De Secretis Mulierum:
Or, The
Mysteries of
Human Generation
Fully Revealed.

Written in Latin
By Albertus Magnus.

Faithfully rendered into English,
With Explanatory Notes, and Approved by, the late, John Quincy. M. D.

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THE AUTHOR'S PREFACE.

In this Treatise, at the earnest Desire of my very good Friends, I have undertaken to illustrate some Things which respect the Nature and Condition of Women, that have hitherto remained Occult Secrets. And tho' I am conscious of my inability to perform my Promise with that Perspicuity which is requisite, and might justly plead my avocation of publck Business as an Excuse, yet I have so great a Regard and Esteem for my
my Friends, that I shall use my best Endeavours to answer their Expectations, and write in a Style partly Philosophical, and partly Physical, as the Subject I treat of shall require.

**Aristotle**, in his second Book Of the Generation of Animals easily engendered; says, That Generation is in a perpetual Circuit. The same Author gives us the Reason of a Sempeternity in the Generation of Animals, in his second Book of the Soul, where he says, That it is natural for every Thing to beget its like, inasmuch as that it may participate of what is Divine and Immortal; for every Thing has a Desire to exist for ever, and tho’ not the same in Number, yet the same in Species. Hence it is that the Commentator upon Aristotle says, That as the Divine Care could not make Man to remain the same in Number for ever, yet there was so much Compassion shewn to Man, that a Power was given him to remain the same for ever in Species; For who will doubt that it is not bet-
ter to have this Power, than to be deprived of Existence for ever.

Aristotle, in his second Book of Generation and Corruption, gives us the Reason why Animals, and more especially Mankind, cannot always exist according to the same Nature, Matter, and Number, because the Substance, of which Man is composed, is corruptible, and cannot be regenerated the same in Number, but may in Species; nevertheless the Generation of Man is the most perfect, because he is the most noble Creature, and endued with a rational and intellective Soul, which distinguishes him from, and gives him Preheminence above all other Creatures. That Man is the most perfect of all Creatures, appears from hence,

That, is the most perfect Creature, the Causes of whose Generation are the most noble;

But
vi. The Author's

But the Causes of the Generation of Man, are the most noble, Therefore Man is the most perfect Creature.

The Minor is proved from the Matter of which Man is composed, namely the Menstruum of the Woman and the Seed of the Man, because they two combine together and enter into the Composition of Man, as Milk is coagulated under the Substance of Cheese: This is the Opinion of Physicians. But the Philosophers affirm, That the Menstruum of the Woman is the Matter, and the Seed of Man the Effect; and that the Seed is to be looked upon in regard to the Menstruum, as a Handicraftsman is to the Work, which he forms and makes; this is the Opinion of Averroes, who says also in the 5th Chapter of his Physicks, and in the 10th of his Metaphysicks, that the Seed of Man is reduced to the effective Cause; and after what manner soever it may be said, yet it is evident that the
the Matter or Substance of Man is the most excellent, and most noble.

Again,
That is the most perfect, which in all its Parts is assimilated to the most noble Body;
But Man is assimilated in all its Parts to the most noble Body;
Therefore Man is the most perfect.

The Minor appears from the assimilation which Man has to Heaven, in respect to the twelve Signs in the Zodiac; three of which are virtually hot, viz. Aries, Gemini, Leo; so are three Members of Man, the Heart, Liver, and Testicles. Three are cold; Cancer, Taurus, Virgo: So are the Intrails, the Bladder, and the Diaphragm. Three are moist or humid, Scorpio, Aquarius, and Pisces; so are the Brain, the Stomach, and the Lungs. Three are dry, Capricornus, Sagittarius, and Libra; so are the Spleen, the Gall, and the Reins.

Now,
Now, as the whole Heaven is, as it were, one contiguous Composition, so we ought with the greatest Earnestness and Diligence, attentively to read and consider the following Treatise concerning Human Generation.
Some Account of the Author.

Albertus, Surnamed Magnus, or the Great, was a Native of Germany, born at Lavingen upon the Danube, in Suabia. He was of the Family of the Counts of Bolstaten; born, according to some, in 1193; tho’ others say, in 1205. Great Care was taken of his first Education; and when past his Childhood, he was sent to Pavia, where hearing a Sermon, preached by F. Jourdan, General of the Dominicans; he was so touched with his excellent Doctrine, that he took the Habit of that Religious Order. Some Time after that General’s Decease, he went to teach first at Cologn, and afterwards at Paris, where
Some Account of the

where the Class not being large e-
nough to contain the great Number
of Scholars who daily came to hear
him, he was obliged to make his Lec-
tures in the middle of that Square,
which still retains the Name of Place
Maubert, i.e. Place de Maitre Au-
bert, or Master Albert. After this,
he returned to Cologn; from whence
being sent for to Rome by Pope
Alexander IV. he there taught, and
some Time exercised the Function of
Master of the Sacred Palace. It was
at that Time he disputed against
William de St. Amour.

Pope Urban IV. in 1260, obliged
him to accept the Bishoprick of Ra-
tisbonne: But his Inclination to a
retired Life continually pressing him
to return to his Cloister, he quitted
that Prelacy, and again took to his
usual Exercises in the Universities.

Pope Gregory X. sent him an
Order, to be present and to assist at
the General Council of Lyons, in 1274.
ALBERTUS MAGNUS died at Cologne the 15th of November, 1280, aged, as some say, 75; and according to others, 87. St. Thomas Aquinas, who was his Disciple, alone, is a sufficient Elogy. He had several other very illustrious Disciples; as Thomas de Canntipre, &c. The Annals of the Order of St. Dominick say, that his great Knowledge was infused into him by a particular Favour of the Virgin Mary; and that five Years before his Death, he entirely forgot all the Philosophy he had been Master of. His wonderful Knowledge in the Secrets of Nature, occasioned his inventing most ingenious Machines, and his meriting this Encomium,

Inclitus Albertus, Doctissimus atque dissertus,
Quadrivium docuit, ac totum scibile scivit.

Trithemius affirms ALBERTUS MAGNUS to have been a most incom-
comparable Person, and that since him his Equal has not appeared. All Men of Sense have highly esteemed this great Doctor, whose Body was found whole two hundred Years after his Death.

F. Pierre Jammy, a Dominican, printed and published at Lyons, An. 1651, the Works of Albertus Magnus, in Twenty-one Volumes in Folio; but, as he inserted among them some Tracts which are not the Performances of Albertus Magnus, he likewise omitted several Pieces whereof that great Man is the reputed Author.
The Mysteries of

Generation

Revealed, &c.

CHAP. I.

