OPUS REFORMATUM:

TREATISE

O F

ASTROLOGY.

INWHICH

The Common Errors of that Art are Modestly Exposed and Rejected.

With an ESSAY towards the Reviving the True and Ancient Method laid down for our Direction by the GREAT PTOLOMY; and more agreeable to the Principles of Motion and Nature, than that commonly Practifed and Taught.

In Two Parts.

By JOHN PARTRIDGE, Physician to Her Present Majesty, and Student in Astrology.

Post Nubila Phæbus.

L O N D O N:

Printed for Awnsham and John Churchill at the Black-Swan in Pater-Noster Row. MDCXCIII.

READERS.

GENTLEMEN,

HO I have here detected and discovered divers Errors in the Study and Practice of Astrology, especially in that Part of it that concerns Nativities; and also spoke slightly of some Authors who are much valued, and in great esteem among divers Practitioners; and likewise condemned their Writings, as being filled with little else but Errors and idle Innovations, which are indeed but the same thing, if rightly considered. Tet I would not be misunderstood in what I have here done; and thought (because I charge so many with Mistakes) that I think my self free from Faults, Errors, and Oversights, either in my Practice or Writings; or that I intend to direct and teach the Students in this Art to endeavour after such a Perfection: No, I know too well, that Over-sights and deceptio sensus, is too true, and too visible a Character of Human Nature; and to Err, is the known and common Calamity that Mankind is subject to; for besides the Instrmities of our Constitutions, the Depravity of our Wills and Affections, the Observity of our Understanding, and the Weakness of our Judgments; The Curse on our Original Parents for their Transgression at the beginning seems still to lye heavy on our Shoulders, and tells us plainly, That Sorrow and Sweat, Thorns

MVSEVM BRITAN NICVM Thorns and Thistles, Life and Error, are inseperable. But yet there is a difference between the Errors of Nature, contra voluntatem, and the Errors of Practice, introduced by Custom and Discipling. And these are they that I contend against, and endeavour to reform; the other also ought not to be forgotten.

Nor would I have any one think; that I intend to destroy the Art of Astrology by what I have here done; no, I do assure you, that this is the least of my thoughts; nor would I impair any part of it that I judge useful and serviceable, either for its Support or Reputation. But my real Intent and Design is to excite the Lovers of this Contemptible Science, to refine it, and make it more coherent in its Principles, and more certain in its Use and Practice, than it is at present; and also to lay by those Idle Notions and Practices used therein, which have drawn the Objections of Learned Pens upon us. For tho I am not willing to swallow down those fulsom Errors with which it is clog'd and loaded; it doth not therefore follow, that I am an Enemy to its Truth and Excellence, and must be debarred my Inquiry towards its Perfection, and not permitted to approach the Spring of its Original Truth. I doubt not but you may find some Errors in this Treatise, which you may impute either to my Overlight, or want of Skill, which you please; yet I hope they may deferve your Excuse and Pardon, especially when you consider, that I have undertaken to turn the Torrent of a mighty Stream, and that with such little Assistance as have received: I being indebted to no Man for any service or help therein, but to my Honoured Friend and Late Deceased Master, Dr. Francis Wright, by whose Instructions only, I own my self enabled to perform this, and what I have else at present under my Consideration for the Fress. But for my Errors (if any shall think them

fo) laid down in Practice, by may of Rule, I desire no excuse for them, but refer them to your Consideration, and for that very purpose I have printed them here; and also hope, that those Gentlemen that think them so, will be pleased to inform my Understanding, and give me better Notions in print, with better Proofs for their Dostrine, than I have given for mine; and I do assure them, I will re dily submit and cry Peccavi. And so I come to speak particularly.

First, To the Book it self. In which thou hast the whole Mystery of Astrology relating to Nativities, according as I understand it; but it is dispersed here and there throughout the whole Book and Matter also, and will take thee some time and pains too, to collect and digest it into a method for Practice, which is no hard matter, if thou art but willing to take a little pains; and without pains, I can assure thee, thou wilt prove but a very ordinary Artist in thy Profession I have there given thee the Nativity of Oliver Cremwell, with my Reasons for its Correction, and also his Disease, by which he expired; with a Table of Directions from his Birth to his Death; with each Ark, its true Measure, and the Year of our Lord when it did begin to operate. I have also shewed the incoherence of those Rules laid down on several Occasions, not only in his Nativity, but in divers others; and the just Cause our Enemies have from thence to Cavil at, and ridicule the Art and its Frofessors. I have also throughout that Nativity, on my fudgment thereon, wholly diffented from the Common Method now practifed; and where I have To done, I have also given you the Text of Ptolomy for my Justification to prevent my being question'd in print; that those who think my Method new, may examine that Author, and see whether I have done him and the Art

it self Justice or not. I have also show'd you the excellent use of the Hilez, and the vanity of their calling the Lord of the Eighth, the Anarcta, and judging the Quality of Death from his Nature and Position. And indeed, I have been plain in every thing else useful in the Judgment of a Nativity, with my particular Opinion and Method, that I use in all Rovolutional Figures, and also how to take them. And to tell you plainly, all other Methods are really Innovations, and new Projects without any ground from Authors of Authority.

In the Second Part, I have endeavoured to shew you, That the opinion of Cardinal Signs on Angles, according to Mr. Gadbury's Opinion in his Cardines Coli, is vain and groundless; and the Arguments and Aphorisms he brings to prove it, are lug'd in by Head and Shoulders, and of no Validity to that purpose; and that the Nativities brought to that end, are also fictitious. In the Supplement I have given you several Nativities out of Heminga, that he brings as Arguments against Astrology, because he could find no Reasons directional for their Deaths, Sickness, and other things in his way of Astrology, which I have endeavoured here to shew was no hard thing to do; and in partisular, in that Nativity of Cardan's Son, about which both he and Alexander de Angelis, do sufficiently abuse the Astrologers, and the Art, because there was no Direction found for his Death, either by his Father, Maginus, or Naibod, three Great Men in their Times. It was first printed by Placidus de Titis, in his Primum Mobile, which may admit of a Correction, as may be seen by that printed in this Book; and yet we both keep exuitly to Cardan's estimate Time, as may be feen also by his own Figure in his Comment on Ptolomy, Lib. 3. Cap. 14. Aand indeed, I could have given you divers more out of Heminga, were I not certain that some of them are false, and sure he took them upon Trust. In the whole thing there is much Variety, both in the Matter and Method, and these founded on very good Principles, which I shall deliver more methodically hereaster, according as I shall find this is received in the World. I do not pretend, that either the Matter or Method, is either of them new, but only the old ones revived; and to say the truth, it is so old, that I can safely say, it is forgot, and the whole of it will seem strange to this Age. Which I humbly offer to the consideration of the Ingenious Students, and intreat every one to examine it seriously and deliberately before he gives a determinate sudgment, either in Approbation or Exprobation of what I have here done.

Secondly, To the Studious Lovers of Astrology in General. I hope Gentlemen, there will be no need to perswade you with Arguments, either to believe, or assert the Truth of Astrology; especially you that have already had a prospect of it from the Top of Pilgali; and have also a better opinion of its Truth and Excellence, than you are able to demonstrate to the Unbelievers, by Examples of your own; fair Predictions (I mean) of the Effects of any Direction before the Accidents happened, for it is that must give your Art a Reputation. And yet I judge it may not be wholly improper to perswade you to a greater diligence and labour in your several Methods of Prattice in that Art; not so much for the discovery of New Whims and Notions, without either Ground or Reason, and some of them not at all understood by their Inventors and Teachers; But for improving those we have already in our Possession, and to try whether they will stand the Test of Examples and Examinations in Several Nativities; not to spend

time in making a noise about a thing but little known; and perhaps less understood; but to work, and by the variety of Examples to try and compare one with another. and at last see how their Rules will agree in the general; for I can assure you, one hour spent that way, shall teach you more substantial Knowledge in these things, than a whole days prating. And to this end, it is not a rulk matter what your Principles are, whether Geocentrick. .Heliocentrick, or Selenocentrick; nor whether their Directions are Direct, Convers, Rapt, or Secondary, wrought in Mundo or Zodiaco, in the Crepusculine Circles, or the Obscure Arks; so you will but make your Doctrine all of a piece; and let your Directions do the same at one time, that they do at another, and not give something in one Nativity, and miss in Twenty others, when you try them again. And to this purpose, I do advise you not to rely on your Authors, nor take up their Rules in your Practice, without examining their Ability and Truth. For I can affure you, That all the Principal Authors of the last Century, and more (except two or three) have done very little for the Art of Astrology, unless it was to make it Ridiculous and Contemptible; so that those who are disposed to laugh at Astrology, need not read Heminga, Alexander de Angelis, Cliambers, and the rest of them that have ridical'd it in Print; but have recourse to our own Authors, and consider and compare them well, and they will find fooleries sufficient for their purpose and design that way, be it what it will. Our Rules in Judgment are so deficient, that they are generally not to be rely'd on; and what is more, one thwarts another, by which means the Young Students know not which to lelieve or follow. Our new-made Aphorisms are so falle, that not one in ten of them will hold according to the Text given for our Direction and Guide. In the Effects

of Directions they have followed Matchivel's Rule (Throw dirt enough, and some will stick); nam'd abundance of Accidents to attend each Direction, and the Devil's in't if some of them do not happen to take effect. But in the Directions assigned for all kind of Accidents, Death, &c. there they have out-done themselves, and so involv'd us into a Labyrinth of Confusion, that we are not able to understand them if we will make Reason our Guide, and compare one thing with another. Therefore, pray Gentlemen, take it into your Consideration, and let something be done, that the next Aze may be better inform'd by you, than we were by that which went before us. Let us have less Vo: lumes, and more Truth; fewer Rules, and more to the purpose; plainer Directions how to work with fewer Contradictions; refine the Art, and reject those Fooleries it is loaded with; affert its Truths, and declaim its Errors, and then it will appear to be what we tell the World it is, and would have it thought to be. Nay, let us have all the New Inventions likewise that can be discovered, provided they are true. There is one thing more, Gentlemen, that I would say to you, and that is, Do not hug Innovations for no other Reason but because they are new; That trick hath been too often put upon us already, and even by those too, that knew very little of the matter; and had as little skill, as those that endeavoured to follow their Directions; by which means and ways our Erroneous Confusions were not a little increased. Nor would I advise you to be afraid of any thing that is new, because it is so; bring it to the Touchstone and try it; and that is to be done no otherways, but by Labour and Experience; for if the thing it self bith a good Bottom, and seems rational, it may prove worth your while to examine it. And by this way I intreat you to put what I have done to the tryal, and if it will not hold, and in the general stand

the Test, I shall be ready to recant and beg your better

Information.

Thirdly, To the Enemies of Astrology, to whom, tho I am not obliged either by Kindness or Duty, yet I have a few words to say, tho I do not expett to make one Convert by my so doing. It is the hard Fate of Altrology and Altrologers to undergo the severe Censure of you, Gentlemen, who never knew ony thing of it, but its Name; and I am confident, some of you do not know one Character from another, nor did you ever yet arrive at that Skill to creet a Scheme of Heaven; which if you did, yet they are very [mall Abilities to entitle any man to be Judge of a thing he is so little acquainted with; as I am certain the Major part are, that pretend to ridicule this Study. For whatever the Common Professors pretend to, either by false Notions, or worse Practice, I own it, and study it no otherways than a Branch of Natural Philosophy, and do think it is no hard matter to give it a fair Foundation on very rational Principles, and those I think demonstrable too without any great Difficulty and Trouble, and they are Motion, Rays, and Influence; and thefe in that Part of Astrology that takes notice of Nativities in particular; which Part of it I have made most generally my Study; and for the other Parts of it, let those who. have imploy'd themselves therein, take the same care to justify it both by Examples and Rules. And I do believe that this of Nativities being done, will give some Reputation to the other Parts of Astrology likewife; and this at present is fallen under my Consideration, tho I believe there are some far more able than my self to do it, if they were pleased to take the trouble of such a Work upon them.

And whatever your Assertions are of its being forbidden in Sacred Writ, they are really false, and do not any more prohibit

prohibit that, than the Command given to the Prophet Hosea to Marry a Whore, did justify Whoredom; for what is said there against it, doth only reprove the Pretenders abuse of it, and the Peoples superstitious dependance thereon; which every honest Artist will disown at this day, that believes the Power of an Eternal God.

Neither can it be an Enemy to Religion and Piety; for by how much the more every good Man knows the Mysteries of Nature in her various Ways and Operations, by so much the more it will bring him to admire and contemplate that undeniable Power of the Tremendus Deity that first gave it its Being and Order; and we see daily when the best of things fall into the Hands of Ill Men, what a Scandalous Account they give of them, and pervert their lawful Use. Hence there is no reason to believe, that the Abuse of Virtue, or any other useful thing, pleads its Prohibition, either by Law or Arguments; if so, farewell Food and Phylick.

And besides, if we should allow (what some of you say) that there is no verity in it, yet that neither doth not proclaim it unlawful, but justly reprehends us for spending so much time in a thing void of truth, and would draw from good Men rather Pity than Scorn; but we desire neither, being able to justify its Truth, and that it is of more worth and use than some Studies that carry a greater Applause and Repute; concerning which, I hope something will be done

hereafter.

But your great Objection that makes it Ridiculous and Scandalous, I must acknowledge is too true, That many of its Pretenders tell the World they can do things that are impossible, and under the pretence of Astrology act abundance of Villanies: And those, perhaps, ignorant of the Study, do not know to the contrary, but that such things are prescribed by its Rules and Rudiments. And seeing they have

have the Impudence to act such things, I hope it will be no Offence to the World to know some of them, nor to any honest Artist to hear it told; and therefore take these few, and judge by them what they are that use such Roguish Tricks.

There is a little Ruddy-fac d Conjurer, who in my hearing had the Impudence (I being unknown to him) to tell the Company that he could do several things out of his Power; and at last said, That he could raise Spirits; and that if any of the Company would come to him one at a time, he would shew them a Spirit that should appear fairly on the Table. So I advised them to go, which they did, and always when they came, he put them off with a Roguish Excuse, till he had tired them, and so they went no

The same Man had a Woman came to him out of Southwark to ask him a Question; and that was, If her Misfortunes were all over; he told her, no, they were not; but he had an Art to make them go off quickly, which she desired: So having extorted a Fee for his Figure, told her, she must sit down and pare the Nails of her Finzers and Toes, and leave him six Shillings more to buy six Ounces of Aquafortis; and by setting them in a Sand-heat, as her Nails. consum'd, so should her Misfortunes; all which the Woman did. Then he bid her remove from her House to another, and he would come and write something behind the Door that should make her fortunate. And a Month after, she sent a Friend to him, to know how it went on; so he went down Stairs pretending to see, and came up again, and told her it went on very well; but the poor Woman is still as she was, poor and unhappy.

Mrs. B. in Holbourn took 3 l. of a Maid, to make her Sweet-heart Love and Marry her, who had then got a new Mistress, and left the former; the Maid finding her self cheated.

cheated, went to a Fellow about White-Chappel, who took 10s. of her to make the other Cheat bring the 31. again:

You may guels at the Confequence.

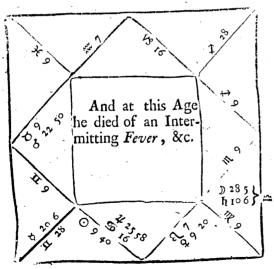
There is one Ignorant Confident Fellow, that gives a Paper folded up and leal d, for which he Bubbles some of 5, and Some of 10s. a piece for them; and this is to make Men and Women love one another in order to Marriage, and to procure Lascivious Meetings, &c. and to make People fortunate. Thus he served a poor Maid in the Minories, and cheated her with them so long as she would find Money, and believe his Lies.

Others, and I could name them too, pretend to fetch People back that are absent or run away, and this by force of Magick as they call it; to take off Witch-craft from those they say are Bewitched; and also to promote or prevent Copulation, according to their Clients desire, either out of Love or Malice to those they intend it; with abundance more of such stuff, as I could relate, that is prafised under the pretence of Astrology, by a Crew of Scandalous Cheats. Yet I hope, Gentlemen, you will not call this Astrology, but Cheating, Roquery, and Abuse, both on the Art, and the People; and therefore I would intrest you to consider what it is now would condemn, before you take the Seat of Justice, and pass the severe Sentence against that which I am sure at present you do not understand.

Lastly, Since these Sheets were printing, there is a Treatise come to my hand from Padua, written by one Antonius Franciscus de Bonattis, in which he gives us a new Method of Directions, but not by him (he says) invented, but by his Master Confalonerius; and because the thing is wholly New, and as yet strange to this Nation, there being no other of those Books in England but mine, I believe, and am partly sure; therefore I will give you one Operation in the Protector Cromwell's Nativity, according to his method, and it shall

be ful! as plain as those he hath given in his Book, without any Direction to understand them. And it is of the Sun to the Body of Saturn at the time of his Death, in his Method and Operation, and to that end you must know that Cromwell lived 59 Years, 4 Months. and 8 Days.

The Sem. Noct. Ark of the Radix, is 4162. which gives the Suns distance from the Fifth House 2045. The Sem. Noct. Ark of the Direction, is 3417. hence it gives the distance of the Sun from the Fifth House, 1679. or 27 d. 39 m. which added to the place of the Direction, leaves the Cusp of the Fifth House in 7 degrees 19 minutes of Leo, as you may see by the following Figure and Direction together. For by a Figure he always explains and demonstrates his Directions; and indeed this Direction agrees to the time of 59 Years, 4 Months, and odd days.



Thus, Reader, I have given thee, with this Curiosity, a short Account of the Book, and desire thee to read it impartially, and consider the Matter and Design of it, to the end I have writ it. Correct the Errors that have slipt the Press, which are not many, yet perhaps there may be more than I have observed; Deal by me as you would have another do by you in the like Case; I beg no Pity, but Justice; use me genteelly, and it shall be a further Obligation

To your Friend,

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JOHN PARTRIDGE.

Correct the Errors following, that have escaped the Press.

PAge 5. line 31. read Trims. p. 9. l. 22. r. overflow. p. 13. l. 36. r. he aims at. p. 25. in the Scheam, r. ⊙ 13. 55. p. 31.l.2.r. Horary times. p. 41. l. 14. r. occasus. p. 80. l. 39. r. dominium. p. 81. l. 14. r. 'Tis. p. 84. l. 22. r. Jupiter in Libra. p. 95. l. 6. r. variata. p. 115. l. 20. r. want, p. 135. l. 33. r. are hindred. p. 155. l. 15. r. for that year.

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Shall not enter into an Argumental Contest about the Art of Astrology in general, but leave that Work for the -more florid Pens to discuss. Neither will I at this time undertake to demonstrate the Motion by which Directions are made, nor the Principles of this Art; nor yet those things that we call Caules Aftrological, they being not only intended, but also more proper sor another Treatise: I having defigned here to shew some of those visible (I had almost said palpable) Absurdities, that some of the greatest Protessors, not only of our own Nation, but others also, may juitly be accused of: Now, if Directions, those things that we call Causes of Accidents in the Life of Man, do really produce an Effect at any time, then must they certainly at all times give something proportional to their Natures, and the Adjuncts that do attend them; or else some Rules of Exceptions laid down, by which we may judge and diffinguish when they will or will not answer the Rules given us by our Authors on the Effects of Directions. I know very well, that the same Direction shall not have the same Effect at one time that it hath at another; and I think I know the reason why; but yet there shall be an Effect, and such a one too, as shall be agreeable to its own nature, and part of Heaven. And to this purpole, Guids Bonatus speaking of things of this kind, says, Causa enim perfecta, perfectum inducit Effectum : Which is indeed really true, not only in this of Attrology, but also in all other Philosophick matters in nature. For if we own a thing to be the real Cause of any other thing at one time, when perhaps it shall pass by twenty times afterward without the least show of an Effect, is to tell the World in plain terms, That we neither know nor understand what we mean our selves; or else by reason of our Ignorance we are not able to distinguish between a Cause

and an Effect, according to our own Principles in that Art which we pretend to; which gives our Adversaries just Cause to say, Eut enim Astrologi non Intelligent, aut si Intelligent graviter Errant.

For I am perfuaded, if the Aftrologers, or fuch as are fo efferenced, were asked, How many of those Directions, that they call Mortal ones, have in divers Nativities passed over without giving Death, or any Disease to the Injury of the Body; they would be apt to confess, As many of them have missed as hit, and vet they are very well fatisfied with their method, and go on as confidently, as if they had never found either error or disappointment, as you shall find That surther examined and proved throughout this Treatife; for I have made choice of this Subject, as the propereft I could pitch upon to bring me readily to the point in hand, that is, to expose these Fooleries and Absurdities, which I find not in one, but most of our Authors: Nay, our Enemies too are not without their Absurdities, as we may see by Heminga, in the Nativity of Pope Paul the Third, page 92. wherein among the rest of his Objections, he tells us of some reputed dangerous Directions that the Pope had passed, and yet did no injury to his Life; and one of those he mentions, was the Ascendent to his own Square; A very learned Objection! And I think no ways likely to give any thing good or bad, and therefore muchless Death; but I do not so much blame Heminga, (tho a very Learned Man. and well read in the Art of Aftrology) as I do Cerefarins of Mana tua, who wrote the Predictions that Heminga carps at, in which he hath these words, D. V. R. graviter se babebit cum magno Vita discrimine que dies erit 4 vel 5 Mili, 1549. ex directione Horoscopi ad suum trinum qui pro quadrato babetur, to quia est in signis brevium 'Ascensionum. I must needs say, it is a very odd fort of Astrology to my ears, to hear them talk of the Ascendant to its own Trine, and this by so eminent a Man as Paris Geresarius was; and what is yet more strange, that he should from hence predict danger of Death. And besides, we find the same thing printed in Cardan about this Popes Nativity, where he takes some little notice about those Directions, but says not one word of that about the Afcendant to his own Trine, which makes me doubt whether he did not countenance that Opinion also. Now, pray let me ask any man what can be expected from such like Directions as these? and whether the Sextiles, Squares and Trines of the Dreagons Head and Tail, are not as proper and effectual as these are? For tho I do allow that there are such points, as Sextiles, Squares, and Trines to the Ascendant, Midbeaven, &c. taken in Mundo, or at least wise in their imaginary way in the Zodiack; yet what is there to irradiate those points or parts of the Heavens? for the Ascendant and Tenth can emit no Rays, and therefore can give no Power to the other parts of Heaven to become serviceable after this manner as they pretend to; therefore I say, if these Points were ever sit for the use here pretended, they must be ever so in some measure, more or less; but in all my Practice I could never find it; and I am sure there is no ground nor reason to believe it, let them say what they will; yet by these and such-like ways, young Students are seduced and led by the Nose with these Tongs of Authority. And therefore let this serve for an Instance in general, That there are Methods used, which are both Vain and Improbable; for every least the process of the content of the conte

ry Cause must have its Effect, or else it is no Cause.

To these I might add those Directions that are so often made use of in all Nativities and with as little success as these are, as will appear by what follows, so far as it concerns this Nativity I am about to handle. For if we allow those Reasons there alledged to be true, then we shall find abundance of Nativities to be above the Order of Nature, and reach of the Stars, or else the Stars have done their duty negligently and by halves, when we shall find fo many people have escaped the Ascendant to the Squares and Oppositions of Samen and Mars, and this poor Gentleman fall by, it, which is indeed a perfect piece of Impossibility, if the Rules of the best Masters of it are true, and the Experience of those that have tried them, the same. Now to satisfie you yet further, that their Directions for Sickness, Death, and other Accidents, are generally vain and impertinent, and that there are very tew, if any of them, that are really settled in their own judgment and opinion, how to determine those things according to Rule and regular Method; do but carry a Nativity of any person that is dead, to any of them, and delire the Reason of his Death Astrologically, they shall immediately give you some sham story or other either of the Moon to the Square or Oppolition of Jupiter and Venus Rulers of the Eighth House, the Ascendant to the Dragons Tail, or to the Artiscion of some ill-natur'd Star; nay, they shall assign you some Direction to the Ascendant to kill, when the Sun and Moon are both in Aphetical places; or

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else Directions to the Sun or Moon, placed in the Third, Fourth, or Fifth Houses under the Earth, which are indeed neither agreeable to Reason, Nature, nor their own Rules published from their own hands: For do they not tell you long stories of the Sun, Mon, and Afcendant, (and some the Midheaven) being givers of Life? And did you ever know them keep to the use of them, unless it was to serve a turn when nothing else would do? Which is plain to me, that they do not understand their own Rulès, or elfe they do not believe them. To my knowledge there was (as in the case of the Protector) a Figure of Charles the Second's Birth generally agreed on, and believed by all those that professed Aftrology, and by which a certain person did predict his Death in 7685, and by which Figure they all faid he would live to 70 years of Age; but fince his Death, you may go to twenty of them, and perhaps every one of them shew you a different Figure, and aftign different Causes for his Death; they being as much confounded about that Prince's Nativity and Death, as ever they were about the Protector's: Of these and such-like stories as these are, I could give you a great number, which will ferve for no other use but to shew you, that Ignorance becomes Powerful, when it grows Popular and General, at which time it is usually guarded by Impudence and Error, and by their affiltance it commonly takes Truth by the beard. I shall therefore conclude these things with this Axiom,

That every Cause must have a Certain Effect; and by that Rule, any Direction that hath Power to kill at one time, hath at another, or else a good substantial Rule to show reason to the contrary.

