Oriental Horizon, the accident will commence in the first four months from the period of the Eclipse ; and its chief operation will be in the first third portion of its whole duration : If near the Mid-heaven, the commencement will be in the second four months, and its strongest effect will be in the middle third part : If it be near the western Horizon, it will happen in the third four months, and its force will be in the last third part of its duration.

But the particular strength or weakness of the effect is to be considered from the intermediate

conjunctions; when they happen in the same places where the cause was produced, or in aspect with those places. Transits of the Stars are also to be considered, when the Stars which cause the Event, have familiarity with the Signs which contain the cause, whether they make oriental, occidental or achronical appearances; for when they emerge from the Sun's rays, or happen to be stationary, they render the event more powerful; but if occidental, or under the Sun-beams, or when they make achronical appearance, their effects are weaker*.

CHAP. VII.

Of those most SUBJECT to its EFFECTS,

THE third consideration is concerning those who will experience its Effects; this is taken from the forms and natures of the Signs where the

(* In the division of the diurnal arc into the three Hylegiacal Angles, no notice whatever is taken of the North Angle, which is a proof that no Eclipse beyond the Horizon was considered to have any effect let Authors suppose what they will: In fact, the power and duration of the Effect, was wholly regulated by the magnitude and duration of the Eclipse in different places; it therefore could not operate where it did not exist. The intermediate Copulations or conjunctions were also regarded, as the effect of the Eclipse was considered to be stronger at every conjunction during the period, if such Conjunction was in the place of the Eclipse, or in any aspect to it.

Eclipse takes place; and the Planets and fixed Stars that have relation to the Sign of the Eclipse, and of the angle preceding it, and the manner of ascertaining their dominion is as follows,

That Planet which hath most connection both with the place of the Eclipse and the preceding Angle, whether by application or separation; or by being in or near them; and hath most familiarity with those that are configurated with them; and is also ruler of them, by House, Triplicity, Exaltation or Term; this Planet only shall be considered Lord of the Eclipse.

If the same Planet be not Lord, both of the Ecliptic place and the Angle; those two are taken which have the greatest familiarity to each, and those two conjointly are Lords of the Eclipse: If several be found equal in power, take that which is most angular, and which hath most affinity or power. Thus much for the Planets.

Of the fixed Stars, the brightest one should be taken, which at the time of the Eclipse hath familiarity in one of the nine ways described in the syntaxis (*), with the angle in advance

* The nine ways of familiarity are described in the Almagest, or what is called, the Syntaxis, and are as follows,

1st. When the Star is with or near the Sun, in the Oriental Horizon; it is called, the "Matutine Sub-solar."

2nd, When the Star is on or near the Meridian, either above or below the earth, when the Sun is as-

of the Ecliptic place; and also that which during the Eclipse is in a visible place, and either ascends or culminates with the Angle following the Ecliptic place.

Having thus pointed out the Stars which are rulers of the Event, we shall here advert to the form of the Sign which contains the Eclipse,

ending to that Meridian; it is called, "the Matutine Location."

3d, When the Sun is in the East Angle, and the Star in the West; it is called, "Matutine Setting."

4th, When the Sun is in the Meridian, either above or below the earth, and the Star on the Oriental Horizon, so as to rise about mid-day or mid-night; it is called, the "Meridional Sub-solar,"

5th, When the Sun and Star are both either in the same or opposite Meridians; viz. either in Conjunction or Opposition, so that they both culminate; it is called, the "Meridian Location."

6th, When the Star is in the West, when the Sun culminates, either above or below the earth; it is called, the "Meridional Setting."

7th, When the Star rises as the Sun sets; it is called, the "Vespertine Sub-solar."

8th, When the Star culminates either above or below the earth, while the Sun is in the West; it is called, the "Vespertine Location."

9th, When the Star and the Sun are both together in the West; it is called, "Vespertine Setting."

The bright fixed Star that holds any of the above positions with the Angle antecedent to the place of the Eclipse, is taken as Significator; and also that bright Star, if there should be one, which ascends if the Eclipse be east of the Mid-heaven, or culminates if the Eclipse be West of the Mid-heaven. No mention is made of a fixed Star setting in an Angle following the Eclipse, which is another proof, if another was wanting, that Subterrene Eclipses were not included.

and the Stars by which it is governed ; for from their nature and properties we form an opinion relative to the class of animals, on whom the effects of the Eclipse will fall ; for if the Signs be of human shape, and in the mid-circle of the Signs and fixed Stars (*), the effects will fall on mankind : If not of human shape, but terrestrial ; namely, four-footed, it will evidently happen to those kind of animals : If like reptiles, it will fall upon serpents, and the like : If like wild beasts, those mischievous animals, will be affected ; and if like tame animals, it will fall on that species which the sign resembles, as Horses, Oxen, Sheep, &c. The terrestrial Signs towards the Bears, denote sudden earthquakes, or towards the South, sudden rains. If the ruling places are in winged animals, as in Aquila, and those of a similar form, birds will be affected, more particularly those on whom we feed : If like marine animals, as the dolphin, it will happen at sea to ships and mariners : If in rivers, it will fall on those in rivers and fountains ; and if in Argo, it will fall on both kinds.

Again, should they be in Tropical or Equinoxial Signs, they denote changes in the atmosphere in those seasons, signified by those signs ; but they more properly denote an effect in the growth of vegetation ; for if they are in the Spring Equinox, their effects will relate to the

* The Zodiac.

budding of trees, as vines, fig-trees, and others that sprout at that season: If in the Summer Tropic, they will relate to the gathering and preserving of fruits ; and in Egypt, they will affect the inundation of the Nile : If in the Autumnal Equinox, they will relate to seed, grass, and herbage ; and if in the Winter Tropic, they will affect herbs for the pot, and the birds and fish of the season.

Equinoxial Signs also have an effect on Divine worship, and things appertaining to it. Tropical Signs cause changes in the atmosphere and in public affairs ; Fixed Signs in foundations and buildings ; and Double-bodied Signs relate to kings and their people.

Those in an oriental position relate to fruits, young people and the foundation of things ; those in the Mid-heaven, denote things relative to religion, middle-aged people and such things ; and in the west, to laws, old-age, and those that are deceased. But the greatness of the accident is known from the greatness of the obscuration, and from the aspect of the Stars that rule the event with the place of the Eclipse ; for Occidental configurations to Solar Eclipses, or Oriental to Lunar, diminish their effect. The opposition diminishes it by one-half ; Oriental configurations to Solar Eclipses, or Occidental to Lunar, augment their operation in the same proportion,

CHAP. VIII.

The NATURE of the EVENT.

THE fourth consideration relates to the nature of the Event whether it be good or evil, and what will be its effects : We acquire this knowledge from the nature of the Stars which govern the ruling places ; and from their mixtures with each other, and with the places they govern ; for the Luminaries in a certain degree, govern all the other Stars ; they are the real sources from whence their powers originate, and the causes of their strength or debility. Hence the mixture of the ruling Stars will shew the effect, and therefore we will commence by describing the operative power of each Planet, merely observing, that when for the sake of brevity we say, that such a thing is generally effected by the five Planets, not only their temperament ought to be considered, but the co-operation of others of a similar nature, whether it be favorable or otherwise, and whether they receive a similar mixture from the Fixed Stars, or from their own position in the Zodiac : All those things as we before observed, should be duly weighed and considered. When we mention, generally, the five Planets, it is their temper and nature we would have understood, as fully

as if we had said their temper and nature without naming the Planets at all: And it should also be considered, that in compounding their various qualities, not only the mixtures they make among themselves is to be observed, but also the mixtures they make by their communication with the Fixed Stars and zodiacal places, according to the familiarities before described.

If ♁ therefore governs alone, the evil will arise from cold; and if mankind be included in the event, there will be chronic distempers, consumptions, debility, rheumatism; diseases arising from moisture, and extensive quartan agues; there will be also exile, war, grief, lamentation, terror and death, chiefly among persons advanced in years: Useful animals will be filled with diseases, and those who feed on them will consequently perish: The Air also will become bitterly cold, frosty, cloudy, or turbid; and pestilential destructive storms will arise, bringing with them such insects and vermin as are noxious to mankind: At sea there will be tempests, shipwrecks, and diseases among mariners; the sea will recede, and then return with terrible inundations; rivers will overflow, and the waters they leave will become stagnant: Fruits of the earth will fail, especially those that are serviceable to mankind; they will fall a prey to caterpillars or locusts; or will be destroyed by floods, rain, hail, or some such calamity, so that famine will ensue.

If ♀ alone govern, he generally causeth encrease, more particularly among mankind, to whom he will bring happiness, tranquillity and peace, encreasing all the necessaries of life, and every enjoyment both of body and mind. He is also the source of royal favors and munificence, and renders kings themselves respectable, by encreasing their bounty and magnanimity: In short, he diffuses general happiness. With respect to animals, those that are tame and useful to man, will be multiplied; and those that are injurious will be destroyed; the atmosphere will become healthy and temperate, but rather windy and moist, and such as is favorable to vegetation. Ships and navigation will be prosperous, and rivers will have a moderate encrease; fruits will be plentiful, as will all other things that are conducive to human happiness.

If ♂ govern alone, the destruction occasioned by him proceeds from dryness. Wars among men, intestine sedition, captivity, devastation, and insurrection among the people; anger of princes against their subjects, and sudden death will be the inevitable consequences. Fevers also will abound, tertian agues, hæmorrhages, sudden violent deaths, chiefly among young people; fires, murders, violation of all law, cruelty, oppression, rapes and robberies.

The atmosphere will be hot, with burning, pestilential consuming winds, causing great drought, thunders and lightnings from heaven.

At sea, there will be winds, thunder, and shipwrecks, rivers will fail, and fountains dry up, no water will be found to drink during summer, and the productions of the earth that are useful to mankind, namely, domestic animals, vegetables and fruits, will be destroyed, some by heat, and others by violent tempests. Those laid by in store, will be consumed by conflagration.

When ♀ rules alone, she is productive of the same benefits as ♀, but attended with more exquisite pleasure; mankind will be blessed with honor, esteem, delight, happy marriages, and numerous offspring, attended with inexpressible enjoyment; goods of all kinds will multiply; food will be pure and delicious; religion, and all that belongs to it, will be highly honored and esteemed; and the utmost harmony will subsist between rulers and their subjects.

The air will be well-tempered, winds moist and nourishing, and the atmosphere very salubrious; ships will navigate in perfect safety, their voyages will be prosperous and happy; and all things for the use of man, both animal and vegetable, will abundantly encrease.

When ♂ is governor alone, he is conformable to the nature of those he is with; but he en-

creaseth their power by the addition of his own. From his own peculiar nature he causeth men to conduct their affairs with subtlety and despatch, and he is the source of robbery, violence, pilfering, faction, conspiracy, and the like: If configured with the malefics, he causeth losses at sea, quartan-agues, coughs, hæmoptoes, and consumptions; all matters relative to Divine worship and ceremonies, affairs of government, customs and laws are regulated by him, according to his quality and familiarity with the other stars; and as he is dry, owing to his being so near the sun, and so swift in motion, he causeth great disturbance in the atmosphere, violent changeable winds, thunders, lightnings; coruscations, chasms in the ground, and earthquakes, and by these means, a general destruction of useful animals and vegetables. Also, in Occidental Configurations, he diminisheth waters, and in Oriental, he encreaseth them.

Such are the effects of each planet when it governs alone by its own nature; but, when it hath a mixture of matter, by aspect, or by familiarity in signs, and also by its respect to the Sun, its effects will have the same mixture as must arise from such communication; but as it is impossible to describe every mixture and configuration which could possibly be made, because the task would be infinite, the decision must be left to the private judgment of every one, cor-

rected by the rules of Science. This much, however, is certain, that all the ruling stars of the Event must be taken into consideration, together with the countries liable to be affected by it; for if the Stars are benefics, and govern the places where the effect takes place, and are not overcome by impediments, they encrease the good according to their own nature; though, if they are impeded or overcome by opposite influence, their effects will be less powerful: If, on the contrary, the ruling Stars are malefics, and govern the places where the accident falls, or, if they are overcome by contrary influence, in either case they do less injury; but if they have no familiarity with the said places, or are not overcome by some contrary effect, the evils they inflict will be the greater; and those persons will be most subject to the effect whether it be good or evil, whose natiivities harmonize with the cause of the accident, in the most prominent parts, viz. those of the Luminaries and the Angles.

The effects of the partile Conjunctions or Oppositions of those are inevitable, when configured with either of the Luminaries.*

* Those whose Natiivities had the same Angles, or the same Places for the Luminaries, as the Ecliptical Figure, were considered as most subject to its effects, which were said to be wholly unavoidable, if the Genethliacal and Ecliptical Luminaries were in Partile Conjunction or Opposition—but to do this, the Eclipse must be in a visible place.

CHAP. IX.

Of the COLOURS of the ECLIPSES, COMETS, &c.

THE colours of Eclipses should also be considered, so far as they relate to general Events: When they appear like rods, or something similar, on or near the Luminaries, of a black or greenish colour, they denote that circumstances will occur, such as ♃ produceth; if white, such as are caused by ♃; if red, such as proceed from ♃; if yellow, such as proceed from ♃; and if party-coloured, from ♃: If the colour pervades the whole body of the Luminaries, or the surrounding parts, the effect will be general throughout all those countries subject to the Eclipse; but, if the colour only appears in certain places, that country alone will be so affected, which lies in a direction where the colour appears.

Comets also merit attention in the consideration of general Events, whether they first appear at the time of an Eclipse, or at any other period, resembling beams, trumpets, tubes, or similar figures; these operate like ♃ and ♃, causing wars, hot seasons, commotions, and all the evils arising from them. The parts of the Zodiac where they appear, and the places towards which their trains are directed, point out the countries

which will be affected by them, their forms fore-tel what the nature of their effects will be, and on whom those effects will fall. The time of their continuance shews the duration of the Event, and their position with respect to the Sun, denotes the period when it will take place: If they are Oriental, it will be early, but if Occidental, the beginning will not be so soon.*

Those matters being explained, which are generally relative to countries and cities, we must now descend to particulars, and describe those changes which happen annually, and at certain seasons; and first, we will treat of what is termed the New Month of the Year.

* The method here laid down for judging the effects of Eclipses, is wholly different from the System usually practised by modern Astrologers, who generally look no further than the Sign in which the Obscuration takes place; the consequence is, their judgments are never correct, and they render themselves the jest of very silly characters, some with and some without learning, neither of whom have sense to perceive that there are necessarily many truths, with which they are unacquainted; and that a Philosopher ought to reject nothing until he has first correctly tried and proved its absurdity. As to the Theory of Comets, however it may be ridiculed, I can assure the man of observation, (and I am quite indifferent about the opinion of others) that he will find it perfectly correct in its main principles;—they are the forerunners of war, carnage, and misery of every description; and so far as history and my own observations extend, I have found this rule without an exception. Whether they are the causes or the sympathetic tokens of those calamities is not easy to decide; but, they usually

CHAP. X.

Of the NEW MONTH of the YEAR.

IT is evident, from the nature and influence of the New Month of the Year, that it should be at the beginning of the Sun's circuit; but, it is not easy to determine what point of the Circle is the beginning; we therefore, (and not improperly) take the middle of the Signs, circumscribed by the Equinoxal and Tropical Circles, as true beginnings, viz. the two Equinoxes and the two Tropics; but some may be at a loss to decide which of these is to be preferred: If the Circle be simply considered, as such, it can have no beginning or preferable point; but as authors have assigned one certain property to each of the four points, according to the dictates of nature and reason, the vernal Equinox is considered to be the most natural beginning, for at that period the days begin to encrease; moisture is most predominant, and

bring great heat followed by a re-action of extreme cold, and always change the bias of the atmosphere for a certain period at least, and frequently for years together, probably causing those vast successions of hot, cold, dry, or moist seasons, which no position of the Luminaries can effectually counteract, and which equally puzzle the Philosopher, the Astronomer and the Meteorologist, to account for their appearance upon any known principle.

every thing becomes generative : To this succeeds the Summer Tropic, when the days are at the longest, which is followed by the Flowing of the Nile, and the appearance of the Dog Star in Egypt ; then comes the Autumnal Equinox, when fruits are gathered and seed sown ; and lastly, the Winter Tropic, when the day no longer decreases but encreases—(this is their method of arrangement.

But to me it seems more agreeable to nature, to observe the Copulation of the Luminaries, (whether at the change or full) which happens when the Sun is near to those points, more particularly should it be an Eclipse ; and that the Spring Quarter should begin at the first point of Aries, the Summer at Cancer, the Autumn at Libra, and the Winter at Capricorn ; for it is the Sun which causes the Seasons and their respective qualities, and from those seasons and their natures, even those who are illiterate can form predictions. Winds also, according to their respective natures, are caused by the Sun, as well as some other effects, which are different in different seasons, and those generally depend upon the Copulations made at the said points and on the Planetary Configurations at those Copulations. The New and Full Moons, and Planetary Transits, also have a particular effect in every Sign.

But as it is requisite to treat of the nature of every Sign, and of their effects on the Seasons of

the Year, we will now fulfil the task, for we have already described the natures of the Planets and Fixed Stars, with their various mixtures and effects on the Wind and Atmosphere, and also the connexion of the Signs with the Winds and Seasons.



CHAP. XI.

Of the NATURE of the SIGNS and their EFFECTS on the SEASONS

ARIES.—This Sign generally causes Thunder and Hail, because it is Equinoxial, but its parts are more or less powerful in this respect according to the nature of the Stars they contain; for the fore part is rainy and windy; the middle, temperate; and the latter part hot and pestilential. The Northern parts are hot and destructive, but the Southern are cold and frosty.

Taurus.—This Sign hath a double temperament, more inclined to warmth; the fore parts chiefly near the Pleiades, cause earthquakes, clouds and winds; the middle is more moist and cool; the latter part near the Hyades are fiery, and bring Thunder and Lightning. Its Northern parts are temperate; but the Southern turbulent and unsettled.

Gemini.—This Sign is mostly temperate ; the fore part is moist and injurious ; the middle, temperate ; the latter part changeable and turbulent. Also the North parts cause earthquakes and storms ; and the South is dry and burning.

Cancer.—Is chiefly mild and warm ; the first part near Præspe is suffocating hot ; the middle, temperate ; the last parts windy. The South and North parts, violently heating.

Leo.—Is chiefly a burning, suffocating, pestilential Sign ; the middle parts are temperate ; and the last parts moist and destructive. The Northern parts are variable, but burning hot ; the South part is moist.

Virgo.—Is inclined to moisture, and to produce Thunder ; the first parts are hot and unhealthy ; the middle, temperate ; and the last part watery. The North parts are windy, and the South is temperate.

Libra.—Is very unsettled and irregular ; the fore and middle parts are temperate ; the latter part watery. The North parts are windy, and the South parts moist and hurtful.

Scorpio.—Is fiery, and generally productive of Thunder ; the fore parts cause Snow ; the middle parts are temperate ; the latter parts bring earthquakes. The North parts are hot, and the South, moist.

Sagittary.—Is in general windy ; the fore parts are moist ; the middle, temperate ; the last

produce earthquakes; also the North parts are windy, and the South parts cause changes and moisture.

Capricorn.—Is wholly inclined to moisture, but its fore-parts are heating and pernicious; the middle temperate, and the last part rainy; both the North and South parts are moist and injurious.

Aquarius.—Is cold and wet, the first parts are moist; the middle temperate, and the last parts windy. The North parts cause heat, and the South parts, snow.

Pisces.—Is moist and windy, the fore-parts temperate; the middle moist, and the last parts burning. The North parts cause winds, and the South parts are watery.

CHAP. XII.

The Particular Consideration of the SEASONS.