Of the Generation of the Embryo, or Child in the Womb.

Having in my Preface said as much as is sufficient to manifest to the Reader the Design of the following Treatise, and to let him see at one View the Style in which I shall write; I think it proper to proceed now to the Subject itself, and to treat first of the Generation of the Embryo. And in order hereunto we must diligently observe, and carefully remember, that every Man, naturally begotten, is generated from the Seed.
The Mysteries of Seed of the Father, and the Menstrual Blood of the Mother; and this is agreeable to the Opinion of all Philosophers and Physicians. I mention Physicians, because Aristotle, who was a Philosopher, asserts that the Seed of the Father does not constitute in any respect the Substance of the Foetus, but says, that the Foetus is produced from the Menstrual Blood of the Mother only; and that the Seed of the Father is evaporated by Exhalation. But the Physicians say, that all the Seed of the Man, which they call Sperm, and all the Seed of the Woman, which they call Menstrual Blood, have an equal share in composing the substance of the Foetus.

Observation I.

There is a great Contention between Philosophers and Physicians, concerning the Matter from whence Man is made. The former assert, that the Seed animates the Menstruum of the Woman, as a Hen by her genial Heat hatches and gives Life to Chickens. But the Physicians say, that Man is made of the most noble Matter, and therefore that the Seed penetrates and enters into and upon the Matter of the Foetus, because the Menstruum is the superfluity of the second Digestion; but the Seed of Man is better concocted and digested, and therefore it must enter upon and into the Matter and Substance of the Foetus; for we often see that the Child is like the Father in Features, in the Genitals, &c. They also affirm, that there is a generative Spirit in the Seed of Man, which penetrates all the Matter of the conjunctive Seeds, and that Spirit forms every Part and Member. But the Philosophers maintain, that the Seed of Man is evaporated and exhaled, because the Matrix is very porous, and
and when the Child is formed, the heat of the Sun ex- 
hales the Seed, which finds a Passage through the Pores 
of the Matrix. That it is porous is undeniable, for 
otherwise the Child could not receive its daily Nour-
ishment.

Note, That the Embryo is a fleshly Substance, com-
posed of the Man's Seed, and the Woman's Menstru-
um; and that fleshly Substance or Mails, is changed 
into the Form and Shape of an Infant.

These Things being premised, and allow-
ing one part of Aristotle's and the Physicians 
Opinion to be true, let us see how, and after 
what manner, those Seeds are received in a 
Woman. When a Woman is in Coition with 
a Man, and emits her Menstrual Blood, at the 
same time in which he emits his Seed, so that 
both their Seeds meet together in the Womb 
of the Woman, and the one begins to be 
mingled with the other, then Conception en-
times. For Conception is nothing else than 
the meeting of these two Seeds in the Womb, 
and in such a Part of it as Nature has or-
dained, being well-disposed in working the 
intended Effect. Now, as soon as those 
Seeds are received, the Womb contracts it 
self, and shuts close in every Part, like a Purse, 
so that the least Particle of what has enter-
ed, cannot be lost.

Observe II.

Here we must observe, that if a Man emits his 
Seed before a Woman emits her Menstruum, Conception 
will not follow. So likewise if they both emit toge-
ther,
ther, and their seeds are not equally temper'd, and well-disposed, that is, if the Man's seed has not a sufficient natural heat to qualify the coldness of the Woman's Menstruum, she will not conceive. And therefore they, who use coition seldom, shall be the more fruitful, because they are by such abstinence induced with more heat.

Note, That a Woman participates of a double Pleasure, because she emits her Menstruum, and also receives the Man's seed.

Here we must observe that the Menstrual Blood in a Woman, and the Sperm in a Man, are nothing else than the superfluous Part of their Blood as they eat, which does not constitute the Substance of any Part of the Body; and this shall be made to appear more plain hereafter. And it is called Menstrual Blood, because it flows once at least in every Month, provided that the Woman has arrived to a certain number of Years, as 12, 13, or 14, but oftener at fourteen: And it is for the discharge or purgation of Nature, that this Flux happens once in a Month. Some Women have their Purgations at the New-moon, and some when the Moon is at the Full; so that all Women have not those natural discharges at one and the same time. For in their Purgations Women are variously affected, some having more in Quantity, some less; others again shall have a longer continuance of them, according to the Complexion of the Women, and the exigency of Nature.
Observ. III.

Here a Doubt may arise, why there is not a flux of the Seed in Man, as there is of the Menstruum in a Woman? To which I answer, The Seed of Man is more subtile and better decocted, and therefore Nature is not fond of parting with it, but preserves it for Generation.

Note, that the Reason why young Women have their Purgations about the time of New-Moon, and elderly Women have them when the Moon is in the last Quarter, is, because young Women are very full of Moisture and Humours, which are mostly dried up in elderly Women.

Note, that the Author says, That young Women begin to have their Menstrua at the Age of 12, 13, or 14 Years; the Reason is, that their youthful Heat begins to leave them, for want of which, the nutrimental Humidity cannot be consumed. From whence these Verses arise.

Their Flowers at Thirteen Years young Maidens show,
And at twice Twenty-five, they cease to flow.

But from what has been said many Doubts may arise; First, Whether that flux or purgation be of a bloody, or any other Colour: And here it must be observed, that the Colour of the Menstruum or Flowers, is generally of a red Colour in all Women, those only exepted, who are corrupted, or labour under some extraordinary Distemper; and I call those corrupted, who abound with vicious, clammy, and bad Humours. In such Women the Menstrual discharges are often livid, that is, of a Colour resembling Lead. I
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do not speak of those who have been debauched, or whose Chastity has been corrupted; for whether they are Maidens, or whether they have lost their Virginity, they will have their Purgations, provided they have attained to a certain number of Years; and as the Signs of those Purgations are many, I shall treat of them hereafter.

Observe. iv.

The Colour of a Woman's Menstruum is Red, because it proceeds from the second Digestion, (that is the Liver, which is Red.) But you will say, the Menstruum ought to be White, because it is extremely cold, and coldness and frigidity is the Parent of whiteness. To this we say, that the Menstruum is in its Nature White; but that which produces it, viz. theLiver, is Red, therefore it makes it of the same Colour with itself. Again, you will say, why is not the Seed of Man red, since it is hot and well digested? To this we answer, that the Seed of Man is in itself Red, because the Blood of the third Digestion, but is made White by the Testicles, which are extremely cold; and therefore a Man cannot emit his Seed till he is warmed by the motion and working of the Testicles.

A second Doubt may be, whether the Menstrual Blood flows thro' the Anus after the manner that we void our Excrements, or from the private Parts of the Woman, after the manner that the Urine is discharged. To this we shall briefly say, that it flows thro' the private Parts like crude thin Blood.

