

CHAPTER 4

The Diffusion of Chaldean Astrology

CHALDEAN astrology was diffused far and wide before the fall of Babylon in the sixth century B. C., and it long survived that historic event. Before the beginning of the Christian Era, Babylonian astrological notions had spread into Egypt, Greece, and Rome. W. F. Albright, in the following statement, gives a very brief and comprehensive summary of the facts about it:

“The scientific importance of the Chaldaean astronomical records was well known to Aristotle, who commissioned his pupil Callisthenes to investigate them, which he did in the year 331 B. C. In the following decades the Babylonian scholar Berossus, who founded a Greek astrological school at Cos about 280 B. C., made the first translations of Babylonian astronomical texts into Greek, followed probably by others, since it has been lately shown by Schnabel and Schaumberger that Geminus (of Tyre?), the pupil of Posidonius, published Greek versions of Babylonian astronomical tables in the early first century B. C. About 250 B. C. a distinguished Chaldaean astrologist and writer, named Sudines (Shum-iddin), was active at Pergamum. Apparently Chaldaean astrology was favorably received from the outset in most Greek philosophical circles, and even Hipparchus became an adept.

“The first Greek to popularize it in Egypt may have been Critodemus, and it was embraced there with such extraordinary ardor that Egypt became the classical land of astrological ‘research,’ in the second century B. C. (Cumont, *L’Egypte des Astrologues*, Brussels, 1937), thanks to the activity of two native Egyptians, Nechepso and Petosiris (c. 150 B. C.). It is quite possible that these Egyptian astrologers simply took advantage of the situation to popularize an Egypto-Chaldaean astrology dating back to the Persian period, to which the legendary Ostanes must have belonged.”¹

¹ W. F. Albright, *From Stone Age to Christianity*, pp. 262, 263.

In the Roman Empire

Though astrology was known far back in the time of the Roman Republic, it is in the Empire that it became very popular among the Latins. Cato, in his treatise *De Agricultura* (written between 234 and 149 B. C.), refers to the Chaldean astrologers as active in his country then.² In 139 B. C. they were expelled from Rome by Cneius Cornelius Hispallus. But in time they returned. There is evidence that Julius Caesar was inclined to astrology. Cicero, his contemporary, denounced it as charlatanism. The emperor Augustus Caesar believed in it, and Marcus Manhius, a Roman astrologer, compiled a treatise on the subject, entitled *Astronomica*, which he dedicated to this Roman ruler. Propertius (30-15 B. C.) lamented the fact that exploitation by astrology was common.³ Juvenal mentions that the women of his time were greatly interested in it.⁴ Suetonius reveals that many of the emperors of the first century A. D.

esteemed astrology very highly.⁵ Horoscopes were made of the sons of leading families as soon as the babes were born. Tiberius and Nero favored it to the extent that they had in their employ the two Thrasylli, father and son, who were noted astrologers. In the works of Tacitus, Juvenal, and Aulus Gellius frequent mention is made of the Chaldaei or mathematici. Because astrology often became involved in politics and unfavorable prognostications were made concerning those in power, some of the emperors most devoted to this superstition expelled the astrologers from Rome.⁶

⁵ Cato, *De Agricultura*, chap. 5, sec. 4, in Loeb Classical Library, *Cato and Varro*, p. 15.

⁶ “The word *Chaldaios* [Greek] *Chaldeus* [Latin],” says Franz Cumont, an authority on the subject of ancient astrology, “bore amongst the ancients very different meanings from time to time. These terms designated first of all the inhabitants of Chaldea, that is, lower Mesopotamia, and next the members of the Babylonian priesthood. Thus at the period of the Achaemenid kings [of Persia], in the official processions of Babylon, there walked first the *magi*, as Quantus Curtius states (v. 1, 22), that is to say the Persian priests established in the conquered capital, then the *Chaldaei*, that is the native sacerdotal body. Later the epithet *Chaldaios* was applied as a title of honor to the Greeks who had studied in the Babylonian schools and proclaimed themselves disciples of the Babylonians; finally it served to denote all those charlatans who professed to foretell the future according to the stars.”—*Astrology and Religion Among the Greeks and Romans*, p. 27.

⁷ Propertius, *Elegies*, book 4, Elegy 1, lines 81-86, in Loeb Classical Library, *Propertius*, pp. 269, 271.