THE more general Consideration relates to the Quarters when the New and Full Moons, which happen near the Tropical and Equinoxial Signs, are to be considered (as before observed), and a figure to be erected to that time, arranging the Angles as in a Nativity, according to the latitude of the place where it is required. Those Stars which govern the place of such New or

Full Moon and the following **Angle**, are to be taken as before directed for **Eclipses**. These being taken, judgement is generally formed from the nature of the **Quarters**; but the strength or weakness of the **Effect** is determined by the nature of the governing **Stars**, and their influence on the atmosphere.

The second **Consideration** relates to every **Month**, in each of which the **New** or **Full Moon** should be attended to as it happens in each **Sign**; but, if a **Conjunction** happens nearest to the **Tropical** or **Equinoxial Point** which the **Sun** has passed, such **Conjunction** must be taken to the following **Quarter**; but if a **Full Moon** precedes, the **Full Moon** must be taken. The **Angles** also, and the **Lords** of both places must be observed, more particularly the nearest rays, and the applications and separations of the **Planets**, together with their properties and the nature of the places, and the winds they produce in the parts of the **Zodiac** where they are: Also, the wind towards which the **Moon's** latitude declines from the **Ecliptical obliquity**; these qualities duly considered according to their mixture, will shew the constitution of every **Month**.

The third **Consideration** relates to more minute particulars, and describes their strength or weakness: This is taken from the partile **Configuration** of the **Sun** and **Moon**, not only at the **New** and **Full**, but also at the **Quarters**, because

a change takes place generally about three days before, and sometimes three days after the time when the Moon hath equated her course to the Sun. The nature of these changes will be known by the Configurations which the Planets make at those stations, whether Trines or Sextiles, according to the natural familiarity which the aspecting Planets and Signs, have to the Ambient and the Winds.

The effects which they produce will be more striking for certain days, when the more bright and powerful Fixed Stars make Oriental or Occidental appearance on Rising, because at such times they convert the quality of the atmosphere to their own natures; and it is the same when the Luminaries pass the Angles, for in those positions they change the state of the atmosphere more or less, just as the Sea ebbs and flows according to the Lunar aspects; so when the Luminaries are upon the Angles, the wind will come from that quarter towards which the Moon's latitude declines.

We ought therefore always to consider that the more general and prior cause takes the lead, and the particular cause follows; but the effect is more confirmed when the Stars which govern the general cause are also configured in that which is but secondary*.

* Those who peruse this work with a suitable degree of attention, will not wonder why so many super-

CHAP. XIII.

Of the SIGNIFICATION of METEORS.

IN the prediction of certain particulars, it is necessary to observe any remarkable appearances about the Sun, Moon or Stars. We foretel what will occur during the day from the Sun at his Rising, or during the night from his Setting, and the duration and intensity of those changes from his aspect with the Moon, as each aspect generally indicates the state of the atmosphere until the next aspect takes place: If the Sun at his Rising

ficial characters find it much easier to laugh at Astrology than to study it. To comprehend the contents of this Chapter alone, is a task that would employ some of them during the natural period of their lives.

The most prominent of the changes alluded to, are those about the New and Full Moons; but the former are most striking and powerful in their effects. Ptolemy assigns three days before and after, and it may be so in Egypt; but in this climate the change takes place at least four days before that in which the Conjunction happens, and generally five days if the Moon be in her Apogee: There is also a change on the third day after the Conjunction, but it is not so powerful or lasting: At the Full Moon also, there is frequently a change, but more in some seasons than others; and when it takes place, it is generally within an hour or two of the Opposition: The first Quarter likewise often produces a change to the very day and almost the very hour; but this is mostly in time of rain, which at that period, generally ceases.

or Setting be clear, and free from clouds or any obscuration, it shows the Weather has a tendency to be fair; but, if he have a party-coloured or reddish circle, or if his rays are fiery, or if he seems to draw such rays towards him, or if he have those clouds called *Parhelia* (*mock Suns*) near him, or reddish clouds resembling streaks of light, it denotes violent winds generally coming from that quarter, towards which those Signs appear; but if he seems dusky and watery, or encircled by Halo's when Rising or Setting, it threatens storms of wind and rain, from those quarters where the *Parhelia* or watery dark beams are most apparent.

The Moon also should be observed as she Transits the places of her Syzigies and Quadratures, or three days before or three after, for if she appears pellucid and bright, with nothing about her, it denotes fair weather; if bright but red, and the dark part of her Orb to be seen, and she appears to tremble, it denotes wind from that quarter towards which she declines; and, if she seems dusky, or greenish or turbid, it denotes both wind and rain. The circles also which encompass her should be observed, for if there be one and it disappears gradually, it denotes fair weather; but if there be two or three, the weather will be bad: If they appear reddish and broken, they denote tempests; or if dark and turbid, storms and snow; if lurid, black, or

broken,, violent tempestuous winds and snow. The Planets also, and the brightest of the Fixed Stars, have a signification according to their colour, the nature of the Stars which are near them, the increased magnitude of the Fixed Stars, and the Hues by which they are surrounded; for when they appear more distant and larger than usual, winds will arise from that quarter where they are situated. The Nebulous Circles also, such as Præspe and the like, merit observation, for if they are dim and scarcely to be seen, they denote heavy rains; if bright and vibrating, they threaten violent winds.

Certain appearances in the air at times, like the appendages of Comets, generally signify wind and drought, particularly if they be numerous; and their effects are usually of a long duration.

The moving or shooting of Stars, where they come from one quarter, foretel wind from that quarter; but if from various parts, there will be various winds, with storms of thunder and lightning. Clouds also appearing like fleeces of wool, sometimes denote foul weather; and the appearance of Rainbows during bad weather, signify that it will shortly be fine; or, if fine, that it will be stormy; and in short, all appearances in the air, are the fore-runners of some change or other according to their colours, and resemblances as herein described.

BOOK III.



CHAPTER I.

The PROEM.

WE have, in the first place, treated of those Events which are universal, because they are produced by the most powerful causes, sufficient to overcome the particular Events which relate to individuals, according to their nature. The knowledge of such particular Events constitutes what is termed the Doctrine of Nativities; and it should be remembered that the causes both of general and particular Effects, and the Science relative to them have the same foundation; for all accidents, whether general or particular, originate in the Motions of the Planets and of the Luminaries, and both may be foretold from correct observations of the nature and changes of those things which are subject to their influence, and the manner in which they are affected

by the Ambient, according to the planetary Configurations. But general Events are produced by more perfect and powerful causes; whereas particular Events depend upon those that are inferior; but, although as we have observed, the Science of Nativities and of general and particular Events, have one and the same origin, yet their principles are different; and our mode of prognosticating from the Celestial Positions, must differ accordingly. General Events arise not from the same, but from many different causes, nor do they always proceed from the nature of those substances which are affected, but also from that of the Ambient, by which those Effects are produced; for we may venture to affirm, that every thing depends on such Eclipses and planetary Positions, as are most perfect and remarkable.

The beginning of each human being is both simple and compound. The origin of the thing produced is simple; but the subsequent operations and powers of the Ambient, respecting it are numerous; the first particular relative to it, is its production; but this again is the foundation of many subsequent operations, and therefore at its beginning, we first observe its nature and temperament, and next those Events to which it will be subjected through a succession of years, as well as those peculiar to certain periods.

CHAP. II.

Of the CONCEPTION and BIRTH, at which period the ANIMAL quits the WOMB, and begins a new state of Existence.

THE time of Conception is when generation is effected, by the operation of Nature; the time of birth is accidentally dependant on that period; therefore if the time of conception can be discovered by accident or observation, the effect of the astral Configurations should be observed at that instant of time, and a judgement formed from it, relative to the qualities both of the mind and body; for at the beginning the seed is impressed with the qualities of the Ambient, and although through the period of its formation and growth, it acquires other qualities, yet it still retains the original impression, and partakes mostly of that quality which it received at the moment of conception.

When the time of conception is unknown, the moment of birth should be taken, for it is the most important in itself, and in no respect inferior to the first period, excepting that from the time of conception, those Events prior to the birth are known; but from the Nativity we acquire a knowledge of what will happen after

wards; so that properly speaking, the first may be termed the beginning, and the second the after-beginning, equally important, although later in time; for it is equal and rather superior to the first, which is only the generative moment of the seed, whereas the other is that of the man, for at this time many qualities are impressed upon it, which it had in the womb, and which are peculiar only to human nature, and its bodily formation; for although the Ambient at time of birth seems to have no effect in the formation, yet it causes it to come forth at that particular period, when the Ambient is in unison with the first period at the beginning, on which its formation depended: It is therefore agreeable to reason, that where the time of conception is not known, the celestial Configurations at birth should be taken in its stead, not because its power is wholly effective, but because it resembles that which is effective.

We therefore intend to treat on this subject, according to the strict rules of Science, as we have already stated at the beginning of this Treatise, when speaking of the possibility of Prediction; and therefore we shall not take into consideration the antient method of Prognostication, which is founded on the general mixture of all the astral influences, because it is infinitely complicated, and in fact, useless, owing to the extreme difficulty in comprehending the

whole, and attending to every minute particular in their Traditions. We will therefore briefly and according to natural inferences, explain those principles under which every species of Events are comprehended, and the influence of the Stars on each according to their respective qualities single or combined, assigning certain parts of the Ambient, as a kind of mark to which certain Events relative to mankind are to be directed, and adapting the operative virtue of the Stars that have affinity to those places, in a general sense, leaving their combined effects to the skill of the artist, as the mark is presented to the skill of the archer.

First, we shall commence with general Events, beginning with the birth, systematically arranged; for from that period, all subsequent Events are to be derived; and it would be desirable also to attend to those circumstances arising from the conception, if possible, and the judgment to be formed respecting them.



CHAP. III.

Of the HOROSCOPE.

THERE is some difficulty in taking the period of birth correctly.—The minute of the hour is generally the nearest period that can be taken

by a Horoscopolical Astrolabe; all other Horoscopolical instruments however attentively used are apt to deceive. The Water Clock cannot be depended upon, because the water owing to many different causes flows irregular, and the Sundial deceives owing to its position, or through the distortion of the Gnomon (*); those inaccuracies therefore render it necessary that a natural and consistent way should be pointed out, whereby the ascending point of the Zodiac can be ascertained, after taking that point which at the given time is found to be the nearest according to the rule of Ascensions: With this view, the New or Full Moon, which preceded the birth, must be observed: If it be a New Moon, the exact degree of the Luminaries must be taken; but, if it be a Full Moon, take the degree of that Luminary which at the time of birth was above the earth. Observe the Stars which have dominion in such degree, which is according to these five ways, Triplicity (†), House, Exaltation, Term and Appearance (‡), or Configuration; that is, when the degree in question points out

* We have none of those difficulties to encounter at present; and yet with all the advantages derived from our improvements, it would be no easy task to discover the time to a minute, when the effects of the Ambient is impressed on the native.

† The Triplicity here, is preferred to the other dignities

‡ Appearance is being in the very Degree of such New or Full Moon.

the ruling Planet by one or more, or all of those dignities.

When a Planet therefore is qualified by all or most of these prerogatives, observe the degree of the Sign which it transits; for a degree of the same number ariseth in the nearest sign to the Horoscope, by the rule of Ascensions.

If two or more have equal prerogatives of any kind at the time of birth, take that which hath the most partile Transit to the degree ascending: Thus far, as relates to degrees.

If two or more are very near the ascending degree, take that which is strongest with respect to the Angles and its own condition.

If the distance of the degree of the ruling Planet, be greater from the ascending degree than from the culminating degree, make its number the degree on the Cusp of the Mid-heaven, and regulate the rest of the Angles accordingly.*



CHAP. IV.

Division of the DOCTRINE of NATIVITIES.

HAVING spoken thus far, if we divide the Doctrine of Nativities systematically into parts, as

* However "Natural and Consistent" this method might appear to Ptolemy, I do not recollect any of his
 BOOK III. K

first, second, and so on, there will be found certain considerations attached to each: One relates to accidents prior to the birth; another to those that succeed it; one relates to the brethren generally; another to those that are born at the same time (*), which is so far from simple, that it embraces many considerations: Lastly, we consider those events which will occur after birth, which is also a very complicated theory. Those things belonging to the birth, relate to Males, Females, Twins, Monsters, or those that are still-born. Those subsequent to the birth are the length of life; for this has no relation to such as are not born alive. We then enquire about the form of the body, its diseases, blemishes, &c. and to these succeed the qualities of the mind and affections, with the fortune, whether relating to wealth or honors. Marriage and offspring are the next considerations; the attachment of friends, travelling, and lastly, the quality of death; but in fact, the latter is naturally connected throughout with the Doctrine concerning the space of life, although it properly becomes the last consideration.

numerous adherents who ever pretended to rectify a Nativity by it. The time of Gestation is evidently governed by the Tenth Luration, and generally correct almost to a day; yet, differences will occur, sufficient to render this method of Rectification very uncertain.

* Twins.

All these doctrines shall be succinctly detailed upon the open principles of nature; but those nicer disquisitions which do not appear to be founded on reason, we shall pass unnoticed, giving the preference to the causes that exist, and are within the limits of possibility, excluding the doctrine of Lots and Numbers, which is not rational, and confining ourselves to the Theory of Places and Configurations.

To simplify the subject and avoid repetition, that part of the Zodiac which relates to any particular Consideration in the Geniture should be observed; for instance, the place of the Mid-heaven must be referred to for the active part of life, or the place of the Sun, for what relates to the Father; and those places being accordingly taken, observe what Planets govern the said places, according to the five ways of Dominion already described; and, if one be found ruler by all these prerogatives; he shall have Dominion over the Event; but if two or more have dignities in such place, that Planet which hath most is to be preferred (*)

The next thing is the nature of the Event, which may be known from the nature of such

* This differs from the present system, which is to take merely the House which signifies any Event, and its Lord; and judge, from the good or bad aspects they receive.

ruling Planet, and the Sign in which it is, and the familiarity which it has with the place of such Event.

The strength or weakness of the Event is known by the strength or weakness of the ruling Planet, in respect to the World and the Geniture. They are strong in respect to the World when in their own proper places (*), or when Oriental, or swift in motion; and in the Geniture, when transiting an Angle or its succedent, chiefly when they are ascending or culminating. They are cosmically weaker when in places not of their own nature, or when Occidental or slow in motion; and they are weak in the Geniture, when cadent from an Angle.

The general time of the Event is judged from their positions, according as they are Oriental or Occidental, as respects the Sun and the Horoscope, and also as they are angular or succedent. If Matutine or Angular the Event will happen sooner; but if Occidental or Succedent, their effect will be more slow. The Quadrants which precede the Sun, or the Horoscope, and their opposite Quadrants are Oriental; the other Quadrants which follow these, are Occidental (†)

* Their essential Dignities.

† I must again remark, that a Planet according to this rule, may be both Oriental and Occidental at the same time; viz. Oriental with respect to the Sun, and Occidental in respect to the Horoscope.

CHAP. V.

Of PARENTS.

THIS therefore is the method of judging particular Events, and that we may proceed in due order, we shall commence with the Parentage.

The ☉ and ♃ are Significators of the Father; the ♀ and ♁ represent the Mother; and from the evil Configurations which they form with each other, or with other Stars, we predict those accidents that will happen to the Parents.

The attendants of the Luminaries also shew their wealth or prosperity; for, if they are surrounded by Benefics or by Stars of their own nature, either in the same Sign with themselves, or in the following Signs, it foretels a fortune, splendid and brilliant; especially if the ☉ be guarded by Oriental Stars, or the ♁ by Occidental (*) and the more so if they are well situated (†).

If ♃ or ♁ be Oriental, in phase, or angular, they denote great happiness to that Parent

* The Sun, when preceded by Matutine Planets, was considered highly dignified, because he resembled a monarch preceded by his guards. In like manner the Moon was considered as a princess or queen, when followed by her train of attendants.

† With respect to strength and dignity.

whom they signify: If the Luminaries are void of course (*) and have no attendants, the fortune of the Parents will be quite the reverse, and their condition obscure and mean, particularly if ♃ and ♄ are not in good condition: If the Luminaries are guarded, but not by those of the same nature with themselves, it denotes a kind of mediocrity with many vicissitudes of fortune to the Parents, for instance, when ♃ ascends to the ☉, or ♃ to the ☽ (†); and the same if the Benefics are not well situated according to the rules here laid down: Also if the situation of the part of fortune in the Nativity be in good agreement with the attendant Stars, the affairs of the Parent will be secure; but, if it be discordant and adverse, or if the attendants be Malefics, their affairs will be deranged and unpleasant. But the length or shortness of their lives depend upon other Configurations; for instance, if ♃ or ♄ have any kind of aspect to the ☉ or to ♃; or, if ♃ have a good Configuration with the ☉, namely, by ☊, * or ☌; if they are strong, it shews long life to the Father, but not if they are weak, though it does not denote short life on that account: If they have no such harmo-

* Having no Aspect, or application to an Aspect with any Planet.

† That is, Oriental to the Sun, and Occidental to the Moon as before, whereby the Luminaries are guarded, but not by such as are agreeable to them.

nizing Aspects, and δ be elevated (*) above the \odot or η ; or, if η disagrees with the \odot by having a Square or opposite Aspect, and when in this state they decline from Angles, they only denote infirmities; but if angular or succedent, they cause short life and many accidents. In the two chief Angles, the Ascendant and Mid-heaven or their Succedents, they denote a short life; but in the other two Angles, the Occident and Lower-heaven or their Succedents, they denote many diseases and injuries. If δ beholds the \odot as before described, the Father will die suddenly, or receive some injury in his eyes; but if the same Aspect be made to η , he causeth cold shiverings, fevers, burns, wounds, and all their evil consequences, and frequently destroys life. Even η himself, having a bad Configuration with the \odot , afflicts the Father with sickness and death by means of distempers, proceeding from watery humours: thus much relates to the Father.

Those things that relate to the Mother, are as follows; if \mathcal{L} be configured in any way with the Moon, or \wp ; or, if \wp be in δ * or Δ with the Moon, the Mother will be long-lived; but if δ succeeds to them; or beholds them with a Square or opposite Aspect; or if η only beholds the Moon in a similar way, they being slow in

* To be *Elevated* above another Planet, is to be nearer to the Mid-heaven if above the Earth, or to the Lower-heaven, if under it.

motion or cadent from Angles, they cause to the Mother many untoward accidents and diseases: If swift in motion or angular, they denote a short life and much affliction. When in the Oriental Angles (*) or their Succedents, it denotes short life, but in the Occidental, great affliction. Should δ therefore behold the Moon in this manner when she is Oriental, it will cause sudden death to the Mother, or some injury to her eyes; but, if the Moon be Occidental, she will die by miscarriage, or by being burnt or wounded: These are the consequences when δ aspects the Moon in this way; but if he behold φ in a similar manner, death will happen from fever, or some unknown disease, or apoplexy.

If η behold the ν thus, when she is Oriental; diseases and death will ensue from agues and fevers: If she be Occidental, they will arise from hysterical affections, and wasting disease; we ought, however, to take into consideration the nature of the Signs containing the Planet from whom these effects proceeds; and we ought also to consider, that by day the \odot and φ ought to be observed, and by Night, η and the ν .

These rules being thus established, when the case is particular, we should constitute the paternal and maternal place as the Horoscope, and consider the scheme thus crected as if it was the

* The Ascendant or Mid-heaven.

Nativity of such Parent (as we shall hereafter demonstrate) and judge of their actions and fortunes accordingly; but in this case, as in all others, the various mixtures must be observed, and attention paid to those Stars, which do not wholly govern the Event, and to such as participate in the dominion; and a correct judgement should be formed as to which has the power in causing the Event according to their respective influences; or, if they be equally powerful, then the diversity of their natures, and the mixture produced by them, should be attentively considered and determined.