Observe.
The second Doubt is solved thus: When Women are so much broken that the Anus and the private Parts are laid into one common Passage, then the Menstruum may flow thro' the Anus or Fundament; but if they are in found Health, and have a good Digestion, then the Menstruum will not be evacuated thro' the Fundament, but thro' the private Parts.

Thirdly, How comes it to pass that a Woman discharges her menstrual Blood, which proceeds from the superfluous part of her Food, and yet there is no flux of the Sperm in a Man, which is likewise the superfluity of what he takes for his Nourishment? To this I answer, That a Woman is naturally cold and moist, but a Man is hot and dry; and every thing that is humid or moist, will naturally be in Motion; and the Humidity or Moisture of a Woman is watery, but the Humidity of a Man is like Air; and Heat always acts upon what is humid. But Nature never does any thing in vain; and because the Heat that is in a Woman, is always weak in respect of the Heat that is in Men; and as all the Nourishment which Women receive, cannot be converted into Flesh, Nature therefore does that which is best; she provides every thing that is necessary, and the rest she sends to a certain Place, which is a Repository for the menstrual Blood in a Woman.
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What I have already said, is sufficient, and to say more, is what my Business at present does not require.

Observe. VI.

Note, That a Man, let him be naturally ever so cold, has more Heat in him than the warmest Woman, provided they are in the same Region or Climate, have the same Digestion, and use the same Nourishment: I make a Præfice, because a Woman in the Eastern Parts of the World, that feeds upon rich Meats, is warmer in her Constitution than a poor Man in the Western Parts of the World, whose Food is cold, thin, and coarse. But you will say, that a Woman ought to be warmer in her Constitution than a Man, because she abounds with more Blood, and where there is most Blood, there is most Heat. To this we say, that where there is most Blood, provided that Blood be well digested and decocted, there will be the most Heat; but as the Blood in Women is not so well digested and decocted as the Blood in Men, therefore they have not so much Heat or warmth, as Men have.

Note, That Nature is said to do that which is best, because she is govern’d by a non-erring Intelligence, and expels the gross Humours in a Woman by the help of the Purgations. So when there are gross Humours in a Man’s Body, which may prove prejudicial to him, Nature discharges them by the official Parts of the Body, by eruptions or breakings out in the Hands or Feet; for otherwise those Humours would corrode, eat into, and destroy the principal Members, viz. the Heart, Liver, &c.

Fourthly, Some Men may say, whence comes the Menstrual Blood in a Woman, which she emits when in coition with a Man, since, as I have already taken Notice, the Menstrual Blood
Blood is retained and shut up within the Womb; and if so, then it seems very strange, how that Blood can find a Passage, when a Woman is in the Act of Coition? To this we answer, When a Woman has conceive’d, then the Menstrual Blood is retained and shut up for this principal Reason, viz. That the Fœtus, which is in the Womb of a Woman might be nourished by the Blood so retained. But when a Woman is in the Act of Coition, then by Reason of the inexpressible Pleasure and Delight which she at that Time enjoys, and which is occasioned by the Stiffness of the Penis, which rubs and puts in motion and agitation the Nerves and Veins, of which there are a vast Number in the private Parts of a Woman, and which are the Seat of Pleasure and Delight; then I say, she emits some of her Menstruum. And this indeed is natural in respect of Coition, because Coition is natural; but then again, it is violent in respect of the natural Purgations of a Woman. But we may carry the Matter farther; for as there is something remaining from the superfluous Parts of our daily Nourishment, which does not in any manner contribute to the Substance of the Body, or any Part thereof, Nature has thought fit to have it thrown out, and and discharged by Coition, as the most safe and prudent Way left the retention of it may prove not only trouble-
troublesome, but prejudicial, because from such a Retention proceeds the Green-Sickness in Maids, and Hysterical Fits in Widows, not to mention suffocations, Palpitations, &c.

The Reason why Women, after conception, are more eager and desirous to use Coition, than they were before they conceived, arises from hence; namely, because such a Desire and Inclination proceeds from the abundance of the Matter, occasioned daily by the superfluity of what they eat and drink; and therefore as the Menstruum is retained and shut up, and every Day increased by addition of Matter, the Womb grows hot and uneasy by the fresh supplies of such Matter, which creates a propensity to Coition, that being the only way by Nature ordained to discharge the superabundance of that Matter.

Obser. VII.

Here a Question arises, from what Parts of the Body is the Seed in Man derived, and the Menstruum in Woman? By Menstruum, as now mentioned, we are to understand the Seed which a Woman emits in the time of Coition. And it is generally allow'd that they proceed from every Part, because the Child is like the Parents in every Part. But you will be apt to say, If it be so, then a Person defective in any of his Members, must beget a Child that will be also defective in the like Parts, which is not true; for we often see, that a Man who is Blind, Lame, or wants a Finger or a Hand, does not always beget a Child with the like Imperfections. But to explain this Mat-
ter, and put it into clearer Light, we say, that the Seed is cut off, or separated from the four principal Members, \textit{viz.} The Brain, the Heart, the Liver, and the Matrix in Women, and from the Testicles in Men, and consequently from all the other Members, but not from all the other Parts of the Body \textit{principally}; and thus it is that an Infant is said to be assimilated to, or like its Parents. I say, that it is sufficient that it is cut off, or separated from the principal Members, because they influence all the other Members; and it is chiefly derived from the Brain; for we see that they who use Coition too frequently, complain of a Pain in their Head, and also that they dry up their Members, and greatly impair their Sight.

C H A P. II.

Of the Formation of the \textit{Fætus}, or Child in the Womb.

These Things being considered, we shall return to treat of the Formation of the \textit{Fætus} or Child in the Womb. The Matter or Substance, received into the Matrix or Womb, has the appearance or Nature of Milk for the space of six Days; and its Milky Colour is occasioned by the natural heat of the Man's Sperm being injected, and also by the heat of the Womb: This I say, is the Cause of its having the Colour of Milk. Afterwards that Matter or Sub-
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Substance is changed into the Nature or Colour of thick Blood, pretty well digested; and this is done in the Nine succeeding Days. After which Time the consolidation of the Child's Members is made in the twelve following Days.

Obser. 1.

