

the Tradition

journal of predictive western astrology



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EDITORIAL

Beginnings

Choosing the name *Tradition* for our journal was done after much thought, after all, the word can have many meanings and be applied to all astrological 'periods', but we thought it described our aim best. A little like passing the baton in a relay race, Tradition means a custom, belief or opinion handed down to posterity. It implies a sense of continuity, and indeed it is the purpose of this journal to hand down the wisdom of the ancient astrologers to our readers in a clear and practical language. Our scope is wide, from the Ancient Middle-East and Hellenistic Periods, to the Arabic and Christian Medieval, and the Early Modern authors of the 17th century.

Each historical period has its own characteristics – political, social, religious, and so on – and the astrology of each period reflects those characteristics to some degree. Where these characteristics vary from culture to culture, or period to period, we also find variety in astrological method and technique. We are interested in finding the practical and philosophical core of each major astrological period and then identifying its development, or evolution, into the next. However, for all that, there remains a unifying essence which runs throughout history and its discovery forms our goal in these pages, although this does not imply that we favour attempts to fuse these methods, or 'cherry pick' techniques.

In order to achieve a deeper understanding of the astrological system as a whole, it is of paramount importance that the scattered resources of the Tradition be recovered and reassembled. We know that much is

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EDITORIAL

lost to us, but that shouldn't prevent the attempt. Some achievements have already been made in this regard, but a more accessible platform is needed for the publication of this research. This journal intends to become that platform, thus creating opportunities for authors and researchers of the Tradition to publish their material without the restrictions found in wider ranging astrological publications. This way, we hope to encourage the research and study of the Art, serving as a primary point of reference for those interested in the Tradition.

This is a publication entirely dedicated to Traditional Western Predictive Astrology. By choosing the digital format we avoid restrictions of size and distribution, as well as making it easily available in any part of the world. This first issue is free of charge, and subsequent issues will have the nominal cost of 5€ (approximately \$7.4 or £4). As the editors' work is entirely voluntary, all profits from the journal will be given to charity. We'll supply full details in the next issue.

The journal is bi-annual, and it will be issued near each Equinox, around the 15th of March and September. It can be acquired from our website: www.thetraditionjournal.com

So here it is, *The Tradition*, our commitment to astrology. We offer a warm welcome to all our readers and hope that you will support us in our work and enjoy reading what you find here.



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ARTICLE

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Ptolemy, Abu Ali, and Lilly predict the 2008 U.S. Presidential Elections

On May 20, 2008, a panel of astrologers presented an analysis and predictions for the upcoming 2008 presidential elections as part of the United Astrology Conference (UAC) in Denver. The panel consisted of seven renowned astrologers, all experts in different traditions and using a variety of methods from which to draw their conclusions. The discussion began with each astrologer giving a brief outline of the techniques used and charts they had examined. Several of them began with a disclaimer attesting to the fact that the available birth times for all three of the current presidential candidates (i.e. John McCain, Hillary Clinton, and Barack Obama) were somewhat tentative. Despite the uncertain data, the astrologers proceeded to outline their rationale and draw their conclusions. Using different methods, the panel unanimously predicted a presidential victory for Barack Obama, although some expressed concern about the possibility of election deceit.

While it is possible to objectively test astrological predictions, the process of *doing* astrology is not an objective one. It is very difficult for astrologers to be completely impartial and to divorce themselves from their own political leanings. As Lee Lehman noted in her quantitative research on presidential election predictions¹ astrologers as a group tend to make the call for whom they would like to see in the White House rather than who will actually win. To remedy this, Lehman developed a statistical model that predicts that the Republicans will retain the White House this year despite her own personal preferences to the contrary. But models derived from population outcomes are always probabilistic statements. This year, her model says, there is a better than chance probability that McCain will win the White House. This of course does not mean that he will.

The lack of agreement between the UAC panel and Lehman's conclusions is somewhat unsatisfying. In its Babylonian origins, astrology began as a system designed to predict the will of the gods with regard to the communal fate. It seems that after millennia of doing this, we should have gotten the mundane aspect of our discipline down to a science. And yet, according to Charles E. O. Carter, who studied the state of mundane

astrology in the 1950s, “we have no reason to congratulate ourselves upon our achievements in this field.”² At the root of this problem is the fact that predicting outer world events has not been a goal of most astrologers since the Renaissance. Modern astrology has embraced the assessment of personality and psychological dynamics as its primary purpose, and consequently its techniques have developed in line with those objectives. Extending these *personality methods* to political event prediction has not always yielded fruitful results.

By contrast, there is in fact a long tradition of political astrology and an array of techniques designed to predict outer world affairs. The question is whether they have been successfully used for predicting elections? The answer is no. Not because the methods were necessarily faulty, but because they were not devised to address electoral politics. Although the practice of electing leaders is not unheard of prior to the modern age, Traditional astrology evolved at a time when rulership was primarily inherited through monarchy or taken through empire-building. Because of this, it is understandable that Lehman’s model adapted the astrology of Medieval contests, commonly used to predict the outcomes of wars, not of elections. Essentially the model is based upon the ‘strength’ of the 1st and 7th House planetary rulers. The strength of these rulers was then examined across various mundane event charts traditionally thought to be good indicators of all manner of future world trends. The assumption being that a presidential election is a contest like a medieval war and that the 1st and 7th houses of *any event chart* used in mundane astrology should reflect the relative strength of the contestants fighting over the rulership of a land. A similar model has been applied in the charts of sports contests involving two players or two teams. But the proof of such assumptions is in the pudding, as they say.

According to Lehman, from 1900 to 2004 the following charts yielded these correct outcomes: Jupiter/Mars conjunctions, 55%; Mars/Saturn conjunctions, 57%; the sunrise chart of election day 68%; the midnight chart of election day 66%; the solar eclipse chart prior to election, 50%; the lunation chart prior to election, 70%; the Libra Ingress chart prior to election, 38% wrong (or 62% correct by reversal); the Electoral College day at noon chart, 55%; and the Inauguration day chart 49%. While the model predicts a better than chance victory for McCain this year on some of these mundane charts, given that the percentages for the accuracy of some of the charts are rather low, that their sample sizes are small, and given the multivariable nature of astrological interpretation, the conclusions to be drawn are probably not statistically significant. Yet Lehman’s research is valuable in that it indicates that the strength of the 1st and 7th rulers of many of the traditionally used mundane charts do not appear to relate to election outcomes any better than chance. For example, solar eclipse charts, or the charts for the moments of Mars conjunctions may have little to say about who will win a particular political contest. This information is valuable because it tells us something about our assumptions regarding the information that particular mundane charts might be conveying.

So where does that leave us in our ability to predict election results? If astrology is to be taken seriously in its capacity to predict outer world events, we should strive to observe basic standards and to critically examine certain assumptions. Following are some basic standards to be adhered to as well as some considerations that have come out of my own methodological examination of this topic:

1. **If the birth charts of the candidates are to be used, objective birth data should be obtained.** It is not uncommon to see noon charts used when a birth time for a candidate

is not obtainable. It is also not uncommon to see astrologers use birth times that have been rectified by them to a certain birth time. This seems to be a sloppy norm for us to want to set. The ability to rectify a birth time is a skill that is tested by the National Council For Geocosmic Research (NCGR) in its demanding Level IV certification exam. Yet in Lois Rodden's birth data letter rating system³, rectified charts are considered uncertain data. This is because there is no way to assess the skill level of the astrologer who does the rectification. Even with qualified astrologers, there is often disagreement as to the rectified time because there is a lack of consistency in approaches. For this reason we often find in circulation among astrologers a number of rectified times for candidates whose birth hour is uncertain.

Currently, John McCain's birth information has been given an 'A' grade, having been attested to by his mother who supplied it to his press aids during his first bid for president in 2001. He is listed as being born August 29, 1936, at 9:00 AM, in Cocosolo, Panama (09N23, 079W53). His birth chart has 17° 56' of Libra rising.

A copy of Barack Obama's birth certificate appeared on the political blog site 'Talking Points Memo' in June 2008. It is given as August 4, 1961, 7:24 PM, in Honolulu, Hawaii (21N18, 157W51). The chart has 18°03' of Aquarius rising. Prior to this, several diverging 'rectified' birth times had been circulating amongst the astrological community. Based upon the copied Birth Certificate, only the 7:24 PM birth time classifies as 'AA' data under Lois Rodden's rating system.

2. The analyses of the candidates' birth charts should be based upon an understanding of

the chart as the *life* of the native, rather than as the psyche of the native. Techniques used should be appropriate to this mode of interpretation. Often this distinction is blurred because astrology presupposes that the outer world as reflected in the life parallels the inner world of psychology and spirit. However, if an astrologer sees that a candidate has a marked signature for ambition and a potent ego drive, does this mean he will win an election? Not necessarily. While the parallel between inner and outer may hold true, the link through which the chart reflects both the outer and inner realities is poorly understood by astrologers. We do not have a clear technical understanding of how inner potential manifests as outer reality in the chart – despite our lip service to that effect.

Traditional astrology presupposes an outer world mode of analysis from the outset and is a ready resource from which to develop such predictive models. For example, Hellenistic astrologers working primarily for noble patrons, routinely employed natal techniques designed to ascertain whether the native had markers for eminence in the life. These techniques are well documented in the astrological literature and have nothing to do with 'inner potentials' for greatness. In this country, anyone running for the highest office will most likely have achieved eminence in some shape or form. Thus, these particular indicators should already be present in the chart to start with. A comparison of the relative robustness of these indicators in both candidate charts may be a worthwhile starting place from which to develop a model for the attainment of presidential aims. They might even be compared to those already present in the literature for kingship.

- 3. Case studies should rely on a consistent interpretative approach to the astrological language. This applies across all types of charts – mundane, horary or natal.** In quantitative studies, such as the one outlined above, the presence or absence of particular chart variables and their condition can be tied to a political outcome when they are seen to occur across groups of charts, thereby allowing for a prediction without actually interpreting individual charts. When making a prediction from individual case studies, the methodology requires that the symbolism of the chart be read and interpreted. This is where astrologers get into trouble.

There is currently no consistency of method in the interpretation of the astrological language. This is a separate problem from the issue of different models being employed for particular topics. It is a problem in the understanding of the structural nature of the language itself. Astrologers basically string together words and create delineations from those arbitrarily grouped words. For example, if McCain has transiting Jupiter approaching a sextile to Saturn, one astrologer may decide that this means that *he will expand his workload* and conclude that he will win the election, while another may interpret this transit to mean that *he will experience obstructions to his aspirations* and lose. In the first case, the Jupiter influence is experienced as a verb over an existing Saturn object, while in the second, Saturn is experienced as the verbal force acting upon the Jupiter object. As the example illustrates, the astrologer may be perfectly competent with regard to his knowledge of the *vocabulary* associated with the symbols. But he is also delineating without a syntactical understanding altogether – approaching each symbol combination organically,

without a consistently applied method for structuring words into phrases or sentences. Thus, sometimes the planet functions as a verb, sometimes as an object, sometimes an adverb, etc. without much consistency by that same astrologer looking at different charts or between different astrologers.

This is a problem that extends itself beyond the interpretation of the charts for presidential elections into the matter of chart delineation as a whole. It becomes especially problematic when predicting outer world events because the outer world is a more multifaceted version of the psyche's psychological dynamics. The end result is that, due to a lack of a consistency in the use of language, it becomes impossible for the astrologer to evaluate his own or anyone else's predictive method. His interpretation – even if it ends up being the correct prediction – cannot then be turned into a model or taught to others as a general method for evaluating election outcomes.

- 4. We do not know which, if any, mundane chart to use for predicting elections.** As Lehman's work illustrates, all mundane charts are not equal in terms of the information they convey. Some mundane charts may be better vehicles for conveying the outcome of elections than others. Because of our language problem mentioned in number 3 above, unless we have a consistent approach to the syntax of the chart, the only way to evaluate this is to do it quantitatively, correlating variables in very large sample sizes of chart types with election outcomes. However, if one cares to develop a syntax for the language of astrology, (a labour I have been involved in for the last five years) in time it will be possible to consistently 'read' what a chart is communicating and to then

search for patterns in the communications of different types of charts. For example, what specific types of events can be seen through a chart for the return of a Jupiter/Saturn conjunction? Can the same events be 'read' about in the eclipse chart prior to that conjunction? We cannot tell unless we can have a consistent approach to the symbolic language. And we cannot make the assumption that the charts will all relate to the matter we are trying to predict because that forces an interpretation onto that chart.

These principles will be observed in the subsequent analysis of three Traditional approaches. To start, it seems a pointless waste of time to look at the timing charts of a candidate for an event that is not promised in his birth chart. Thus, we must begin with the natal charts of each candidate. In accord with the second point suggested here, if a birth chart of the candidate is to be used, the mode of analysis should conform to an approach that interprets the chart as a representation of the *life* of the native rather than as the psyche of the native.

We have at hand several techniques in the Traditional literature that not only employ this interpretative mode, but also consider the particular question of the attainment of high rank and "kingship" in the life. Although most ancient authors were in agreement with respect to the mode of interpretation and which topics to address, unfortunately, they were no more in agreement about the technical methods employed than we are today. Therefore, in the following three analyses we'll assess the natal chart of each candidate using the methods of three authors representing different periods of the Tradition: 1) Ptolemy from the Hellenistic period; 2) Abu 'Ali Al-Khayyat from the Arabic period; and 3) William Lilly from the English Renaissance.

In keeping with the earlier suggestion to use reliable birth data which adheres to Lois Rodden's rating system, the following birth information will be used for our two candidates:

John McCain was born 29th August, 1936, at 9:00 AM, in Cocosolo, Panama (09N23, 079W53). This birth chart has 17°56' of Libra rising. The information was given to a press aid by his mother during his first bid for president in 2001 and has received an 'A' rating for reliability. We would prefer a copy of the birth certificate in hand, but as this is not possible we are forced to rely on his mother's recollection, with the caveat that, unlike the candidate, the chart has not been fully 'vetted'.

Barack Obama's birth is given as 4th August, 1961, 7:24 PM, in Honolulu, Hawaii (21N18, 157W51). The chart has 18°03' of Aquarius rising. This information appears on his birth certificate, a copy of which was published on Obama's campaign website "Fight The Smears", in June 2008, in order to attest to his US nationality. It conforms to 'AA' data in Lois Rodden's rating system. Prior to the publication of his birth certificate online, several other conflicting birth times were in circulation, some of which constitute 'X' data (rectified without time of birth).

Ptolemy's Method: "The Fortune of Rank" (*Tetrabiblos*, Bk. IV, Ch. III)

Ptolemy's method for assessing the attainment of high rank in the life basically revolves around the condition of planets termed *doryphory*, translated by J. M. Ashmand as an attendant, or by Robert Schmidt, as a 'spear-bearer'. A spear-bearer is a planet performing the role of attending to the two lights, the Sun and Moon. A planet is designated as such when it is either oriental of the Sun, or occidental of the Moon. Oriental of the Sun means rising before the Sun and Occidental to the Moon

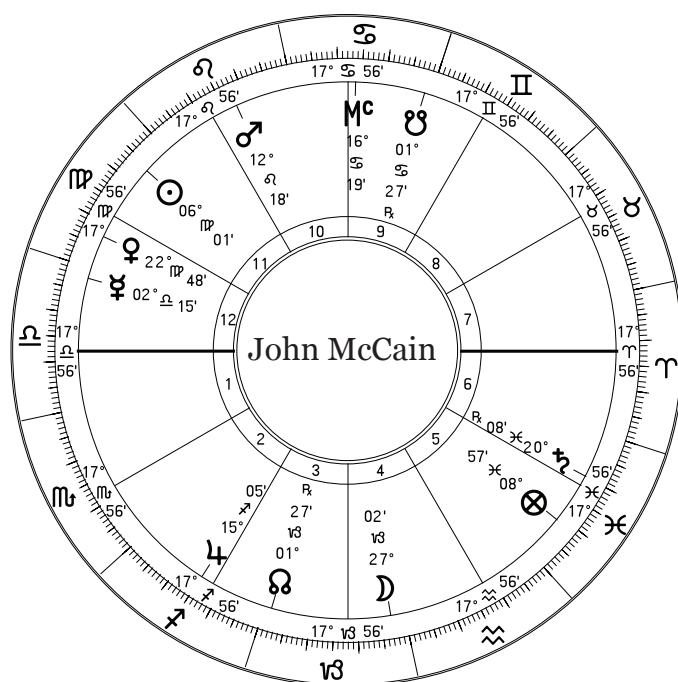
means rising after the Moon. Ptolemy defines the range of the spear-bearer as being “either in the same signs in which themselves [the lights] are placed, or in the signs next following”. (BK III, Ch. V) Listing the indicators in order of greatest rank attained, we might outline Ptolemy’s method and his interpretations thus:

1. Both lights are angular and in masculine signs *or* only the sect light is angular but has all five planets as attendants. [= kings and princes]
2. Both lights are angular and in masculine signs *and* the attendant planets are also angular *or* configured with the Midheaven, particularly if the aspects are dexter (i.e. forward in the Zodiac). [= great, powerful, mighty in the world]
3. Only the Sun is in a masculine sign and the Moon is in feminine sign, *and* either light is in an angular house, *and* the attendants are either angular or configured with the Midheaven. [= chieftains, invested with the sovereignty of life and death]
4. Only the Sun in masculine sign and either is angular, but the attendant stars are not in angles or configured with the Midheaven. [= enjoy eminence with limited distinction, such as governors, army commanders, some dignity within priesthood, but *not* sovereigns.]
5. No lights angular, but most attendant stars are angular or configured with the angles. [=no eminent rank, but leaders in civil or municipal affairs]
6. No lights angular, and no attendants at or configured with angles. [= undistinguished and without advancement]

7. No lights angular, no attendants angular or configured with angles, plus no light is in a masculine sign, nor attended by benefics. [=complete obscurity and adversity]

Let’s take a look at the charts. John McCain’s chart has both the Sun and Moon in feminine signs. No scenario fits this situation directly. So Ptolemy says you have to extrapolate a judgment from the condition of the light and the attendants according to the general logic outlined.

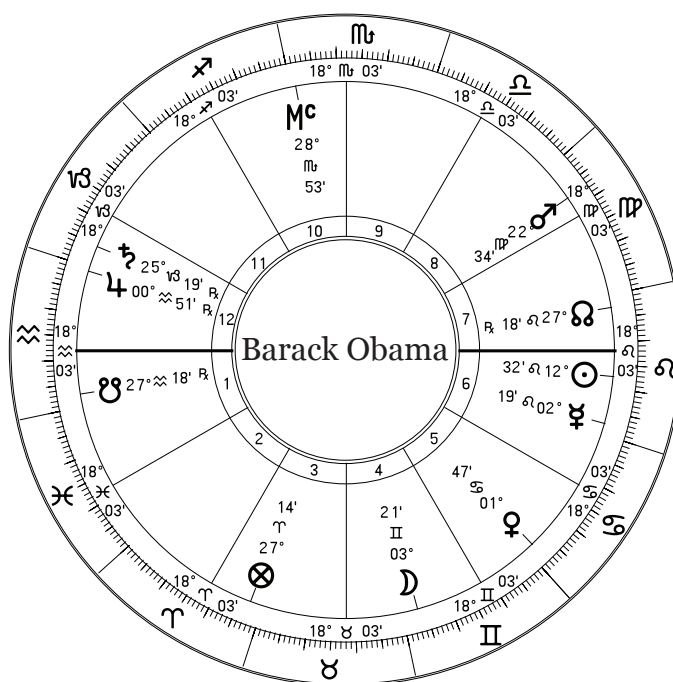
Ptolemy defines ‘the angles’ (*The Influence of the Four Angles*, BK I Ch. XIII) in terms of the cardinal directions as they are indicated by the Ascendant, Descendant, Midheaven, and IC points in the chart. In Book III, Ch. XII, in a discussion on length of life, he specifies the angular degrees as: “the angle of the Ascendant, from the 5th degree above the horizon, to the 25th degree below it.” This is a sort of Equal house division method with a five degree allowance before the pivot (angle). There are other rules for assessing angularity in other Hellenistic authors, but since we’re experimenting with Ptolemy’s model we’ll keep to what can be documented in the *Tetrabiblos*.



Thus, in McCain's chart, the Moon in Capricorn is at an angle, but it has no attendants and is in a feminine sign. It therefore, appears weak in its capacity to attest to high rank. The Sun is not in an angular sign, but we might note that its attendant, Mars, is in a place that he considers strong (in BK III, Ch. XII) because it is in dexter sextile to the Ascendant sign. Ptolemy states "the species of the dignity may be inferred by observing the peculiar qualities of the attendant stars". Thus, the authority proceeding from Mars will "consist in commanding armies, in obtaining victories" or "in over-awing the vanquished". We can certainly see McCain's authority as a war-hero having been a major contributor to his political rise. However, Mars is not only not angular, it is only configured with the Ascendant, not with the Midheaven. Thus, we can question whether according to this model, it is powerful enough to attest to the pinnacle of rank in the United States of America.

The only fit we find with Ptolemy's seven stated criteria is as a slight downgrade of the 4th scenario where instead of a masculine Sun, McCain has a feminine Sun. Given Ptolemy's interpretation for this scenario, perhaps we can say that McCain might enjoy slightly less distinction than as a governor or an army commander might. Certainly McCain's attainment of war-hero status was not a product of his commanding any army. Nonetheless, what is troubling, if we are to believe Ptolemy's method, is that one might argue that McCain's current rank as a Senator and presidential candidate should argue for a higher rank in the model. As Ptolemy does not state why specifically masculine signs are preferred and because we cannot be 100% certain of the birth time for the chart, it is wiser to refrain from drawing many further conclusions.

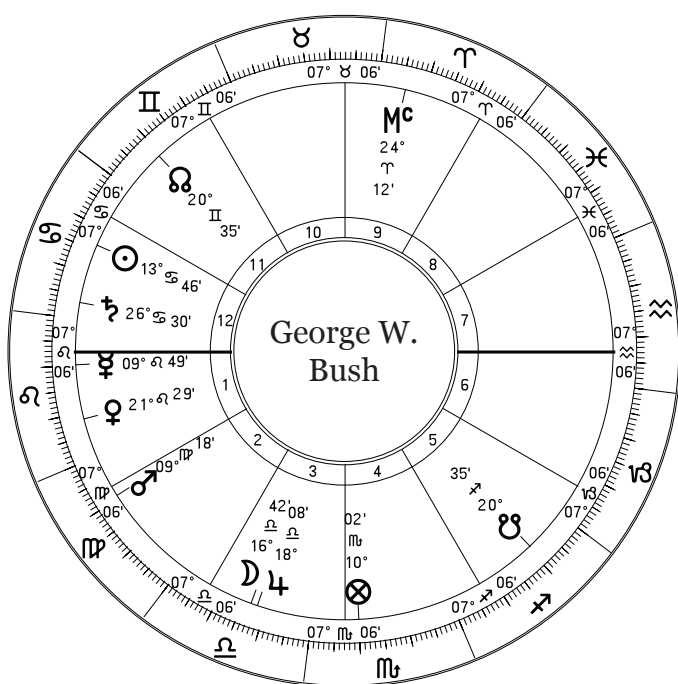
Obama's chart is a bit more obvious. Both the Sun and Moon are in masculine signs and both are within angular regions (we'll allow the Sun to be half a degree short of Ptolemy's angularity range).



That means the lights alone in Obama's chart meet the criteria for attaining the rank of Kings or Princes. Judging between them, it is the Sun's essential dignity in its own sign, its bonifying configuration with Jupiter, and in its better house placement (Ptolemy states the 7th is better than the 4th) that makes it the more influential of the two lights. Although the sect light is the Moon, having both angular makes up for the fact that the most dignified light is the light not of sect.

Furthermore, both lights have attendants: the Sun can count Mercury and Venus as its spear-bearers, with both being configured to the Midheaven and in dexter configuration – Mercury by forward square and Venus by forward trine. Thus, he also meets the criteria to become "great, powerful and mighty in the world". The Moon can also count Venus as an attendant; and as far as attendants are concerned, Venus has more essential dignity than Mercury, but the latter is at an angle, co-present with a strong Sun, and configured to Jupiter, a benefic influence. Ptolemy says his authority "proceeding from Mercury will be intellectual, superintending education and study, and directing the management of business" and from Venus that it will "be pleasurable". Given this model, one

might expect that Obama's attainment of rank may benefit from popularity (Venus) and in particular from a fine intellect, excellent oratory abilities, and good business sense (Mercury). As of this date, Obama's campaign has certainly been remarkable for its excellent financial management and his oratory skills hailed since his first notable speech at the 2004 Democratic National Convention.



As a point of comparison, we should submit our current president's chart to this analysis. George W. Bush's chart data is given as 6th July, 1946, at 7:26 AM in New Haven Connecticut. The data received an 'AA' rating because it was quoted by a public relations person who looked up his records at the hospital where he was born. Bush has the Sun in Cancer, a feminine sign, and the Moon in Libra, a masculine sign. The Sun is not angular, as it is located in the twelfth sign, which is considered weak by being cadent and unconnected to the Ascendant. The Moon also has some problems. Although it is in the sign of the IC angle, it is 8° from the pivot, not 5°. In the length of life model, the degrees under the earth are considered incompetent. Thus the critical question

one might ask is: how did this man attain one of the most important offices in the free world? One can explain this by arguing that Bush did not really win the elections because they were disputed, as I have frequently heard invoked when the astrology doesn't work. But one can also argue that he *is* currently the President and that an astrology that claims to predict future events should account for it, regardless of the fairness of the outcome. If we are going to understand predictive astrology we need to avoid apologetic logic and look at the astrology critically.