But when they are separate from each other, so as to have distinct periods of operation, they divide the accidents, arising from their respective influences; the Oriental Stars operate more early, the Occidental more late; for it is absolutely necessary that the Star which produces any Event, should have a familiarity in the first instance, with the Place to which the Event belongs; for if no such familiarity did exist, nothing of importance can proceed from it; for no Star can operate with power, except it be configured at the beginning: But the time of the Event does not depend upon this primary dominion, but is regulated by the distance of such ruling Star, from the Sun and the mundane Angles (*).

* When Stars are together they operate together, because they are of the same condition; but, when sepa-

CHAPTER VI.

Of BRETHREN.

THE Place of Brethren, (by which is meant children of the same mother) will naturally be taken from the Sign on the Mid-heaven, and from the Maternal Place, viz. that which contains ♀ by day and ☽ by night (*): This Sign, and that which succeeds it (†) being Maternal, will be the Place of Brethren (‡) (but we can only judge generally of these matters; for any attempt to enquire minutely into the particulars would be useless).

If this Place be configurated with the Benefics, it will increase the number of Brethren in proportion to the number of Stars, whether in

rate, some being Oriental and others Occidental, their times differ, because those who are Oriental operate sooner than such as are Occidental.

* Children being considered honorable, were naturally referred to the Mid-heaven, which was the Angle of honor; and they are referred also to the Maternal Place, as being a part of the mother.

† The Sign which succeeds, is that which follows; the Maternal place; and also the Succedent to the Mid-heaven

‡ Both Brothers and Sisters, that are of the same mother.

double-bodied Signs, or Signs of one form. But if the Malefics overcome the Benefics or oppose them, there will be but few Brethren, particularly if the Malefics surround the Sun: If the evil Configuration come from Angles, and particularly from the Horoscope, ♃ will affect the eldest or first-born, and ♁ will diminish the number of the others by death.

On the contrary, should those Stars which give Brethren (*) be well situated in a mundane Position, the Brethren will be great and eminent; but if cosmically weak, they will be obscure and wretched: If the Malefics are more powerful than the Stars which cause Brethren, such Brethren will be short lived.

Stars in a Masculine condition, give Males, and in a Feminine condition, Females; those that are Oriental, signify the eldest, and the Occidental, the youngest.

The Stars denoting Brethren, and that which governs the Place of Brethren, having a good Configuration with each other, the Brethren will be greatly attached to each other; and if they be well configured with the Part of Fortune, they will have one common stock together; but, if those said Stars be inconjunct or in opposition, they will hate and defraud each other.

* Jupiter and Venus.

CHAP. VII

Of MALES and FEMALES.

HAVING investigated the Doctrine of Brethren according to the rules of nature and reason we will proceed to consider the condition of what is generated, and first, whether it be Male or Female. This consideration is not simply confined to one point only, but is taken from the Places of the Luminaries and the Horoscope, and the Stars which rule those places, particularly at the time of Conception and generally at the Birth likewise. At all Events those three places ought to be attended to, and the Condition of the Stars that govern them, whether they are all or most of them Masculine or Feminine, and judgement should be formed accordingly, whether the Birth will produce a Male or a Female. The Masculine or Feminine distinctions we have already described in the beginning, as arising from the nature of the Signs in which they are; from their mutual Aspects with each other, and their Mundane Positions, where being Oriental they are Masculine, or, if Occidental, Feminine; and, also from their Position with the Sun, the Matutine being Masculine, and the Vespertine Feminine; a compa-

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risson being made of all these, that power which predominates, whether masculine or feminine will denote the sex of the Native (*).

CHAP. VIII.

Of TWINS.

THE same places, namely, those of the lights and the horoscope, are significative of number, whether there be twins or more; for a plurality of births will occur, when those three places, or two of them, contain bicorporeal signs; more particularly when the stars that rule those places, are all, or some of them, in bicorporeal signs, and when two or more of them are joined together; for, if all the ruling places are bicorporeal, and configurated with many planets, there will be more than two at the birth.

The number produced is judged from the star (†) which determines the number; but the sex is judged from those stars configurated with the sun, moon, and horoscope.

* Herethè Mundane and Solar orientality appear more rational, because the judgment is formed according to the majority of testimonies,

† That is any of those having dominion in the places of the sun, moon, or horoscope, when such star

When the place of the mid-heaven, instead of that of the horoscope is joined to those of the sun and moon, (*) twins are generally produced, and sometimes more.

Three males are usually born, when ♃, ♄, and ♀ (resembling the Anactores) are configured with the before-mentioned places in bicorporeal signs; and three females are produced, when ♀, ♃ and ♄ (similar to the Graces) are disposed in a feminine manner, and configured in a similar way. If ♃, ♄ and ♀ (resembling the Dioscuri) are so configured, two males and one female will be generated; but, if ♀, ♃ and ♄ (like Ceres, Cora and Liber) are similarly configured, the production will be, two females and one male. In those cases, however, there is usually some defect in the birth, or deformity in some of the members; and frequently accidents occur, which render such productions extremely singular and astonishing (†).

happens to be in a bicorporeal sign, or situated in any of the positions about to be described.

* He has given us no rule for this, but it was probably when the luminaries were both nearer to the Mid-heaven than to the Horoscope.

† This chapter contains certain allusions to the Mysteries of Ceres, of no importance to us, who are not initiated, and apparently of but little to those who were, as there seems no great analogy in the comparisons. Mr. S. considers the Anactores to mean the Anactes, spoken of by Cicero. These were a branch of the Dioscuri, being the sons of Jupiter and Proserpine, and appear to have resided at Athens. The term

CHAP. IX.

Of MONSTERS.

THE doctrine of monstrous births, is also founded upon the same system, for in such cases the luminaries are either cadent from, or inconjunct with the horoscope, and the angles are occupied by the malefics. In such a position, therefore, the last copulation of the lights, prior to the birth, should be attended to, (whether it be a new or full moon), together with its ruler, and the rulers of the luminaries at the time of birth;

signifies rulers or kings. The ancient name of Miletus was Anactoria; and there was also a place in Epirus so called, but whether from their being governed by kings, or from what other cause is uncertain. The ancients were so fond of comparisons, that they did not always wait to consider whether or not they were quite in point. It is true, we are not exactly certain whether the Anactes were born, or the Dioscuri hatched at the same time; but, it seems tolerably certain that Ceres must have been born sometime before her two children, Cora and Liber: and therefore, this group at least could bear little resemblance to two females and one male produced at the same birth. Why Mr. S. in his translation, says, "two females and one male, as in the nativity of Ceres, Cora and Liber," can only be ascribed to a want of acquaintance with Mythology; it is neither consistent with common sense, nor with the original. He is also under a mistake in supposing this Liber to be Bacchus. The latter was the son of Semele; whereas, the Liber here spoken of, was, according to Cicero, the son of Ceres, and brother to Libra or Proserpine, who was also named Cora.

for if the places of the lights at the nativity, and those of the moon and ☿, either all or most of them, have no kind of familiarity with the places of the prior copulation, the form of the native will be monstrous; and, if at the same time the lights are in four-footed or beastly signs, and both the malefics angular, that which is born will not be of human form: If none of the benefics, and only the malefics affect the luminaries, (*) the thing produced will be of a wild mischievous nature; but, if ♃ or ♀ affect them, it will resemble a dog or cat, or some animal which is an object of divine worship: (†) If ☿ affect them, it will be like a fowl, ox, swine, or some animal for man's use: If the luminaries be in signs of human shape, under similar circumstances, that which is born will have quite or nearly the human form, but defective. In this case, the form both of the signs that contain the luminaries, and of those in the angles where the malefics are, must be considered; and if none of the benefics have rule in any of those places, the thing born, will be quite irrational and incomprehensible; but if one of the benefics affect such places, Hermaphrodites, Harpocratiaci (‡), or something of the kind, are in such cases pro-

* That is by ruling their places or aspecting them.

† Because dogs, cats, and several other animals, were worshipped in Egypt.

‡ Those born dumb, because Harpocrates was the god of silence.

duced. Should ♃ operate with ♀ or ♁, they will live by giving oracles, or practising divination : If ♃ alone cause the effect, it will be deaf and toothless, (*) although crafty and ingenious.

CHAP. X.

Of such as do not THRIVE.

FURTHERMORE respecting the nativity, we must now consider such as do not thrive. So far, this may be said to relate to the duration of life, yet it is a distinct consideration, for although the length of life or the shortness of life, be in fact the same subject, yet they depend on different rules. The enquiry as to the length of life, belongs only to those who live the full duration of a solar period, that is to say a year ; but as there are shorter periods than this, viz. months, days, and hours, the consideration of those who thrive badly, relates to those who through some excess of evil in their nativity, cannot live the year out ; and the difficulty of judging this point is much greater than that which relates to such as are more likely to be preserved.

If one of the lights be angular, and either joined to a malefic ; or, if the latter be at an

* This no doubt means deaf and dumb.

equal longitudinal distance from each luminary, so as to form an equilateral triangle with them, and no benefic aspecting them at the time, and the rulers of the lights be in malefic places, the child then born will be reared, but will shortly die; and, if they be not so configured equilaterally, yet, if both malefics nearly aspect the places of the lights, afflicting both or either of them, whether by being succedent to them, or in opposition; or, if only one of them afflict one of the lights by a partile aspect, those who are born cannot live long; for the power of the malefics will destroy the vital principle. But δ chiefly injures the \odot , and η the \sphericalangle , by being succedent to or elevated (*) above the luminaries, for then the \odot is most injured by η , and the \sphericalangle by δ , particularly if they govern the places of the lights or the horoscope: If there be a double opposition, by the malefics being angular with the luminaries, and at equal distances, the child then born will be dead, or nearly so. In this case, if the lights separate from either of the benefics, or have any other aspect with one of them whose rays fall on the parts preceding the luminaries, the child will

* This throws some light on the term elevated, about which there have been so many opinions; it appears to be the reverse of succedent, which signifies following or ascending shortly after a planet; whereas to be elevated is to ascend before it.

live as many days or hours as there are degrees between the apheta and the nearest malefic: If the malefics cast their rays to the parts which precede the luminaries, and the benefics to the following parts, the child will be exposed (*); but will, nevertheless, be preserved and live; but, if the malefics be elevated above such benefics, it will lead a life of misery and slavery. If, on the contrary, the benefics be elevated, those who find it will treat it as their own; and if one of the benefics ascends with the moon, and one of the malefics be occidental, it will again be received by its own parents.

The same rule is to be observed, when more than one comes at a birth; for if one of these planets, whose aspect produces two or three children, be in the west, they will be born nearly dead, deformed, or imperfect; and if it be overpowered by the malefics, its life will be of short duration.



CHAP. XI.

Of the LENGTH of LIFE.

OF all events that occur subsequent to the birth, the duration of life is most essential; for

* Alluding to the infamous custom among the Egyptians, of exposing their sickly or deformed infants to perish.

it would be useless to calculate a series of events for one who will not live to experience them. The term of existence, therefore, should be the first consideration; and to do this is no very easy task, as it depends on a variety of considerations, arising from those which have dominion in the ruling places. The method to which we adhere, and which seems most agreeable to reason and nature, is this, that the whole duration of life depends on the aphetic places and their rulers, and the manner in which the anaretic places or planets are disposed; the rule for which is as follows (*).

CHAP. XII.

Of the APHETIC PLACES.

FIRST, the aphetic places are those to which the right of prorogation belongs, viz. the sign on the ascending angle, from five degrees above the horizon, to twenty-five degrees below it. Also the dexter sextile, containing those thirty

* Aphetic or Prorogatory places, are those which contain the apheta or giver of life, as it is described in CHAP. XIII. The anaretic places are those which contain the anareta or planet that destroys life.

degrees, called "The Good Dæmon" (*), and the square, which is the mid-heaven above the earth, and the trine which we call the divinity, and the opposition, or west angle. Again, the most powerful of these are preferred, viz, first the mid-heaven above the earth, next the east angle, then the succedent house to the mid-heaven, then the west angle, and lastly, that which precedes the mid-heaven; for whatever is under the earth is unfit for the aphetic dominion, except those degrees above the succedent which arise into light with the ascendant. Those houses also above the earth, which have no familiarity with the ascendant, are unfit to be taken for such a purpose; namely, the house which precedes the ascendant, and which we call the Evil Dæmon (†), because it is not only cadent, but it likewise prevents the power of those stars that are in it from reaching the earth, by the thick and dense vapours which arise, and which, by disturbing their rays, cause them to appear different, both in colour and magnitude, from what they really are: thus far, respecting those matters.

* This is what we term the 11th house; it was called "The Good Dæmon," because it is the significator of every thing that is desirable. The 9th house was called, "The Divinity," but for what reason does not appear.

† The twelfth house, from which all evil is said to proceed, was termed "The Evil Dæmon."

CHAP. XIII.

*Of the Number of PROROGATORS and of the
PART of FORTUNE.*

THE next to be taken are the Sun, Moon, Ascendant, and Part of Fortune, as the four principally qualified to act as prorogators, and lastly, the rulers of their places: I allude to the part of fortune, which is computed from the number of degrees between the sun and moon, whereby it is placed at the same number of degrees distant from the ascendant, according to the order of the signs. It is thus computed both by day and night, that whatever aspect or distance there is between the sun and the horoscope, there shall be the same distance between the moon and the part of fortune, that it may be as a Lunar Horoscope (*).

* Those who wish to see the doctrine of the part of fortune more fully investigated, may consult the Dictionary of Astrology. All that remains here to be done, is to lay down a method for taking it according to this system, which is as follows:

Add the oblique ascension of the moon with her latitude, taken in the pole of the horoscope, to the oblique ascension of the horoscope; and from their sum subtract the oblique ascension of the sun, taken in the pole of the horoscope, the remainder will be the oblique ascension of the part of fortune.

Of all the prorogators the ☉ must be preferred by day, it in an aphetic place; if not, the moon,

Negusant's method is, to add the moon's right ascension to the oblique ascension of the horoscope, and subtract the sun's oblique ascension from their sum, the remainder is the right ascension of the part of fortune: This, if compared with the right ascension of the mid-heaven, will give the distance of ⊕ from that angle; and if this distance be again compared with the semi-diurnal arc of the ⊕, which is always the semi-diurnal arc of the ☽, it will give the oblique distance of the ⊕ from the horoscope. If its semi-diurnal arc, be less than its right distance from the midheaven, the ⊕ is under the earth; in which case, its distance from the horoscope must be measured by the semi-nocturnal arc. Both rules are alike in effect, and their result is, that the ☽ will have the same aspect to the ⊕, as the ☉ has to the horoscope; and the distance of the ☽ from the ☉, in oblique ascension, will be the same as that of the ⊕ from the horoscope. The ⊕ will invariably have the lunar semi-arc and declination. It is needless to add, that the common way of taking the ⊕ is evidently incorrect, as it will not accord with any of the rules laid down by Ptolemy.

In one of the Latin Translations, it is stated, that, "if the moon follows the sun according to the succession of signs (that is if she be past the full), the ⊕ must be taken from the horoscope according to the succession of signs; but if the ☉ so follows the moon, (which is before she comes to the full), the ⊕ must be placed with respect to the ascendant, contrary to the order of signs. This is evidently an interpolation, most likely with a view to establish some favorite system; but whatever was the motive, it is clearly inconsistent with the rule that preceded it; namely, "whatever distance there may be between the sun and the horoscope, the same must be between the ☽ and ⊕ which will then be as a Lunar Horoscope."

if aphetically situated; if the moon be not, that planet must be chosen which hath most claims to dominion with respect to the ☉, the preceding new moon, and the horoscope (*); but to be so qualified, it must at least have three dignities in one of those places; (observe there are five ways of dominion). If no planet be so dignified, the horoscope shall be taken.

By night, the moon shall be preferred if in an aphetic place; but if she be not so situated, the sun if in an aphetic place(†), shall be taken; but if he be not so situated, that planet which hath most prerogatives in the place of the moon, the preceding full moon, and the part of fortune(‡). If no planet be so qualified, and a new moon preceded, the horoscope shall be taken; but if a full moon preceded, take the part of fortune.

If both the luminaries and a planet so qualified be all in aphetic places, that luminary which holds the principal place shall be preferred (§);

* I believe there are few Authors, who, with all their pretended veneration for Ptolemy, ever selected such a Planet for a Prorogator.

† The time when the Sun is under the Horizon, is here termed Night; yet, he may be still aphetically situated, if within the prescribed degrees of the east or west Angles, according to CHAP. XII.

‡ By three ways at least, as before stated.

§ This seems to differ from the preceding rule which says "the Sun shall be preferred by day, if in an aphetic place;" but it probably relates to the lumi-

but if the ruling planet holds the strongest place, and hath prerogatives suitable to the conditions of both luminaries (*), he shall be taken in preference to them.

CHAP. XIV.

Of the different ways of PROROGATION.

THE Prorogator being thus selected, there are two ways of prorogation to be considered: one of these termed, Actinobolia (†), is made to the succeeding signs, when the Prorogator is in the Oriental quadrant, between the Mid-heaven and the Horoscope: And when the Prorogator is in the quadrant, declining from the Mid-heaven, not only this kind of prorogation made to succeeding signs, but that also must be admitted,

naries being in the same house where their powers can differ but little; and, undoubtedly, if the ☽ be in the south angle, and the ☾ in the 9th or 11th houses, the moon should be preferred.

* Namely, he should have three dignities in two places, to suit the condition of each.

† Actinobolia; or, a “Casting of Rays” signifies the rays projected from any planet, (good or evil) to the Prorogator. It is that kind of prorogation, when the body or aspect of any Promittor is brought from following signs, to the place of the Prorogator, by Mundane converse motion.

which is called, Horimaian (*), and is made to preceding signs.

The next point for consideration, is the Anaretic degrees belonging to that species of prorogation made to preceding signs; though only that on the cusp of the western horizon, is really anaretic, because it cuts off the Ruler of Life. All the other degrees, wherein planets meet the Prorogator, by body, or affect it by aspect, either add to or diminish the time of prorogation, until the Prorogator is set; but they do not kill, because they are not carried to the prorogatory place, but that on the contrary, is carried to them (†). The benefics therefore, encrease the length of the prorogation, and the malefics diminish it. Mercury must be considered according to the nature of those stars with whom he is configured.

The numbers so added or subtracted, are, according to the degree in which such operative planet is situated; for the number of years will

* The meaning of this term is not very obvious; but it seems to imply "hourly diminution," or, "wasting," and probably relates to the condition of the Prorogator, whose period is wasting in its progress towards the west. It denotes that kind of prorogation made from preceding signs, when the Prorogator is carried (like the Promittor, in the other instance, by Mundane converse motion) to the body or aspect of any planet, which in this case, can neither directly save or kill, but only adds to or diminishes the arc of direction to the West.

† By Mundane, not by Zodiacal direction.

be in proportion to the horary times of such degree : If the birth be by day, the diurnal horary times must be taken ; if by night, the nocturnal. But this only relates to those cases when the degrees in question are in the ascendant [*]: when further advanced, a deduction must be made proportional to the distance, and so on, until they come to the west angle [†], and leave no remainder.

But, in the prorogation made to succeeding signs, the places of ♃ and ♄ are anaretic in all their occurses with the Prorogator, either bodily, or by casting their rays to it, by square or opposition, from either side [‡]. The Sextile too is at times, equally fatal from obeying or beholding signs of equal power [§]; and also the square from following signs to the aphetic degree [||]; and likewise the Sextile, when in signs of long ascension, if evilly affected, and even the trine [¶]

* When the preceding degree is in the Horoscope.

† This is fully explained in the next Chapter, where examples are given of the proportional distances in the different arcs of direction.

‡ Whether from preceding or succeeding signs.

§ When they are at the same distance from the Tropical or Equinoxial points, which of itself is an aspect. See BOOK I. CHAPTERS XVII and XVIII.

|| According to the first kind of prorogation, which is made from succeeding signs.