It hath been the common custom of our Modern Pretenders to Astrology, to impose on the world, and abuse the Art they pretend to, by Printing the Nativities of dead persons for true ones; for when they are laid in their Graves, it is presumed that nothing can happen asterwards able to contradict the Authority of their Rules, in the pretended Correction of the deceased man's Geniture; for now all Accidents cease, and the common Professors rest satisfied, that what was done was true, they not being able or willing to make any farther Enquiry after it, nor perhaps

can they. From hence they pretend to give reasons for all the past actions of Life, Famous or Infamous, Health, Sickness, and last of all, Death it self; making every thing appear as plain as the Sun upon the Meridian, especially to those that do not understand it. And lest any of those advantagious notions should be lost, they are printed and published to instruct the young Tyroes and Students in this Science, where they may find the Nativity printed, and the Reasons thereof annexed; with choice Rules and Aphorisms fit to be considered by those that are Eeginners, that they may be led out of their way; and by the Old ones, that they may be confirmed in their Errors: For those Nativities that are commonly printed, are made by the Altrologers; they often differing from the true time, one, two, or three hours, and fometimes more: So he did, that promised his Client in print; he should live one or two and thirty years longer, and the poor Gentleman was dead before the Book was published. So that it is fafer to take a Nativity by guess only, than by their Correction, and perhaps nearer the truth: Not to mention the flory of Sir F. H. or Mr. P. with many others, that may fairly challenge a place in this flory, besides this Gentleman, whose Nativity is the subject of this Treatise, and hath been as unfairly used by them, as any man whatever. For as long as he lived, they let him have Pifcer afcending, and Mars in his Ascendant, which they thought was a Position very suitable to his Grandeur and Courage, and for one that was so great a Warriour. And this passed very well among them for some years, without any distrust of the truth of it; and by that Figure they could prove all his Sickness, Honours, Victories, &c. But at last he died; and to the amazement of the whole Society, without any Direction to kill him; which without doubt put them out of their Trines for a while, till they had agreed upon making him a New Nativity; for it was in vain for them to believe that any man would think that to be his true one, when they had no Direction, (no, not a sham one) to make the world believe that he dyed by Order from the Stars; and that was ftrange, that they had no direction at that time, for they are feldom unprovided of the Ascendant to the Square or Opposition of Jupiter or Venus, the Afcendant to his own Sextile, Square, or Trine in Signs of Long or Short Ascention, as occasion serves ; or the Sun or Moon to the Square of the Dragons-Tail, or such-like stuff as this is; and tho this may feem naufeous and fullome, to hear fuchfooleries

fooleries as these are, yet I do affure you they do make use of such things, and worse, if worse can be, in point of reason: But at this time it seems they had not such Directions as they thought probable to pass among the rest of the Society; and therefore a new Nativity must be sound out, and it must be such a one too that proves his Death, tho it prove nothing else.

And the next they pitched upon, was farther from the true time of his Birth, than the former was; for now they make him Aries Ascending, and the Sun in his Horoscope in Taurus, and Saturn and Mins in Opposition from the Culps of the first and seventh-Houles, and in Square to his Tenth, and Jupiter in Opposition to his Midheaven, and in Square to his Ascendant, which would make but an untoward Nativity, (according to their own Rules, and Gadbury's in particular, printed by himself, but all borrowed), for a Person of his Courage, Conduct, Bravery, and Presence of mind in his most dangerous Undertakings: For Mars on the Ascendant must be allowed to shew his Manners, Disposition, and Temper, by being in that Angle; as you may fee, Docir. Nativ. pag. 91. and then his being in Opposition to Saturn, and in Square to Jupiter, must make a very odd temper'd man, Morofe, Peevilh, Rash, and Unsuccessful in his general Endeavours, and withal Sickly; vide Cardin. Cali, pag. 34. 9. 78. in his own words: To which I will add, That the Opposition of Saturn should make him timorous and fearful, and by consequence a little Comardly, and of a Base spirit; bur I could never hear his Enemies charge any of these things in the least on him; but they say that he was Brave, Bold, and Generous; that he never had any Fear or Terror upon him, but always beat that into his Enemies; and when he took them, used them more like Gentlemen at liberty, than Prisoners; but belides, they all allow, that the Lord of the Tenth in Oppolition to Mars, and both in Square to the Midheaven, is a fatal Polition to any man's Honour when born to it; and then pray how should such a Position give such Grandeur and Power as he advanced to, if their Rules are true? vide Doctr. Nat. pag. 164. For it is certain, that Saturn and Mars in Opposition from the First and Seventh, would make him a very ill-natured' man, and subject to many Misfortunes; and indeed I could spend fome Pages after this manner, from their own Authors and words, directly opposite to this Position, and very probable to prove, that this which was then printed, was not the Protector's true Nativity; but I shall leave all these Arguments and Reasonings, because I have better to insist upon, which will better ferve, and more demonstrably prove the Falsity of that Figure, and the Unskilfulness of him that made it; and so I come to the matter more nearly.

The Figure of this Great Man's Nativity is owned by a very worthy Gentleman, one J. Gaddury by name, and by him printed in his crowd of Errors, called Collectio Geniturarum, or a Collection of choice Nativities, that is, of his own making; now this I could have passed by, and look'd on it as the effect and oversight of his Juvenile years; but he prints the same again in his Card. Cali, after five and twenty years, to shew that he was still the same man, and that he had no more skill in his own Profession in 1685, than he had in 1659; and by doing that, he seems to me to justifie all the Errors of his Collection, because he hath hitherto given us no Caution concerning any of those Errors in that book, of which these of the Protector's are some of the greatest ; and to say the truth, this of his Cardines Cali is as full of Fooleries and absurdities, as the other; which I shall endeayour more

fully to evince, before I conclude this Treatife. The time he fets this Figure for, is the twentyfifth of April at almost forty seven minutes after three of the Clock in the Morning 1599. and upon that Polition he spends a whole Page to rell his Reader, that there are several things concur to prove it true, besides the Directions he after mentions; as the Opposition of Saturn and Mars from Aries and Libra, the three Superiours in their own Dignities, and above all Cardinal Signs, possessing the four Angles of the Figure; which in the Nativity of Charles Gustavus, as well as in this of the Protectior's, was (as Gadb. fays) fully verified. And from these two Fictitious Nativities (for such they both are) he confidently forms this notion into an Ailrological Aphorism, and prints it in his Choice Collection, Aphor. 18. of which more hereafter; and after abundance of forry stuff belides, he concludes with these words. ' Presuming that divers Artists will be curioùs in scanning this Geniture, I shall for their assistance, and prevention of trouble, prefent them with a Catalogue of ' several Accidents of his Life, and the Directions, &c. that were (in an Aftrological fense) the proper O casions of them, and

(with no small pains to me) they are these following.

1. In the Year 1640, this Native's Grandeur began, for then he was first called into publick business, by being chosen a Member of Parliament; to lignifie which he had [28 7. G. fays] his Mid-heaven to the Dragon's Head; now, is not this a probable thing, that this Node should give greater advantage than the M. C. to the Trine of Saturn and Sextile of Mars, nay the greatest of all, for this was the beginning and ground of all the rest of his Honors and Preferments both in the State and Army. Now if you will but confider, this Dragons Had and Tail are nothing but the Intersections of the Ecliptick and Orbite of the Moon at oppolite Points, and those two Circles are but imaginary, and therefore the two Nodes cannot be otherways: Again, Why one of these Points should be a Fortune, and the other an Infortune, is a Mystery that the greater Masters of this Science still reserve in their own bosoms. But to the Question in hand: Pray what is the reason that the M. C. ad Caput should give such present honour, and lay the ground-work for the future, when the M.C. to the Trine of Saturn, and Sextile of Mars, went a little before it, and gave nothing at all, as we know of: and yet this Native, deligned by God and Nature to be so great a Man as he after proved, and that too, from the nature and principles of those two Stars, Policy, Power and Courage? And indeed I would intreat honest 7thn to present the World with some Treatise that might refolve and unfold these secret Nostrums not yet known to the unbelieving World, as I suppose he calls the great, if not the greatest part of the Nation. But did this Dragons Head give this? if it should happen to prove true, I protest it is a most admirable Discovery; but I doubt this is the first Experiment, and judg it will be the last too of its kind; for whosoever shall have occasion to try it in another Case of the like nature, will find themselves wretchedly deceived and cheated. For throughout his Choice Collections he never tells you a word of any one being preferred by the M.C. ad D, but of that Minister's being elected Fellow. pig. 111. but to tell you the truth, it was not on that, but the Afcendant to the body of Venus, as he tells you himself; but he doth not tell you one word of the effect of the M. C. ad & in Dr. George Starkey's Nativity. However, he tickled off his Friend Mr. Blynman with Imprisonments and Scandals upon the M. C. ad Caudam draconis; but to tell you plainly, those Accidents (if the Figure is true) were from the Sun ad oppositum Saturni, who is the real Author of such things as those, as the Case then stood; and he hath let Mr. Eastmood, pag. 170. pass by his M. C. ad & without any remarkable effect, which shews a kind of plaguy Ill-nature in him, to let the young man at 20 years of Age pass without some good effect of it; fitte he might have deserved something at that Age, as well as Oliver, to have all at forty. In a word, I think he hath knocked two or three little Babes on the head besides with the Dragons Tail; which is as useful as the other in its place, and ferves sometimes at a dead lift. But let him prove to me if he can, why the Head and tail should not be both of one and the same nature, if they have any influence at all, or power to give good or evil in direction; I confess I could never find it.

2. Secondly, In the Year 1642. he was preferred to the Command of a Collonel of Horfe; having before, like an honest Gentleman, and true Englishman, raised a Troop of Horse at his own Charge, and served in his own Person to defend his Country against the then growing Popish Interest, which like a Deluge was like to overthrow all. He had then, fays J. G. the Moon directed to the Scorpion's Heart, but whether with, or without Latitude, he hath not told us: but let it be which it will, it is wholly false; for the Moon's pole of Position in that place in his Figure is about 50; and her Oblique Ascention under that Pole in the opposite point is about 350 d. 18'. so that the Ark of Dire-Ction with Latitude, is 37 d. 28': and without Latitude it is 45 d. 14'. which according to Naibod's measure, will give more than 45 years: and therefore neither of them can come up in the Year 1642. as he pretends. But suppose it did come up then, why must it give such considerable Preferment as a Collonel of Horse, which to him at that time was very great, both as to his Command and Trust reposed in him? why should it not give trouble or fickness to him; the death of his Wife, or Mother Lif he had one living) as well, or rather than give honour and preferment? for in the Nativity of the French King, pag. 40. of his Collection, he gives him a violent Fever on the direction of the Ascendant to the Scorpion's Heart, without any thing else to affilt it, except a Transit of Mars on the Moon's Radical place. And in pag. 43. in the Revolution of Gustavus the Second, it is there brought in as an Argument of death; the Sun and Saturn in Conjunction near the Cor m, is there called violent because of the Antares. And in the Nativity of the Prince of Orange, pag. 54. it is there made use of to kill his Mother, and to give him a great deal of trouble; but to affift it, he tells us, that the M. C. came up then to the Square of Saturn, which is notoriously falle, for there was no such direction at that time, or near it. Yet after all this Stuff and Foppery, when he comes to Dr. Gouge's Nativity, pag. 107. he fends him to Cambridge upon no other Direction, but the Sun to the Scorpion's Heart, and nothing else to affift it. Thus you see what an Excellent Astrologer Mr. J. G. is, and how obedient the Stars are to those who can skilfully command them; make them kill one, give another trouble, send a third to Cambridge, and make a fourth a Collonel of Horse: But if all he says were allowed in the Preticior's Case, it serves nothing at all to the Corre-Gion, nor to prove the time of his Figure true; for all men that know any thing of Directions, know very well that this Direction would have been nearly the same, had the time been taken later or earlier: but I wonder why J. G. should exclaim against Cromwell for finking the Oath of Allegiance to his Sovereign, as he calls him, when that King had broke and funk his Coronation Oath long before : and we all remember very well who it was that did it fince also in the Year 1686, and 1687. to almost the Nation's ruin, and destruction of the Protestant Religion.

3. Thirdly, In the Year 1643. he was made Lieutenant-General to the Earl of Manchester.; at which time he says he had the Moon directed to the Trine of Mars; but this is also extreamly false, because there is no such direction as he pretends to at this time; which any one may fee by working those Operations, in which the Ark without Latitude, which is the only Direction that he knows in that way, is 48 d. 26', and the Ark with Latitude is almost 41. both which are far distant from 1643, and cannot come up at that time he mentions, nor near it: but if it did, it cannot correct without some other to agree with it to the Angles.

4. Fourthly, He tells us, that he quarrelled with the Earl of Manchester his General, and preferred divers Informations against him in Parliament, and managed it so well, that he carried his Point, and came off with honour; the Cause of this was (he says) Saturn being on his Ascendant, and the Radical place of Mars in Oppolition

position to his own; and the Ascendant directed to the Terms of M.rs. Certainly this Man was infatuated when he wrote this Nonsense; for I have more Charity for him, than to think he had so little Skill or Sense to believe this, and not know better; but . tell us of a Transit of Saturn by Mars his Radical place in opposition to his own: Why, what was this to Cromwell? why did not (if this is true) Saturn do him a misches the last year, when he got his Lieutenant-General's Commission, for he was then Stationary on the Radical place of Mars, and no harm observed. - Well: but the Alcendant was also afflicted by direction; how so? why it came to the Terms of Mars; Ay, this is something like to do the feat : did ever any Soul hear an Infallible Son of an Infallible Church give fuch Reasons as these are? In the last year he fays the Moon to the Trine of Mars gave him Preferment; and is that Direction so soon over? will it not continue in force one year? and if it doth, pray why should the Terms of Mars be alledged as an Injury to him, and he under a very good Martial Direction? Why should not the Trine of Mars give the Contest (if there was such a Direction at that time, as he says there was, more likely than the Terms of Mars, it ending in his Advantage and Honour? which cannot be allowed such an Affliction as he seems to infinuate by the Transit of Saturn. But why must the Ascendant to the Terms of Mars be brought in now as a cause of difference? Doth it always give Quarrels and Contells? Did it also give Quarrels, Contests, and Difference, when the Ascendant came to the beginning of Cancer, which was the Terms of Mars alfo, which was two or three years afterward? I doubt it; and I think it would be worth while to ask the Gentleman, if it did not fall in pitted and smoaky degrees; if so, then it is beyond all question and doubt; but the truth of all is, there was nothing else to sham in at this time, and therefore this must do; yet I do think there is no man will look upon this as a good reason and argument to prove the Nativity true.

5. Fifthly, In 1645 he fays Oliver Gromwell was made Lieutenant-General to Sir Thomas Fairfax, and this under the Direction of the Moon to the Sextile of Saurn, Lord of the Tenth House; and indeed it was well he was Lord of the Tenth, or else he had certainly lost his Honour and Preferment at that time; however, that is also false, there was no such Direction at that time, and that for the Reasons before-mentioned.

6. Sixthly,

Opus Reformatum.

6. Sixibly, In 1648, for his contending with the Parliament. and some other things, he says he had his Sun to the Square of Saturn, and the part of Fortune to the Opposition of Venus: As for that of Venus, I am fure 'tis falle, for he is not able either to rake or direct the part of Fortune; and what is more, if the part of Fortune were truly placed in that Figure, it should be in about 11 or 12 degrees of Leo, and he hath made it in one and twenty; and for that Direction of Saturn, if it should be true, it doth not

at all help to the Correction.

7. Seventhly, In 1649 he went over to Ireland to oppose the Popish Rebels in that Nation, and defend the Protestant Religion; and as Gadbury says, he had a Flux and Feaver there; for these things he gives him the Moon to her own Square, and the Contrantiscion of Jupiter; alas, poor man! he never knew yet how to take an Antifcion or a Zodiacal Parallel, which you please; and I will venture an even Wager of what he will, that he doth not know how to direct the Moon either to an Antiscion or Contrantiscion of any Planet; so great is his Confidence and Ignorance in pretending to a thing he undersands not. And furthermore, had the Moon been so directed at that time, as he says she was to those two directions, I am certain he would have had neither Flux nor Feaver at that time, if Ptolomy says true; but you must bear with his Ignorance, for if he knew better, he would do better.

8. Eighthly, In 1650 and 1651, he beat the Scots at Dunbar, and the Cavaliers at Worcester to their hearts content; for this he gives him the Sun to his own Sextile, but how he doth make it do, I cannot tell, for the Ark of direction is 53, 46, and gives about 54 years, and he was now but 51 and 52 years of agree which is a great difference in point of time; but he doth not tell you one word of the Sun to the Square of Mars and Saturn, nor their effects; one of which happened at 48 years of Age, and the other at 51; and tho he could not tell what they gave, yet he might have told us what the reason was that they did not kill, or at leastwife give Sickness, as well as the Moon to the Contrantiscion of Jupiter and her own Square; or why the Sun to the Square of Saturn and Mars, should not give loss of Honour, and damage to Reputation, as well as the M.C. to the Dragons-bead, gave the greatest of Honour; but these, I suppose are Nostrums lodged in his own Carkass, and are not to be made known till the publicati-

Opus Reformatum. on of his body of Tautology, or a more convenient time: Now if this Nativity that he hath printed, were true, then the Sun is positively Giver of Life, which if so, he hath (according to Ptolomy) not only the principal Government of Honour and Grandeur, but of Health, Sickness, Life and Deach; and therefore it is the greatest wonder to me, that under two such directions there should be no effect attend him either of Sickness or Scandal;

but these are small things with honest John. 9. Ninthly, In 1653, in December, he was Proclaimed Protector of England; he had now the Sun directed to the body of Jupiter, Sextile of the Moon, and the part of Fortune to the Sextile of Venus, those directions, I confess, are probable for such an effect, and the former comes too at the time he fays it doth; but the

last of the three he knows nothing of it.

. 10. Tentbly. In 1654 he concluded a Peace with France, and makes a League with Sweden; and for that Gadb. fays he had the part of Fortune to the Trine of Mars; but that cannot be allowed; for if he had lived twenty years longer than he did, that direction would not have come up; so improbable a Direction that is to be alledged for this time; but alas, poor man! 'tis his want of skill.

11. Eleventhly. In 1656. he called a Parliament, and they defired him to take upon him the Title of King, which he refused; for this he had (as Gadb. fays) the part of Fortune to the Sextile of Saturn, Lord of the Tenth: I have little occasion to say any thing more to this, because I told you before, that he can

neither take nor direct that Point.

12. Twelftbly, In 1657. he sent Six thousand men over into Flanders, under the Command of Sir John Reynolds, by whose means he became Matter of Dunkirk, he had then the Sun directed to the Sextile of Mercury; and why should not this Sextile of Mercury, being in Signs of long Afcention, be equal to a Square? if fo, why should it give any good at all? But let it be the one or the other, this as well as the rest can by no means serve to prove the Figure true, which is the thing he aims it.

13. Thirteentbly, In the year 1658, on September the Third, this great General and Statesman died of an Intermitting Feaver at first, but afterward Continual; which Gadbury tells us was caused by the Ascendant (who is, says he in this Nativity, Giver of Life) directed to the Square of Mars in Cancer, his fall ; the Sun to the Head of Hercules, and the part of Fortune to the Square of the Moon. As for this latt of the \(\Phi \) to the Square of the Moon. that cannot be directed to the Afpects in the Zodiack, because oftentimes that doth not move in it, nor he knows no other way of directing. And for the Sun to the Head of Hercules, 'tis a small Star of the Second Magnitude in 18 degrees of Cancer, and almost 7 degrees of North Latitude; but he directs it here without Latitude: If this hath any force to kill without Latitude, why did not the Sun to that Star with Latitude kill, it coming up with the Square of Ssearn, and the D to the Opposition of Venus, in the year 1648? For it would be more able to kill when the Sun was afflicted by two violent Promittors, than by one; and the rather, if the Sun should prove Hileg, as I believe you will find it is in this Figure of his making: And here by the way, I must take the liberty to question this triffing Gentleman how he proves the Ascendant to be Giver of Life? For in his borrowed Rules in the Delir of Nativ. he tells us that the Sun in the Ascendant is Hileg, and I hope he will not make two Aphala's in one Nativity: And also Origanus in Introduct. par. 3. cap. 2. preacheth the very same Dostrine; so doth Argol, Pezelius, Ranzou, and all the rest of our Authors; but above all, the Great Ptolomy, in his Quadripartitum, lib. 3. cap. 11. and cap. 13. where he is particular and very positive, when he fays, Cum autem quarimus in his locis potentissimum, primus crit Medium Cali, deinde Horoscopus, &c. So that you see the Horoscope is one of the chiefest prerogatory places; and yet this worthy Gentleman, contrary to the Rules printed by himself, and all our ancient Authors, rejects the Sun in the middle of the Ascendant, and confidently or ignorantly tells us, That the Ascendant is Giver of Life, or Hileg; and this for no other reason, (as I can see) but to give countenance and credit to his own erroneous practices; and to lead (like Jack with a Lanthorn) other men out of the way, into these bogs of Error. In short I do affirm, That the Sun within five degrees above the Cusp of the Ascendant, till within five degrees of the Cusp of the Second; or rather, to speak in Ptolomy's terms and meaning, within the compass of his double Horary times there, he is to be accepted for Giver of Life; provided the Moon is not in an Aphetical place above the Earth, or the part of Fortune, &c. qualified for that power: But in this Figure of his, the Sun is beyond all doubt Giver of Life, he being in the very middle of the House, and having there no Competitor. Hence

Hence that which Gadb. afferts in this case, is a palpable falshood, which might have been excused in a Novice, but in an old B.ll-meather it ought to be reproved, and that sharply too: But let it go how it will, it was a credit for Cromwell, that his Foes could find nothing to kill him but the Head of Hercules, joined with a sictitious Direction; and that is the Ascendant to the Square of Mars, which in reality could not come up before Ninety years of age, or thereaboats.

But the main Direction that Mr. John lays all the stress of the matter upon, is the Ascendant to the Square of Murs in the Zodiack, which is, (to fay the truth), no direction at all; for you may as well direct the Ascendant to the Antiscion of any Planet, as to an Aspect in the Zodiack; they being both impossible to be done by any one, John excepted. But suppose it were allowable, and that there was such a Direction in Nature, as he there tells us there is, yet that Direction could not kill; for if he pleaseth but to read Ptolomy, Lib. 3. Cap. 13. Quadripart. he there tells us, That if the Rays of Jupiter or Venus fall within eight or twelve degrees after a Maletick Direction, that Direction cannot kill: Now in this case, here is but one Malefick Direction to the Ascendant, and that is the Square of Mars, which is succeeded by the Ascendant to the Sextile of the Sun, the Body of Jupiter, Sextile of the Moon, and Sextile of Mercury, and they all nearly in Afpect to Jupiter, and for that reason partakers of his nature in a great measure; therefore how this body of Directions should (contrary to all good and Authentick Rules) Kill, seems to me a Mystery; and what is more, that he should dye of such a Disease as an intermitting Feaver or Poylon; for it is not Mars, but the Sun and Jupiter, that do specificate the Disease; and how they two should kill, but especially after that manner, I hope my Friend John will explain in his twenty years promifed Body of Tautology, when he thinks convenient to print it; and also in that Book to give us full direction for the understanding his pitted Azimeen, and smoaky Digrees; which, perhaps, may have a great hand in killing this Gentleman, tho he hath not mentioned it, nor do we understand it, which is worse.

But seeing Astrology is allowed and owned by some of the most Learned, to be a bundle of Experience improved into Rules by continued observations of those Accidents and Effects that did always attend different Directions and Positions: Hence it then follows.

follows, That like Causes must always have like Effects, or else Rules of Exception laid down to know when they shall, and when they thall not give those common Effects that they all tell us of: For it the Ascendant, Sun or Moon to the body, Scaare or Oppolition of Saturn and Mars, shall kill in two or three Cases, and mifs in ten or twelve, it leaves Aftrology an idle, foolish, and reproachful Study, being uncertain and vain; and therefore not to be studied nor defended by any but men of a Reputation equal to it felf: For it the Ascendant to the Square of Mars, in this pretended Nativity of the Lord Protector's, should kill when the Body of Jupiter, Sextile of the Sun and Moon, &c. are so near, then I do affirm, That nothing can hinder it at any time, but it must always certainly kill; which if true, then pray observe what follows, taken out of that Larned Treafise, called Collecti Genitura, a Book full of Contradictions and Error, as to the Principles and Truths of Aftrology; which I shall more fully detect hereafter, but give you aglimpfe of it now, to shew you what a fort of man he is. that pretends to be the Leader and Top-man of the Society of Astrologers in England, and how he and his Notions ought to be believed.

1. First then; In the Nativity of Queen Mary, pag. 11. the Ascendant to the Square of Mars did not kill, tho it was affished by the Bodies of Mercury and the Sun, and they both Malefick and Peregrin; nor did the Square of Saturn afterward kill her.

2. In the Nativities of Ann Queen of Hungary, pag. 28. Lewis the XIIIIb. King of France, pag. 34. and Charles Gust sous, King of Sweden, pag. 35. he lets those three out-live the Ascendant to the Body of Mars, which must be undoubtedly more violent than the Square; and in two of the three it came up young.

In the Case of Frederick King of Denmark, pag. 37. it did not

kill, tho it fell near the Lyons heart.

3. In the Nativity of the Earl of Essex, pag. 45. we have a most admirable Instance; for there the Ascendant to the Squares of the Sun, the Moon, and Mars, all together, had not Power and Strength enough to kill, and yet no affiftance from Jupiter and Venus to help or fave; when you fee in the Case of Cromwell, that the fingle Square of Mars did the business, tho the Body of Jupiter, &c. were very near to the place. This is Brick-Court Aftrology with a witnes! Risum teneatis.

4. In the Case of Casimir King of Poland, pag. 46. it did likewife fail, tho Mars was there among the Pleiades, and for that reafon the more violent.

5. In the Nativity of Charles Tortenson, the great Swedish General, pag. 48. where Mars is in Conjunction with the Sun, Lord of the Eighth, and in Square to Saturn in the Eighth, yet this worthy Gentleman lets him out-live the Ascendant to the Square of Saturn, Bodies of Mars and the Sun, and fends him to the other world on the Ascendant to the Opposition of Saturn. In this Nativity Honest John hath shown as much of his Ignorance (as to the Rules of Aitrology) as in any one Case throughout the whole Book belides; for here he gives the Ascendant the Power of Hileg, and yet both Sun and Moon in Aphætical places, the one in the first, and the other in the seventh.

6. In the Nativity of the Dutchess of Sfortis, page 64. the Square of Mars did not kill, but the Ascendant to the Opposition of the Moon and the Sun to the Square of Venus did, and yet neither of them Givers of Life; neither did the Ascendant to the Square of Mars kill in the Nativity of Don John of Austria, pag. 65.

7. In the Nativity of George Duke of Albemarle, pag. 70. neither the Square of Saturn or Mars to the Ascendant could kill

him, and yet Mars Lord of the Eighth House.

8. In the Case of Pope Paul the 5th. the Ascendant to the Square of Mars did not kill, and yet the Opposition of Mercury out of

the Eighth House fell near the same place.

9. In the Case of Pope Gregory 15. pag. 81. the Horoscope to the Square of Mars did not kill, and yet that Angle Giver of Life: but the Square of Mercury did it to the purpose a while after. I suppose Mars was Popishly inclined at that time, and therefore would not hurt his Ghostly Father; but Mercury appeared to be a downright Heretick, and had no respect either to his Age or Infallibility.

10. In the Nativity of Cardinal Peter Bembus, pag. 85. the fame Aspect did not kill, and yet Mars Lord of the Eighth. I really judge that he was a Papilt in those times; what think you John, was he or no? You are the better Judg of the two, because you

are of that Persuasion. 11. In the Case of Mr. Thomas Gataker, pag. 102. the Square of Mars, and Opposition of the Sun out of the Eighth, would not do; but the Opposition of Saturn did it afterwards.