Let us think about what principles Ptolemy is employing rather than just following the rules blindly. In both the length of life and the attainment of rank procedures, Ptolemy is concerned with planets at angles or configured with them. In the length of life calculations, he lists the planets at the Midheaven angle as the most powerful because they form dexter squares to the 1st House sign. He does not consider planets in the twelfth sign because they cannot 'see' the first. But in the attainment of status and rank, the emphasis is on configuration with the Midheaven. George Bush's chart is interesting because at the latitude of New Haven, his Midheaven falls in Aries, the ninth sign from the Ascendant, not the typical tenth. Thus his Sun in Cancer, the sect light of the chart, is in one of the most dynamic configurations with the Midheaven, the square, despite the fact that it is in a cadent house and in a feminine sign. The Sun lacks any attendants, but it is ruled by and configured to the other light, the Moon in Libra, which is angular and can count Jupiter as an attendant, it too in the northern angle's sign. Jupiter's attendance of the Moon argues for patronage and support from family as key to his prominence in life. What is obvious from Bush's chart is that a sect light in angular configuration with the Midheaven may be more important than whether it is in a masculine sign, particularly if the other light is in its place, configured with it, and does fit many of the criteria

Ptolemy argues for. We might say that the Moon is the backbone for a Sun that is well-placed to attain rank, but in no way suited to it. This appears a good description for the career history of the current president of the United States.

So what are we to take away from Ptolemy's model? First, we can confirm that the *doryphory* of the lights appear to be playing a significant role with regard to the manner in which prominence of rank is attained. The role of 'angularity' as attesting to a planet's predominance in the chart is a bit ambiguous because of the different ways in which one can speak of planets at angles. In Valens (Book III, Ch.1) one finds yet another approach. In it, the arc between the Ascendant and Midheaven is trisected and the third part that is in the post-Ascension to the angle (the region to rise or culminate after the angle) is considered more powerful. The problem with this interpretation is that it flies in the face of what has been demonstrated in the Gauquelin research.⁴ In that work, thousands of charts on eminent professionals demonstrated statistically that the 'cadent' regions of the chart were consistently the areas of most angular power. It is difficult to believe that any practicing astrologer working with enough charts, particularly one who was working with this topic, would not have noticed that it is planets in the 12th and 9th houses that are most common in eminent charts. As we've seen in Bush's chart, his Sun is most definitely in a cadent position, which is mitigated by the configuration to the Midheaven as we've seen. An Obama win would argue that the light of sect does not necessarily have to be the best placed in the chart for the attainment of highest rank. McCain's chart is the hardest to reconcile with the attainment of Presidency. Even if we allow for the Sun's configuration with the Midheaven by sextile, this configuration does not constitute any form of angularity. While the Moon is configured with the Midheaven, it lacks attendants and does not seem able to help the Sun.

The question is whether the Sun's sextile configuration to the Midheaven with its attendance by Mars is enough to account for his rise to the Senate?

We next turn to the examination of the same topic using an Arabic model. Perhaps this will give us further clues.

Abu Ali Al Khayyat's method: "Testimonies Signifying the Nativities of Kings" (chapter 6)

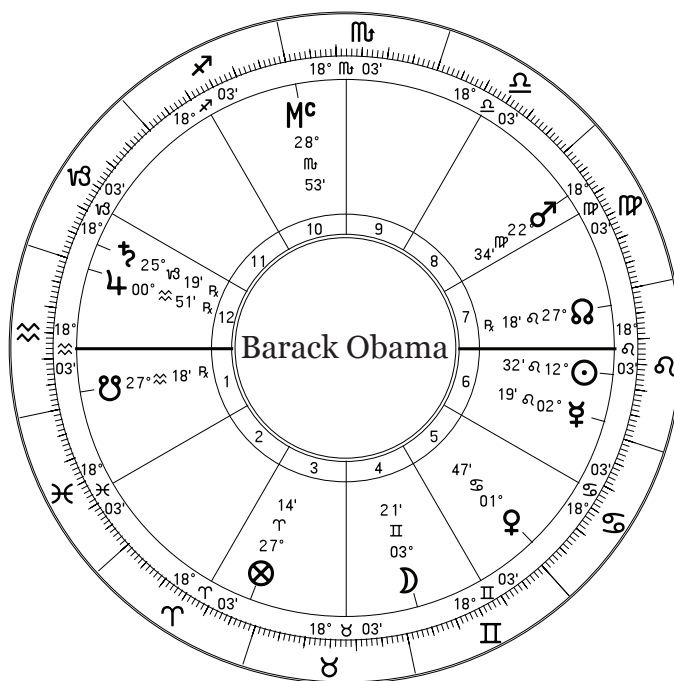
Abu Ali was an Arabic astrologer of the early 9th century who studied under the famous Jewish astrologer Masha' Allah. This model comes from his *The Judgement of Nativities* a copy of which was translated by James Holden and is available in English through the American Federation of Astrologers (AFA).

His model is not presented as a prioritized list of aphorisms, the way Ptolemy's is. Rather Abu Ali presents a list of different criteria, each of which can equally testify in the chart to the attainment of kingship. Like Ptolemy, Abu Ali also focuses on the lights and on the angles of the chart. But here we have a greater emphasis on the exaltation of planets, on fixed stars, and orientality. The emphasis on important fixed stars derives from the idea that those who achieved immortality, such as important historical figures might, were placed up in the skies as constellations by the gods.

Here is a summary of Abu Ali's model that we can work with:

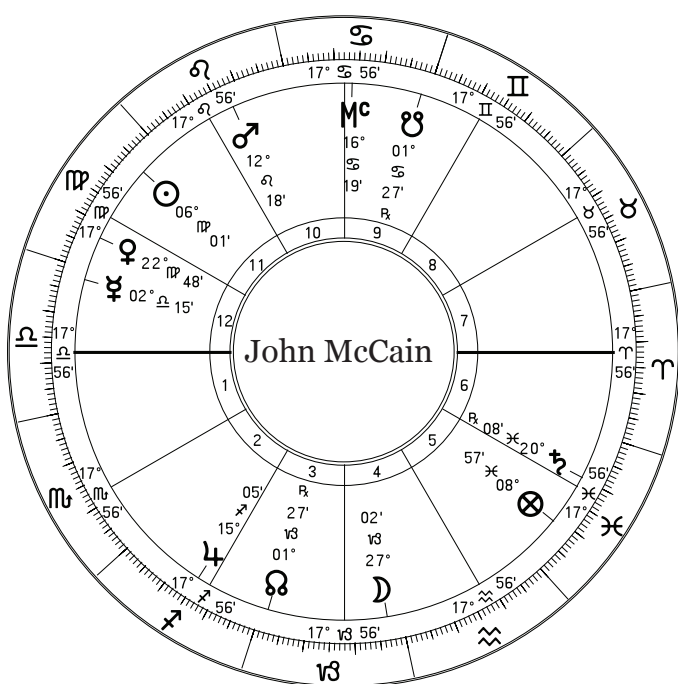
1. The presence of bright fixed stars (magnitude 1 or 2) of a benefic nature, (i.e. of Jupiter or Venus nature) within one degree of the Midheaven degree or to either of the lights, particularly the Sun.

2. For day charts, the Sun in its exaltation sign; or in Midheaven, or in the Ascendant, or rising, or the Ascendant is a royal sign (Leo), with the Lord of the Ascendant in the same sign, or in the Midheaven. For night charts, the Moon in its exaltation sign; or Midheaven, or in the Ascendant or rising, or the Ascendant is a royal sign with the Lord of the Ascendant in the same sign, or in the Midheaven.
3. The Sun in day charts or the Moon in night charts, in the degree of its own exaltation (i.e. Sun 19° Aries, Moon 3° Taurus)
4. Sun or Moon applying to Lord of the Ascendant, if in its own exaltation, oriental in any angle.
5. Lord of the Midheaven applying to the Lord of the Ascendant and both in angles, oriental and in their own exaltations.
6. All planets are applying to Jupiter and it is in the Midheaven, oriental, in its own exaltations.
7. Any other planet in the Midheaven, and it is also oriental and in its own exaltation.
8. The Sun received in the Midheaven, with the Moon in trine aspect to it (the Midheaven).
9. The triplicity Lord of the Ascendant applies to the Lord of the Ascendant.
10. The Lord of the Ascendant is in Midheaven, or oriental in the Ascendant.
11. The *dustoria* (the doryphyry as in Ptolemy) when they are oriental of Sun, occidental of Moon, in their own signs of exaltations, the lights also in their own signs/exaltations, in angles mutually aspecting each other.



This time we can start with Obama's chart. The Midheaven is located six minutes from a first magnitude star known as Bungula or as it was anciently called, Toliman, which means "heretofore and hereafter". It is a binary star located on the left foot of the Centaur. Vivian Robson⁵ writes of Bungula, "According to Ptolemy, it is of the nature of Venus and Jupiter...it gives beneficence, friends, refinement and a position of honour." This would be particularly emphasized if located on the Midheaven, normally associated with the attainment of honour and recognition. Because of its beneficent nature, we may regard Abu Ali's first criteria for testimony of kingship to be fulfilled. In Obama's chart we also find that the Lord of the Midheaven, Mars is applying trine to Saturn, the Lord of the Ascendant, but the other conditions do not agree. However, the 9th aphorism does apply: the triplicity Lord of the Ascendant is Jupiter and it does apply to the Lord of the Ascendant, which is Saturn. It is particularly powerful because it is in the sign of the Ascendant. In the 11th aphorism, Abu Ali, unlike Ptolemy, specifies that the *dustoria* must be in their own signs or exaltations. The question of whether one light may be considered a *dustoria* of the other light is a fair one to pose, as the authors never explicitly state that this is not

allowed. However, since Ptolemy does not list any interpretation for lights as doryphory, one can assume that he is not considering them and that Abu Ali likewise would not consider Obama's Sun to be a dustoria of the Moon. Venus might also be considered a powerful planet by Traditional rules, since it is both oriental of the Sun *and* occidental to the Moon and in its house of joy, the 5th House where it is said to rejoice when posited there. However, since Abu Ali does not explicitly list a planet in its joy as a consideration for kingship and requires that the dustoria of the lights be in their own signs, we shall not give too much consideration to Venus for this particular topical assessment.

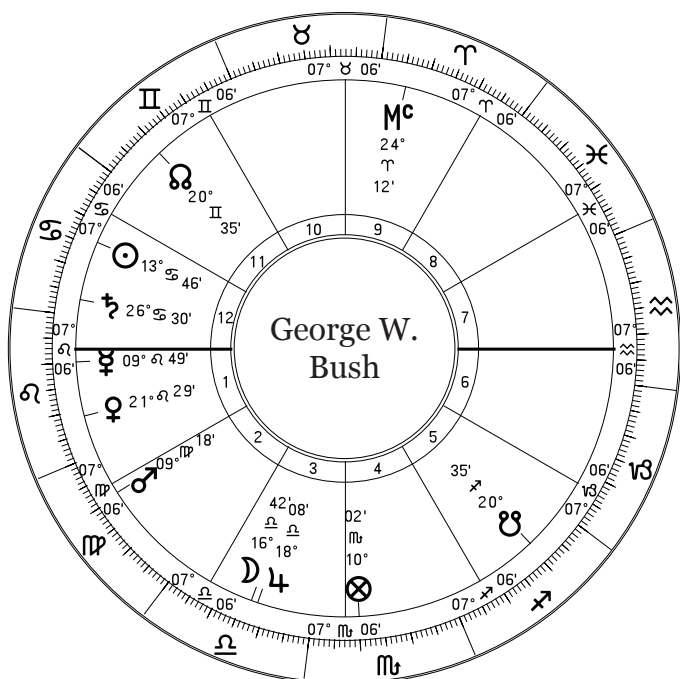


In McCain's chart, the fixed star Thuban is 31 minutes from his Sun. It is located in the Draco constellation and not a star of first magnitude. Neither Ptolemy nor Robson speak of Thuban, although Ptolemy considers all the Draco stars to be associated with a Mars/Saturn nature. Only Bernadette Brady gives an interpretation for Thuban, wherein she claims that it represents a protective and hoarding instinct, since the Dragon is a mythological creature associated with the guarding of valuables such as treasures.⁶ It is

difficult to verify this interpretation in McCain's life – certainly nothing in the mainstream media would indicate this tendency in his personality. Furthermore, the fact that we are concerned with the life of the native and not the personality gives us another reason to seek a better interpretation for Thuban in McCain's life. If we return to Ptolemy and to Traditional belief that the Gods immortalized what was placed up in the constellations, it is reasonable to argue that for the ancient astrologer, the fixed stars would have represented some aspect of the native's life that *immortalizes* him in some significant way to his people. Ptolemy considered Draco's stars as being of the nature of Saturn and Mars. In McCain's life, one finds that his imprisonment (Saturn) for five years during the Vietnam war (Mars) as a Prisoner of War (POW) fits well as an event which has immortalized him and become extremely important as a source for his popularity and distinction (given that Thuban is with his Sun) as a politician. Having said this, because the star is not of the nature of Venus and Jupiter, nor is it a 1st magnitude star as Abu Ali requires, we cannot however consider Thuban's conjunction with McCain's Sun as a "kingmaker".

None of the other criteria are present in McCain's chart. Again here, as in Ptolemy's method, we find it difficult to explain how McCain would have achieved the status he currently has as Senator. The rationale behind these aphorisms is typically not explained. We find for example, that the triplicity Lord of McCain's Ascendant is in its own sign, in applying aspect both to the Sun and to its dustoria, Mars. Yet, why this particular configuration is not considered a testimony of kingship, while number 9 (the triplicity Lord of Ascendant applying to the domicile Lord) above is, remains unexplained.

What happens when we submit George W. Bush's chart to this model? First, we find that Bush has his Sun within 26 minutes of the fixed star Sirius and 24 minutes from the star Canopus. Sirius,



“the Sparkling or Scorching”, is a first magnitude star lying in Canis Major (the Dog Star). It is one of the great stars of the southern skies, known as Sothis and used to mark the start of the Egyptian calendar. According to Robson, the Chinese knew it as Tseen Land, the Heavenly Wolf and said “that when unusually bright it portended attacks from thieves”. Ptolemy says it is of the nature of Jupiter and Mars and Robson says when together with the Sun, it means “success in business, occupation connected with metals or other martial affairs, domestic harmony. If rising or culminating, kingly preferment.” Canopus, also a first magnitude star is one of the Oars of the Argo constellation. It was named after the captain of the fleet of Menclaus’ ships, who was killed by the bite of a serpent upon his return from the war with Troy. Ptolemy says it is of the nature of Saturn and Jupiter, and gives, “piety, conservatism, a wide and comprehensive knowledge, voyages and educational work, and changes evil to good.” When together with the Sun, it promises “domestic affliction, trouble with father and parents, financial loss, danger of accidents, burns and fevers, unfavourable end to life.” Of the remaining criteria listed by Abu Ali, Bush’s chart also meets the second and the ninth. The Sun is rising and the Ascendant is in the royal

sign of Leo. The Lord of the Ascendant cannot be in the same sign as the Sun because it itself is the Sun, presumably just as adequate to meet the criteria. He also meets the ninth because both triplicity lords of the Ascendant (Jupiter and Saturn) are in applying aspect to its ruler, the Sun, while the third triplicity Lord is the Sun itself.

So far, in both Ptolemy’s and Abu Ali’s approaches we have the indication that George W. Bush and Barack Obama should attain some form of kingship, while John McCain’s chart does not testify to kingship or any attainment of rank higher than some form of governorship.

William Lilly’s Method: “Of the Honours or Dignities of the Native.” (*Christian Astrology*, Book III, Chapter CXLIII)

William Lilly is one of the most well-known British astrologers of the 17th century, popularized today as the astrologer who predicted the Great Fire of London. He doesn’t so much have a model as a procedure that examines several standard significators and their overall condition, placing special emphasis upon whether they are angular, in their exaltation signs or in mutual reception of their dignities. In this chapter, Lilly also lists more specific and narrow aphorisms in a paragraph he entitles “For Kingly Genitures observe the succeeding configurations...” The considerations listed here are very limited configurations of three or four planets (typically the lights and the benefics) in Fire signs. Obviously there are many charts of kings who will statistically fall outside of these narrow parameters. Therefore, it is unlikely that Lilly mentions them as a model for *all* charts of kings. But it may be the case that he lists these as considerations that if found in a chart, will surely indicate the attainment of kingship for those natives. In other words, they may indicate

kings, but not all kings may be indicated by them. We've summarized here the more inclusive criteria Lilly lists and have ignored the narrow "kingly" criteria listed separately. The chart with the greatest number of the overall listed testimonies presumably is the better qualified to attain the highest rank and kingship.

1. The Sun or Moon

- Either light in the exact degree of their exaltation and free from the "infortunes"⁷ = makes kings
- Light of chart in its exaltation sign and in the Midheaven, *and* the Ascendant is a regal sign⁸, *and* the light's dispositor is in the Ascendant or Midheaven = makes kingly types
- The light of chart is in the degree of the Midheaven *and* aspected by good planets
- The dispositors of the Sun, Moon and Ascendant are oriental and in good condition = native shall have great command

2. The Midheaven

- Sun in the 10th, either exalted or in a Jupiter-ruled house
- The Lord of the Midheaven applies to the Lord of the Ascendant, both are oriental and exalted

3. The Ascendant

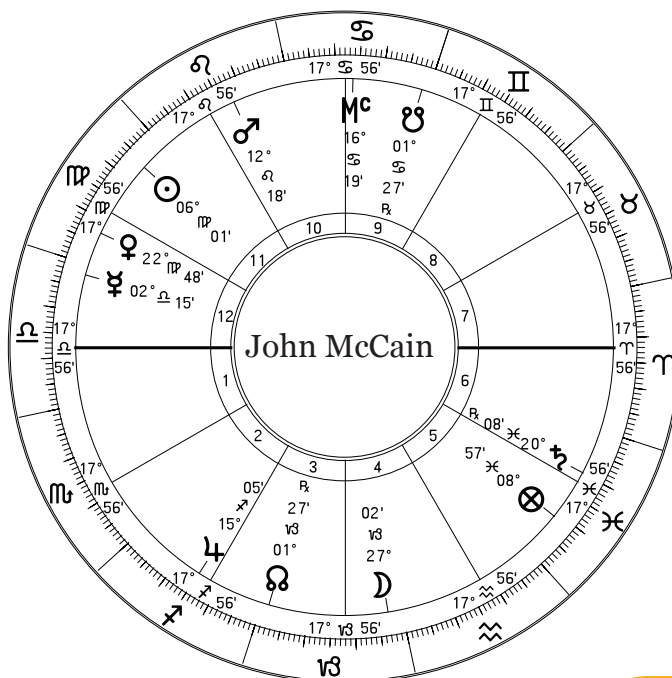
- Lord of the Ascendant beholds the Sun by trine or sextile, or is oriental and nearest the Sun, or joined to the Lord of the Midheaven = beloved of kings or persons of eminence

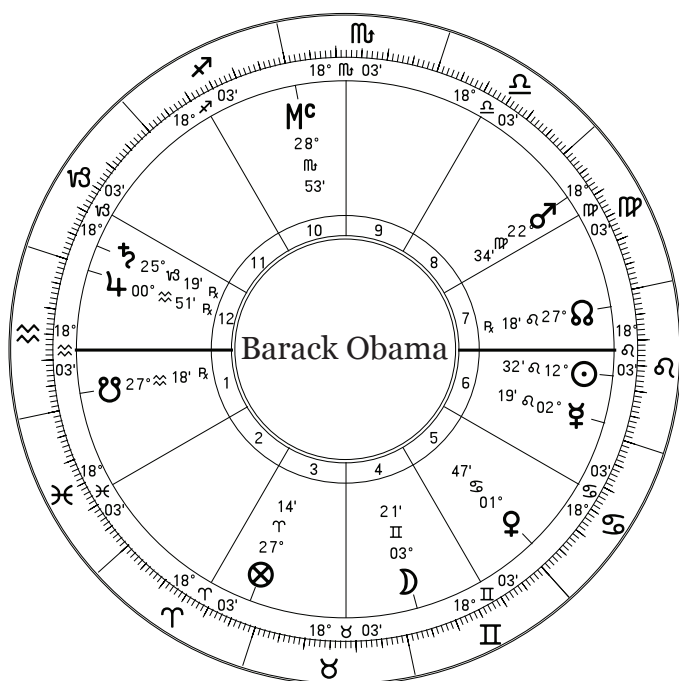
- Lord of the Ascendant applies to a planet in its exaltation and is in an angle = native shall exalt himself
- The Lord of the Ascendant in the sign ascending = native rises by his own virtue

3. Fixed Regal Stars of the 1st or 2nd magnitude

- Any of these near the Ascendant or Midheaven, or with the Sun and Moon

Running through the criteria in McCain's chart we find that neither light is in the degree of its exaltation, nor in its exaltation sign, nor is the light of the chart – the Sun – in the Midheaven degree. The dispositors of the Sun, Moon and Ascendant are also not oriental, therefore, none of the considerations pertaining to the lights apply. Similarly, the considerations pertaining to the Midheaven also do not apply in McCain's chart. In fact, none of the aphorisms listed here apply to McCain. The only one that comes close is that the Lord of the Ascendant, Venus, is near the Sun, rather than beholding him by trine or sextile. However, she is not oriental as the aphorism requires. Thus, she is probably an unlikely candidate to be of much help according to Lilly on this topic.





Obama's chart has the Moon, which is the light of the chart (it's a nocturnal chart), in the degree of its exaltation, but not in its sign of exaltation. It's curious that Lilly mentions the light in the exact *degree* of its exaltation in the first consideration and the light in the *sign* of its exaltation in the second. One might deduce from this that he might be considering partile aspects to the exaltation sign in the first instance and actual placement in the exaltation sign only in the second. But it seems more likely instead that he mentions the two as separate instances because he wants to emphasize the exactness of the exaltation degree in the first case and just assumed its sign as a given. It is poorly stated, but Lilly basically means that both a light in its exaltation degree and sign anywhere in the chart, and a light just in its exaltation sign (provided it is also meets the additional criteria listed), will result in kingship.

Obama also has a significant fixed star culminating in the degree of his Midheaven. This is the star Bungula or Toliman, which we spoke of in the analysis using Abu Ali's model. Although Lilly does not explicitly name this star as one of those he considers, he nonetheless allows for bright stars of a beneficent nature that are not explicitly

mentioned. This star according to Robson, "gives beneficence, friends, refinement and a position of honour."

George Bush's chart also fits none of the criteria exactly as listed, except for the final one. Only the criteria pertaining to the fixed stars can account for his rise to the presidency in Lilly's considerations. Lilly states that "the two dog stars, Sirius and Procyon arising with the Sun or culminating with him, gives Kingly preferment." Bush, as was seen in Abu Ali's model, has Sirius rising with his Sun. Robson also states that if rising or culminating with the Sun gives "kingly preferment".

Methodological Conclusions

This exercise was meant to take a non-biased approach to the charts in order to lead us to a conclusion as to whether McCain or Obama would emerge victorious in November. Looking back at the three models examined, some encouraging and troubling conclusions emerge. On the one hand, it is encouraging to see that all the models are more or less consistent in their indications that both Obama and Bush's charts argue for some form of "kingship". McCain ranks consistently last in all three assessments, often not fitting any criteria for kingship at all. What is troubling is that by the standards of these three methods, it is difficult to see how McCain could even have attained the high ranking position of Senator. It is entirely possible that Traditional models of kingship were designed to target those life circumstances that lead individuals of the ancient and medieval worlds to become kings – namely, nobility, power, wealth, social class, and public honours. Getting elected into the highest office in the United States today may depend entirely upon different factors, including and perhaps most importantly, the ability to gain (and often purchase) the media's favour and attention, a circumstance unlikely to have been considered in ancient considerations. McCain's misfortunes during the Vietnam War

may have placed him into the very circumstances, which in another era might never have led to kingship. Technically, while all the methods rely on the same principal signifiers – the lights, the Midheaven, the Ascendant and some combination thereof – each appear to approach the problem from their own internal logic. Unfortunately, knowledge of that internal logic is assumed and never explicitly described by the authors. We are simply told what factors to consider – not why. Why, for example, is the ruler of the Ascendant beholding the Sun equivalent to the ruler being oriental to the Sun? Why does Ptolemy consider the lights and doryphory and not the fixed stars? If one candidate's chart has a clear angular light with attendants also at an angle (as in Ptolemy), but another has a prominent fixed star with a light at an angle (as in Lilly and Abu Ali) which would come out ahead? We don't get a sense from reading the texts that any methods-testing that the astrologers of antiquity engaged in would have had the result of supplanting prior Tradition. Rather, it seems more likely that any configurations observed in kingly charts would have been *added* to prior Tradition. Lilly himself delivers "aphorisms which antiquity has delivered unto us"⁹ concerning the topic. This then suggests that the list of considerations in any one author may in fact be compilations from comparative chart observations.

To be sure, Traditional astrology contains many rules for interpretation and they are quite helpful. But what we lack is a clearer understanding of the larger interpretative context that underlies the choice to focus on these particular factors for this topic. Without it we cannot for example say unequivocally that the reason Obama may attain kingship over McCain is because of his great oratory skill, despite the fact that Mercury is a principal factor in Ptolemy's assessment of his chart. Mercury in the 6th House could, for example, equally represent the negotiation of health care during an Obama presidency as his greatest

success while in office or even in his bid for the office. In such a case, it would just be a descriptor of the type of success he might have in high office, but not necessarily a guarantor for attaining it. In other words, the current topical approach tells us that Mercury is significant with regard to his status, but it does not tell us specifically *how or in what context*. Nevertheless, what we may take away from this analysis is a greater sense that despite the differences in approach, the attainment of high rank may generally be dependent upon the ability to carry the light of the Sun or Moon to the angles or their rulers, either through other well-positioned attendants or dispositors. In addition, the fixed stars may play a particularly important role with regard to this topic because of their ability to indicate the celebrity or notoriety that is translated from the life into the cultural mythology.



