PRIMUM MOBILE,

WITH THESES TO THE THEORY,

AND CANONS FOR PRACTICE;

wherein is demonstrated,

FROM

ASTRONOMICAL AND PHILOSOPHICAL PRINCIPLES,

THE

NATURE AND EXTENT

OF

CELESTIAL INFLUX

UPON

The Mental Faculties and Corporeal Affections of Man;

containing

THE MOST RATIONAL AND BEST APPROVED

MODES OF DIRECTION,

BOTH IN ZODIAC AND MUNDO:

exemplified in

THIRTY REMARKABLE NATIVITIES

OF THE

Most Eminent Men in Europe,

According to the Principles of the Author, laid down in his "Celestial Philosophy."

Originally written in Latin,

By DIDACUS PLACIDUS DE TITUS,

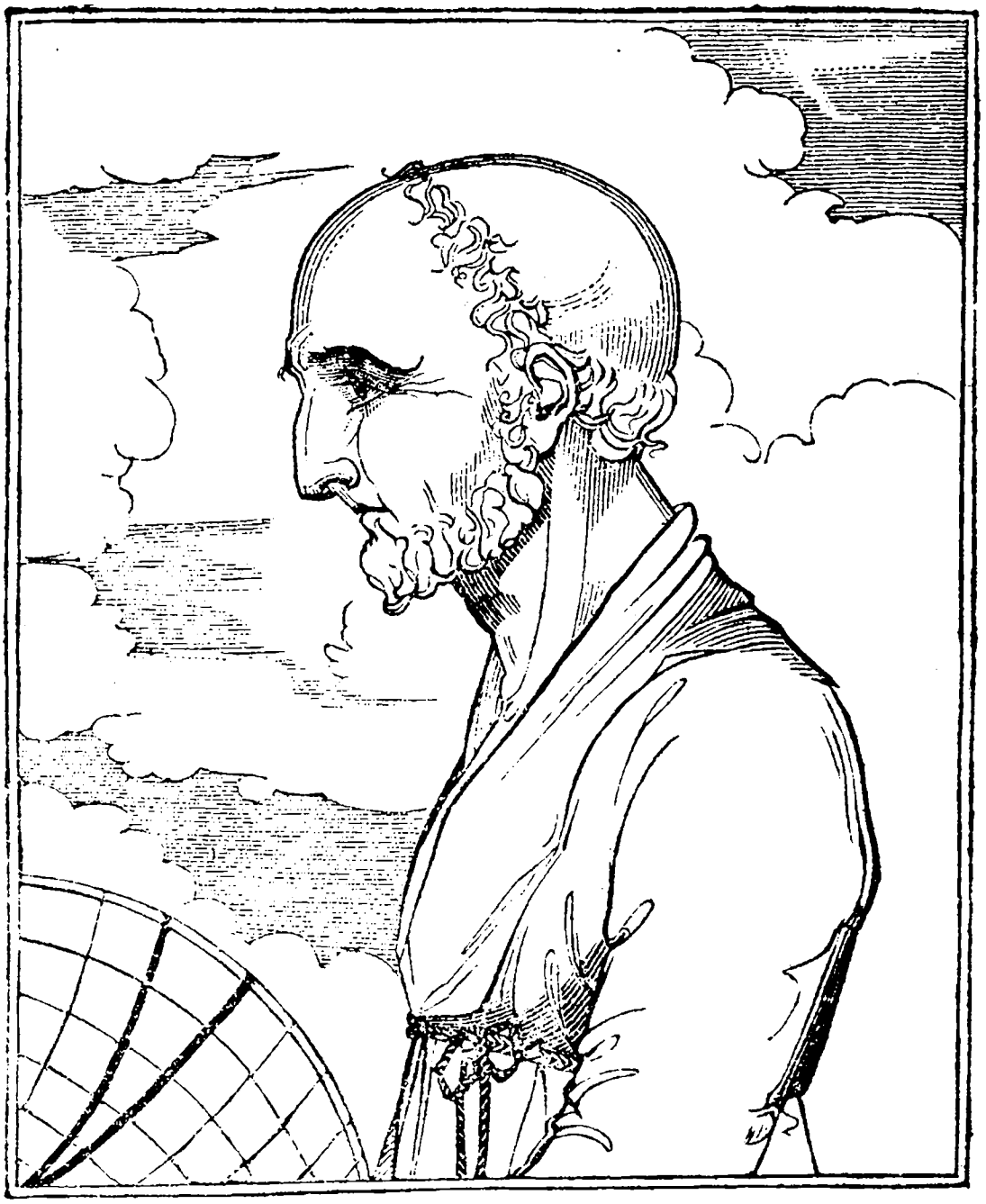
Mathematician to His Serene Highness Leopold William Archduke of Austria.

The Whole carefully translated, and corrected from the best Latin Editions. Illustrated with NOTES *and an* APPENDIX, *containing several useful Additions to the Work,*

BY JOHN COOPER,

Teacher of the Mathematics.

PRINTED AND PUBLISHED BY DAVIS AND DICKSON,
No. 17, St. Martin's le Grand, Newgate Street, Cheapside:
Sold, also, by all Booksellers and Newsmen in the United Kingdom.



Didacus Placidus de Titus.

Engraved and Published by DAVIS and DICKSON,
No. 17, St. Martin's-le-Grand, London.

A

SHORT ACCOUNT

OF THE

AUTHOR AND HIS WRITINGS.

THE Author of this work, DIDACUS PLACIDUS de TITUS, an Italian Monk, was a native of Bononia, and was Mathematician to Leopold William Archduke of Austria. It is very much to be regretted that we are not in possession of sufficient data to give any very satisfactory account of this most extraordinary Mathematician and Philosopher.

In the year 1647, he published that most elaborate Treatise known by the appellation of his Celestial Philosophy, under the title of "Questionum Physiomathematicarum Libri "Tres, in quibus ex naturæ principiis hu- "jusqui desideratis demonstratur Astrologia "pars illa, quæ ad Metrologiam, Medici-

" nam, Navigium, & Agricultarum spectat; " cum 12 Exemplis in fine." This valuable Work was printed in quarto, at Milan, and dedicated to Cardinal Fachinette. It is observable that the title-page of this curious book bears the name " Didacus Prittus," although the Dedication is signed Placidus de Titus. In this Work, both the Physical and Mathematical parts of Astrology are most clearly explained, and demonstrated by many curious Diagrams.

It was from this book that Mr. Partridge took all the best of the matter which he inserted in his Opus Reformatum and Defectio Geniturarum, though he very rarely acknowledged the obligation.

In 1657, the present Work was printed at Padua, under the title of " Tabulæ Primi " Mobilis cum Thesibus ad Theoricen, & " Canonibus ad praxim, additis in rerum " demonstrationem, & supputationem Ex- " emplum Triginta clarissimorum natalium " Thematibus." This Work was also printed in 4to, and dedicated to Leopold William Archduke of Austria.

A second edition was printed, at Milan, in 1675. The Theses prefixed to this book are, a Synopsis of the former Work, and contain a short abstract of each Chapter, detached from the arguments, reasons, and proofs, upon which those Theses are founded; and after the Nativities, are inserted, a Collection of Tables for Directions, and a Table of Common Logarithms. He likewise published some Ephemerides, known by the name of the Bononian Ephemeris, but for what number of years I cannot say, as they never yet came to my hands. But it appears, from the observations to be found in Partridge's Mene Tekel, that they contain some curious matter applicable to the Mundane part of Astrology. It is rather extraordinary that this great man never published his own Geniture, if he knew the time of birth; perhaps, the only reason was, his singular modesty.