12. In

12. In the Nativity of Judg Reeves, pag. 121. the Square of Mars, Opposition of the Moon, and Body of Saturn, could not kill; but after that, something else did it.

13. In the Case of Dr. Richard Laford, pag. 133. he out-lived the Ascendant to the Square of Mars and the Sun, both which

Aspects fell near the Lyons-beart.

14. In the Geniture of Mr. Stephen Rogers, pag. 138. the Ascendant was directed to the Square of Mars; and yet that could not kill him, although the Square of the Moon gave her affiftance.

15. In that of Major-General Lambers, pag. 167. he paffed the Ascendant to the Square of Mars, and divers years after, to the Square of Saturn and the Moon, and lived many years afterward.

16. In the Case of Dr. Geoffrey le Neve, pag. 178. he likewise out-lived the Ascendant to the Square of Mars, and to the Square

of Saturn after that also.

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17. In the Nativity of Mr. Jihn Booker, pag. 187. you will there find that he out-lived the Ascendant to the Square of Mars, Square of the Sun, Square of the Moon, and Square of Mercury,

and lived many years afterward.

18. In the Geniture of Mr. Will. Leybourn, pag. 187. you will find that he also hath out-lived the Ascendant to the Square of Mars and Mercury, and yet these sell near the Cusp of the fourth House, and in Cancer likewise; as it did in that Figure Honest John gave us for the true one of Oliver Cromwell.

19. In his own Nativity, pag. 190. he out-lived the Ascendant

to the Opposition of Mars, and lives yet, as I suppose.

20. In the Nativity of Mr. John Maller, pag. 180. he outlived the Ascendant to the Square of Mars, but unhappily dyed afterward on the Ascendant to the Square of Saturn, as Honest Fobr Cays.

- Thus I have given you above Twenty Examples of that Aforta and Direction out of his own Book, where it did not kill; and I could have given you more out of the same also, if I had not thought these over and above sufficient to prove the Improbability of what this trifling man puts upon us for truth. Now let any impartial man feriously consider the Reasons that he gives to prove his Figure true. (which he fays cost him so much pains) and especially that for his Death, and compare the Collection of Examples

Examples I have here made, with those Reasons he hath given, and then tell me, Whether the Afeendant to the Square of Mars is a Direction fit to be believed and depended on, for the Death of Oliver Cromwell: For you fee here is twenty to one against it, and if like Causes have not like Effects, (without Rules of Exception), then I will certainly renounce Astrology, and believe it no more: And I dare further affure you, That the Astrology which is generally made Use of, Studied, and Pradifed, is rather fit to be laugh'd at, than believed; as you may easily see by the silly shams of Gadbury, if you compare one thing with another throughout his whole Book, called the Collection, which in a short time 1

shall also expose.

And for me to believe that this Gentleman died on the Ascendant to the Square of Mars, after so plain a Conviction of the Error, when there are Twenty Examples under his own hand to prove where and when it hath miffed of that Effect, is to tell all mankind, That I am an Ignorant, Credulous Fellow, void both of Reason and Skill, and sit to be imposed upon by any one that is willing to attempt it. And for my part, when I confider that there are a great number of Ingenious persons of all Qualities and Degrees in this Kingdom, who understand Astrology very well, and have observed the Shams and Cheats of this Impostor, I wonder they were never called in question, and exploded before now; for they will ferve for no other use, but to lead the young Students out of their way, and bring an Odium upon the Science it felf, when it is read by fuch men, who when they observe its incoherence, are readily apt to make use of it, or any thing else they can pick up to brand it with Infamy; for which end they need not trouble themselves to read Books written against it; for let them peruse but our own Authors, and they will not fail to find stuff enough to make themselves merry at; and yet for all this, There is a True Aftrology in being: Little Thanks to our Modern Authors.

Object. But perhaps here may rife an Objection, and I would not have any thing left in the dark, that now occurs to my memory : For perhaps some may say, Do you believe that it is possible for the Ascendant to the Square of Mars, to kill at any time? or do you think it can never kill?

Answ. Yes; That I can attest upon experience, that it doth kill; and I can tell you several Nativities in honest John's Collection, that have dyed on the Ascendant to the Square of Mars, and Square of Saturn, tho unknown to him; but it must be in such Nativities where the Horoscope is Giver of Life; for no Point can be directed for Death, but the Hileg; and therefore whosoever practiseth contrary to that Rule, erreth, and will never do any thing well; and you shall see more on that subject, That no man ever yet made any famous Prediction of Death, but when he directed and made use of the Giver of Life in his Operation and Judgment.

Thus have I made it as plain as possible it can be, to any Artist, or other Pretender to Aftrology, That the Rules and Reasons made use of to prove the truth of the Protector's Nativity, are false and erroneous, and built upon such Principles as are not true in themselves, neither will they hold true in other Positions, to effect what they are brought here to prove. And also the major part of the Directions that he there talks of, will ferve to any other Polition within half an hour or an hour, with a little variation; but for the first, the fourth, the tenth, and the thirteenth, being those that do depend particularly on the truth of the Figure, they are so ridiculously false, that they need no other Arguments to expose them, but their Non-effect in other Genitures; and therefore I do advise all Ingenious, Laborious Artists, to compare one thing with another after this manner, in those books fent forth into the world by our Modern Authors; and at last try in their own Practice, whether those Rules will hold or not; and also let them consider, whether they are not imposed upon in divers other cases, as well as in this Nativity.

Lastly, I would advise Mr. John, seeing Mars hath played these Tricks, and cheated him so, to proceed against him by a Form of Law, as he knows how, without doubt; and the Booksellers of London say he hath very good skill in Scandalum Magnatums, for which they defire him to remember the Earl of P.

First then, Let him bring a Quo Warranto against him, and take away his Charter, (he knows where to have Judges for that purpose), unless he can shew good reason why he hath done his duty so negligently, partially, and basely, killing one part of mankind, and letting Twenty escape, that lay at his mercy; by which means he hath brought Catholick John's Reputation into doubt doubt and question, for which he can never make him satisfaction, unless he can help him to a greater share of ------ And in the next place have him before Father Peters, and Inquitition him, for I doubt the Knave is not found in the Faith, but hath a plaguy share of Heresy and Disobedience. How! serve honest John fo! But it will be so sometimes when Papists deal with Heretical Stars.

And then let him draw up an humble Address to Monsieur Titan, in the Name of him, and his Society, in quo humiliter Monfreur; that he hath for a long time drove on a Trade of Lying, (but not a word of his Ignorance) being cheated and abused by a fort of obstinate and disobedient Stars. And that if now at last he pleaseth but to give his Mandamms, that Saturn and Mars, &c. may henceforward obediently comply with all the Attrological Rules in fashion, that he shall be in duty bound to shew himself full as skilful as ever.

And so I come to present you with the true Nativity of this Great General, without Sham or Trick; and the Directions shall also have an equal Effect in other Nativities, according to the Hyphothesis before hid down.

21

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THE

NATIV

Pliver Cromwell,

Lord Protector of ENGLAND.

Fairly and faithfully handled according to the true Principles of Astrology.

HE time of this Great Man's birth, according as he gave it himself, was on St. Mark's day in the year 1599. Summo Mane, at Huntington, whose Latitude is 52 deg. and a few minutes; and this is the estimate time given.

Now the main point is, how we must understand this short Sentence, Summo Mane; and it can in my Judgement have no other meaning than very early in the Morning, that is, in the very top of the Morning, or suddenly after Twelve, for so the word feems to import; and inded I can give it no other Interpretation but this; for the word Summo must be there taken Adverbially, and derived from the Adjective Summus, which in that sence it is here spoken, signifies the very highest, extream, utmost, top, &c. of the Morning; tho I confess the word Morning takes in all the whole

Opus Reformatum. time from Twelve, or Midnight, till Twelve at Noon; but if he had been born after Sun rifing, I am very apt to believe he would have used another way of expressing it, as by Ante Merediem, &c. but if before Sun riling, as indeed they all agree he was, then I can take it in no other sence but this that I have already given. The top of the Morning, and the time pitched upon, is at about 5 mi-

nutes after one of the Clock, and to that time the Planets places, both in Longitude and Latitude, are calculated by the Caroline Tables, as followeth,

Par.Plan. Longit. Planetar. 1 Lat. Plan. m. fec. 2 No 31 Soul 14 35 49: 7次 00 28 ≈ 15 5 5 1 × 28 1 86 60 (00

From their Longitudes and Latitudes thus found, are their Parallels, or Antifcions obtained, as here you may see.

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Now to gain the Cusps of the Twelve Houses, I proceed in the method following; By taking the right Ascention of the Sun, and the right Ascention of Time, and adding them together, gives the right Ascention of the Mid-Heaven; to which adding thirty Degrees, gives the Oblique Ascention of the Eleventh House; and so by the addition of thirty Degrees, we gain the other six of the Oriental Houses, as in the following Example.

Ascent. Recta Solis Ascenti Rect. Temporis	41 26 196 14	
Ascent. Reet. med. Cali Adde	237 4° 30	m 29d 52'
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Ascen. Obliq. Dom. 2 Adde	357 4° 3°	€ 16
Ascen. Obliq. Dom 3	27 40	გ დ

Many of our Modern Professors have made a great noise about taking the Minutes and Seconds for the Cusps of every House, which I think are both useless and impertinent; for what use do they make of them, when they have taken them? none, as I know; however, I will give you a short Example, and leave the rest for those that think them useful.

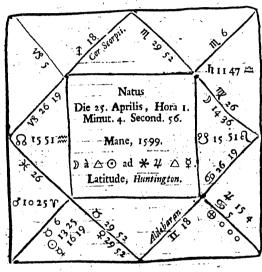
For the M. C. I take the difference between the two Arks, greater and lesser; then the Right Ascention of the M. C. and that is 62. Then I take the difference between the next Less, and the Right Ascention, and that is 54: then I say by the Rule of proportion, If 62 gives 60, 54 shall give 52, which leaves the Cusp of the Tenth in 29 deg. 52 minutes of Scorpio.

And for the Cusp of the Ascendant, I also take the difference as before between the two Arks, greater and leffer than the Oblique Ascention of the Ascendant, and that is 44 Minutes; and also between the leffer Ark and the Oblique Ascention, which is 14 Minutes: then I say as before, By the Rule of Proportion, if 44 minutes:

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44 minutes gives 60 minutes, 14 minutes shall give 19 minutes, which tells us, that the Cusp of the Ascendant resteth in 26 degrees and 19 minutes of Capricorn, under the Pole 52. I omit to take notice of the Equation for those few minutes above 52. the Pole of Birth; and therefore the figure without any further operation, is as followeth;

A 237. 40. R.



A Table of the Directions in this Nativity, with the feveral Arks thereof, the measure of Time agreeing to each of them, and the year of our Lord when they began to take effect.

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Having finished the Table of Directions, give me leave to say a word or two about the Directions of the Sun, as it is delivered and approved by the best Authors in that way and method: The Directions of the Sun under the Earth are different from those above the Earth, and that two ways: Frist, By being in the Crepnsculine Circles: And secondly, By being in the Obscure Ark, and the cause of this difference is from the Sun's being nearer too, or further from our Horizon or Hemisphere, or rather (which is more iproper) according to the Intention of his Light toward our Hemisphere; for when he is in the Crepusculine Circles, he doth much more affect us, and his Directions are more forcible than when he is in the Obscure Ark. Now, in the Operation for the Directions in the Objeure Ark, the main thing is, the Part proportional for the occurrent place. But in that for the Crepusculine Circles ascending, or descending, the chiefest thing to be obtained, is the Orive difference, and both these are to be applied, as directed to compleat and perfect those Directions in the Zodiack. And these things will appear the more plain, if we consider a few things about Directions, with the real and natural Motion thereof. The Prorogatory Virtue of the Sun or Moon remains immovable in Mundo, movable in the Zodiack, which is plain, because the Nocturnal Ark is either extended or contracted, according as they by their directional Motion shall change and alter their Declination; and by the fame reason make their distances greater or less from the two next Angles'; from whence arifeth that divertity and variety of Operation in working the Suns directions true, which is a Mystery not known to

But yet further to illustrate this truth; Suppose the 15th Degree of Aries should ascend under the Elevation of 52, at which time, about tix degrees of Cancer will be on the Imum Cali; the Seminocturnal

Seminocturnal Ark of the end of Aries in Horary Trines is 75 d. - 30'. of Taurus, 63 d. 6'. and of the end of Gemini 57 d. 30'. by which you see the difference between the Seminocturnal Ark of the 30th degree of Aries, and the 30th degree of Gemini, is 18 degrees, which is the 20th part of the whole Circle, which in one Quadrant must of necessity form another Oblique Ark of difference in the distance between the 30th degree of Aries (where we will suppose the Sun to be) and the end of Gemini, the place of a Promittor, either Body or Aspect; and that the Nocturnal Circle of the 30th degree of Aries, from which the Sun moves by direction, is greater by 18 degrees, than the 30th degree of Gemini, to which Point the Sun must come to meet the Promittor: And this is such a difference, that neither the Circles of Position, nor the Horary Times will, or can regulate, because they are both . formed from the same Principle; and the reason of it really is that which I spoke of before, That the prorogatory virtue remains fixed in Mundo, but moveable in Zodiaco: And by reason of that mobility, it makes a variation in its Circle by reason of its Declination; for at that time before-mentioned of 15 degrees of Aries accending, the Sun being in 30 of the same Sign under the Pole 52. the distance of the San from the Ascendant will be 6 degrees, 38 minutes; but when the Direction is finished to the 30th degree of Gemini, the Sun will be distant from the Ascendant but 5 degrees, 3 minutes; fo that your own Reason will tell you, if his distance grows less, his Pole must grow greater; and then where is the truth of your direction? And let this fuffice to have fpoken of the ground of direction which hath fallen in by accident, it not being intended at first; perhaps I may take a time to discourse it larger and plainer.

The Sun (as it is agreed on by all) when he is above the Earth, exerts his Power more, and his Influence is greater, and more effectual to us in all Cases, whether he be Significator or Promittor, than when he is under the Earth; if so, then when he is under the Earth, by how much nearer he is to the Horizon, by so much the more (especially in the Crepusculine Ark) the Power and Influx of his Light and Vertue affects our Meridian; and according to the intension of his Light, so is his vital and Proro-

But now in this Nativity, though the Sun is under the Farth, yet his Accidents are such that will not admit him to any general

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Rule that I have seen in order to direction; for at the time of his birth we find the Sun in the third House distant from the Ascendant 52 degrees, 9 minutes; and in that point of the Zodiack his Obscure Ark is one hour 44 minutes, and his Crepusculine Ark is two hours and 49 minutes, which together make up his No-Aurnal Ark four hours 33 minues. Hence you see at the time of birth we find the Sun within the Limits of his Obscure Ark, and by that he ought to be directed so long as he hath any, which terminates in the beginning of Gemini, when he is increased in his North Declination about 4 degrees and 8 minutes; so that then his Nocturnal Ark is abdicated, and he within the Crepusculine Ark, where he ought to be directed also, different from the former method: but at that time also the method mentioned is obstructed, for the Nocturnal Ark is but one continued Crepuspulum, and admits of no operation; because the Ortive difference is not to be gained as in other Nativities. That is, in other Nativities of different Politions, or different Elevations, or at other Seasons of the year; for all Nativities of the same Position and Elevation are liable to the very same Circumstance, when the Sun is near the Soltlitial Tropick, and under the Earth, as here in this now under confideration.

Now the whole curiofity and difficulty (as I faid before) in working Directions of this fort and nature, is to gain the true Ortive difference that is proportionably allowable for each Ark of distance, and to apply it according as it ought to the Ark of Direction, by which means the true Direction is produced and obtained. But this cannot be performed in this Nativity, and therefore I will propound another way, which to me feems rational in this Case, and that is to direct the Sun, as if he were in the Crepusculine Circles without the Ortive difference: For though we cannot direct the Sun as he ought to be, yet we ought to pursue the tract and method of Truth as far, and as near as it is possible, in order to obtain what we expect from the distance and Ark of Direction: which if it be done (for all the preceding Directions of the Sun in the Zodiack are performed, according to Ptolomy, By the Oblique Ascention, taken under the true Pole of polition; And those Directions in Mundo are performed by the usual way of Proportion, &c. without the Obscure Ark) we shall find a considerable difference when we compare the Directions following, which are wrought after that method with those performed after the usual manner, and inserted in the Table of Directions preceding. For indeed the Directions of the Sun there wrought have no great matter to do in the publick Transactions and Mutations of this Native's Life; unless we do allow (as a certain Bounce among us hath done) That bad Directions in Violent and Eminent Nativities, give glorious and eminent Effetts; and that they do not shew their Effetts by injuring the Native, but those who are bis Enemics, and with whom he doth contend: which is a pretty fort of Cant, that the Effects of the Stars shall in one Nativity from the same Ray and Direction, give Sickness, Loss of Honour, Imprisonment, and, perhaps, Death in the conclution, to the Native; and in another Nativity to his Enemies only: a very likely Story, and just such stuff as the rest of his

is, who hath imposed this upon the World.

But as to the Sun, he is the principal Significator of all Honour, Grandeur and Reputation, as well by Direction as by Pofition; for as the Moon is fignificator of all common and general Actions of human Life, so the Sun is fignificator principally of those of Honour, &c. Hence we may very well expect the Sun to give something considerable in this Great Man's Nativity: for I think every one allows the Accidents and Contingencies of human Life are brought to pass, and produced by directions, as the only eff. & of Motion; and therefore as this Native hath had great and prodigious Effects, so the Directions ought to be something in proportion to what was produced; for from poor weak Dire-Aions there can be but small and inconsiderable Effects produced. However, I do not lay this down as absolutely necessary to be followed; I only propound it, as being an unusual Case, that you, whoever you are that understand it, may judge which is the most probable; though I am fatisfied that the Directions of the Sun in the Crepusculine Circles are true, but in this Case we have no Rule, and therefore this method is offered as a supply to that defect : that is, whither the Sun directed after the method and manner when he is in the Crepusculine Circles without the Ortive difference (when it cannot be had, as here) will not nearly correspond to Truth, as in other parts of the Zodiack where it can be taken. In which thing I submit my self to those skilful in that way and method, and only enterit down as an Effay to a better discovery; for I am well affured, that the best method of directions yet difcovered, may admit of correction and emendation, if the Profesfors of this Study would be pleafed to take pains and labour in it;

but one part of them are ignorant, and the other idle, and so the work lies by: but for the common way, as it is a very easie one, fo it is a very false one; and he that pretends to Astrology, and hath not found himself cheated by his own Rules in Directions; &c. some hundreds of times, I think he hath taken but very little pains in those Operations; or else by the help of a bad memory he hath forgot them: but it ferves the turn; and fo long as none knows better, every one is contented, and, I suppose, most of them are so far from mending of it, that were there a better produced, they are fo fond of their Errors, that they will not part with their old one, and therefore let them go on and see what they can make of it; and whether this I have here done pleaseth or not, I care not; under which confideration, I come now (as I promised you) to give half a score Directions to spend your Judgment on, and to confider what prospect they have to Truth: yet I do not expect every one to be capable of judging whether it be true or false, and therefore would not have every little Capricio think that I call for his Opinion, or would have him bufily concerned in giving his Judgment about the matter, before he apprehends it: And yet without setting a Figure, I can tell you I must expect such usage, and that from such People too, who I can affure you (some of them) are no small Fools.

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These things being thus performed, and done, Let us now examine the whole Work, and see how the Directions do agree with his Accidents, from the Year 1640. to his death; for we have none particular and significant before he was 40, or 41 years

of Age, the former part of his Life being to me unknown; neither is there any folid Account of any of note by those that have written his Life, and therefore I shall make use only of those Accidents that are certainly true, and generally known to all Mankind, and they are those that do generally relate to the Publick.

Anno 1640. He was by his Country chosen a Member in that Parliament that King C. I. called to fit in November, and this was the first step he made into the Publick; but I cannot own this to be so great a preferment as some do, because it is attended with labour, trouble and charge; yet I must acknowledge that this laid the ground-work of his stuture Rise and Grandeur: He had then the Moon directed to the Opposition of Venus in Zodiaco; Moon ad Trinum 3 in mundo dd. and the Mid-heaven ad 2 and 1 h, and in his Revolution for that year Jupiter was in exact Sextise to his Radical Mid-heaven; thus you see he had both good and bad Directions in this year, and therefore I do not doubt but he had some strugling and contest in his Election, as well as in his other Affairs.

Anno 1641. Like a True Englishman he raised a Troop of Horse at his own Charge to assist the Parliament, and defend his Country against Popery, which was then coming in like a slood: he had then the \oplus ad Sesquiquadrat of ? dd. and to the $\triangle ?$ dd. the Sun to the square of the Moon, and the \oplus ad Sesquiquadrat of the Snn, and with these he had also an unlacky Revolution.

Anno 1642. He had a Commission for a Regiment of Horse, which Regiment he raised in his own Country of Freeholders, and Freeholders Sons, who did really go out in point of Conscience to serve their Country in that time of danger: he had now the ad Cor 2, and a very good Revolution to assist him.

Anno 1643. He was very active in the North, where he opposed the Earl of Newcastle, and to that purpose joined with the Lord Willongbby, and did the Parliament and whole Nation gallant Service. In this Summer he also took Stamford from the King's Forces; and this was the first year that he was taken notice of in publick, and esteemed by the Parliament, because they found him faithful; he had now the Moon ad A in mundo dd. Moon ad A h in mundo dd. and Moon also ad parallelam P in mundo Motu Rapto; with these

he had also a most admirable Revolution, for the Moon was on his Radical Mid-heaven in Trine to Venus, and both Mars and Venus in Trine to his Mid-heaven, with other advantageous Politions. I remember Honest John exclaims against him in this year for his whining and diffimulation in Religion, which I confess, if true, was a very ill thing; but prithee John tell me one thing, Was this Hypocrilie at White-hall, in the Year 1643, greater than that at Breda in 165%. when none but the good men must beg a blessing on the good Creatures? &c. And when one of those good Parsons asked a certain Gentleman how they spent the Sabbath-day; why, fays he, we spend the Morning in reading, and Private Devotion; but in the Afternoon they always met together, and every man took a portion or part of Scripture, and spoke from that; and when they had all done, then His Majcsty took up every man's Notions delivered, spoke to them distinctly, giving his own Opinion of the whole matter; and after some Exhortations to a good Life, he himself concluded the day in Prayer; which made those good men fay, that they had a King in Covenant with God. I think this enough without mentioning any thing of the Scotch Covenant, to inform honest J. G. that he might have forbore that Reflection on Crommell, for you see it is an easie matter to give him a Ropoland for his Oliver.

Anno 1644. He differed with the Earl of Manchester, one of the Parliament Generals, about the Conduct of a Battel, I think that of Marston-Moor, about which they accused each other; but Cromwell came off Victor, and fill stood fair with the Parliament, making his own Case good. He had now the Sun ad Semiquadrat of & in mundo dd. the Sun to his own Sextile in mundo dd. and the Moon to the Cor m with latitude. In his Revolution he had the Sun in Conjunction with Jupiter, the Moon in Conjunction with Saturn, and Mars in Trine to his Radical Mid-heaven.

Anno 1645. Cromwell was made Lieutenant-General to Sir Thomas Fairfax, and did the Parliament and Nation admirable Service in the West of England, in Oxfordshire, and at Naseby: He had now the Sun ad parallelum of in mundo motu rapto, the @ ad par 4 motu rapso, and the Sun ad * I in mundo dd.

Opus Reformatum.

Anno 1647. was a year of trouble and much labour to him about the Differences of the Army; his Enemies appeared openly against him, and endeavour to out him by divers Afpersions; but at last he got an Impeachment against them in Parliament, and with much strugling he at last got clear with Honour and Reputation. He had now the Moon ad 8 & in Zodiaco S. L. the M. C. ad 8 4 and the Ascendant to the Square of Jupiter; and in the Second Table he had the Sun ad Square of Mars, and parallel of Jupiter, which are indeed all of them very apt and proper Directions for such Troubles and Vexations as he then underwent. The Revolution for that Year was but indifferent, more of bad than good in it; for the Sun, Moon and Saturn was in Conjunction.

Anno 1648. was a Year of much Labour and Toil to him: for then was he imployed to reduce the Welsh Rebels, which he did effectually; after that he went against Duke Hamilton and the Scots, then in Lancashire, where he beat and took the Duke Prisoner; and toward the end of the Year he was chosen by the Parliament to go General for Ireland; he had now the part of Fortune to the * of 4; in his Revolution for that Year he had his Moon in Sextile to his Radical Mid-heaven, and Saturn in Opposition to it, 2 on the radical place of Mars, and in Trine to his Mid-heaven, which I judge gave his Arms success.

Anno 1645. he went General for Ireland to rescue that poor Kingdom out of the hands of the Papifts, who had so barbarously murthered 200000 of the Protestant English before in the Year 1640. and on July the 10th he fet forward on his Journy, which God was pleased to prosper with success, and that gloriously too, as you may see by the History of that War; and especially his first Undertaking, which was at Drogedab, where he storm'd that strong Garison, and put them to the Sword; and by that means frighted the whole Country, and made other Towns easier to be taken. But during his continuance in this Kingdom, they fay he had the Flux, yet by the bleffing of God he did very well: He had now his Mid heaven ad A D; the Moon ad A of in Zodiaco C. L. two very great Directions, and fit for such an Undertaking : his Revolution was but indifferent, but what was in it, was good: His Moon was in his Radical Horoscope in Trine to the Sun, and in * to \$ on the Radical place of his o.

Anno 1650, he was made Lord General of all the Forces in the Commonwealth of England, and was then fent into Scotland to reduce them to obedience. And on July the 22d he entred that Kingdom with a powerful Army; and on September the 3d following, he Chastised the Scots in that memorable and famous Battel of Dunbar, where he slew 3000 and took 10000 Prisoners, and with them Lieutenant-General Lomsden, Adjutant-General Bickerton, Three Collonels, Eleven Lieutenant-Collonels, Nine Majors, Forty seven Captains, Seven Captain-Lieutenants, Twelve Gornets, Seventy eight Entigns, Thirty Guns, Fifteen thousand Arms, and Two hundred Colours: He had now the Moon ad *\(\text{h} \) in Zodiaco C. L. the \(\therefore\) ad Corpus Lune, and the Ascendant to the body of the Sun with the Directions of the last Year, which are not yet over. In his Revolution for that year, there is not any thing remarkable; all that is, we find the Sun in Conjunction with \(\therefore\) and Mars.