⁸ Juvenal, *Satires*, book 6, lines 553-568, in Loeb Classical Library, *Juvenal*, p. 129

⁹ Suetonius, *The Lives of the Caesars*, in Loeb Classical Library, *Suetonius*.

¹⁰ Tacitus, *Annals*, book 2, chap. 32; book 12, chap. 52; *The Histories*, book 2, chap. 78, in Loeb Classical Library, *Tacitus*, Vol. 2, pp. 431, 433; Vol. 3, p. 391; Vol. 1, pp. 285, 287. Suetonius, *The Lives of the Caesars*, “Tiberius,” chap. 36; “Vitellus,” chap. 14, in Loeb Classical Library, *Suetonius*, Vol. 1, pp. 345-347; Vol. 2 pp. 269, 271. Dio Cassius, *Roman History*, book 49, chap. 43; book 56, chap. 25, in Loeb Classical Library, *Dio’s Roman History*, Vol. 5, p. 429; Vol. 7, p. 57.

Other noted astrologers of the Roman Empire were Vettius Valens (in the second century A. D.), Ptolemy⁷ (in the second century), and Julius Firmicus Maternus (in the time of Constantine the Great).⁸ A coin minted in Egypt in the reign of Antoninus Pius (138-161 A. D.) clearly shows the twelve signs of the zodiac in a circle and within this the seven planets.⁹ It is frequently referred to as a monument of the planetary week in the Roman Empire. Both Sextus Empiricus and Clement of Alexandria¹⁰ especially mention (about 200 A. D.) the activities of the Chaldeans; while Hippolytus¹¹ (about 230 A. D.) devoted much of his *Refutation of All Heresies* to the Chaldean astrology, and he attributed to its influence some of the Gnostic heresies that plagued the church in the second and third centuries.

⁷ Vettius Valens will be discussed in chapter 9.

⁸ Claudius Ptolemy, *Teirabiblos*, in Loeb Classical Library, *Manetho, Ptolemy*.

⁹ Julius Firmicus Maternus, *Matheseos*, in Bibliotheca Scriptorum Graecorum et Romanorum, *Firmicus Maternus*.

¹⁰ J Eckhel, *Doctrina Numorum*, Vol. 4, pp. 70, 71. In the article “Remarques sur Quelques Médailles de l’Empereur Antonin, frappées en Egypte,” by M. l’Abbe Bartisélémy, in *Mémoires à l’Académie Royale des inscriptions et Belles-Lettres*, Series I, Vol. 41, pp. 501-522 (Paris, 1870), there is a detailed description and drawing (plate following p. 522, Fig. 11) of this coin.

¹¹ Sextus Empiricus, *Adversus Astrologos*, in *Sexti Empirici Opera*, pp. 337-355.

¹² Clement of Alexandria, *Miscellanies*, book 6, chap. 16, in Ante-Nicene Fathers, Vol. 2, p. 513.

¹³ Hippolytus, *Refutation of All Heresies*, book 4, chaps. 2.8, in Ante-Nicene Fathers, Vol. 5, pp. 24-29.

Tertullian, in denouncing pagan superstitions of the Romans, makes reference to astrology, and asks: “What school master, without a table of the seven idols, will yet frequent the Quinquatria?”¹⁴ The Quinquatria was a festival that began on March 19, when the students were allowed a holiday. It was sacred to Minerva, and appropriate services were held on that day for the pupils and teachers. The “seven idols” are believed to be the seven planetary gods that were so popular in Rome in Tertullian’s day.

Greek Astronomy

The ancient Greeks had more or less the same conception of the universe as did the Chaldeans, although there was some variation among the philosophers as to the relative positions of the planets. Plato (c. 427-347 B. C.), for example, places them thus: (1) the “spangled” firmament, (2) Saturn, (3) Jupiter, (4) “reddish” Mars, (5) Mercury, (6) Venus, (7) the Sun (“brightest”), and (8) the Moon (having “reflected light”).¹⁵

¹⁵ An extensive and detailed discussion of the seven planetary bodies is found in Plato’s *Timaeus*, chaps. 34-37, in Loeb Classical Library, *Plato, M* Vol. 7, pp. 63.77.