¶ This is not quite consistent with the rule laid down in BOOK I. CHAP. XVI. where the * and Δ are considered to be harmonizing aspects, without regard to the length or shortness of the ascension ; nor is there

will kill from signs of short ascension, as will the solar place, if the moon be Prorogator. All these occurs destroy life; because in this kind of prorogation, they are carried to the aphetic place; but they (*) are only anaretic, when evilly affected; for their anaretic power is impeded, should they happen to be in the term of a benefic; or, if they receive the square, Δ , or \mathcal{G} of a

any reason assigned for this difference; and yet there should be one in all deviations from an acknowledged rule. It has been supposed that the difference of ascensions might reduce a Δ or increase a $*$, to the dimensions of a square, when measured by the Equatorial degrees they contain, but this is not true. In one case, the angle of the Δ from the first point of \equiv , to that of Π , is in that latitude but 90 deg. 14 min. when taken in the Horoscope by Oblique Ascension which may be so far considered as a square; and also, from \times to \ominus , or from \wp to \mathcal{G} , the distance on the Equator, is 95 deg. 54 min. which is likewise within the orb of a square; but the longest Sextiles containing Ω with η , or \sphericalangle with η , contains only 70 deg. 23 min. which, if measured on those principles, is no aspect at all; and certainly not a square. I rather imagine it alludes to the Mundane Squares formed by Zodiacal Trines and Sextiles. Mars, for instance, might be in Scorpio, on the Cusp of the 10th, and the Moon in Capricorn, on the Cusp of the Horoscope, this would be a Mundane Square, from a Zodiacal Sextile, in signs of long ascension. Again, the Mundane Square from Taurus, on the Cusp of the 4th house to Capricorn, on the Cusp of the Ascendant, is formed from a Zodiacal Trine in Signs of short ascension.

* Meaning the Anaretic Places.

benefic (*) at the very anaretic point, or on any of the following degrees; provided such degree be not at a greater distance than 12° from the anaretic point if the ray be from γ , or 8° if from φ . This too is the case, in conjunctions of the Prorogator and Anareta, when they have not the same latitude (\dagger). Therefore, when good and evil rays meet together, to the number of two or more of each, observe which exceeds the other, either in power or number. In number, when there are more of the one than the other; and in power, when either the benefics or malefics are in suitable places or otherwise (\ddagger), more particularly when some are oriental and others occidental (§). Those under the sun-beams, have no power, either to kill or save; but the solar place, (even though the moon be not Prorogator) will cause death, if it be afflicted by the pre-

* Placidus thinks the * is not included, because it is not sufficiently powerful to save; but we are told just before, that it was sufficient to kill. It is most likely therefore, an unintentional omission.

† When the luminaries meet a planet, their latitudes seldom agree; and therefore, the ζ can seldom be fatal. It was the opinion of Placidus, that a small difference in latitude, would preserve life. But it does not clearly appear, why the Anaretic Planets should not operate by their orbs, as well as the benefics.

‡ In their dignities or debilities, either essential, or accidental.

§ They are stronger when oriental, and weaker when occidental.

sence of a malefic, and be not relieved by a benefic (*).

The number of years arising from the distance between the prorogatory and anaretic places, cannot be calculated in every case, simply by the ascensions of the degree (†): This can only be, when the Horoscope, or some part of it which is actually ascending, happens to be the Prorogator. There is but one rule to be observed, by such as would calculate agreeable to nature, namely, to ascertain in what number of equatorial degrees, the succeeding place (whether it be the body or aspect of a planet) will arrive at the preceding place in the Geniture; and, as those equatorial degrees, pass the Horizon, as well as the Meridian, all distances must be calculated according to the various positions of the places in question with respect to those angles (‡), and every equatorial degree, signifies a year (||)

* Planets under the sun-beams lose their effect, which in such case, is transferred to the sun, who becomes a Benefic or Malefic, according to the nature of the planet to which he is joined, consequently, the solar degree, (and not the degree of the planet) becomes anaretic.

† By ascensions, is meant what we call Oblique Ascension. What we term Right Ascension, is here termed Culmination.

‡ According to their polar elevation.

|| This measure of time is extremely simple, being merely a year for every degree of the Equator. It is almost needless to add, that all different Equations, whether by Naibod, Placidus, or any other, are, contrary to the rule laid down by Ptolemy.

When the prorogatory place therefore is on the Oriental Horizon, those ascensional times must be taken which intervene between the meeting of the two places (*), for the anaretic point will arrive at the prorogatory point, namely, the Oriental Horizon, in the same number of equatorial degrees measured by such ascension. But if the prorogatory place be on the Meridian, the ascensional times must be taken in a right sphere, until the arc has passed the Meridian (†). when the prorogatory place is on the Occidental Horizon, the distance must pass by descension; or, (which comes to the same thing) by the ascensional times, of the opposite degrees to the Horoscope.

If, however, the prorogatory preceding place be not on either of those three places, but in some intermediate place, where neither the ascending, descending or culminating times, will bring the succeeding to the preceding place, other times must be used for this purpose (‡). Countries which have the same position with the Horizon as with the Meridian, have but one and

(*) The arc of direction must be calculated by Oblique Ascension, when any degree is brought to the Horoscope.

(†) The arc of direction to the Mid-heaven, can only be measured by Right Ascension.

(‡) The other times here spoken of, are different kinds of Oblique Ascension to that taken in the Horoscope, and what we now term the Oblique Ascensions of Places, under their respective Polar elevations.

the same times (*): but those to which we allude, are situated near one of the semi-circles that intersect the Meridian and Horizon, at equal distances from each other, making a difference in time of about an hour (†).

As the times therefore differ in those places, owing to the different angles formed by the Ecliptic in passing the Horizon and Meridian (‡), so likewise the times of other spaces, differ again from them according to their positions (§). But there is a more convenient method of bringing the following to the preceding place, whether it be oriental, meridional, occidental, or in any other position, which is as follows;

Take the degree on the Mid-heaven, together with the precedent and following degrees. Consider the position of the precedent degree, and find its horary distance from the Meridian, by

* These are places at the Equator, where the Ecliptic forms the same angle with the Horizon as with the Meridian, and, consequently all their ascensions are in a right sphere.

† Those are the parallels of latitude which differ from each other, about an hour in the length or shortness of the day.

‡ The ascensional difference is caused by Polar Elevation, which makes a difference in the angles formed by the Ecliptic, in passing the Horizon and Meridian.

§ Every different degree of Polar Elevation, has of course an ascensional difference of its own; and thus every house in a figure has an ascension more or less oblique, as it is more or less distant from the Mid-heaven.

dividing its distance from that angle in Right Ascension by its horary time (*), diurnal or nocturnal, according as it may be, above or below the earth; diurnal if above, nocturnal, if below; for each part of the Zodiac, has, in proportion to the distance from the Meridian, the same horary time, because it forms the same semi-circle (†).

Then find how many equatorial degrees it will require, to bring the succeeding to the same distance from the Meridian as the preceding place; and to do this, again observe the horary distance of the latter; and, having first ascertained what distance the succeeding place is from the Mid-heaven, in its first position by Right Ascension, find what distance it will have from the said Mid-heaven when it arrives at the horary distance of the preceding place; and this will be found by multiplying this horary distance by the horary time of the succeeding place, diurnal, if the last position be above the earth, nocturnal, if under it; and the difference between these two distances, will be the amount of the years enquired after (‡).

* The horary time of any place is $\frac{1}{2}$ of its semi-diurnal or semi-nocturnal arc; and if its right distance from the Mid-heaven be divided by this, it will give its horary distance, or distance in time.

† The two semi-arcs of any semi-circle drawn through the Meridian, have each the same horary time, and form what Placidus terms the "Mundane Parallels."

‡ All this is fully explained by example in the next Chapter. It is just worth remarking, that these are all

CHAP. XV.

EXAMPLE.

LET us by way of Example, take the beginning of γ as the preceding place, and the beginning of π as the succeeding place (*); the latitude of the place being that in which the longest day is fourteen hours (†), and where

Mundane directions, and all converse: there is no Zodiacal direction in the whole Quadripartite; and since writing the note to CHAP. XXVII. of the first Book, it has often occurred to me, that the system of application and separation is wholly Mundane; and that the planet which precedes, is that which has an advanced position in the sign, and not in the horary circle. Thus, if Saturn be in the first degree of Aries, and the moon in the tenth degree, the latter, although separating from Saturn in the Zodiac, would apply to his place in the horary circle, while Saturn would separate from the moon; and thus the planet which precedes in the Zodiac, would apply in the horary circle, and that which follows would separate. To this may be added, that the Mundane motion is uniform; whereas the Zodiacal may be interrupted by a planet becoming retrograde.

* In the Actinobolia, or first kind of Prorogation, the preceding place is the prorogatory place, the succeeding is the place of the Benefic or Malefic body or aspect, to be directed to it.

† This is one of the semi-circles mentioned in the last Chapter. It is the second parallel, as its diurnal and nocturnal arcs differ two hours in time, from those at the Equator.

the horary time of the beginning of π is about 17°.

Let the beginning of γ ascend, that the beginning of ν may culminate, and the beginning of π be 148 equatorial degrees, distant from the Meridian above the earth.

The beginning of γ being 6 horary times from the Meridian, multiply them by 17° which is the horary time of the beginning of π , the amount will be 102°: If this be taken from the 148°, which is the distance of π from the Mid-heaven, the excess will be 46°; and therefore, the following place will be carried to the preceding place in 46°, which is the sum of the excess, and about the sum of the ascensional degrees of γ and δ , when the prorogatory place, is situated on the Horoscope.

Again, let the beginning of γ culminate, at which time the beginning of π is distant from the Meridian above the earth, 58 equatorial degrees. In this second position, the first point of π , will be brought to the Mid-heaven in the 58 times of the excess of its distance, which is the time in which γ and δ will pass the Meridian, when the prorogatory place culminates.

In the same way let the beginning of γ be in the West angle, that the beginning of ϵ may culminate, and the beginning of π be 32 degrees distant from the Mid-heaven above the earth. In this case the beginning of γ is, as in

the first instance, six horary times distant from the Mid-heaven, and will, as then, if multiplied by 17° , produce 102° , which will be the distance of the beginning of π from the Mid-heaven, when it sets; but as the distance of π is already 32° degrees distant from that point, take this from 102° , there will remain 70° ; and therefore it will arrive at the West angle, when it has passed those 70° which is the excess, and about the same number of degrees, which α and η will require for their ascension.

By the same rule, let the beginning of γ not be posited on any angle, but distant from and preceding the Mid-heaven three horary times, so that the 18th degree of δ may culminate, and the beginning of π be succeeding to the Mid-heaven, at a distance of 13° right ascension: If the three remaining hours be multiplied by the 17° it will give 51° which will be the distance of π from the Mid-heaven, when it comes to the preceding place of γ . Add the 13° of right ascension, which it wants of the Mid-heaven in the first position to the 51° of the second position, they will make 64° . (+)

* It is requisite here to observe, that as no fractions are used in the calculation, the whole is of course imperfect, although fully competent to answer the end which the author had in view; namely, to explain a rule and establish a precedent, which could be best performed by whole numbers, as fractional parts might only serve to create confusion.

The times therefore of the Prorogatory place were 46° ascending, 58° culminating, and 70° setting; and in the present instance it differs again

At the period when this Treatise was written, the Obliquity of the Eliptic was estimated at 23 deg. 48 min. 45 sec. which for the sake of an even number; may be called 23 deg. 49 min. The Latitude where the longest day is 14 hours, will, according to this Obliquy, be 30 deg. 23 min.—See the Note, Book 1, Chap. 23.

The Semi-diurnal arc of Gemini, will, under these circumstances, be 102 deg. 38 min: which divided by 6, gives 17 deg. 6 min. for its horary time. These are only estimated at 102 deg. and 17 deg.

The right Ascension of Capricorn which culminates; is 270 deg. and that of Gemini, 57 deg. 45 min. making its distance from the culminating point, 147 deg. 45 min: which is here called 148 deg. The Semi-diurnal Arc being subtracted, leaves for an Arc of direction 45 deg. 7 min. which is the Ascensional time of Aries and Taurus; and this, through losing the fractional 6 min: in the horary time, and the 15 min. in the right distance makes a difference of nearly a whole degree in the Arc, which he estimates at 46 deg.

Again, the right Ascension of Gemini, and of course its distance from the Culminating point Aries, is, as before stated, 57 deg. 45 min. which he estimates at 58 deg. making a difference of 15 min. in the Arc of Direction to the Meridian.

Again, Aries being on the west Angle, and Cancer culminating, the right distance of Gemini from the Meridian is 32 deg. 15 min. which is estimated at 32 deg. If this be subtracted from the Semi-diurnal Arc, there will remain 70 deg. 23 min. for the Arc of Direction to the west, which is the Oblique descension of Aries and Taurus, or the Oblique ascension of Libra and Scorpio. This is estimated at 70 deg.

as being 64° from being three hours distant from the Meridian; for when the distance the whole of the quadrant, the difference of the times is 12° , but the last being only the half distance of three hours, the difference is but 6° .

But a more simple method may be used, as for instance, if the preceding place be on the cusp of the Horoscope, take the Oblique ascension of the distance between it and the succeeding degree; if it culminates, take the right ascension; if it sets, take the Oblique descension; but if it be between the angles, as in the latter instance, respecting the distance of γ when the beginning of γ was between the Mid-heaven and the west angle, the proper times of each angle must be taken. Thus, the distance of the beginning of π from the Mid-heaven was 58° , and from the west angle 70° . Take the horary distance of the preceding place from each of the

Again, if the preceding point be exactly in the middle of the Semi-diurnal Arc, between the 10th and 7th houses, the 18th degree of Taurus will Culminate, and the first point of Gemini will be distant from the Mid-heaven, towards the east, according to what is here calculated at 13° . But the right ascension of 18° of Taurus, is $45^\circ 27'$ min. and that of Gemini, $57^\circ 45'$ min. Its primary distance therefore, will be $12^\circ 18'$ min. The half of the Semi-diurnal Arc is $51^\circ 19'$ min. which, added to the primary distance, will amount to $63^\circ 37'$ min. or $23'$ min. less than the estimate:

angles, and the horary proportion between those distances, must be either added to or subtracted from the difference of time, which is between the two angles.

As in the present example 70° exceed 58° by 12° ; but the preceding place was only three hours distant, or the half of the six hours which forms the Quadrant; therefore, as three is the half of six, take 6° which is the half of 12° , [the excess of the Quadrant]; and add them to the 58 times, or subtract them from the 70 times; the sum or remainder will be 64 times, which is the distance required.

By the same rule, should the distance of the preceding place, be only two horary times distant from either angle, 2 is the third part of 6 ; and therefore 4° which is the third part of the excess, 12° ; must be added to the 58° . if the distance be from the Mid-heaven, or subtracted from the 70° if the distance be from the West angle.

It now remains for us to describe the effects of those meetings, and also of the descensions (*); and first in order, those that first take place (†), and likewise the good or evil that

* The descensions of the Prorogator, under the West angle.

† Such as the form of the body, mental qualities, diseases, or defects, from the birth, &c.

may happen by Transits (*), when the places of such meetings, are either afflicted or assisted (†); together with the effects of ingresses happening at those periods; for should both the places be afflicted (†), the principal place by the Transit of a Planet at the time of such ingress, death must inevitably ensue. If one of the places be favorably assisted, the period will be important and dangerous; but if both places be assisted, the evil will be as it were paralyzed, or some slight suffering will ensue. But in all those cases, the familiarity or connexion of the occurring places, with those of the Nativity, must be attended to.

As it often however becomes a matter of doubt, to which Planet the Anaretic power ought to be assigned; those events which have already occurred, should be minutely observed, and from them a judgment may be formed as to the equality or inequality of their power, in those that are to follow (§).

* See BOOK IV. CHAP. X.

† The Transit is when a direction arrives, and a Planet either good or evil, passes over the place of such direction or meeting. The Ingress is the entrance of a Planet on the place of the general, annual, or monthly Period, and is fully explained in BOOK IV. CHAP. X.

‡ The principal place by Transit, and the secondary by Ingress.

§ This is what we term ratifying a Nativity by accidents.

CHAP. XVI.

Of the Bodily FORM and TEMPERAMENT.

HAVING thus disposed of what belongs to the Space allotted for Life, we have now to treat of the form and constitution of the body, in due order.

The formation of the body takes place before it is occupied by the soul, and being more gross it is endowed with certain properties suitable to its nature: After this, the soul begins to manifest certain properties of its own (derived however chiefly from the primary cause), which manifest themselves at a still later period.

Respecting the formation of the body, therefore, the Oriental Horizon must be observed, and the Planets that rule it, and also the place of the Moon; for from those two places and their rulers, together with the natural form and temperament of each distinct species, and the figures peculiar to the fixed stars ascending according to their declination, may be inferred the bodily form and appearance. The Ruling Planets are the first in power; and with them their Places operate according to their respective

qualities : the particulars are simply as follows,

♃ When ruling and oriental, gives a yellowish complexion, good habit of body. black curly hair, broad chest, full eyes, and a middle stature, with a moist, cold constitution. When Occidental, the Native is dark, thin, small made, with scanty hair, and none on the body; yet, well-shaped, with black eyes, and the constitution is rather dry and cold.

♄ Ruling and Oriental, gives a fair, handsome complexion, moderate quantity of hair, full eyes, excellent stature and dignified appearance, the temperament inclined to heat and moisture. If Occidental, the complexion is fair, but not uniform, lank hair, the forehead or crown of the head bald, a middle stature, and the constitution more moist.

♅ When Oriental, gives a ruddy complexion, good stature and habit of body, inclined to be hairy, with a moderate growth of hair on the head; the constitution is hot and dry. When Occidental, the complexion is merely red, the size moderate, eyes small, no hair on the body, and that on the head, is sandy or yellow, and lank; the constitution chiefly dry.

♆ Operates in the same way as ♄, but she is more productive of sweetness and beauty, accompanied with that delicate juicy softness, which is rather the characteristic of women; the eyes are very beautiful, and of a sky-blue.

§ When Oriental, gives a yellowish complexion, a good well-proportioned stature, small eyes, and moderate growth of hair; the temperament is chiefly hot. If Occidental, the complexion is more fair, but not good in appearance; the hair long and dark; figure slender and lean, squinting eyes, a reddish complexion, and goat-footed. The constitution is chiefly dry.

When the luminaries are configured with those planets, they manifest their peculiar effects. The ☉ adds comeliness to the stature, and strengthens the constitution: The ♃ also, but chiefly when she is withdrawing her light (*), makes the figure better proportioned and more delicate, and the temperament more moist; but this is chiefly regulated by the degree of her illumination, as already mentioned in this Treatise (†).

Again, when Planets are Matutine, just beginning to appear, they will give a large stature; if at their first station, it will be strong and lively; if beyond it, the proportion will not be so good; at the second station, it will be more debilitated; and, if Occidental, it will be mean and subject to insult and oppression; at the same time, admitting as before observed, that

* That is, when she is what is at present called, "Separating," from the Conjunction or Aspect.

† See BOOK I. CHAP. VIII.

the places (*) coincide in the production of such form and temperament.

The Quadrant from the Vernal Equinox to the Summer Tropic, gives a good complexion, stature and habit of body, handsome eyes, and a temperament containing abundance of heat and moisture. That from the Summer Tropic to the Autumnal Equinox, gives a tolerable complexion, good proportion, and healthy constitution; large eyes, stout make, hairy, with a disposition to curl, and a hot and dry temperament. That from the Equinox to the Winter Tropic, makes them yellowish, slender, lean, sickly persons, with middling hair, but good eyes, abounding with dryness and cold. That from the Winter Tropic to the Vernal Equinox, makes them dark-complexioned, of a good stature, long haired, but none on the body, well-proportioned, and abounding with cold and moisture,

Those constellations which are of human shape, whether in the Zodiac or out of it, more particularly give a handsome well-proportioned body; those of other forms, alter the proportion their own way, until it in some degree resembles their form and nature, by making it larger or smaller, stronger or weaker, well or ill-proportioned: Ω , Υ , and \uparrow for instance, make it larger; and \times , \wp , and \ominus , make it smaller.