Anno 165t, the Valiant Cromwell beat the Scots at Woreester, where he took Duke Hamilton and Twelve Earls, Lords, and Knights; besides; Three Major-Generals, and Four other Generals, Twelve Collonels, Sixteen Lieutenant-Collonels, Twenty one Majors, a Hundred and ten Captains, a Hundred and thirty six Lieutenants, Seventy six Cornets, Twenty one Ensigns, Ninety Quartermasters; NINE PARSONS, Nine Chyrurgeons, Thirty of the King's Domestick Servants, Eight thousand Prisoners, Two thousand slain, and a Hundred and fifty Colours taken, with all their Baggage, Ammunition and Artillery, together with the Plunder of the Town. He had now the Sun to the Square of 2 moto Conversa; & ad Sesquiquadratum 2 in mundo dd. the Ascendant to the Sextile of Mercury, and the Moon to the Cor. M. S. L. In the Revolution there is little or nothing considerable.

Anno 1652, we have but little account of his Publick Actions and Affairs in this Year; neither have we any Direction, except in the Second Table, the Sun ad * D, but a very good Revolution, the Sun in Trine to Jupiter, the Moon in Trine to the Midheaven, and also in Square to 2, in * 2, * 3 and \$\triangle\$ to \$\frac{4}{2}\$.

James 1653. In the beginning of the year he dissolved the Parliament, and all the year afterward he was busic about the Affairs of the Nation, and in Dicember he was made Protector. He had

now the Moon ad \triangle 4 in mundo dd. Sun ad Term 2 the Moon to her own Square in the Zod. C. L. and in the Second Table the Sun to the body of Jupit; his Revolution for that Year was but indifferent.

Opus Reformatum.

Anno 1654. he made Peace with the Dusch, sent a Fleet to the West Indies under the Command of Pen, made a League with Smeden, &c. he had now the Sun to the Sentile of Venus in mundo dd. but in the Second Table the O ad * \$\Pi\$, and indeed either of them may be allowed such an effect.

Anno 1655. His Army in the West-Indies was destroyed by the overlight of the Commander; the Fleet took Jamaica; he received Addresses from divers parts of the Nation, and he appoints a Committee to provide relief for the poor Protestants in Piedmont. He had now his Moon directed to the Trine of Mars in Zodiaco S. L. but a very ill Revolution, Mars on his Ascendant in Square to the Moon.

Anno 1656. there was a Plot against his Life by some of his Guard; and also to set White-hall on sire; but it was discovered, and Sindercom apprehended, and also condemned for it, but died in the Tower; and as it was supposed, he possoned himself. The Protector also called a Parliament, or something like it, who consumed him in his Title and Power that he had before: He had now his Sun ad of in Zodiaco, and to the parallel of Jupiter in Zodiaco also; which are very like the Effects of this Year. In his Revolution he had his Sun in Conjunction with Jupiter and Trine of Saturn, and the Moon in Trine to the Sun and Jupiter, and in Conjunction with Saturn.

Anno 1657. He sent Forces into Flanders to fight the Spaniards, lie took Dunkirk, &c. He had now the Moon ad * h in Zodiaco S. L. and the Sun ad h in Zodiaco likewise. In the Revolution he had his Moon on the Radical Ascendant in Trine to Saturn.

But in Anno 1658, after the great Success of his Army in Flanders, the Confirmation of his Title, and many other Publick Affairs of State being dispatched by him; as the Relief of the perfecuted

cuted Protestants in Poland and Bobemia, his preserving those in Piedmont from the French Persecution, &c. on September the 3d. he died of an Intermitting Fever, having been fick about a Month, and was taken at Hampton-Court, to which place he reforted once a week. I know some pretend he was poisoned, and also say they knew the man, which was one of his Phylicians: and fo let him be for me, for that doth not concern my business here in hand: If his Doctor did poison him, and then brag of it, I think he was a ve-IV III man; for whatever Oliver was, either as to his Power. Principles or Religion, if very bad in all, was no authority for him to commit a private murther, nor any way extenuate his Crimes of Murther and Blood; but aggravated and made more hainous, as being done by his Physician; which would be of ill consequence, should such things grow into custom and approbation; and whoever should encourage such a thing, would be very unwilling to fuffer by the same way themselves; therefore in a word, if the Physician did do it, I think he was the worst of men. About Tune this Year, the Moon, who is giver of Life, came to the parallel of Mars in Mundo Motu Converso; and about the latter end of August following, he had the Moon to the parallel of Mars in mundo moru directo: and this followed by the Moon to her own Square in Zodiaco Sine Lat. the Moon to the parallel of Saturn in mundo motu directo & motu Converso; the Moon to the Square of Saturn in mundo motu Converso, also to the Square of Mars in mundo motu Converso. Thus you see he had seven Directions violent and malefick (and not one good Direction between) to kill him: which not only in this, but in any other Case to the Giver of Life, shall do the same without shamming in the Ascendant to the Square of Mars, as our Popish Conjurer you see hath done; and yet at the same time take the confidence to tell the World the Horoscope was Giver of Life, when the Sun is but eleven degrees 33 minutes distant from the Ascendant, which according to all the Astrological Authors that I have read, is, and ought to be Giver of Life. As you may see in Ptolomy's Quadriparti, Lib. 3. cap. 13. Campanella, Lib. 4. cap. 4. Artic. 2. with many others that I would desire the worthy Gentleman to look over, and examine them well, and after he hath done that, to resolve us what he means by that Expression in his Dectrine of Nativities, pag. 258. where he says, The Sun cannot be Giver of Life, if be were in an Aphetical place, because the Birth is Nocturnal. Methinks it founds a little odd.

Opus Reformatum.

But yet further to clear this point about the Hileg; because I have mentioned my Authority for it, I will also prove it plainly from my Author's words, with the Book and Chapter, left he may reassume his accustomed gift of Impudence, and deny my Quotations, as he did in his Riply to my Almanack of 1687, when those Quotations were really true, as these are. The Translation that I use, is that of Melandibon, which is the best Translation of Prolomy in being, and hath I think given the truest meaning of Ptolomy's words; and if you please but to look into the rith Chapter of that Quadripartite, and the Third Book, you will there find these words. Cum autem quærimus in bis locis potentissimum, primus erit Medium Cali, deinde Horoscopus, postea undecima domus succedens Medio Cali, deinde occusius, postea Nonus domus Amecedens Medium Cali. In this Chapter he is labouring to prove, and also lay down by Rule the place of the Prorogator; and after he hath spent some time to sliew the Prorogatory place in general; he comes in the words beforementioned to the particulars, and which of them do precede in Power and Order; and therefore fays he, When we inquire who is most powerful in these places, the first in order is the Midheaven , next after that the Afcendant , then the Eleventh House, then the Seventh, and last of all the Ninth. And the reason why he is so particular in this Case, is because the Sun and Moon may be fometimes both in Prorogatory Places, and both contend for priority; therefore in such a Case these Rules are to be confidered and compared with those of the 13th Chapter of the same Book; by which it may be decided which of the two have the real Power of Hileg, or giver of Life. Hence certainly our Author by taking such pains and care to lay down particular Rules how to elect the giver of Life, did intend a greater ale to be made of it, than any of our late Pretenders, I perceive, are aware of, which feems more plain from the first Paragraph of the 14th Chapter, where he discourseth wholly of the Anarctical Point, and who or what he judgeth to be Anareta, yet he allo vs none to be directed to that point, but the Hilly, or giver of Life; and therefore he begins that Chapter with these words, Invento Prorogatore, duo modi sumendi sunt, &c.

Now, if this Doctrine be true, and that the Professor of this Science will be pleased to allow the Great Ptelomy a share in their good Opinions; then this Lying Oracle of ours is quite our of doors, and besides the Mark in his own Trade, when he tells

the World, That the Sun cannot be giver of Life, if he were in an Aphelical place; as in the page before-quoted. For when he allows the Ascendant in Crommell's Nativity, the power of Hileg. and the Sun at the same time within 12 degrees of the Cusp, and locally in it, seems to me a substantial piece of Nonsence, quite contradictory to the most approved Authors in being, who allow all of them, that the Ascendant is the second place in power to entertain the Prorogator; and that the Sun there is also certainly Hileg, if the Moon is not above the Earth. So that should I insist on no other reason but this, it would be sufficient to prove the Figure and Time of his Nativity falle; and this because he makes that imaginary Direction of the Ascendant to the Square of Mars, the only one to prove the truth of the whole Calculation. For if we should allow such a Direction in that Figure, as the Sun to the Square of Mars (which indeed there is none before he should be Ninety one years of Age) yet it is wholly misapplied. and a power given to it quite diffinct from the Order of Nature, and the Authority of Authors; the Ascendant not having power to kill when the Sun is in the Horoscope, or any other place, giver of Life. I have been the plainer and fuller in this point, because it is the Principal Foundation of Nativities, and the only thing first to be known in the Directions and Predictions about Life and Sickness, and the only thing neglected and forgotten at this time among the Professors, both old and young; they having only the Name of it, but nothing of its Power and Use; but I have spoken enough if understood; and more will be to no purpose if not understood.

But again: In this Nativity that he hath published and afferted for truth, there is another Notorious Error, and that is, he lets the Sun pass by the Square of Mars, the Square of Saturn, and body of Jupiter, Lord of the eighth House in the fourth, that satal place as they call it; and kills him with the Ascendant to one single Direction only. Now, if we should allow that the Ascendant had power, and did kill by Direction to the Square of Mars; Why should not the Sun to those three satal Directions beforementioned, give the Native the same effect of Death long before, as they did now? I know no reason to the contrary, according to that fort of Astrology which is common among most of the Prosessor, but especially used by this our Famous and most Renowned Nativity-Maker; as may appear by those Ingenious and

Learned Treatiles that he hath befriended the World with, being filled with abundance of Errors and Contradictions. But to return to our Business again; at the time of this great Hero's death, besides the Directions mentioned as the true Natural Causes thereof; there were other things worth our confideration that did concur as Concomitants to the same; and the first was his Revolution for that year, and indeed a very remarkable one it was, if we confider it well and fully. And feeing I have mentioned fomething of Revolutions, I will also speak a word or two of their use and abuse. The Professors of this Age make a great bustle about the exact time of a Revolution, that is, to find the exact Minute and Second when the Sun comes to his Radical Place, for which purpose they have invented a great many Fooleries, and to little purpose; but when this exact and critical Time is obtained, and a Figure set, they gravely tell us of strange and prodigious Effects that the Planets have by being in particular Houses therein; that the Horoscope and Midhezven of a Revolutional Figure, is of a great fignification both to the Native's Life and Reputation. Nay, they are now grown to that perfection in their Trade of this kind, that they work Directions in that Figure like as they do in the Radix; to which purpose also they have made us a measure of Time, with other kinds of Tables to compleat their Folly, and render their Art ridiculous. When indeed the Ancient and more Authentick Authors have taken no notice of fuch things as these; and Ptolomy himself hath not above four Lines in his four Books that have any relation to the Revolutions in Nativities; and therefore how they came by all these whims, it would be worth while to consider, (for we have not one word about them in Firmicus, one of the oldest Astrologers we have, that came after Ptolomey), and perhaps may find a spare sheet in my next Treatife, to unriddle the Juggles that they have jumbled together to cheat themselves, and the rest of Mankind. For I do affure you, There is nothing in their method of Revolution, neither can they fetch their Authority further back than Origanus, Argol, Schoner, Hispalensis, Junctine, and two or three more of them that have taken it up upon very slender Authority, and they that still follow, do every one endeavour to improve the Errors of him that went before. For I will now foberly ask one queftion, and thateis, to tell me what they have found in the Revolutional Directions, that was not as plainly discovered by the Transits in the Revolution, and the Returns? If fo, what should we go to make abundance of Confusion when it may be done with less trouble? And to be plain with you; The truth and mystery of Revolutions doth really confift in nothing else but the Transits and Returns of the Planets to the Radical Points and Parts of the Nativity, and to the places of Direction. And to this end there is no need of abundance of labour to gain the exact time of the Suns return to his Radical place; if you miss ten Minutes of it in time, it will be no great matter of Error in your Judgement, if you understand your Business. And to say the truth, the Radical Figure may very well ferve for every Revolution throughout the Native's whole Life, placing the Planets in the degrees of those Signs that they shall be found in at the time of the Suns return to his Radical place, or near it. And after this manner I will give . the Figure of this great Native's final Revolution; and it is as followeth,

	Latitud. Planitara
Spica TV h 12 49	h 2 46 No 4 ο 14 No σ 1 24 No Ω ο 40 So,
Revolutio Solis & Loci Planetarum ad tempus Rediti, quod fuit die 24. Aprilis circa horam fextam. Mane 1658.	ў о 52 So р о 38 No
Mane 1658. Luna ad △ ħ. Latitudo Londini.	
000000000000000000000000000000000000000	

Having considered the Directions, and also the Point or Part of the Ecliptick the Moon, who is given of Life, is arrived at in this year by direction in Zodiaco; and that is about 14 decrees

grees of Sagitary, the exact Square to her own Radical Place, and at the time of the Sum return, going to the opposite point of that place; and to the Square of her own place in the Radix; Saturn and Jupiter are both return'd to their own Radical Places; and so is Mars and the Moon to the Square of theirs; Mercury and Venus are in Taurus, where they were in the Radix, and not far from their own Radical Places. So that you see all the Planets are returned to their own places, except Mars and the Moon, and they are in Square to them. Now, the use I shall make of the Revolution is this; The Moon, Mars, and Saturn, are all of them Promittors by direction; Mars is in Square to Saturn, Lord of the Radical Horoscope, who is return'd to his Radical Place; and the Moon, tho Hileg, yet the is here a Promittor also, and is going to the direct Opposition of the place of Direction, and to the Square of her own place; and belides this, Mars is going to the Mundane Parallel of the Sun. And to fum up all, we find both the Moon and Mars in violent Constellations, the Moon being with the Aldebaran of the Nature of Mars; and Mars is with those Stars in the beginning of Cancer, called Castor & Pollux, of the nature of Saturn. So that we may from the Suns return, and the then Configurations compared with the Directions, conclude, That according to fecond Caules, it could be no less then mortal. When I have done this, I always consider Secondary Directions, and Progressions, and also observe if they help on the Work; for if all concur, we may certainly judge that nothing but a Miracle can fave; and therefore under this Revolution, we find that the Ascendant by Secondary Motion was directed to the Opposition of Jupiter, the Sun under the Square of Saturn, and had been so about six Months, and the Mion to the Opposition of Mars, and that just toucheth about the time of his Sickness, all which are ill, and shew a bad year. The Progressiaon began January the 2d, about fix of the Clock in the Morning, Anno 1603, and was but an indifferent one; you may if you please, call it bad, for the Moon was on the Suns Radical. place, Saturn and Jupiter on the place of Direction, in Square to the Mom's Radical place, and Mars in Opposition to his own place; but Venus is on the Radical Ascendant in Conjunction with the Sun, and that is all that may be called good in this Progressive Lunation. But above all, the Ingresses and Transits of the Planets at the time of the beginning of his Sickness, and of his Death

Death, are very remarkable; for about the time that he was taken Sick, which was August the 26th, there was a Transit and Ingress of the Sun on the Moon's Radical Place, in Square to the place of Direction; and a little before that, there was a Conjunction of the Moon, Mars, and Mercury, on, or near the same degree, and so configurated as before; and the very day of his Death, the Moon did Transit the Radical Place of Mars's Body, and Saturn's Opposition, and also in Opposition to Saturn that very day of his Death; and the Sun in an exact Zodiacal Parallel with Saturn, and going to the Zodiacal Parallel of Mars, and to his Conjunction also. Thus I have endeavoured to shew you how I understand the method and manner of judging Death by Primary and Convers Directions, Revolutions, Secondary Directions, Progressions, Transits, and Ingresses; which if rightly understood and practifed, would give the Students in this Science more satisfaction than all those Whims published by our Modern Authors, and stollen from them by our Popish Oracle. And I hope by this time, I have given the Professors and Students in this Art full satisfaction, in proving that the Nativity which Gadbury printed, was notoriously false, and grounded upon Principles next to none; and that the Reasons and Rules given to affert its Truth, are no ways becoming a Man of Skill or Ingenuity, especially one that pretends to be the Master and Head of the whole Tribe, and endued with the advantage of Twenty five years Experience, and more; when he wrote and published Cromwell's Nativity last in the year 1685. And so I come in the next place to give you my General Judgement on the whole Figure, after the manner that the rest of our Profession do on the Twelve Houses; and perhaps too, I may follow the same Order in my Judgment, but not in their Rules and Principles of Judgment.

A Judgment on the preceding Nativity, after the manner of the Twelve Houses.

The first thing I shall consider, is the length or shortness of the Native's Life; and from the Positions in general, what Life. time may be probably assigned for the number of his years; yet I know very well there can be no positive Judgment given on that point, because the number of his years depends on the distance between the giver of Life, and the Anarctick point, as to the certainty of their number, and the time of Expiration; but yet give me leave to tell you there must be Arguments of a long Life in the Position, or else I shall be very sparing in his number of years; and to be yet more plain with you, the Arguments of Long Life are such good Rays and Positions, that roborate and forfify the Giver of Life, and this the more when the Hileg is na-

turally strong, and well-placed in the Figure.

And in this Nativity we find the Hileg Angular, in Trine to the The Moon Sun and Mercury, in Sextile to Jupiter, and also in Reception with is Hileg. Mercury; and besides these, we find the Sun and Mercury in Sextile to the Ascendant, and in Sextile to Jupiter likewise, and he in his Exaltation in Cancer, and no ill Rays of Saturn and Mars any ways afflicting either Sun, Moon, or Ascendant; so that we may rationally conclude the Native was defigned by Nature for a considerable long Life; and not only long, but also a healthy one. I know there are fome according to the usual Cant, would tell you, That the Square of the three Superiors from those Cardinal Signs should give him bad Lungs, with pains in his Head, the Vertigor, Lethargy, &c. imperfections in his Reins, Gravel, Stone, and abundance more of these things, had they seen his Nativity before he had been grown to years of Ripeness. But I dare venture to fay, That he had none of these, the Gravel excepted; but they that would know more of these things, let them read carefully the 17th Chapter of the 3d Book of Ptolomy's Quadripartite, De Lafunibus & marbis Corporum.

The Native's Understanding, Judgment, with all the other Under-Faculties of the Soul, depending on the Position and Configura- flanding tions of Mercury, as one well says, Qualitates anima, que proprie and Judgfum ment, &c.

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funt mentis, & ratiocinationis . Sumuntur in Singulis ex Mercurii conditione. Which if true, then hath our Native a most excellent Position for intellectual Abilities, for his Mercury is as strong as in any Figure I have feen. For here is Mercury just past the Conjunction of the Sun, and in his Oriental Occidentality, increasing in Light and Motion, in Reception with the Moon; but that which is the greatest, and most to be observed, is, that the Moon beholds him with a Trine, and Jupiter with a Sextile; and what is more, Jupiter also beholds him by a Mundane Square, so that they are really configurated, both in Zodiaco & Mundo; and betides we find him in a fixed Sign, the House of Venus, and in a Zodiacal Parallel with Venus, in Sexule to the Ascendant. These Positions must be allowed to give all the great and excellent Qualifications that are requilite to make a Counsellor, a States man, and a Soldier; here is no Rathness, but Resolution upon deliberate Contideration; here is no Timidity, nor yet unstediness in Judgment; here is no Dulness nor Stolidity, but a Natural and Native Sharpness of Fancy at all times, fit either for Inquiry or Council. In a word, The Moon in Virgo in Trine to Mercury in Taurus, is without doubt the most agreeable Position to give a good, quick apprehentive Fancy and Judgment. Multum enim ad anima proprietates signa conferunt, in quibus Mercurius & Luna versantur, multum & stellarum adspectius ad solem & ad Cardines, & natura cujustebet planeta Congruens certis Inclinationibus anima. Quadripartite Ptolomai. Lib. 3. Cap. 18.

I thall consider his Riches from the part of Fortune, as the Richer, &c. general Significator of Wealth; but yet before I begin my Judgment thereon, give me leave to premise a word or two: I would not have you think, because that he arrived to the Government of a Nation and had the use and command of the Kingdoms Money and Treasure, that I call him Rich for I look on that to be but the common Attendant of his Honour and Grandeur, and not the excellence of his Fortune to Riches. For a King may have vast Sums of Money, and yet be no rich Man, as we have feen in K. C. 2. and a King may have far leffer Sums than ever he had. and yet be a very rich Man, and lay by him a great Treasure for his own Use and Posterity, distinct from the Interest of the Nation and People, as was K. H. 7. Therefore I would not be thought to build his Honour upon his Riches, which is indeed no fuch thing, but that kind of his Wealth was really founded on his Honour

Honour and Grandeur; for the Sword was the Anvil upon which he wrote out his Fortune, his Honour, &c. And as that always brings a certain Charge, fo it usually brings a Supply of Fortune to detray it. And therefore I thall consider his Fortune distinctly and separately, from that which came by his Honour, and what it might have been, had he continued in that Station in which he was Born and Bred. Adrem vero, the part of Fortune (as I faid before) is the only Significator allowed by Ptolomy, for Riches and Fortune in the World, and that we find about 2 degrees distant from the Cusp of the Sixth House in Cancer, in Sextile to Venus, and disposed of by the Moon and Jupiter, all which are strong and potent, and do certainly promise (whoever hath such a Polition) Riches and Plenty of the things of Fortune; and this by various ways and means. And I am of Opinion, that it being in Cancer, a Tropical Sign, doth not add a little to the Advantage. Prolomy says. Lib. 4. Caput de facultatibus: Jupiter per fidelitatem, prafecturas, &c. That when Jupiter gives his Allistance to the Natives Fortune, he doth it by Places and Offices of Trust, Command and Rule in the Government, &c. And tho he doth not fay it, yet I judge the Moon in Trine to the Sun and Mercurv. gives the same things as relate to Dominion; and therefore from these and such like things, we may judge he should grow Rich, and increase his Estate. But then we find the pars fortune is in an exact Zodiacal Parallel with Mars, and is also going to his Mundane Parallel; this gives damage and loss to his Estate, and why may not this be the Expence and Wasting of his Estate and Fortune in Military Service at the beginning of the Wars, and afterward too I believe? And indeed it is in Ptolomy's own words, Mars ex Militia & Gubernatione Exercituum. And tho I think he did increase his Fortune, as he did advance in Honour; yet I think fome men would have got more, for I could never hear that he left any large Sums at his Death, unless they were Debts. I do therefore conclude, that the Parallels of Mars had their Effects also as well as the other Rays; but besides these, we find Mars in the Second strong, and also Lord of the Second, but in Opposision to Saturn, and Square to Jupiter; this shewed he would gain much, and advance mightily, but it would be by Violence, Force, and with Opposition too. But whereever you find Mars strong in the Second, that Native always gets much; per fas aut

nefas; he cares not which, and seldom parts with it again as long as he lives.

The old way and custom is to judge these things from the tive's Kin- Third House. But Prolyning teacheth us another Doctrine, and that dred, Broz is to judge of Brothers and Sisters by the Tenth and Eleventh thers, and Houses, with Venus by Day, and the Moon by Night; and this he doth not do dogmatically and politively without rendring you a reason for it, Lib. 3. Cap. 5. from which Principles and Method I do here form and collect my Judgment. The Sign Sagitary doth possels both the Tenth and Eleventh Houses, and Jupiter Lord of it, is in Cancer, a fruitful Sign, and in Sextile to the Sun and Moon, but in Square to Saturn and Mars; and both Saturn and Mirs are in Oppolition, and casting their Squares to the Cusp of the Eleventh House. These Positions seem plainly to shew he had Brothers; but not above one Sitter, it any; but not many, if any of both Sexes, should live to years of Discretion and riper Age; and do think the Sextile of the Sun and Jupiter-should give one that

might live to some considerable Age.

But the Square of Jupiter to Mars and Saturn, and their Squares also to the Eleventh House, should also shew, that their Agreement was but indifferent, and that the rest of his Consanguineal Relations (Children excepted) and he, should not have an extraordinary Intimacy and Kindness the one for the other, neither indeed should they very well agree in reality, tho in his Post and Quality his Power commanded it; and therefore his more inferior Relations durst do no less than shew him the Respect due to his Quality, and for which reason I shall omit all further discourse thereof. But before I make an end of this Paragraph, lest I should be questioned, because I have overturn'd the old custom of the Third House, it will not be amis if I give you Ptolomy's own words, and perhaps that may stop a more violent Inquiry from the short tighted Capricio, that thinks himself able to call me to an account; and his words are these, De fratribus vero, siquis generali Investigatione contentus erit, nec supra quam possibile est, numerum. O part cularia Exalle queret, Physica ratione de Germanis, O ex eadem matre natis sumet Judicium, ex signo M. C. & materno loco: Excipiente venerem Interdin & Nollu Lunam. Cum enim id fignum & smortdens fignificent matrem, & ejus Liberos, erit idem fratrum Locus. And at last he concludes thus, Caterum siquis particularia curiosius scrutari.

scrutari volet , Datricem stellam collocet in Horoscopo , facto themate , ut in Genefi. Lib. 3. Cap. 5.

The usual way of judging these matters among the Professors of the Naof this Science in general, is from the Fourth and Tenth Houses, tive's Faas they do Brothers, Silters, and Relations, from the Third ther and

House. But the Great Ptolomy takes his Judgment from the Sun and Saturn for the Father, and the Moon and Venus for the Mother. And according to their Politions, Strength, Weakness, and Configurations to the other Stars, with respect to the Parts of Heaven, where they are all placed; so he judgeth of their Condition, Original, Health, Riches, Length or Shortness of Life, &c, Yet I think it is not altogether amiss to take notice of those Houses, as well as the other Bodies that he mentions; and this the rather, because I find he calls the Tenth House, Locus Maternus, in another place, and therefore I shall consider them

together.

In this Native's Radical Figure, we find both the Sun and Mion most excellently fortified by the good Beams of the benefick Jupiner; and belides, they also in Trine to each other from Tinrus and Virgo; the Moon is the stronger of the two, as being Angular, increasing in Light, and in Parallel as well as Sextile with Jupiter, who is in Cancer, his Exaltation, direct, and increasing in Motion. But the Sun is in Taurus, among violent Stars Cadent, flow in Motion, and only in Sextile to Jupiter in the Zodin ack, but in Square in Mundo. And if we add to these Significators, the Lords of the Fourth and Tenth Houses, which are Jupiter and Mercury, we shall not find any thing considerable to alter the Judgment from the former Determination of the Moon, Venus, and Jupiter, being far stronger than the Sun, Mercury, and Saturn: from whence it is natural to judge, that the Natives Parents were moderately healthy, and long liv'd, and that they might live till the Native was arrived to a perfect Age, and to a considerable number of years; yet I shall judge the Father to be the more healthy, but the Mother the more durable and longer Liver; that she was subject to the Spleen and Vapors. because the Moon is in Parallel with Mars, and Inviter in Square to Suurn and Mars; that the was subject to Obstructions of her Lungs Hypochonders and Stomack, because of the former Square of Saturn.a.dd Jupiter And the I have been so favourable to their old Mumpsimus of the Third and Fourth Houses, as not to condemn it; yet I do say, That this Doctrine of the Great Ptolomy is most rational and confentaneous to Nature; and what I can experimentally justify in some hundreds of Nativities.