Here is Plato’s description of the world-machine as it was supposed to revolve around the stationary earth:

He speaks of “the extremities of its fastenings stretched from heaven; for this light was the girdle of the heavens like the undergirders of triremes, holding together in like manner the entire revolving vault. And from the extremities was stretched the spindle of Necessity, through which all the orbits turned. Its staff and its hook were made of adamant, and the whorl of these and other kinds was commingled. And the nature of the whorl was this: Its shape was that of those in our world, but from his description we must conceive it to be as if in one great whorl, hollow and scooped out, there lay enclosed, right through, another like it but smaller, fitting into it as boxes that fit into one another, and in like manner another, a third, and a fourth, and four others, for there were eight of the whorls in all, lying within one another, showing their rims as circles from above and forming the continuous back of a single whorl about the shaft, which was driven home through the middle of the eighth.¹⁶ Now the first and outmost whorl had the broadest circular rim, and that of the sixth was second, and third was that of the fourth, and fourth was that of the eighth, fifth that of the seventh, sixth that of the fifth, seventh that of the third, eighth that of the second; and that of the greatest [the starry firmament] was spangled, that of the seventh [the Sun] brightest, that of the eighth [the Moon] took its colour from the seventh, which shone upon it. The colours of the second [Saturn] and fifth [Mercury] were like one another and more yellow than the two former. The third [Jupiter] had the whitest colour, and that fourth [Mars] was of a slightly ruddy hue; the sixth [Venus] was second in whiteness. The staff turned as a whole in a circle with the same movement, but within the whole as it revolved the seven inner circles revolved gently in the opposite direction to the whole, and of these seven the eighth moved most swiftly, and next and together with one another the seventh, sixth and fifth; and third in swiftness, as it appeared to them, moved the fourth with returns upon itself, and fourth the third and fifth the second. And the spindle turned on the knees of Necessity, and up above on each of the rims of the circles a Siren stood, borne around in its revolution and uttering one sound, one note, and from all the eight there was the concord of a single harmony.”¹⁷

The harmony of the celestial spheres, forming a musical octave, was a popular astronomical notion among the ancients.¹⁸

¹⁸ The ends of the spindle correspond to the north and south celestial poles.

¹⁷ Plato, *The Republic*, book 10, chap. 14, in Loeb Classical Library, *Plato's Republic*, Vol. 2, pp. 501-505.

¹⁸ See Cicero, *The Republic*, book 6, chap. 18, in Loeb Classical Library, *Cicero, De Republica, De Legibus*, pp. 271, 273; Lucian, *An Astrology*, chap. 10, in Loeb Classical Library, *Lucian*, Vol. 5 pp. 355-357; Philo Judaeus, *Who Is the Heir*, chap. 45; *On the Creation*, chap. 38, in Loeb Classical Library, *Philo*, Vol. 4, pp. 393, 395; Vol. 1, pp. 91, 93.

The theory of the musical harmony of the planetary spheres is said to have been taught by Pythagoras, a Greek philosopher of the sixth century B. C., who is supposed to have borrowed much of his astronomical knowledge from the Babylonians. See Pliny, *Natural History*, book 2, chap. 20, in Loeb Classical Library, *Pliny, Natural History*, Vol. 1, pp. 227, 229; Censorinus, *De Die Natali*, book 13, in Bibliotheca Scriptorum Graecorum et Romanorum, *Censorinus, De Die Natali*, pp. 22, 23. Hippolytus, *Refutation of All Heresies*, book 1, chap. 2, in *Ante-Nicene Fathers*, Vol. 5, p. 11. Plutarch (*The Procreation of the Soul*, in *Plutarch's Complete Works*) says that there was a notion of some correspondence between the intervals of space between the planetary bodies and the notes which make up the musical tetrachord. The Gnostics also made a play on this in their theories concerning the first day of the week as being also the eighth day, thus completing the octochord.

The Stoic Philosophy

It appears that not long after the time of Plato the Chaldean order of the planetary bodies found acceptance among the philosophers of Greece, for Aratus (c. 315-245 B. C.) refers to the planetary positions thus: "Cronos [Saturn] indeed has the first, and Zeus [Jupiter] has the second, and Ares [Mars] the third, and Helios [Sun] the fourth, and Aphrodite [Venus] the fifth, and Hermes [Mercury] the sixth, and Selene [Moon] the seventh."¹⁹

¹⁹ Ernest Maass, *Commentariorum in Aratum Reliquiae* (Aratus, Scholia, chap. 455), p. 427.