Endnotes

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5. Robson, Vivian, *The Fixed Stars and Constellations in Astrology*, Astrology Classics. Abingdon, MD, 2003, p.148.
6. Brady, Bernadette. *Brady's Book of Fixed Stars*. Samuel Weiser. 1998. p.134.
7. Lilly does not specify the "infortunes" in this section. But in Vol. 1, Chapter X, he defines Mars as the "lesser infortune" and Saturn as the "greater infortune" as is common throughout the Tradition in general.
8. It is not explicitly stated in this passage, but it is safe to assume that Lilly is referring to Leo, the constellation traditionally associated with kings.
9. Lilly, William. *Christian Astrology*. Just Us & Associates Publishing. 1997. p. 616.

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Judging Temperament: a study of the method

This paper will present a study of the methodology of temperament assessment. The first part will begin by analysing William Lilly's methodology and then by comparing it to other sources in an attempt to clarify a series of modern misconceptions. The second part exemplifies the practice of the method in nativities.

PART I – AN ANALYSIS OF THE METHOD

The temperament is defined as “a person's distinct nature and character, especially as determined by physical constitution and permanently affecting behaviour.” (Concise Oxford Dictionary) Its root is in the Latin ‘temperamentum’ meaning moderation and further correspondences can be found from the word ‘temper’ (noun or verb) deriving from the Latin ‘temperare’, to mix in due proportion, to blend, temper, moderate and so on. Moderation is at the heart of Astrology, and finding that moderation, or lack of it, is the essential aim of all delineations. So, discovering the temperament, or ‘complexion’ of the native – that unique blend or mixture of the primary qualities or natures – provides the astrologer with a vital foundation with which to enter the delineation.

The four primary qualities of Hot, Cold, Moist and Dry when combined form the four elements which manifest in the native as the four temperaments and their physical counterparts, the four bodily humours, thus:

QUALITIES	ELEMENTS	TEMPERAMENT	HUMOURS
Hot & moist	Air	Sanguine	Blood
Hot & dry	Fire	Choleric	Yellow bile
Cold & dry	Earth	Melancholic	Black bile
Cold & moist	Water	Phlegmatic	Phlegm

Determining the mixture or balance of the humours in the body is the first step towards understanding how certain astrological factors and configurations are experienced and expressed by the native. So the determination of the individual complexion, the

personal mixture of temperaments, becomes one of the first steps for the delineation of a Nativity.

Thus, the assessment of temperament is probably one of the most important factors for the proper delineation of a natal chart. It is not enough to know that a particular planetary configuration is active in a nativity; the astrologer needs to know how the native will respond to that configuration. But despite its importance, the reintegration of temperament assessment in astrological interpretation still faces one obstacle: how to calculate it properly.

This paper will present a study of the methodology of temperament assessment. It will begin by analysing William Lilly's methodology and then by comparing it to other sources in an attempt to clarify a series of modern misconceptions.

William Lilly's Methodology

There are several references to temperament assessment in the published works of Traditional authors, and they are all in agreement about the signifiers to be used. Unfortunately, however, very few of them illustrate the method with examples and without exemplification the method is open to misinterpretation as doubts arise about how to consider all the signifiers correctly. Where there is lack of definition, one could suppose that the older authors were relying upon a factor lost to present day practitioners: the oral Tradition, where astrological practice was taught to certain individuals.

The majority of today's methods derive from one of the few sources where an example of the method is given: William Lilly. His method and example in the Merchant's chart are presented in his book *Christian Astrology*, a fundamental source for the modern practice of Traditional astrology. Lilly's method has become the basis

of temperament assessment for most modern practitioners of the Tradition. Despite being one of the few authors who presents such detail, his example is the target of repeated criticism. It is pointed out that he does not adhere to the rules he specifies and his conclusion differs from the results in the table. From that immediately springs those who claim that the method is incorrect, flawed, or even nonsense. Throughout years of astrological practice I have never found any shortcomings in the method presented by Lilly, in fact, it has an excellent rate of success. *So the question arises: what is wrong – the method itself or the understanding of the method?*

Let us now view in more detail Lilly's text on the calculation of temperament and complexion. In *Christian Astrology* (page 533), William Lilly gives the following guidelines for the delineation of temperament. First he lists the signifiers as:

- The Ascendant and its lord;
- Planets placed on the Ascendant, including the nodes;
- Planets partially aspecting the Ascendant;
- The Moon;
- Planets aspecting the Moon;
- Quarter (season) of the year;
- The Lord of the Geniture.

He then lays down the following set of rules:

- The quality of signifiers and their sign positions should be examined;
- If Saturn or Mars aspect the ascendant or Moon by square or opposition they add their intemperate qualities, regardless of the results of the other testimonies;
- If the testimonies of the planet and the sign are contrary to one another those testimonies are not taken into account;
- If the same planet appears more than once as a signifier, it will be counted that same

number of times. Lilly exemplifies this with the Lord of the Geniture and the Moon.

On the same page the nature of the planets and luminaries are tabulated as follows:

	Oriental	Occidental
☿	Cold & moist	Dry
♈	Hot & moist	Moist
♂	Hot & dry	Dry
♀	Hot & moist	Moist
☿	Hot	Dry

The Moon changes its nature according to its relation to the Sun, that is, according to its phase or quarter.

- 1st Quarter - from ☿ to ☐ with ☉ - *Hot & moist: Sanguine*
 2nd Quarter - from ☐ to ♀ with ☉ - *Hot & dry: Choleric*
 3rd Quarter - from ♀ to ☐ with ☉ - *Cold & dry: Melancholic*
 4th Quarter - from ☐ to ☿ with ☉ - *Cold & moist: Phlegmatic*

The Sun's qualities are taken according to the season of the year.

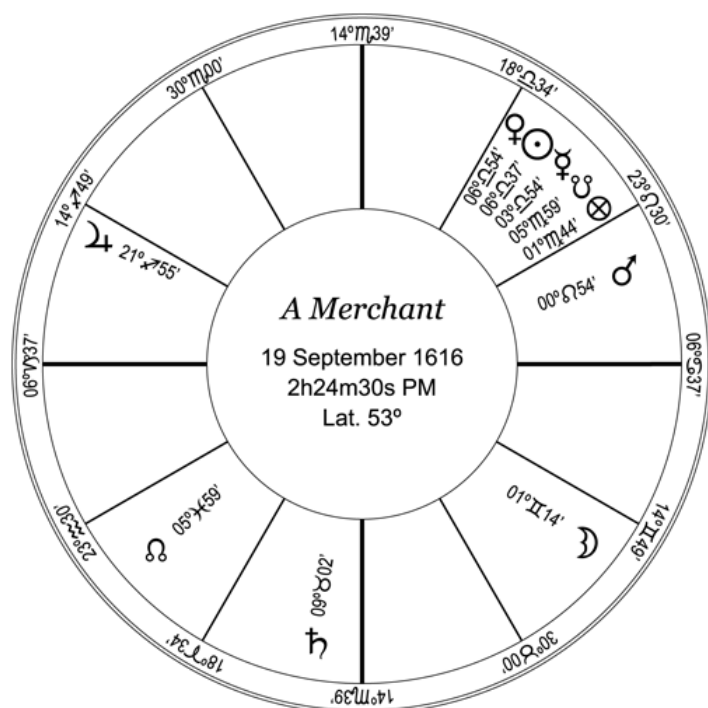
- 1st Quarter: Spring - ☉ in ♈♈♈ - *Hot & moist: Sanguine*
 2nd Quarter: Summer - ☉ in ♌♌♌ - *Hot & dry: Choleric*
 3rd Quarter: Autumn - ☉ in ♊♊♊ - *Cold & dry: Melancholic*
 4th Quarter: Winter - ☉ in ♏♏♏ - *Cold & moist: Phlegmatic*

If the Sun is in Aries, Taurus and Gemini (Spring) it will be hot and moist; in Cancer, Leo or Virgo (Summer), hot and dry; in Libra, Scorpio or Sagittarius (Autumn) it will be cold and dry; and in Capricorn, Aquarius and Pisces (Winter), cold and moist. Later (page 743), the practical application of the method is presented using the Merchant's chart¹. The result is shown in the following table.

	hot	moist	cold	dry
The Horoscope ☿			cold	dry
☿ Lord of the ascendant			cold	dry
☿ his & to the ascendant out of ☿			cold	dry
☉ in partill ☐ to the ascendant			cold	dry
♀ in ☐ to the ascendant	hot	moist		
☿ in ☐ to the ascendant	hot	moist		
☿ in ♊				
♂ in * of ☿	hot			dry
☉ in Δ to ☿			cold	dry
♀ in Δ to ☿	hot	moist		
☿ in Δ to ☿	hot	moist		
Quarter of the year			cold	dry
Lady of the Geniture ♀	hot	moist		
☿ lord of the ☿	hot	moist		
	7	6	6	7

Based on this table Lilly arrives at the conclusion that the temperament would be a mixture of Sanguine and Choleric, but as the proportions of each quality are so close to each other, it becomes difficult to "say what Humour is in excesse".

He says that he knows the native well and that, in fact, it is hard to perceive in this person "any superabundance in any of the four Humours". But then he adds that what can be "discerned" is that the person is a combination of Sanguine and Melancholic. He supports his conclusion noting that the native is Sanguine by the placement of four planets in Air signs (Sun, Venus, Mercury and Moon) and Melancholic because the ruler of the Ascendant, Saturn, a naturally Melancholic planet, is placed in Taurus, an earthy, and therefore Melancholic sign.



This is where today's commentators say that he rearranges the rules and arguments to get the result he knew to be the correct one; however a closer look at the table itself and at Lilly's comments may provide a different conclusion. If we stay with the numbers at the end of the table – 7 hot, 6 moist, 6 cold and 7 dry – then the obvious conclusion would be a Choleric temperament (7 hot + 7 dry) with a mixture of Sanguine (7 hot + 6 moist), as Lilly himself first points out. But if we pay attention to the table itself and count the individual testimonies of each significator, that is, the number of hot+moist, hot+dry, cold+moist, cold+dry combinations, we have the following result:

6 testimonies of cold + dry = Melancholic

6 testimonies of hot + moist = Sanguine

1 testimony of hot + dry = Choleric

No testimonies of cold + moist = Phlegmatic

The combination of Sanguine and Melancholic temperaments is well evident, which corroborates Lilly's subsequent observations.

Lilly seems to be demonstrating to the student that the method proves to be less clear when dealing with combinations of opposite temperaments (Sanguine and Melancholic or Choleric and Phlegmatic). In these cases the mere sum of qualities at the end of the table is useless as they will be too close to obtain any conclusion. In fact, if we pay close attention to the table and the method, we will see that the final sum of individual qualities will only produce an effective result when one of the humours is clearly abundant over the rest (as it will be demonstrated in Part II). *So as with every mathematically scored system in Astrology, instead of giving exclusive attention to the quantities, we must look at the chart and to the qualities of each significator.*

That is exactly what Lilly does next, when he points out that there are strong and obvious indicators of the Sanguine and Melancholic combinations from

the testimonies of the four planets in Air and in the double earthy quality (by nature and sign) of the ruler of the Ascendant.

The problem with Lilly's comment, if any, is to give us the information that he personally knew the native. He is stating that what he had verified in practice about the native did not correspond to Choleric/Sanguine, as the mathematical scoring indicated. In fact the temperament was Sanguine/Melancholic as becomes evident through the evaluation of each significator and of the chart itself. What he seems to be doing is assuring the reader that the method is sound, even though numerically it has provided an incorrect result. However some of today's readers may understand it differently. They are so used to interpretations which try only to justify what is already known of the person's life with astrological configurations (whether they make sense or not) that they immediately assume Lilly is doing the same kind of 'cheat'.

Bearing this in mind, let's now study the method in detail.

The Method

The method presented by William Lilly focuses on the two main significators in a nativity: the Ascendant and the Moon, together with the planets related to them by rulership and aspect. To these are added the Season of the Year (the Sun's sign position) and the Lord of the Geniture (the strongest planet in the chart). This is very straightforward and most Traditional sources agree on these significators. Minor variations to this list can be found in authors like Ben Ezra, Montulmo, Schoener, Garcaeus, Junctinus, and others. Although apparently straightforward, Lilly's example still raises some questions which have been the source of discussion and the rejection of his method by some. It is often unclear as to which quality the signification refers, sign or

planet or both and it is easy to understand how certain misapprehensions have occurred. So, in order to obtain clarification, Lilly's exposition will be compared to other authors where necessary, using Lilly's own sources: Junctinus and Garcaeus (whose methods are examined later in this paper), and two of his contemporaries, Coley and Gadbury², writing later than Lilly.

Taking the significators one at a time, we find the following:

a) The Ascendant

The qualities of the sign are used.

b) The Lord of the Ascendant

Here a doubt arises: should we consider the qualities of the planet or the qualities of the sign in which the planet is placed? In the Merchant's chart Lilly considers the Lord of the Ascendant as cold and dry. But, because it is Saturn in the sign of Taurus which is also cold and dry, it becomes impossible to know exactly which option he is considering.

In the older authors both nature and sign are listed. Schoener clearly lists the nature of the Ruler of the Ascendant³ and its sign; Junctinus mentions the nature of both the planet and sign, but appears to favour the sign as he refers to it more often. Searching in the works of Lilly's contemporary practitioners, Gadbury and Coley, we find that they take into account both the nature of the planet and the nature of the sign in which it is placed, thus adding the two testimonies.

It seems likely that Lilly would do the same, particularly if we consider his last observation: "Melancholy, because Saturn Lord of the ascendant is naturally so, and it is also posited in a Sign concurring with his owne natural disposition." In this he certainly seems to be

adding the testimonies of the nature of the planet to those of the sign. Still, he reckons it once only.

c) Planets in the Ascendant

There is no example of this in the Merchant's nativity. Our logical option is to consider the qualities of the planets in the First House. This is confirmed both by older and contemporary sources. Junctinus clearly uses the nature of the planets and Coley considers Saturn in Gemini in the First House as being cold and dry, therefore taking the nature of the planet and not of the sign which is hot and moist.

d) Planets in aspect to the Ascendant

Lilly considers the planets aspecting the Ascendant and adds the qualities of their signs, not the qualities of the planets themselves. The case of Mercury removes any doubt as it would be considered cold and dry by nature, but Lilly considers it hot and moist because it is in Libra. All authors agree in this regard. Junctinus, Coley and Gadbury also consider the sign and not the planet's nature. Garcaeus uses both, but adds the sign a second time, thus confirming the emphasis on the nature of the sign.

Doubt arises regarding the aspects of the Sun. Lilly considers it cold and dry, rather than hot and moist, which should be the case since it is posited in Libra. But in fact Lilly is taking account of the qualities of the Sun's season (autumn in this example) which are cold and dry. Gadbury and Coley apparently do not follow this rule and take the Sun's sign qualities instead of its seasonal qualities. Gadbury attributes cold and dry to a trine of a Capricorn Sun, which by season should be cold and moist; and Coley considers a trine from Sun in Aries as hot and dry and not hot and moist (Spring). Garcaeus does not clarify this completely; he uses both, but as with the planets, he emphasises the signs.

Junctinus has no example of this. Aspects of the Moon to the Ascendant are also problematic: what should be considered, the sign or the lunar phase? If we follow Lilly's lead regarding the aspects from the Sun, in which he considers the seasonal qualities, than the Moon, the other luminary, should be considered by its phase (which is the Moon's equivalent of season). None of the examples found are definitive.

e) The Moon itself

Here some doubts appear as Lilly's table is blank regarding the Moon's testimonials. The question is: should we consider the Moon's sign or its phase? Again all other sources provide clarification. The Moon is considered both by sign and season, and the two testimonials are added.

The 'blank' in Lilly's table is odd and raises a question: is he cancelling the sign and phase testimonials as they are opposite? The Moon is in Gemini (hot and moist) and in its 3rd quarter (cold and dry). This part of the table being left blank has often been explained as a printer's error, in fact, the Moon's sign (hot and moist) and phase (cold and dry) have opposite qualities and therefore are not reckoned. An error remains a possibility, but it is unlikely, cancelling seems to be the case, but further exemplification would be needed to be certain. Coley's example might have shed some light, but he treats the Moon's sign position in an unusual way and so he is of no help.

f) Planets aspecting the Moon

This follows the same logic as the aspects to the Ascendant. Lilly considers the sign in which the aspecting planet is placed, except in the case of the Sun where he again considers the season of the year.

There are no references or examples regarding conjunctions to the Moon. Again there are two options, either the planet's nature or the sign is reckoned. If we take the planets conjoining the Moon by sign we will be doubling the Moon's sign qualities, as it is most likely that the planet and the Moon will be in the same sign. It seems logical to treat this case by considering the qualities of the planets which conjoin the Moon, in a similar fashion to what is done to planets in the 1st House or conjoining the Ascendant degree. Unfortunately there are no examples to corroborate either option.

g) The Season of the Year:

Here no doubt exists, the qualities of the season are considered.

h) The Lord of the Geniture:

Again, as with the Lord of the Ascendant, it is not clear if one should consider the sign or the nature of the planet. Lilly apparently is considering the sign as he attributes to Venus, Lady of the Geniture, placed in Libra, the qualities hot and moist. But as Venus is often described as hot and moist herself, the doubt remains: is the hot and moist coming from Libra or from Venus? (Please refer to Appendix II). Gadbury and Coley consider once more both the nature and the sign of the Lord of the Geniture, which is consistent with the same method used for the ruler of the Ascendant.

Although not in the initial list of significators, Lilly adds an extra factor in the example:

The Moon's dispositor

Here Lilly clearly considers the sign in which the planet is placed. In the example the Moon's dispositor is Mercury, which is by nature cold and dry, but Lilly considers it hot and moist, due to its placement in Libra. Gadbury and Coley do not have anything similar in their examples,

but it seems to be common practice in Garcaeus and Junctinus; the latter considering the Moon's dispositor by sign quite often in his examples.

Other additions

Gadbury's and Coley's examples add still another factor into account, as they also consider the aspects to the ruler of the Ascendant. It is not clear why they do this, as it is not stated in their set of rules. Neither Lilly nor the older authors make a specific reference to this.

It is important to note the following:

- Lilly seems to emphasise the sign instead of the planet's nature. He clearly does this with the aspecting planets (as do the other four authors mentioned). He also seems to do it with the Ruler of the Ascendant and the Lord of the Geniture, as noted before.
- He doesn't seem to take into account the orientality of the planets. In the main rules on page 533 he tabulates the differences in the planets' natures according to their position relative to the Sun, but in his example no reference is made to this. In most of the other authors (namely Junctinus, Coley and Gadbury) it is the same. For example, Coley considers an occidental Saturn in the 1st House as cold and dry and not just dry; and Junctinus considers a 1st House occidental Venus has hot and moist and not just moist.
- Although the authors refer to partile aspects to the Ascendant and Moon, wider aspects are also included.

Sources of the Method

The assessment of the temperament or complexion appears to be derived from the rules for physical description. In the majority of the Traditional

authors this delineation is included in the chapter concerning the study of the native's physiognomy.

In this regard, the method Lilly presents is not of his own devising. It is clearly a method based on and developed from Traditional sources. To understand his methodology we must investigate his sources and in this paper we will study two of them: Garcaeus and Junctinus, as they present not only the method but also its exemplification⁴.

Johanes Garcaeus

The most meticulous presentation is that of Garcaeus (Johann Gartzke, 1527-1574) in his *Astrologiae Methodus* (Basel, 1576).

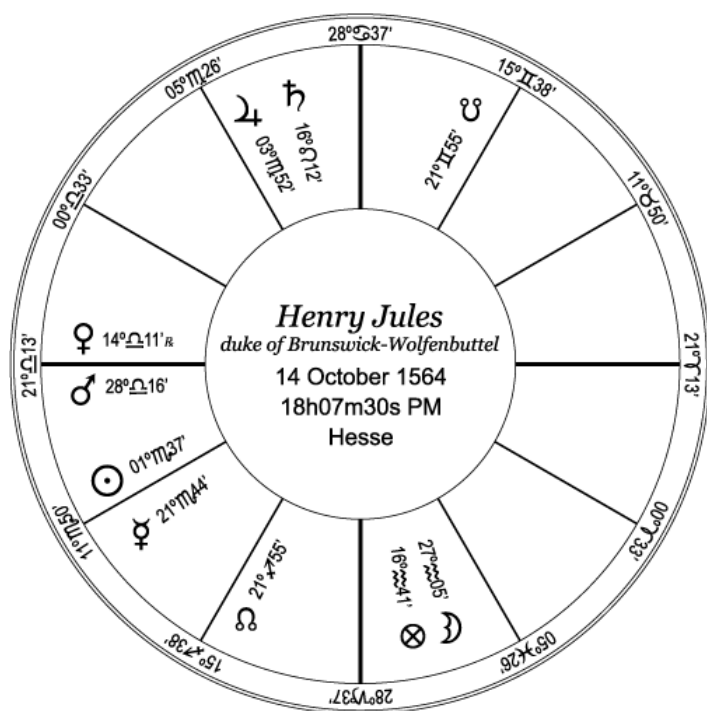
He lays out a very organised presentation of the temperament method, containing several lists and one of the few tabulated examples I have found in a book of this period. This author seems to be the inspiration for Lilly's tabulation in *Christian Astrology* as they are quite similar.

Regarding signifiers, Garcaeus, presents the usual list:

- The Ascendant and its Lord;
- Planet or Planets in the Ascendant, or that aspect partly that planet, or those in the sign intercepted in the 1st House;
- Planets that have a partile aspect to the Ascendant;
- The Moon;
- Planets which aspect the Moon within the moiety of their orbs;
- Quarter of the year;
- Lord of the Geniture;
- Participating planets [with the Lord of the Geniture?];
- Fixed stars.

The peculiarity of his method comes from the fact that he uses the natures of the planets according to their position towards the Sun (that is, their oriental and occidental position).

This author presents a very straightforward exemple of the method using the chart of Prince Henry Jules, Duke of Brunswick-Wolfenbüttel:



He then studies each planet presenting the following tabulation of their qualities:

- "♄, Oriental, is cold and moist.
In Leo, hot & dry sign. Therefore do not mix.
- ♅, Oriental in the geniture, hot & moist.
In Virgo, cold & dry. The Qualities compete between themselves. So do not mix.
- ♆, Oriental, hot & dry.
In Libra, hot & moist. Therefore mostly hot.
- ♇, Oriental, hot & moist.
In Libra, hot & moist. Therefore perfectly temperate is hot & moist

- ♈, Occidental, mostly dry
In Scorpio, cold & moist.
- ♉, In Scorpio, an autumnal sign, cold & dry.
In the watery Trigon, cold & moist. Therefore mostly cold
- ♊, Moon from ♋ to ♌, hot & dry.
In Aquarius, hot & moist. Is therefore mostly hot."

Afterwards he considers the collection of the various testimonies presenting this tabulation:

	HOT	COLD	MOIST	DRY
Sign of the Horoscope ♈	Hot	°	Moist	°
♀ lady of the ascendant	Hot	°	Moist	°
♂ in Ascendant	Hot	°	°	°
Sun in Ascendant	°	Cold	°	°
♄ partile * to Ascendant	°	Cold	Moist	°
In ♈	Hot	°	°	
Arcturus ⁵ { in the Ascendant	Hot	°	°	Dry
Spica ♋ {	Hot	°	Moist	
♄ by itself considered	Hot	°	°	°
♄ lord of ♄ is untempered	Hot	Cold	Moist	Dry
♄ partile Δ to ♄	Hot	°	°	°
From ♈	Hot	°	Moist	°
Δ♄ partile	°	Cold	°	°
From ♋	°	Cold	Moist	°
♌ ♄.	Hot	°	Moist	°
From ♋.	°	Cold	°	Dry
♄ Lord of Geniture. Intemperate ⁶	Hot	Cold	Moist	Dry
♄ Participating. Intemperate	Hot	Cold	Moist	Dry

"Collection of the Qualities by addition:
Heat are 13, Cold are 8, Moist are 10, Dry are 6."

Garcaeus then declares the native to be Sanguine, but also Choleric due to the presence of Mars, a regal fixed star in the Ascendant (Arcturus) and the intemperate nature of the Lord of the Geniture (Saturn in Leo).

His method is interesting as it mixes the qualities of the planets, oriental or occidental, with the sign they are in to obtain the planet's main attribute.

In this regard Garcaeus is unique in respect to the group of authors studied.

What is also interesting and very important to note is that despite this mixing of natures he still considers the signs when dealing with aspects. If we observe the table he considers the trine of Mars to the Moon as conferring a hot quality (coming from the planet itself) and adds hot and moist adduced from its position in Libra. What he is doing is in fact considering the nature of the sign twice:

- first when considering that the hot nature of Mars comes from the interaction of hot and dry of the planet, with the hot and moist nature of Libra (dry is offset by moist, leaving us with a hot quality);

♂ partile Δ to ☾	Hot	◦	◦	◦
------------------	-----	---	---	---

- secondly when adding again Libra's hot and moist nature.