THE EDITOR

To the Reader.

Benevolent Reader!

It is humbly presumed that the extremely imperfect and mutilated state of the former edition of this Work would alone form a sufficient apology for submitting the present Edition to your candid perusal, as every possible care and attention have been bestowed to make it a *fac simile* of the Original, until you arrive at that part of the Work which is composed of Tables, which, from length of time, are now become obsolete, and by far too incorrect to bear investigation by the present improved state of Astronomy, and are, on that account, for the most part omitted; it being in contemplation to publish a more useful collection for this purpose. The Reader will here find their use amply supplied by Trigonometrical Precepts, exem-

plified by the "Requisite Tables" of Dr. Maskelyne, the late Astronomer Royal; and, by attending to these Precepts, he will be enabled to compute his *Data*, and thereby his Arcs of Direction, with more facility, and to a much greater degree of accuracy, than by any set of Tables yet extant.

In order to render this Edition as complete as possible, the Reader will find a variety of useful Notes at the bottom of the pages, and an Appendix containing some curious observations and selections not generally known. The reputation of the Author, and the merits of the Work, being so universally established in the scientific world, entirely preclude the necessity of any eulogium upon either. It is a fact which is well known, that the Original of this Work is so extremely scarce, that fifty Guineas have been refused for a copy; and from this scarcity of the Original we have, in some measure, to regret that it was formerly published so imperfectly.

The manner in which it was before elicited to the public was as follows: About the time

of the commencement of Sibly's "Illustration of Astrology," Dr. Browne, of Islington, being in possession of a Latin copy, caused the same to be translated into English; and that translation he lent to Mr. Benjamin Bishop, then Master of Sir John Cass's School, Aldgate, who copied it, and applied to Mr. Browne for the loan of the Latin copy, for the purpose of copying the Tables, but which was refused. Afterwards, a friend of Mr. Sibly's borrowed Mr. Bishop's copy only for a limited number of hours; and, in that time, it was clandestinely copied, without Mr. Bishop's knowledge or consent, and published by Sibly, under the title of "Astronomy and Elementary Philosophy," but in the most incorrect state imaginable; for, in that Work, there is not one single page which is correct, nor had the publishers the means of making it so, as they were not in possession of either the Original Work, or a correct Translation, whereby to rectify the errors committed in the hurry of copying the book.

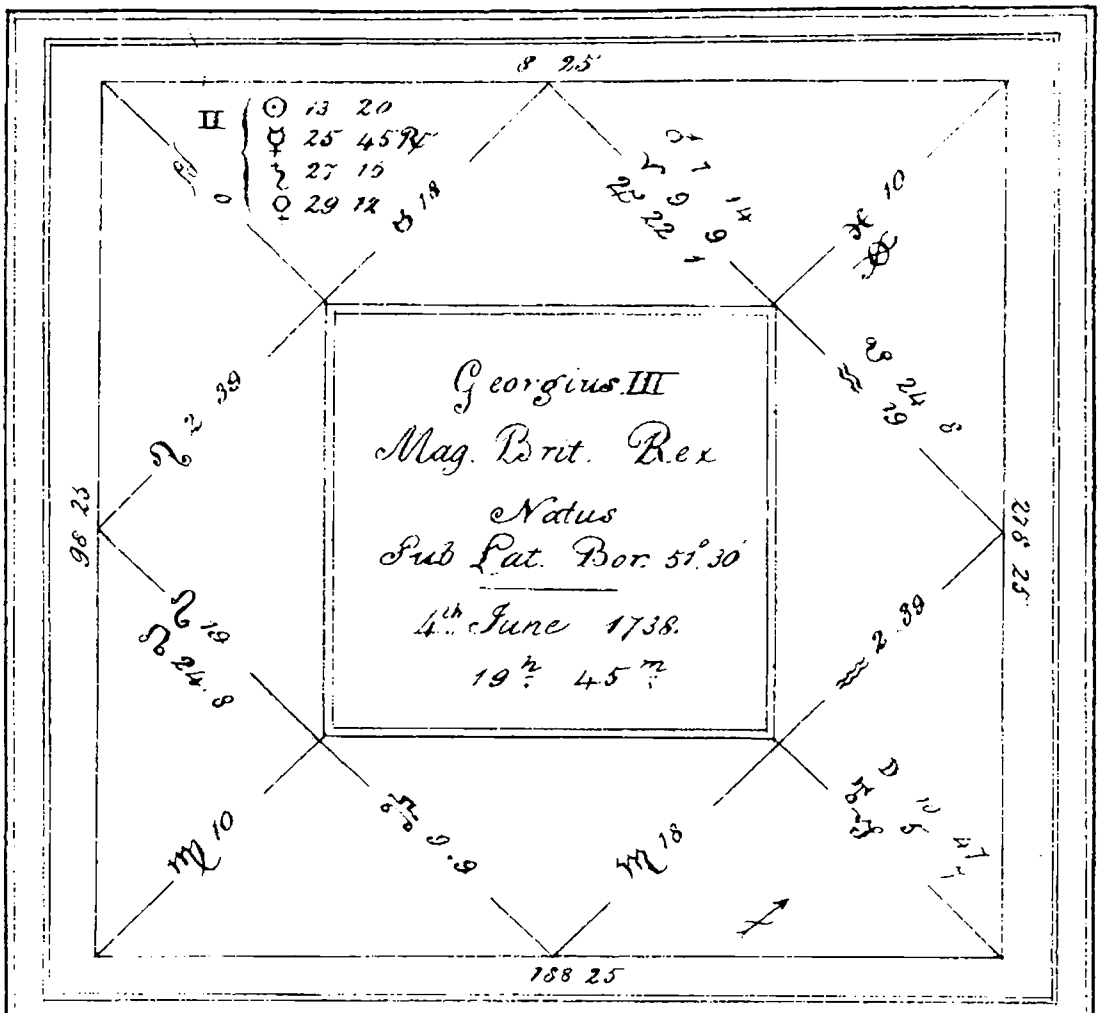
In this Edition, every line of the Transla-

tion has been very carefully compared with the Latin, and made as correct as possible; so that the lovers of science will now be in possession of a book upon which they may rely with confidence, without the danger of being misled.

That this effort to restore PLACIDUS to his primitive purity may tend to the advancement of science, and be of general utility to every candid inquirer after truth, is the sincere wish and desire of their most humble and devoted servant,

JOHN COOPER,

No. 21, Baldwin's Gardens,
Gray's Inn Lane.



Latitudes

☿	0	18	S
♄	0	54	
♃	1	11	
♂	1	46	
☉			
♀	0	54	
☿	1	8	No
☽	3	28	
☊	10	2	S

Declinations

23	40	S
22	32	No
7	29	
1	16	
22	25	
22	34	
24	32	
19	34	S
19	34	

Primum Mobile.

THESES,

From the First Book *of the Author's*
"Celestial Philosophy."