Here a Question arises, viz. Whether the Heat that is in Man's Seed, and the Heat that is in the Womb of a Woman, be an elementary Fire, or a celestial Heat? Aristotle, in his second Book of Animals, says, that that Heat is Animal or Celestial. The Reason is, because an Elementary Heat destroys, but Celestial Heat preserves all living Creatures: And this is agreeable to the Sentiments of Averrhoes, who in the twelfth Comment upon his twelfth Book of Metaphysics, affirms the same. But this Animal or Celestial Heat is mixed with Humidity, and well tempered; which Temperature preserves the Mixture. From hence it appears, that every living Creature owes the continuance of its Being to radical Heat and tempered Moisture.

Another Question is, What Members are first formed and generated in a Child? Some affirm that the Liver is first formed, and the Reason which they give, is, because the first Nutrition, and the first Vegetation of the Spirits is made by the Liver. But we are of the same Opinion with Aristotle, who says, that the Heart is the first Part that is generated in Man, because it is the first that has Life, and the last that loses it: Next to the Heart, the Liver receives Life and Motion, then the Brain, after this the Testicles; and so of the other Parts: And these are the first which in their turns begin to live; so likewise they are the last which expire.

Here
Here we must take Notice, that according to the Opinion of Philosophers, every living Thing, owes its Being to the four Elements: And therefore, because there is in such Matter or Substance an earthy Substance, which constitutes the Bones; so likewise there is a watry Substance which forms what most resembles its own Kind, and so of the rest. But afterwards the Face is made by Nature and the Disposition of the Body, according to the triple Dimension, viz. Longitude, Latitude, and Profundity: Or, Length, Breadth, and Depth; and this is done in eighteen Days. But from that time Nature begins to comfort and cherish the Child till its Birth. And what has been the Subject of, and has occasioned long Tracts, may be comprehended in these four Verses. viz.

Crude and like Milk six Days the Seed remains; In nine Days more that Seed to Blood attains. Twice Six consolidate, twice Nine compleat; And all the rest the Child's production wait.

Obser. II.

Albertus Magnus asserts here, That every Animal owes its Being to the four Elements, which is thus proved: Every thing is nourished by that to which it owes its Constitution; but we are nourished by and owe our Being to the four Elements; Therefore, &c. This Aristotle asserts; and the Minor is evident, because Nutrition proceeds from Heat and Moisture, Dryness
nels and Cold; but principally from Heat and Moisture. Thus a Herring, which owes its Life to a Mixture of the four Elements, immediately dies if it be put into pure Water. In every Mixture earthy Particles are required, because the earthy Parts, gives it a confidence; so likewise Fire is required that Life may be preserved by its Heat; Moisture also is necessary, because the Heat must have something to work upon, otherwise it would dry up and consume the whole; so also humid Air must be a part of the Composition, because the Spirits are generated from aerial Blood; so the Bones are formed from the grosser Parts of Menstrual Blood, without which Bones a Man cannot live; next the Brain and the Marrow are generated from the more watery Parts of the Menstrual, the Spirits from the more aerial Parts; and the Liver from the igneous Parts: So that every Member in a Man's Body has its Struction from the adjunction of one Element or other.

But there are some People who affirm, that one or other of the Planets bears Rule, or is Lord of the Ascendant over the Hour in which every Person is born; and because the Knowledge of this is very material, and conduces to what we are now treating of, I shall say something relating thereunto, lest I may be charged with Ignorance or Omission.

First, We must observe, according to Avicenne, that Accidents are of a triple kind; some attend upon the Matter or Substance in Compound, and is attributed to that Composition: Some to the Shape or Form of that Matter; and some are compounded of that Form and Matter. And as this
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this Matter and Form is a natural Composition, the Accidents belonging to it are said to be in a triple Kind. But in respect to the Soul there are other Accidents, as those of Walking or Moving; and according to the Opinions of those, who have treated very learnedly of Nature, all the Powers and Faculties which the Soul exercises in the Body, owe their Efficacy to the Powers above, which are called the Planets, or Signs of the Heavens.

Observe. III.

Here the Author begins to treat of the successive formation of the Fœtus according to the Influence of the Planets; and that some live longer, and some die sooner than others, is attributed to the various and different Powers and Virtues of the Planets, or Heavenly Bodies, pursuant to the position of Ptolemy, and his Commentator Haly.

We must take Notice that a Planet is said to Rule or Govern when it is in its greatest Strength and Vigour; that is, When it is in its own House. And here we must observe, that the Soul gives Motion to the Body after this manner; the Soul being first moved by somewhat else, that is, by Desire, puts the Spirits in Motion; these move the Muscles, and the Muscles give Motion to all the other Members.

From the remotest Part of the World, which knows or receives the inferior Spheres by their daily Motion, the Powers of Being and Moving, in respect of Matter, principally...
Iy and radically taken, owe all their Virtues to the Fix'd Stars: The Fœtus or Child receives its Power or Virtue of Being according to the different Accidents, and different Positions or Figures of those Stars; and this agrees with, and is in proportion to its Shape or Form. But it also has or attracts another Power or Virtue from the World, which is the Cause of its Being, and according to the different Natures of this Orb, or World, next to the Starry Orb (as the Astronomers hold) Saturn is placed; and from him proceed the Virtues and Powers of Discerning and Reasoning. Jupiter takes the next Place; and from him we derive the Magnanimity, and many other Effects of the Soul. Mars comes next, and by him we are unhappily lead into animosities, Broils, and implacable Hatred, and other vicious inclinations of the Mind. To the Influence and Power which the Sun has over us, we are indebted for the Virtue and Power of Knowledge and Memory. Venus draws us into Lust, Cupiditiveness, and inordinate Desire. To Mercury (a cunning Rogue) we are beholden for the Mirth and Pleasure which we enjoy in Conversation, or otherwise. To the Moon indeed, which is the Root and Fountain of all natural Powers or Virtues, we owe the Power of Growth and Increase. Tho' these,
these, and very many others, do also proceed from the Soul.

Now, tho' these Powers proceed from the different Constellations or Heavenly Bodies, yet they are all attributed as you see) to the Soul; and not the Soul alone, but also to the whole Frame or Composition of Man, which simply speaking, cannot be said to support or receive any Accident.

Observ. IV.

Here he shews how the various Accidents of the Soul are influenced by the Super-celestial Bodies. Saturn is the first Star, and, by his Influences, gives to the Soul the Virtue of Judgment and Reason. Magnanimity and Courage is given to us by Jupiter. They that are born under Venus will be prone to Luxury: But Mars is the most malignant of all the Planets, and by the Influence which he has over them, who are born when he rules, renders them quarrelsome, angry, and wrathful. Sun is the best of all the Planets, and gives Knowledge and Memory. Mercury infuses into us Mirth and Pleasure, and the Moon gives us the Virtue of Growth and Nourishment; because, as she is the lowest of all the Planets, we are the more immediately under her Influence.