From ♎	Hot	◦	Moist	◦
--------	-----	---	-------	---

He does the same thing with the trine of the Sun and the opposition of Jupiter to the Moon, and the sextile of Saturn to the Ascendant⁷. So, despite considering the natures of the planets in detail, this method still places the emphasis on the signs⁸.

One of the main problems of Garcaeus's methodology derives from the fact that it quantifies excessively, again leading us to a more mathematical analysis and quantification than an astrological one. It is also unclear how to proceed with all the possible planet and sign quality combinations. This is particularly so when dealing with occidental positions where the planet is characterised with only one quality. Garcaeus does tabulate in his example the occidental Mercury in Scorpio:

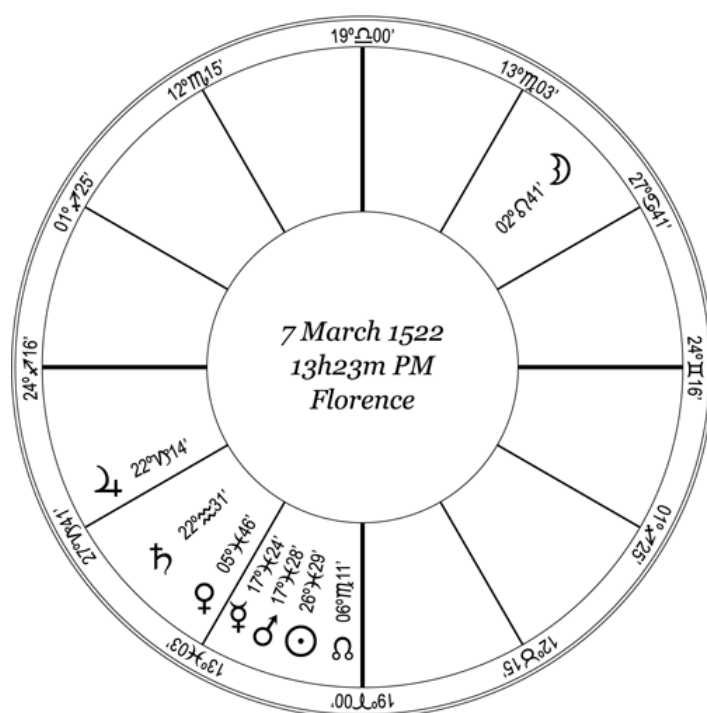
"♀, Occidental, mostly dry. In Scorpio, cold & moist."

But it does not participate as a significator, nor does he tell us what the resulting quality of this combination is. Is it considered intemperate, like Saturn and Jupiter? Or is the dry nature of the planet offset by the moistness of the sign, therefore leaving us with just cold? What should we do when there is addition, as for example occidental Venus (moist) in a watery sign (cold and moist)? Do we obtain simply cold and moist? It is unclear. Other authors do not seem to follow this kind of planet-sign mixture, Junctinus being one of them.

Junctinus

Junctinus (Francesco Giuntini, 1522-1590?), presents a more straightforward approach to temperament assessment in his major work *Speculum Astrologiae*, (1573). He lists more or less the same significators as Garcaeus and the others:

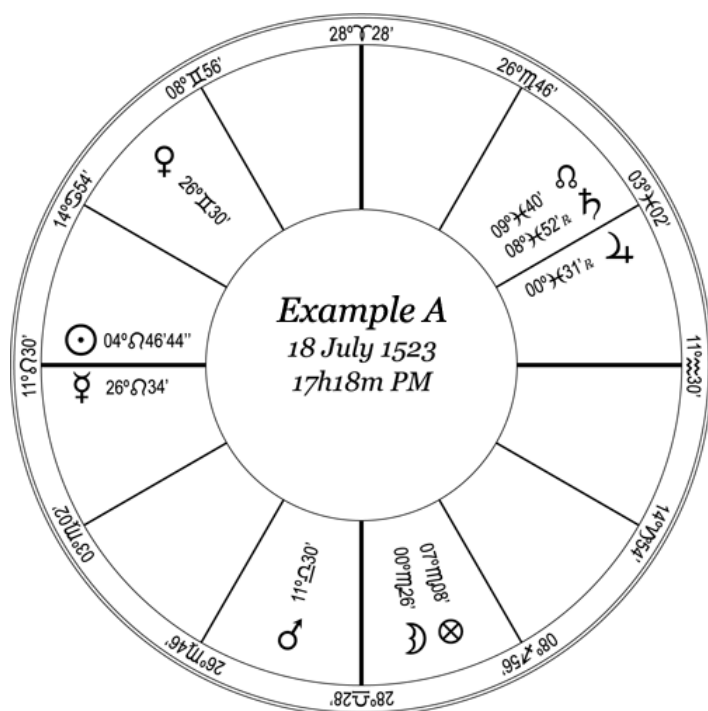
- The Ascendant and its lord;
- Planets in the Ascendant or those which aspect it (Nodes included);
- Moon;
- Planets aspecting the Moon;
- Quarter of the year;
- Lord of the Geniture.



But like most authors, he takes his significators from the chart itself without any tabulation. In the example chart he notes that the native will be Choleric and Melancholic considering the following testimonies:

- Ascendant Sagittarius: **hot & dry**;
- Jupiter lord of Ascendant in Capricorn: **cold & dry**;
- Moon in Leo (and probably because it is in the 2nd quarter): **hot & dry**;
- Sun dispositor of Moon in Pisces: **cold & moist**;
- Sun (as dispositor of the Moon) conjunct Mars: **hot & dry** (intemperate);
- Star Aquila Volans of the nature of Saturn and Mars: **cold & dry**⁹.

Junctinus has other examples which are interesting to study as they repeat this process.

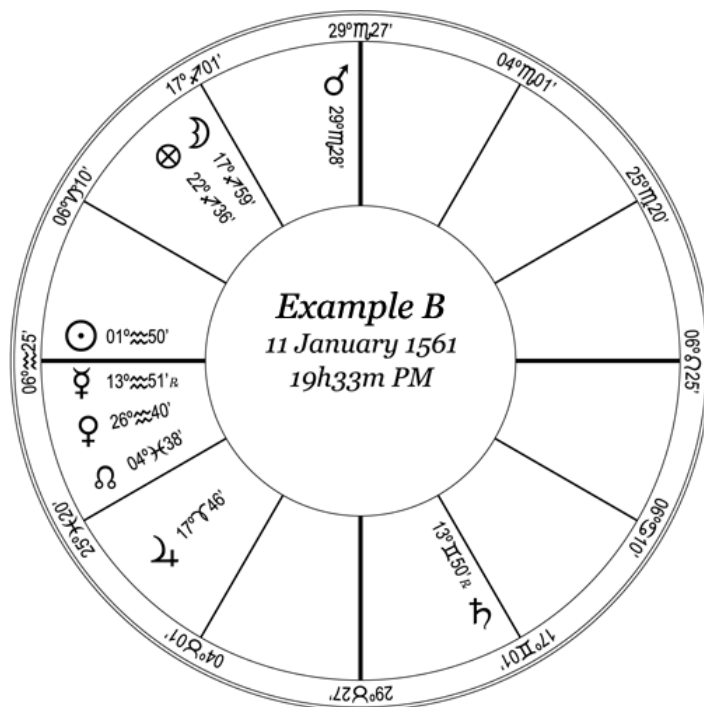


Example A

In this chart, Junctinus notes the native to be Sanguine and Choleric according to:

- Moon in 1st quarter: **hot & moist**;
- Jupiter and Venus trine Moon: **hot & moist** (and temperate planets);

- Ascendant in Leo: **hot & dry**;
- Sun conjunct Ascendant: **hot & dry**;
- Mars (dispositor of Moon): **hot & dry** and partly **moist** (in Libra)
- Mars sextile to Ascendant in signs of long ascension: **hot & dry**¹⁰ (no mention is made to Mercury in the 1st House).



Example B

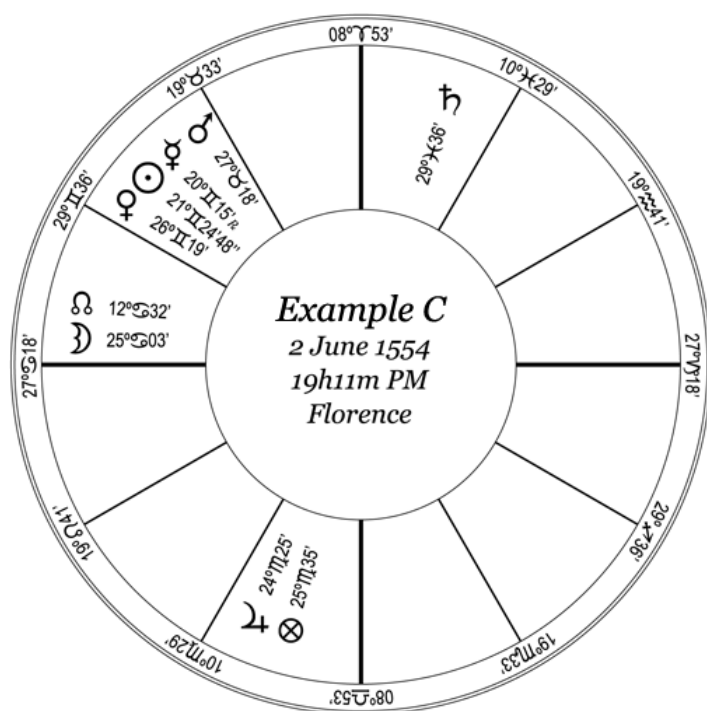
Here he judges the native to have a Sanguine and Choleric temperament. The testimonies being:

- Ascendant in Aquarius: **hot & moist**;
- Saturn ruler of the Ascendant in Gemini: **hot & moist**;
- Venus in the Ascendant: **hot & moist**;
- Moon in Sagittarius: **hot & dry** (by sign);
- Jupiter, dispositor of Moon, in Aries: **hot & dry**;
- Sun on the cusp of the 1st House: **hot & dry** (again no reference to Mercury in the 1st House).

Example C

In this chart the native is judged as being Phlegmatic and also Choleric:

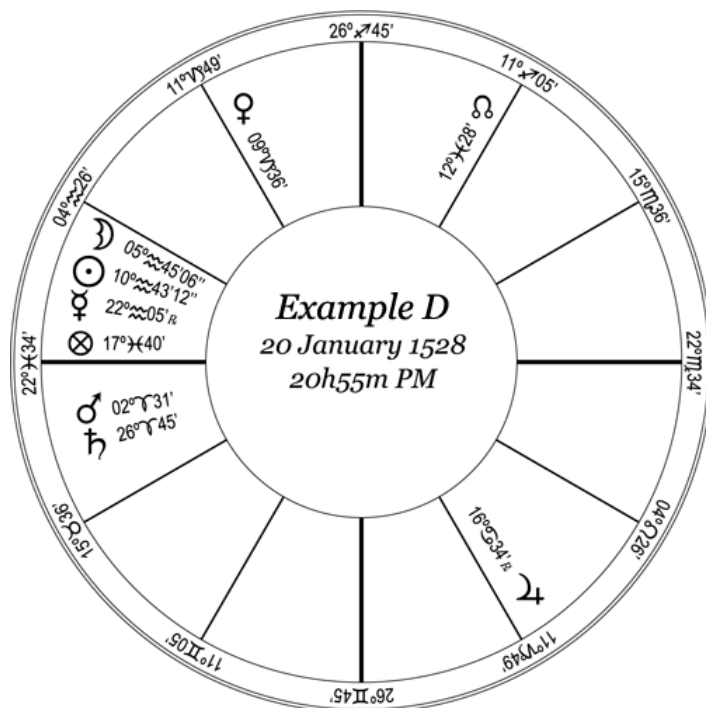
- Ascendant in Cancer: **cold & moist**;
- Moon in Ascendant: **cold & moist** (in Cancer); and/or **hot & dry** (2nd quarter)?;
- (It is not clear which qualities he attributes to the Moon, he just mentions, Moon in Ascendant);
- Saturn trine Moon from Water sign (Pisces): **cold & moist**;
- Saturn has a partile sextile to Mars: **hot & dry** (it is not clear why he chooses this);
- Mercury Lord of the Geniture combust: **hot & dry**.



Example D

Here the native is presented as mainly Phlegmatic and secondly Sanguine for the following reasons:

- Ascendant in Pisces: **cold & moist**;
- Jupiter ruler of the Ascendant in Cancer: **cold & moist** (by sign);
- Moon in Aquarius: **hot & moist** (by sign)
- (in this example he completely ignores the combustion of the Moon and the two malefics in the 1st House).



Junctinus is not as methodical as Garcaeus, but he still gives us a good idea of how he extracts the qualities from the signifiers. In most cases he considers the sign of the signifier, except when it refers to planet in the 1st House, which is then reckoned by its own nature. The Moon is most often considered by sign, although he refers to phase in some of the examples. With the aspects he considers the sign where the planet is posited, except in the Example A, where he considers a trine of Jupiter in Pisces as hot & moist, while emphasising the temperate qualities of the planet. In this same example, Mars, dispositor of the Moon, is taken by nature and sign (hot & dry but also moist), where usually he takes the sign. He does not appear to take notice of the planet's oriental or occidental nature as none of the examples of complexion refer to this.

Junctinus does insert some interesting information as he studies the charts. Among the more relevant, he notes the combustion of a major signifier (Mercury in Example C) as an indicator of hot and dry (including the Sun conjunct the Ascendant in Example B) and also the conjunction of the Moon's dispositor to Mars (first example: March 7th 1522) as again giving a hot and dry nature.

And again to Lilly

Lilly's methodology appears to be a synthesis resulting to some extent from the authors presented above. He does tabulate the significators, the rules and the properties of the planets as Garcaeus does. But, like Junctinus he is broader in his assessment of significators. He avoids the complexity or oriental/occidental, but maintains the emphasis on the sign properties following the practice of both his sources.

Regarding the oriental/occidental nature of the planets, the lack of use by most authors suggests that it was not common practice, although it was commonly applied to physiognomy. Since the assessment of the temperament appears to have derived from the study of physical appearance and health (hence the frequent references to Ptolemy, Galen and Hippocrates), it would seem logical to include orientality and occidentality in the list of significations.

The method is coherent throughout all authors regarding its theory and significators. There is only one method; the differences appear only in the collection of testimonies. However, in all cases, the authors pay attention to the chart itself to understand the proper importance of each testimony and to identify any conflicting arguments. This is the lead the modern practitioner of the Tradition must follow to obtain reliable results.



The second part of this paper (to be published in the next issue of The Tradition) addresses the practical application of the temperament assessment methods.

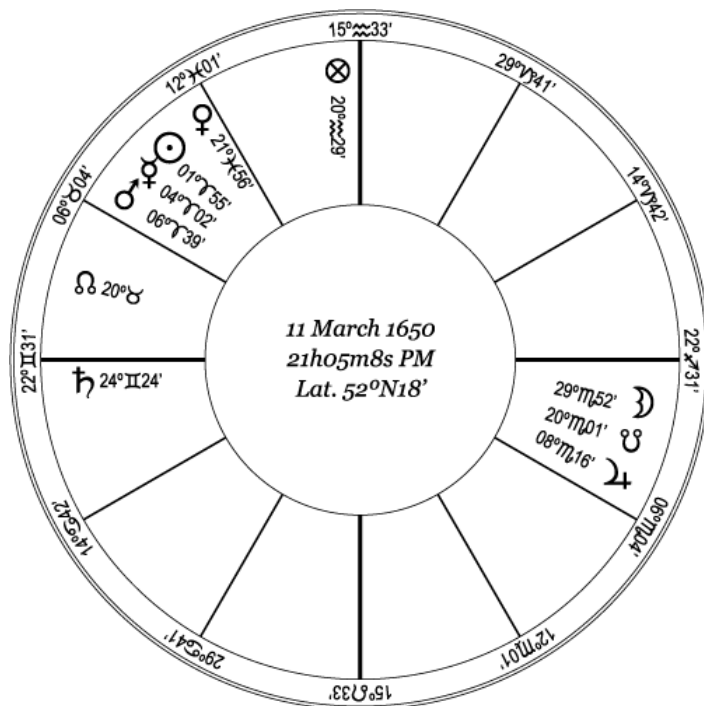
APPENDIX I:

Henry Coley and John Gadbury's Examples

Here are reproduced the tables and charts regarding temperament from Coley and Gadbury for the reader's reference.

Coley

Henry Coley (1633-1707) was a mathematician and astrologer; he studied with William Lilly and was his amanuensis. His example can be found in his *Key to the whole Art of Astrology*. Coley uses a friend's chart and collects the testimonies in a table similar to that of Lilly's:

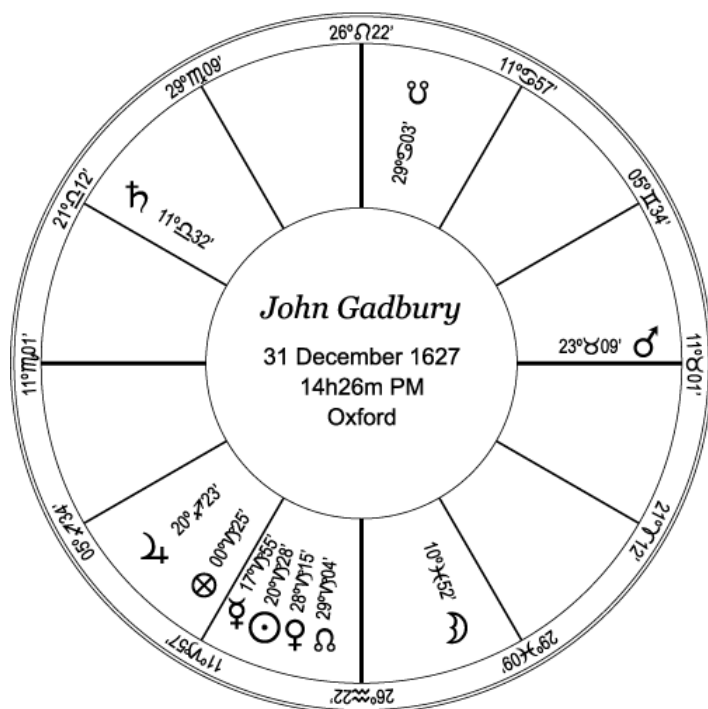


	Hot	Moist	Cold	Dry
The Sign Ascending is Π	hot	moist	oo	oo
The Lord thereof φ	oo	oo	cold	dry
who is posited in Υ a Sign	hot	oo	oo	dry
η in part <i>Almuten</i> ¹¹	oo	oo	cold	dry
In Π an Aireal Sign	hot	moist	oo	oo
η neer the Degree Ascending	oo	oo	cold	dry
Season of the Year March	hot	moist	oo	oo
The \mathcal{D} in her last Quarter	oo	oo	cold	dry
φ Lord of the Ascendent σ with σ	hot	oo	oo	dry
The \mathcal{D} in the end of \mathcal{M} , very neer \nearrow ¹²	hot	moist	oo	oo
The \mathcal{D} in Δ of the \odot from Υ	hot	oo	oo	dry
	7	4	4	7

Gadbury

John Gadbury (1627-1704) was the author of several books, among them *Genethialogia, or the Doctrine of Nativities* (1658) and *Collectio Genitarium* (1662); he was William Lilly's friend and later became his greatest rival.

The author used his own chart but didn't identify it as being his:



Gadbury does not tabulate his significators as Lilly or Coley; he simply lists the significators and their temperamental testimony, not making any sum of individual qualities:

The Sign Ascending is
Lord of the Ascendant
He is posited in *Taurus*
The Moon in *Pisces*
In her first Quarter
The *Almuten* of the Figure¹³
His Position in ♄
The season of the Year
♀ in Δ to Mars from Capricorn
♀ in Δ to ♂ from ♊
☉¹⁴ in Δ to ♂ from ♊

Cold and Moist
Hot and Dry
Cold and Dry
Cold and Moist
Hot and Moist
Cold and Dry
Hot and Moist
Cold and Moist
Cold and Dry
Cold and Dry
Cold and Dry

APPENDIX II

The Temperaments of Planets, Signs and Seasons

To each planet and sign is attributed a set of primitive qualities and a temperament.

The Planets

Planets receive their temperament according to their position on the celestial sphere, and it is directly related to their proximity to the Sun:

PLANET	QUALITIES	TEMPERAMENT
♄	Cold & dry	Melancholic
♃	Hot & moist	Sanguine
♂	Hot & dry	Choleric
☉	Hot & dry	(changes by season)
♀	Hot & moist	Sanguine
♀	Common	Common
♅	Cold & moist	(changes by phase)

Venus is usually considered as cold and moist, presumably because it is a feminine and nocturnal planet. However, in temperament calculation it appears that Venus is referred to as hot and moist, by the authors investigated. This is usually the case when dealing with physical description, in which authors clearly say that Venus "is similar to Jupiter", that is, "if it is oriental heat with humidity it will be dominant in its complexion, but if it is occidental [...] humidity will predominate in its complexion"¹⁵. We see this in Garcaeus's example, where he considers Spica as a star of the nature of Venus, as hot and moist, and also in Junctinus (Example B), which considers Venus in the 1st House as hot and moist, and considers both Jupiter and Venus as hot and moist planets (Example A). So, although constantly referred to as cold and moist in the main listings, none of the examples of temperament assessment found showed Venus, reckoned by itself, as Phlegmatic. *In my examples I will consider Venus to be hot and moist.*

Mercury is considered to be common and so it assumes the temperament of the planet to which it is connected. Most authors considered it by itself to be cold and dry and therefore melancholic¹⁶. Mercury does not appear by itself in the examples studied. Junctinus ignores Mercury in all cases where it appears in the 1st House and would be considered by its own nature (Examples A and B) which leaves some questions regarding the proper reckoning of Mercury in temperament assessment.

The Sun and the Moon

The Luminaries have a different attribution of temperaments and a slightly different relationship with the signs. Being the most important bodies in the heavens they are delineated differently regarding temperament. The Sun is naturally hot and dry, and the Moon is cold and moist, so they can be in essence associated with the Choleric and Phlegmatic temperaments. But in reality their temperament changes according to their cycles.

The Sun's temperament is directly related to its annual cycle, because his light, heat and dryness changes throughout the year defining the four seasons or quarters of the year:

SEASON	SIGNS	QUALITIES	TEMPERAMENT
Spring	♈, ♉, ♊	Hot & moist	Sanguine
Summer	♋, ♌, ♍	Hot & dry	Choleric
Autumn	♎, ♏, ♐	Cold & dry	Melancholic
Winter	♑, ♒, ♓	Cold & moist	Phlegmatic

This is more relevant than the Sun's sign position. Because the Sun is the originator of the Zodiac, it is characterised by season rather than by sign.

The Moon follows the same pattern as the Sun, but in its own monthly cycle. This is expressed by the phases of the Moon, which depend on their relationship with the Sun:

PHASE	QUALITIES	TEMPERAMENT
1 st Quarter: from ♈☾ to ♊☾	Hot & moist	Sanguine
2 nd Quarter: from ♊☾ to ♌☾	Hot & dry	Choleric
3 rd Quarter: from ♌☾ to ♐☾	Cold & dry	Melancholic
4 th Quarter: from ♐☾ to ♈☾	Cold & moist	Phlegmatic

Unlike the Sun, the Moon is also affected by the nature of the sign in which it is placed, therefore when considering temperament both its phase and sign are considered.

The Signs

The planets are the moving components of astrology. They transit the various areas of the heavens (the signs) as they progress in their paths. Whenever a planet is posited in a sign, its expression will be coloured by the temperament of that sign. Let us consider Mars. By itself it is a Choleric planet, so it signifies hot and dry things (people, activities, objects, etc.), but this relates to the planet itself. When posited in a watery sign (cold and moist and Phlegmatic), it will signify Choleric things being performed in a Phlegmatic fashion. So, the sign conditions the action of the planet. It does not change its essential nature, but it affects the expression of the planet.

We must keep in mind that the signs (and their temperaments) derive from the Sun's seasonal motion. The Zodiac originates from his annual path and the signs are facets or 'stations' of this cycle. For all these reasons the signs and their qualities are paramount when determining temperament.

The signs have the following qualities and temperaments:

SIGNS	QUALITIES	TEMPERAMENT
♈, ♏, ♈	Hot & dry	Choleric
♉, ♐, ♉	Cold & dry	Melancholic
♊, ♑, ♊	Hot & moist	Sanguine
♋, ♒, ♋	Cold & moist	Phlegmatic

The Lunar Nodes

The Moon's nodes are another factor to consider. Traditional authors are not very clear when dealing with them in terms of temperament. It is usually stated that the North Node is of the nature of Jupiter and Venus, and that the South Node is of the nature of Saturn and Mars. Regarding the North Node we can assume it to be hot and moist, but when facing the South Node a doubt comes forward: is it cold and dry as Saturn, hot and dry as Mars or both at the same time? As no example of their use is given in the sources investigated the doubt remains.

I suggest taking the North Node as hot and moist (Sanguine), since it is considered fertile, and give the opposite qualities of cold and dry (melancholic) to the South Node.



Endnotes:

1. All charts taken directly from the sources were copied with the original cusps and planetary positions, only the format was modernized from a square to a round chart.
2. Please refer to Appendix I.
3. To be more precise: the Almuten of the Ascendant.
4. Lilly lists his sources in the introduction to *Christian Astrology*. A few of the authors mentioned could not be researched as their works were not readily available.
5. Garcaeus considers Arcturus to be of the nature of Mars, primarily and Jupiter, secondarily; Spica is of the nature of Venus and Mars. Only the nature of the first significator is taken.
6. The author has come to this conclusion in an earlier segment of the book. He has taken as Lord of the Geniture the almuten over the five hylegical places obtaining as a result Saturn with a participation of Jupiter.
7. Note that in the case of Saturn and Jupiter, he adds the

nature of the sign only once because the nature of the planets and the signs are not mixable (as he remarks when studying the planets individually).