1st. It is impossible for the efficient heavenly causes (as being so very far distant from things below) to influence sublunary bodies, unless by some medium or instrumental virtue, by which they are united to bodies, subjected, or simple, or both. There can be no action in the subject, which is not affected by some active virtue; for if so, the effect might be produced in the subject, without any efficient cause; which is the reason, we say, that the instrumental cause of the stars is light, and that this only is sufficient to produce all the four primary qualities, by which they arrive at the whole species of natural effects: by motion the stars apply this light, and we reject a secret influence as superfluous, nay, even impossible.

2. The principal properties of the light of the stars are two, (viz.) intension and extension, the less principal colours, which the very senses shew are found in the stars; nor is it to be concluded from thence that the stars are corruptible, at least, with regard to the whole,

for the strange phenomena, which very frequently appear to us, demonstrate that there are changes in the heavens; for colours may be found in incorruptible bodies: in short, nothing is visible unless it have a colour. The other properties in the stars are figure, local disposition, brightness, and dimness: local motion is a kind of passion wherewith they apply, increase and diminish their light, rise, set, and recede, near and at distance.

3. The stars neither act nor suffer alternately in the heavens; they only receive light from the Sun, which with alteration they communicate to us from the proper colour of each of them: but they vary their actions in the inferior subjects, in proportion as they act together with equal harmony; and this is sufficient for the whole variety of effects.

4. Though the stars, by their motion in the heavens, alternately change their constitutions, and have a determinate degree of intension, and a definite quantity of extension of their light, they do not act upon those inferiors, according to the true and real intension and extension of that light which they have in common, but only according to the apparent; in respect of which they join those passable bodies: for this reason, the stars act upon the sublunaries only according to that degree of intension, and quality of extension of light, by which they are united to those passable bodies: the less are their intension and extension, the greater their distance from the subjected things; but their action is the same, with respect to that extension to which they are opposed, as we very plainly experience in the ☽. They influence according to their situation and proximity to the passable

subject. Invisible eclipses have no influence; new phenomena act only upon those provinces in which they are seen: so that the stars, where they do not rise, are inactive.

5. The stars are indeed the universal cause, and indeterminate, as to their specific and individual effects; but are determined according to the variety of the passable subjects and nearest causes: as the ☉ melts wax, dries up the mud, whitens it, blackens the human skin, with man generates man, a lion with a lion, &c.

6. The stars cannot be the signs of effects, unless they are also the causes; wherefore interrogations, in the manner of the antients, have no place in nature, unless only in eminent effects, in which they move the approximate cause of natural effects; they also move the parts, organs, and members of the passable subject. In the fœtus they respect the parents, sex, number, figure, &c. The present state of the planets bringeth forth the actual effect, according to a pre-ordinate and pre-existent power, and therefore they are the cause or non-cause, not only signs. But the constellations, which for the present bring their effects to act, are the same as the causes of pre-ordination; and so of death, &c. For unlike causes cannot bring to act the *dissimulas* pre-existing, according to the power of the effects.

7. And since, to distinguish and know the effects of any star, it is necessary to know the difference, nature, and order of those effects, according to the soundest philosophy; after laying down the first principles of all things, Matter, and substantial Form, the primary and compound qualities, we distinguish all these into two

principal kinds, viz. into the passive or feminine, and the active or masculine. To the first sort, we again call in matter and quantity, or quality, so far as it is passive, with all the other qualities which are derived from its moisture, dryness, rarity, density, levity, &c. To the masculine kind, substantial and material forms, the qualities which are active, as light, heat, cold, smell, sound, and all the active virtues of the compounds, &c.

8. We call commixion a union of altered miscibles, but we add, perfected by the efficient superiors, Order and Nature, that is, from a celestial quality, on which the concoction of those miscibles depend; whence the compounds, which have a larger and more perfect concoction with those miscibles, and consequently a more intense celestial quality, are more perfect; such as have a less, the contrary.

9. The virtue of the compound, or the qualities, which, indeed, with respect to the great number, variety, and effects, deserve our admiration, we do not call elementary, nor proceeding from the elements, but celestial qualities, which are altogether derived from the celestial light; wherefore, the elementary and celestial qualities are of different kinds: and though the stars may produce elementary qualities in their alternate transmutation, they still produce others more excellent, whereby they attain the production of the whole species of the compounds.

10. The vital heat and radical moisture in animals, we agree with Aristotle in terming qualities entirely celestial, produced from the light of ☉ and ☽, with the concurrence (which cannot be denied) of all the other

stars, from which a distinction is made of the whole diversity of compounds, though of a nature so opposite to each other, that the *luminaries*, with the *malefics*, generate the poisonous, or the hostile, instead of those that engender with the benign, and on the contrary; whence the antipathies and sympathies of things are mutually derived.

11. The qualities, both of the compounds and elements, are at first powerful, at least, according to nature; then active: but those that are active have their existence by successive motion; for they successively come forth to action from their powerful stations: for which reason they are again restored to their co-natural state of actual qualities.

12. From the vital heat and radical moisture of the animal power, arise sensitives, appetitives, digestives, retentives, expulsives, &c. distinct from each other, and each hath its exercise and action; wherefore those powers have first a powerful, then an active existence.

13. Those vital qualities are extinguished in a twofold manner, naturally, and violently. First, by a final consumption of a pre-existing power in an extreme old age; secondly, by a violent extinction, exhibited by a different concurrent cause.

14. The powers employ their influence on matter, suitable to every one of them; the sensitive on objects, the vegetative on elements; which, the more perfect they are by the concoction of mixture, the greater and quicker is their nourishment; for it is converted with greater ease and perfection into the substance of the animal, &c.

15. There are four principal colours, viz. white, black, light, and darkness: by light, we do not mean that which is diffused from the ⊙ and from fire, but that colour which arises from the intension of that light which is almost like gold; by darkness, its privation. But there are some colours which are composed of celestial qualities, others elementary of these elements; but there possibly flow infinite from their alternate permixion. White is a colour merely passive, light an active.

16. The stars, though they never cease from action, and causing an alteration in things below, yet from that change they produce no remarkable effect, unless in familiarities. We call the familiarity of the luminaries, meeting with power, proportional by an influx motion. Under the name of luminaries, we understand not only all the stars, but likewise uncommon phenomena; and we exclude every other place in the heavens which is void of light, for it is by light only the stars influence, as has been said before. By the power of the conjuncts, we exclude from the familiarities those stars which cannot, by any means, be conjoined together; but it is plain that the familiarities have not their being in the heavens, but in the inferior passable subject, namely, according to their mode of receiving them, as is manifest.

17. Authors treat of the various and different distinctions and divisions of the celestial houses, whereof we only approve of that which Ptolemy places, that is by the two temporal hours: we reject all the rest as vain, and quite inconsistent with nature.

18. The signs and houses have not a real distinction

in the heavens, but in the inferior passable subject, according to its manner of receiving the influx of the stars; the signs likewise have a true and certain sex, in the same manner and masculine, by a proportional influx, to the places where the active quality commences; feminine where the passive; which we shall mention hereafter.

19. From the intension of light, proceeds an active quality; from its extension, a passive; in short, every natural principle of an active virtue has its rise from the intension of light; but the principle of a passive virtue, from its extension. For this reason, the substantial and material Forms, and all the qualities active in kind, are referred to the Sun; but to the Moon, that principle, Matter, and all its qualities, passive in kind.

Hence it is manifest, that the Sun has an active virtue, by reason of the intension of his light; but the Moon, a passive, by reason of extension, though, in reality, there are intension and extension in both; but in the Sun, intension is prevalent, and in the Moon intension is inconsiderable, and extension prevails; and as by its increase and decrease, it shews us the various quantity of its light, in things it augments and diminishes matter and moisture.