Seeing all People are subject to some Distemper of Body or other, tive's Dif- it is not amiss to say something to this point also. And before I begin it, I will ask 7. G. what Disease or Diseases the Protector had that were fixed, chronick and durable, because he hath placed Saturn (in the Nativity he hath made him) on the Cusp of the Seventh, a little towards the Sixth House, in Opposition to Mars on the Cusp of the Ascendant, the only two points in the whole Scheme to give broken Bones, diflocated Joynts, and Chronick Diseases; and yet I do not remember that it was ever faid he was subject to either of them, [perhaps now and then a Wound, the honourable Mark of a Soldier but a Brave, Lufty, Jolly Gentleman, as I my self can testify, having seen him some scores of times. And to this purpole, I will give you Ptolomy's own words in the Cafe, as you will find it, Lib. 3. Cap. 17. De Lasionibus & morbis Corporum And he begins with these words following, when he comes to inquire into the Hurts and Difeases of the Body. Universalis vero regula hac est. Dun Cardines Horizontis Infpiciantur, videlicet is, qui est in ortu, & alter qui est in occasu. Præcipus vero consideretur is, qui est in occasu, & Locus Antecedens, qui prorsus non est Copulatus Ascendenti. Et observetur quomodo malefici Planeta ea Loca adspiciunt. Si enim gradibus qui Ascendunt in dictis Locis, juncii sunt Corpore, aut adspiciunt eos quadrato adspectu, vel ex opposito; seu alter planeta maleficus, seu uterque: Lesiones, & morbi natis accident. Thus you see in the Nativity that 7. G. made for the Protector, this very Rule of Prolomy takes place politively; for there we find Saturn upon the Cusp of the Seventh, in direct Opposition to Mars on the Cusp of the Ascendant. And you see also both the Angles of the Horizon in that Figure are afflicted, which by Prolomy's Rule [which I suppose they do not dare deny] ought to give Hurts and Diseases to his Body: But on the contrary, he was a Brave, Bold, Healthy, Fortunate Man, and none more free from Wounds, Hurts, or Diseases of Body than himself. So that this is another strong Argument to prove that Figure false, and that the Figure-maker did not know any thing of the matter he pretended to give the World an accout of. And yet to add more, neither 7. G. nor any Man else can shew me a true Nativity where the two Infortunes were in Opposition from the Tenth

and Fourth, or First and Seventh, and that Native prove a Fortunate Man or Woman throughout their whole Life, as did this Gentleman. And fo I came to confider the Figure of his Nativity. which I call the true one and to see what Disease or Injuries to his Body are predictable, according to the Doctrine and Principles of the forementioned Author.

Both the Angles of the East and West, are free from the Malefick Beams of Saturn and Mars, & c. and the Sixth House, which is his Licus Antècedens is possest by the benign Planet Jupiter, and there is no ill Ray cast to the Cusp of the First and Seventh Houses, but the Square of Venus from the Cusp of the Fourth; and besides, the Moon who is Lady of the Seventh, is in Sextile to Jupiter in the Sixth House, and the Sun in Sextile to him also. Which Politions are no ways likely to give any Chronick Disease or Hurts, and Accidents of detriment to his Body; neither indeed had he any that was remarkable and visible; and for those that are not so, I think they are inconfiderable, especially, if we confider that all Men are subject to some little desects in Nature, which may be Impediments, but not Diseases in Ptolomy's sence and meaning; for in the Chapter beforementioned, he doth thus diffinguish between Hurts and Diseases. Differunt enim hæc interse. Læsio semel corrumpit membrum aliqued. nec adfert postea Cruciatus Intensionem: morbus vero, aut assidue, aut per Intervalla correptos excruciat.

But to consider what he might be subject to, let us consider Mars and Saturn in Opposition, and both in Square to Jupiter; these might give him something of the Gravel in the Ridnies, with a heat in, or about those parts; he might also be subject to the Head-ach, or some little disorder there, coming from the Stomack and Spleen; for we find both the Maleficks in Square to Jupiter in Cancer; and belides this, he might also be liable to some Obstru-Ctions of his Lungs, either by Colds, &cc. but none of these continual, but accidental, and only happening upon bad Directions,

Transits Re urns, Oc.

The Sun and Moon both in Sextile to Jupiter, and in Trine to of the No. each other from Taurus and Virgo, and the Moon and Jupiter apply- true's Maring to a Mundane Parallel; the Sun is in Sextile to the Ascendant, riage, &c., and Venus in Square to it, and Saturn no ways afflicting the Significator of Marriage, are indubitable Signs that the Native should Marry. The Mion in Virgo, a barren Sign and a Sign of one shape, and in Aspect to no Oriental Planet, and but to one Occidental

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dental, besides the Sun and Mercury, which in this case are all one, should allow him but one Wife, nor is there any Rule here that allows two; the time of his Marriage should neither be early nor late, but between both; and therefore, I judge, he might Marry about the Twenty fifth or Twenty fixth year of his Age; for in Mens Marriages, I esteem Eighteen years of Age early, and Thirty years of Agé late; but in Women, I count Fifteen early, and Twenty five late. And as to the Description of his Wife, I shall take a method quite opposite and contrary to the common way in Practice; and therefore I do say positively, That the Sun and Jupiter are Significators of this Gentleman's Wife, with a little mixture of Mereury, but that concerns her Intellect more than her Body. These Politions describes her to be a Woman well defcended, of a middle Stature, fleshy Body'd, and when in years Fat, her Hair brown, or rather brightish, a Woman of a high Spirit, a generous Temper, a healthy Constitution, Ambitious, Longliv'd, and one of much Ingenuity and Sence.

But if honelt 7. G's Figure were true, the should be one of the worst humoured Women in the World for Passion and Pride; for they describe the Wife always by the Seventh House, and the Planets therein placed, and there we shall find Saturn in Opposition to Mars, and Square to Jupiter; and besides, according to their own Rules, Saturn on her Asc. indant in Opposition to Mars, should give the Native a Wife, but short-liv'd; tho I confess, I know no reason why those two Stars so placed and configurated, should give the Woman a shorter Life than the Man. But I confess they are not to be asked Reasons, for if any one doth give them that trouble, it will be without satisfaction to him for his pains, for their Notions are Apodictical, and their Rules without

Reason.

In confidering the Native's Children, and their Qualification, tive's Chil- we must have recourse to the Tenth and Eleventh Houses, and the dren, &c. Planets placed therein, or in the Houses opposite to them; out in this Figure we find none in either but Venus, and therefore let us confider her with the Lord of the Tenth and Eleventh, and the Moon; and we find Jupiter Lord of those Houses in Cancer, a Prolinck Sign, and his own Dignities, in Sextile to the Sun in the House of Venus, and in Sextile to the Moon in the Seventh, and also in Parallel with her applying. These Positions shew, that the Native should have many Children; and as Venus was on the

Cusp of the Fourth, and the Moon also Angular, I should conclude, that the major part of them were Females: and because Vinus is free from all manner of Affliction, and Jupiter Cadent in the Sixth, in Square both to Saturn and Mars, fo I judge there were fome of the Males died before they came to Ripenels of years, or Maturity. That his Children should advance to a considerable Quality or Station, is visible, because Jupiter, who is their Significator, is in Cancer his Exaltation, in Sexule to the Sun and Moon, the Fountains of Promotion and Honour; but perhaps some may object and fay, You might have spared your labour in that point, Object. and not pretended to give a reason for it by the Stars, seeing their Father was advanced to a degree to make his Children as Great as himself, and leave them in Possession of such a Power, as to be able to defend themselves when he was gone. To this I an- Answ. fwer. That there is no Man rifeth to any great and remarkable Post or Station, but he must have great and illustrious Positions for so doing and acting; and it is very probable, that some of those Stars that give him his Honour, may be also Significators of his Children, and so gives an Illustrious Issue, as well as an honourable Parent. But besides, we find Jupiter in Square both to Mars and Saturn, as well as in Sextile to the Sun and Moon, which did also thew Rubs and Misfortunes in their Lives, which I thall leave to the Reader to judge, whether it was verified or not. And observe, that a poor Man as well as a rich Man, may have famous and eminent Children; and a rich Man as well as a poor Man, may have poor, dejected, and infamous Children, and this from Principles in Nature, and Rules in Attrology, without any Injury to true Divinity, or the Great Being. But to conclude this Paragraph, I defire all those who are Angry with my Method in judging on this Subject, as well as the whole Figure besides, that they would forbear Quarrolling with me, and fall upon Ptolomy; but first let me advise them to understand bim.

By long Journies, we commonly understand those of the Sea, of the Nanin going into other Kingdoms or Nations, which our common tive's Long Trade Aftrologers judge from the Ninth House, and his Lord; Journeys, but I pass by that, and say, that the Significator of long Journeys &c. in this Figure, is the Moon, as be that pleafeth may read more at large, Lib. 4. Cap. 9! Quadripar.] and as she is in Trine to the Sun, in Trine to Mercury, her Dispositor, and in Sextile to Jupiter ;

fo his Journeys should be about great and eminent Actions and Butiness; and the Issue of them should be Great, Famous, and Fortunate; for you see the Moon is no ways afflicted, neither were his Undertakings beyond Sea in his own Person without Success and Glory, he always coming home Victor and Conqueror. But if we should accept and judge by J. G's Figure, and take either Jupiter on Saturn, they having both of them Dominion in the Ninth House, but Jupiter the most Power, his long Journeys would have been [by that Polition] full of Labour, Toil, Trouble, and generally without Success; but if that should have given success, it would have been attended with much difficulty and doubtfulness.

How, and to what degree of Greatness this Gentleman did arrive, is known to the whole World, and therefore I shall directly examine the Causes of it Astrologically, without any further inquiry into the Modus Acquirendi; seeing he was really possest of the greatest Power that the Dominion of England was able to

give him.

In his Radical Figure we find Six of the Seven Planets effentially fortified, according to the Dignities allowed them by Ptolomy, Lib. 1. for Saturn and Jupiter are in their Exaltations; Mars in his own House, Venus in her own House; Mercury in Taurus in Reception with the Moon in Virgo; and what is yet more, the Moon, who is the Lumen Conditionarium, is Oriental from the Sun, is Angular in Sextile to Jupiter, and in Trine to the Sun and Mercury, her Dispositor; and what is yet more, the Position of Saturn, Inpiter, and Mars, are perhaps the most considerable of all, they all casting their Benefick Beams to the Tenth House, the Angle of Honour and Preferment, and they also in those Signs which we call Cardinal, and are in the Zodiack, equal to those points that we call Angles in the Figure. And these are the reafons that I give for this Native's Riting and Advancement; and as the Three Superiors are in the Cardinal Signs, in Square and Opposition one to another, so you see he attained his Grandeur by a kind of Violence, Force, and Labour, joyned and affifted with Power: and by that means and method he maintained it all his time.

The Birth is Nocturnal, and the Moon is Light of the Time in an Angle, and her Satellites or Stipatores, according to Ptolomy, are the Sun, Mercury. Jupiter, and Venus, the being in Trine and

Sextile to them all; nay, and we may reckon Saturn, and Mars too, for the is in a Zodiacal Parallel with them also applying; and the Three Superiors, according to his Rule, are, two of them in Trine, and one in Sextile to the Mid-heaven, and all of them applying likewise, and Jupiter Lord of the Tenth, the Angle of Honour. To which I will add this Observation, That neither Sun nor Moon is in any ill Aspect with any of the Planets, nor any of the Planets placed to his disadvantage in the Figure. The Sun who is always the Significator of Honour, Glory, and Reputation, is likewise free from all ill Circumstances, and in Trine to the Moon, Sextile of Jupiter, and Conjunction with Mercury, and Mars just riting before him. Which if compared and considered with the following Chapter of Ptolomy, shews, That Arms and Armies would be the Practice of his Life, the Delight of his Soul, and by these things he would raise his Honour and Fortunes.

-Opus Reformatum.

The great Conjunction of Saturn and Jupiter, in the Year 1623. in the 7th degree of Lco, near the Cusp of his Seventh House, in Trine to Mars in his Second, and in Sextile to Saturn in his Eighth, was none of the smallest Causes of his Greatness and Promotion; neither was that Conjunction in the Year 1643. which was on the Cusp of his Second, in exact Trine to his Tenth House, and in

Sextile to Venus.

But perhaps it may feem strange to some, why he was so Old Why so long before he began to appear upon the Stage of Mundane Affairs; before he which thing is not indeed very strange, because all the Planets began to which thing is not indeed very strange, because all the Planets rise and apare in Occidental parts of Heaven, Jupiter and Venus excepted; and pear in the none Angular but Venus and the Moon, all the rest being either in Ca- World. dent or Succedent Houses, which always give what they promise in the latter part of the Life; and this is the more confirmed too, if we observe, that all but the Moon and Saturn are under the Earth. So that if the Politions are but really perpended, it will feem no strange thing that this Native did not Advance and Rise sooner. But if J. G's Figure should be allowed, all the Planets are Augular but the Moon; which must without doubt give the Native his Honour and Preferment early, even in his younger Years, which 'tis plain he had not. I confess, I have no Authority from Prolomy for this Judgment of the Time and Age, when the Native shall receive those things of Honour promised him in his Radix; he only speaking to the thing in general, Si dignitatem, vel

non, habeat. But my Experience in many Nativities, and the method by which we judge early and late Marriages, which is much after the same manner, with some other things that I have formerly remarked in the same Case, is sufficient for me to believe that this method is not improper to be followed and practiced in judging: this, and things of this Nature.

tive's Priends , and Enemies, &c.

Prolomy makes a distinction between Friends and Friends, and Enemies and Enemies; for he calls nothing Friendship, but what is durable and intirely real; and all the rest of it he calls Familiarity, and the effect of Conversation and Society. By Enemies and Enmity, he understands a perfect Radical and perpetual Hate. All the other things of Difference, Debate, and Controversy, he looks upon it to be nothing more than little Accidents or Casualties in Conversation. And to consider and judge of these, he doth not make use of the Eleventh House as the manner is; but confiders the Sun, Moon, Part of Fortune, and Horoscope; and his reason is, because he judgeth Friendship and Amity among Men, to be either for Council, Pleasure, or Profit; and indeed upon some or all of these Principles, Men do generally love and support, or differ and destroy one another, and therefore his Judgment is founded upon reason.

In the Radical Figure we find the Sun, Moon, and Ascendant, well befriended by the Rays of the other Stars, but the Part of Fortune is in Parallel both to Saturn and Mars, both in Zodiaco, and Mundo, and Mars, who comes very near Prolomy's Rule, who is in his own House, and not much above 17 degrees distant from the Sun (ascending) by the Oblique Ascention, is in Square to Fupiter, and Opposition with Saturn; the Moon is in Reception with Mercury, and all the rest of the Planets in their own Dignities, except the Sun. Hence it is reasonable to judge, That this Native should have both many Friends, and many Enemies; and as the part of Fortune is afflicted most of the four, so I judge the hatred of his Enemies was real, and the cause of it was, because of his Profit and Advantage he received with his Power and Honour. Besides, Venus is in Square to the Ascendant, which might raise him some Enemies that did envy him for the Pleasure and Ease of his Life, and other things that were the advantagious Circumstances of his Station he was in, at the latter end of his days. While he was in the Army he had many Enemies, and they none of the Ordinary People; but the Parliament was his Friend at all

times. When he came to be Protector, he had Enemies always plotting against him; but at the same time all Nations were his Friends, either for Love or Fear; and what is more, it was his own Prudence, Courage, Council, and Conduct, that carried him through and above all these things; and this is aptly signified by Prolomy's own Rule and Words, which are thefe, Cum Lamina congruunt, erit amicitis adjuncia consilio optima & tutissima. Which in this Figure and Nativity takes place, for the Lights are in Trine to each other; the one in Conjunction, and the other in Trine and Reception with Mercury, and all these affisted by the Beams of Jupiter, who is in Cancer, and in Trine to the Mid-heaven; by which means he is doubly concern'd in giving and supporting his Honour and Friendship, which were indeed really inseparable. In a word therefore, this Valiant and Fortunate Native had many Enemies, and those great and considerable in their Quality, and this judgeable by this Polition; but he had more Friends, and those more powerful to support his Interest, which is the usual and natural Effect of so good and fortunate a Polition, as he was blest with. Thus you see the best and most Ancient Astrologers, had other ways to judge of Friends and Friendship, Enemies and Injuries by them, without making use of the Seventh House, the Eleventh, and Twelfth, with their Lords and Governors, and Planets placed therein, which method is indeed abfurd and ridiculous, if compared with Ptolomy's, which is founded on better Principles of Philosophy and Reason. But more of those Fooleries you shall have in my Defedio Genituarum, now ready for the Press.

It is not very material to our work in hand to take notice of of the Nathis part of Judgment in this Nativity, because he was not liable sive's Serto the Fate and Accidents of private Men; for Princes seldom vants. know their Servants, [some sew excepted], and by that means are not liable to any Differences and Discord with them, nor are their Servants admitted to any intimate Familiarity with their Masters; for when they are put into an Employment, the Service expected from them in that Imploy, is Diligence and Faithfulness in their Duty to their Master. But we may certainly conclude, That all Princes have Servants of both fort good and bad; for according as those Ministers of State are affected, that put in, and imploy the Inferior Servants, so must that Prince expect to be served or be betrayed; and I could wift me had no Examples of this kind in England.

But for the Readers satisfaction, I will also give the Judgment of this matter with the rest. Ptolomy doth allow the Twelfth House, and Planets placed therein, to fignify the Native's Servants; but if there are none in that House, to take those placed in the Sixth; but most chiefly to observe how the Lord of the Twelfth House doth agree, or disagree with the chief and most principal parts of the Figure, and from thence make your Judgment of the matter in hand. In the Nativity now under consideration, we find Saturn Lord of the Twelfth House in Libra, his Exaltation, but in no Aspect, either good or bad, to the Mid-heaven, Ascendant, Sun, Moon, or part of Fortune, only in Parallel with the last of them, which should indeed shew the Native's Servants to be none of the best; but if we consider that Jupiter is in the Sixth House, and there in a Zodiacal Square, but a Mundane Sextile to Saturn, I should judge that his Servants were Moderate, Trusty and Just; and this the rather, because Venus beholds the Cusp of the Twelsth, with an exact Trine; but this last I speak of my self, there being nothing of that in the Rule. Upon the whole matter, I do judge, had this Native been of the Common Quality, and liable to those Accidents that Subjects must meet with in such Affairs, that his Servants would have been just in their Duty, but stubborn and head-strong, and that the Native and they would have agreed moderately well; some little differences there would have happened, but yet true and trusty in the main.

Of the Nalogical.

I am now come to the last part of Judgment, that is to be given on the Nativity of any Person, Nam ultra mortem nibil; but the othershings most consused part of the whole Art, as it is now understood and that depend practifed by all those that pretend to understand the Language of thereon as the Stars, and have just skill enough in hard Words, to make the to its Cause rest of Mankind believe that they are really what they confiand Quali- dently call themselves, that is, Astrologers. And therefore I shall be a little the larger on this Paragraph. First, To thew the World their Mistakes. And Secondly, To give a few Directions in order to fet them right; but in this I shall be very short and concise, and that for several Reasons, which perhaps you may find elsewhere mentioned in this Treatife. For I am now handling a Nativity, not giving General Rules so to do; which perhaps I may perform at a more convenient time; for I really believe I have taken as much pains in that part of Astrology that concerns Sickness and Death, as any Man; and for that reason, I think I ought to underfand it as well. However, when time shall serve, I will give the World what I have prepared and intended, and let them that are more skilful and knowing Correct it, for which I will give them thanks, if I am convinced that they have done it. But I shall divide my Discourse on this matter into Three Parts, and bring all under three distinct Heads.

First, The Cause of Death.

Secondly, The Quality of Death. I mean of a natural Death, I not intending here to run into a Discourse of Violent ones, because it would be too long, and also not suitable to my prefent purpole.

Thirdly, To compare the Cause with the Quality. And, e contra;

from whence will arise some Queries.

The Cause of Death is variously afferted; some laying the The Cause Cause of it on a bad Revolution. So one served my Friend Mr. of Death. R. B. whom they said lay under a bad Revolution four years succeffive, and kill'd him at last, for which they could never give any other reason, and yet had his Nativity to consider in the thing. Some lay the stress on Eclipses of the Luminaries, and these they tell you do mighty things, especially in Death. Nay, many of them to my knowledg have no other Cause to alledg for the late Abdication, but a poor small Eclipse of the Sur, on the Sun's Radical Place, and day of his Birth, October 14. 1688. Mine. Which if they please to consider, there was an Eclipse of the Moon, April 15. 1660. near that place, and that a very great Eclipse, and yet did him no harm. Also in 1669. October 14. at which time the Sun on his Radical Place was Eclipsed in 2 degrees of Scorpio, the very place of the Dragons Tail; and yet I do not remember that it did him any harm, nor yet kill'd him; but any thing serves when better Reasons are not in their Power. Sometimes they tell us, that great Conjunctions kill, and yet that shall not happen in divers Years after the Conjunction is over and past. And this I have often heard alledged as the Cause of Death, when such a Conjunction hath happened on the Mid-heaven, Afcendant, Sun, or Moon, &c. of a Nativity, in which they could find out no other reason more substantial. They likewise say, That Comets oftentimes kill when they begin, or expire on the chief Points and Parts of the Nativity. But this as well as all the Reasons

Reasons beforementioned, are false and groundless, and I do positively say, cannot Kill, nor ever did, per se, at any time. How far such things as these are concerned in Death, I am sensible, and may sometime or other give a more particular account thereof; but to say these Kill, is nothing else but a Resuge for Ignorance, and let them bring she one Example where these, or any of them have killed, and I will bring them twenty where they have not done it, and yet attended with as much violence as the other.

But notwithstanding they have these Back-doors to let in Excufes and Shams, to cheat and delude themselves and others; and also to Baffle and Banter a more serious Inquiry after Truth, which they pretend is their Standard; I say, these very Men do also own, and allow, that violent Directions to the Hilegiack points. give Sickness, Death, and other Misfortunes. In which I do agree with them, and do affert that these are the only, real, and principal Confes of Death, and that all the others are but Subsequents and Collaterals. And these Directions are nothing else but Bodies and Rays carried and conveyed from one part of Heaven to another by the perpetual Flux of Motion. And about these Directions there hath been a great, and a long Contest, one being of this Persuasion. and another of that, how to contrive their Operations, to bring the Significator and Promittor together according to the true defign and intent of Nature; in which point I find they are not yet well agreed, neither is it certain when they will; tho in the Angles it is certain there can be no mistake, nor indeed any where else. if they would but observe, and pursue Truth in that Tract that Nature hath made. But in this point we do all agree, that Directions of a violent Nature give Death; and in this I do agree with them, and that it was Directions that was the cause of this Native's (the Protector's) Death; and yet I am not unfentible, that he had in that year an ill Revolution, and an Eclipse of the Sun in May 1658, in exact Square to the Moon, in the Radix, who is Giver of Life. And that the Comet of 1652, had its beginning in or about the 10th degree of Gemini, in Square to the Moon's Radical Place, and the Moon in his last Revolution on that very place in Gemini, or near it; with some other things, which I do no ways allow to be the cause of his Death, but those Direrections only in the preceding Table, and they are, as I remember, Seven in number.

This being granted, That Directions are the Astrological The Quality of Causes of Death; the next thing is to inquire into the Quality ty of Death of it, and how to judge this according to the Method and Directions of our Authors, would puzzle a far stronger Brain than I have to imploy in it; as I believe you will conclude, and readily judge, when you have heard the Cause opened, and the Matter fairly stated, according to the usual Method and Practice now in use among those Men called Astrologers, or such as pretend to it.

In any Nativity, when they come to consider Death, they tell us. That the Native's Death will be by fuch Means, Ways, or Difeafe, as is agreeable to the Lord of the Eighth House, his Nature, Position, and Configuration. And to colour the Foolery of this Delution, they tell us, That the Lord of the Eighth House is the Anareta, or killing Planet, when there is not one in Twenty. or Thirty that dye by the Direction of the Giver of Life, to the Lord of the Eighth House. If so, then there is nothing more plain than the Contradictions in their very Rules, laid down to instruct those that are more Ignorant than themselves, if any such are to be found. For is it not a plain piece of Nonsence to say, That this or that Direction is the cause of Death; and at the same time tell us likewise, that the Disease by which he must expire, will be of the Nature of the Lord of the Eighth House, &c. when perhaps Venus may be Lady of the Eighth, in Trine to the Moon, or Sextile to Jupiter, but perhaps the Direction may be the Sun or Moon, Giver of Life, to the Squares or Oppositions of Saturn and Mirs, and one of them Lord of the Horoscope. And it is impossible to reconcile these two Rules together, to make them either agree, or serve for a Cloak to hide their Errors, for there cannot be two Causes to specificate one and the same Disease, and those Causes so Antithetically opposite, and yet the Disease shall partake but of one of them when all is done, and that is the Direction or Directions, that the Giver of Life is then directed to; and according to the Nature of that Star or Stars, so shall the Differnper or Discase be. And indeed, this is the only rational method, and the other altogether improbable; for it is the occasion of the Directions touching at that time, that gives the Sickness, which if fo, it is reasonable to think that should give the Quality of the Disease also, and not the Lord of the Eighth. But I will end all in a word or two about this matter, and if I can, put it out

of doubt; let Jupiter be Lord of the Eighth, and in it, in Pifees, or where you please, in Trine or Sextile to the Sun or Moon, and the Giver of Life be directed to the Bodies of Saturn, Venus, and Mercury, in Aries, Scorpio, Capricorn, or Aquary; especially near any violent fixed Stars, or to the Body of Saturn or Mars, and the Squares of the other two; and that Native shall either be poysoned, or intoxicated with poysonous Physick, and this in defiance to Jupiter, Lord of the Eighth, who I am sure gives no such thing. And so I come to the third thing, and that is to compare the Cause with the Quality or Effect, which is the Difease, &c.

The Comparifon of both, with the Queries thence arifing.