We must now likewise take Notice of the Influence which the Planets have over the Body; and first of the Creation and Formation of the Body of the Infant, which is created and formed by the Power and Effect of those Stars, which we call Planets. For,
First, the Matter or Substance of the Embryo, or Child which is to be formed out of that Substance, being compressed and coagulated by the Cold and Drinels of Saturn, is disposed of, and receives its Influence from him; and from him it derives its vegetative Power, and to him is ascribed its Natural Motion: And therefore Physicians say, that they ascribe that Power to Saturn in the first Month of Generation and in the Time following, agreeable to the exigency and necessity of the Nature of the Seed or Sperm; because he condenses and compacts that Seed by his Drinels, Cold, or Frigidity.

Observ. v.

The Nature and Property of Cold is to condense and bind close, as we find by Experience when we put Water into a Pan, and lay it in a cold Place: But the Nature or Quality of Fire, is to is to extend and loosen; which Effects we perceive it has upon Iron. Saturn is naturally cold and dry, and therefore is assimilated to the Earth, and consequently condenses and compresses Matter. But no Planet is absolutely cold, tho’ some are said to be so, because they do not afford so much Heat as others do: Hence it is said very truly and justly, that Saturn and the Moon cannot give so much Heat as the other Planets do.

Here we must observe, that the first Matter or Substance from which the Child is made, must necessarily be subject to the Influence
fluence of the Heavenly Constellations and their Motions; and from hence Philosophers affirm; that every Body here on Earth, is influenced by those above, and is ruled and governed by their Motions. Hence it follows that all Bodies, here below, have respect to the Bodies above, in a double Capacity; that is particularly and universally. The Bodies here below have universally respect to, or are more influenced by, the Bodies above, because nothing can be produced from the elementary Matter or Substance, which does not owe its Power or Virtue to the Celestial Bodies: And therefore it is said by the Learned, that Nature does not act or do anything, but by the Power and Influence of the Heavenly Bodies. But when we mention their particular Influence or Power, there is a difference in the Bodies here below, and yet that difference owes its Cause to the Planets or Bodies above; because one Part of the Heavens is naturally disposed to form such and such a particular and determinate Part of the Infant, and the others form another Part; all which is agreeable and adequate to the Opinions of the Learned: From whence it follows, that the Generation or Origin of the four Elements, and their different Parts or Constitutions, are owing to the Ordination and Preservation of the Heavenly Bodies; and also to the Motions of the Elements,
ments, which concur and help in general the Production or Generation of such things as consist of a Composition or Mixture.

The Learned also say, That every individual Thing, whether of this World, or of the Planets themselves, have their determinate Causes; and are determined to Essence or Being: And from hence it is proved, that every inferior Body is universally and particularly influenced by the Coelestial Bodies, or those Bodies that are above.

**Observ. VI.**

That our Bodies are influenced by the Planets is evident from daily Observation; for how many sick Persons recover their Healths when removed from a thick Air into that which is more rarified or thinner; and so on the contrary, when the Air is dense and foggy, then that which is more sharp and pure, adds fresh Strength and Vigour, and gives, as it were, new Life. So if a Person be of too hot a Constitution, he ought to remove from a hot Country, and go into a Climate that is colder, by which means his excessive Heat will be tempered, and he will recover his Health.

Therefore since Matter or Substance is principally subject to, or under the Influence of the Coelestial Bodies, it necessarily follows, that that Matter or Substance must take its determinated Form or Shape from some one particular Form of one Part of the influencing Powers above; so that it cannot be said
said to receive that same Form from the whole conjunctive Power; because the Body, that receives such a particular Shape, receives it indifferently; for by the same Reason that the acting Power above did give that particular Form, so also it might have given any other. For all the Shapes and Forms which are potentially in the Materiâ primâ, or first Matter, [which is God] are likewise actually so: And this is the Opinion of Philosophers. Therefore, when Matter is sufficiently disposed and regulated, it follows that there must be some particular and determined Part from the First Mover or Director, which, (as I have said) is God alone. And this will appear from hence, because when the Seed is broken and divided, it must be necessarily under the Influence and Power of that which did Divide and Break it. And the Power or Virtue which that Seed receives, is not universally subject to all the Heavenly Bodies, because it is not subject to, or generated by one Part more than another: Nay, if this were allowed, there would be a Deficiency in its proper Action, and consequently in the End or Intention. This is agreeable to the Opinion of Aristotle, in his second Book of Generation and Corruption; where he says, That upon the Increase of the Sun every living Creature receives an additional
tional Vigour, and that that Vigour abates and diminishes upon the Sun's decrease.

This is confirmed by the Learned, who affirm, that the Materia prima or principal Matter, does not take every Shape or Form at first indifferently, but first of all receives the shapes or Forms of the Elements, and then by their Mediation, all mix'd Forms. Therefore that Order or disposition of those Shapes or Forms could not possibly Be, except they derived their Power from one of those Powers, who in a special manner overrul'd that Matter, and obliged it (as it were) to receive those Forms.

Observe VII.

God is the first and principal Mover of all Things from whom the Planets receive their Motions; and therefore Philosophers say, that tho' there are eight Spheres, yet there are nine Causes of Motion. Albertus says, that when the Seed is broken and divided, it must be necessarily under the Influence and Power of That which did divide and brake it. Hence some People may doubt, whether the Seed so broken and divided be animated? And it seems to be so, because the Seed, inasmuch as it is in the Man, has the Life of Man, and if it has the same Nature in the Womb, it will there have Life also. To this I answer, That the Seed being injected into the Womb cannot be said to have Life formally, but it has it naturally. But then you will say, If it be inanimate, how can it produce Life? It produces Life by the mediation of the Womb, which is animated, and by the mediation of the proper Virtues of the Soul. By the Power of the Stars
Stars and Planets, spiritually representing a Spiritual Influence, according to Albertus, the Images or Shapes of Men are diversified; and therefore it happens sometimes that a Man is begotten, having the Head of a Pig, because some Star or other ruled at that time, which influenced such a Disposition; and so we often see the Shape of a Scorpion or Serpent, or some other Animal impressed upon Stones, which is accounted for by the same Rule; and if we may give Credit to Haly in his Comment upon Ptolemy, such Stones which have these Impressions, cure several Diseases. Besides, we often see the dearest and most intimate Friends will quarrel with one another, which is occasioned by the Influence of the Planets that have contrary Aspects at that Time.