20. The variety of colours in the stars produces a diversity of effects. Thus the colour of the luminaries —☉ or of gold, is possessed of an active virtue, the same as the intension of light, for it proceeds from the intension of light, and, as it were, from the approximate cause. White possesses a passive virtue, as does extension; but these two primary colours relate to

effects of a simple nature which are excellent; such as material substances, &c. The other colours in the stars are the cause of specific qualities; so the blue and yellow, such as are in ♃ and ♀, which are a mixture of white and gold, give signs of a temperate nature from heat and moisture; in the blue, heat is predominant; in the yellow, moisture; and therefore these two planets confer that which is good, useful, and pleasant: the former is masculine, by reason of the too great heat; the latter, feminine, owing to excess of moisture. Leaden and fiery colours, such as are in ♄ and ♂, shew an intemperature, cold and dry in ♄, hot and dry in ♂. ♄ is more cold than dry, and therefore masculine; ♂ more dry than hot, and therefore feminine.

21. But in general, effects, according to their nature, properties, passions, motions, &c. imitate their cause; for the manner of acting follows that of being. As the work of Saturn is unpleasant, rigid, cold, dark, and black, his motion slow, &c. nay, more, from the passions of the luminary which proceed from local motion, follow the passions in the effects; as from access and recess, follows the access and recess of the passion and effects; from its near and distant situation, the near and remote action is derived; from its inception, the beginning of the action; from continuity, its continuance; from its increase, the increase.

22. From the access and near situation of the stars follows the increase of their light, according to extension; and from the increase respecting extension, follows a still greater intension of the light, according to the degree, at least in the effect. From

the increase of the luminary, with regard to extension, follows an increase of moisture: from a greater intension of the luminary, follows a greater heat; and so in every one of them. Aristotle's Second General Treatise, page 56, in his researches into the cause of the perpetuity of the rise and fall of things, informs us, that not only one inference may assign the cause of this rise and fall, but also that which contains different motions, to which the causes accede and recede, are near or distant in their constitution; and their access, and near situation, are the cause of generation; their recess and distant situation, of corruption.

23. There is a formation of four conjugations of the manner of starry influence, viz. in the luminary's increase and near situation; in its near situation and decrease; in its decrease and distance; and in its distance and increase. By these conjugations are constituted four quarters; First, in the world, which are the circuits of the stars by day from east to south, from south to west, from west to the lowest, and from the lowest to the east. Secondly, in the Zodiac, and the annual seasons, from ♈ to ♋, from ♋ to ♎, from ♎ to ♑, from ♑ to ♈.

24. There are four respects of the planets to the Sun; from the apogee of the epicycle towards the first station (in the ☽ towards the first decatom); from the first station to the perigee; from thence to the second station (in the ☽ towards the second decatom), at least as far as the apogee. From these are derived an excellent reason, why the three superiors are supposed to be stronger: if they are found to be matutine or eastern, from the ☉,

the three inferiors vespertine, or western; for then they have a greater degree of light, in which consists their virtual influence, and then they are called oriental; but occidental, if otherwise. Every one knows how largely, yet to no purpose, authors have treated of the orientality of the planets.

25. From the cardinal points of the world, and the Zodiac, the stars begin to influence the four primary qualities; from the imum cœli and tropic of ♋, moisture; from the ascendant and ♈, heat; from the medium cœli and tropic of ♑, dryness; from the west and ♎, coldness; but by all these means, the stars, though they have their nature absolute in themselves, they nevertheless produce all the four primary qualities, though with a difference, on account of the diversity of the nature of the stars; but they continually increase the qualities they produce, by advancing successively to the opposite points; such is the reason they likewise lessen the contrary quality.

26. From these, it is inferred, that the influx and rays of the stars depend on real motion and illumination, not on the quantity of the celestial spaces nor the situation: and therefore the stars in the cadent houses are weak; in the succeedents strong; in the cardinals strongest, &c.

27. All the active qualities, whether of the elements, or of the compounds, depend on the horary extent of the stars round the world; but because the duration of things is various, annual, monthly, and diurnal, with which Ptolemy agrees in his chapter of those that have no Nourishment, and the Second Stagyrite and

General Treatise, p. 57. They are diurnal, as being the first and immediate in the order of the work; for in the order of perfection they are the lowest, and the annual durations are in the first place, by reason of their perfection.

28. The virtual qualities of the elements depend on the latitudes of the stars in the Zodiac. The vital qualities of such as live through months and years, depend on the Sun's place in the Zodiac, and the Moon, in respect of the Sun, as from present causes, but are preordained by the Sun's motion round the world, and by the Moon round the Earth: whence the motions of the directions and progressions are derived.

29. The differences of the celestial qualities that are in the compounds, both vital and those that are not vital, depend on the various congressions and familiarities of the luminaries, with the other stars both erratic and fixed, and on the different places in the Zodiac, so far as they are of a different nature; for from the simple places, both in the Zodiac, as well as round the world, that is (if they are thus considered), the primary qualities of the elements are derived.

30. The true moment of the day, on which any one is born (laying aside all opinions of authors), is when the fœtus becomes independent on its finitimate cause, or its ministry; an immediate influx then takes place. At the constitution of the celestial moment, there is no need of its longer perseverance, to make the effects the cause of preservation; for that is impossible; but it is sufficient thatit concur with the nearest causes, to confer being, and the co-natural qualities: for so it

is, that he who is born, throughout his whole life has a reference to, and, as it were, represents the effects; and as a stamp resembles the seal, so does the constitution of the stars his nativity.

31. The stars insert their power in an animal, and the virtual qualities in certain latitudes of a shorter time: these they pre-ordain with effect. The accidents naturally active, operate at their appointed times to the conclusion of life, and begin at the moment of the nativity; but they are the latitudes of days and months, and pre-ordain successively, therefore orderly, and in co-operation; and they are ready to act at the time pre-ordained, when the favourable constitutions are the same as their causes of pre-ordination; for dissimular present causes cannot produce any effect but what agrees with them.

32. In the constitution of the stars, the nativities are said to continue immoveable, as well as the significators and promittors of effects; and this only, by reason of the retrospect of that nativity's temperament to those places: for while the stars concur with the nearest causes in conferring existence, they imprint on that animal so many degrees of their qualities, as they effect from those places in which they are found; and therefore that animal respects, all its life, the places of the stars of its nativity, as being always immoveable.

33. But as there is a double motion of the stars, that is, under the *primum mobile*, and round the world, by both which, as we have said, they influence, we must consequently suppose, that the significators rule over things subjected to them by this twofold (or double)

motion, to wit, under the *primum mobile*, and round the world. So in the former moderation, the significators remain immoveable in the world, *i. e.* in their horary circles of position; in the latter they are in a state of immobility in their places immediately under the *primum mobile:* the promittors in the former moderation remain immoveable under the *primum mobile*, but are moved with their parts of the Zodiac to the horary circle of position of the same significator. In the latter moderation, they remain immoveable in the world, that is, in the horary circle of position, but are moved in a manner immediately under the *primum mobile*, to the moderator's place taken under the *primum mobile*.