The way to compare these things, is to examine such Nativities as the chiefest of the Professors have published to the World, and to see how they make their Rules, and the Death of the Patient agree; if the Disease be from the Sun or Mars, it is a Fever, a Hedick, or such like; if it is from Saturn, it is a Cold Distemper, as Coughs, Defluxions, Agues, &c. if from Jupiter, Apoplexies, Impostbumes, diseases of the Lungs, &c. if from Venus, Dysenteries, diseases of the Stomack and Liver, Fistula's, and diseases of Repletion; if from Mercury, Deliriums, Madnefs, Convulfions, Coughs, and diseases of the Breast, with all those Infirmities that rise from an excels of Driness; if from the Moon, Diarrheas, and other Fluxes of the Bowels, Convulfions, Obstructions in young Women, diseases of the Womb, and such like. Then again, they give variety of Difeases, according to the Mixture and Complication of their Rays, which is no very hard thing to examine, if you are but willing to take a little pains. And the reason why I advise you to compare the Difease and its Quality, with that which you call the Cause of it, is for you to observe how they do agree one with another, and how all of them together do agree and correspond, to the Rules laid down for that purpole Doctr. of Nativ. page 142. seel. 1. page 261. seel. 8. And to consider when any Native or Patient is dead, whose Nativity is known to be true and certain; whether had you been to have given your Judgment thereon before Death, you would have predicted that Disease of which he died, or some one very like it in Nature and Quality, [for I know there are none can be absolutely particular] by the Polition of the Lord of the Eighth House, having respect to that Angle it self, the Planets in it, and those Configurations with which the Lord of it is affected. I say, a few Trials of this Nature, in a little time

will soon shew you, to which side Truth casteth a favourable A-spect; whether to the Power of those Directions at Death, or to the Power and Position of the Lord of the Eighth at Birth. To which purpose let us make a search and inquiry into some Nativities that are known and allowed.

Query 1. Who would have judged by the Position of the Lord of the Eighth, that King James I. should have been poysoned; for Jupiter Lord of it, was in Sextile to the Moon, and in Square to the Sun and Mercury, which should rather have given a Cough, distemper of the Lungs, and a Hedick Fever, than an Ague and Poyson. But the Directions that kill'd him do naturally give Poyson, for it was the Sun, Hileg, to the Body of Mars, Square of Venus, and Body of Saturn.

Query 2. What Artist skill'd in that Learned Doctrine of the Lord of the Eighth, would have judged Charles H. should have died by Violence, when Mars Lord of the Eighth was in Sextile to the Sun, and Lord of the Ascendant, and in no ill Ray with any, but the Square of the Moon? And yet the Directions that kill'd him were Violent, and might give Death by a fort of Violence, among which, that he died by was one kind.

Query 3. Who would have judged that the Earl of Effex should have been Beheaded, when Jupiter Lord of the Eighth was in Libra, and free from all Malesick Rays? Collec Geni. p. 45.

Query 4. The Case of Duke Hamilton; why he should dye in that manner, when Jupiter and Mars were no ways asslicted, the former being in Sextile to Saturn, and in Trine to the Sun; and the latter in no Aspect with any, but the Opposition to Venus? Collec. Genit. p. 67.

Query 5. Why George Duke of Albemarle should dye of a Dropsy, when Mars, Lord of the Eighth, was in Square to the Sun, and in Sextile to Venus; which cannot be allowed to give a Dropsy in my Opinion. Collec. Genit. p. 70.

Query 6. Why Sir Robert Holburn did not dye a violent Death, feeing Mars and the Sun is in Conjunction in the Eighth, among violent fixed Stars; and Saturn going to the Square of Jupiter, Lord of that House, from Cardinal Signs; which is indeed a very violent Position. Collec. Genit. p. 124.

Query 7. Why Mr. Massianiello should not expire by a Natural Death, seeing that the Moon, Lady of the Eighth, was no ways afflicted, but going to the Trine of Mars, Trine of Saturn, and Trine of

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the Sun. Collec. Genit. p. 155. But I sappose this is one of Mr. John's made Nativities, and therefore ought not to questioned.

Query 8. Why Sir Freeh. Holler should dye by so violent a Death, as being shot to pieces, when the Maon, Lady of the Eighth, was seperating from the Trine of Venus, Lady of the Tenth, and going to the Body of Jupiter, Lord of the Ascendant in Pisces; for the Moon was not full 16 degrees in Pifces by her Latitude; and Jupiter was almost 19 degrees by his Collect. Genit. p. 159. This is the Gentleman that was to live some decades of Years, (by J. Gad.'s Prediction) but was kill'd within fix Months after he had printed it.

Query 9. In that Nativity printed for Oliver Cromwell's, Collect. Genit. p. 145. Why Jupiter in Square to Mars and Saturn should give an Ague and Fever, and as they say, Poyfon, when at the same time, Jupiter is in Sextile to the Moon, in Sextile to the Sun, to Mercury, and Venus, which Politions do not use to give such Accidents, but rather a Consumption, or some other Disease of the Lungs. But belides that, even in this Figure here before us, and by me now corrected, why should Mercury that governs the Cusp of the Eighth, and is in Sextile to Jupiter, and Trine to the Moon; or Venus who governs the rest of that House, being in no ill Aspect with any of them, but in her own House, and free as well from Benefick, as Malefick Beams, give any Disease of the Nature of that he died of? Whence it is plain, that none of these Rays, either of Mercury or Venus, can be allowed by any Rule I have read in that method of Judgment, from the Lord of the Eighth House, to give either a Fever, Ague, or Poyson, &c. And indeed to examine it rationally, it will appear a very lame, empty fort of a Rule, that the Lord of a House should give so considerable an Accident to Man's Life, as the Quality of the Disease of which he must dye, and that House but an imaginary Point or Part of Heaven, that he is called the Lord of; and because he is Lord of that House, he must kill and destroy; nay, and give Death by such a kind of Disease as is not usual to his Nature, Polition, or any other Qualification; which if they would but confider, renders their Art Tby their own Rules] a very uncertain, falacious Inquiry, as doth appear by their Authors compared with those Queries preceding. And so I come to give the true Cause of his Death, that in all Nativities shall hold Good and Authentick, the Rule being well understood, and then well observed.

Lastly,

Lastly, He that will come to the true knowledg of Astrology in this thing of Death, he must in the first place throw by all these Shams and Fooleries, that are kept in use without any Approbation of truth, or any other Authority but that which some call Antiquity, And I have been somewhat the longer on this matter, to shew how idle a thing it is in it felf, and yet how much magnified by those that pretend to Astrology. Not a Nativity done without the use of this Rule; and not one Nativity in forty, where the Rule takes place, unless it is by chance; for till they can prove to me, that they have a better foundation for their Houses, than any I can yet learn, I must beg their pardon, for my not believing this, and a great many Fooleries more in the Art of Nativities. Of which I will give a fuller Account shortly in my Defect. Gen. There is no other thing can share in the Cause of Death, and the Nature and Qualification of the Disease, but the Direction or Directions that are then in force and operation; by Direction to the Giver of Life. I do acknowledg, that Revolutions, Secondary Directions, with Transits, Returns, Eclipses, &c. may increase the Arguments of the certainty of Death, but all of them together cannot give Death, or specificate the Disease that leads to it, but the Directions only: As I could shew you in some of those Nativities mentioned in the former Queries, where the Diseases did exactly correspond to the Directions, that gave them, Sensu Astrologico. And to this purpole, there may fometimes be three or four Planets concerned in the matter, sometimes but one, but rarely less then two serve to give the Disease and Death. To this purpose, in the Nativity of Charles II. it was the Moon that gave the Disease, but it was Mars that kill'd him, altho there were divers Directions; I am fure fix or seven in force and operation when he died, and help'd to compleat the Work of Mortality. Likewise in this Case of the Protector Cromwell, it was not Mercury or Venus, Lord or Lady of the Eighth House, that gave him either an Agne, Fever, or Payfon, no nor Saturn, Lord of the Ascendant in the Eighth, in Opposition to Mars; but it was the Directions of Saturn, and the Moon her self, that gave his Disease, but that of Mars kill'd him. And that I do affert to be the true Cause of his Death, and shall have a proportional Effect in all other Nativities, where the Moon is Hileg, and in that part of Heaven; that is, it shall give Death, but perhaps it may not be by the same Disease, but it shall be of the same Nature, violent and quick, as indeed are most of those Directions

Directions where Mars and the Moon are concerned, but especially where they sway and govern. And that you may be the more satisfied, do but examine the Nature of the Promittors in Direction, and compare them with the Nature and Circumstances of his Disease by which he expired. Both which being throughly considered, in the next place consult the Text of Ptolomy in his Fourth Book, Chap. 10. De genere Mortis, and you will (I believe) be soon satisfied about the truth of that matter. And so I will conclude my Discourse on the Nativity of this Great General, Statesman, and Politician; whom Mr. Dreyden in his Panegyrick on his Death, commends for his great Labour, Toil, and Industry, by endeavouring to the utmost to shorten the Kingdoms Miseries, and put an end to the War, which other Men made their Trade and Profit, and made it their business also to protract it. His words are these,

Our former Chiefs, like Sticklers of the War; First sought t'enslame the Parties, then to poise; The Quarrel lov'd, but did the Cause abhor, And did not strike to hurt, but make a noise.

War, our Consumption, was their gainful Trade;
We inward Bled, while they prolong'd our Pain.
He fought to end our fighting, and effay'd
To stanch the Blood by breathing of a Vein.

SECOND PART.

The Argument that induced me to it.

Having finished this Great Man's Nativity, corrected the Figure, and refuted those abourd Errors, which others have built thereon, under the Notions of Rules and Directions for the Young Students to Steer by; I am directly led to examine a Book not less fill'd with Errors, than Cromwell's Nativity [printed by the Gentleman you have heard mentioned in this Treatise was with falshood and shams. A Book written to introduce a new and imaginary Whim, that 7. G. did believe the Power of his then Interest, was able to put upon the World. A Book, that the Arguments which are brought to prove the thing there propounded. and his Principle afferted, are either false, misapplied, or else lugg'd in by head and shoulders. A Book, not written to do the Artifts of England any Service, but rather an opportunity made use of, to shew how plaguely he was abused, and his Reputation curtailed, by being called and effected a Papist, from the Popish-Plot to that time; and yet at the same time, with a side-long, skewwhiff Argument, to ridicule the Objections against the Cheats, Fooleries, and Absurdities in his Popish Religion, as I shall have occasion to shew anon more at large. A Book, written to justify and maintain the Errors of his Youth, [I had almost said, the Sins too which were great enough then, and might have fav'd him this labour of Painting and Hanging up a Sign, to have them the easier seen and discovered; and to shew you he had no more skill in Aftrology at Sixty years of Age, than he had at Thirty. For in the Year of our Lord, 1660, and 1661, he made a Collection of Nativities, and most of them false ones, as shall ere

long appear. From these Nativities thus made, he form'd a hundred Aphorisms, and most of them as false as his Nativities. I fay from these false Nativities, he form'd those choice Aphorisms, a quarter of which, I am confident, to this day he never prov'd to be true. And from two of these Nativities, [and I am certain they are both false, for I have made one appear so already, and will do so by the other before I conclude this Treatise? namely Charles Gultavus, King of Sweden, and Oliver Cromwell, he form'd the Eighteenth Aphorism, which was this, Cardinal Signs possessing the Angles of a Nativity, makes the Native of any Condition or Capacity] most Eminent and Famous in his Generation, and to do such Acis as After-ages shall admire him. And from this Aphorism made in the Year 1661. he writes a Book in the Year 1684. to juttify and promote the thing which he calls, Cardines Cali, which is my present butiness to inquire into.

An Inquiry into J. G's Cardinal Errors.

Here are a fort of Men in the World, that whether they write or talk, do pretend it is for nothing else but Truth; of this Stamp and Noise, is the Author of our Cardines Cali; as you may see in his fawning Epistle to the Learned Sir E. D. who, as he there confesseth, fav'd him from the Gallows. And indeed the whole Treatise is nothing else but a heap of Words and Jingle; nothing at all relating either to Truth in general, or that of Astrology in particular: It is like the common Dialect of his Discourse, Evalive and Treacherous. And for the first Eighteen Paragraphs in his Book, there is not a word to the purpose, and matter of the Treatife. And therefore I shall pass by all, till I come to that part of it, where he discourseth about Cardinal Signs on Angles, &c. which is the only thing I have undertaken to refute, according as he hath afferted it; for whatever the myttery of Cardinal Signs is, I am fure he hath a wrong Notion about the matter, and that not only the Nativities he builds his Aphorisms upon, but also those he brings to prove his Theory, are false. But before I begin to examine that Book, it will not be amis for me

Opus Reformatum, to lay down my Opinion, as an Axiom concerning the Power of Cardinal Signs.

Cardinal Signs fignify nothing on the Angles of any Nativity, &c. But Cardinal Signs on the Angles of a Nativity, and some of the Superiors placed therein, do certainly make Men Famous and Prodi-· gious in their Generation. And so they do in those Signs, the not in the Angles.

Whoever he is that pretends to Astrology, and denies the Power of Cardinal Signs, not only in Nativities, but in other general Affairs of the World, makes too much halte to discover his Ignorance and Folly; and whoever he be that placeth more Power in them, than Authors and Experience allows and justifies, makes too much haste to discover his Confidence; which indeed hath been in divers other things in this Art, the Practice of too many Professors of Astrology; by which means we are at this day in such a Labyrinth of Errors and Confusion. For most of the Modern Authors II call them Modern that have been within One or Two hundred years] have dispersed Errors, and according to their Interest, so they were believed and promoted. Take an Instance in one; and that is the Learned Treatife of Naibod on Alcabitius, which hath made such noise among some very Learned and Judicious Men. Concerning which Book, if I were to speak my plain Opinion, perhaps it might not be convenient in this place; for I have a very ordinary Opinion of the Book, altho Learnedly done; and this for some reasons of my own, distinct from the Opinion of others. And besides, I could point out their Errors, and some of their Authors too, but that it is not my business in this place to meddle with those things; but all in good time.

Why Cardinal Signs should give those stupendious and amazing Effects in Nativities, &c. that this Gentleman speaks of, and yet not known to the Ancients, is a thing I cannot easily believe; neither is it at this day afferted by any but himself, and those of our Nation, who, were deluded into the belief of this idle Affertion. For the Cardinal Signs without Planets in them, are but empty Spaces in Heaven; and what reason there is, that those empty Spices should be allowed so great and mighty a Power,

if they have any such thing, must in my Opinion depend on one. of these three Reasons, according to their Affertion. First, It must either relide in the Name, Power, and Virtue of the Sign. Or, Secondly, In the Nature and Power of the fixed Stars that are in those parts of Heaven. Or, Thirdly, As being the Medium, and two extreams of the Ecliptick. As to the first, I disown it wholly, not allowing any Myltick Power to the Name of Aries, Cancer, Libra, or Capricorn, nor any more Power and Virtue to that part of Heaven so called, than to any of the parts of the Zodiack bendes; for we all know, that the Names of the Twelve Signs, are but what the first Inventers imagined those Gonstellations to be like, and have therefore called them by these Names. And what is more, those Constellations and Parts of Heaven that did possess those points at the time when these Signs were so named, are either by the Precession of the fixed Stars, or Retrocession of the Equinox, divolved from those Points, near a whole Sign; as in the Sign Aries, which takes its Name from the Ram, the Figure of which Creature is described in that part of Heaven; and I judge at that time was in, or near the Point of the Equinox; but now the first Star in that Constellation, and known by the name of the first Star in the Ram's Horn, is in 28 degrees of Aries, and about 30'or 40 minutes. So that if the Figure of this Creature gave a name to the Sign, and a power to the Part of Heaven; then the Precession of the fixed Stars hath quite altered the Case, and it is slipped away into that part and space then called Taurus, and so of the rest; niether do I care by what Names you call the Signs, fo I can but tell what you intend by them, and that we may by those Names know how, and where to find the Seven Planets by their motions dispersed throughout the Zodiack. But besides, the empty Spaces of Heaven were never yet pretended by any Man, to have any the least Power imaginable, without the presence of the Planets or fixed Stars to illustrate them; and so far I do allow them, and no further.

Secondly, As to the power of the fixed Stars in those Signs, I think no Man will lay the stress there, because there are no such thing in two or three of them, unless they will make such Stars as have great North or South-Latitude useful in this Case, which I am very unwilling to allow in Nativities; for the fixed Stars that have great I atitude, can have but little force in the Angles of a Nativity; and I hope no Man will deny, that the point they

call the Cusp of the House, must be in the Ecliptick, whether in the Horoscope, or Mid-heaven, or the opposite Points. In the Sign Aries; there is not a Star of the first Magnitude, nor any of the second, but the Head and Girdle of Andromeda, and they having North Latitude, about 26 degrees; however, if they were nearer, I should not look upon those Stars able to illustrate a Space of Heaven, sufficient to give it such a Power, seeing there are Stars far more confiderable to that purpole in the Zodiack, tho not in Cardinal Signs. In Cancer we find none of the first Magnitude, but Sprins, or the Greater Dog, and that, Star is about 40 degrees from the Ecliptick with South-Latitude, which is a little too far to have this power here pretended. The rest are all of the second Magnitude, and they are the Bright-Foot of the Twins in the beginning of Cancer, with 6 degrees 50 minutes of South-Latitude; and the Star called Herordes, with the Leffer Dog, having about 16 degrees of South-Latitude; there are others also, but; I think less serviceable to their purpose than these are, if they depend on the Power of fixed Stars. In Libra there are two of the first Magnitude, the Virgins Spike and Arctirus; yet none but the Virgins Spike serviceable in this Work, as being near the Ecliptick. and hath but little Latitude; but Artimus hath above 30 degrees of North Latitude, and doth rife with the middle of Virgo. And when the beginning of Libra ascends, that Star is a considerable distance above the Horizon, and not to be said in the Ascendant; and besides, it culminates with the beginning of Scorpio, and for those reasons no ways serviceable. In Capricorn there is also but one Star of the first Magnitude, the bright Star in the Harp, called Lyra, which hath above 60 degrees of North-Latitude; and tho in Capricorn, yet it rifeth with the latter part of Libra; there are divers Stars more in that Sign, but all of the third Magnitude, and less, except that in the Vulture, called the Bright Star, which hath almost 30 degrees of North-Latitude. Thus you see there is but one Sign of the four, that hath an eminent fixed Star near the Ecliptick, which is the Virgins Spike in Libra; and tho it rifeth with the 21st degree of that Sign, yet it fets with the very beginning. Hence, these things have no sway with me to believe that the fixed Stars are able to make these Signs so famous and powerful, as my Virtuous Adversary doth affert, and endeavour to make us believe. For it is plain, That other Signs are endowed with famous and eminent fixed Stars near the Ecliptick, and yet not taken notice of in this case.

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Thirdly, If they will fay, That their Emirience and Power lieth in being the Medium and Extreams of the Ecliptick, it is possible I may have some faith to believe that reason, and upon very good grounds too; but yet I wholly deny, That this reason can be allowed to prove the empty Spaces of Heaven to have any Power when on the Angles of a Nativity; as, perhaps, I may shew by example before I conclude this discourse. But the true Reason is, because when the Planets arrive at the two Tropical Points, they then reach to their utmost bounds Northward or Southward, and this is made the more remarkable if they happen to have great Latitude, North in Cancer, and South in Capricorn; by which means they exceed the Ecliptick, and obtain a greater degree of Declination; and for that reason, must have a larger course to run in our fight, if in Caneer; because they have a greater Diurnal Ark; it in Capricorn, the same to our Antipodes; and therefore a truly Regular Polition in this Nature, is a Figure wherein the beginning of Cancer is on the Tenth, and the beginning of Libra ascending, otherwise it is but an Oblique Polition; for if Cancer happen to ascend, it riseth North-East almost; and Capricorn its opposite Point, sets almost South-West. But the other Figure is not so irregular nor confused, but hath the sour Angles with Cardinal Signs, the Ascendant directly East, and the Seventh directly West, as the other two Angles are North and South; and yet all this is but an empty Bubble and Rattie, without the Planets are in those Signs to animate and illustrate the Figure. Nay, I will allow any Man to have those Signs on the Angles, and let but the Planets be in abject Signs and Houses, and see what fort of Figure that Man will make in the World, and how famous he will be in his Generation. The Equator, or the two Signs Aries and Libra, for no other part of it is or can be concerned in our Aftrologick-way in the Ecliptick, but those two Points, because there the Ecliptick cuts that Line at opposite Parts; and there are none but those two Points of Heaven where the Planets can be, and yet at the same time be visible to the whole Earth; for the Sun in the Equator is visible to those [if any such are] that Inhabit within the Artick and Amartick Circles, and have the Poles in their Zenith; and so of the rest of the Planets, which no other part of Heaven can perform, but those only, which doth intitle those

those Points to something more Eminent and Remarkable in their Position and being, then the rest of the Twelve Signs. With this likewise we may consider, That even by God's appointment, Aries, or Abib, was the beginning of the Year, in the Jews Ecclefialtical Account. But in their Civil Account, they began the Year in Autumn in the Month Tifri or Ethanim; fo that both those Points of Heaven were made then the Standards for Time, and the Measures of their Years, before the Astronomers were able to tell the World, that their Year did contain 365 days, 5 hours, and about 50 minutes. There might be many more Arguments raised of this nature, to prove, that these Signs and Points of the Equator are both Eminent and Remarkable, as that of their primary Power and Precedence in Mensuration and Trigonometrical Problems in the Doctrine of the Sphere. Their Primacy and Authority in giving that motion that is the measure of Time in Directions. Their Primacy and Supereminence in admitting no Parallel, and being the only Standards of Equity to the whole World, as being the peculiar Points that gives equal Day and Night to all the Inhabitants of the Earthly Globe. Likewise their Fertility and prolifick Endowments to all those Places that are Situate under that Line, and have those two Points in their Zenith; yet I do not attribute that fertile Power to those Signs of Heaven, and those individual Points of the Ecliptick and Equator, but to the Rays of the Sun who is the Author of all Generation and Production, and always brooding in, or near their Zenith; from whose heat [by which the Terrene Menstruum is fermented] the fertile Earth fends forth its Emergent Product, and also haftens their Maturity; and not only the Parts of the Earth that lies near, or under this Line, but all the World over, even to the Poles also, for when the Sun returns from Capricorn, and approacheth the Equator, it puts a Generative Ferment into all the Seeds of Nature, exciting Animals to Procreation, and the Earth to Production, as Quercetanus well observes. Lastly, That which is as remarkable as any thing I have yet mentioned, is, that as these Points are the Standards of Time, so they are of distance also, for all Zodiacal Parallels are measured from the Equator, and from no other point nor part of Heaven; but of what use they are in Astrology, few understand, either their Nature or the Operation in the Mechanical part; therefore I shall say no more thereof. Thus

Thus you see our Ancestors had some reason for believing the Cardinal Signs, so considerable in their Astrological Observations and Judgments on Nativities. & when they found Planets therein placed, which according to their Politions did, and always will give things remarkable according to their Nature. As for example, In the Inclinations and Qualifications of the Mind, which is the Rudder to steer the Body with. Prolomy tells us, That the Signs add much to the Temperature of the Mind; but how? Why they are those Signs wherein Mreury and the Moon are placed. And then he tells you of Tropical, Fixed, Bicorporeal, &c. Lib. 2. Cap. 18. And the same things are preached also by Campanella, Lib. 4 Cap. 7. Artic. 1 & 2. So fays Junctine likewise, Pro qualitate animi igitur, considera Locum Mercurii & Lune que signa occupent. Specul. Astr. fol. 50. Col. 4. Neither is Cardan tilent altogether in this thing, but speaking almost the same words, Duode Exam. Genitur. in tertia, in Octava, in Nona & aliis Nativitatibus. Secondly, In Diseases, if those that fignify their Infirmities are in Cardinal Signs, they certainly give the more violent fort of Difeases, and such as are hard to be cured, as the Leprosy, and other Leprous and Cutaneous Diseases that spread the whole Body over, and sometimes Cancerous Accidents. But all these must be either when the Luminaries, or Significator of the Disease, are in those Signs and Parts of Heaven, Vide Ptolomeum in Lib. 3. Cap. 17. And of the same Opinion is Albubater, That it is the presence of the Planets in the Signs, not the Signs themselves, that give the Discase or Discases, De Nativita, Cap. 63. But Thirdly and Lastly, That which is more to my Business, and will point to the Matter in hand, is that thing of Dignity and Preferment; in which Cafe no Man ever laid the Cause and Ground of it yet in the Signs of Heaven, but the Planets and their Politions, till my Worthy Friend J. G. begun to let it on foot. Neither Junctine, nor Omar, nor Psolomy, nor Campanella, nor Cardan, nor Albohali, nor Guido Bonasus, or any other of them that have come to my hand, have given any countenance to such a kind of Judgment as this is beforementioned. And to give one Text for all, from one of their oldest Authors that they so much admires [I having spoken enough of Ptolomy before, one whom he talks of, but knows nothing of the Man, nor his Matter] and that is Albohali, De Judi. Nativit. Cap. 30. de dignitate, Aspice decimum & dominum ejus & partem Regni cum suo domino, & solem in Nativitatibus diurnis, Lunam in Nocturnis, &

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scias quis ex eis habeat plures dignitates, quia si fuerit inter illum, qui plures dignitates babuerit, & dominum Ascendentis Alicifal, vel Commixtio ant Configuratio, erit Natus bomo Regius, & ex regno ditefcet & fummum bonorem consequetur. Observe (fays he) the Sign of the Tenth and his Lord, and the Part of Dignity and his Lord, with the Sun in Diurnal Nativities, but the Moon in Nocturnal; for if there were Commixtion or Configuration between that Planet that hath most Dignities, and the Lord of the Ascendant; he that is then born shall advance to some Power in Government, and shall grow Rich thereby. And to tell you the truth, this Author doth speak the same Language that they all generally give out for Doctrine in this Case; tho some may make little Additions of their own, yet none ever denied this, neither do I believe that Mr. 7. G. will directly oppose it, tho I judge he thinks this discovery of his more excellent than that, but not fo generally ulcful; for the former is to be confidered in all Nativities, especially in Mens; but this of his in none but those having Cardinal Signs on all the Angles, which may amount to one or two in Twenty. However that is nothing against it, neither doth it impair the Invention, were the Aphorism it self true; which is plain to me, that it is not. But let every one believe as he likes. And so I come to his Arguments and Reasons, by which he endeavours to prove and enforce the belief of that idle Opinion about Cardinal Signs, &c. to be of themselves able to make any Native great and famous in his Generation. The first Eighteen Paragraphs of the Book being spent only in Words and Noise, without any Relation to the matter in hand, he comes at last to lay his Principle and Thelis in the Nineteenth Paragraph; he tells us there in plain words, that it is so famous and remarkable, that it wants nothing but Belief and Proof. Pray, what do the most absurd Errors want besides, or stand more in need of than those two things; nay, let Errors be but believed, and a little proof will ferve turn among those Converts. And to say the truth, he doth as good as tell us in those words, That Antiquity doth not in the least own or protectit; and whether the Modern Astrologers would own and believe it, or not, he was in some doubt. For it is certain; that which wants the Attestation of Antiquity, and the Consent of Modern Altrologers, is a perfect Innovation, and wholly strange to those of that Profelion. And the very words of this Paragraph puts the whole matter into doubt. Neither

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Neither is the twentieth any ways to the purpose; for the Moveable Feasts of the Church, the Temish-Passover, Feasts of Tabernacles. and Unleavened Bread, that he there talks of, are no more to his-Cardinal Signs, than the Mist before Adam that went up from the Earth, was to the last wet Summer, or the Children of Ifrael's going through the Red-Sex, to the most Renowned Salisbury-Race in 1688. But when he talks of our Bleffed Saviour's coming into the World, and also suffering under Cardinal Signs, 'tis a fort of Cant that I do not well understand. If he means by that, a Conjunction of the Superiors, that is false; for the Conjunction that preceded the Birth of our Saviour, was in Gemini, Alfted. Thefan. Chron. Cap. 54. If he means that he had Cardinal Signs on the Angles of his Nativity, at Birth, that I deny; for Cardan and Morinus have no more sway on my Faith in that thing, than John's Arguments have for Cardinal Signs; and belides a Learned Divine of our own Nation, did once believe that Polition of Cardan's having Libra ascending; but he altered his Opinion afterward, and made it Sagitary. However, it is my Opinion, That if the Angels in Heaven do not know when he will come, poor Mortals on Earth do not know when he did come; and 'tis a thing better let alone than medled with. For let any man but confider how we are put to it sometimes to gain the true time of a Birth of a Man or Woman, born in the same Parish where we live, and perhaps not forty years before; nay, and it may be not find it neither in the Conclusion, tho the time may be given as certain [and perhaps more too as that of our Saviour, Alexander the Great, Nero, Julius Cafar, and abundance of the old Popes, that they pretend to have by them, but most of them false; for the distance in time, the faults in Chronology, the obscurity of their Births, and the impossibility of having them transmitted [if they were then known] down to us true at this distance, are Arguments sufficiently rational to believe all those, or at least most of them are salse and sickitious. And by the same Rule, his Confident Adventure sin his 21st Paragr. that he tells you of, illustrated more fully on the Geniture of his Immortal Arch-bilhop of ever Pious Memory, &c. was but a Delusion and Falsity put upon Mankind, and those in particular that are Studious in that Science; and that brings me to his Reasons grounded on Authority.