From hence it will appear, that Saturn has Power to dispose Matter, and oblige it to receive such a Shape; but, because Saturn would be then said to govern always in the Conception of the Embrio, we are to understand that his Power of Governing here, is to be taken for that Influence only which he has over the disposition of Matter, that no other Planet can naturally effect. And therefore if Saturn can be said to have lost, and not to have any Power in such an Hour of the Night, we must thus understand it, that his Virtue or Power declines, but some other Planet or Star has naturally a Power to dispose and influence such Matter, which Saturn could not naturally have. And if any Body asks, how comes it pass, that all things keep in this Course? I answer, that God has
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has ordained it should be so, who is the First and Original disposer of all Things according to Heavenly Ordination, and gives to every thing a Power peculiar to itself, according to the exigency of its Nature.

Observ. VIII.

Saturn is said to rule two Ways, by a general and spiritual Influence. He rules and governs every Day by his general Influence, but his Government is said to be Spiritual when he is in his own House.

Jupiter comes next, who by his Power and Benevolence disposes Matter for the reception of the shape of the Members, and comforts and cherishes the Foetus by his virtual Warmth, and fills or replenishes those Parts by his Moisture, which were dried up by the Influence of Saturn in the first Month: Thus the second Month is attributed to Jupiter.

Mars predominates over the third Month, and by his Heat and Driness divides the Arms from the Sides, and the Neck from the Arms: He also forms the Head.

The fourth Month is under the Influence of the Sun, who makes the Heart, and gives Motion to the sensitive Soul. This is consonant to the Opinion of Physicians and some Astronomers; but according to Aristotle's Sentiments, the Heart if formed before any other
other Part, and all the other Members derive their Existence from thence. Some say that the Sun is the Fountain of all vital Power, and therefore the Fourth Month is ascribed to him.

Venus rules the Fifth Month, and by her Power perfects some of the exterior Members; as the Ears, Nostrils, Mouth, and the Penis in Males: And in Females she forms their Private Parts, the Breasts, and other Members; she also separates the Hands, Feet and Fingers.

In the Sixth Month Mercury reigns, who influences and governs the Organs of Speech; he composes and shapes the Eyebrows, forms the Eyes, causes the Hair to grow, and produces the Nails.

Nine Instruments to ev'ry Child belong,
Two Lips, four Teeth, one Palate, Throat and Tongue.

The Moon takes in the Seventh Month, and finishes the whole Work; for the fills with her Humidity the porous Parts of the Flesh, and plains or makes smooth the roughness of the Skin; but Venus and Mercury give Nourishment, by replenishing the whole Body with Moisture.

Saturn re-assumes his Power in the Eighth Month, and as he is naturally cold and dry,
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so he compacts and binds close the Members of the Infant: From whence some Astronomers affirm, that a Child, that is born in the Eighth Month, comes dead into the World, or will live but a little time.

In the Ninth Month Jupiter again takes Place, whose Humidity and Heat exhilarates the Spirits of the Child; and every Child that is born in the Ninth Month is courageous, of a good Disposition, and long Life; its Courage proceeds from Heat, and his length of Life from Humidity.

To what has already been said, we must add further, that all the Members of the organic Body are influenced by the twelve Signs of the Zodiac. The first Sign in the whole Celestial Sphere is Aries, which Sign, when the Sun is temperate, produces Heat and Moisture, and then every Man has an Inclination to propagate his own Species: And therefore the motion of the Sun when in Aries, is said to be the Fountain of Life, and the Cause of vital Virtue; for which Reason the Head of Man is under the Influence of Aries, and subject to his Effects. For as Aries is the most noble Part of the Heavens, because he is the first of the Division of the Sphere into Twelve Parts; and as the Head of Man is said to be the noblest Part of all the Body, therefore the Head is very justly attributed to be under the Influence
ence of Aries; and also because, that when the Sun runs his Course through this Sign, he puts in motion the Heat and Moisture of Nature; and the Head is said to be the Fountain of the vital Spirits.

O B S E R V. IX.

As the Spring is naturally hot and dry, so is Aries; by whose Influence all Animals do at that time greatly covet Coition. Tho' all the Faculties of the Soul proceed from the Head, which has occasioned Physicians to say, that the vegetative Power of the Body is principally and determinately in the Head, but originally in the Heart, yet it has been a Matter of Dispute, whether the Seat of Life be more in the Head than in the Heart. Avicenne affirms it to be in the Head, and tells you (to confirm his Opinion) that he saw a Ram walk about after his Heart had been taken out: Now this could not be, except the Seat of Life were in the Head. Averroes says, that the Seat of Life is principally and originally in the Heart, and in the Head only by Consequence: And to ridicule Avicenne, he tells you a Tale full as incredible, if not more, than what Avicenne relates; for he says, that he saw a Ram, which ran about for a considerable space of Time after his Head had been cut off. But the most probable Opinion is, that the Seat of Life is the Heart, because it is the first that receives Life, and the last that expires; and this could not be, if the Heart were not the principal and chief of all the Members.

The Neck is influenced by Taurus; the Shoulders and Shoulder-blades by Gemini; to Leo the Breast, Heart, and Diaphragm.
are attributed; to Virgo the Stomach, Bowels, Ribs, and the brawny part of the Arms: And this seems to be the moiety or half of the Body, as the Signs are of the Celestial Sphere. Libra begins the second Part of Man’s Body, that is the Reins or Kidney’s, and is the Original of all the other Members. Scapio rules those Parts from whence Concupiscence arises, as well in Males as Females. Sagittarius has Power over the Nostrils, and those Places by which Nature occasions Evacuation. The Knees and some other Parts are governed by Capricorn. The Legs are under the Power of Aquarius, and Pisces, which is the last Sign in the Zodiack, influences the Feet and all Plants.

Thus you have briefly a judicial Account of the influential Powers of the Twelve Signs over every Human Body.

**Observe x.**

Having shown what Part of the Body is influenced by each particular Sign of the Zodiack, the principal Influence drawn from thence is, that to wound or draw Blood from any Member when the Moon is in that Sign which governs that Member, often proves to be of dangerous Consequence, whether it be Man or Beast.

Let no Man think that what I have here asserted is Fiction; for the Truth hereof will manifestly appear by many Experiments: And
And every Man will find by Experience, that it is of dangerous Consequence to wound any part of the Body when the Moon is in that Sign of the Zodiac which influences that Part; and the Reason is, because the Moon encreases the Humours (as we have found by Experience;) and if you place fresh raw Meat under the Rays of the Moon, Maggots will quickly breed in it; and this will not always happen, but it will have this Effect at that particular Time, that is to say, when the Moon is at the Full.

Observ. xi.

To what Albertus has said, we may add further, that the Humidity of the Brain is encreased when the Moon is at the Full, and by that means rendered too intense: Every Man should forbear his application to Study at that time.