34. We say that the significators continue immoveable in their mundane situation. By mundane situation we mean the horary circle, *i. e.* (according to Ptolemy) of unequal hours, not the circles of position which pass through the common sections of the horizon and meridian, as will appear more fully hereafter. Likewise, when we say that the significators in the former moderation remain immoveable, in such a situation, we do not exclude the change of declination; we mean that the moderators should always continue and advance by their own real and natural way; as if we speak of the Sun in the ecliptic, or the Moon in her circle, constituting the Dragon, in which she is in perpetual motion, and in which she successively alters her latitude.

35. The Sun, when it is found in the space of the crepuscules, before rising and after setting, does not remain there immoveable under the horary circle; but in the crepusculines, parallel to the horizon, in which it

always affords us the same degree of the intension of light, from which equality of the intension of light it is said to continue immoveable; for if it should, with regard to us, vary in the degree of the intension of light, it could not be said to remain immoveable, but would be in a state of motion. In the remaining space of obscurity, the Sun must be directed, with a reference from the limits of the crepuscles to the lowest; as if we should say, from the proportionable division of the obscure arcs, they were seminocturnal arcs. This will be more fully shewn hereafter.

36. Moderators of things are five, viz. the Sun, the Moon, *Medium Cœli*, Horoscope of the Country, and the Lunar Horoscope; every one of these so moderates its own proper species of things, that it cannot attain to that which relates to the other: it is necessary to observe this, that we fall not into error and confusion.

37. The Aphetic places of the world, or those wherein are received the moderators of life, are five, viz. the House of the East, the tenth, the ninth, the seventh, and the eleventh; in any of which the Sun being found, always becomes the moderator of life; but if he is absent, the Moon, &c. according to the doctrine delivered by Ptolemy in his third book, which we ought to follow so rigorously, absolutely, and without the least exception whatever, that whoever, by neglecting the luminaries, if in the Aphetic places, should receive the horoscope as the moderator of life, would be guilty of a very great error, and would be unworthy of the name of a professor of the true and natural Astrology.

THESES

From the SECOND BOOK.

38. There are two motions of the stars, whereby they influence those inferiors, that is, under the *primum mobile*, and round the world; but familiarity is nothing more than a proportional influx, exhibited by the motion, as has been said. It necessarily follows, that there are two kinds of familiarities of the stars; the one under the Zodiac, the other round the world: these two kinds of familiarities are delivered by Ptolemy in several places; first, in the Almagest, Book viii, chap. 4, in these words:

"It remains now to write of their aspects: of these, "therefore (excepting those that have a mutual forma- "tion, and are thought immoveable, as when in a "right line or triangular aspect, and others of the like), "some are aspected to the planets only, and the Sun "and the Moon, and parts of the Zodiac; some only "to the Earth; some to the Earth, together with the "planets and the Sun and Moon, or parts of the Zo- "diac," &c. From which words, it is evident, that Ptolemy places these two kinds of familiarity, viz. in the Zodiac, and towards the Earth, that is, towards the world.

In the Quadripartite, in the beginning of the first book, he speaks thus: "There is one which is first, "both in place and power, whereby we discover the "configurations of the Sun and Moon, and motions "of the stars, both towards themselves and the earth,"

&c. Again, book first, "The stars are said to appear "in their proper forms, &c. when every one of them "are configurated with the Sun, or even the Moon, in "the same manner as their houses are with those of the "luminaries, as Venus in the Sexangular, configurated "with the luminaries, but the Vespertine with the "Sun," &c. Venus never has the ✶ to the ☉ in the Zodiac, as it can only be extended by it 48°; wherefore, unless any one will say that Ptolemy was ignorant of this (which is absurd), he must of course say, he spoke of the Sextile in the world. Likewise, in the third book, chapter of Aphetic places, he says, "As "we are first to suppose those Aphetic places, in which "it is absolutely necessary to find that which is desirous, "to obtain the jurisdiction of presiding over life, as round "the Horoscope, from the five parts first immerging "above the horizon, to the other twenty-five succeeding; and that which conjoins these thirty parts with "dexter hexagonal rays, is called the place of the Good "Genius. Likewise with quadrangular, or the highest "part of heaven above the earth; and with trigonal, "&c. and from no other places." It is evident, Ptolemy was of this opinion.

39. The familiarity in the Zodiac is the proportionable influx of the stars by local motion, whereby they are able to effect a favourable conjunction. That these familiarities happen, and are powerful only among the stars which are there in motion, but that they are powerful to the cardinals and rest of the houses, we absolutely deny; for omitting other reasons, the stars move not to the cardinals, by advancing in the Zodiac; which

is the reason they do not effect any proportional distances to those cardinals, but the rays are no more than proportional distances, &c.

40. The familiarities of the stars in the world are a proportionate influx of the stars, agreeable to motion round the world; and they happen, and are efficacious in the proportional distances taken by a proportional division of the diurnal and nocturnal arcs, and no other way.

41. But because the stars have a mutual motion under the *primum mobile*, and round the world, it happens that they mutually contract both kinds of familiarity; as Ptolemy, in the place already cited, insinuates. But familiarities, taken in any other manner, and in any other circle, even in the equator (according to the opinion of Maginus), are entirely reprobated, and to be rejected.

42. These two kinds of familiarities being given, we say, that in every kind, neither more nor less than nine species are found, which are ☌, ✶, ☌, □, △, Sqq, Bq, ☍, and parallels called by some Antiscions, which Kepler, by an exquisite and plain reason, has selected from their concording harmonies. Of these familiarities, the Sextile, Quintile, Trine, and Biquintile, are benign; the Quadrate, Sesquiquadrate, and Opposition, malign; the rest indifferent, with the fortunate stars good, and equally evil with the unfortunate.

43. The latitudinal stars do not commit all their virtual influence to the ecliptic, but preserve it among themselves; and their greater or lesser proximity to the ecliptic, adds not to nor lessens their power of acting: the ecliptic cannot act without the stars, but the stars

have their activity in themselves wholly independent of the ecliptic.

44. The stars alternately conjoined, do not acquire greater or lesser powers to act in a favourable conjunction, which falls out when another is found within the sphere of the other's activity, from a greater or less alternate proximity; but we only say, that their active virtues are the more or less conjoined. Under the name of the Sphere of Activity, we understand those that Ptolemy has placed, in Jupiter twelve degrees, in Venus eight degrees, &c.

45. But the stars which are found in the same partial longitude, we do not call conjoined in a favourable conjunction, if their alternate distance be greater by latitude, than is their sphere of activity; as ♀ with 8° of south latitude, is not favourably conjoined with ☿, having a northern latitude, though they are found in the same degree and minute of longitude; they may indeed be said to be conjoined by virtual conjunction, if they ascend or descend in the same horary circle, or cardinal, which is one of the species of mundane aspects.

46. The stars therefore should not be cardinally placed; nor even those that are fixed, with the other planets, if the latitude distance from the circles of position be greater than their sphere of activity; nor ought any difference to be made between the aspects of the natural constitution, and those produced by the motion of direction in preserving the latitude, as Argol thinks, there being equal reason in both cases.

47. In defining the intermediate rays, the half latitude in ✶ and △ is not to be observed, nor rejected in quar-

tile, as Blanolinus has taught, whom some authors imitate: but the latitude of both aspects are to be observed; for the rays are to be projected from the body of one to that of another, as it happens that these stars are found by latitude; so that in whatever latitude the planets are, they emit and receive the rays in proportional distances, taken with regard to longitude; as the ✶ in the distance of 60°, the □ in 90, &c. We would have this always observed, both in the daily motions of the planets, and in the directions and progressions, wherein the significators advance by their own real and natural way, on which they receive and emit the aspects; and in all the motions of the stars.