The Stoic philosophers are generally said to have established the Babylonian planetary theory among the Greeks and Romans. F. R. Johnson says of this: "The Stoics placed the Sun in the middle of the seven planets, so that three were above it (Saturn, Jupiter, and Mars) and three below it (Venus, Mercury, and the Moon). Although this order had prevailed among the Babylonians from early times, the Stoics were the first to adopt it and give it currency in the Mediterranean world, and they did so because it happened to fall in with their notion that the Sun was the ruling power in the universe."²⁰

²⁰ F. R. Johnson, *Astronomical Thought in Renaissance England*, p. 52.

Another writer, J. L. E. Dreyer, gives a succinct historical sketch of the matter, saying: "Cicero (*De Divinatione*, II. 43, 91; comp. *ibid.*, 42, 81) says that the Stoic philosopher Diogenes of Babylon (about 160 B. C.) taught this arrangement, and it is not unlikely that it was he who first introduced it (as well as many numerical data used by Hipparchus) into the Greek world from Babylonia, where the planets had been grouped in this order from very early times, as the names of the days of the week testify. Ptolemy attributes this order to, 'ancient mathematicians.' It had

probably already been adopted by Hipparchus, it was accepted by all subsequent writers, Geminus, Kleomedes, Pliny, Pseudo-Vitruvius, the emperor Julian (*Oratio*, iv. 146d), as well as by Ptolemy, and up to the time of Copernicus this arrangement was in fact universally adopted.”²¹

²¹ J. L. E. Dreyer, *History of the Planetary Systems*, p. 169. See also W. T. Sedgwick and H. W. Tyler, *A Short History of Science*, rev. ed., p. 136.

Herodotus (in the fifth century B. C.) said: “The sun clock and the sundial, and the twelve divisions of the day, came to Hellas [Greece] not from Egypt but from Babylonia.”²²

²² Herodotus, *History*, book 2, chap. 109, in Loeb Classical Library, *Herodotus*, Vol. I, pp. 399.

Cicero

To show what cultured men of the Roman Empire thought along this line, it is fitting to quote here from Cicero, Pliny the Elder, and others of that time. Cicero (106-43 B. C.) clearly shows that the Babylonian order of the planetary bodies was generally accepted among the Romans before the birth of Christ. In narrating a dream which he ascribes to one Scipio, he says:

“These are the nine circles, or rather spheres, by which the whole is joined. One of them, the outermost, is that of heaven; it contains all the rest, and is itself the supreme god, holding and embracing within itself all the other spheres; in it are fixed the eternal revolving courses of the stars. Beneath it are seven other spheres which revolve in the opposite direction to that of heaven. One of these globes is that light which on earth is called Saturn’s. Next comes the star called Jupiter’s, which brings fortune and health to mankind. Beneath it is that star, red and terrible to the dwellings of man, which you assign to Mars. Below it and almost midway of the distance [between heaven and earth] is the Sun, the lord, chief, and ruler of the other lights, the mind and guiding principle of the universe, of such magnitude that he reveals and fills all things with his light. He is accompanied by his companions, as it were—Venus and Mercury in their orbits, and in the lowest sphere revolves the Moon, set on fire by the rays of the Sun....The ninth and central sphere, which is the earth, is immovable and the lowest of all.”²³

²³ Cicero, *The Republic*, book 6, chap. 17, in Loeb Classical Library, *Cicero, De Republica, De Legibus*, pp. 269, 271. See also his *On the Nature of the Gods*, book 2, chaps. 19-21, in Loeb Classical Library, *Cicero, De Natura Deorum, Academica*, pp. 195-201.

Pliny the Elder

Pliny the Elder, the Roman naturalist (23-79 A. D.) has left us in his *Natural History* a detailed description of the the planets is that of the Babylonians. He says:

“As regards the elements²⁴ also I observe that they are accepted as being four in number: topmost the element of fire, source of yonder eyes of all those blazing stars; next the vapor which the Greeks and our own nation call by the same name, air—this is the principle of life and penetrates all the universe and is intertwined with the whole; suspended by its force in the center

of space is poised the earth, and with it the fourth element, that of the waters....Upheld by the same vapor between earth and heaven, at definite spaces apart, hang the seven stars which owing to their motion we call planets....

²⁴ The ancient philosophers believed that the universe was composed of only four prime elements—fire air, earth, and water.