That this may more plainly appear, we must observe, that the Moon has four Stages or Positions. At the first Straining or Stretching of the Moon, [which we call New-Moon] she is hot and moist, and continues so for the first Quarter. During the second Quarter, she is hot and dry: When she is at the Full then she is cold; and is also cold in the last Quarter, till she approaches near to the Sun. In the last Quarter she occasions much Wet, and turns all Mixture into Putrefaction. There
Therefore when the Moon encresaces Moisture in the Parts of Man's Body, to wound any Part at that time generally proves Mortal; because it is of dangerous Consequence to add Humours to Humours, and by that means encr esse the Damage.

Obser v. xii.

The first Stage of the Moon resembles the Air, hot and moist, and whoever is born in that Quarter, will be Sanguine. The second is like Fire, hot and dry, and from hence proceeds Choler. The third is like the Earth, cold and dry, which produces Melancholy. The last Stage or Quarter of the Moon resembles, as to its Quality, Water, which is humid and cold; and they who are born at that time will be Phlegmatick. And we find by Observation, that raw Flesh placed against the Moon, when she is in the last Quarter, will sooner putrify and engender Worms, than it will do when the Moon is at Full.

Now, tho' many Women are ignorant of the Cause of this, yet there are many who know too well the Effect of these Things, and many Inconveniences arise from thence: As when Men are in Coition with such Women, if they apply a piece of Iron to their private Parts, it shall infect and greatly damage the Man's Yard; and there are too many lewd Women who have put this in practice. If it were proper, I could give convincing Reasons for what I say; but fearing to offend the Great Creator of all Things, I shall say
fay no more at present concerning these hidden Causes.

Obser v. xiii.

The Reason why Albertus says, he fears to offend the Great Creator of all Things, is, because if he should enter upon a nice and particular Disquisition of what he there asserts, he might discover some Things which wicked and ill-designing People may turn to a bad Use, which he very justly observes would offend God; therefore thinks, he acts a more prudent Part in keeping them concealed.

We can give another Example of the bad Effect of the Moon, chiefly when she is in the last Quarter; which is, that if the Beams of the Moon do at that time shine upon any Person's Head, when a-sleep, that Person shall be afflicted with the Head-ach, and a Rheum shall run from his Eyes. We have already given a Reason for these Things.

Obser v. xiv.

As the Brain cannot exist without some Humidity, so too much is prejudicial to it: And as the Moon increases Humidity, from a superfluity of which proceed Rheums and Catarrhs, we ought at that juncture (I mean when she is in the last Quarter) to keep our Heads warm, and guard against her baneeful influence.

Chap. iii.
C H A P. III.

Of the Influence or Power of the Planets.

Let us now return to treat of the Influence of the Planets, which the Antients called the Gods of Nature over Man, both in respect to the Body, as well as the Soul.

Observe. I.

Here the Author proceeds to shew what Influence the Planets have upon the Soul and Body of the Fœtus, or upon both together. The Planets are called the Gods of Nature, because she is governed by them as a Kingdom is governed by a King. You will say perhaps, if the Planets are the Rulers or Gods of Nature, what Power or Influence has the starry Orb? To this I answer, the starry Orb is the universal and uniform Cause of Nature, but the Planets diversify the Effects of their Motions.

Saturn who is superior, more obscure, heavy and slower than the rest of the Heavenly Bodies, renders the Infant that is born under him to be of a cloudy Colour in respect to his Body; he will have smooth, thick and black Hair, a large Beard, and a confused Head; such a Person will have a sub-
til Heart, and will have Clefts in the hind part of his Feet, not unlike what is met with in a Horse's Hoo; or at least he will have the Marks and Signs of such Clefts or Fissures. In respect to the Faculties of his Soul, he will be of an evil Disposition, very treacherous, malicious, quarrelsome, heavy and sad; his Life will be one continued Scene of villousness: He will be so far from being Luxurious, that he will delight in nothing more than what is fatid and slovenly; he will have little or no inclination to Venery; nay, he will naturally detest and hate all Women-kind: From whence we may briefly observe, that according to Aristotle's Opinion, whoever is born under this Planet, will be endowed with a very evil disposition of Body.

**Observation II.**

*Saturn*, which is the supreme Planet, finishes his Course in Thirty Years; so that in that space of Time he returns to the same Point of the Zodiac from whence he set out; and according to Ptolemy and Rabbi Moses, *Saturn* is at farther Distance from the Earth than any of the other Planets, insomuch that if a Man could travel from this World to that part of *Saturn* where he touches the Sphere of *Jupiter*, and allowing every Day's Journey to be Ten Miles, he would be Five thousand seven hundred thirty-five Years, twenty-five Weeks and three Days, before he could arrive at his Journey's end. And according to Astronomers, *Saturn* is of such Magnitude, that he is Ninety times bigger than the Earth. When *Saturn* is said to be flower
flower than the other Planets, we are to understand that he is longer or takes up more time in compleat-
ing his Course. \textit{Saturn} is Thirty times larger, than the \textit{Sun} in respect to his Orb, and as the \textit{Sun} passes his Orb by his proper Motion thro' the twelve Signs of the Zodiac, in One Year, to \textit{Saturn} is Thirty Years: So that he moves with as much velocity as the \textit{Sun}. To illustrate, and make this more plain and obvious, Suppose two Men were to Walk, the one Thirty Miles, the other but one Mile in a Day, he that walks the one Mile performs it sooner, but cannot be said to do it twister, in respect of the Time that is allotted to both, as \textit{Hooke} observes in his Sixth Book of \textit{Physicks}. The Infant that is born under \textit{Saturn} is said to be of a dark cloudy Colour; and the Reason is, \textit{Saturn} is like the Earth, cold, dry, dark and black, and to does virtually cause the Infant to be of the like Colour: So he will have black Hair, because his Complexion is terrestrial, and \textit{Saturn} fills his Body with many gross Humours, which generate gross Hair: So also he will be heavy and sad, because he is virtually of a Melancholy Complexion: He will have no desire to Co-
ition, because his Constitution is dry, and the way to bring him to it, is to feed him with moist and warm Food, well boiled: He is envious and full of Treachery, occasioned by his being Melancholy.

\textit{Jupiter} is a Royal Star, good-natur'd, bountiful, pleasant, and of a fair Aspect, temperate and prosperous. Whoever is born under this Planet will be handsome, his Eyes clear and sprightly, and his Beard will be round; his two upper Teeth will be large and equally divided: His Complexion will be pure Red mix'd with White; his Hair long: As to his Mind, he will be naturally honest.
honest and modest; in his Apparel handsome and decent, delighting in such things as are agreeable to the Taste and Smell; he will be merciful, liberal, virtuous, pleasant in Conversation; his Actions honest, his Words void of Falshood; and he will be very thoughtful.