48. The fixed stars that are in a favourable conjunction with the planets, effect with them the other aspects, in the *primum mobile*, which otherwise have no effect. The same must be supposed of their familiarities in Mundo.

49. The rays in their kinds, from the brevity or longitude of the ascension of the signs, do not alter their nature from the fortunate to the unfortunate, or the contrary, as it is generally supposed by authors; yet it may be, that the quadrate in the Zodiac is either △ or ✶ in the world, or the contrary: but then every one has its effect according to its nature in both kinds, or it may be, they alternately moderate each other; but if these rays be found by the favourable stars, they doubtless produce happiness; if by the unfortunate, otherwise.

50. That which is vulgarly termed antiscions, we call parallels in the *primum mobile*; because we would have

them to be nothing else but parallels to the equator, as Ptolemy hints, "as they rise at an equal space of "time, and describe the same parallels," for which reason they are called the antiscions, or parallels in the *primum mobile*, and are equidistant from the equator; and if it be of the same country, it is called the primary parallel, or opposite if of a different country. The North commands, the South obeys; and they are taken from the table of declination, but parallel, in its physical sense, is an equal power of the influence of the stars from the *primum mobile*.

51. The twelve houses or mansions in heaven, authors divide several ways, but they all disagree. Rejecting the opinion of them all, we, with Ptolemy, distinguish them by the two temporal hours; for so it is, that there is proportional and equal division, not indeed of the heavenly and aerial space, but of the successive influx of the stars and houses; and the Mundane rays appear equal and proportional. But it is our opinion, that the division of the houses, by great circles passing through the common sections of the horizon and meridian, and the twelve equal divisions of the equator, which late authors make use of, are, of all, the most remote from and abhorrent to natural truth.

52. As many kinds of aspects as are found in the *primum mobile*, of which mention is already made; so many, we say, are found in the world. Wherefore, besides the usual ray, we likewise place in the world the parallels, which are an equipollence of the influx of the stars round the world.

53. Several resemblances are found between the mun-

dane parallels, and those in the *primum mobile*. (1.) The efficacy of the aspects in both consists in the parity of equal power, and equipollence of the active virtue. (2.) As in the *primum mobile*, they represent the same quantity of the ascension of the signs: for example, the signs ♓ and ♈, also ♊ and ♌, ascend in the same time; and with so much likeness do they exhibit the same quantity of ascension and descension in the world, that the eleventh house causes an ascension equal to the descension of the ninth, and the twelfth house equal to the second, &c. (3.) As the parallels in the *primum mobile* are equidistant from the cardinal points of the Zodiac, so are parallels in Mundo equidistant from the cardinal points of the world. (4.) As in the *primum mobile* they exhibit equal temporal hours, so in the world they exhibit equal temporal hours of the distances from the cardinals. (5.) The parallels in the *primum mobile* are at an equal distance from the pole of the world; the parallels in the world have the same polar elevation; and other resemblances, if required, will be found.

54. The efficacy of all the parallels, both in the *primum mobile*, and in the world, consists in the parity of the degree of quality, which the stars effect when found in the parallels; as it is plainly gathered from those which we mentioned in sect. 25; for by going through intension, and returning through remission, from the cardinal points, it happens, that they effect an equal degree of quality, as well under the *primum mobile* as round the world.

55. As for the *circles of position* in which the signi-

ficators are said to remain immoveable, and upon which they are to be directed, and their oblique ascension to be taken, those great circles passing through the common sections of the horizon and meridian, according to late authors, cannot be received; for this opinion is openly inconsistent with the precepts of Ptolemy; but those seats or parts of the circle are to be received, in which the stars, having a different declination, effect equal temporal hours. From what has been said, this conclusion is drawn, and agrees with the divisions of the houses, through the two temporal hours, and with the mundane rays. For this reason, we call such a seat the *horary situation of position.*

56. The dignity of the planets in the signs and their parts, which are called the bounds and terminations, have a real and natural foundation; to wit, the powerful aspect or proportional influxes to the moveable points in which the stars begin to produce the primary qualities. So that, according to those things we have explained, in the Philosophy of the Heavens, these are found to agree so well with the Egyptian boundaries, that they are highly deserving of admiration.

THESES

From the THIRD BOOK.

57. To speak physically, the stars are moved but by one motion, which is of the *primum mobile,* viz. from West to East; but for the easier explaining astronomical matters, we say in a simpler language, that the

stars are moved by a double motion; of which frequent mention has already been made; nay, more, we say there are many motions in the heavens, by which the stars change their aspects with respect to us.

58. The motion of direction is that which the Sun causes round the world every day, following that of the nativity, in whatever latitude, preordaining in power and virtue, the vital heat with its natural effects, viz. from every day to every year by Order: for it happens, that at the end of the first, after the natal day, when the Sun has returned to the same equal hour of the nativity, the parts of the *primum mobile*, with all the stars, have nearly gone through one degree of the equator; and the same happens every subsequent day: meanwhile the stars, as they advance, apply either by body or rays to the stations of the significators.

59. There is a double motion of direction. The *direct*, which Ptolemy calls *Actinobolium*, and tells us is formed toward the following signs; and the *converse*, which he terms *Horimeany*, and shews us it is formed towards the preceding places.

60. By the direct motion of direction, we direct the angles and all the moderators; but by a converse motion, the angles cannot be directed.

61. The angles only receive the rays in the world, but not the parallels, nor the rays in the Zodiac. The other significators, by a direct motion, receive the rays and parallels both in the Zodiac and in the world; but by a converse motion, the rays only, and parallels in the world, and by no means in the Zodiac.

62. By a converse direction, the significator, if it

descends from the Medium Cœli, strikes against the west, and all the rays that are between the significator and the west; and the rays are to be taken in the world; for in a converse direction, the rays have no place in the Zodiac, as has been said, but the hostile rays of the malignant that lie between, either cut off, or take away, the years from the number of direction to the west; as on the contrary, the rays of the benign either preserve or add the years according to Ptolemy's method, which we shall treat upon in the Canons.

63. It also happens, that when the significator and promittor are both hurried away together, by the rapt motion of the *primum mobile*, that they effect parallels in the world—equally powerful with all the other aspects.

64. In a direct direction, the significators advance by their own real way; as the Sun by the ecliptic, the Moon by her circle, upon which successively she alters her latitude, in proportion to her latitudinal motion. The same is to be said of all, when they become significators.

65. Authors are divided, as to measure in direction; for some take the whole degree of the equator, for all and every one of the years; others, the Sun's motion of the natal day: some, the Sun's mean motion; whilst many more vary in their computations. But we, to the first year after the natal, take that part of the equator in which the Sun ascends in a direct sphere, by the motion of the first day following the nativity; to the second year, that which ascends by the second day's motion; to the third, that which he ascends the third day after

the nativity; and thus of the other subsequent ones: for we would have the directional motion successive, and always formed towards the succeeding places, and the Sun's motion each day to be referred to, as the cause and rule to every year, as to their effects, in the same order and number.