8. Note that for this reason Garcaeus' method differs greatly from some of the modern variations which also combine planet and sign nature.

9. Aquila Volans, also known as Vultur Volans, is the fixed star Altair. In this example Altair conjoins Jupiter, Lord of the Ascendant. Like Garcaeus, Junctinus considers the nature of the first planet of the star's nature. Note that other authors refer to this star as being of the nature of Mars and Jupiter.

10. In this case Junctinus must be considering a sextile in signs of long ascension as being similar to a square; therefore Mars is afflicting the Ascendant with its hot & dry nature.

11. Please note that the Almuten referred to by both these authors is the planet with the greatest number of essential and accidental dignities. It is not the almuten of the five hylegical points as in Garcaeus and Junctinus. The term almuten is being used here as a synonym of Lord of the Geniture.

12. cold and moist due to its position in Scorpio; instead he does a strange mixture of both signs.

13. Again, this is equivalent to the Lord of the Geniture

14. The original table has ♄ instead of the Sun.

15. Ali ben Ragel, *El Libro Cumplido em los Iudicios de las Estrellas*.

16. For example, Al-Biruni, in his work *The Elements of Astrology* refers to Mercury as being moderately cold and dry.

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Modern Myths by Sue Ward

The purpose of this regular feature is to highlight and examine some of the fallacious arguments used to support certain astrological practices. This is done not to criticise, but to demonstrate that they are modern constructs having little to do with the Western Tradition. What has become known as Modern astrology dominates the field, as does the promotion of its methods which has led to a great deal of confusion, not to mention heated argument, about the Western Predictive Tradition. With the growing popularity of the Tradition, there has been an amount of mixing of the two systems which has led to a 'blurring' of the boundaries. It is hoped that this series of articles will help to correct these misunderstandings and clearly define and distinguish one from the other system.

The Tradition journal focuses on the astrological system up to the end of the 17th century. This is so because after that time the revisionists began to make changes based on personal rationalisations, and by the early 20th century astrology had become unrecognisable¹. This occurred in part because the truly great astrologers and occultists, those men of education and understanding, had died with no-one to replace them. This hiatus has proved to be irreparable because the most important feature of occult learning is the transmission of the oral Tradition and this, of course, can never be recovered.

With time, astrologers forgot the reasons for certain parts of the system being as they were. Many were less well-educated in astrology as had been the case formerly and the Enlightenment insisted that nothing was above being tested by

the 'new' science. Unfortunately, the popular version of the Enlightenment did not insist upon scholarship or scientific rigour and at the same time western society became increasingly secularised. Furthermore, in an effort to rid themselves of the charges of being superstitious fortune-tellers, and to be seen as modern and progressive, astrologers gradually separated themselves from the Hermetic Arts² of which astrology had always been a part. Thus personal opinion became the rule, not the exception.

And so the lacunae in astrological knowledge widened and deepened. Currently, we have access to many texts from ancient times and these have been of great assistance in our attempts to educate ourselves in the Traditional system. However, none of them can *fill* those gaps, they merely *bridge* them and with the loss of the oral Tradition, that is the best that we can hope for, the rest must come from our own contemplation of these mysteries. Perhaps this is as it should be, that once a full and thorough education in the Art has been accomplished, that is, before divination begins, we should search for an experience of the Art that transcends the purely intellectual. From this more mystical experience we might be better able to address those blank spaces.

It is human nature to be dissatisfied with ignorance and, given the atmosphere of the Enlightenment and the Scientific Age, it comes as no surprise that astrologers did indeed try to fill those gaps. Also unsurprisingly, having begun this process from a position of ignorance and intellectual arrogance, they took themselves and others further into ignorance. Personal opinion was added to personal theory until the Tradition was no more, and the tangle of ideas became impenetrable. Some of those opinions and theories will be presented here and in future editions of this journal, in order that they might be examined closely and compared with what we know of the Tradition and astrological fundamentals.

So we move on to the first of our *Modern Myths* that the houses can signify whatever we want them to and whatever makes sense to the individual astrologer.

The Houses

The following represents an informal overview of, or reflections on the mathematical division of the heavens, it is not intended to address the subject in detail, which will come in later issues of this journal.

Come now, prepare an attentive mind for learning the cardinal points: four in all, they have positions in the firmament permanently fixed and receive in succession the speeding signs. One looks out from the rising of the heavens as they are born into the world and has the first view of the Earth from the level horizon; the second faces it from the opposite edge of the sky, the point from which the starry sphere returns and hurtles headlong into Tartarus; a third marks the zenith of high heaven, where wearied Phoebus halts with panting steeds and rests the day and determines the mid-point of shadows; the fourth occupies the nadir, and has the glory of forming the foundation of the sphere; in it the stars complete their descent and commence their return, and at equal distances it beholds their risings and settings. These points are charged with exceptional powers, and the influence they exert on fate is the greatest known to our science, because the celestial circle is totally held in position by them as by eternal supports; did they not receive the circle, sign after sign in succession, flying in perpetual revolution, and clamp it with fetters at the two sides and lowest and highest extremities of its compass, heaven would fly apart and its fabric disintegrate and perish.³

This quotation survives from the 1st century A.D. and yet, although poetic, it speaks of the angles as we know them today. Manilius's exposition of the angles is clear to us and thus is a demonstration of the broad lineage to which we refer when we refer to the Tradition. It also speaks of the *essence* of the angles.

Our understanding of the Ascendant agrees with that of Manilius in that it is the place of the rising Sun and birth. Its opposite point, the Descendant, "hurtling headlong into Tartarus" repeats its importance as the point of death, the end of physical manifestation. The M.C. marks the Sun's obtaining of its culmination after the long ascent from sunrise, hence Manilius's reference to the "panting steeds" and the day's rest. The opposite point of the M.C. is of course the I.C., "the foundation of the sphere" and here we can construe our own significations of foundation and source. The beginning and ending of a cycle, what has otherwise been termed "the end of death", thus the beginning of life occurs here, too: "the stars complete their descent and commence their return".

We might continue this theme back to the Ascendant, as part of the journey of the Sun God and, as we do, we see that the significations of all the houses are derived from that. Therefore, although the houses are numbered one to twelve in anti-clockwise order, their significations have developed from their clockwise order. Therefore the Sun is absolutely central to the system.

More importantly for our purposes here, Manilius emphasises the value of the angles as fixed, holding the heavens in place and without which the universe would disintegrate. Whatever our personal views of this statement are, it is clear that Manilius is referring to universal order, an unchanging universe which requires these divisions of time and space so that it might continue to exist. If we accept this for our base, we can see that the intermediate houses (those that are not of the Ascendant, M.C., Descendant and I.C.) are derived from those angles. In other words, they do not exist without the angles. Therefore, if the angles are fixed in their purpose and nature, then so too are the derived houses.

MODERN MYTHS

We cannot understand these other houses unless we first understand the significations of the angular houses. In so doing we open our minds to other possibilities which will help us to judge on more modern matters. This is not the same thing as changing the signification of a house. First, though, we need to grasp the essence of the angles and thus an understanding of the derived houses will follow. For example, the essence of the 4th House is "foundation", it is the basis of the chart, but more than that it is the basis of the Heavens. From this is extrapolated its correspondences with the earth, the land. From this is extrapolated a correspondence with buildings because they are constructed on the land and from the land. It is not because of their function. All buildings are not houses, or for human habitation, and the idea that the home corresponds to the 4th House and *therefore* the building which

accommodates the home does too, is the wrong way around.

We need also to extend the essence of the 4th as foundation to fathers; still in most cultures and societies the male line forms the basis of the dynasty or family line. We might argue against this from a socio-political standpoint, but that does not alter the fact.⁴ Indeed both parents as progenitors are signified by this house, as are grandparents and founders, derived from the Latin *parentes* which is another ancient name for the 4th House.

Extending the essence of the 4th a little further: because it represents the completion of one physical manifestation, we can extrapolate from that a signification of the grave. We note the land as a facet of its significations, thus we can say that crops and mines are also signified by this house. Clearly,

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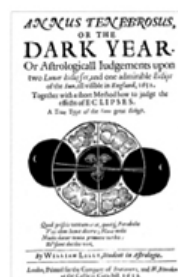
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although we are extending and extrapolating, we are not changing anything and it is emphatically not the same as putting a 6th House pet to the 5th because its owner treats it like a child.

The essence of the 2nd House is that it is succedent and below the horizon. It is one of the two great Portals of mythology, the other being the “beginning of death” or the 8th House. Of much less importance than the angle of the I.C. it might imply that these objects, commodities, are of greater transience, of less substance than those we might find in the 4th House. The 2nd refers to how many or how few we have of these transient objects whatever they may be, but it does not refer to the function of those objects, just that they belong to the person of the Ascendant and have a material or monetary value.

The essence of the 3rd House is that it is cadent and below the horizon. It is less powerful still than the 2nd. It corresponds to letters and messages, short or inland journeys. It has *nothing* to do with the accomplishment of these activities, that is, how we make those journeys or produce or send those letters or messages. We have seen repeatedly that motor cars have been placed in the 3rd House because there appears to be a connection between cars and short, inland journeys.⁵ What appears to have happened is that with the lack of published guidance from the Tradition, astrologers have attempted to fill the gap rather than bridging it, as mentioned earlier. Our messages may be sent by mobile telephone or e-mail, but that does not mean that either the telephone or the computer is signified by the 3rd House.

Indeed this is how the houses accrued their significations, by extending their essences, and although there are differences from culture to culture, with a little investigation we can usually find lineage. It really is a straightforward process

to accommodate aeroplanes, space stations, the internet and so on, there is no necessity for addition to or subtraction from the system. We live in a modern world, as we are constantly reciting in order to justify our failure to address our history. However, our world differs little from the ancient world and it takes very little thought to reach this conclusion. Our view of life may have changed along with our attitudes to our environment and each other, but a more radical change is that we no longer consider ourselves as part of the Universe and thus we no longer consider our role in it – the individual is all. Thus we find that one person’s opinion is as valid as another’s and in certain instances this is true, but in astrology, as in most other areas of life, we must put forward an *educated* opinion.

The Universe is the same Universe that our distant ancestors perceived as they left their huts. In the same way, the divisions of that Universe, seen in the houses of heaven are the same. The Sun has not changed its course, it still rises and will ever rise in the East and so the houses likewise follow its course. Astrology is as old as time, indeed *is* Time – and God created the Heaven and the Earth, not a 20th century astrologer.



Endnotes:

1. This is fully discussed, with particular attention given to the radical changes made to the astrological Tradition in the late 19th and early 20th centuries, in my paper *Uranus, Neptune and Pluto: an investigation into their symbolism*.
2. That is, where they were aware of them in the first place.
3. Marcus Manilius, *Astronomica*, trans. G.P. Goold, Heinemann, London 1977.
4. It should be noted that the modern tendency to allot the mother to the 4th because of the Cancerian qualities of that house, is another fallacy.
5. There is the further association of the sign of Gemini and its ruler Mercury with the 3rd House and connecting Mercury with transport – another fallacy.

Martien Hermes



Martien Hermes (22.3.1959) started studying astrology in 1983.

He's taught classes since 1985. In his early studies he was thoroughly modern, devoted to Jung and Jungian astrology, counseling, but this changed when learning about Project Hindsight and reading the Traditional texts.

In 1998 he founded *Anima Astrologiae*, a magazine devoted to Traditional astrology in the Netherlands and Belgium. He has written about 23 booklets on a (wide) range of astrological subjects, the last 13 on Traditional astrology.

He published the first Dutch book, in 300 years, on Traditional astrology *Astrologie als ambacht, klassieke uurhoekastrologie* (Synthese 2007), devoted to the somewhat deviant method of delineating horary charts as taught in Māshā'allāh's *On Reception*.

Martien's studied with Robert Zoller and Steven Birchfield and has devoted himself lately to Hellenistic astrology and the system of Hermes of Robert Schmidt. Martien consults, teaches, lectures and does seminars on Traditional astrology in the Netherlands, Belgium and Germany.

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Why don't astrologers listen to scientists?¹

Or: Why it is rational for astrologers to ignore scientific and statistical research into astrology.

"We feel that even if all possible scientific questions are answered, we have not even touched upon the problems of life."

Ludwig Wittgenstein; *Tractatus*

"If science is rational, why is it so rare in human history? If faith is irrational, why have the great majority of people always preferred Traditional beliefs to new ones obtained by independent, critical investigation?"²

Theodore J. Everett

In 2000/2001 the publication of the book *Astrology in the Year Zero*³ again put a great emphasis on the – supposedly – scientific research and repudiation of astrology and astrological claims of being able to actually judge a horoscope. In the Netherlands this was soon followed by a small collection of lectures titled: *Astrology and Science*⁴. It contains a collection of four transcripts of lectures, published earlier in the astrological periodical (*Astrofocus*) of the Dutch Astrological Association. In both publications the scientists attack astrology and astrologers and – as usual – we get raked over the coals. In his award – winning book *The Real Astrology*⁵, John Frawley merrily returns the favour and makes fun of the scientists' claims and refutes them, under the header *Some Modern Fallacies* – of sceptics as well as astrologers. "'We tested 500 astrologers...'" he writes:

Competent astrologers are few and far between; but somehow the scientists who run the supposed tests on astrology seem to have no trouble in finding them. 'We tested 50/500/5000 astrologers,' they proclaim, 'and found that only two of them knew what day of the week it was'. Exactly where they find these competent astrologers, unless they breed them like mice in their laboratories, is a mystery. There may – possibly – be 500 competent astrologers in the world; but it is most certain that scientists lack either the inclination or the necessary criteria to determine who they are. Even more certain is that most astrologers of any competence will have better things with which to occupy themselves than running through mazes for the edification of men in white coats.

The debate between these two parties is an old one, and time and time again it is ignited by publications such as these. Both

parties present their points of view as the ultimate proof of the validity of each of them, but very often the scientists seem to checkmate we astrologers by the sheer weight of the statistical methods that seem to be 'on their side'. Any response an astrologer could ever hope to have, every argument that could be levelled against the apparently overwhelming evidence against the case of astrology seems to get swept away by this ultimate scientific weapon: statistical evidence. The wielding of this weapon is enough to silence every opposition, or so it seems.⁶ This article is intended to give astrologers some arguments in this debate with scientists. Often astrologers simply have nothing or very little to say to defend astrology against the claims of these scientists and the (predominantly) negative results of statistical and scientific research into astrology, which is so contrary to their everyday experience with it. In the eyes of the scientists (and even some astrologers) this might seem to be some sort of an acknowledgement of a possible victory based upon solid statistical and scientific methods of proof- and truth-finding, however, this silence on the astrologers' part is probably based on more rational grounds than scientists might want to believe or have an ability to see. I will explain the reasons for this shortly.

My point in this article is that these scientists wield their statistics the same way they reproach astrologers for using their horoscopes. I argue that probably no amount of good or valid examples and *horoscopic* evidence will ever satisfy or convince these scientists⁷, just as no astrologer will probably ever give in to the abstract conclusions drawn from 'alien' sources such as the so revered statistics, which can be, and have been, just as easily manipulated, or (re-)interpreted one way or the other – as scientists claim astrologers do with their faulty horoscopes. According to the editor of the Dutch booklet *Astrology and Science*, Hans de Groot, the articles were particularly intended to "...remove the bias of astrologers that research

into the truth of astrology is merely meant to attack astrology and its practitioners". The remark "...the truth of astrology ...", which is also the opening sentence of the 'Bible' of these scientists: *Recent Advances in Natal Astrology*⁸, begs reaction. What exactly is truth? How can one define the (or even a) level of truth in anything? How does one measure such a thing? Are they saying that scientists have an exclusive claim on what's true and what is not? Can statistics actually measure this and a horoscope not?

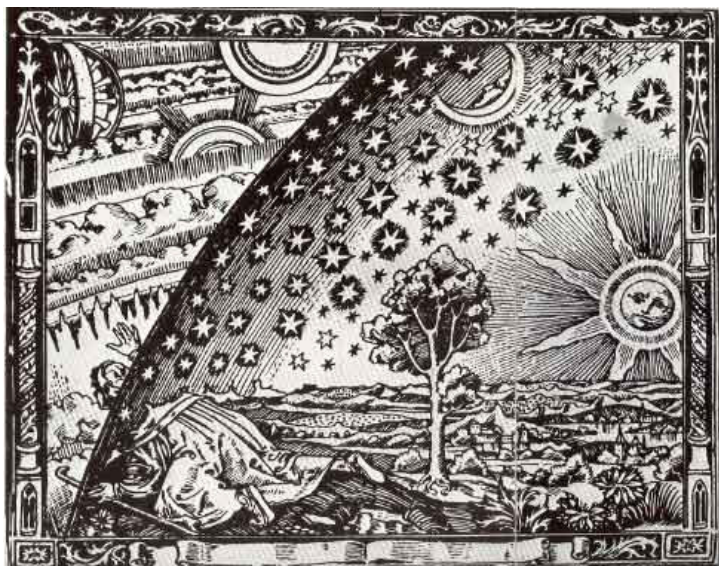
I will defend two, rather bold, positions here. First, that it's rational for astrologers to ignore scientific-statistical research into astrology. I will do this by presenting an interesting theory by Theodore J. Everett on subjective rationality. Second, I hold that real astrology has yet to be researched; i.e., it hasn't been researched at all.

Everett's theory of "rational belief"

Philosopher Theodore J. Everett wrote an interesting paper (see footnote 2) on subjective rationality, or 'faith', as opposed to scientific rationality. Everett argues that the adjective 'faith' is not a disclaimer, as many scientists would have it, but simply another version of rationality, not a less valid one. I think his arguments are valid for our discussion with scientists. Everett:

If science is rational, why is it so rare in human history? If faith is irrational, why have the great majority of people always preferred Traditional beliefs to new ones obtained by independent, critical investigation? The prevailing answer is that nonscientific beliefs derive primarily from nonrational causes and, unfortunately, the history of the world is largely dominated by unreason.

Everett is of the opinion that this answer is not correct.



"I think this answer is false. I see the conflict between science and faith as resulting not from the struggle of rational thought against irrational forces of conformity, but from a systematic tension between two aspects of rationality itself, which I call simply subjective and objective. I make two main controversial claims. I claim that most people rationally (in the more basic, subjective sense) **ought** to believe in their local traditions, because that is what all of the people around them believe, and few individuals are in a total epimistic situation from within which they can reasonably contradict their neighbours. I also claim that most scientists and other modern intellectuals ought rationally (in the same sense) not to believe in their own theories, though it is often good for others in the long run when they do".

[Accentuation by Everett.]

His point is, that people have access to several and different "pools of evidence"⁹ and that they can, and actually do, arrive at different conclusions, and other systems of belief or convictions than what is scientifically current, or what one believes in other religions – and that they arrive at these conclusion in a "rational" way. All these beliefs Everett calls "subjectively rational" instead of "irrational". It can simply be equally rational for people to come up with different beliefs.

Does this imply that when everybody in my neighbourhood believes that the Martians are coming tomorrow, that we're allowed to call

this a subjectively rational belief that is true? No, because that would imply that anything could be posited by an appeal to this subjective rationality. According to Everett these beliefs "have to be correctly drawn/concluded" from all the available evidence in a particular "pool of evidence", even if this pool of evidence differs from another one. Everett:

Consider an ordinary child's belief in the existence of Santa Claus. It may seem that such children must be making some kind of juvenile mistake in reasoning to come to such a poorly evidenced conclusion. But from the subjective rational point of view, there is usually nothing wrong with them at all. They are not making any mistakes, giving the evidence they actually have.¹⁰

So the point for now is that, for scientists researching astrology, statistics is their first order pool of evidence, for astrologers it is the horoscope.

Everett also makes the following distinction, which I think is relevant to our discussion with scientists.

Religion and faith are not coextensive. There are plenty of Traditional and other second-hand beliefs that have nothing to do with religion, and there are sources of belief that are not second order [*we will come to this "second-order proof" shortly*]. For example, many people claim to have their own, auto-empirical religious experiences, anywhere from hearing vividly the voice of God, to the vague "oceanic feeling" that Sigmund Freud talks about. There are also some science-like ingredients in religion, including philosophical discussions among theologians. **But the thing that really makes religion or religious faith what it is, an institution as opposed to a mere set of doctrines, is its transmission through testimony from one generation to another.**¹¹

[Accentuation by me.]

I think that last remark applies to astrology as well as it does to science, although scientists generally would have it that astrology is by no means an

institution but merely a set of irrational doctrines passed on from one generation of astrologers to another.

This argument – different pools of evidence – Everett applies to the difference of opinion between scientists and representatives of religions. I think it can also be used in our discussion with scientists, because implicitly or explicitly astrologers are being accused of irrational beliefs, or even irrational behaviour.¹² Everett: “I want to argue that the main source of disagreement in many such questions is that people on the different sides have different total evidence. The people on both sides are drawing the conclusions that as individuals they rationally **ought** to draw from their evidence”.¹³ [Accentuation by Everett.]

This is an important and sound argument in the controversy between astrologers and scientists. Astrologers draw their beliefs and convictions from a different pool of total evidence than scientists do. Astrologers have access to different pools of evidence than scientists, and they arrive at, likewise rationally, other convictions, beliefs and worldviews – at least about astrology – than scientists. Once again, all these beliefs are what Everett calls, if they are correctly drawn from all the available evidence, subjectively rational, not irrational as scientists would like us – and the world – to believe.

We could – for our purpose then – perhaps speak of a mutual *inability* to understand or accept the evidence from the other party. Therefore scientists cannot reproach an astrologer for not arriving at the same conclusions about astrology based on statistics, or agreeing with them. The reason is that statistics are neither an astrological, nor a necessary or relevant pool of evidence for astrologers. Conversely, astrologers cannot reproach scientists who know next to nothing about astrology, that they don't accept our arguments and don't



consider them convincing, or that they do not arrive at the same conclusions astrologers do. Neither a horoscope, nor the astrological worldview is – for the same reason – scientific, a necessary or relevant pool of evidence for them.

In the case of scientists who know or understand next to nothing about astrology, this is a very pertinent argument that explains why they seem to be just as deaf to our astrological arguments as we astrologers (who have no experience or knowledge whatsoever of statistics) are deaf to their scientific/statistical arguments. The problem is: what to do with scientists who are or have been trained in astrology? They *did* have access to the same pool of evidence as practising astrologers. *Recent Advances in Natal Astrology* is a book written by some of those.

Astrologically trained scientists

Where astrologers in the Seventies and Eighties could still wield the argument that the scientists who rallied against astrology had very little knowledge of astrology and actually didn't quite know what they were talking about¹⁴, this doesn't hold anymore. Experienced and well trained and informed astrologers are now scientifically testing astrology. *Astrology in the Year Zero* points this out. Rudolf Smit was the founder of the Dutch Professional Astrological Society and wrote a very positive book about astrology; that is, before his 'conversion'. Mather was an autodidact and Geoffrey Dean founded the Federation of Australian Astrologers WA branch. Both Smit and Dean received astrological awards; the AMR (*Astrological Monthly Review*) Commemorative Bi-Centennial award for contributions to astrology, especially for their efforts in researching astrology. These awards are quite prestigious.

Again, Everett has a point that explains why these scientists, for all their astrological training and experience, have no bigger claim to *the* truth, than the average astrologer. This has to do with what Everett calls first-order evidence and second-order evidence.

First-order evidence is whatever is available to an individual without dependence on the words of others. Whatever comes directly to me through my senses, memory and faculties of inference is my first-order pool of evidence. Second-order evidence is whatever one can access only indirectly, through reliance on the word of others. So if I hear someone say to me that it is raining in Paris, then I have first-order evidence that such-and-such a person has made the sound, 'It is raining in Paris', and I have second-order evidence that it is raining in Paris. One's first-order beliefs are then those based on first-order evidence, and one's second-order beliefs are those based to a significant extent on testimony. First- and second-order rationality may then be defined as the correct reliance on first- and second-order evidence to form first- and second-order beliefs.¹⁵

This argument can explain – perhaps to the amazement of scientists – why astrologers care so little about the results of statistical and other scientific research into astrology. The reason is simply that their astrological training, and further experience with doing astrological consultations, and all the experience gathered by any astrologer, is his/her first-order pool of evidence for the 'truth' of astrology. The astrologer sees, hears and lives – first hand – the way that astrology actually *works*. Statistics, for an astrologer, are probably never quite able to replace these first-order pools of astrological evidence; hence statistics are an alien, second-order pool of evidence for astrologers.¹⁶ The only reason an astrologer would perhaps change his mind about the truth of astrology on account of scientific evidence would be – according to Everett – if he thinks that the person or status of the scientist(s) in question – or his particular scientific bent or speciality – is authoritative to such an extent, that he believes him on his word; which makes this a second-order belief.

Smit, Dean and Mather et al. therefore cannot claim extra credit with astrologers for having been trained in astrology, as opposed to scientists who haven't. The reason is that they, apart from their astrological knowledge, claim to refute astrology based on what – for astrologers – is an alien pool of evidence; i.e., statistics. Even the fact that they once were astrologers, or were taught astrology, doesn't make them more trustworthy. In this respect, statistics still remain a not necessarily convincing second-order pool of evidence for an astrologer, even if it is wielded by a (former) astrologer. Intentionally or unintentionally these scientists imply that their negative opinions on astrology are based on their experience as astrologers, or on their authority as former astrologers. This is not the case. Mind you, Dean et al. *can* be convincing for astrologers, but only if these astrologers adjudge them the authority of being able to decide on the truth of astrology as scientists. This (granted)

authority decides their trustworthiness as a second-order pool of evidence, but this authority cannot be claimed by these scientists because they were once astrologers.