Observe. III.

Jupiter runs his Course, according to Astronomers, in twelve Years; so that he stays one Year in every Sign of the Zodiac; and is at so great Distance from the Earth, that if a Man were to go to that Part which is nearest to this World, and if he were to travel ten Miles in a Day, he would be Two thousand five hundred and twenty-six Years, four Weeks, and five Days before he finished his Journey. Jupiter is Fifty times bigger than the Earth. He that is born under him will have long Hair, because he is naturally hot and humid, for the length of the Hair proceeds from Heat and Humidity, and is the superfluous Part of Humidity, which forces its Passage thro’ the Pores of the Skin.

Mars is intemperate both in his Heat and Dryness, and the Complexion of the Person born under him will be a dusky-Red and Tawny, he will have have little Eyes, and a gross and crooked Body. As to the endowments of his Mind, they are Deceit, Inconstancy, Impudence, Anger, Treachery and Pride; Sedition and Rebellion are rivited in his Soul.

Observe. III.
O B S E R V. I V.

Mars performs his Course thro' the Zodiac in two Years, and is of such Distance from the Earth, that it would take a Man Four hundred and ninety Years, eleven Weeks and four Days, to arrive at that Part which is nearest the Earth, allowing him to go nine Hours in a Day. Heat and Dryness are the Cause of adustion and crispness of the Hair, which is a manifest Sign of Wrath. Whoever is born under him will be of a dusky Red, occasioned by the Heat acting upon the Humidity, and by consuming it leaves it dry. Thus we see that Bricks are not of a reddish Colour till they have been burned. He will also have small Eyes, occasioned by the want of Humidity, because the Eye is naturally watry. Mars is hot and dry, and consequently cannot form large and handsome Eyes. Mars induces People to quarrel and fight, because he dries the Brain, and inflames the Heart, where Anger is generated. He is deceitful, because he is dry and hot, and consequently always wrathful and contriving Mischief, and studying how to deceive and betray Men. He covets Coition because he is hot, but can do little for want of Humidity.

SOL is a Royal Star, and is the Light and Eye of the World; whoever is born under him will be plump, have a handsome Face, large Eyes, a Complexion fair, mix'd with a little Red, a good Beard, and long Hair. As to the Qualities of his Soul, they are Hypocrisy and Wickedness; in outward appearance he will seem just and honest, and according to some Men's Judgment, Wise and Knowing. Some Philosophers and Astronomers
nomers affirm, that whoever is born under this Planet, will be strictly Religious, much given to Devotion, Wise, Rich, a lover of good Men, and a discourager of those that are bad.

O B S E R V. V.

SOL is hot, and temperately dry. You will say perhaps, that if Sol be as dry as Mars, how comes it then that it has not the same Effect? We answer, That tho' Sol be hot and dry, yet he is virtually humid, and his dryness is well temper'd. Sol was called the Father of the Gods by the Antients, because he is the beginning of Life; that is, he gives Being to every Thing: So that by his accession to our Hemisphere, Fertility and Generation have their Influence from him; and when he recedes from us, we perceive the Flowers to wither, and the Earth grow dry. He finishes his Course in one Year, by his own natural Motion, having stayed forty Days in every Sign of the Zodiac. According to Astronomers, he is of such Distance from the Earth, that to arrive at the nearest Part, a Man would be Four hundred and thirty Years twenty six Weeks, and two Days, if we suppose him to travel Ten Miles every Day. He gives Wisdom to him that is born under him, because he warms him temperately, and by a moderate Heat the Soul best performs her Virtues, for Heat stirs up and renders the Spirits brisk and active. Sol, according to Ptolemy, is eight times bigger than the Earth.

Venus is a benevolent and kind Star, and the Person that is born under her, will be handsom and have beautiful Eyes and Eyebrows; he will be plump, and of a middle Stature: As to the Endowments of his Mind, he
he will be courteous, facetious, and pleasant; eloquent, a lover of Musick and Dancing, delighting in Mirth and Pleasure; graceful in his Apparel, and his Deportment will gain the approbation of all Men.

O B S E R V. VI.

_Venus_ runs her Course in Three hundred and thirty eight Days, and she is in magnitude as one part of the Earth, if divided into Twenty-eight Parts; and her Distance from the Earth, according to Astronomers, is such, that if a Man were to travel Ten Miles every Day, he would be Sixty-five Years, nineteen Weeks, and one Day on his Journey, before he could come at that part which is nearest to the Earth.

_Venus_ is virtually hot and humid, and makes the Person born under her Luxurious and Handsome, and a lover of Musick, because Musick cherishes Love. Suppose that _Venus_ and _Saturn_ were in Opposition to one another, whoever is born at that time will not be altogether good, nor altogether Bad; for the Benevolence of _Venus_ is an impediment to the malicious Influence of _Saturn_, and so there will be a medium between the one and the other.

_Mercury_, whose Rays are seldom seen, by reason of his being always so near to the Sun, renders the Person born under him, to be of a tender and well-shap'd Body, low in Stature, his Beard handsome and thin. As to his Mind, he will be Wise and Subtle, studious, and a lover of Philosophy: Sound in his Morals, honest in his Words, and will obtain many Friends; nevertheless he will not be
be very Fortunate. He will be remarkable for his good Counsel and sound Advice, for his Truth and Veracity; and above all, for his being ignorant of, and not conscious or consenting to wicked Actions.

O b s e r v. v i i.

Mercury always accompanies Sol, and is never at a farther Distance from him than thirty Paces. He has a radiant Aspect, by reason of his vicinity to Sol, but yet he may be seen in an Evening by the help of a Telescope. He finishes his Course in Three hundred and thirty-two Days, which is little less than a Year: He is in Quantity as one Part out of Twenty-two thousand Parts of the Earth.

As the Moon is swifter in her Motion, so whoever is under her Influence, will be of a roving Mind, pleasant in Company, and cannot be confined to Business: His words will abound with Truth; his Stature middle-sized, and his Eyes disproportioned; that is, one will be larger than the other.

The Moon (or Luna) is exceeding swift in her Motion, and whoever is born under her will not confine himself to any Service or Employment. She runs her Course in Twenty-seven Days and seven Hours. Astronomers say she is of such Distance from the Earth, that to arrive at the concave Part, which is nearest to us, a Man would spend Thirteen Years, six Weeks, and three Days, supposing that he travelled Ten Miles and an half every Day. The Moon is an opaque Body, and has no Light but what she receives from the Sun.