And the first he gives us, is from Cardan, Seg. 5. Aphoris. 129.

Absis solis, ab Ariete ad Cancrum, Inbabitabilem reddit Austrinam parsem,

Borealem

Borealem autem habitare facit. A Cancro ad Libram, bene habitabitur Borealis & Australi dominabitur. A Libra ad Capricornum. Austrina babitabitur, sed boreali parti minime imperabit. A Capricorno ad Arietem, imperabunt Auftrales Borealibus quasi desolativ. In English thus. When the Sun's Apogeon moves from Aries to Cancer, it depopulates the South part of the World, and renders the North habitable. From Cancer to Libra, the North shall be well-peopled, and govern the South. From Libra to Capricorn, the South shall be well-peopled, but not govern or command the North. From Capricorn to Aries, the Inhabitants of the South shall have the Dominion over the Northern Countrys, they being as it were desolate. I think I shall have no great need to say any great matter to this reason in his twenty second Paragraph; neither would any Man but he, have brought this to prove Cardinal Signs on the Angles as he endeavours. And all that any Man can pretend from this Aphorifm, is, that Cardan did believe the Cardinal Signs to have a great share in the Affairs of the World in general, and of the dividing and diffinguishing the Parts of the World, to the times of their Rife and Ruin in particular. But that it hath any relation to Nativities, he that hath but half an Eye, may see the contrary; and he may as well affert from the fame Aphorism, that every time the Sun passeth any of these Cardinal Points, there must be some great Action done in the World, and also Men born to do great things for the Foundations or overthrow of Government; and indeed the Aphorism seems to favour these, rather than the other of his; but to be plain, it concerns neither of them. But suppose I should deny the Authority of the Aphorism, as being a thing grounded on Supposition, the World being as yet too short-liv'd to prove one quarter of it; I believe it will much weaken John's dependance on it; and to this purpose, pray consider whether the Aphelions are fixt or moveable, for our Authors are at a difference about that point, which is the main thing that Cardan hath grounded it on. Now, if the Aphelions are movable, then that of the Sun compleats its Periodical Revolution in almost 23000 years; but if they are fixt, then it hath no other motion than the Precession of the Equinox, which will compleat its Revolution in almost 25000 years; and the World at this time, according to the best Account from Helvieus and Alffedius, &c. hath not feen yet the number of 6000. fo that we have above 19000 years to run through, before we shall be able for others for us to set their hands to the truthof this Aphorism. A fine large Tract of time to compleat and prove the truth of an Aphorism, when we [I suppose] shall have no occafion to quote or use it: And shews Cardan as well imploy'd at the writing of it, as J. G. was, when he brought it to prove Cardinal Signs on the Angles of a Nativity, &c. and I think no Man that hath his Sences intire, will conclude the Arguments thence derived to have any sway to make impartial Men believe it. And for his discourse there of Baking and Brewing it seems to me more remote from the matter, than what he said before; it doth indeed shew the power and force of Fermentation at the time of the Vernal Equinox; and yet I dare fay John did never try the Experiment in the use of an Election to that purpose, tho he commends it to others. Nor did ever any Man yet fay, That the Beer brewed at the Suns entrance into the Signs Cancer, Libra, and Capricorn, obtained any fingular Approbation for Strength and Virtue, before that brewed at other times in the year.

The Text he hath quoted from Ludovicus de Regiss in his Twenty fourth Paragraph, is no more to his designed matter, than the Text of Cardan. And now I see, whereever he finds an Aphorism with the words Equinostial and Tropick in it, he presently takes it by the Lugs, and presset it into his Service right or wrong; and for those two words sake only, hath he brought that Aphorism to prove the foolery of his own imagination, when there is not one word in the Text to encourage it. And therefore I shall not dwell on these things that are so obvious and plain, but proceed to those

things that are more idle, and more ridiculous.

I will put his 26th and 27th Paragraphs together, for the proof of which, pray observe what Aphorisms he useth, and consider with your self, what force there is in them to his end and purpose. Quando Saturnus in Libra & Jupiter in Cancro fuerit, tune magna in Mundo Munationes contingent. That there shall happen great Mutations in the World, when Saturn shall be in Libra, and Jupiter in Cancer, Card. Seg. 7. Aphor. 6. And is not this a very swaying Text to prove Cardinal Signs on Angles, to do those mighty things that my dear Joy, Mr. John pretends to. Is there any one word in the Text, that can be supposed to countenance such a thing? None as I can discern, but those two words, Libra and Cancer. And then with as good season and success, he lugs in Diastrodius, Aph. 79. Signa Equinostialia Jentiuntur dominum babere superstatum Legum, &c. That Equinostial Signs are perceived to have

Power and Dominion over Laws, Religion, Rights, and Ceremonies. And because they have so, then both they and the Tropicks must per se on the Angles of a Nativity, do great and strange things. fays J.G. Why truly he might as well have pitcht on these two Texts to prove the Birth of the little Prince of Wales, his Matter; or his own Marriage at Wildhouse. For the word Equinocial put to Laws and Ceremonies, do in my Opinion point directly at those things, rather than Nativities in his Sense. But because we do allow the Equinocital and Tropical Signs to have great Power in divers Cases, when the Planets are in them, must we therefore allow them to do every thing, and have a share in every Cause in Nature, purely by their own Power without the presence of the Planets? 'Ts a Doctrine that I can neither learn or allow. And I dare be confident, that 7. G. himself doth not believe the thing that he hath here endeavoured to put upon the World; he did it only to shew his Parts, and how he was arm'd with Arguments, and the Art of Persuasion, on which you may see he did depend in this attempt. But of all the marks of Confidence throughout his whole Book, recommend me to his 28th Paragraph; in which he hath really out-done himself, and not only shewed the World the Authority of his groundless Foundation, but his unskilfulness in Grammar, and his Confidence [I had like to have faid fomething else in affirming a thing without the least pretence and shew of Authority in the very Aphorism it self. Nay, I will go further, and challenge himself, or any man in the World to prove, that there is one Letter or Tittle in the whole Aphorism, that hath the least pretence imaginable to prove any thing about Cardinal Signs, or any other of the Signs on the Angles, or the Cusps of any of the other Houses; which is a piece of unheard-of Confidence, for a Man to put upon the world at such a rate, and make Authors speak what they never thought or intended, nor will the words in the least favour what he defigns.

He quotes only four words of the Aphorism, i. e. Cometæ in Cardinibus, Regum mortes, &c. Comets (says he) whenever they appear in Cardinal Signs, they betoken the Death of Emperors, Princes, Potentates, &c. Cardinal Signs you see, do still carry a Signal of Wonder and Amazement in them. By which you may see he lays the stress of the whole Aphorism on the word Cardinibus, which he renders for Cardinal Signs, and therefore pray take the whole Aphorism together, that you may see the Impertinence and Ignorance of the

Man. Seg. 3. Aph. 117. Cardan. Cometæ immobiles Seditiones, mobiles autem Bella indicant ab Externis. In Cardinibus Regum Mortes in nono loco Religionis Justuram, in Octavo vel Duodecimo loco Pestilentiam, aut Jacturam fegetum, in undecimo Nobilium Mortes. Which is thus in English: Immoveable Comets give Seditions; but moveable Comets shew Wars between Nations; in the Angles, death of Kings; in the Ninth House, injury to Religion; in the Eighth and Twelfth Houses, pestilence and damage to the standing Corn; in the Eleventh House, the death of Noblemen. And now where, and by what word of all these we shall get power and room enough to lug in Cardinal Signs, I vow it feems to me impossible, unless we were animated with fuch Souls as honest 7. G. was, when he wrote it. Oh my dear Joy! that ever thou shouldst transsate Cardinibus for Cardinal Signs, and mistake Cardinibus for Cardinalibus. For it is plain, that Cardan means nothing else by Cardinibus, but the Angles of the Figure or Scheme of Heaven delineated in plano, because he mentions there also the other four Houses above the Earth, i. e. the Ninth, the Eleventh, the Twelfth, and Eighth Houses. Now, if John can but tell us, by what Rule in Grammar, by what Figure in Writing, or Confiruction, this word is to be thus understood in favour of his new-invented Principle, alias, whim of Cardinal Signs on Angles, I shall be ready to recame what I have written, and to give him not only the Right hand, but also the Service of my Pen once again to justify him: But I am sure he will save me the labour of both, and plead guilty to the Charge I have here laid before him. This Crime had been pardonable in a young Suckling, that is wantonly playing about the foot of Parnaffus, and never had time to digest his Instructions and Rules laid down, and given him by his Nursing-Mother: But for an old Bell-weather that boasts his being fnatcht from the Breast of Minerva at ten years of Age; And yet for all that, fays, he knows most words in Thornasius and Rider; and that he hath Mars, Lord of his Ascendant, and Saturn and Jupiter, Almutens of his Figure, which was so well-known to his Adversaries, that like Snails they pull in their Horns at the least touch of his Pen, and durst not peep out in their own Vindication. Say'it thou so Johns Why then perhaps upon that Prefumption you undertook this mighty Work, to unhinge the Principles of Astrology with your Cardines Cali, and throw Heaven out at Windows, by help of a New Invention from Brick-Court; or perhaps he hath got the Circulatum majus Paracelfi, which they fay diffolves all Metals, and may

may, being used and improved by fo great a Virtuoso as this is, easily dissolve the Angles of a Figure into their first Matter, and from thence to make Cardinal Signs at pleasure. Perhaps you will not believe this; why, these are no hard things in John's Religion, and I believe the Priest with his Hoc est Corpus, can do one as well as the other; Av by my (houl can be. Thus you fee upon what Authority John Gad. hath raifed this mighty Structure of his Cardines Cali; and to fay the truth, the other parts of his Book are full as false as this is, the not so obvious and notorious. For to translate in Cardinibus, to be meant in Cardinal Signs, tells us in plain terms, it shews him to be Egregiously Ignorant, or Audaciously Confident, in offering so boldly to affert a thing without any Authority, that he must needs believe was understood by some body else as well as himself; for otherwise he had been safe. And so I will leave my old Friend Mr. Cardinibus, only defiring him to take good notice of two Lines in Marcel. Palinge.

Indoctum raro esse probum contigit, & atres Errorum in tenebres mentem Ignorantia trudit.

In his 29th Paragraph, he fetcheth an Aphorism from Cardan, as he says, if he doth not mistake; which tells us, That He, who is born at Noon, when the Sun enters the Vernal Equinox, will be great and famous, without other Testimonies. And this Aphorism John says, is direcely intended by Cardan for that very end that he here brings it; and that this puts the matter out of all Controversy, and sways the Balance on his side, because at that time the Cardinal Signs possess the four Angles of the Celestial Figure, and make the thing as plain as a Pike-staff. Now observe, this is as notorious as the other, and the thing alledged by him directly falfe; by which he hath thewed his accustomed Confidence to a hair again. For if Cardan had intended such a Doctrine, as my Friend here brings it to prove, then he would have said thus, Whosoever is born on this side the Latitude of 54 degr. the day the Sun enters Aries, will be Great, &c. And to make it more plain to the English, he doth exclude Berwick, and all Places beyound it out of his intent; that is, he hath weit an Universal Aphorism, and yet hath excepted all Scotland, part of Iteland, most part of Sweden and Dinmark, and divers other Kingdoins and Dominions, out of it, which is indeed a fort of Nonfence in it felf, and not to be charged upon Cardan, but another Man that that better deserves it. For Cardan lays down his Aphorism in plain words, and makes it both positive and general, which it cannot be in Gadbury's sense that he here useth it for; and this is plain, because in the Latitude of 55 degr. when the first Scruple of Aries is on the Cusp of the 10th House, the first degree of Levascends on the Ascendant, which puts the Aphorism quite out of doors, to all them People in that Latitude, and beyond it, if J.G. is to be believed; when Cardan's Aphorism [if there is such a one] intends nothing else but the Sun in the Equinox and Mid-beaven together. So that the thing is plain to every one that will but consider, That whatsoever he here brings in under the notion of Authority, is all of it strain'd and forced beyond the intent of the Authors; as you may see more plainly in his following 30th and 31st Paragraph.

And here he comes to a close Proof of the Argument, and this he fays, is from his noble Firmicus, in the Nativities of Pindar, Archilocus, and Archimedes, Fol. 173 & 174. And these three famous Men are but in two Nativities, and those two no ways brought to prove Cardinal Signs, but that the Conjunction of Mars, Venus, and Mercury in Libra, In the Ascendant, in Opposition to Jupiter in Aries in the Seventh, in the Nativities of Pindar and Archilocus; and the Conjunction of Mars, Venus, and Mercury in Aries, in Opposition to Mars in Libra, in that of Archimedes, do produce great Men, and those of excellent Parts; but this was not from the Cardinal Signs [tho I do allow the Politions to be the better for being in those Signs | but from the Planets in those Houses and Parts of Heaven; and on that and that only, doth Firmicus lay the Effects of the Polition, as you may see, p. 173. But it was pretty odd, that they two should have both one Nativity, i. e. Pindar and Archilocus, and happen to be born in one and the same Minute, which if true, is a mighty Confirmation to Astrology; and that too confirmed by another example of Demostbenes and Hamodorus, who were also born together, as Firmicus fays. But if John hath no better Arguments and Authority to prove his Hypothelis by, than these, he had as good give up the Cause; for I believe Firmieus knew the Nativities of Demosthenes, Hermodorus, Archimedes, Pindar and Archilocus, much about so well as J. G. did Judge Hales's, Sir Freeb. Holles's, Oliver Cromwell's, Charles Gustavns's, King of Smeden, and the French King's, in his Collection of Genitures, with forty more that I could name, if occasion serv'd. And in his 33d Paragraph; after all these Affertions, he says, He knows no reason why his Aphorism should not wear the Livery and CharaEler of Truth; unless it can be proved, that Persons have been born with Cardinal Signs on the Angles of their Genitures, and lived to years of Maturity, and have not been famous in one kind or other, i. e. for Honour or Dishonour, Vice or Virtue, Wealth or Poverty, Learning or Ignorance, Courage or Cowardice; and if so, then the complaint brought against him is unjust.

Tothis I answer, The Proposition is very unfair, for there is no Man born into the World [or at least ways very few] that keeps the exact Medium of his Birth, but either falls below it, or riseth above it, and so hath more of Honour or Dishonour in his Generation; and for Learning or Ignorance, I wonder he should talk of that in this Discourse, when he knows that depends wholly on the Moon and Mercury. And I utterly deny [and he knows it to be true] that any man had ever more of Cowardice or Courage, for his Angles being possessed by Cardinal Signs; for the one depends on the Rays of Saturn, and the other on the Beams and Power of Mars. And that of Honour and Dishonour, Poverty and Riches, depends on their peculiar Causes, and no ways concerned with the Cardinal Signs on the Angles; yet I grant that the Causers of these things being in those Signs [no matter what House they are in] may make their Effects more remarkable and famous. And so my Friend John leaves his Authorities, and falls in with his Antagonists about other things, which I shall over-hale, because there are some things that will yield matter that is worth reading, especially about that of his own Nativity, and the reason of his Imprisonment; as you have it in his 34th Paragraph.

Where he tells us, That he did foresee his being in the Popish Plot in 1679. twenty years before it fell out, and that by his own Nativity. Why really John this was a mighty Argument of your Skill; but suppose I should not be able to believe it? Why, then I judg he will rebuke me sharply for it, because he printed it in his Doctrine of Nativities, more than Twenty years before, and thereby it appears to be certainly true, it falling out exactly according to the time there mentioned in the Table of Directions, which was the Medium Cali ad quadratum Solis, falling on the 12th House of his Figure at Birth, which shewed Imprisonment, and the Frowns of Great Persons. Ay, that is to the purpose, falling on the Cusp of the Twelsth, which is a plaguy corner of Heaven. And yet for all this, I do not believe one tittle of it; and I will tell you why, in a very sew words; I cannot believe it, because every Square or Qua-

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drate in any Circle, ought to confift of 90 degr. and no more, whether in Mundo or Zodiaco; but this worthy Gentleman makes this of his to confift of 123 degr. and a few minutes, which feems to me an odd fort of a Square; and indeed I wonder how many fuch Squares he, or any other of those Philosophers will make in a Circle of 360 degr. For the proof of this, do but observe, They all allow that there are but 90 degr. between the Midheaven and the Afcendant, which makes up the Square, Quadrature, or 4th Part of the Circle; fo that the Sun must come to the Ascendant, before the Midheaven comes to his Square; but at that time, when my old Friend fays the M. C. came to the O of O; the Sun was 33 degr. and more from the Horoscope; and to say the truth, the Midheaven to the Square of the Sun in 7 G's Nativity will not come up till about 85 or 86 years of Age by his Figure, which is [to be plain with you] false. 2dly, I cannot believe it, because the M.C. to the of \$ should have been as Malefick, and of as ill import as the D of the O, because he is in o with the O, and his Square falls also on the Cusp of the 12th House, and yet no trouble of the Nature and Quality of that in 1679. when he was in the Plot to Murder Charles II. Nor did his M.C. to the O of Q in 1685, ever give him any thing of the Nature of the Direction at that time. And besides, why should not the Mid-heaven to the O of 4, at about 24 or 25 years of Age give Imprisonment, and the Frowns of Great Men, Bishops, and Lawyers, by the same Rule that the O did it afterwards. I know he hath no other Sham to excuse it with, but by saying, it did not fall on the Cusp of the 12th House; a plaguy kind of an Argument, and one would think it is sufficient to convince any man. But 3 dly and Lastly, I cannot believe it, because he lets the Midheaven pass by the Body of h, which is a real and visible Direction, and a most fatal one too in all Nativities, either to Life, Liberty, or Reputation; and trumps up an imaginary Direction, which there is no fuch thing in nature. I know I shall have Enemies in this case, and therefore I will put it fairly to them all. Pray, Gentlemen, which do you think is the most proper Direction to throw a man into Prison for betraying the Nation, endeavouring to bring in Popery Tthis is plain upon him, for he turn'd Papitl afterwards 7 to Murder the -King, and fuch like Crimes; the Mid-beaven to the Body of h, or to to the of the O? If the of the O, then what did h give? if h, what did the of the ogive? For you have not Accidents for both Directions; and at that time, when he makes the M.C. to the Body

of h to be in force, was he top and top-gallant; then it was every one pall d in his Horns at the dash of his Pen, not daring to appear in their own Vindication, Prog. to his Alman. 1669. Where it is plain to me, that one of these two Directions is false, they being both expired, and butone Accident, 2dly, That his own Nativity is falle, and that he never knew yet how to correct it. And 3 dly, that he did not understand one word of the truth of Astrology more at the writing of his Cardines Cali, than at the printing his Doctrine of Nativities. And for the other part of this 44th Paragraph, that I have not touched on, 'tis all falle, and a lye, and I will instance in one thing. He fays be doth esteem it all mens Duty to be Obedient to the Lawful Established Government both in Church and State. Here he hath plainly given himself the lye; for in 1690, he was catcht at the Post-Office in sending a Treasonable Letter, in which was a Popish Declaration, and a Scandalous Copy of Verses on the King and Queen, which he promised in his Letter should be printed speedily: In short, there was enough to have hang'd twenty men in the two late Bloody Reigns, and yet this Gentleman escaped; and how many of such Letters he did send, that were not catcht, he will not tell us, I suppose; and was this obedience to the lawful Government? Yes, without doubt; and do but call at John's Office of Sedition, and there you shall find a Popish Casuist shall make it as plain as the Nose on your Face. But, I suppose, John meant, that it was all mens Duty to be obedient to the Established Government that would fet up Popery. A very honest, consciencious Fellow. and a true Subject to a Protestant Prince; ha! Mass John, is that true? Vix Credo. But by this you may easily guess, whether what he fays is to be believed, or not, let him fawn and diffemble with the Government in what Language he pleaseth. Nay, I dare be positive he will not take the Oaths to Their Majesties, as appointed by Parliament, he is so good an Englishman. But talk about Charles the Martyr, and his immortal Arch-bishop, and there you hit him; if you would know the reason, 'tis because their Religion is all of a piece. And yet further, let him but observe his own words in the 56th Paragraph, Where is our Love to Christianity, (lays he) or the bleffed Anthor of it, who hath taught us better Lessons, than to injure the Quiet of another, or to cast flery Bombs at the Innocent, and this mithout first wking a reason of the Difference, or fairly proclaiming War? and so on in the following Paragrah. It seems it was an Injury at that time to fall upon Him, without giving either warning, or shewing Cause why. But he had forgot that in 1687, when he did be-rebel and -Villain .

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Villan me in print, when [I solemnly protest] I gave no Cause nor Occasion; only his Zeal for Popery and the Holy Cause, prompted him on to abuse me without a Cause, and to shew himself a malicious, envious Fellow. And in that humour I leave him quarrelling with Gassendus, and trisling with his Reader, and come down to his 80th Paragraph, where I find him very angry with his Adversary for thinking he was a Papist; which doth indeed shew the strength and excellence of that Gentleman's Judgment; for Gad, did really

turn Papist afterward.