Convincing is that pool of evidence you believe in; to which *you* grant authority

So, what happens if one starts to doubt astrology? For instance, because of the much acclaimed 'good consultation based on a wrong chart', or the alleged unanimously negative results of statistical research into the claims of astrologers? Everett says that in case of a convincing pile of first-order evidence (i.e. my own experience as an astrologer) and a lot of conflicting second-order evidence (i.e. what these scientists say about astrology) it is at long last *the individual* who makes the choice which pool of evidence he accepts or 'believes', or grants most authority. Everett: "Ironically, widespread attacks [*like those of these scientists on the truth of astrology*] on the rationality of [*the astrological*] faith will tend to push some people **out** of this uncertain state by second-order means alone [*the word of mouth of these scientists, their statistical evidence*], while pushing others **into** it." ¹⁷ [Accentuation by me.]

Rudolf Smit is, among others, an example of the first. Because of conflicting evidence he was pushed *out* of astrology. He started out as an amateur astronomer, who later became a zealous astrologer. Apparently some first-order pool of evidence (his own experience with astrology and consultations I gather) led him to strongly 'believe' in astrology; he wrote a jubilant book about it; founded the Dutch Professional Astrological Society, etc.. But certain experiences ('a good consultation based upon a wrong chart' perhaps?) and perhaps other doubts made him 'choose' the pool of evidence of the other belief – which was in the long run decisive for him – science and statistics. Perhaps Smit was conditioned by his (scientific) education and

his hobby (astronomy) to ultimately give greater weight to this pool of evidence when faced with doubts about astrology (as we all have now and then I guess). Education might be an important factor in what one decides as being authoritative in the longer run.

Just as Smit is a good example of an astrologer who, because of widespread attacks, was driven *out* of astrology, I personally am an example of an astrologer who was driven further *into* it, by these widespread attacks. Confronted on the one hand with scientific and statistical criticism of the (modern) astrology I was practising at the time (as opposed to astrology as such), and on the other hand my own criticism of the (nearly) exclusive grounding of modern astrology on psychological (or rather psychoanalytical) theories alone¹⁸, I became – according to many – a 'fundamentalist' astrologer. Calling myself a Traditional or classical astrologer no less, founding my practice on what old astrological lore and doctrines the 'churchfathers' left to posterity ('Saint' Vettius Valens, 'Saint' Bonatus, 'Saint' William Lilly, 'Saint' Morinus et cetera). My 'loss of faith' in modern astrology as a philosophy, in modern astrological practice, modern astrological doctrines and latter day astrological authorities, at first made me doubt astrology in its entirety (just as seems to have been the case with Smit et al.), but after that I gradually started reconsidering exactly what astrology is (and was) and began doing research on the history of astrology: I ended up granting authority to astrologers of old, and not to the scientists and their arguments. I was pushed further into astrology, not out of it. According to Everett, this is just as rational a choice as Smit's; we just took other pools of evidence as authoritative.

So what it comes down to is that in this kind of debate it's the individual who ultimately makes a choice in what he or she considers to be logical, "rational" or decisive which, in the case of first-

order evidence, depends on direct personal experience (which is horoscopy for astrologers, statistics for scientists); and in case of second-order evidence (i.e. does the astrologer believe the conclusions and reasoning of the scientist, or vice versa?) this always depends on the authority one grants to the person or method and/or its status (science; statistics; astrology; horoscopy). Once your mind is made up – perhaps anew – that is what you probably stick to. What happens after this is that each group starts the ‘hermetic circle’ anew, whereby they tend to notice those facts and arguments which suit their case, and pass over inconvenient facts and arguments.¹⁹ As Elwell has shown, Dean et al. are particularly apt, virulent and deceiving in this.

Good consultations with wrong charts; good statistics with wrong conclusions

Scientists in fact do make choices in what they consider authoritative evidence against astrology, and these choices are based on assumptions beforehand, not concluded *after* scientific testing or methods have lifted them above the everyday level of this “irrational belief in astrology”. This can perhaps be illustrated by the following. Smit/Dean et al. often wield the argument that it is indeed strange that astrologers sometimes have excellent consultations based upon wrong charts: “How is it possible to make good delineations based upon wrong charts?” Smit asks himself.²⁰ What is interesting however is that this (seemingly) didn’t prompt Smit to ask questions about – for example – the tenets of the (modern) astrology he was practising, or the way he was doing consultations (because, I’ve said it before: modern astrology has become a very fluent method of psychoanalytical discourse about life and individuals, a narrative technique, a new ‘talking cure’ that during a consultation can completely break away from any foundation in accurate chartfactors or analysis.)²¹ No, it prompted Smit to doubt astrology and



horoscopy *wholesale*. For Smit as well as Dean these were experiences that finally made them decide to break with astrology, and/or to research it more strictly/severely.

But, we could justifiably ask them: since it is proven that scientists have made (many) *false* assumptions and arrived at *wrong* conclusions based upon valid statistics, and conversely, have based decisive conclusions or hypotheses upon wrong or misinterpreted statistics, why then didn’t they forsake science as a method of research? Why has the experience of poorly interpreted statistics (just as is the case with these ‘wrong charts’) which led to scientifically satisfying conclusions, not put them *off* science? The answer must be that these scientists beforehand chose to *believe* statistics (in this case, ‘over horoscopic evidence’); they grant (exclusive) authority to it and no longer to astrology. So, for them it’s only natural to continue to renounce astrology because it has ceased to hold

any authority for them (if it really ever had any, that is). They've granted authority to the pool of evidence which is called statistics (or other scientific methods of research or reasoning) and they constantly level these methods against whatever arguments or horoscopic evidence astrologers have. This is why Smit c.s can constantly repeat his scientific-magical incantation that "There is no scientific proof for Astrology". But this may be read as: 'For scientists, based upon their means of measuring and evaluating things, astrology has never been proven'. To which the following disclaimer can be added: 'But this doesn't actually mean anything, except when you are a scientist, and, if one is neither an astrologer nor a scientist, one can take this statement at face value and do with it as one pleases. Better not take this as ultimate truth on astrology. Please see your local astrologer for a second opinion'.

So, based upon this argument – a wrong chart yielding good results – scientists cannot maintain that astrologers should therefore forsake astrology, or that astrology is defective and not reliable in what it claims to be able to do, because the same can be argued regarding science and (one of) its instrument: statistics.

My second position is that real astrology has yet to be researched; i.e., it hasn't been researched at all.

If we want to prove that astrology really works, we will have to begin by studying astrology anew.

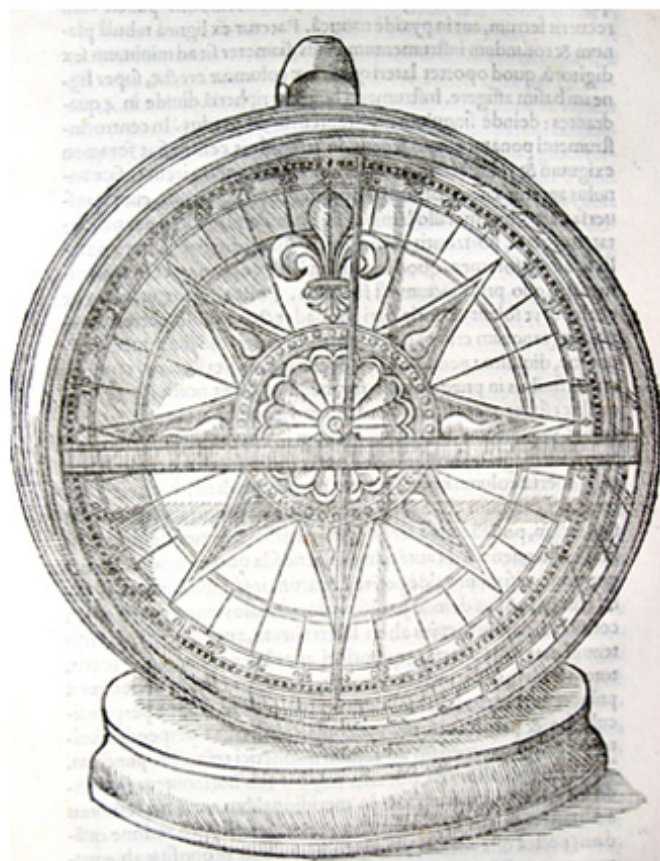
Robert Hand²²

Modern Western astrology is the product of the late 19th century rescension of the art. The astrology re-introduced to the west at that time was a considerably watered down version of the art adapted to what was then believed to be the exigencies of the contemporary education and economics. The astrological practice in the 17th century (prior to the great hiatus) was a more demanding science.

Robert Zoller²³

The book, or rather the pamphlet and model for scientific research into astrology; *Recent Advances*, opens (literally on page zero) with the remark that: "In 1900 astrology was effectively medieval". This remark of course is not correct at all, but the authors obviously consider this to be a self-evident disclaimer (as does many a modern astrologer), urging them to do definitive and final research on the supposed or acclaimed innovations and practices of modern astrologers from the period 1900 up until 1976. Their comments in *Astrology in the year Zero*, can be viewed as their latest update on the research broken off in 1976. And, as was to be expected in view of the partiality of this research group (the "Dean-circus" as Elwell calls it), there is little hope for astrology and astrologers, according to their (continued) findings.

Now, a valid question to ask oneself is, what was it exactly that was researched by these scientists? The answer they themselves offer is: Modern astrology, which is the "astrology after the deluge"



that Zoller refers to; the one that evolved “after the great hiatus”. So apparently, *Recent Advances* obviously limited its research of astrology to the 20th century reformulation and reinterpretation of its doctrine(s).²⁴ If one were to take this opening remark (“In 1900 astrology was effectively medieval”) as authoritative, or, if one were to grant authority to the scientific research it resulted in, this would actually underpin my second thesis, that real astrology has yet to be (scientifically) researched, which of course implies that I consider Traditional astrology (pre-18th century) to be the real stuff.

This is not the place to recollect everything that happened to astrology during the 19th and 20th centuries, nor is the criticism I now raise meant to deny or refute the positive effects of using modern counselling in unison with astrology to meet the needs of modern clientele during a consultation (needs which are often formulated by the astrologers rather than their clients). But there is indeed a need for reclaiming our astrological heritage, as was – and still is – done by Zoller, Schmidt, Hand and many others. I think it is a (very) necessary stage in re-valuing the actual know-how of astrology as a science (sorry scientists).

The reason for this is the simple fact that methods of judgement and delineation between modern and Traditional astrology differ strongly, and this difference cannot be whitewashed by claiming that they are reflecting a necessary, conscious or positive updating of a depreciated ...*medieval version*... of astrology. If this difference in methods and opinions in our art plays an important role in the way astrological indications are interpreted and conceptualised, then we’re back to the authority question as posed by Everett: which astrologers and astrological texts do we grant authority?

Temperament

Traditional astrologers repeatedly point out the fact that modern astrology resembles her Traditional roots and doctrines in almost nothing, especially regarding applied methods and techniques. There are some very fundamental and sometimes even disturbing differences in methods applied by Ancients and Moderns in locating specific signifiers for any given astrological subject. I always tell my students that the two things that differ mostly between Modern and Traditional astrology is, first, the methods of locating specific signifiers for any given subject; and second, the almost rigidly consistent way of judging, delineating and interpreting these signifiers once they’re found, to draw as realistic conclusions as are possible, as opposed to more symbolic speculation of all the things they might *possibly* mean. Which is of course saying that they differ completely.

An example of this is the way modern astrology tries to establish the distribution of the four elements and therefore what type the native is. This is, or should be, a very important procedure – especially for medical and Jungian astrologers – upon which, in case of the latter, rest some very basic assumptions regarding the ‘mode’ of interaction with, and contents of – the unconscious.²⁵ However, close examination of Traditional texts on this procedure differ significantly from the way this is done nowadays.²⁶

The Traditional method focuses on what could be called the signifiers of character/personality or the individual’s psyche, which is always a *limited* number of planets, as opposed to most modern methods which use *all* the planets and the signs they are in, irrespective of their specific function in the horoscope. The most simplistic Modern version of this procedure (there are others) is to simply count the number of planets in any given

element and then grant the one which has the most 'counters' primacy over the other three. Now, granting modern planets Pluto, Uranus and Neptune an equally important role in this as the Traditional planets, reflects perhaps the overbearing attention these new planets have gained, but remains a firm point of discussion. As John Frawley has indicated²⁷, a comparison between Modern and Traditional methods reveals a telling difference in the case of Hitler; Modern astrology would necessarily have to regard him, and interpret his character, as an Earth type; but Traditional methods reveal he is strongly Choleric. For Jung and his astrological descendants these two elements are literally opposites of each other. If Fire is dominant, then Earth needs must be the inferior i.e. the (more) unconscious function in his psychological make-up, all of which carries rather important implications regarding the contents of Hitler's unconscious.

I do not know of any attempt to delineate Hitler's temperament using this Astro-Jungian hypothesis, but I suspect such an analysis would succeed in convincingly 'proving' that Hitler was indeed a strong Earth type, perhaps somewhere along the lines of: 'by being so destructive (WW2, Blitzkrieg strategies), Hitler proved that he could not cope with his inferior Fire element (because of the many faster and therefore personal planets in Earth signs, Earth would *strongly* dominate as his superior function) and because he would by necessity need to repress all to overt expressions of this inferior function of Fire (because, according to Jung, this is what we all do with the inferior function in order to prevent a difficult and disturbed adaptation to the world around us, which is the task of the superior function), it (the unconscious Fire element) could – and perhaps would – gain autonomy in his personal (or even his collective) unconscious, which might then result in destructive outbursts of all this repressed Fire into consciousness and reality'. No doubt Hitler's health problems (body

is matter = Earth), his vegetarianism (meat is often seen as a typical food of the Fire element in Modern astrology, hence his aversion to it), the fact that the colour brown played such an interesting role in his life (born in *Braunau*, wearing a brown uniform all the time), would all be lined up as arguments signifying the strong domination of the Earth element. Problem is however, that a lot of Hitler's problems could just as easily be explained by Earth being his inferior function.

Now I do not propose to challenge Jung's theory here, but anyone can understand that for such important issues – someone's psychological makeup – it is at least necessary to have (some sort of) a *communis opinio*, an agreement on how to correctly achieve a method of determining elementary type. If Modern astrologers are capable of reformulating and interpreting Hitler's biography so that it convincingly supports the idea that he was indeed an Earth type and not a Choleric (as they are very well able to do), then there is something fundamentally wrong: either their method of determining the type is at fault; or they are not able to recognise these types in reality or in someone's biography (and thus solely rely on Jung's ideas and the astrological correlative thereof). The third reason is of course that astrology today is a fluent method of psychoanalytical and New Age discourse about life and individuals, that does not necessarily have to rely on accurate analysis and evaluation of chart factors. And this difference – establishing the native's type – is only one of the many differences that divide Modern and Traditional astrology. As shown, it is a very basic one. There are many, many more.

The question one has to ask – in view of Everett's conclusion that in the case of conflicting evidence (Frawley's case of Hitler, Traditional astrological lore versus Modern astrological lore) one chooses the persons and/or pools of evidence one regards as authoritative or convincing – is (and I state

this in a rather black and white mode): given the differences in methods, tools and techniques, to what astrology and or astrologer(s) does one grant authority? To the 'strongly watered down version' of Modern astrology, or to Traditional astrologers who actually did live and work in the heyday of astrological science?

Most Modern astrologers have built their astrology on what has been proven to be an intensive, fragmented, and in some cases even wrong reconstruction of Traditional astrology.

In view of the research into Traditional astrology since the 1990s done by astrologers, the opening statement of *Recent Advances* that "In 1900 astrology was effectively medieval", is not only demonstrably wrong, it also underpins the citations of Hand and Zoller. Because if astrology was indeed based on its medieval pedestal, perhaps then the research into the truth of astrology would have yielded other, and possibly more positive, results. But I do not expect scientists of the breed of Dean et al. to acknowledge this. Their problems with astrology have to do with fundamental differences of opinion of what (a) 'real' science is. We should not let that be an obstacle in learning astrology.



Endnotes:

1. I thank Deborah Young for editing this article, if any mistakes are left, they are mine, not hers.
2. *The Rationality of Science and the Rationality of Faith*. The journal of *PHILOSOPHY*, volume XCVIII, number 1, January 2001; page 19-42.
3. Phillipson, Garry. *Astrology in the Year Zero*. Flare Publications, London 2000.
4. *Astrologie en Wetenschap*, lezingenbundel. Een uitgave van de Nederlandse Vereniging tot Wetenschappelijk Onderzoek van de Astrologie.
5. Frawley, John. *The Real Astrology*. Apprentice Books, London 2000. Pp. 185/186.

6. For some excellent responses to the scientists' claims, the reader is wholeheartedly referred to two articles to be found on the website of Garry Phillipson (<http://www.astrozero.co.uk>). *The Researchers Researched: A reply to the cynics* by Dennis Elwell; and *Prejudice in Astrological Research*, by Mike Harding.

7. I specifically use the adjective "these" scientists throughout this article, because there is reason to believe that the scientists coming forward in *Astrology in the Year Zero* and *Recent Advances*, are quite biased. Please refer to *The Researchers Researched: A reply to the cynics* by Dennis Elwell. Therefore I say "these scientists" as opposed to scientists in general.

8. Dean, Geoffrey; Mather, Arthur (1977). *Recent Advances in Natal Astrology. A Critical Review 1900-1976*. Page 1, Introduction: "If truth is to replace belief, research is essential".

9. *The Rationality of Science and the Rationality of Faith*, page 21.

10. *Ibid*, page 26.

11. *Ibid*, footnote on page 27.

12. An interesting sideline is that scientists trying to make robots 'think' and function autonomically (by means of artificial intelligence) have had to resort to what they call 'fuzzy logic'. Fuzzy logic is the non-verifiable, non-rational assumptions a robot has to make (as do human beings) before it can even move or react to any input it gets. A robot rationally checking every sort of input before it reacted to it (the scientific 'ideal') didn't move or visually 'do' anything; it just sat there rationally checking and rechecking all his input, which of course didn't look very rational or intelligent at all. So much for pure rationality as the ultimate guideline of reasonable mankind or rationally functioning individuals.

13. *The Rationality of Science and the Rationality of Faith*, page 22.

14. The Jerome/Bok manifesto is the most notorious example of this.

15. *The Rationality of Science and the Rationality of Faith*, page 22.

16. If one were to use the only statistical evidence that ever yielded a whiff of (much disputed) credibility, the Mars-effect of the Gauquelins, as a basis for 'statistically correct astrology', i.e. delineations that could be statistically backed-up, an astrological consultation would indeed be very short. Somewhere along the lines of, 'according to the placement of Mars in the first sector of your horoscope, you might be a good and perhaps successful athlete', end of consultation.

17. *The Rationality of Science and the Rationality of Faith*, page 41.

18. I wrote on that subject in *Realta, Psychological Astrology: a 20th century invention, the reconstruction of Traditional astrology*, and in the *AA Journal*, January 2002, *The Need for Traditional Astrology*.

19. Elwell, *The Researchers Researched: A reply to the cynics*: "6.1 It would perhaps be doing Dean a great injustice to picture him, or his colleagues, constantly scheming to pull the mat out from under the astrologers, using every trick in the book. Setting aside his few admitted lapses, a process is at work

within both sceptics and believers whereby they tend to notice those facts and arguments which suit their case, and pass over inconvenient facts and arguments. This has been called the hermeneutic circle, a self-reinforcing process in which we are all to some extent trapped. Alfred Adler called it “teleological apperception”, meaning that when we have an end in view, a commitment to some purpose, we unconsciously select what suits that purpose. Truth and objectivity become a secondary consideration, and we may unwittingly mislead others, as well as ourselves.”

20. *Astrologie en Wetenschap*, page 23.

21. In article for the *AA Journal*, *The Need for Traditional Astrology*, I wrote: “The absence of clear and consistent methods of evaluating charts and equating biographies with astrological fact-finding has put a strong emphasis on the way astrology is used as a means of “talking” about individuals and their psyche. In this sense, astrology has become a method of psychoanalytical discourse about life and individuals, a narrative technique, a new ‘talking cure’. We see this in the, already mentioned, expanding psychological verbalisation of astrological symbols which needs none of the more sophisticated classical methods of evaluating planets, signs and houses, but immediately starts discoursing about what a planet in a sign has to say about this or that inner ‘drive’. ... Never before have counselling skills been so important and played so dominant a role in the practice of astrology. This gets up to a point where a horoscope is often merely ‘a tool of induction’, loosely referred to in a consultation that soon focuses on psychological issues or stress, experienced by the client.” Interestingly enough, the scientists appreciate this side of modern astrological practice. They acknowledge and sometimes even applaud positive effects of astrological consultations, but according to them, we should not fool ourselves into believing this is somehow a validation of astrology. This is a standard line for them, it’s always something else that’s working here, producing these positive results, it never is astrology. This is the equivalent of saying: “Sorry, your rabbit’s dead, but hey, you can still play with it!”

22. This quote is paraphrased from tape-recorded talk Robert Hand held on the subject of Traditional astrology, date unknown to me.

23. Hermes. *Liber Hermetis*, Part I. Translated by Robert Zoller. Edited by Robert Hand. Project Hindsight, Latin track volume II.

24. The bibliography in *Recent Advances* after each chapter, shows little to no reference to sources older than 1800, and if so, little is to be seen of ancient astrological lore.

25. I’m not aware of any deliberate connection of Jung himself concerning relating his types with our elements, but the correlation and his description of them strongly suggest that he did. According to Jung the elements act as functions of the psyche. They can be defined as separate functions because, again according to Jung, they “cannot be reduced to each other”. The four functions: the intuitive function (our Fire), the sensory function (Earth) and thinking (Air) and feeling (Water), can be divided into two groups; rational functions and irrational functions. Contrary to what one might suspect Jung calls thinking and feeling the “rational” functions, and intuition and sensation “irrational”. Rational meaning that

these elements/functions place a ‘barrier’ (or norm) between the impressions they receive from the outside world (which is why they are the rational functions, because this implies a more or less conscious act, although not necessarily perceived as one), as opposed to intuition and sensation, which rely on totally unrestrained and uninterrupted impression of input from the outside world, without a conscious ‘barrier’. The two functions/elements of each group are opposed to each other; the intuitive function (Fire) is the exact opposite of the sensory function (Earth), and the same for thinking (Air) and feeling (Water); they exclude each other. So the process or function of feeling interrupts the process or function of thinking, the same goes for intuition and sensation. Now, according to Jung, what happens to us as individuals when we are young is, that one of these functions gains supremacy over the other three. The stronger function is the one the individual uses (mainly) to interpret, react to, and understand his environment. We adapt to our environment by means of this function and therefore it is an important part of our psychological make-up and inventory, our consciousness and our ego. This function becomes the most ‘socialised’, and therefore most civilised, function, because it is the function that is best ‘trained’ in our everyday social life, which, for the romantic and revolutionary Jung, was also equivalent to a somewhat boring bourgeois mentality. Jung calls it the superior function. Now, because of the incompatibility of the superior function with its opposite of the same category (i.e. his rational or irrational partner), this (other) function regresses into the unconscious. What happens to this ‘inferior’ function is, that it not only is the gateway to the (personal) unconscious, but can also strongly disrupt the superior function because it is the less adapted function. Because of this ‘less socialised’ nature of this inferior function it can, on the one hand, play a very significant role in revitalising the conscious part of our psyche (in the opinion of Jung-the-romantic) by interrupting an all too rigorous adaptation to the outside world (which appealed to Jung-the-Nietzschean-revolutionary). On the other hand, this can also be exactly the problem with the inferior function, because these interruptions can actually destroy our consciousness and put us in a deep crisis (which was the concern of Jung-the-psychologist) because it can destroy (parts) of our consciousness, self-image and our ego. Ultimately, with the passing of time, as we grow as individuals and mature, all four of these functions should (ideally) be put into some kind of balance, granting superiority to neither of them, although this can be quite a difficult task.

26. However it needs to be said that there is not a consistent method delivered from the past concerning this procedure. John Frawley reconstructed a method from Lilly and Coley’s work (See *The Real Astrology*). An earlier – somewhat different – version of this can be reconstructed from a text from Avraham Ibn-Ezra as given by Zoller in his DMA course (which I did for my magazine *Anima Astrologia*, issue 3, July 2001); this is more or less the same method as Zoller uses I’m told. Frawley’s method and Ezra’s agreed in the case of Hilder.

27. Frawley, John (2000) *The Real Astrology*. Apprentice Books, London.



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Moving Towards Tradition

considerations on the transition from contemporary astrology to the Traditional practice

*"But, 'you say', 'the task you bid me undertake is great and subtle, and you are plunging my mind back into deep darkness just when I thought a simple principle was enabling me to see light.'"*¹

The study of the Tradition has progressed from the early 1980s when it was a fringe activity to its established place as part of the mainstream of astrology today. Increasing numbers of students apply themselves to its study, but for the majority of them it is not their first encounter with the Art. In most cases they have studied the contemporary approaches to astrology, and so they already have some established ideas. But in order to learn the Tradition they have to unlearn much of what they were taught.