66. But because the primary and principal motion of direction is derived from the motion of the Sun on the days following that of the nativity, as has been said, it consequently happens, that by some secondary means, the aspects that are made to the luminaries and angles on those days, jointly assist the significators of the primary directions; for this reason, we say, that the days whereon these aspects happen are very powerful in those years, which answer to those days, and on which they depend. From those motions, in preference to the rest, appears the true, real, and hitherto unknown, foundation of the critical or climactrical years; for the Moon, almost every seventh day, is placed in the critical place with respect to her place in the nativity; and (which is very important) experience wonderfully proves the truth of it; as may be seen in the examples extracted from Argol and Maginus. We call these motions the secondary directions, to distinguish them from the primary and principal; and we are of opinion, that Ptolemy, speaking of annual places, is to be understood of the places of those motions, and when of the menstrual, hints at the places of the progression.

67. The equal and uniform progressions which are commonly made use of, are supposed to be false; for there appears no reason or foundation to support them;

nay, all the professors with one voice affirm, they do not correspond with the effects. Wherefore, because we think the motions take their rise from the Moon's circuit towards the Sun, by which it pre-ordains in power and virtue, the radical humidity with its co-effects; so in like manner the motion of the direction originates from the Sun, by which it pre-ordains the vital heat; therefore the progressional motions are caused by the Moon in her circuits towards the Sun, and her returns to the same appearance, illuminations, or distance; consequently every one of the circuits, after the nativity, has a reference and respect to as the cause, of each year of the life of the native, and the Moon's progress, through each of the signs, to every month.

68. In the universal daily motions, the stars are continually agitating things of an inferior and material nature; but they produce surprising effects, when they arrive at the places of the moderators: and if they be radical, they are called natural transits. But at the places of the directions and progressions, they are called *ingresses;* for then, if the constellations of those motions be similar to the constitutions of the nativity, or the directions or progressions, they force to action the pre-ordained effects; for in this, and no other manner, the stars act upon inferior objects; that is, according as they find the next in power.

69. Of the ingresses some are active, others passive; the active are caused by the stars, which have an active virtue, when they enter the places of the directions and progressions of the moderators; for then they act upon the moderators. The passive are produced by the

universal moderators in the whole world, viz. by the ☉, ☽, angles, and part of Fortune, when they enter upon the places of the directions and progressions of the stars, whatever they are, which have an active virtue: but the active ingresses, if they be similar to the pre-ordained effects, cause them to influence; if dissimular, they either diminish or retard, as Ptolemy has it in the last chapter of Book IV. The passive ingresses administer nourishment towards the cooling and preserving the vital heat, and refreshing the radical moisture.

70. In like manner of transits; some are active, others passive: and hence it is evident how powerful are the accidental aspects of the luminaries and cardinal signs at their setting; and at other times of the natural accidents, arising from those fortunate or unfortunate stars, both of the nativity and of the place of the direction and progression, agreeably to which, as has been said, we are to reason on uncommon phenomena: for from the extension and intension of light, from the colour, diuturnity, apparition, situation, either in the world, or among the images of the starry orb, and other passions, are gathered their effects, and the provinces under their influence. New phenomena being found in nativities, experience has already shewn the wonders they have performed, chiefly as to the powers of the understanding, inventions, the performing of business, &c. And remember, reader, that art, or the human understanding, according to its ability and industry, is capable of changing, increasing, diminishing, and perverting, any influxes whatever of the stars; especially if the effects are considered, which the power of man is capable of attain-

Use of the Tables.

PART I.

FOR greater distinction and perspicuity, I have divided the following rules into four parts:—

The first contains the calculation of the places of the stars, in order to know their places under the *primum mobile*, in longitude and latitude, with the situation of each of them in the world, and the distance from the angles and houses, the right and oblique ascension, the horary times, the semi-diurnal and nocturnal arcs, and many things of this kind.

The second consists of methods to compute the directions of the significator to the aspects in the Zodiac, or *primum mobile*.

The third, the calculations of the directions to the aspects received in the world.

The fourth, the observations and precepts of the progressions, ingresses, transits, &c.

But, because all the tables confine their numbers to the whole degree, both of latitude and longitude, as often as the given place is in degrees and minutes, either by longitude or latitude, the proportional part corresponding with those minutes is to be taken with the given place, in both beyond the degree; concerning which, in the first Canon or rule, a method is explained for young be-

ginners; and also, in the Canon of the use of the Sexagenary tables, and several of the Canons, that it might not be sought in vain whenever it happens that the proportional part is to be taken. It is, therefore, to be observed, that the method is always the same as in the first and fourteenth Canon; consequently, it is ever, and on all occasions, to be looked to and observed*.

Canon I.

To take the Declination of the Planets, and from the Declination the Longitude, in the Ecliptic.

The table of declinations contains six signs in the first part, and six in the last; those under the left columns have the degree of longitude descending, but those on the right, ascending: it is divided into two parts, viz. into north and south latitude, the degrees of which latitudes are seen under their denominations. It is likewise divided by the intermediate scale into north and south declination; that in the former place, i. e. above the scale, is north, and below the scale is the southern. If the given place, whose declination you want to know, has no latitude, seek for that under the column of latitude 0°, which is in the ecliptic; and if it be in the integral parts, as, for example, in ♌, 24° 0′, under the column of latitude 0°, over against ♌, 24°, you will have the declination 13° 34′: but if the given place be in degrees and minutes, suppose in 24° 10′ of ♌, the proportional part belonging to the 10′ must be taken from the difference, which is between the declina-

* For the Trigonometrical Precepts relative to the Canons, see the Appendix.

tion of 24° and 25° of ♌; the declination of 24° of ♌ is 13° 34′. But 25° gives 13° 14′ declination: the difference between the two declinations is 20′, wherefore, by the golden rule, I say, if the integral part, i. e. 60′, gives 20′, what will 10′ give? Answer, 3′, which is to be taken from the declination 13° 34′, which is facing 24° of ♌; because the declination is less (but if it should be increased it ought to be added), and there remains for the declination of 24° 10′ of ♌, 13° 31′. But if the given place has latitude, and is in the integral degrees both for longitude and latitude, at one view you will have its declination; viz. in the common angle. Suppose, then, the given place 24° of ♌ with 2° north, in the common angle, you will have the declination 15° 27′. But if it be according to longtitude in degrees and minutes, and for latitude in the integral degree, the proportional part is to be taken from the difference of the declination of the greater and lesser degree of longitude, between which is the given minute, under the column of the said latitude.

Let the place be in 24° 10′ of ♌, with 2° north, under the column north, latitude 2° to the longitude 24° 0′, the declination is 15° 27′; and to the longitude 25° 0′, under the same column, the declination is 17° 7′; the difference of those declinations is 20′, from which for the 10′, 3′ is to be subtracted, as before. If the given place be by longitude in the integral degree, and latitude in degrees and minutes, the proportional part must be taken from the difference of the declination of the greater and lesser degree of latitude, between which is the given minute, and to the same longitude; as if the given place

be 24° of ♌, with north latitude 2° 51′, under the latitude 2°, the declination is 15° 27′; under the latitude 3°, the declination is 16° 24′, and the difference is 57′; from which, for the 51′, will be found by the golden rule to give 48′ to be added, because the declination is increased by latitude. Lastly, if the given place be by longitude and latitude in degrees and minutes, as in the nativity of Sebastian, King of Portugal, the Moon's place, according to longitude, as in 24° 10′ of ♌, with 2° 51′ north, the proportional part must be taken doubly; wherefore, subtracting the 3′ from 15° 27′, there remains 15° 24′; and by adding the 48′, there remains the Moon's declination 16° 12′. To take the proportional part, you have the logistical logarithms, or sexagenary table: its use is shewn in the fourteenth Canon, though the golden rule may likewise serve; but this method of calculating is to be rightly understood; for in all the tables it would be too tedious always to repeat it. In the scale which divides the northern declination from the southern, care should be taken as often as it happens to pass through the scale, from one part to the other, either in longitude or latitude, to have the declination conjoined, and there will be a very great difference; from which, subtracting the proportional part, if it be less than the declination of the former angle which belongs to the integral degrees, either the longitude or latitude is to be taken from the declination of that angle, and there will remain the declination of the same denomination; but if, on the contrary, the proportional part taken be greater, the former must be taken from the latter, and the remaining declination changes the denomination.