* The place of the Moon and the Horoscope.

Again, with γ , δ , and Ω , the upper fore-parts give more strength, and the hind-parts cause more weakness, when on the contrary, the fore-parts of ζ , η , and Π , are more weakening, and their hind-parts more strengthening. μ , Λ , and τ , make the body handsome, and well-proportioned, while ν , \times and γ , make it ill-proportioned and deformed; the other signs operate according to their own natures in a similar way, and all this should be carefully attended to, and from their various mixtures, the form of the body may be predicted (*).



CHAP. XVII.

*Of Blemishes, Injuries, and Diseases of the
BODY.*

IT now follows, that the causes of blemishes, injuries, and bodily diseases, should become the subject of consideration, and to do this, the two Horizontal Angles, namely, the East and West,

* The figure of every Constellation that ascends, as whether it be that of a Ram, Bull, &c. are all to be taken "according to their declinations;" that is, however, far North or South they may be, and whether belonging to the Zodiac or not (provided they are visible in our Hemisphere); and from all of those combined, the form of the body is in part to be considered.

but chiefly the latter, and its preceding parts (*) which is inconjunct with the Oriental Angles, must be taken.

This being done, observe the Malefics in what manner they are configurated with them ; for if both or one of these are on the Cusp of the said angles, or cast a square or \wp to them, some hurt or disease will befall the Native; more particularly if both the luminaries be joined with, or opposed to them ; or, if only one of these be posited on the Angle as already described ; because a Malefic ascending either before or after a Luminary in an Angle, is capable of producing such diseases or injuries as are indicated by the places of the Horizon, and the Signs, and by the nature of the Planets themselves, whether they be Malefics or others that are evilly affected and configurated with them. The degree of the Sign on the afflicted part of the Horizon, will shew the afflicted part of the body, whether it be a hurt or a disease, or both together ; and the nature of the Planet which causes it, will describe its form and nature.

Of all the principal parts of the human frame, ♁ governs the right ear, the spleen, the bladder, the phlegm, and the bones.

♂ Governs the hand, the lungs, arteries, and seed.

♁ The left ear, the kidneys, the reins and genitals.

* The 6th House.

☉ The sight, brain, heart, nerves, and the right side.

♀ The olfactory nerves, the liver and the flesh.

♁ The speech, intellect, gall, tongue, and fundament.

♃ The palate, the gullet, stomach, belly, uterus, and the left side.

Malefics when Oriental, generally produce blemishes and hurts, but when Occidental, they cause diseases. There is a difference between a hurt and a disease, because the pain of the former is but short, whereas a disease is either continual or returns at intervals: These are only general remarks; but for particulars, the more immediate causes of such accidents are to be considered.

Thus, there will be blindness of one eye, when the ♃ is in either of those Angles, exactly at the ☉, or at the full; or with any other configuration, if she applies to any of the Nebulous parts of the Zodiac, as to the little cloud in ♎, or the Pleiades of ♈, the head of the arrow in ♏, the scorpion's sting, the parts about the platted hair of ♏, or the water pot of ♎.

Again, if ♃ or ♁ be Oriental, and ascend to the ♃, when she is in an Angle (*) and decreasing, it is the same.

If they are configured either in the same or the opposite Angle, being at the same time Ori-

* That is, if either of them follow the Moon.

ental to the ☉, and Occidental to the ♃, they injure both eyes.

♁ Causes blindness by a blow or a stab, by iron or by fire; if configurated with ☿, it will be in places of exercise, or from robbers.

♃ Causes blindness by cataracts, colds, specks in the eyes, and such like.

If ♀ be in one of the said Angles, particularly the West, ♃ being joined to, or configurated, or changing places (*) with her, ♁ being elevated above, or opposite to her, the Native, if a male, will be impotent; or, if a female, liable to abortion, or to bring forth either dead children, or such as must be destroyed and brought forth piece-meal: This chiefly happens in ☉, ♀, or ♃.

If the ♃ be in the Ascendant, and apply to ♁; or if she be configurated to ☿ and ♃ in a similar way, and ♁ be elevated above, or opposite to her, the native will be either an Eunuch or Hermaphrodite, or will be deficient in the usual passages or outlets.

If the ☉ join the configuration under these circumstances, and both the luminaries and ♀ be in a masculine condition, the ♃ decreasing, and the Malefics ascending in the next succeeding degree, the males will be deprived of their genitals, or receive some injury there, especially under ♃, ♀, ♃, ♃, and ☉: The women

* In Reception.

will be childless and barren, and sometimes injured in the eyes.

$\frac{1}{2}$, ϑ , and \odot , being in the said Angles, (particularly when ϑ is in the West, and the \triangleright joins the Configuration) there will be a defect in the speech, through stammering or some other impediment; but, if δ be with them, he will cure the impediment, when the \triangleright meets with him.

If the Malefics be angular, and the Luminaries in δ or ϑ ascend to them, or, if the Malefics ascend to the Luminaries, particularly when the \triangleright is in her Nodes (*) or in her Bendings (†), or in hurtful signs, as γ , ϑ , \ominus , μ , and ν , the body will be deformed, with excrescencies, lameness, bruises and dislocations: If the Malefics be with the Luminaries, these will happen from the birth; but, if they be in the Mid-heaven, elevated above the Luminaries, or in ϑ to each other, some dreadful accident will occur, as being thrown from a high place, falling, or being maimed by robbers or quadrupeds: δ having the dominion, will cause it by means of quarrels or robbers; but $\frac{1}{2}$ will cause it by falls, shipwrecks, or convulsions.

Blemishes are frequently caused when the \triangleright is in Tropical or Equinoxial Signs. The vernal

* Ptolemy only mentions the Nodes when the Moon is in them.

† Her greatest North or South Latitude.

Equinoxial Sign, causes scaley eruptions; the Summer Tropic, ring-worms; the Autumnal Equinox, leprosy; and the Winter Tropic, implies similar complaints.

Diseases arise from the Malefic Configurations before stated, but with this difference, only when they are Occidental to the ☉ or Oriental to the ♃. In this condition, ♃ causes cold in the bowels, abundance of phlegm, general debility, wasting, jaundice, dysentery, cough, with expectoration, cholic, and leprosy; and in addition to these, the Native if a female, will be afflicted with hysterics.

♁ causes spitting of blood, melancholly, diseases of the lungs, sores and painful sensations in the secret parts, through cauterizing or cutting, as is usual in fistula, piles, and tumours in the fundament, or burning, putrifying ulcers. Women are rendered liable to abortion, or the foetus is either cut in pieces, or left to putrify; and, even if they have not exactly those Configurations, they will still in some way or other affect the body.

♄ co-operates with them in a way that increases the evil; for instance, if he have familiarity with ♃, he will add to the cold, encrease the flow of humours, and cause great disturbance in the breast, fauces, and stomach: If familiar with ♁, he augments the heat, increases the number of ulcers and abscesses, produces bald-

ness, eschars, erysipelas, ring-worms, and such distempers as proceed from melancholy, insanity, epilepsy, &c.

There is also a pre-disposition to certain diseases in particular signs, when they occupy the said Angles at the time of the said Configurations. Thus, \ominus , \wp , and \times , and in short, earthy and fish-like signs cause putrefaction, herpes, leprosy, scrophula, fistulas, elephantiasis, and the like. \ddagger and Π , produce falls and epilepsy.

If the Planets be near the latter degrees of the sign, the disease or blemish will be at the extremities, and will arise from humours or injuries, causing elephantiasis, gout in the hands or feet, &c.

If under these circumstances, no Benefic be configurated with that Malefic which causes the evil, or with the angular Luminaries, the evils will be incurable, and the same even if they be configurated when they are overcome by the strength of the Malefics. But, if the Benefics hold the principal places, and thereby overpower the Malefics from whence the evil proceeds, the blemishes or diseases will be but slight, and will not cause a disgraceful deformity. The Benefics being more Oriental will remedy this evil; \mathcal{A} will do it by the help of man, or by the means of riches or power he will either conceal it, or procure a remedy: If \mathcal{B} assist, he will effect a cure by medicines and skilful physi-

eians. ζ , either through the interposition of some divinity, or by the advice of an oracle, will make the blemishes rather pleasing, or at least not disagreeable, and will cure diseases by medical assistance from the deities (*).

Should η join in the configuration, the persons so maimed or diseased will wander about to display their afflictions; and if δ takes part in it, they will do this to obtain a subsistence.



CHAP. XVIII.

Of the QUALITIES of the MIND.

THIS therefore is the consideration of whatever relates to bodily defects; but the mental, namely, the rational and intellectual qualities, are judged from the condition of δ , while those relative to mere animal sensation, distinct from reason, are judged from the bodily state of the Luminaries, particularly of the ν , and the Stars to which she is configured, either by separation or application.

But as these animal propensities are various, they cannot be hastily or summarily decided on, but only by minute and repeated investigation,

* In those days the Medical Art was practised to a considerable extent by the Priests; and on occasion of sickness or any calamity, it was usual to apply to them, or to an Oracle, for advice and assistance. In the event of a cure being thus obtained, it was attributed to divine interposition.

relative to the various signs, which contain ☿ and the ♃, and likewise to the rulers of such Signs, which operate very powerfully in the formation of the mind. The Configurations also, which the Stars just specified have with others, or with the ☉ and the Angles, must be attended to; and also the peculiar nature of each Star must be included, according to its operation on the mental propensities.

Thus, Tropical and Equinoxial Signs, endow the minds of men with policy, and dispose them to mix in political matters and state affairs, or in any way that will encrease their importance; and the same with respect to religion, making them ingenious, acute, inquisitive, full of invention and addicted to Astrology and Divination.

Double-bodied Signs render the Natives unstable, crafty, inconsistent, superficial, flighty, knavish, amorous, deceivers, fond of music, careless, easily persuaded, and often in a penitent state of mind.

Fixed Signs make them just, not addicted to flattery, constant, firm, prudent, patient, laborious, inflexible, continent, mindful of injuries, steady in their pursuits, full of contention, ambition, sedition, avarice and obstinacy.

Oriental Configurations including those with the Horoscope (*), (particularly if they are in that

* Being Oriental of the Sun, or of the Horoscope, viz. in the South-east Quadrant, or on the Ascendant.

(Angle), make men open and undesigning, fond of enjoying themselves, persevering, ingenious, unreserved and active.

Oriental Stations, and Culminations (*), render them deliberate, constant, careful, firm, prudent, high-minded, successful in their pursuits, inflexible, powerful, rigid, not easily deceived, judicious, impetuous, punishers of the wicked, and full of wisdom.

Precedent and Occidental Configurations (†), cause instability, wickedness, weakness of mind, impatience, meanness, servility, ambition, arrogance, slothfulness, insolence and impudence.

Occidental Stations (‡), or, being on the Lower Heaven, and also ♁ and ♃, making Vespertine Settings by day, and Risings by night (||), make men ingenious, and observing, but careless and not fond of labour, very inquisitive, and fond of

* Being at the first Station, (See BOOK I. CHAP. VIII.) or in the Mid-heaven.

† Being in the South-west Quadrant, or on the West Angle.

‡ Being at the Second Station, or in the North Angle.

|| This is not very clear, according to our acceptation of the words, but it means when Venus and Mercury precede the Sun, when of course they will set in the West by day, and rise in the East by night, if a short time before day-light appears may be called Night. It should be observed, that all Oriental or Occidental Positions with respect to the Sun, are in BOOK I. CHAP. VIII. called, "Solar Configurations," although not having any measured Aspect with that Luminary.

occult science, such as magic and sacred mysteries, mechanism and instrument-making, meteorology, philosophy, augury, and the art of interpreting dreams.

Moreover, if the Ruling Stars be in proper places and conditions, they give great mental endowments without any obstacles, attended with great success, particularly if they have power in both places, namely, by being configured in any way with ♀, and having either the separation or application of the ♂.

If not so constituted, but posited in places not proper to themselves, they imbue the mind with their own qualities, but not so powerfully; the propensities are not so apparent, but more weak, and proceed with less energy. For the operation of powerful elevated Stars, is impressed on the mind with great energy and power: Thus, they who from Malefic impressions are evil and unjust, neither feel their inclination or means of committing it deficient, if there be no opposing influence; but if this evil familiarity be overcome by a contrary condition, they feel a check upon their impulses, and are easily detected and punished.

It is the same with those who are good and just, owing to the familiarity of the Benefics to the aforesaid places, when no opposing power is elevated above them; they go on with cheerfulness and energy in the performance of their

duties, no one injures them, and they enjoy the reward of their virtues; but if this familiarity be overcome by a contrary condition, they will be despised for their meekness, accused of covetousness, despised and ill-treated. This, therefore is the general rule by which the mental endowments are regulated.

We come now to treat of the particular qualities imprinted by each Star on the mind, according to their separate dominions. Thus, the planet ♃ having the sole dominion of the mind, and ruling ♄ and the ♃, if he be gloriously situated with respect to the World and the Angles, he will make men selfish, obstinate, laborious, arrogant, severe in punishing, covetous, penurious, eager to acquire wealth, and envious: But if badly situated in respect to the World and the Angles, he renders men sordid, miserly, mean-spirited, wickedly inclined, unreflecting, malicious, timid, slanderous, fond of solitude, apt to cry, impudent, superstitious, laborious, unfeeling, treacherous to their friends; low-spirited and slovenly.

If he have familiarity with ♃, in the way before stated, and in a good situation, he renders men good, and attached to good men, ready to help others, judicious, fond of acquiring property; magnanimous, busy, anxious to do good, attached to their families, mild, prudent, patient, and philosophical: But, if badly situated, he

makes men outrageous, foolish, timid, superstitious, careless about divine mysteries, suspicious, averse to children, without friends, crafty, injudicious, treacherous, shallow, ill-disposed, angry, hypocritical, slothful, dishonourable, unsettled, austere, reserved, cautious, and sluggish.

If configured with δ , and well-disposed, he makes men regardless, bold in speech, turbulent, daring, morose in every thing, uncharitable, contemptuous, rude, warlike, despising danger, seditious, deceitful, treacherous, unforgiving, exeters of tumult, tyrannical, covetous, enemies to their country, fond of quarrels, spiteful, excessive wicked, violent, impatient, insolent, detestable, proud, malignant, unjust, unyeilding, inhuman, inflexible, unchangable, persevering; able in managing affairs, active, invincible, and ripe for any undertaking: But, if evilly situated, they will be robbers, extortioners, adulterers, delighting in wickedness, sticking at nothing for gain, atheists, strangers to natural affection, mischievous, treacherous, thieves, perjurers, bloody minded, eaters of polluted meats, involved in guilt and infamy, murderers, sacrilegious, impious, plunderers of sepulchres, and terribly wicked.

If configured with φ , and being in glory, he maketh men addicted to women, ambitious, fond of solitude, very reserved, despisers of public opinion, and of what is generally consi-

dered respectable, envious, morose, disagreeable in society, eccentric in their opinions, fond of ceremonies, mysteries, divination, and of being priests, fanatical, strongly attached to religious forms and superstitions, grave, bashful, and rather philosophical, yet faithful in friendship, cautious, ingenious, and religious, very peevish and jealous of their women: If evilly disposed, he renders men cunning, lustful, obscene, lewd and filthy, indiscreet, unnatural in sexual intercourse, grossly libidinous, debauchers of women, chiefly those of his household, infamous, disgraceful, devoted to wickedness, detesting whatever is good, slanderers, drunkards, superstitious, sly adulterers, prophane, scoffers at the gods, at divine mysteries, or whatever is sacred, sorcerers, and fit for every species of wickedness.

If η have familiarity with ζ well placed, he renders men very inquisitive, loquacious, students in law and physic, mystics, diving into secret things, miracle workers, hasty in temper, fond of business, active in mind, petulant, careful, sober, studious, industrious, and fortunate: If the position be evil, they will be shallow, malicious, tyrants among their domestics, fond of tormenting others, gloomy, night wanderers, deceivers, traitors, unmerciful, thieves, magicians, sorcerers, forgers of deeds, ready for any evil, unfortunate in all things, and devoted to ruin: These things proceed from η .

If ♀ alone governs the mind, and be well situated, he renders men noble-minded, agreeable, pious, revered, comfortable in life, courteous, honourable, candid, just, dignified, venerable, attentive to their own concerns, merciful, learned, beneficent, very affectionate, and fit to govern: If badly situated, the same propensities are imprinted on the mind, but more faintly, and with less energy; thus they will be prodigal instead of generous, superstition will be substituted for piety, timidity for a becoming reserve, pride for dignity, folly for good breeding, love of pleasure, for love of business, negligence for ease, and indifference for candour.

If he have familiarity with ♂ well placed, he renders men rough, warlike, good soldiers, impetuous, hating subjection, hot-headed, bold, free speaking, active, fond of disputes, contentious, imperious, high-minded, honourable, hasty tempered, judicious and fortunate: If ill-disposed, he makes men mischievous, careless, cruel, unfeeling, seditious, quarrelsome, stubborn, slanderers, arrogant, covetous, rapacious, unsteady, shallow, unsettled, rash, faithless, indiscreet, turbulent, worthless, dissatisfied, lustful, contemptible, and wholly without any steadiness or rule of action.

If he be familiar with ♀, and well-disposed, he renders men neat and cheerful, fond of whatever is elegant, beautiful, kind to youth, profi-

vients in arts and sciences, poetry and music, valuable friends, undesigning, beneficent, charitable, inoffensive, religious, fond of active amusements, wise, loving and beloved, cheerful, diligent, brilliant, ingenious, liberal, judicious, temperate, modest, pious, just, and ambitious to be every thing that is good and amiable : If badly disposed, they will be luxurious, sensual, effeminate, gaudy, epicures, amorous, lascivious and very libidinous, slanderers, adulterers, fond of ornaments, vain, slothful, leading dissolute lives, shallow, dull, wasteful and helpless, handsome and very effeminate, fond of superstitious forms and ceremonies, yet kind-hearted, no ways malicious, affable, open and kind, cheerful and charitable.

If configurated with ♁ in good condition, he renders men fit for business, learned, good geometricians, mathematicians, poets and orators, ingenious, temperate, humane, great councilors and politicians, beneficent, fit to govern, religious, devoted to the gods, fortunate, friendly, kind to those who belong to them, learned, and every way admirable : If evilly-disposed, every thing will be reversed, they will be superficial, empty, contemptible, always in the wrong, enthusiastic, fanatic, vain, petulant, fancying themselves wise, stupidly proud, impostors, magicians, and quite irregular,—yet some of those have been skilful in various branches of know-

ledge, with good memories, able to communicate instruction, and to live respectably.

If ♂ alone governs the mind, and be well situated, he renders men generous, powerful, hot-headed, addicted to war, unstable, robust, confident, daring, insubordinate, careless, rapid, rash, contemptuous, tyrannical, violent, passionate, and formed to govern: If ill-disposed, they are cruel, mischievous, bloody-minded, tumultuous, luxurious, noisy, seeking quarrels, obstinate, drunkards, robbers, unfeeling desperate ruffians, violent and furious, enemies to their domestics, and atheists.