Unlearning is a demanding process. It requires the students to re-evaluate what they were taught – a difficult task. Furthermore, it also calls upon them to re-think the very process of learning, and to understand that the Tradition does not conform to the familiar ways of teaching. In fact, it goes beyond a purely academic skill and requires the developing of an understanding.

For all these reasons, the unlearning process presents extraordinary challenges, and some students hesitate before these obstacles. However, it is a crucial step, without which no true understanding of the Tradition can be achieved.

In this article we hope to identify the problems arising from the transitional period and to present some suggestions to overcome them.



Our own experience prompted us to write, because we also began our astrological studies with the contemporary approach and only later came in contact with the Tradition. It also incorporates the testimony of five long-term astrology students. They have different academic backgrounds and diverse careers, but they share similar experiences of learning astrology: they

all studied the contemporary approach for several years and at a certain point decided to explore the Traditional system. Their questions and doubts arising from the transition might encourage others who are considering undertaking this demanding, but also very rewarding process.

For those who study astrology in its contemporary versions, the Traditional approach is in most cases completely ignored – it is something that it is simply not talked about. The few who have heard of it are often warned against it because it is “fatalistic”, “out-dated” and “superstitious”. Although these rather derogatory descriptions come from incomprehension and ignorance, they are widespread and often accepted without much thought. This persistent criticism is enough to deter the majority of students, as no-one wants to be labelled as superstitious and fatalistic thus ignorant and narrow-minded. Nevertheless, there are always some who are curious enough and brave enough to take the first step towards the Tradition. Some do it out of straightforward curiosity about that strange and almost scary field of knowledge. Others do it because they feel some degree of dissatisfaction, and the pressing need to coordinate what they have learned so far.

The confusion is further aggravated by other factors, like the diverse and often contradictory styles in contemporary astrology; the intrusion of non-astrological areas of knowledge (psychology, self-help, etc.); and the inclusion of concepts imported from various belief systems (like reincarnation, spiritual evolution, etc.).

Faced with all this, some students search for the “corpus” of astrology, in an attempt to bring coherence and cohesion to what they have learned. Instead they are given information from non-astrological fields (tarot, numerology, mythology, etc.), used to fill the gaps in astrological teaching and to justify astrology itself. “There are a myriad

of different approaches to contemporary astrology and that all of them have to do with exterior elements, imported into the astrological system.”, as some students point out. This confusion of systems and techniques leads students to try to impress their own opinions and beliefs onto chart interpretation, because they lack a coherent astrological system with which to work. One student reports: “In my first attempts I would easily shift away from astrology into the realms of philosophy and religion or mysticism, simply because I lacked astrological knowledge.”

As students struggle to organise these fragmented pieces of information, it becomes imperative for them to understand how astrological factors are interconnected, that is, the astrological rules. “What kept me going in the former classes was the hope that some day I would have a revelation and everything would fall into place, finally making perfect sense.”

This ‘revelation theory’ then becomes a holy grail for these students; it is fuelled by teachers who promote this still further with the idea that all one needs is to develop intuition which will occur by working only with symbols and mythology. This results in an overload of information, poor understanding of astrological rules, and a frighteningly huge opportunity for the overactive imagination.

It is also a source of what can be referred as an open promiscuity between astrology and other fields of esoteric knowledge. The lack of boundaries between these generates several contradictions in the learning process. “Although the teachers always stressed the idea that everything was very intuitive, I always felt the need to systematise, to measure, to quantify; I also needed to understand the principles, the basic rules, not only of the interpretation, but also from the physical system itself. I knew nothing about the movements of the

sky, and I saw this as crucial to understanding the astrological system". The students' perception of this gap between their expectations of organised and solid education and the reality is a major source of dissatisfaction. For most students it is also a turning point in their studies. Some assume the fault to be theirs and try to be more intuitive in order to overcome confusion and achieve the promised revelation; others diverge into other areas of study, and still others quit astrology.

Only a few are brave enough to venture into the Tradition, the unknown, hoping to learn the principles which will organise their sparse and sometimes chaotic knowledge. But there is a major psychological obstacle in this process: *the idea of starting from the beginning again*. "Although deeply interested in astrology, after several years of study I just couldn't stand the idea of starting all over again. That kept me away from the formal study of the Tradition for some time." Those who overcome this initial resistance soon find out that learning the Tradition is not, in any way, the repetition of what they already know. "Right from the first class I found huge differences, both in the method of teaching and in the substance of the teachings."

One of the most appealing aspects of this process is the opportunity to learn the principles and rules of astrology from the start, and with explanations from only an astrological base. "It is very exciting to realize that we can learn astrology by itself, that it has coherent rules and it is self-contained. We can understand why it works as it works. Everything has an explanation and it is finally within our reach."

But this pleasant surprise is often overshadowed by confusion, as adjustments have to take place. For most students, even for the more enthusiastic ones, there is a prevalent *sensation of loss*. "In the first stages of learning the Tradition we have to let go of some concepts which were presented as

crucial to our study in the contemporary system. The first reaction is to resist, both intellectually and emotionally, and hold on to the old ideas. They are after all the first we were taught, and the only ones we know."

One of the first concepts to be dismissed is the 'astrological alphabet' (the notion that signs, houses and planets are interchangeable). "We were used to relating the 1st House to the first sign and to its ruler, Mars; the 2nd House to the second sign and its ruler, Venus, and so on. Now these are no longer related factors, they are independent, their relation, if any, depending only on the characteristics of a given chart."

Another significant change is the rejection of cookbook formulae (prefabricated interpretations for each possible combination of planet-in-sign and planet-in-house). This, too, can be confusing because for many students they have no other way to interpret a chart. "We discover that there is no point in consulting those books. Instead, we are taught to deduce the interpretations from the characteristics of the planet and their interaction with those of the sign. At first, it seems just a little too simple, and we fear losing our interpretation skills, but as we study this new approach we begin to realize its value, accuracy and depth". Unlike the previous change, this one is welcomed by most students. "We finally have a new and efficient system of interpretation, and we no longer have to memorize all those confusing formulae. Besides, that is the reason most students resist the idea of starting anew in the Traditional line; they think they have to endure all that memorizing again, not knowing that the Tradition does not use this method: there is no memorizing, just deduction."

Mythology is another complicated issue, because so many teachers of the contemporary system tend to fill their astrological lessons with mythological themes. "It is a very difficult factor to let go of

because it is so rich in symbolism and therefore so appealing. I resisted for a long time, and let go only when I realized that the mythological lore is being presented as a substitute for astrological rules. It takes a while to learn how to interpret by astrological rules, without 'stuffing' the gaps with mythology. Also I realized that there is no need to 'give up' mythology; it can be studied in its proper context, as a related, although separate, field of knowledge; but it should not be used to fill the gaps of the astrological knowledge."

Finally, there is the issue of the new planets, probably the most difficult astrological factor to surrender. "For some students, this is simply unimaginable! The contemporary schools value these planets enormously; they are the first thing to be noticed when reading a chart; they are used as 'triggers' to the interpretation. They practically define the entire chart, because every other factor derives their meaning from their relation to them. It is not easy to accept that they simply don't exist in a Traditional chart." Most contemporary students strongly resist this change, fearing that the loss of these planets will seriously hinder, or even destroy their ability to interpret. "We perceive the charts as more empty, almost naked, without those planets. In the beginning it is quite distressing." Perhaps the greatest fear is the loss of the 'psychological' dimension in natal charts. It takes some time, and many practical demonstrations, before the students realize that a rich and comprehensive interpretation is indeed possible without these planets – as it always was before our time.

Neither the confusion nor the sensation of loss last long for those who persist in studying the Tradition,

both soon being replaced with a *solid understanding of the astrological system*. "After a while we realize that we don't lose anything, in fact we gain a new, more efficient system."

Although some of the astrological concepts were already addressed during their studies in contemporary astrology, they are now explained from another angle. The students are re-introduced to the primitive qualities, the elements, the celestial spheres, the scheme of planetary rulerships and essential dignities, thus setting the foundation of the whole astrological thought. "The symmetry of the scheme is a revelation by itself. It opens the mind to understanding the chart. It is amazing to really understand why it works, why the planets have those characteristics, why they rule certain signs. We finally become able to deduce the meanings of the astrological factors through the rules of astrology, and without external factors."

The principle of specific significations of the planets, and its application in the chart, is another agreeable surprise for many students. "In contemporary we only learn about the general meaning of the planets; their specific meaning in a given chart is almost ignored, or in some cases completely dismissed. For instance, we learn that Venus signifies relationships and the ability to express affection, but we seldom relate it to the house it rules in a specific chart." Working with the house rulers is another novelty for those who come from a contemporary background. "In contemporary methods the house rulers are practically ignored, and the houses are interpreted in relation to the planets contained therein; the



house ruler is interpreted only when there are no planets in a given house”.

Yet another surprising achievement is *the ability to interpret the classical planets by themselves*, without relating them to the new ones. “When we had to interpret a planet in a given chart according to the contemporary approach, for instance Venus, we would take it as the universal significator of relationships; then we would see if it was aspecting any of the new planets; the interpretation would derive from that aspect, rather than from Venus itself. The placement of Venus in a given sign and house would be found in a cookbook, as we were not taught to define personal traits from the personal planets, just the ‘challenges of transformation’ deriving from the new ones.”

But the main achievement is perhaps the ability to actually *read the chart*. “I struggled for a long time with the lack of structure. In chart reading, people would just pick the planets randomly and they would ‘say something’ vaguely related to the mythology of the planet, mixed with some psychological clichés”. The accuracy of the Traditional readings is a revelation for the students. “Now I finally understand the purpose and the importance of each factor. The precision of information is amazing. Astrology becomes something ‘scientific’, efficient, coherent”.

These are the major steps in the process of unlearning the contemporary and re-learning the Traditional astrological system.

Moving towards the study of Traditional astrology

is a *choice*, usually made by a mature student, after some years of study along more contemporary lines. This choice is not made lightly or on impulse, but arises from a deep need to grasp the essence of astrology, to access its knowledge. There are indeed some challenges for those who venture into this study, but in spite of initial difficulties, the system proves itself capable of providing the answers for those who undertake the task of studying it properly.

The precise ability to describe a person, event or question with astrology is the greatest reward for the student. It is this very *solid connection between astrology and material reality* for which students search, and it is this connection which is absent from most contemporary approaches. The culmination of this process is the acquisition of a mature understanding which goes far beyond the initial glamour of the mysterious and the uncertain.

We wish to thank the students, and future astrologers, who so generously and enthusiastically contributed to this article: Manuela Xavier, Paula Caiado, Antero Amaral, Eunice Santos, Nair Neves and Maria do Céu Preto Rebelo.

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Signatures: as above so below

Everything in this sublunary world is governed and given form by the energies of the planets. In this series of articles we will look at how this planetary influence can be seen in the concrete environment, astrology is not theoretical knowledge you find in books, it is alive and it is everywhere around us. In herbs, metals, precious stones and natural substances the diverse aspects of a planetary energy can often be seen very clearly and when we have recognized the planet we can use this knowledge, for example, for medical purposes, to strengthen weak points in the natal chart or even to enhance spirituality. The consciousness of the fact that the planets are so close to us and that our entire world, also its material side, is given form by astrological factors is very healthy. It shows the supremacy of the astrological model over the materialistic, scientific world view which has affected us moderns so deeply that we really have to make an effort to learn to think in the right way again. You cannot do astrology if you think like a scientist. In this article we will look at Saturn.

Propolis – a second skin

The public is unfortunately not very familiar with this miraculous substance, gathered and produced by bees. Honey, pollen, wax and their practical and medical applications are of course well-known, but propolis does not receive the attention it certainly would deserve. Mostly bee-keepers are surprised if you ask them for propolis, although in more and more health shops propolis tinctures and salves are for sale nowadays. The substance is also processed alchemically – ‘spagyrically’ – by which its healing power is strongly increased.

What is propolis? Just like honey it is a natural substance which is produced only by bees. The basic material is in most cases the sticky resin found on poplar or birch buds, but sometimes other trees serve as the resin's source too. Bees gather this resin, bring it to their hives and by chewing on little resin balls they change it into propolis. This substance is absolutely essential for the bees, for it is used to disinfect the bee-hive. Thousands of bees so closely together are very vulnerable to all kinds of germs and



fungi, which could destroy the bees in no time and propolis is used as a means of protection against this danger.

The bees cover the whole inside surface of their hive with the substance, which is also very aptly known as 'bee's glueing resin'. Propolis can be used to close holes and cracks through which moisture or dust might enter the hive, so it is like a skin. This clearly shows the basic principle incorporated in this miraculous substance. The whole bee-hive is kept closed and sterile, the central aim is to shut out harmful influences from the environment and to destroy germs that may have entered the beehive.

In this we can recognize the principle of Saturn, everything which closes off and armours against possibly harmful external influence, like for example the skin and the immune system, can be classified under this planet. So it is not very surprising that propolis products have their strongest effects on functions or fields that have to do with Saturn. Propolis is for example a very effective medication for all kinds of skin diseases – alchemically processed propolis is used very successfully to fight psoriasis – and for wounds that are slow or difficult to heal. This is the

Traditional principle of sympathy: propolis falls under Saturn so it has a strengthening effect on Saturnian functions in the body. Therefore it can also be used to boost the immune system (closing off), to fight infections and to heal joint problems, joints come under Saturn.

It is very important not to be too detailed when we are reading signatures. It is the holistic image that counts – the 'skin' for the bee-hive in this case – and therefore it is not a good idea to refer to scientific knowledge. Science gives us practical, detailed data which may be used to manipulate a system on the purely material level, it is essentially technical. This will certainly have an effect, but the higher-level astrological knowledge comprises the whole picture, it gives you the essence of things and the essential causes of things. Acting on this higher level does not disturb the whole system while astrological symbolism contains the whole picture and is naturally balanced.

On the more psychological level, propolis – and especially the alchemical product – also has an effect. Diseases are never only physical, there is always a disturbance of the energetic balance on many levels, physically, psychologically and spiritually, these levels are very intimately connected. It is therefore meaningful that the word propolis means 'for the city' in Greek. This refers to the disciplining side of Saturn, the limiting effect on the individual, which serves as a prevention against unbounded egoism, healthy Saturn limitations are essential for a balanced society.

So propolis will psychologically and socially work against transgressions of the collective norm, it makes clear on what points an individual should limit himself. Skin diseases may have this psychological aspect, there is an imbalance in the field of social norms in the expression of anger or emotions for example. It is very typical that the alchemical propolis essence has a purifying effect

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on the language people use, which is of course a limitation and an aspect of the collective norm. So propolis restores the right measure in many fields, and the right measure is health.

It has this effect because it is pure as a natural living substance. Only pure substances can correct unbalanced functions or impure energies, this is medically so but it applies on the social and psychological levels too. The pure, vital Saturn energy which is present in propolis has the power to correct the disturbed Saturn energy stream in the body/mind system which has led to the medical or psychological problems and restore it to its normal function. Like attracts like, this the general principle of sympathy which is also the basis for religious and magical rituals.

Another interesting substance of Saturn is petroleum, which is literally translated out of Latin as “stone oil”, and indeed it is formed on the surface of rocks. It is also known as “black gold”, there is a lot to be learned from names which are not given arbitrarily but often point to the essence of things. Oil consists of the remains of plankton which are changed into oil under extremely high pressure, a change which takes a very long time to happen. This dark thick fluid also has the signature of Saturn and it is very symbolic that our modern society which is very, very un-Saturnian is burning up Saturn at such a high pace causing many problems. Petroleum is used in homeopathy and, yes, it is a remedy for skin diseases, but also for psychological disturbances (Saturn = melancholy). Better-known than homeopathic petroleum is a product made from it, petroleum jelly, one of the most widely used skin products.

Sardonyx – the ‘kundalini’ stone

Precious stones have always played a role in Traditional knowledge, there are many old texts about the effects of the diverse kinds of precious



stones on the physical, psychological and spiritual balance. Stones do indeed work strongly on the planetary energy streams in the human system, their effect is underestimated in our materialistic times, like all things that work through energy, there is no place for them in the scientific world-view. The source of their effectiveness is again their purity. According to the German mystic Saint Hildegard von Bingen precious stones are very balanced, none of the four elements will dominate in a precious stone. In normal non-precious stones such as limestone, sandstone or marble, there is no such balance and therefore they are impure.

Saint Hildegard also gives another explanation for the power of precious stones. They once adorned the crown of Lucifer, the most powerful angel of dawn, who in the end became Satan because he rebelled against the Almighty. As we know he was, of course, beaten and thrown down into the dark abyss from where he will be trying to seduce mankind to evil till the end of time comes and final judgement is given. Before he was thrown down into darkness however the Almighty took the precious stones out of his crown and decided to give them to mankind as a symbol of light and purity. Precious stones work because their origin is the pure world before the first sin. Not exactly a scientific explanation, but perfectly acceptable on its own symbolic level.

There are many, many precious stones which fall under Saturn. The world of stones, of which the first characteristic is fixity and constancy, a victory of form over movement, naturally fits in with Saturn. The planet is at home in the stone world, which is also clear if we take into account the small number of Jupiter stones, the expansive and optimistic counterpart of Saturn does not like being imprisoned at all. If we compare stones to herbs, the mineral world is really another world than the plant world as Traditional alchemy so clearly states. Herbs and plants are very much more part of the seasonal circle of growth and decay, the general symbolism of the plant world is lunar. Herbs are therefore not balanced in elements like stones, there are for example Fire herbs and Water herbs, on the basis of this elemental or 'humoural' nature they can be used for healing.

One of the most important stones which can be used for physical or spiritual healing – that is restoring the energy balance – is sardonyx. This stone is classified under Saturn and it is very instructive to examine how we can see this. A first indication is always the colour, but we cannot possibly base ourselves on the colour alone! In sardonyx a brownish dark colour dominates, although there are often some red and white stripes on it. So it is clear immediately that this is not a Sun stone, which would have had a much brighter colour like yellow, gold or orange. It is not a Jupiter stone either because the expansive, optimistic energy, the ruler of the skies, would probably not give such a dark colour.

This is a first indication, but the most important criterion is the effect the stone has, how does it influence the human body/mind system? In Hildegard von Bingen's medicine, sardonyx is used against impulsiveness and anger bouts, so it strengthens discipline and control (Saturn). Moreover, it improves the sensory functions in general but this is done by shielding off (Saturn)

over-stimulation. It also has a healing effect on eczema (skin = Saturn) and very strikingly it curbs overly strong sexual desires.

So sardonyx works as a kind of transformer of sexual energy into creative energy on a more intellectual and spiritual level. This shows us a dynamic aspect of the symbolism of Saturn, the sacrifice which is also a part of the symbolism of the Greater Malefic. Sardonyx helps to give up excessive desire but as always in sacrificing, the energy returns in a higher form. In this case this is intellectual or spiritual creative energy, sexuality is only creative energy functioning on a certain level.

The name of the stone is very interesting, it is a composition of 'sard' and 'onyx'. 'Sard' is a stone which falls under Mars, and indeed in sardonyx there is a martial influence too. This is shown by the red stripes which are usually found on the stone, red is of course the Mars colour. The other part,



intensely black 'onyx' is very definitely a stone of Saturn, so we have a mixed signature, in which Saturn dominates. As Mars is anger, impulsivity and sexual desire, the effect the stone has on the human system is clearly indicated by its signature. It is again the holistic image, the whole picture which is as it were 'signed' by one and sometimes two planets.

Saturn and Mars go together very well and this has to do with an extension of the principle of sympathy as it is described by the 17th century medical astrologers Nicholas Culpeper and Joseph Blagrave. They say that a planet is in sympathy with the exaltation ruler of the sign which it rules. This is called 'sympathy by exaltation', Mars for example is exalted in Capricorn where Saturn rules. It means that Mars supports and strengthens Saturn, a concrete image for this would be a border. If you want to defend the border (Saturn) an army will help (Mars). And the other way around, if you want to have an army, you need discipline. This extension of the sympathy principle can be extremely useful in finding remedies on the basis of medical horaries but also for identifying measures that would bring more balance in the life on the basis of natal charts.

Another precious stone of Saturn which is often mentioned in Traditional texts is lapis lazuli. Again the colour is our first indication, its deep blue is simply too dark to point to jovial energy, the Greater Benefic's colour is the blue of the sky, the unlimited space. Lapis lazuli is regarded as the stone of truth, it stimulates the ability to speak about unpleasant things which have to be discussed without compromising. This is clearly a Saturn function. Also we see the sympathy by exaltation, because the stone has a beneficial effect on problems in the throat, which fall under Venus. Saturn has its exaltation in the Venus sign Libra, so it supports Venus energies. This also explains why lapis lazuli is traditionally used as the basis for all kinds of cosmetic products.

In Traditional medical texts lapis lazuli is mentioned often as one the most important remedies for melancholic excess, so, for too much Earth in the body/mind system. This also refers to the Saturn symbolism, by improving the function of Saturn the excess of Earth can be led out of the system. In more concrete terms of organs this concerns the spleen, the great Saturn organ, which processes black choler, if its function is improved the amount of black choler in the body is decreased. With a better Saturn we can handle the melancholic element of Earth more easily and effectively. The typical golden spots on the lapis lazuli clearly show the stone's function. By decreasing the amount of dark melancholy, the sun – symbolized by the golden spots – will shine again, a striking example of signature.

Aconite – dry and cold

The aconite will be known to everyone who has travelled in mountainous areas. The plant grows abundantly above a height of about 1000 metres – signature! – and it can hardly be missed. Aconite is also known as "monk's hood" and indeed its dark blue flowers look like hoods, this is another signature of course, monks have to do with Saturn. It will be obvious to anyone that this plant is to be respected, for it is not only poisonous, it really looks like it too. The bluish purple flowers with their gloomy hoods hanging down, the dark colour of its leaves in combination with its powerful erect stalk act like an alarm bell.

It seems our archaic intuition unconsciously gives the message: look, out Saturn. Because it is a mountain plant, which it is so poisonous and which has these dark flowers like hoods, it could only fall under the Greater Malefic. Here Saturn manifests in the form of a very concentrated poison, because aconite is indeed one the most poisonous plants there is. It is not even safe to touch it, because the poison may enter the body through the skin, we



have a very, very pure and strong Saturn energy here. The Greater Malefic is always described as extremely cold and dry, that is why Saturn refers to poisons, its coldness and dryness bring the vital processes in the body to a stop. In the past the plant was extensively used as a home remedy to get rid of unpleasant people, aconite is not difficult to find and process.

But the fact that is so poisonous also means that, if applied in the right way and dosage, it could be a very powerful remedy too. Of course, we can expect that it will work mainly against problems and diseases which fall under Saturn. Indeed aconite is a Traditional remedy for all kinds of rheumatism (joints = Saturn) and a pain-killer. In our times it is, because of its toxicity, applied mainly in homeopathy, which also works on the basis of the ancient principle of sympathy. In homeopathy the condition of the patient – seen as a whole, as an image – is connected to a plant or mineral which would cause exactly this condition.

On the basis of the principle of sympathy this plant or mineral is the remedy for what it causes, like heals like. Saturn heals Saturn. In homeopathy this is called the 'similia' rule, *similia* is Latin for 'the same'. So we expect to see the influence of Saturn in the conditions homeopathy mentions for the application of aconite. And indeed this is very much the case. The 'aconite image' in homeopathy is connected to fear and shock or conditions caused by very cold and dry winds! Also states of panic, even collective panic or trauma, can be treated effectively with aconite, a clear image of the limitation and control a good Saturn can bring. Because it is so extremely toxic, it will have a very powerful effect and it will work acutely, it can be used especially in cases of shocking (extremely poisonous) events. After accidents it can be given as a prevention against the effects of extreme fears or post-traumatic disorder, one of the well-known applications is for babies who have become frightened as a result of the flash light of cameras.

It is impressive to see how this plant is saturated with the principle of Saturn. Its name, form, colour, toxicity, its calming effect on fear, shock and conditions caused by extreme cold and dryness, the application as a pain-killer for nerve pains and rheumatism, everything breathes Saturn. Even the fact that aconite always grows close to water can be explained, the nature of the plant is so extremely cold and dry that it needs a lot of water. The other way around it shows that aconite will bring to a halt all fluid processes in the body. In this way our forebears could see what herbs and substances would work as remedies. It is not empirical knowledge, on the contrary it is based on the ability to read signatures, to see the *above*, in the myriad forms of our *below*.

Another plant which is mentioned often in Traditional medical texts is hellebore (*helleborus niger*). Hellebore is a very strange plant which flowers in winter and is therefore also called

Christ's Rose. There is only one planet that would do such a thing and that is Saturn. The plant is not impressive like the aconite, it is small and it has pale white flowers. Hellebore is one of the most powerful general remedies against excess black choler, like lapis lazuli it improves the Saturn function and stimulates the processing of excesses of the Earth element, which may have caused problems and diseases. It is also poisonous – but certainly not as dangerous as aconite – and mostly used in alchemical or homeopathic forms which are non-toxic. Again we see the Saturn signature, which nevertheless differs from aconite: pale gloomy colour, small-sized, poisonous, flowers in a tough, cold season and its name Christ's Rose. It may not be too surprising that the plant was also used to drive away evil influences and as a protection against witches.



It is important to realize that recognizing the planetary energies in herbs, stones and substances is one first step. However, the principle of signature goes further than this: looking at signatures is looking at the world through a symbolic lens. Everything on Earth is constructed in a symbolic way, everything will mirror what it essentially is and how it is meant to be used. Aconite and hellebore are both Saturn plants which share important characteristics, but they are different plants, different forms of Saturn energy. These differences can also be read and the smaller signatures are indications for the specific uses of the plants.