“In the midst of these [planets] moves the Sun, whose magnitude and power are the greatest, and who is the ruler not only of the seasons and of the lands, but even of the stars themselves and of the heaven. Taking into account all that he effects, we must believe him to be the soul, or more precisely the mind, of the whole world, the supreme ruling principle and divinity of nature. He furnishes the world with light and removes darkness, he obscures and he illumines the rest of the stars, he regulates in accord with nature’s precedent the changes of the seasons and the continuous rebirth of the year, he dissipates the gloom of heaven and even calms the storm-clouds of the mind of man, he lends his light to the rest of the stars also; he is glorious and pre-eminent, all-seeing and even all-hearing.”²⁵

²⁵ Pliny, *Natural History*, book 2, chap. 4, in Loeb Classical Library, *Pliny, Natural History*, Vol. 1, pp. 177, 179.

“Let us now leave the frame of the world itself and treat the remaining bodies situated between the sky and the earth. The following points are certain: (1) The star called Saturn’s is the highest and consequently looks the smallest and revolves in the largest orbit, returning in thirty years at the shortest to its initial station. (2) The motions of all the planets, and among them the Sun and Moon, follow a course contrary to that of the world, namely to the left, the world always running to the right. (3) Although they are borne on by it and carried westward with an unceasing revolution of immeasurable velocity, nevertheless they travel with an opposite motion along their respective tracks....

“(5) Saturn is of a cold and frozen nature. The orbit of Jupiter is much below it and therefore revolves much faster, completing one rotation every twelve years. The third star is Mars.... (6) Next, the Sun’s course is divided into 360 parts, but in order that an observation taken of the shadows that it casts may come round to the starting point, five and a quarter days per annum are added; consequently to every fourth year an intercalary day is added to make our chronology tally with the course of the Sun. Below the Sun revolves a very large star named Venus.... The star next to Venus is Mercury....But the wonder of everyone is vanquished by the last star, the one most familiar to the earth, and devised by nature to serve as a remedy for the shadows of darkness—the Moon.”²⁶

²⁶ *Ibid.*, chap. 6, in Loeb Classical Library, *Pliny, Natural History*, Vol. 1, pp. 189, 195.

Philo, the Jewish Philosopher

Philo, the Jewish philosopher and a contemporary of Christ and the apostles, says: “Nature takes delight in the number seven. Thus there are seven planets, the counterpoise to the uniform

movement of the fixed stars.”²⁷ His references to the candlestick of the temple shows that he accepted the Babylonian belief that the Sun held the central position among the planets. On this he says:

“The holy candlestick and the seven candle-bearers on it are a copy of the march of the choir of the seven planets. How so? perhaps we shall be asked. Because, we shall reply, each of the planets is a light-bringer, as the candle-bearers are. For they are supremely bright and transmit the great luster of their rays to the earth, especially the central among the seven, the Sun. I call it central, not merely because it holds the central position, which some give as the reason, but because apart from this it has the right to be served and attended by its squires on either side, in virtue of its dignity and magnitude and the benefits which it provides for all that are on the earth.

“Now the order of the planets is a matter of which men have no sure apprehension—indeed is there any other celestial phenomenon which can be known with real certainty?—and therefore they fall back on probabilities. But the best conjecture, in my Opinion, is that of those who assign the middle place to the Sun and hold that there are three above him and the same number below him. The three above are Saturn, Jupiter, and Mars, and the three below are Mercury, Venus, and the Moon, which borders on the lower region of the air. So the Master-craftsman, wishing that we should possess a copy of the archetypal celestial sphere with its seven lights, commanded this splendid work, the candlestick, to be wrought.”²⁸

²⁷ Philo Judaeus, *Allegorical Interpretation*, book 1, chap. 4, in Loeb Classical Library, *Philo*, Vol. 1, pp. 151, 153. He also says: “We are told that there [in heaven] the outermost sphere of fixed stars is kept unsevered, while the inner sphere by a sixfold division produces the seven circles of what we call the wandering stars,”—*Who Is the Heir*, chap. 48, in Loeb Classical Library, *Philo*, Vol. 4, p. 399. See also his *The Decalogue*, chap. 21, in Loeb Classical Library, *Philo*, Vol. 7, pp. 59, 61.

²⁸ Philo Judaeus, *Who Is the Heir*, chap. 45 in Loeb Classical Library, *Philo* Vol. 4, pp. 393, 395. In another discourse he says: “For the Sun, like the candlestick, has the fourth place in the middle of the six and gives light to the three above and the three below it.”—*On the Life of Moses*, book 2, chap. 21, in Loeb Classical Library, *Philo*, Vol. 6, p. 499.