If he have familiarity with ♀ in good condition, he renders men cheerful, docile, friendly, addicted to enjoyment, merry, playful, simple, kind, given to singing, dancing, and scientific pursuits, good actors, brave, lustful, yet cautious, wise and discreet, fond of promiscuous congresses with either sex, hasty in temper, prodigal and jealous: If ill-disposed, they are arrogant, mischievous, lustful, and infamous adulterers, liars, cheats, dangerous to their own domestics, and to every body, soon cloyed with the same object, violators of wives and virgins, rash, violent and unruly, treacherous, perjured, foolish, unstable, and shallow, insensible often to shame, fond of dress, daring and insolent:

If he have familiarity with ♂, and well positioned, he causeth men to be good soldiers, but

very circumspect, persevering, active, yet fully aware of danger, changeable, fertile in contrivances, cunning, laborious, artful, eloquent, taking every advantage, deceitful, inconstant, apt in contriving mischief, ready-witted, full of fraud and hypocrisy, devoted to whatever is evil, always busy, litigious and successful, much attached to those who are like themselves, very malicious to their enemies, but useful to their friends: If badly situated, they will be luxurious, covetous, cruel, ungovernable, bold, yet regretful and unstable, liars, thieves and atheists, perjured, very rapacious, seditious, incendiaries, frequenters of theatres, every way infamous, plunderers, housebreakers, murderers, forgers of writings, and familiar with every species of crime, jugglers, magicians, venders or givers of poison, and parricides.

If ♀ be sole ruler of the mind, and well situated, the Natives will be courteous, beneficent, delicate, eloquent, neat, cheerful, fond of dancing, jealous, not disposed to labour, delighting in the arts, worshippers of god, well-disposed, of decent habits, having pleasant dreams, very affectionate, humane, and charitable, averse to what is unclean, agreeable in company, very forgiving, fortunate, and devoted to love and friendship; If badly disposed, they will be slotiful, lustful, effeminate, timid, careless, worthless, of bad repute, obscure and contemptible.

If ♀ have familiarity with ♂, and be well placed, the Natives will be artists, philosophers, men of science and ingenuity, poets, fond of learning, eloquent, well-behaved, refined in their enjoyments, cheerful, friendly, godly, uniting prudence with business, attentive, fortunate in trade, very apt in acquiring knowledge by their own exertions, full of emulation in every thing that is great and good, persuasive and pleasing in speech, serene and fascinating in manner, fond of argument, honest, judicious, magnanimous, but rather addicted to male than female congresses, and very jealous: If evilly disposed, they will be rapacious, crafty, ill-spoken, unstable ill-disposed persons, deceitful, turbulent, liars, slanderers, perjurers, traitors, and villains, perversely evil, unskilful, debauchers of women and youths, fond of ornaments and dress, effeminate, dangerous, infamous, notorious among the worst of characters, and ripe for any bad undertaking.

If ♂ alone have the dominion, and be well placed, he renders men prudent, wise, reflective, having extensive learning, inventive, skilful, good logicians and philosophers, speculative, ingenious, aspiring, virtuous, argumentative, searching, addicted to mathematics, and mysteries, and anxious to acquire knowledge: If evilly disposed, he renders them crafty, headstrong, forgetful, hot-headed, superficial, unstable, regret-

ful, foolish, thoughtless, lying, careless, changeable, insatiable, covetous, unjust, wholly divested of steadiness of mind, and always in error.

In addition to all these, the influence of the Moon, must be considered ; for when she is in her extreme North or South Latitude, she causes the disposition to be more variable, crafty, and unsettled ; but when in her Nodes, she renders it more acute, active, and diligent. When she is in Oriental Places, or when encreasing in Light, she renders men ingenious, firm and open ; but, if in Occidental Positions, or in her decrease, they will be more slow, dull, changeable, suspicious and reserved.

The Sun also co-operates when in familiarity with that Planet which governs the mind : If well-placed, he renders the Native more just, persevering, honourable, and every way perfect ; but if badly placed, more debased, laborious, obscure, worthless, cruel, obstinate, and every way depraved *.

* We find in this Chapter, that the rational faculties are judged from Mercury, and the animal or irrational propensities from the Moon ; that is, from the nature of the Signs they are in, from the Rulers of those Signs, and from the nature of the Planets with whom such Rulers are configurated or joined. But it is clear, the Fixed Stars are included ; for, as the Author remarks in BOOK II. CHAP. VIII. it is not the Planets themselves, but their natures in whatever way produced, that are alluded to ; and therefore, the nature of every Fixed Star of eminence, has been minutely described in

CHAP. XIX.

Of MENTAL DISEASES.

THE Mental Propensities being thus far considered, the diseases of the mind next claim attention, as madness, epilepsy and similar afflictions.

BOOK I. CHAPTERS SIX, X, and XI. Equinoxial Signs are not included, probably through an accidental omission, but they are in other places, considered as similar in effect to Tropical Signs. What it is which constitutes a Planet, Ruler of a Sign, does not clearly appear. In **BOOK I. CHAPTERS** XX, XXI, XXII, and XXIII, the Essential Dignities are arranged by House, Triplicity, Exaltation, and Term; in **CHAP. XXIV.** the Exaltation takes the first place; the Triplicity the second; and the House the third: And in **BOOK III. CHAP. III.** the five ways of Dominion are described as follows, "Triplicity, House, Exaltation, Term, and Apparition, or Configuration." With these various modes of arrangement, it is rather difficult to determine which of the first three Essential Dignities should have the preference; and in a Sign, Capricorn for instance, which is the House of Saturn, the Exaltation of Mars, and the Triplicity of Venus, I know not which of the three can be chosen for Ruler with any degree of certainty, except it possesses another Dignity.

Being posited in Glory, is when they are strong in the World, and in the Geniture, namely, being seated in their Essential Dignities, Oriental, Swift in Motion, and Angular or Succedent, chiefly in the Ascending or Culminating Angles. The reverse, is when they are Peregrine, Occidental, Slow in Motion, and Cadent. See **BOOK III. CHAP. IV.**

In those cases, we must again refer to γ and the Δ , according as they are posited with respect to each other, or to the Angles, or the Malefics; for if the Δ and γ be inconjunct with each other, or with the Oriental Horizon, and if they are overcome (*) or ruled (+), or opposed by contrary Malefic Configurations, the mind will be much deranged and afflicted by various diseases, the nature of which may be known from the nature of the Planets which cause the affliction. Many slight disorders may be accounted for, from what has been already observed respecting the qualities of the mind; for the excess of some of those qualities, certainly may be considered as mental derangement, when it either falls short of or exceeds the bounds of moderation. But there are also others so greatly disproportionate to our nature, as to wholly overcome and derange both the intellectual and sensitive powers, and it is of those we intend to treat.

Epilepsy is generally seen in persons who were born when γ and the Δ were either inconjunct with each other, or with the Oriental Horizon, ι and ζ being angular and configured with them, that is if ι be so by day, and ζ by

* Through the Malefics being elevated above them.

† Disposed of by Malefics, or configured with them.

night: but, if their positions be reversed, that is ♀ by night and ♂ by day, having dominion, the Natives become insane, particularly if the afflicting Planet be in ☉, ♀ or ♁.

If the ♀ be so afflicted, when in her Phases (*), they will be tormented by dæmons (†) and have a moist brain, if at the New Moon the affliction proceeds from ♀, or at the Full Moon from ♂, more particularly if they happen to be in ♄ or ♁.

If the Malefics thus operate alone, the diseases will be incurable, though not in themselves very remarkable, or in some cases hardly to be seen; but if ♃ or ♄ partake in the configuration, and be Oriental and Angular, while the Malefics are Occidental, the diseases will be curable, but very conspicuous; ♃ will cure them by medicine, diet or surgical operation, and ♄ by oracles or divine interposition: But if the Benefics be Occidental, and the Malefics Oriental and Angular, the diseases will be incurable, and very conspicuous. Those who are epileptic will be continually afflicted, and often in danger of their lives; and those who are insane, will be furious and unmanageable, wandering from place to place, wholly estranged from their do-

* At the New or Full.

† The Ancients considered furious Madmen to be possessed by Dæmons or Evil Spirits.

mestics, and living naked and wretched. Those who are possessed by dæmons, and have a moist brain, will be violent enthusiasts, uttering mysterious things, and scourging themselves.

The places from whence the Configuration proceeds (*) also co-operate; thus, the places of the ☉ and ♂ (†) add additional strength to insanity; those of ♃ and ♄ increase epilepsy, ♀ adds to enthusiasm, and ♁ and ♃ augments the complaints of dæmoniacs, or those of a moist brain.

These are the morbid changes which manifest themselves in the intellectual faculties; but, the principal deviation in the irrational or sensitive faculties is chiefly manifest in the excess or deficiency (according as it may happen) in the generative organs of the male or female, wherein they exceed or fall short of the customary conformation which belongs to their respective natures: The judgement of this is as follows,

Let the ☉ be with ♃ in the place of ♄ (‡), and ♂ and ♀ have familiarity with them, if the Luminaries only are in Masculine Signs, the males will exceed in that which belongs to their nature,

* The Signs in which the afflicting Planets are posited.

† That is their dignities.

‡ Because the Sun and Moon govern the sensitive faculty, as Mercury and Moon govern the rational faculty.

that is, they will have the male generative organs in excess; but females will deviate from their nature, that is, they will be disposed in part, to the masculine conformation and energetic propensities: But if both ♂ and ♀ or only one of them, be also in a masculine place, the males will be much inclined to sexual intercourse, but only to that which is natural; but the females will be addicted to that which is contrary to their nature, and will be very lustful and intemperate. If ♀ alone be in a masculine condition, they will endeavour to do those acts privately, and conceal their propensities; but, if ♂ be likewise in a masculine place, they will act openly, and be wholly divested of shame.

If the Luminaries only be in feminine Signs, the females will be fond of excess in that intercourse which is agreeable to nature; whereas, the males will differ from their usual nature and be more effeminate and delicate; and, if ♀ be in a feminine place, the female will be lustful and wanton, and the males tender and effeminate, with unnatural propensities, which they will endeavour to conceal; but, if ♂ be in a feminine position, their acts will be open and shameless.

When ♂ and ♀ are Oriental and Diurnal, they render the Native more masculine and respectable; but if Occidental and Nocturnal, they will be more effeminate and despicable.

If η also join the Configuration, he will render them more obscene and infamous in every respect ; but if ζ be instead of η , they will be more decent and respectable, ξ renders them more active, fond of variety, notorious, and intractable.

B O O K IV.



CHAPTER I.

The PROEM.

THUS far, we have treated of those things which occur prior to the Birth, at the Birth, and after it, by which a judgement may be formed of the temperament in general: It now remains that we treat of External Occurrences, the chief of which, are Riches and Honours: Of these, the first, namely, Riches, belong to the body, whereas Dignities relate to the mind



CHAP. II.

Of RICHES.

WHATEVER relates to possessions, must be referred to the part of Fortune alone, which, whether the Birth be by day or by night, is placed at the same distance from the Horoscope, as the Sun is from the Moon: This being done, take

the rulers of that part, observe their strength and familiarities, and those also of such Planets as are configurated with, or elevated above them, whether they be of a similar or opposite condition.

The Rulers of the part of Fortune being strong, give great riches, particularly if the Luminaries, give proper testimony to them.

♃ gives Riches by building, agriculture, and navigation.

♄ by the care of others, or by offices of trust or ecclesiastical preferment.

♆ by wars and military command.

♀ by friendship, or property acquired by means of women.

♅ by eloquence and trade.

If ♃ being in familiarity with the part of Fortune, have configuration with ♄, he gives wealth by inheritance, the more so when in superior Angles; and if ♄ be in a Bicornoreal Sign, or receiving the Moon's application, they will be adopted by strangers, and inherit their property.

If those Planets which are of the same condition as the Lords of that part, give testimony of dominion, they will retain their property: But if those of a contrary condition are elevated above the ruling places (*) or succeed to them,

* The Places where the Lords of the part of Fortune are.

it will not continue in their possession : But the general time is taken from the inclination of the Stars which govern the causes, to the Angles and Succeedents (*).

CHAP. III.

Of HONOURS.

HONOURS are considered from the disposition of the Luminaries, and position of the Stars by which they are guarded ; for if both the Luminaries are in Masculine Signs, and both, or only one of them Angular (particularly if they have the five Planets for Satellites †), the Sun being attended by Oriental Stars, and the Moon by Occidental, those born at that time will be kings ; and if the said Satellites be Angular or configured to the Angle that is above the

* When they come to those places by direction ; and it relates to the Significators both of Good and Evil.

† Placidus thinks that the Satellitium of the Five Planets means a Configuration of them in any way to the Luminaries ; but this is evidently incorrect. It is generally supposed, that a Planet to be considered a Satellite must be only 30 deg. distant from the Luminary ; and it is certain, that Satellitium in Latin, and Doriphoria in Greek, signify Guards or Attendants ; and conformable to the rest of this System, which is

Earth, (*), they will be mighty and powerful as Lords of the World.

Furthermore, if the Satellites have a dexter Configuration to the Angle above the Earth, under the same circumstances as before described, with this exception, that the Luminaries be not as before stated, both in Masculine Signs, but the Sun only in a Masculine and the Moon in a Feminine Sign, and only one of them Angular, the Natives will only be Princes, having the power of life and death.

If the Luminaries be as already described, and none of the Satellites be Angular, or give testimony to the Angles (†), those born at that period will be great, and enjoy certain honours, as that of Governors, Generals, or some eminent dignity, but they will not be Princes.

If the lights be neither of them Angular, but their Satellites Angular or configured to the Angles, they will not arrive at any eminent dignity, but they will be eminent to a certain degree in civil departments.

wholly Symbolical, any Luminary surrounded by a number of Planets within a certain distance, which is not exactly specified, was supposed to resemble Royalty, surrounded by suitable Guards, or Attendants; and hence Ptolemy observes, that persons born under such a figuration, will, by sympathy, become Kings. I rather conceive the distance can not be much more than 30 deg. or 45 deg. at the utmost.

* The Mid-heaven.

† That is if they hold no Aspect with the Cusp of the Angle.

If neither of the Satellites,  configured with the Angles, they will be obscure and undistinguished.

If neither of the Luminaries be either in a Masculine Sign, or Angular, or guarded by the Benefics, the person then born will be mean, despicable and miserable.

This, therefore, is the rule in a general sense, by which judgement may be formed of the various degrees of rank and dignity; but, as there are many intermediate conditions of life, they all depend upon the various conditions of the Luminaries and their Attendants, and the Rulers of the latter; for if the Benefics, or those of the same condition, have dominion, the dignities will be more great and permanent; but if the Malefics or those of an opposite condition have dominion, they will be of a meaner description, and very uncertain (*).

The nature of such dignity may be known from the nature of the Satellites; as if ♃ governs them, power will be derived from some wealthy or profitable government: If ♃ or ♀ have rule, it will arise from some very pleasing department, productive of gifts and honours: If

* To be of an opposite Condition to the nature of the Luminaries, is to have a disagreeing position, such as preceding the Sun, or following the Moon, or by being peregrine or disagreeing with the Angles, with which they have familiarity

♁ be Ruler, will consist of military rule and enterprize, victory, and a terrible exertion of power over those who are subjected to it: If ♁, it will arise from respectability, prudence, learning, and attention to business (*).

CHAP. IV.

Of the Nature of the Profession.

THE Ruler of the Profession is taken two ways, viz. from the Sun, and from the Sign on the Mid-heaven.

We should therefore observe the Star which appears orientally next the Sun, and the Star, (if any) posited in the Mid-heaven, more particularly that which receives the Moon's application. If one and the same Planet is in both situations, that is, if it make Oriental appearance next the Sun, and be also in the Mid-heaven, that Planet alone shall be taken to solve the question; but if it have not both, but only one

* I am not aware of what is meant by the plural term, "Angles."—There can be no position where a Planet is not configured with some Angle; and the only one here alluded to, must be the Mid-heaven.

of these qualifications, it must be taken as significator, if no other be so qualified.

If one Planet have the said position to the Sun, and another be in the Mid-heaven, and have Configuration with the Moon, both shall be taken; but that which is strongest, and most adapted to the dominion, must be preferred.

If none be found appearing before the Sun or in the Mid-heaven, that which governs the Mid-heaven, shall be taken alone, but this only will dispose them to follow some occasional employment; for such persons usually are without any regular profession.

Thus much relates to the Lord of the profession; but the nature of the profession will be known by the nature of the three Stars, ♂, ♀, and ☿, and of the Signs which contain them (*).

♁ makes writers, managers of business, accountants, superintendants, men engaged in traffic, money-changers, and also diviners, astrologers, and persons employed in sacrifices, in a word, all who get a living by learning, and resolving of questions, and by salaries or gifts for so doing.

If ♃ gives testimony to ☿ (†), they will be managers for others (‡), or interpreters of dreams,

* Should neither of these happen to be Lord of the Profession, how is it to be known?

† That is, if he governs the Sign in which he is.

‡ Because Saturn is a superior to Mercury, in the same Triplicity.

or will hold some church preferment for their skill in divination, or extreme devotion.

If α gives testimony, they will be painters, orators, or sophists, and patronized by men of eminence (*).

If φ governs the profession, they will deal in perfumes made from flowers, in ointments, (†), wines, colours, tinctures and spices; they will be also makers of sweet ointments, garlands, (‡) and wines, or they may be apothecaries, weavers, spice-merchants, painters, dyers, and dealers in dresses (§§).

If γ gives testimony, they will deal in things that conduce to luxurious ornaments, sorcery, poisoning (§), and to every species of deception.

If μ gives testimony, they will be wrestlers, those who are crowned with garlands (§§), or such as receive preferment by means of females.

* Jupiter is the Significator of great men and their protection.

† In those days, to be anointed with perfumes was considered a luxury; and Venus disposes of every thing relative to luxury and enjoyment.

‡ Garlands were worn at most festivals and sacrifices, and these were under the dominion of Venus.

§§ Ornamental dresses, chiefly.

§ The compounding and selling of mischievous drugs, was in those days a very profitable trade.

¶ Garlands were worn by the Athletæ, who came off victorious, by the higher order of the priesthood, and by those who presided at banquets. We have nothing of the kind now-a-days, but it relates to all those who unite greatness and prosperity with happiness.

If δ governs the profession, and hath configuration with the Sun (*), he will make them such as work by fire, namely, cooks, founders, braziers, and operators by fire, on any kind of metal: If he have no such configuration, they will be shipwrights, carpenters, agriculturists, masons, woodcutters, and the lower order of workmen (†).

If ι gives testimony, they will be seamen, persons who excavate vaults, feeders of beasts, cooks and butchers.

If μ gives testimony, they will be soldiers, or in some subordinate situation, as collectors of taxes, inn-keepers, costermongers, or such as minister at sacrifices (‡).

If there be two joint rulers of the profession, and if those be γ and ν , they will produce

* If he have any aspect with the Sun; because neither Mercury nor Venus could have any aspect beyond their Orientality or Occidentality, their distance not being sufficient.

† Of that class who work with iron or edged-tools.

‡ No correct idea can be formed of those matters, from the manners of the Egyptians: But, the essence of the whole is this, that Mercury governs every profession relative to learning, or any particular exertion of intellect; and Venus, those that are founded on sensual enjoyment; and both of them are subject to the interposition of Saturn or Jupiter, so far as relates to their application to good or evil purposes. Mars governs chiefly such trades as are either evil in themselves, or have no relation to enjoyment either of mind or body; and, even the testimony of Jupiter cannot render them respectable.

musicians, or such as make melody, and are employed among musical instruments, singing, and poetry, the more so if they change places(*) for then they will make them stage mimics or actors, slave-dealers, instrument-makers, dancers, performers on strings, tumblers, makers of wax-figures. and painters..

If ♀ gives testimony, he will in addition to these, make them dealers in women's ornaments.

If ♀ gives testimony, they will be judges, officers of state, school-masters and magistrates.

If ♀ and ♂ be joint rulers of profession, they will produce statuaries, workers in armour, engravers of hieroglyphics, or of animals, wrestlers, surgeons, informers, adulterers, criminals of every description, and forgers of writings.