Lead – the old snake

Metals have a special position in the mineral kingdom, they seem to be the purest manifestations of planetary energy on earth, especially the seven metals traditionally attributed to the planets. There can be no doubt which metal falls under Saturn; it is lead. Again we have the toxicity here, with Mercurial quicksilver lead is the most poisonous of the seven Traditional metals (gold, silver, copper, tin, lead, quicksilver and iron). It is striking that these two planets, Saturn and Mercury, are traditionally also regarded as demonic energies, it is not the other malefic Mars which is seen as the devil, it is Mercury. This demonic character of Saturn and Mercury is mirrored by the toxic nature of the metals lead and quicksilver attributed to them.

In another article we will discuss Mercury, now we will look at Saturn and lead. The way lead is spoken of makes clear that we are not talking about a nice, lovely or pleasant energy: burdens or silences can be leaden and in Dutch we speak of the heavy last stages of a process as being 'leaden'. Indeed the heaviness of lead, its dull grey colour in combination with its toxicity, are crystal-clear signs that Saturn is in play here. If we are looking at

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herbs, precious stones or minerals it may sometimes be difficult to identify the planetary energy, in the case of metals it is mostly very obvious.

In many ways we see how the energy of Saturn works in lead. The metal was and is still added to petrol in order to decrease the speed of combustion of the fuel. It was also used in paint because paint with lead would hold much longer in bad weather conditions than normal paint. Of course lead will also protect against radio-activity, a thick layer of lead is impenetrable. Of all the seven Traditional metals attributed to the planets lead has the lowest conductivity for electricity and heat and it brings forth the dulllest sound of them all. And almost like propolis it is used in house construction to close cracks, like the well-known leaded windows. Lead is also extremely resistant to corrosion.

Although it is now forbidden, from ancient times lead was used to make water-pipes, here we see Saturn together with his counterpart the Moon, the structure of Saturn leads the Moon (Water) to the right place. The Moon and Saturn are a pair as the opposition of the signs they rule in the Zodiac shows, there are in antipathy with each other. This means they complement each other's nature, therefore a Moon substance can be used to heal a problem with Saturn. In sympathy we use the same energy, in antipathy we use the opposite energy. It is striking that in many lead ores we often also find silver (Moon metal), the two opposites attracts. Even the fact that copper and zinc do in many cases accompany lead in its ores can be explained by astrology. Copper is the Venus metal and in sympathy by exaltation with Saturn and zinc is another Saturn metal, shown among other things by its beneficial effect on the skin.

There is a clear connection too between lead and insanity or unrestrained behaviour, a psychiatric effect we may expect from melancholic Saturn, the Greater Malefic so cold and dry. This works



surprisingly concretely. Research has shown that the hairs of psychiatric criminals contain much more lead than average. It explains the confusion and the total lack of moral constraints which characterize their behaviour. The lead excess in their bodies may also have been caused by a high intake of lead from the (city) environment and some organ deficiency. Measurement of the lead percentage in the hair would be a good objective measure to determine the stability of mentally disturbed criminals, this is certainly better than those 'expert' reports which tend to be rather subjective. And it offers a possible treatment, alchemical lead tincture could remove the lead out off the body and restore the proper function of the Saturn.

In the past lead poisoning was also called 'Saturnism' because the symptoms were of a very melancholic nature: depressions, decreased appetite, constipation, pain in bones and joints and a low energy level. Lead that enters the body will be stored mainly in the bones (Saturn, like attracts like) and it is very difficult to remove it from

there, it will stay there for a long time. The well-known hyperactivity in more and more children may also have to do with too high lead levels in the environment. Lead and Saturn are essentially connected with the right measure, discipline and limitation.

It is a bit cynical that modern society, which ignores the blessings of the Greater Malefic totally, sees him coming in again through the back-door, in a nasty temper now because he found the front-door closed to him. For example, the unbounded traffic streams with their exhaust fumes increase the lead percentages in the blood of children, who suffer from a lack of discipline and concentration difficulties. This is simply Saturn, he will pay you back in your own coin. Someone who does not restrain himself will be restrained, which is much more unpleasant. A society transgressing the norm of Saturn will see him back like a boomerang right in the face, as the climate and environmental problems prove. In the Garden of Eden, Eve did not think too much of Saturn when she leant her ear so willingly to the Old Snake offering her the apple.

Planetary symbolism in alchemy

Now that we have discussed the signature of Saturn it is interesting to have a short look at the composition of the symbol of the planet, which also reveals a lot. The seven Traditional planetary symbols are composed of three parts: the cross of matter, the lunar crescent and the solar circle. In alchemy – astrology's more earthy sister – the cross points to Salt, the lunar crescent to Mercury and the solar circle to Sulphur. The Salt is material form, Mercury is the connecting faculty (the psyche, more or less) and Sulphur is the spiritual impulse that gives the essential identity. This essential sulphuric impulse is received by Mercury and appears as concrete form in Salt. Now the planets are constructed from these three basic

ingredients, so they represent phases in the cosmic building process and relationships between the three alchemical principles. For Saturn we have the Lunar Crescent under the Cross of Matter, which points to a consciousness which is dominated by matter, that is material limitations. This explains the melancholic character of the planet, it is matter in fixed form that presses down on consciousness, which can indeed make someone depressed.

The positive point is discipline, a conscious realization of the necessary adaptation to the limitations of fixed form. So in a way, the soul is following form in Saturn and expressing and honouring this form. The negative side is being pressed down by the limitations of matter as a result of a transgression of the limitation of form. As a first step, the fixed form of the material Cross requires sacrifice, so the soul following form and actively accepting its limitations. After this first step there is a second phase with the Moon rising over the Cross of Matter, which is Jupiter, to be discussed in the next article in this series.



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Catherine of Braganza the childless queen of Charles II

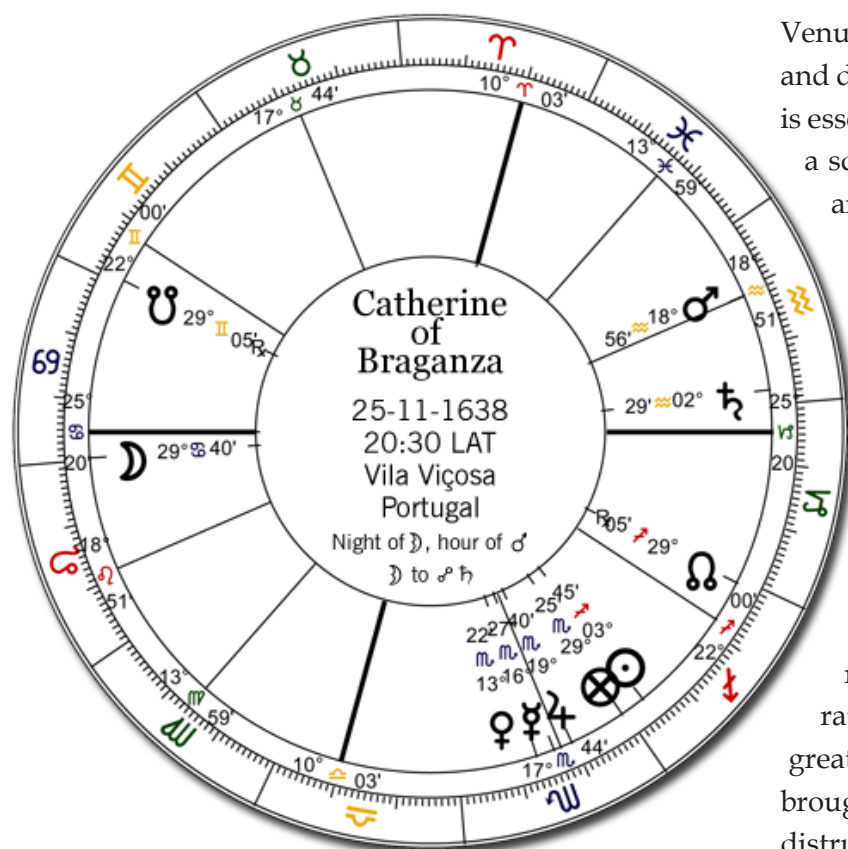
Catherine Henrietta of Braganza was born on November 25th 1638, in Vila Viçosa. She was the second daughter of the Duke of Braganza, later John IV of Portugal, and his wife, Dona Louisa of Guzman (of Spanish descent).

After the restoration of Portuguese independence from Spain, on December 1st 1640, Catherine's father became King of Portugal, and her marriage became a political matter of utmost importance. After complex negotiations, it was agreed that she would marry Charles II, who had been restored to the English throne in 1660. They married on 14th May 1662.

Catherine's rich dowry included the port cities of Tangier and Bombay (the latter being a major acquisition to the future British Empire). Nevertheless, she was not well accepted in the English court, for she had too many things against her: she was a devout Roman Catholic, she didn't speak English very well and, besides all that, she was neither pretty nor extrovert. For all these reasons, the court ladies used to make fun of her, calling her "the bat", because of her shy manners, small figure and dark garments. Eventually, she managed to win her husband's friendship, but not his love, and gradually gained wider respect. She is said to have introduced the custom of drinking tea to England.



Catherine of Braganza, portrait by Dirck Stoop, c. 1660-61



Catherine was born on November 25th 1638 between 8 and 9 PM at her father's palace in Vila Viçosa, Portugal¹.

The troublesome marriage

Catherine's marriage signifiers of marriage are very interesting. The 7th House cusp falls in Capricorn; it is ruled by Saturn which is posited in the 7th House in the first degrees of Aquarius.

Saturn in the 7th is a Traditional indicator of some difficulty or obstacles relating to marriage. As Saturn is dignified by sign and triplicity in her chart, its gloomier significations are improved.

The Sun (another signifier of marriage in a woman's nativity) is relatively strong in the natal figure. It has only one aspect, the sextile to Saturn making this planet also a signifier of Catherine's spouse: an older man (Saturn) of some power and status (dignified) with whom she will have a cordial and friendly relationship (sextile).

Venus, a natural signifier of affection and love, and dispositor of the Part of Marriage (at 14° Libra) is essentially debilitated in Scorpio and afflicted by a square of Mars. This suggests strong passions and desires in her relationships, from which will come grief and emotional turmoil. This is somewhat ameliorated by the Venus-Jupiter conjunction. The fixed position of Saturn and Venus, the unique aspect of the Sun to Saturn and the trine between Moon and Sun, all imply one marriage (or very few) and long duration.

Indeed Catherine married only once to Charles II, 8 years older; their overall relationship was always friendly, but she was rather passionate towards him and suffered a great deal through his adulteries. Her marriage brought her a number of enemies and the public's distrust of her because she was a Roman Catholic, added to all this, she bore no children. Astrologically this can also be seen in the opposition of the Moon, ruler of the Ascendant, to Saturn, ruler of the 7th House (both of marriage and enemies).

A Catholic queen in a Protestant kingdom

Catherine was raised in a catholic country and was quite firm in her confession and devotion. It would have caused her discomfort to be married to a Protestant king in a country where religious issues were still a source of strong and violent disputes. Conversely, it was also disagreeable for the English to have a queen of a different religion, because of their deep-seated distrust of the Papacy and Roman Catholicism.

Catherine maintained her faith despite the difficulties and enmity that it brought her. Her religious devotion can be seen in the trine that Jupiter, ruler and almuten of the 9th House makes to her Ascendant and its ruler, the Moon. The Part

of Spirit, which also has significance in matters of religion and belief is at 21° Pisces, disposed by Jupiter which is also in trine to it and to the Ascendant-Moon conjunction. Jupiter is in a fixed sign, so her religious beliefs were maintained throughout her life. The difficulties, attacks and bad public image can be seen in the affliction of Jupiter by the applying square from Mars. Mars is in the 8th House of fears and threats, rules the 10th House of public image and is co-almuten of the 7th House of opponents.

No children, no successors

Catherine had at least three pregnancies which ended in miscarriage or stillbirth. Faced with these facts one would expect her chart to have strong signs of barrenness, but quite surprisingly her chart has several indications of fertility.

The rising sign is Cancer and she has the 5th House cusp in Scorpio – both are fertile signs and indicators of several children. The Moon, a fertile planet is angular (conjunct the Ascendant) also in Cancer. In her 5th House we find Venus and Jupiter, two fertile planets, posited in Scorpio. The Part of Children, another significator of fecundity, is at 12° Taurus (a sign of some fertility), and thus disposed by a very fertile Venus.

So, with such strong indications of fertility and children, why did Catherine have all these problems? A closer look at the chart will reveal that all the significators of fertility mentioned above are, unfortunately, afflicted. The 5th House planets, Venus and Jupiter (and also Mercury which conjoins both), are afflicted by a square of Mars, placed in the 8th House of losses and death. Mars is also afflicting the Part of Children (and Venus its dispositor). Mars being a Choleric planet signifies wounds and bleeding, thus representing the miscarriages. The Moon, another major significator of children in this chart, is also afflicted by the

opposition of Saturn to which she is applying. This also suggests impediments and losses.

It should be also noted that Jupiter and Mercury, despite being fertile planets in fertile signs, are both rulers of the 6th House of illness and of the 12th House of impediments, respectively. In this regard they are accidental infortunes and act as afflicting planets, bringing both sickness and obstruction to the matter of children. For these reasons Catherine's pregnancies ended badly. Her chart is a good example of afflicted significators of fertility, who do not deny conception, but are unable to bring it to its promised conclusion.

Note: In this chart neither the Sun nor the Part of Fortune act as significators of children. Although both are placed in the 5th House, we must take into account that the Sun is a sterile planet and that he combusts the Part of Fortune thus removing or impeding any significations of fertility from it.

Despite all this, in Catherine's nativity the Moon, ruler of the Ascendant, and thus her significator, is dignified and strongly placed; it trines the Sun which is also in a good position. Indeed Catherine always had the strength and endurance to face obstacles, and in the end managed to overcome her bad public image and her enemies.

After Charles's death in 1685, she remained in England for some years, finally returning to Portugal in 1692. She lived her final years in Lisbon, where she acted as regent at the request of her brother, King Pedro II, on two occasions. She died peacefully in her palace in Lisbon at the age of 67, on December 31st 1705.

Endnotes

1. In Sousa, António Caetano de, *Historia Genealógica da Casa Real Portuguesa*, New edition revised by M. Lopes de Almeida, César Pegado, Coimbra, Atlântida, 1946-55: "[she] saw the first light of day on the 25th of November of the year 1638 between eight and nine in the night"

For Posterity: Francis Bernard by Sue Ward

This regular feature will present little-known or unpublished source material in an attempt to augment our understanding of the periods to which the Western Astrological Tradition is referred.

The English Civil Wars (1642-1651) taught those who suffered its ravages that books and documents, particularly those dealing with occult matters, were often condemned to the fires of hatred and ignorance; whole private libraries and collections were reduced to ashes. Public libraries and archives for such texts were unknown and it was left to private collectors to gather and protect them in an attempt to reclaim those lost works. Astrologers and other occultists acquired and shared a wide range of material.

We know from William Lilly's *The Life of William Lilly, student of astrology* (1668) that he collected the papers of Simon Forman, and from Elias Ashmole (*Autobiographical Notes...*) that he acquired many of Dr. John Dee's papers, among others. Nativities and mundane data were shared amongst them; they were all collectors and one such, whose collection survives, is Francis Bernard. In a similar effort to increase access to less well-known resources, I present here two nativities¹ from Bernard's collection and one of his letters to Lilly².

Francis Bernard (*bap.* 1628, *d.* 1698), apothecary, physician, astrologer and enthusiastic collector of nativities was a close associate and supporter of William Lilly. His letter is interesting for a number of reasons, not least for its deferential tone, but more importantly he explains his attempts to find the astrology of cities and speaks particularly of London and Amsterdam. His method is event-

centred and relates to fires, referring to these as akin to fevers in humans, and proceeds to use similar principles to build a chart based on these astrological factors.

Much may be implied about his relationship with Lilly from Bernard's letter and his later letters, but it is his astrological reasoning with which we are concerned here.

Transcription Notes:

- The lacunae within the transcription are caused by the bad condition of the manuscript, but mainly because of the binding which obscures the right margin on the verso leaf.
- The Latin quotations were checked with the source.³
- The "two figures", a chart for London and the Norman occupation of England, mentioned therein are no longer bound with the letter.
- Illegibility for whatever reason is marked thus: [illegible word]. Suggestions for unclear words are also placed in square brackets with a question mark thus: [xxxx?].
- The letter is produced without further comment or interjection.

"To Mr Lilly Thy Present"

Sr

I send you herewith two figures, of what use or advantage, whether of any or of none at all, I shall leave you to Judge as best able, & I shall give you an Account upon what Reasons I fram'd them: it is many yeares since that I had an opinion that City's had Horoscopy Confin'd to Certaine Points of Signes as well as Men, to hope I should find the laying of the First Stone (Most Citys having increasd insensibly, & The Duty of their first Rising being either Disputed or forgotten) was so Ridiculous

at first sight, that I was looking to build upon so Lubricous a Ground, And so having no hope of a figure, I at last apprehended that yet at least I might find out those Points that were most Confident by the Transits of the Planets, & Concluding that Fieries in Citys were most Analogous to fevers in Men, With abundance of Patience I consulted all our histories, & some such Pitifull [illegible word] that it was even a Penance to Read them & therein Considering the Greatest Paroxysms that ever our City Labourd under, either Pestilence, fire or sword, as I said I found fire to Agree best with my Designe; as having found a Considerable Number in 600 yeares. I at last Concluded that the 8 & 14^s of ♊ the 14 & 25 ♋ Were the Principall Places [that?] had any Harmony with this City, & the opposite for the same Reasons, And while I was in quest of these things I at last Lighted on the Foundation of the Exchange⁴. But having onely the Day I made bold to Assigne it a Horoscope, never the lesse, with the places of the Planets it seemes to Agree more than I could at first have Promis'd it, for since the Places of the ☉ and ☿ [are?] the same with those points that I before had Assigned to the most significant, I could not behold it without wonder, & flatterd my selfe that seeing there was no hope or Probability of attaining the True time, I had At least found one that sympathizd with it, & I fancied it not impossible but that after so many Ages the Planets were Resolv'd to such [illegible word] as were Proportionable to those in the Radix of the City, some Harmony also I have found in other Noble fabricks, having Layd the Foundation I many times having Praedicted exactly the weekes of fires, but when [illegible word] the Greater Concurrences, it Seldome Failes when ♄ is upon one place & ♀ upon the other it hits to purpose, & if the ☉ be in any ill aspect to ♀ and ♄ on any considerable [illegible word] it Rarely happens but there is some mischief for ♄ signifies Destruction & ♀ fire, Nevertheless there are some Accidents that agree not exactly of which there are no doubt other Causes, as yet they are not so Cleare unto mee [illegible word] as the 4^s of ♋ and one or two Places [illegible word].

Having made this Progresse it was easy to enquire into that of Amsterdam, which I have not yet so well confirmd by History [illegible word] being more Difficult but some of those [illegible word] I here send you to Adde yours unto them for Astrology wants its History, as much as other Arts & Sciences. But that I shall crave leave to observe unto you from the figure of our City is this,

As ♋ is the Ascendant of our City so are wee naturally a People very ingenious, but as ♄ is Rx in ☿ so are we very inconstant & unstable, & nothing judicious.

The ☉ in our Ascendant makes us Vain Gloriously Generous [?] the ☿ in ♄ to ♄ & ♀ forward in Raising seditions but fearefull to pursue them, yet wee are wittfull & obstinate enough in evill.

♀ in ♄ makes our women Generally beautifull with the ☿ subject to Scandals, in ☐ to ♄ & ♀ to Frequent Abortions.

♄ (with ♀) being Lord of the X makes many of our Princes Dye by the Sword.

☉ in the Asc: in ♄ to ♄ & ♀, the Moon in the Meridian in ♋ to the Horoscope signify long Continuance & Splendor.

Those Princes that have Harmony with the figure are most fortunate unto it as King James & Caesar Charles the I was descendant enough.

Cuicunque Cor Coeli est septimus locus suae Civitatis, natus ille oppugnabitur in ea[^]; et si fuerit oppositum loci ♄ vel ♀ vituperabitur: et si Ascendens sit locus iste pro Coeli Corde, non evadet, quin in ea male moriatur seg: 5 Ap: 159

Cum Natus Ascendens habuerit in opposito ☿ Urbis suae, in ea Urbe infortunatus erit. Seg 5 Aph: 179

I have sent you also a Scheme of the beginning of the Norman Empire, which I desire you to Accept as the endeavour of

Your most humble servant

F: Bernard

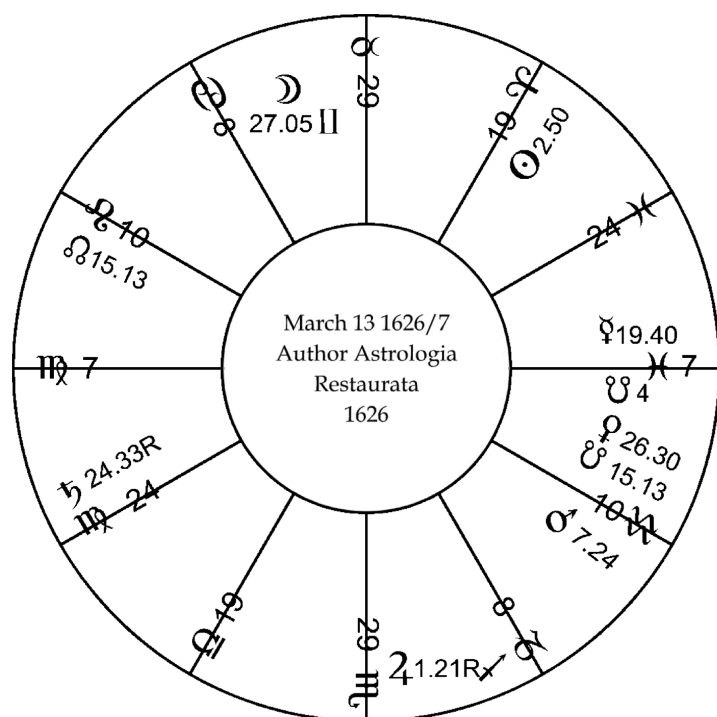
May 27 1664

the Tradition

FOR POSTERITY

Now follows Bernard's copy of the nativity of William Ramesey (1627-1676?) physician and astrologer, author of *Astrologia Restaurata* (1653). Ramesey's father, David, was the King's Clockmaker and is otherwise known to students of William Lilly as Davy Ramsay, Lilly's friend. This chart is included not for its astrological importance as much as for Bernard's comments about Ramesey's character.

The chart to which these comments are attached appears to have been crossed through suggesting that the data or calculation are incorrect. In the original, the 5th and 11th cusps are placed in Sagittarius and Gemini respectively, but this is clearly an error because Bernard shows the Moon and Jupiter as intercepted in those same signs, I have corrected the chart accordingly. There are a number of slips of the pen and errors in this chart and it is clear that Bernard wrote and thought very quickly indeed.

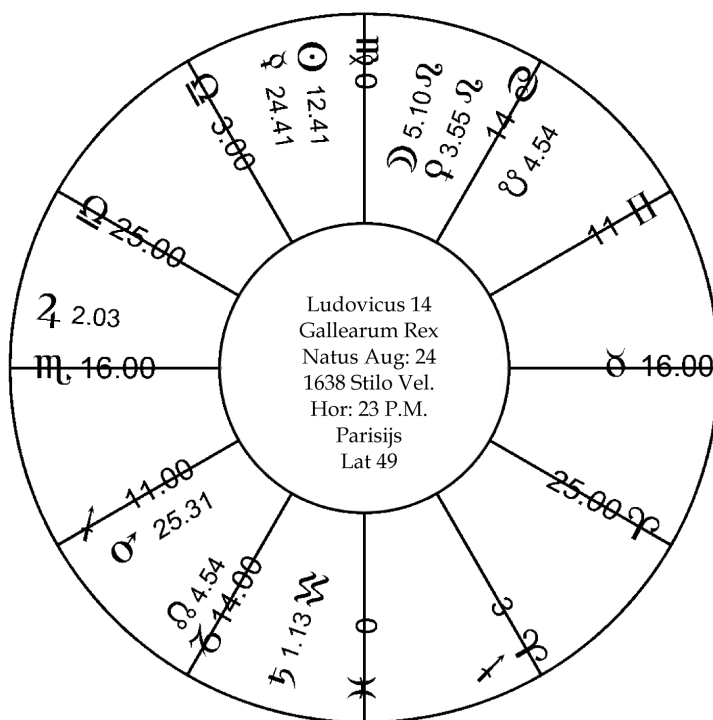


The comments below the original chart as are as follows:

This is the Nativity of Ramesey the Wandering Gypsy, The Pretended Restorer

of Astrology, the disgrace of that Noble Science, the very [illegible] & scorne of Art: As He hath the ♃ in ♊ & ♎ AS he is a pretended Astrologer, as she is in ♎ he is a dull oaf [?], as ♀ is in ♋ he is an Asse & a Conceited Coxcombe, as he is in ♏ he is a blockhead.

The last from Bernard, for now, is the nativity of King Louis XIV of France, the Sun King. Although the data offers 24th August 1638 Old Style at 23 hours p.m. which means 11 a.m. on the 25th, my calculations show that this should be the 26th August at 11 a.m. Perhaps another slip on Bernard's part.



In the following issues of The Tradition, we shall present more of this unpublished material from our archives and some from untranslated early texts.

Endnotes

1. MS Sloane 1778
2. MS Ashmole 242
3. Geronimo Cardano, *Opera Omnia*, London 1663.
4. The Royal Exchange, London.