In this arrangement Venus and Mercury are transposed. It is interesting to note the influence which Philo says the planets exercise upon the earth. He remarks:

“Moreover, the planets, the heavenly host that moves counter to the fixed stars, are marshalled in seven ranks, and manifest large sympathy with air and earth. The one [the air] they turn and shift for the so-called annual seasons, producing in each of these seasons a thousand changes by times of calm, or fair weather, of cloudy skies, of unusually violent storms: they flood rivers and shrink them; they turn plains into marshes, and dry them up again: they produce tides in the sea, as it ebbs and flows: for at times broad gulfs, through the sea’s being withdrawn by ebbing, suddenly become a far-reaching stretch of sand, and a little later, as it is poured back, they become deep seas navigable not merely by small barges but by ships of many tons burden. Yes, the planets cause all things on earth, living creatures and fruit-yielding plants, to grow and come to perfection, enabling, as they do, the natural power in each of them to run its full round, new fruits blossoming and ripening on old trees, to supply abundantly those who need them.”²⁹

²⁹ Philo Judaeus, *On the Creation*, chap. 38, in Loeb Classical Library, *Philo*, Vol. 1, pp. 91, 93.

Clement of Alexandria

Josephus, a contemporary of the apostle John, had a similar notion about the candlestick of the temple and the seven planets.³⁰ Ptolemy (in the first half of the second century A. D.) held that the order of the planets was thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.³¹ This was the Babylonian arrangement. Clement of Alexandria (about 200 A. D.) evidently did the same, for he placed the Sun in the central position. Speaking of the candlestick in the temple, he said that “by it were shown the motions of the seven planets, that perform their revolutions towards the south. For three branches rose on either side of the lamp, and lights on them; since also the Sun, like the lamp, set in the midst of all the planets, dispenses with a kind of divine music the light to those above and to those below.”³²

Thus the Babylonian astronomical science of the planetary bodies prevailed among the Greeks and Romans at the beginning of the Christian Era.

³⁰ Josephus, *Antiquities of the Jews*, book 3, chap. 6, sec. 7; chap. 7, sec. 7, in *The Works of Flavius Josephus*, pp. 98, 99, 101. “The seven lights may be said to represent the seven planets, which, regarded as the eyes of God, behold everything. The light in the center, which is especially distinguished, would signify the Sun, as the chief of the planets.”—*The Jewish Encyclopedia*, Vol. 3, pp. 531, 533, art. “Candle-stick.”

³¹ Ptolemy, *Tetrabiblos*, book 4, chap. 10, in Loeb Classical Library, *Manetho, Ptolemy*, pp. 443-447.

³² Clement of Alexandria, *The Miscellanies*, book 5, chap. 6, in *Ante-Nicene Fathers*, Vol. 2, p. 452.

Cherished by Emperors and Popes

It was many centuries after Christ before a clear distinction was made in Europe between astronomy and astrology. Astrology was very popular there until the Renaissance of learning and the Reformation of religion in the fifteenth and sixteenth centuries dealt it a mortal blow. The work of Nicholas Copernicus, the Polish astronomer (in 1530), by proving that the Sun, and not the earth, is the center of our planetary system, was a terrific blow to astrology. The discovery of other planets later also had a telling effect upon it, permitting the people at large to see the foolishness of it. However, before the Renaissance and the Reformation could break its spell, astrology claimed some notable names for its votaries. Says Max Jacobi:

“Emperors and popes became votaries of astrology—the Emperors Charles IV and V, and Popes Sixtus IV, Julius II, Leo X, and Paul III. When these rulers lived astrology was, so to say, the regulator of official life; it is a fact characteristic of the age, that at the papal and imperial courts ambassadors were not received in audience until a court astrologer had been consulted.”³³

³³ *The Catholic Encyclopedia*, Vol. 2, p. 22, art. “Astrology.”

Other prominent names connected with astrology are those of Kepler, Thomas Aquinas, Tycho Brahe, and Cardinal Pierre d’Ailly. People still thank their “lucky stars.” The words *saturnine*, *mercurial*, *jovial*, *sunny*, *martial*, *venereal*, *moonstruck*, *lunatic*, etc., in reference to the nature and disposition of persons, perhaps once had some astrological significance. Even our familiar

verb *consider* (*cum*, “with,” and *sidus*, “star”) is thought to have been originally a word belonging to stargazers’ terminology.