If ♀ gives testimony to them, they will be men-slayers, stealers of cloathing, very rapacious, lurking theives, cattle-stealers and impostors.

If ♀ gives testimony, they will be more industrious and respectable; active, and careful in what they possess, full of enquiry. and tolerably fortunate.

If ♀ and ♂ govern the possession, they will be dyers, ointment-makers, workers in tin, lead, gold, or silver, such as dance or exhibit in ar-

* If they be in mutual reception.

mour, apothecaries, husbandmen, and that class of physicians, who cure by medicine (*).

If ♃ gives testimony, they will be such as superintend the sacred animals (†), diggers of graves, mourners, or musicians at funerals, and such as busy themselves in the mysteries, in lamentations and blood.

If ♀ gives testimony, he will make them sacrificers, augurs, such as hold offices in the church, superintendents of women, interpreters, and such as live by similar professions.

The nature of the Signs which contain the Rulers of the Profession, vary the employment also, according to their respective qualities: Human Signs for example, incline them to such professions as are useful to mankind: Four-footed Signs, make workers among metals, traders of every description, builders, smiths, and carpenters: Tropical and Equinoxial Signs, make interpreters, dealers in exchange, measurers, agriculturists, and priests: Earthy and Watery Signs, give employment on the water, or in watery trades, as gardening and ship-building; and also in funerals, and in pickling or salting (‡).

* By way of distinction from those who cured by miracles.

† Those destined for sacrifice, because of their cruelty; and, probably they might superintend those kept for worship, the Apis for instance, who was destroyed at certain periods.

‡ Alluding to the art of embalming.

The Moon also when she occupies the place of profession, and after having passed the ζ , continuing her course with ξ in γ , ν , or ω , she will render men soothsayers, sacrificers, and such as divine by the Bason (*). In τ or κ she makes hypochondriacs, or those possessed by dæmons(†). In μ and η , they will be magicians, astrologers, deliverers of oracles, and predictors of future events; and in α , ν , or Ω , they will be enthusiasts, men who interpret dreams, and conjurors..

In this way, are the various kinds of profession distinguished; but their magnitude or prosperity must be decided by the strength of the Rulers; for if they be Oriental or Angular, the profession will be eminent; but if Occidental, or declining from an Angle, it will be subordinate: If the Benefics be elevated, the trade will be great and profitable, secure, respectable, and pleasing; but if the Malefics be elevated above the Lords of the Profession, it will be mean and insignificant without profit or security. Thus, ι impedes it through coldness, and the mixture of colours, and δ through forwardness,

* Meaning that they would be adepts in all the pious frauds then in use among the Egyptians. The Divination by the Cup or Bason, is mentioned in GENESIS, chap. XLIV.

† Men who gained a living by such pretences, similar to our mendicant impostors: Madmen were supposed to be possessed by Evil Spirits or Dæmons.

and publicity, both of which are inimical to the prosperity of the profession (*); but the general period when the trade is likely to encrease or diminish, must be judged from the manner in which the effective Stars are disposed with respect to the Oriental or Occidental Angles (†).

CHAP. V.

Of MARRIAGE.

WE now proceed to discuss what relates to Marriage, or the Co-habitation of Male and

* The meaning of this, however familiar to the Egyptians, is not very obvious to ourselves. In these days, trade is best promoted by publicity. What is meant by a Mixture of Colours, cannot correctly be known; but it probably signifies a defect in the regularity or brilliance of the manufacture, through the dulness or negligence of the workmen.

† If the Benefics or Malefics were in or near the Oriental Angle, the prosperity or decline were likely to happen at an early period: If in the Mid-heaven, about the middle of life; or, if in or near the West Angle, towards the end of life. Some idea of the arrangement may be formed, from BOOK II. CHAP. V.—I believe that no Planet was in this case (and indeed in many others) considered as elevated when under the earth. There is much reason to believe, that the term “Elevated” was like the rest of the Science, merely figurative, and alluded to a Planet’s greater altitude in the Upper Hemisphere from whence he appeared to look down upon and command the rest; and it may likewise have been the same, when they were all so situated in the Lower Hemisphere.

Female, as sanctioned by Law, which is as follows :

With regard to Men, the manner in which the Moon is disposed, must be observed; for in the first place, if she be found in Oriental Quadrants, she causeth men to marry when young, or to marry young women, when they are old (*); and if she be here overcome by the Sun-beams, and configured with ♃, she will prevent their marrying at all (†): If she be in a Sign of one form, and applying to but one Planet, they will marry but once; but, if in a Bicorporeal, or Sign of several forms, or applying (‡) to several Planets, she will cause them to marry several times; and if the Planets receiving such application, by proximity of place, or by Testimony (§), are Benefics, they will get good wives; or, if Malefics, evil: Thus ♃ receiving the application,

* There is certainly an omission here, respecting the Moon's operation when in the Occidental Quadrants. In some Latin translations, they are said in this case, "not to marry until they are old; or, if they marry young, it will be to old women:" This is uniform with what follows, relative to the influence of the Sun on women; and therefore, it is probably correct.

† This probably relates to the Moon, when in Occidental Quadrants, where, but for the former omission, the sentence would have occurred.

‡ Application, must in no part of this Work, be taken in a modern sense, but as described in CHAP. XXVII, BOOK I. so far as it can be understood:—I really think it means application in the horary circle by Mundane Motion, as described in the Note to CHAP. XIV. BOOK III.

§ By Conjunction or Aspect.

they will be laborious and morose: If ♃ receives it, they will be prudent and domesticated: If ♂, they will be daring and refractory: If ♀, full of mirth and cheerfulness; and, if ♃, they will be remarkable for wisdom and activity. If ♀ be in familiarity with ♃ or ♃ (*), the wife will be prudent, and much attached to her husband and children; but if with ♂, she will be of a violent temper, without wisdom or discretion. This is only relative to men.

In women, the ☉ must be taken instead of the ☽; and, if he be placed in an Oriental Quadrant, they will marry young, or to young men (†); but if Occidental, they will marry late in life, or to men past their prime, or very old. If in a Sign of one form, or configurated to one Oriental Planet, he will cause them to marry but once; but, if in a bicorporeal, or many-formed Sign, or configurated to many Oriental Stars, he will give them a plurality of husbands (‡). If ♃ be configurated with the ☉, he will provide

* Some add Saturn to the number.

† This, (to be uniform with what has been said before relative to men,) must mean, “in their old age.”

‡ This of course can only be when the Sun applies to their body or aspect, as we have before seen with respect to the Moon. Only Oriental Planets are mentioned here as having any effect; and we may therefore conclude, that application to Occidental Planets, was not considered to be a Marriage Symbol; but, that it denoted a single life, the same as before observed, of the Combustion of the Moon, in the case of men.

husbands of modest temperament, fond of riches, and laborious: If ♃, they will be grave and magnanimous: If ♁, violent, without affection, and unruly: If ♀, spruce and handsome: If ☿, such as are good providers, and always full of business: If ♀ be familiar with ♃, they will be dull and timid (*): If with ♁, hasty, lustful, and adulterous; and with ☿, such as are fond of youths.

Those Quarters are considered Occidental with respect to the ☉, which precede the Oriental and Occidental Signs of the Zodiac (†). Those of the Moon, are from the New and Full to the Quarters: The Occidental Quadrants are opposite to those.

When the Nativities of the husband and wife have a harmonizing Configuration of the Luminaries, in each with the other, namely, in Δ or \ast , their cohabitation will be permanent, the more so if it be by change (‡); and it will be still more durable, when the Moon in the husband's Geniture, agrees with the Sun in that of

* There are many omissions in this Chapter; one of which, is, that no mention is made of the familiarity of Venus with Jupiter. Other Editions however mention it, as productive of such as are "virtuous, just, and respectable."

† From the Cusp of the Ascendant to that of the Midheaven; and, from the Cusp of the 7th to that of the 4th.

‡ By Reception.

his wife: But, if the Luminaries so specified, be in Signs that are inconjunct, opposite to, or in square to each other, the connexion will easily be dissolved, and a final separation will ensue.

Again, If the Benefics behold a good Configuration. their connexions will be productive of kindness, pleasure and profit; but, if the Malefics behold it, they will cause quarrels, contention, and damage.

Also, in an unfavorable Configuration, if it receives the Aspects of the Benefics, the contract will not be wholly dissolved, but reconciliation and re-establishment will take place; but if the Malefics aspect it, the marriage will be dissolved with disgrace and infamy. If ♃ alone join the Malefics, it will be through some public disgrace; but, if ♀ also be with them, it will be for adultery, sorcery, or something similar.

Other kinds of marriage (*), are judged from ♀, ♂, and ♃; if these have familiarity with the Luminaries, the marriage will be domestic and legal, for ♀ hath a kind of affinity with ♂ and ♃; with ♂ by means of the florid appearance of youth (†), because they have their exaltations in each others Triplicities: Her affinity

* Concubinage, a state of Co-habitation, which was in certain cases, considered legal, and generally as allowable.

† The inducement, which causes the connection, when Venus and Mars behold the Luminaries.

to \mathfrak{h} , is through a more aged complexion, because their houses are in Δ to each other.

The affinity therefore of \mathfrak{q} with \mathfrak{g} , fills the parties so cohabiting, with strong desires; and, if \mathfrak{z} be with them, the connection between them will be the theme of public conversation. If \mathfrak{q} be found in a Sign common to them both, as \mathfrak{v} or \mathfrak{x} , she will cause such connection to exist between brothers with sisters or other relations (*): If the \mathfrak{d} be with her, they will cause a man to cohabit with two sisters or relations; or, if \mathfrak{u} be with her, a woman will cohabit with two brothers or kinsmen.

Again, if \mathfrak{q} be with \mathfrak{h} , there will be much pleasure and constancy in the connection; and if \mathfrak{z} be with them, it will be profitable; but, if \mathfrak{g} be there, it will be productive of nothing but insecurity, misery, and jealousy: If \mathfrak{g} be configured to \mathfrak{q} , \mathfrak{h} , and \mathfrak{z} , the ages of those persons will be nearly equal; but, if he be more Oriental, the marriage will be to a younger man or woman; and if more Occidental, it will be with those that are older: If \mathfrak{q} and \mathfrak{h} be found in Signs common to them both, as \mathfrak{v} and \mathfrak{e} , it denotes cohabitation with kindred. If such a Configuration be on the Horoscope or Mid-

* This merely relates to local customs; marriages of this kind were common in Egypt, and not unfrequent in Greece.

heaven, and the ♃ be with them, the men will cohabit with their mothers, aunts, or mothers-in-law, and women with their sons, or their brothers sons, or their daughters husbands; or if the ☉ be instead of the ♃, and more particularly if they are Occidental, the men will be connected with their daughters or daughters-in-law, and women with their fathers, uncles, or sons-in-law.

Should the Planets configured as aforesaid (but not in the same Signs), be found in Feminine places, they will render the Native very lustful and shameless, as for instance, in the fore or hind part of ♈, or near the Hyades, the pitcher, the hind-parts of ♏, or the front of ♍ (*): If the said Planets ♀ and ♁ be posited in the East Angle, or the Mid-heaven, their propensities will meet with public exposure; but if they are in the West Angle, or Lower-heaven, they will render the Native Eunuchs, or barren, or without their natural passages.

The propensities which belong to males, are judged from ♂; for if he separates from ♀ and ♁, and have the testimony of ♃, he will render males pure and modest in sexual intercourse, and strictly natural: If alone with ♀, their temperament will be cold, and their pas-

* Why they are called Feminine Places, I do not know.

sions sluggish; but, if when together, they are configured with μ and φ , their desires will be more brisk, although they will conceal them and avoid the shame. If ι be absent, and ζ be alone with φ , or even, if μ be with her, they will be very lascivious, and anxious to gratify their desires in every possible way. If one of them be Occidental and the other Oriental, they will be attached to either sex, but not to excess: If both of them be Occidental, they will be much disposed to male congresses; and if the Sign be Masculine, they will make no distinction as to age. Also, if φ be most Occidental of the two, they will be connected with mean female servants or other vagabonds; but if ζ be most Occidental, it will be with gentlewomen their superiors in rank, or with married women: Thus much concerning men.

In women, we must judge from φ , for if she be configured with μ or ξ , they will be temperate and modest in copulation; and although the configuration with ξ , if ι be not there, will make their desires strong, yet they will controul them and avoid the disgrace. If φ hath configuration with ζ only, they will be very lustful and intemperate; and if, when both of these are joined or configured, μ happens to concur, and ζ be under the Sun's rays, they will then be connected with servants or such as are their inferiors, or vagabonds of any description; but if φ be under the sun's rays, they will copulate

with gentlefolks or such as are their superiors. If these Planets are in feminine places, or have feminine configurations, they will be content in being passive ; but, if it be in a Masculine way, they will take the active part likewise : If ♃ have familiarity in these Configurations, he renders them more infamous and obscene, ♃ makes them more decent, and ♃ makes them more notorious and offensive.



CHAP. VI.

Of CHILDREN.

WE now pass from these matters, to those which relate to Children. Here we must consider the Planets that are in, or configured to, the Mid-heaven, or its Succedent, which is called the " Good Dæmon." If no Planets be in these places or configured to them, the opposite places must then be taken (*).

* The opposite Places, are of course the 4th and 5th Houses, but why or when they are to be taken, seems quite a mystery. It is difficult to conceive, how both the 10th and 11th Houses can be at the same time, without the appearance or configuration of any Planet in the System ; such a thing is impossible except the Aspect be limited to the Cusps, or to a certain portion of those Houses, and I am not aware of any such limitation. But that which must render the case were it possible, still more inexplicable, is, that the opposite Houses are similarly situated with respect

The ♃, ♀, and ♁, are considered to be prolific and givers of children. The ☉, ♂, and ♁, are steril, or give but few children. Mercury being common to both, operates according to those with whom he is configured; prolific when Oriental; steril when Occidental.

The prolific Planets therefore being posited as already described, and in single Signs, they will give but single births; but in double-bodied or feminine Signs, they will cause twins to be generated. In fruitful Signs, as ♋, ♌, and ♍, they will give two or more. If they are Masculine owing to the Solar Configuration (*); or, being in Masculine Signs, they produce males, but if Feminine, females. If they are overcome by the Malefics, or if in barren Signs, as ♎ and ♏, they will give children, but these will neither be healthy nor long-lived.

If the Sun and Malefics possess the aforesaid places, namely, the Mid-heaven, or the Succedent or Good Dæmon (†), and be in Masculine or barren Signs, and are not overcome by the Benefics, they denote a total want of children; but if they are in Feminine or Fruitful

to Aspects, for all Configuration is precisely at the same distance from the Cusps of the 4th and 5th Houses, as from those of the 10 and 11th. That Star which is inconjunct with any House, is exactly the same with its opposite.

* Being Oriental of the Sun.

† There is no mention made here, of Configuration:

Signs, or supported by the testimony of the Benefics, they will certainly give children, but only such as are sickly and short-lived.

If both kinds (*) are configured, and in Fruitful Signs, there will be a diminution of offspring in proportion to that nature which is most powerful, all, or a few, or many may be wanting, according to the condition of the Planets giving testimony, and the power they possess by being more oriental, more angular, more elevated, or more succedent.

If the Lords of the aforesaid Places (†), are prolific, and are either Oriental or in their own proper Places, the offspring they give will be great and eminent. If Occidental or not in their proper Places (‡), they will be mean and obscure: If they have an agreeable familiarity with the parts of Fortune and the Horoscope, the children will be amiable, and well-beloved by their parents, and will inherit their property: If inconjunct, and in evil Aspect, they will be worthless, despised by their parents, and disinherited.

Moreover, if the Planets producing the offspring, be agreeably configured together, the children will respect and love each other; but

* Benefics and Malefics.

† This seems to indicate that they must govern the Places in question, or appear in them.

‡ Out of their Dignities.

if inconjunct, or in opposition; they will detest, deceive and betray each other.

This is the general consideration relative to Children; but in order to acquire a knowledge of particulars, each Star which gives children, should be observed, and placed on the Cusp of the Horoscope; the rest of the figure being drawn out and judged, as in a Nativity.



CHAP. VII.

Of FRIENDS and ENEMIES.

THE Judgement of Friendship and Enmity, is as follows: Great and durable attachments or disagreements, are considered as sympathies and antipathies: Those that are trifling and temporary, are but casual intimacy, or differences, and they are judged by the following rules; for great and lasting friendships or enmities, are derived from the principal Places, in each of the Genitures of those, who exhibit such friendship or enmity.

The places of the Sun, Moon, Horoscope, and Part of Fortune, must be observed; for if they be in the same Signs, or change places with

each other, all, or most of them; or, if they ascend within 17 degrees of each other, their attachment will be great and lasting: But if inconjunct or in opposition, their enmity will be strong and durable: If neither of these circumstances exist, but that they are merely configurated by Signs, and these by Δ or $*$, they will produce slight attachments; or if by a square, trifling enmity. These friendships will become neuter as it were, for a time, while the Malefics transit such Configuration (*), and the enmity will be suspended in a similar way when the Benefics transit the Configuration.

The Good or Ill-will, men bear towards each other, originate from three sources, viz. Inclination, Profit, and Pain or Pleasure; and should all or most of the afore-mentioned Places, have familiarity with each other, their attachment will arise from all these; but if no familiarity exists, enmity will take place in a similar way. As the Places of the Luminaries are disposed towards each other, friendship or enmity will proceed from inclination alone, and friendship of this kind is the best, and most firm, as by the same rule, enmity so caused, is the most bitter and deadly. Familiarities of the Part of Fortune, relate to profitable views; and those of the Horo-

* That is, when they transit the Places of the Lights, Horoscope, or part of Fortune, in either Nativity.

scopes have relation to pain or pleasure : But the Planets that are elevated above, or aspecting the said Places, must also be observed ; for that Place which is nearest to the Planet so elevated, or to the Aspect that succeeds to it, either in the same or the next Sign, will cause the most powerful friendship or enmity ; but the place which hath such influence of a Benefic nature, will gain much by friendship, or suffer little by enmity : Thus much, respecting those things that are of a permanent nature.

With respect to others, occurring at intervals, which have been already characterized as casual intimacy, or differences, we judge them from the planetary motions in each Geniture, namely, the times when the motion in one Geniture, brings them to the Places of the other Geniture ; for at those periods certain attachments and aversions will occur, and remain until the dissolution of these ingresses ; ♃ and ♀ arriving at each others places, will cause friendship by meeting together, by agriculture, or inheritances ; ♃ and ♂ cause natural aversion, and vile stratagems ; ♃ and ♁, friendship between kindred, which soon cools ; ♃ and ♄, attachments through business, or for profit, or by mysteries (*) ; ♀ and ♂, cause friendship through government or pre-

* When they met together for the purpose of performing some Religious Ceremonies.

ferment; ♃ and ♀, through women, or the priesthood, or oracles: ♃ and ☿, by science and philosophy: ♂ and ♀, by amorous propensities, adultery, or fornication: ♂ and ☿, cause quarrels, hatred, and litigation through business, or sorcery: ♀ and ☿, bring attachments through arts and sciences, literature or female influence.

Their excess or weakness may be known by the position of such Planets, as it respects the four ruling Places already described; for if they be angular with the Places of the Part of Fortune, or of the Luminaries, they will render such casual love or hatred more evident; but, if they are at a distance it will be less conspicuous. But the good or evil arising from such Planets, will be according to their qualities, whether Benefic or Malefic.

So far as relates to servants, and their friendship or enmity towards their masters, the ruling power belonging to them, is taken from the Sign of the Evil Dæmon (*), and from the Planets configured with that Place in the Geniture, together with the Ingresses and Oppositions that occur; but more particularly when the Rulers of this Sign have good familiarity with the principal Places in the Geniture, or in like manner, if they are evilly configured.

* The Twelfth House.