Let the Moon be in 9° 10′ of ♎, with latitude 4° north, I add the 6′ to the 18′, and the difference is 24′; from which, to the 10′, 4′ is due: these, as they are less than 6′, I subtract from the 6′, and there remains the declination 2′ north. Suppose the Moon in 9° 40′ of ♎, from the difference for the 40′, 16′ is due; which, as they are more than 6′, I take 6′ from the 16′, and there remains the Moon's declination 0° 10′ south; but if the Moon in this case should have 4° 30′ north, I add 18′ to the 38′, which are under 4° and 5°, and the difference is 56′; from which, for the 30′, 28′ are due: from these, as they are more than 10′, I subtract the 10′, and there remains the declination 0° 18′ north. Again, if they are less, suppose 5′, I should take these 5′ from 10′, and the declination is 0° 5′ south. The given declination is brought back to the degree in the ecliptic in this manner, however, if it be not greater than 23° 28′, for otherwise it would fall out of the ecliptic. Under the column of latitude 0° 0′, that is, of the declination of the ecliptic, let the given declination be sought for, and above the scale if northern, but below if southern: but if it should be found even to its minutes, the degrees of the signs in the ecliptic corresponding with it are those which are placed opposite on both sides; but if the minutes of the given declination are not expressed, the proportional part is to be taken, instead of the minutes that are wanting to be added or subtracted from the degree in the ecliptic, &c. in this manner:—Let the declination be south 7° 28′ under the scale, and in the column of latitude 0°, I find it opposite to 19° of ♎, or in 11° of ♓, therefore it answers to these degrees. In

the nativity of Sebastian, King of Portugal, the declination of ♄ is 7° 47′, which is not expressed in the table; but I take the next less, 7° 28′, then the next greater is 7° 51′; the difference of these is 23′: the declination of ♄ exceeds the less by 19′. I then ask, if the whole difference of 23′ give 60′ of longitude, how many will 19′ give? Answer 50′, which are to be added to the 19° of ♎; so that ♄'s declination corresponds with 19° 50′ of ♎, or with 10° 10′ of ♓: the same happens if the proportional part be taken differently; for the next greater declination exceeds ♄'s declination by 4′, for which the proportional part is 10′, which are added to the 10° of ♓, or the 20° of ♎, from the place of the ecliptic, as before.

Canon II.

The Ascensional Difference.

In the upper part of the table of ascensional differences look for the Pole's elevation in the latitude of the country, and in the first column the declination of the given place; which, if it be with the integral degrees, the ascensional difference required is placed in the common angle; but if the declination be with degrees and minutes, then take the proportional part, as in Canon I. As if the given declination be 12°, at the Pole's elevation 42°, the ascensional difference is placed in the common angle, 11° 2′; but if the declination be given 12° 25′, the ascensional difference at declination 13°, is 12°; wherefore the difference between this and the former is 58′, from which 24′ is due, i. e. to be taken in their room, 25′ to be added, and the ascensional difference becomes 11° 26′.—*Another way*: If you have already by you

the tables of oblique ascension of the given place, and the right ascension, subtract the less from the greater, and the remainder is the ascensional difference. In like manner, if you have already the semi-diurnal or nocturnal arc, subtract it from 90°, if it be less; if greater, subtract 90° therefrom, and the remainder is the ascensional difference.

Canon III.

Semi-Diurnal or Nocturnal Arcs.

The semi-diurnal or nocturnal arcs are thus obtained; the semi-diurnal in degrees and minutes, by adding the ascensional difference to 90; when a star has north declination, by subtracting it from 90, when south. On the contrary, the semi-nocturnal is found by subtracting the ascensional difference from 90°, when a star declines to the north; and by adding it to 90, when the star declines to the south; for either the remainder or sum will be the semi-nocturnal or diurnal arc in degrees and minutes. If the declination above given, viz. 12° 25′, be northern, the semi-diurnal arc will become 101° 26′, by adding the ascensional difference 11° 26′ to 90°: if the declination be south, the semi-nocturnal will be the same; if the declination be north, and subtracted from 90, there will remain the semi-nocturnal arc 78° 34′; but if it be southern, the semi-diurnal will be the same. If you would reduce the semi-diurnal or semi-nocturnal arc into hours and minutes (see Canon XI.), you will likewise have the semi-diurnal and semi-nocturnal arc of the places in the ecliptic from the tables of semi-diurnal and nocturnal

arcs. At your Pole's elevation, if the sign of the given degree be in the upper part, look for its degree in the descendant degree placed to the left; but if it be at the lower part, in the ascendant degree, which is to the right, and in the common angle of meeting, you will have the arc required, whose denomination you will perceive under the very sign, whether diurnal or nocturnal. And remember, if there are minutes, to take the proportional parts; but if it be denominated semi-diurnal, and you want the semi-nocturnal, or the contrary, subtract the arc found from 12 hours, and the remainder is the other arc required. In the nativity of Charles V. the Sun is in 14° 30′ of ♓: at the Pole's elevation 52°, I find the sign ♓ in the lower part; wherefore, to the 14 ascendant degrees, I take in the common angle the semi-nocturnal arc, 6^h 33′; but because the Sun has above 30′, I subtract one minute, and there remains the semi-nocturnal arc, 6^h 32′: whereas, if I want the semi-diurnal arc, I take 6^h 32′ from 12^h, and there remains 5^h 28′. Of the latitudinal planets, provided their declination does not exceed 23° 28′, the said semi-diurnal or nocturnal arc, in hours and minutes, may be had thus: After reducing their declination to the longitude of the ecliptic, in the manner explained in Canon I. with this degree of the ecliptic, I enter the table of semi-diurnal arcs, and take out the hours and minutes corresponding thereto, in the manner we have mentioned, &c. as in the nativity of Sebastian. Saturn hath declination 7° 47′, and is reduced to 19° 50′ of ♎, or 10° 10′ of ♓, whose semi-nocturnal arc at the Pole's elevation 40°, is 6° 27′.

ing; and therefore, they who are possessed of a more subtle and acute understanding, attain to greater things than those of duller capacities: but they who are entirely negligent, attain nothing. By all that has been said in these Theses, it will not be difficult to understand the questions and explanations of my Celestial Philosophy. And, finally, it is requisite that this doctrine of the stars should be attentively observed, not only in nativities, but also in decumbitures and judgments of critical days, and changes in the air, wherein you will find wonderful effects. For this doctrine is universal, and shews the manner in which the stars act upon these inferiors, whether compound or simple, &c.