CHAP. VIII.

Of TRAVELLING.

WHATSOEVER relates to Travelling, must be considered from the Positions of the Luminaries with respect to the Angles, and more particularly that of the Moon ; for if she be Occidental and declining from an Angle, she will cause travelling and change of place ; and this is sometimes caused by δ , when he is Occidental, or declining from the Mid-heaven ; if he be at the same time in δ or Square to the Luminaries. Should the Part of Fortune also fall in those Signs which cause travelling (*), the whole life, conversation, and manners will be foreign.

If the Benefics behold the aforesaid Places, or succeed to them (†), travelling will be both

* The Signs which cause travelling, are the Cadent Signs, where the Moon or Mars, or the Sun are posited, by which means they become as before described, Significators of Travelling.

† To Succeed, namely to follow in the next Sign, is considered in many instances, to be nearly as efficacious, as if they were in the Sign itself ; as Succedent Houses were considered nearly equal in strength to the Angle they succeeded.

honorable and lucrative, and the return speedy, and without difficulty : But, if the Malefics behold, or succeed to those Places, the travelling will be injurious and hazardous, and the return difficult, but it is requisite in all cases, to consider the temperament and strength of the various Configurations.

Generally, if the Luminaries are cadent in the Oriental Quadrants, travelling will be directed to the East and South Parts of the World ; but, if in the Occidental Quadrants, they will journey Northward and Westward.

If the Signs that cause travelling be of one form ; or, if those be so which contain their Rulers, the travelling will be at long intervals, and only at certain times ; but if they are bicorporeal or of two forms, it will be long and continual.

♃ and ♀ ruling the Lights and Signs which cause travelling, it will be safe and agreeable ; and the Native will experience the kindness both of the constituted authorities and of numerous friends, who will forward him on his journey ; the weather will be favourable, and all wants will be supplied ; and, if ♃ be joined to them, he will greatly encrease the gains, presents, and credit of the journey.

♃ and ♀ ruling the Luminaries, and being at the greatest distance from each other(*), they will

* Namely, in Opposition, which is the greatest distance they can have.

cause great danger and losses: In moist Signs, this will happen through shipwreck, or in desarts, and places that are infectious and difficult of access. In fixed Signs, by precipices and adverse winds. In Tropical or Equinoxial Signs, through want of food, or from an unhealthy atmosphere. In human Signs, by robbers, treachery, and depredations. In earthy, by means of wild beasts, or earthquakes. If ☿ joins the Configuration, the danger will arise through false accusations, noxious vermin, and poisonous reptiles.

The good or evil result of those journies, must also be judged from the condition of those places assigned (as before observed), to profession, property, personal welfare, or dignity.

The periods of travelling are taken from the Ingress of the Five Planets, according to their respective periods (*).



CHAP. IX.

Of the QUALITY of DEATH.

THE Nature and Cause of Death now remains to be described; and this may be determined

* When Saturn, Jupiter, Mars, Venus, and Mercury, arrive by direction at the Places of the Luminaries, or of the Signs that denote travelling.

from what has already been said concerning the Space of Life, relative to the orientality or occidentality of the ruling place (*). If death arises from the orientality, or Actimobolia (†), the anaretic place must be observed, and the kind of death judged accordingly. If it be from the Occidental Condition (‡), the Occidental Place must be observed in like manner: For the death will be conformable to the nature of the Rulers of the said Places; or, if there be no such Ruler (||), to the nature of those whose influence arrives there first, and to those must be joined the nature of every configuring Planet, the quality of the anaretic Place, and the nature of the Sign and Term; for all of these co-operate together.

In this way, ♃ exercising the dominion of death, it will occur through chronic diseases; phthisis, flux, wasting ague, disorders of the spleen, dropsy, diarrhoea, or hysterical complaints; in fine, from such distempers as are caused by excess of cold.

Jupiter effects it by quincy, inflammation of the lungs, apoplexy, spasm, cardiac affections,

* Namely, whether the Prorogator be to the East or West of the Mid-heaven.

† See BOOK III. CHAP. IV.

‡ By the setting of the Prorogator in the West.

|| This relates to those Planets which affect the said Places by Body or Aspect, and not those who rule them by essential Dignity, for every House has a Ruler.

shortness of breath, and diseases arising from internal putridity and stinking breath.

Mars, brings death by continual fever, semi-tertians, sudden affections, stone and gravel, blood-spitting, and hæmorrhage, abortion, child-birth, erysipelas, and in short, by whatever originates in excessive heat.

Venus causes death by disorders of the stomach and liver, scorbutic eruptions, and dysentery, putrifying sores, fistula, and poison; in short, by whatever arises from excess, or defect of moisture, or its misapplication.

Mercury causes death through madness, ecstasy, melancholy, epilepsy, falls, coughs, and spitting, and all distempers, arising from too much or too little dryness (*); but this only happens when the Rulers of death exert their own natural qualities, and none of the Malefics concurring, natural death ensues.

But violent and remarkable deaths happen when both the Malefics govern the anaretic Places, and are joined with, or in square or opposition to the Luminaries, or in some way of other afflict them both, or either of them singly. In this case, the evil of death will be the result of both the Malefics concurring; but the re-

* The Ancients considered all diseases to arise from the excess or defect of what they termed, "The Four Humours," viz. cold, heat, moisture, and dryness.

markable nature of the death will arise from their effects on the Luminaries ; and its kind, from the rest of the configurated Stars, and the Signs which contain the Malefics.

Thus, ♃ squaring or opposing the ☉ (*), contrary to condition (†), and in fixed Signs, death will occur by suffocation, or in a popular tumult, or by hanging or strangling ; or, if he be Occidental, and the ♃ succeeds to him, it will be the same. If in Signs, or places of beast-like form, it will happen through wild beasts. If ♃ gives his testimony, and be much afflicted, it will happen openly and in the day-time, through combating with those animals. If ♃ opposes either of the Luminaries in the Horoscope, death will occur in prison ; or, if configurated with ♄, particularly near the Constellation of the Serpent, and in earthy Signs, death will happen by poisonous wounds, or bites, from reptiles or ferocious beasts. Should ♀ be joined to them, it will be by poison or female treachery, provided ♃ be in ♀ or ♁. If he be in a moist Sign, configurated with the ♃, death will be caused by water, through suffocation or drowning. If near Argo, it will be by shipwreck. In Tropical or Equinoxial Signs, in ♄ with, or in ♄

* The Moon no doubt should be added, as we find it just afterwards in the case of Mars.

† Namely, in detriment or fall, as the Malefics are then considered to be very malignant.

to the ☉; or if ♁ be with him, death will happen through falling; and if in the Mid-heaven, through falling or being thrown from very high places. Such are the effects of ♃.

If ♁ squares or opposes the Luminaries, contrary to condition, the Native will be slain in battle, civil or foreign, or die by his own hand. If ♀ gives testimony, it will happen by women, or murderers employed by them. If ♁ be configured with them, it will happen by robbers, desperadoes, or pirates. If in mutilated or imperfect Signs, or near the Gorgon of Perseus, death will be caused by beheading, or by loss or mutilation of the members. If in ♍ or ♎, it will take place through some surgical operation of cutting, burning, or from contractions caused by those means. If in the Mid-heaven or Lower-heaven, it will be by crucifixion, particularly near Cepheus or Andromeda. If in the West, opposed to the Horoscope, death will happen by burning with fire. In four-footed Signs, through falls, or broken bones. If ♃ adds testimony to ♁, and be evilly affected, it will arise through the anger of some prince or king, or the sentence of a judge.

When both the Malefics concur in opposing the said Places, the death will be still more terrible; but the Quality of Death will be according to the Dominion of the Planet, which is most in possession of the anarctic place, and

if both of them are equally powerful in the anaretic place, such persons will be cast out unburied, and left to be devoured by beasts and birds; and this will happen more particularly when the Malefics are in Signs like beasts or birds, and not one of the Benefics giving testimony either to the place below the Earth (*), or to the anaretic place.

When the Planets who govern the Anaretic Places, decline from Angles it denotes that the death will happen in some foreign land; especially if the Moon be in square or opposition to the said places.



CHAP. X.

Of the DIVISION of TIME.

HAVING now treated of the Nature of Death, there yet remains the Division of Time to be considered, according to natural order and succession; and, as in all Genethliacal Cases, there is a general disposing cause, to which, all par-

* The 4th House was considered the Symbol of whatever was under the Earth; and therefore if it received the Aspect of a Benefic, it was considered as a Symbol that the person should be buried.

particulars relative to bodily form, mental qualities, national customs and manners, are subject ; and as such general principal causes, take precedence of particulars, those who would form a correct judgement, must keep this axiom always in view, lest when similar births occur, we might be led to affirm (through not attending to the principal cause), that a Native of Ethiopia, would be of a white complexion, with lank hair ; or that a German or Gaul would be black, with woolly hair ; or, that those people are addicted to politeness or literature ; or that the Natives of Greece are rude and illiterate : In short, the same erroneous observations might be made respecting other nations, whose manners and appearance are essentially different.

It is the same respecting the division of times, the difference of ages, and the fitness of every age for the events that belong to it ; else in judging those events, and confusing their periods, we might attribute to infancy, the actions of maturity, or to old age, the procreation of children, or some other action that youth only can perform ; whereas, it is, on the contrary, requisite to know what belongs to every period of life, and to apply them only to that period.

There is, therefore, only one way of judging human nature, which is by arranging it according to the respective planetary spheres. We therefore commence with the first age, and the

first sphere next above the earth,, namely, that of the Moon; and we terminate with the last age, and the last planetary sphere, viz. that of h : and indeed, it so happens, that the properties of every sphere may be perceived in every age, according to this arrangement. These observations are necessary, that we may derive the more universal events from the spheres, as from an original order of things, and the minor particulars from the peculiarity of the Geniture.

The first, or infant age, therefore of four years, is the Quadrennial Period of the Moon, and is adapted to it, because it is moist and incorruptible, rapidly encreasing, nourished by moisture, and very changeable in nature. The mind likewise resembles the Moon, in its imperfection, which is the proper characteristic of that Planet (*).

The succeeding age from four to ten years, belongs to the second sphere, which is that of g , during which time, the intellectual and rational part of the soul, begins to display its character, and imbibe the seeds of knowledge, manifesting as it were, the elements and rudiments of its genius and natural abilities, and their future tendency; and the mind is excited by dis-

* Because the Moon's appearance is generally imperfect.

discipline and instruction, to imbibe the first principles of knowledge.

The next age, which is the third, belongs to ♀, and lasts eight years, which is her proper period; during which, the motion in the seminal vessels commences, and with it all that eagerness, rashness, and intemperance, which is common in love.

The fourth juvenile age is governed by the fourth sphere, which is that of the Sun, and its duration, like his period, is nineteen years; at which time the mind begins to exert its authority, and those puerile irregularities are succeeded by a greater sense of order and decorum, by the pursuits of ambition; an eagerness for honours and distinctions, and a thirst for glory.

After the Sun, ♂ succeeds, and brings the age of manhood, which endures like his own period, fifteen years; a period of austeritv, anxiety, labor and difficulty.

The sixth age is assumed by ♃, and like the motion of his sphere, it lasts twelve years, and is the period of mature age, when dangers and enterprizes are laid aside, with all their attendant troubles, and are succeeded by reflection, foresight and prudence, and a proportional claim to real honor, respectability, and ease.

Saturn being the last, regulates the last period of life, which is that of old age, cold and comfortless, wherein the animal spirits are ob-

structed; the mind, appetites, and enjoyments dull and insensible, conformable to the slowness of his motion.

The universal property of the various ages are thus laid down in a general way, but the particular periods derived from the Geniture must be taken from the chief Prorogators, and from the whole of them collectively, although each has its separate department, as in the space which relates to the Duration of Life. (*) Thus events relative to bodily accidents and travelling are taken from the Horoscope; Riches, from the part of Fortune; Mental Propensities, Intimacies, and Connexions, from the Moon; Honour and Preferment from the Sun; and all the remaining Interests of Life, as Profession, Friendship, and Children, from the Mid-heaven.

Thus the sole dominion of every thing is not vested in one and the same Planet, whether Benefic or Malefic, for in this case, several opposite events could not occur together, so as that the same person should lose a relative, and gain an inheritance, or be sick and become rich, at the same period, any more than he could be a father without having children; nor could he experience those bursts of Happiness

* The Prorogatory place which contains the Prorogator or Hyleg, but in this chapter he calls every significator a Prorogator.

or Affliction in things that relate to body and mind. honour and profit; yet this will sometimes be the case when a concourse of all the Benefics. or all the Malefics, fall upon all or most of the Prorogators at the same period: but this rarely happens. Human nature seldom reaches the extremes either of Good or Evil. The changes to which it is liable. operate more in a medium between both.

We must therefore select the Prorogatory places according to the rules before laid down, and all the Occursors to such Prorogators must be taken, not only those of the Anareta, as in the Space of Life (*), but all others; and not only the bodily Congresses, Squares, and Oppositions are to be taken, but also the Trines and Sextiles. The time of events in each Prorogation, will be governed by that Planet which occupies the Prorogatory place itself, or is configured to it; or if none be so constituted, the Planet which is next in precedence, will govern the place in like manner until the next arrives, which has Configuration with the next degrees in succession, and who will govern in

* The Rules laid down in Book III. Chap. XIV. are there only applied to the Anareta, when it is directed to the Prorogator of Life; but we find in this concluding chapter, that all Occursors are to be directed in a similar way to every place which is a Significator of any event, the same as the Anareta is directed to the Space of Life.

the same way until the arrival of the next. Thus every ruling Planet governs in succession, and also those to whom the terms belong. (*)

Again, in the Prorogation of the Horoscope (†), the degrees of the distance will be measured by the Ascensional Times (‡) belonging to the Climate; but in Prorogations of the Mid-heaven, they are measured by the Culminating times; and in all other Prorogations by proportional times, depending upon their distance from their respective angles, Ascensions, Descensions, or Culminations (§), concerning which we have already spoken when treating of the Space of Life (||).

In this way the Chronocrators (¶) of General Events are taken: but those who govern the

* The Nature of the term in which the Body or Aspect falls, is to be considered, as if good, it will increase the good, or diminish the evil, and *vice versa*; but it does not therefore follow that the term of a Planet is to be directed to any Prorogatory place, as if the term itself was a Promitor.

† When the Horoscope, or a Planet in it, is Prorogator.

‡ The Oblique Ascension of the Latitude.—See Book III. Chap. XIV. and XV.

§ This is what we now term taking their Oblique Ascensions under their respective Poles, a full account of which may be seen in the Dictionary of Astrology.—See *Elevation*.

|| Book III. Chap. XIV. and XV.

¶ Occursors which show the time of Events by direction.

Annual Periods are selected as follows:—number the years from the Period of Birth, and take the same number of succeeding signs from the Prorogatory place, at the rate of a Sign for a year, and the Lord of the last Sign will be the Chronocrator for the last year.

In Months the same rule is to be observed; namely, to reckon the number of Months from the Month of the Birth, and take a corresponding number of Signs from that which belongs to the Chronocrator of the present year, allowing 28 days for each Sign (*). It is likewise the same in days, for the number of days from the day of the Birth, must be taken in a similar way from the Sign which belongs to the Month, allowing for each sign, two days and a third (†).

* The Months therefore are Lunar, and the Lord of the last Sign is Ruler for the Present Month. Placidus was of opinion that the Annual calculations were relative to the secondary directions, and the Monthly to the Lunar progressions, but there is no resemblance between those and the Annual or Monthly Periods of Ptolemy; nor were the Egyptians (with the exception of himself and a very few other men of science) capable of making such abstruse Astronomical Calculations as those in the works of Placidus. The Annual, Monthly, and Diurnal Periods were merely attempts to ascertain what Planet governed each year, each month, and each day; and they had no other system of secondary directions, except what arose from those plain and simple rules as they are here described.

† Which is exactly 28 days for the 12 signs, so that the days must be reckoned from the day of the Moon on which the Birth took place.

The Ingresses that are made on the places of those periods should also be observed, for they have no small share in producing the event (*) The Ingresses of ι made on the places of the general Periods (†) should be particularly observed, as should those of μ on the places of Annual Periods, δ \odot φ and ζ on the places of Monthly Periods and the Transits of the ν over those of the Diurnal Periods. It must also be observed, that general Chronocrators (‡) have the greatest power in producing events; the particular ones assist or oppose them according to their respective natures. But the Ingresses increase or diminish the event. The place of Prorogation, therefore, shows the true Nature and Quality of the

* The Ingress here spoken of, is the entrance of a Planet on or near to the place of the General, Annual, or Monthly Period. The Transit relates only to the Time and Place of the General Period, which we term the point of direction.—See Book III. Chap. XIV:

† The Places of General Periods are the points of direction. Thus in the direction of the Anarctic to the Prorogatory place, or of a Benefic to the said place, the Transit of Saturn over that point at the Time of direction, would render the former more dangerous, and the latter less effective—it is the same in directions of Marriage, Riches, Travelling, &c.

‡ The General Chronocrators are those places in a Nativity which are Prorogators (or what we term Significators of Events), and likewise those places that are brought to them by direction. The particular ones are Planets that oppose or assist those places by Configuration, or by being Lords of the terms in which they are posited.

Event, and its duration, as does also the Lord of the general times (*); and that Planet also to whom the term belongs (†), owing to the familiarity of the Planets from the period of the Geniture to those places which are influenced from the beginning. The nature also of the event, whether good or evil, is shown by the nature of those Chronocrators, whether Benefic or Malefic, and by their sympathy or antipathy at the beginning with those places they governed. (‡) But the time in which events happen, are chiefly shewn by the relative position of the Annual or Monthly Signs, with the places which cause the events (§) and likewise by the planetary Ingresses. (||)

* The Lord of the General times, is that Planet who governs by its Presence or Aspect, the place that will be brought to it by direction.

† The Lord of the term, as already shown, where the Point of Direction falls, is considered as having very great influence in producing or neutralizing the event.

‡ Their Sympathy or Antipathy to the places, is the Nature of the Aspect with which they behold them, together with their own Strength, Dignity, and General Condition.

§ The Lords of the Annual and Monthly Signs, are here omitted, probably by mistake; for the Configuration of the Signs themselves can have no effect, except when the Sign of the Year or Month be the identical place of direction; but the Presence or Configuration of the Lords of the Annual or Monthly Sign, is the Position here alluded to.

|| The Rule relative to Ingresses and Transits, is

The Luminaries also operate according as they behold the Annual and Monthly Signs: for if they are agreeably configurated with the operative places in the Nativity, and also at the Ingresses, they are beneficial, but if otherwise, they are productive of evil; for when they are in Evil Configuration to the said places, and contrary in condition, and are found in Square or Opposition at the time of a Transit, they will cause Evil; but if they do not Square or Oppose, but are otherwise Configurated, they will not be so injurious.

If the Lord of the Time and of the Ingress be the same Planet; if it be Good, the benefit will be extreme; if Evil, the evil will be excessive. If such Planet have dominion also at the Birth, and indeed, wherever all the Prorogators, or most of them operate on one particular place, or to one and the same end, or even if they be not so constituted, if all the times and periods have a continued series of Benefic or Malefic Occursors, they will produce every thing in the extreme, whether Good or Evil.

This, therefore, is the method of judging

that the former only operate on the places in Secondary Directions, and have no effect on the original places in the Geniture: whereas, on the contrary, Transits operate on the Radix only, and have no effect on the places of the Secondary Directions.— See Book III. Chap. xv.

according to the mutual operation of Periods. But any endeavour to describe the particular effects of those periods would be vain, for the reasons already laid down at the beginning, and therefore I shall not attempt it. The effective qualities of the stars may be reduced to order by judiciously blending their real natures, as already scientifically described, with their accidental mixtures; and judging accordingly.



FINIS

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