And here let me beg my Readers pardon for my departing from the Text; the indeed it is not my fault, for I am still pursuing his matter; by which you may fee what shift he makes to leave the Cardinal Signs, and lug in an Argument to thew his Cardinal Errors, his Religion I mean. And for above a dozen Paragraphs together he doth merrily Ridicule the Enemies to Popery, and those that believe the story of Pope Foan. Concerning all which, I shall only make these Remarks following, not being willing to spend Paper and Time upon so idle and soolish a thing, as 7. G's Religion. 1. Then, Let us observe how peevish he is in the 82d Paragraph, and how unwilling to be counted a Papift, and what Shrugs, Shams, and Quibbles he uses to evade the Story: And at last, to convince us that he is no Papist, he tells the World they may see him at the Abby-Church very often at Divine Service [not a word of the Sermon] which without doubt is a special way to prove a man a Protestant; as if no Papists came thither; but who hath seen him there in the last four or five years, ever fince he used to go to Mass, and was Father Peters's Convert; ever fince he told Cap. C. that Popery was the only true Religion; and to fum up all, fince he was Married by a Popish Priest at Wildbonse. 2 dly, In all the Paragraphs, where he hath complained of his hard usage, under that report, ridicul'd Popery after a sham fort of a way, his laughing at the story of Pope Foan; how Dangerfield and Care had be-papisted him; how Coley had fent him to his Beads; and how he was burnt twice in Effigy with the Pope; yet this is remarkable, in all that ridiculous Stuff, he doth not fay, He is no Papift; only endeavours to sham a belief upon us as he would do this of his Cardinal Signs 2 dly, If he was no Papist, why did he always forget to put in the Fifth of November, by the name of Gunpowder-Treason-day, which he did many years together; and yet I have heard him swear he forgot it; but I know what he, his Oaths, and his Promifes are, especially in all those things, when Opus Reformatum.

and where the Popish Cause is concern'd. If he was no Papist, or a Well-willer to it, why did he always herd with the Priests of that Faction, and with others publickly known Papifts, and in their Company talk impudently in defence of them and their Church, as I my self have heard? If he were no Papist, why did he endeavour to make fo many Converts to that Perfuafion? But if I do not name who, I know his faculty of swearing, By Heavens'tis a lye, will be the answer. 1. Then he endeavoured to Convert Mr. B. a Divine of the Church of England to the Popilh perswasion, which his puny Parts was not able to do; then he went with him to a Learned Gentleman in the City of that Persuasion, who did his endeavour to convince and convert him, but it would not do; then he went with him to that learned Gentleman, Dr.G. who did [faid Mr. B.] fay as much for that false lying Religion, as any Cafuilt of them all could do; and after they had exchanged some Sheets of Paper in Controversy, the Doctor let his expected Convert rest in his own Persuasion. At this my Friend J. G. was very angry, and with taunting Language told Mr. B. that he did believe he must at last of all be forced to have him to Father Petre, and Father Ellis, two Notorious and Arch-Traytors, at that time very famous and industrious to destroy the Protestant Religion, and subvert the Laws of the Land. Another Gentleman, was one Sir R. P. whom he also did persuade to turn Papist, and told him it was the only riling Religion; and he did foresee by the Stars from the of of h and 4 in a, that it would root out the Northern Herefy, and be the Universal Faith over all Europe; and therefore did advise him to turn betimes, and be an early Convert, which was the best way to Preferment when the Government came into Catholick Hands; by which you may see on what Topick this worthy Gentleman builds his Religion, and what made him at last turn profest Papist; upon the whole, it admits of a feafonable Query, Whether or no this were not down-right Treason, according to the Antient Laws of the Kingdom of England? 4thly, Do but confider, what a bussle he hath made in nine Paragraphs about Pope Joan, the Petticoat-Prelate. In which I do observe two things; i. What a pretty fort of endeavour heuleth to put the whole Story into doubt and question; how many shams hath he lug'd in by head and shoulders, to amuse the Reader about it? How many Objections are there raised to make the thing feem improbable? How many Doubts propounded in reference to her Quality of State, and her pregnant Condition, to render it impossible? How many People hath he there reflected on

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as Nonconformisis, and others, to abuse them with his Language. and us by the imposition of his Arguments? How many Suppositions hath he put by way of proof to what he intends, when indeed he had no proof for the least tittle of his Objection to the Story, but the Zeal of his Soul for the Popula Caule, and his Malice to Proteflants, he at that time believing as the Church believed. I confess, the way he hath taken, is a fine Sham-argument, tho not to convince them, wet to stagger People, and make them believe it was an abuse upon Holy Church. And by this way of argument, I dane to twear. I could perfectly defend, clear, and justify a certain Sinner within a mile of Colledge street; For example, suppose a man hath a good brisk, comely, gentile Woman to his Wife, what need hath he to go a Whoring? Or, who can believe he would tempt another mah's Wife to leave her Husbands bed, and cohabit with him? Who can imagine he should bring a Whore into his House under his Wive's Note, and get her with Child, and then have her out to Mrs. Wright's to lye in? Who will believe that when the Woman was up again, he thould feek to destroy her? Who would judge a man that came to Prayers to the Abby; at a Protestant, should ever Plot to Murder 2 King, as good a Protestant as himself? And can any man be perfuaded, that he who hath made so much Noise about Duty and Allegiaffice to Kings, should be catche in a Plot about two year ago, to destroy. one of the best Kings in the World, only he is a Protestant, and that Tobe hates. Certainly no man will believe, apprehend, or imagine one word of this to be true, because it doth not feem needful, requisite, or necessary. Thus I think I have cleared that Gentleman from his Sins, as well as he hath confuted the Story of Pope Jean, only in fewer words. And adly, to show the Papists, that what he did now by a fide-long glance as a Protestant, was to let them know, he would undertake any thing bare fac'd, as a Papill, when they should have courage enough to let up Popery by a Law, and to let them know, That he would Be-heretick the Protestants, and Church of England then, as he had heretofore Be-rebell'd the Nonconformists. And if you read his Reply, p. 8. and divers other places in that Book, you will find his Arguments for so doing; where he doth as good as tell us. That all those who were against setting up Popery, and thwarting that Kings defigns, were down-right Rebels, Traytors, and Hereticks, and fit for nothing but Tayles, Faggot, Gibbet, and Ax. Thus bath John vindicated the Pope and Chair of Rome, from those Afperlions of Temporal Whoredom, which was a good Emblem of

her being the Spiritual Whore, of Bahylon; that there was no such Creature as Pope Joan, and by consequence no Baltard: But I had rather he had spoke something [tho not half so much] about the other Joan, he knows who, and to have sparen he had never got her me. But, also poor man!

it, alas poor man! At last no describe the same of the done like a good dutiful Child to his Spiritual Father and Mothers Hic & hec, Papa & Papilla, a Pope of the doubtful Gender, the Infallible Father of an unspotted Church, the bountiful Treasurer of the Mercies of God. Master of the Office for Prayers and Benedictions where none perish but they that are poor, and want Money. It was this Holy Mother that 7 hn went backward to cover her Nakedness, and discover'd his own; an old Jilt deluded the poor Gentleman into her Quarters, decoy'd him to a tryal of Skill, and then turn'd him up like a ragged Colt on a Common, that is fit for nothing but the Pound when he breaks Hedges. But he is never long to feek, either a new Miltrifs, or Religion, being always affiled with a grave Gentlewoman for the one, and a large Conscience for the other. Whip fays he, in the 93d Paragraph, like a Munkey in a Crab-tree; he takes a swindging leap from his Holy Mother, Pope Toan, to his dear and beloved Vrania, and at once he throws himfelf both into her Bolom and Acquaintance; when perhaps, if the truth was known, the poor Gentlewoman never heard of him in her days before; but no matter for that he fays he is a Retainer and Domestick in her Family; and if you will believe him, can take upon him what Office and place of Truff he pleafeth; fomethings he is her Secretary; by and by he is one of her Privy Councellors; sometimes a Porter at her Gate; and fometimes you hall find he is one of her Bullies; for in what shape soever you see him in; you must be fure to construe him a Servant, and a Man of mighty Power in the Court of the Divine Vrania, the Glorious Urania, his Dear Vrania, that will deny him nothing. Now, if I were in Vennia's place, and should hear him Cant, Flatter, and Fame, as generally he, doth, I should judge him come to Beg. Pick my Pooket, Rob or Cut my Throat, beganse such Language is always useful and needsary, before the Perpetration of those private Villanies. But in the 195th Paragraph he tells us, That Wrapia is a Vingin and Spotless, which is the greatest wonder of all, And he acquainted with her fo long, and for intimate as he says be may: And so it leave him in the Embraces and Enjoyments of his Spiritual and Coelectial Ladies, and come to the next

thing remarkable, and that is, he tells the Readers those Aphorisms, called the Centiloquium of Ptolomy, are really owned to be Ptolomy's; which I positively deny, and will do my endeavour to make my Assertion good; and this for two Reasons. 1. To shew the young Students how they may shun the common gross Errors. And 2 dly, to let the World know I do not dissent from the common Practice and

Method, without good Reason and Authority.

Every Textuary Author, that writes upon any Science, Art, or Subject what soever, doth generally take care that his Matter be all of a piece, and not one place or Text to thwart another, one Principle directly opposite to another, and a general incoherence throughout his whole matter; for if so, then no man will be able either to understand him, or receive any Benefit or Information by his writings. And whosoever reads the Quadripartite of Ptolomy, will soon judge that he was not a man likely to be guilty of such an Absurdity, or weakness in his Judgment and Reason. And therefore for the better clearing of the matter, I will take the pains to compare some of those Aphorisms, with some of the Texts in his Quadripartite. And before I begin, let me take the liberty to make this Observation upon that great man, and those Aphorisms said to be his. In those 100 Aphorisms, we find 16 that do in particular refer to, and concern Elections, divers Horary Questions, and some Decumbitures, &c. yet [notwithstanding the Aphorisms seem to be written with a fort of Authority Prolomy hath not written one word of any of those parts of Astrology, nor given the least countenance to them in any of his Writings, which to me feems very strange, that he hath not throughout his Quadripartite, made the least mention of any such thing, nor any reference to any fuch Book, which we may suppose a man so well skill'd as he was, would have done, if he had designed to have wrote any thing of the like nature; and therefore to give some broken, imperfect Sentences about any Science, that we know he was Master of, is to tell the World, that either he knew no more, or at leastwife if he did, was maliciously resolved to hide it from Posterity; which uncharitable Opinion I cannot be induced to believe, no more than that they are his Aphorisms, and by him penn'd; which I dare be bold to fay, they were not. But perhaps some may say, That he may have written something of that nature, which might be lost; 'tis true, such a thing might be, but then there would have been some Reference to it in some of his Writings, as he hath in Chap. 6. of Book II. in his Quadripartite, De genere Eventuum, where he hath made mention of a Book that is lost, i.e. Liber Magne Compositionis; but not a word of any else, as I could meet with. And so I come to consider the Aphorisms themselves.

In the 37th Aphorism, tis faid, That they who have Y or = ascending shall be the cause of their own Deuth. Which is directly repugnant to the Doctrine delivered in the Chapter, De genere Moriu, Book 4th, of his Quadripartite, where he makes no use of any of the Houses in his Judgment about Death, but the Midheaven; neither doth he take notice of the 8th House in any thing, that relates to Death; and it is upon the mystick Power of that House, the 37th Aphorism is sounded. Now, if he had thought the obscure Houses had any power in that thing of Death when he wrote his Aphorisms, he would have certainly made some discovery of his Opinion, when he was writing that Chapter, De Morte. But neither in that, nor the other of Diseases, doth he take any notice of it in the leaft. But the reason of this Aphorism is, Because, when Y ascends, then of is Lord both of the Ascendant and Eighth Houses; and when = ascends, then ? is Lady of both those Houses; so that the Lord of the Ascendant, being Lord of the 8th House, makes the Native some way or other, the Cause and Author of his own Death, which is an absurd thing to believe, and that the Houses should give a power to the Stars, because the Signs Tappointed them for their Houses happen to be upon those empty Spaces in the Heavens, which they call Houses, the whole Scheam being divided into twelve equal parts; and do you think this is not a very likely flory, and that Ptolomy doth agree with Ptolomy very well? What fay you? I should also have observed, that in the same Aphorism, it is faid, He that bath IR or X afcending on the Horoscope, shall be the cause and author of his own Preferment and Advantage; and the reason is, because the same Star is Lord of the First and Tenth Houses, which is directly opposite to Ptolomy's Doctrine in the Chapter, De Dignitate. And so is the 46th Aphorism.

The 76th Aphorism discourseth about violent Deaths, and lays the cause of the violence to the charge of h in the Tenth; and yet the Native [forsooth] must dye of such a Death, as the Sign on the Cusp of the Fourth signifies. If it be an Earthly Sign, he shall be knocked on the Head by the sall of a House. If a Watery Sign, he shall be drowned. But if a Humane Sign, he shall be Hanged. And at last tells us in the end of the Aphorism, That if a Fortune shall be in the Eighth House, he shall be near these dangers, but shall not dye by them. Which overthrows the whole Doctrine of Ptolomy concerning violent Deaths, and natural

too. For he lays no stress on any of the Houses for violent Deaths, but the Position of the Luminaries, &c. and for the Eighth House, he doth not so much as take notice of it throughout his whole Book, as I remember; but for the Midheaven, he mentions it twice in the Chapter of Death, and no more; and then no ways sarouring this Aphorism, if you understand Ptolomy and his Principles. Whence it is plain, that the Aphorism is directly repugnant to the Doctrine of Ptolomy in his Quadriparitie.

In the 58th and 66th Aphorisms, you find the word Profection used, both in the English and Laim, not only in the Translation of Trapezuntius, but in that of Jovianus Pontanus alfo; but Trapezuntius's Commenting on the Centiloquium, gives us a strange Explication of the 58th Aphorism; and tells us of a confused motion, which he fathers on this Aphorism, and endeavours to prove it by his own Nativity, which he calls an Apherical Profection, [of which more anon] and I believe thinks it is a confused motion himself, because he uses terms in his Discourse, that are really doubtful and suspicious in themselves; as, Tamen propter varios Circulorum multiplicesque anfractiu, & stellarum loca, non sta pracise nobis Cognita ut res flugitat. But when he comes to Comment on the 66th, he inverts this word Profection, and makes it fignify another fort of Doctrine, of which Ptelomy hath spoken more fully in Chap. 16. of Book III. about Addition and Substraction in a killing Direction; a thing known to very few of our Age, either Theorically or Practically. I say he inverts this word Profesion to quite another thing, wholly remote from the former, and yet the word in the Text is the same in both, i.e. Hegizar & and why they should have two such different significations, I know not. However, that I will pass by, it being not to my present purpose. Now, if we do allow this word Profection, as Trapezautius hath translated it, and given the meaning of it in the first Aphorism; we shall not find one tittle in the four Books of Prolomy, to give any colour or shew to such a Notion; no, not in the last Chapter of his Fourth Book, where they would infinute a ground for that, and some other limovations. And as he hath given us the meaning of the word in the other Aphorism, the Text is much darker, and far more abitruse than that Text in Book III. and Chap. 14. where Ptolomy doth-lay down that Rule plain and easy. Whence it is visible, that the Centilogouum, and the Quadripartite, were the products of two Heads, and beipeaks them also men of different Parts and Abilities. But besides, this word Profection, or Reimar G.

Theiraro, doth refer to Motion, and that too of the Hilegicals. as they all own; and I do not remember, That I ever found that word in either of his two last Books, where he discourseth of Nativities alone; but when he makes mention of the Hilegical Points. he always uleth these words, Αφέτικ Φ τόπ Φ. Per omnes casus veriata. As you may fee in his 1 1th, 13th, & 14th Chapters of his 3d Book; and in the 11th of his Fourth. And to tell you the truth, I really think that word Theirar o is ill translated, for it truly fignifies. Ambulario ant via in qua aliquis ambulat. And therefore is referable to Direction. Laftly, As to this thing of Profections, as now underflood, I look on it as a confused groundless thing, and inconsentaneous both to Nature and its Motions; for the Order of Nature is regular, but this is wholly irregular. For Example, They make each House to move a whole Sign every Year; and if you have the first degree of a ascending at Birth, the next year you must have the first degree of X there; when you know by Oblique Ascention there is Hintercepted, and you will then find your whole Figure perfectly in disorder, and no ways agreeing to any Figure in our Table of Houses. For when you come to have I degr. of H ascending, you ought by rale and order to have 19 degr. of 2 on the Tenth. but in the profectional Figure you must have a degr. of VS culminating, and so forward every Year; by which way you will have no regular Figure again, till a comes to be on the Ascendant, as at Birth. Hence you may fee, if you please, what a confusion we are brought to by following Authors without Authority, and what pretty Inventions have been found out to kick Truth out of doors. And after all this, They render Iseinur @ in the 77th Aphorism. to fignify Directions, as Trapezuntius allows in his Commentary thereon; and yet with it, because he will not lose his Opinion, jumbles in a lame Discourse of Profections likewise, but to as little purpose as the former. And I do declare, I know no use of the thing, nor any Authority for the name, if they infinuate any other Motion by that name, than the real and natural Motion of the Significator in Direction, of which let every man judge as he finds himfelf inform'd by his Reading, instructed by his Reason, and inclin'd in his Practice. But there are divers other things that I could take notice of under this confideration, were it wholly needful, as the 78th, and 88th Aphorisms, which do not want a denciency fufficient for Objections of this nature; but I judge this enough to thew what ought to be confidered, and to excite abler Pens to expatiate

patiate thereon for the benefit of those that may come after us; and to let them know, all is not truth that is Printed and Published to the World under the name and notion of Astrology; and also, that I care not a rush whether they believe me or no.

I hope no man that hath common sence, and hath also read the Quadripartite, will ever believe the 95th Aphorism was penn'd by Ptolomy, where it is faid, That the Images and forms of things, &c.that rife with every distinct decanate in the Ascendant of Nativities, shall shew what Trade, Art, or Imployment the Native will chuse to live by. Which, if you please to compare with the Doctrine delivered in the 4th Chapter of the 4th Book, where he discourseth at large, De Magisterio; you will find, that two things were never writ more opposite and contrary than they two are. For Ptolomy makes no use either of the Ascendant, or the Faces of the Signs, or the Images and Forms of men or things therein rifing, which is so absurd a Doctrine to father upon Prolomy, if but compared with his own words in his Quadripartite, that no man can affert it to be his, without blushing the same moment. His words are these, Magisterii dominus sumitur ex duobus modis, à sole & signo Medii Cali. Which in my Opinion have no Relation, Proportion, or Likeness to the words in the Aphoristical Text, and yet both believed to be our Authors words, when there is nothing more unlike in the very ground and principle it felf; and for that reason I cannot believe it to be the Doctrine of the Great Ptolomy.

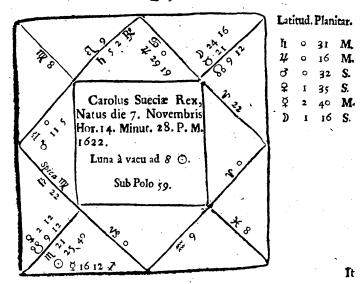
Latly, And to mention no more, pray look into the 56th Aphorism, in which you find a lame account of the Moon's nature in her several distances from the Sun; where he tells you from the New to the Full [for fo I understand it] the Humidity and Humour of Natural Bodies doth increase, but from the Full to the New it decreaseth; which in general terms I believe may be true enough, But then, to what purpose should Prolomy give us an Aphorism here abeut a thing of this nature, and leave it so imperfect as he hath in the Centiloquium, [if his] when he had long before given it us in plainer words, and more intelligible terms to be understood [for I suppose these Aphorisms were writ last] in the 6th Chapter of his Ist Book, where he plainly tells us, Luna enim à Conjunctione, donce apparet dimidiata, magis est rigatrix. Inde usque ad plenilunium calefacit. A plenilunio, donce iterum dimidiata apparet, desiccat. Ab eo tempore, donec occultatur, frigifacit. Which is in plain words and terms, easy to be apprehended. Then what need had Ptolomy after this, to give us another Aphorism impersedt and lame, unless he lived to forget what Opus Reformatum.

what he had writ himself, and so in his doating, sumbling days, did that which was next to nothing; which I judg this, and a great many more of those Aphorisms in the Cemiloquium to be; nay, there are some of them seem to me to be very idle or imperfectly given to us, as the 16, 50, 65, 78, 87, and divers others of them, that may be justly called in question. Thus I have given you my Opinion, why I think the Hundred Aphorisms, called, the Centiloquium of Ptolong, are indeed and in truth not his. And thus far have I gone also to inform Mr. J. G. and his Antagonift, in the 108th Paragraph, That those Aphorisms are mittaken as to their Author, and that they were not his whom they believe, and affirm them to be; and therefore, if they will have them to be his, and that they can prove it too, they will very much impair the Authority of Ptolomy in my Judgment and Opinion ; and the only reason is, because the Text in the Quadripartite is never to be reconciled to those in the Aphorisms, unless some witty Moderator can unite their Principles by the Mystery of Language in a Learned Comment upon both of them. In a word, this is not the only time that J. G. hath affirmed those Aphorisms to be Ptolomy's; and therefore I am of opinion, that either he never read the Quadripartite; or if he hath, he never understood it beyond the bare words, knowing nothing of the principles, nor defign of the Author, as to the Phylosophick, Aftrological Practice thereof; but if these two should happen to be true [which I am sure they are not], I am confident he never did compare one Principle with another; and to be plain with you, I am partly fure he cannot; - but I hope he will endeavour to learn being a man of fuch mighty Parts and Ingenuity, as he himself in divers of his Writings tells us he is], if the Holy Harlor of Rome hath not made him as perfect and infallible as her felf, which accomplishment most of her Babes reach to, and arrive at 3 and seeing he hath been of that Sacred Persuasion fo many years, it would be strange if he should not have attained fomething of her mighty Qualincations and Virtues, both in Morality and Religion, and to have arrived at the unerring Principle of politive Pertection. Which if he be, then farewel all hopes of Reformation in my old Friend, for where that fort of truth hath once prevailed, there is feldom any admittance or entrance for Heretic. I Persuasions and Instructions, either to reform his Errors in Science, or his Hobby-horse Religion. Lord! that ever a fellow should turn Papift, after having gone twenty years to St. Peters Westminster; as a Protellant! Having

V

Having run over that part of his proof that depends on Authorities and Reasons; I am now come to the Second part of his proof, and that is his Train of Experience, as he hath entitled it, and propounded to do it in Ten Nativities, which I shall distinctly examine by themfelves, and prove the major part of them falle, as well as the Protector Crommel's was. And for those few that are true, I will shew that they depended upon other and more probable Causes, than that of Cardinal Signs on Angles; and in the examining of them, I shall consider the possibility of their Truth, by the probability of their Accidents that did attend them both in their Lives, and at the times of Death. For I'will not take them upon trust from him, as he hath from others, and so take it for granted, because he says it; and whosoever shall examine his Collection of Genitures, shall certainly find the major number of them to be falle, because taken upon trust, as he hath done the rest he hath published, for the most part, by which means the Readers are abused. And the first Nativity he begins with, is that of Charles Gustavus, King of Sweden, whom he tells us, was born at the time inscribed in the Figure following, set Ptolemaically.

The King of Swedeland.



It would have been very convenient, if my worthy good Friend would have been so kind as to have given us the estimate time of this Great Prince's Birth; but seeing we have it not, I must make the best use of that he hath here afforded us; and this Nativity, he says, in his Collection he corrected by the M. C. ad Corpus 4, at which time Queen Christina surrendred, and he was crowned, being then about 32 years of Age, and at 37 he dyed, which without further trouble to the Reader, I will accept for truth, and ask him if he doth really believe that the M.C. ad of h kill'd him, which he affirms did do it in his Collection of Genitures; and if he still fays he doth, I would have him tell us by what Rule it must do it here, and miss in 20 or 30 besides. For I lay this down as an Axiom, that the M. C. ad Corpus h, may ruin and destroy the Honour, Estate, and Reputation of the Native, but never kill him, if the O or D happen to be in any Aphetical Place, which in this Nativity you see the D is in, and therefore I question the whole Figure; for the D, who is Hileg, could come at that time to no ill Direction of the Lord of the 4th,6th,8th,or 12th; but on the contrary, was very near the Zodiacal \triangle of R without Latitude, and free from all ill Rays. But if the Body of h had such a mighty influence [as he fays] at that time to kill, being directed to the Midheaven; why did not the Ascendant to the Body of of in his detriment, and the Midheaven to his Square kill him when he was young, between the Age of 12 and 15; for I dare be certain that two Directions have more force than one, whether good or bad. But I will descend to Examples in other Nativities, and the first shall be his own, which if true, as he hath printed it in his Doctrine of Nativities, and owned it twenty five years after in his Cardines Cali, that his M. C. ad O came up in the year 1679. which if so, then the Midheaven to the Body of h came up in the year 1670, or beginning of 1671. and was so far from killing him, or destroying his Reputation, that he was then in the top of his Grandeur, growing in his Reputation, ruffling any one whom he pleased, and no ways Sick, or in danger of Death. The second is the Nativity of Gustavus Adolphus, printed by my Friend likewise, Vide Callett. Gen. p. 31. where he lets him pass the Midheaven to the Body of Mars, and Square of Saturn, from violent parts of Heaven, as smoothly as could be; and kills him about three years after, with the Sun to the Square of Mars, and Opposition of Saturn. But then, fay I, why did not those two other Directions kill him three years before, as well as one kill this man? Perhaps

he will say, because the Sun is Hileg, and in the Ascendant; why. then by the same Rule, is not the Moon Hileg here in the Ninth House, and so of the same force with the other? But I suppose, if he had not found the Sun complying with his skill readily, it had been but altering the Midbeaven and Ascendant two or three degrees, and then the other should have done the feat as currently as in this man's. With this also, consider the Nativity of Nostradamus, where the Sun is placed on the Cusp of the Midheaven, and yet he outlived the Midheaven, and Sun to the Body of Mercury, Opposition of Mars, Opposition of Saturn, and Opposition of Jupiter, Lord of the Eighth House, and the three latter all in Conjunction in Cancer. Now, is not this a very strange story, that the Stars should be so plaguy partial in their Influence, to kill Charles Gustavus, because he was a fighting King; and let Nostradamus live, because he was a Popish Prophet? 'Tis very strange! one fingle Direction kill'd Charles Gustavus, two would not kill Gustavus Adolphus, nor four Nostradamus, and yet all to the same point and part of the Figure, the Midheaven. Nay, in his own Nativity, it did not so much as make him Sick, nor give the least symptom of danger to his Life, altho the Ascendant was Giver of Life!

Doth this worthy Friend of mine believe, that any man can think or judge these irreconcileable Stories can ever be ranked among the truths of Aftrology, or that any man shall be so void of Reason and Judgment to believe his Notion in the one, and make his undertlanding stoop to a lye, and give consent to the truth of the other; being opposite one to another, as to the Notion and Practice. For it is most certain, if the Body of Saturn [or Opposition either] to the Cusp of the Tenth, did or doth ever kill, I think it must always do it without Rules of Exception; but here he forceth a Notion upon us, which he openly contradicts by permitting the contrary to pass for Doctrine in other Nativities, as you may see in Mr. Stepkins's Nativity for one, where Saturn is in Sagitary in Opposition to the Sun, and yet the Mid-heaven to the Opposition of one, and the Body of the other would not kill. In the Nativity of Mr. Stephen Rogers, the Midheaven to the Body of Mars did not kill, p. 138. Mr. Gataker passed the Midheaven to the Body of Saturn and Mars, without doing him any injury to his Health; and so did Dr. Morton, p. 92. pass and out-live the M.C. to the Body of Saturn; and yet this great Prince must fall by a Direction, that either would or could not kill any Body elfe. A very hard Fate !

I cannot deny the Midheaven to the Body of Jupiter, to be a Direction suitable enough to fignify that of his Coronation; yet do not believe it was that which gave him that Promotion. But for the Body of Saurn for his Death, I do declare it is a thing impossible, and never to be allowed by any man that pretends to understand Astrology; unless it is for a sham to serve a turn when nothing else will do, the Rule being directly against it; and you see here are several mens Nativities where it did not kill; nay, in his own too; and for that very reason, I think he ought to tell the World why it did not kill. And I am fure those Examples that do, and must prove a new Notion [as this of his is] ought to be unquestionable; and these of his are not, and upon very good Authority too. And I do dare him to shew me an Example in a true-taken Nativity, where the Sun or Moon were givers of Life, and the Directions to the Midheaven kill'd. and the Aphata at the same time free from all Malefick Rays by Direction, as in this of Charles Gustavne's, the Illustrious King of Smeden. I fay, If he can shew me a true-taken Nativity [that I can be fatisfied is true, and no trick or sham upon me] where such a Dire-Ction kill'd under the circumstantial Qualifications beforementioned, I will disown my Diana, the Great Ptolomy, for I do think I partly understand him and am partly sure he, nor no man else can thew such a one, if the Doctrine of Ptolomy [which of all is the most rational] is true; and I can also assure you, that it is not every one that fays he knows and understands him, that speaks truth. And to convince you. I could, if need were, give Example sufficient. Now, to sum up all, there is but one Direction to prove this Nativity to be true, according to John Gad,'s Correction, and that is the M.C. ad Corpus Jovis for his Coronation; and for this Accident by altering the Figure a little, I can give you three or four Directions, that are as probable as that he gives, if not more; and the first is, the Midheaven to the \star of σ ; The second is the M.C. to the \triangle of \mathcal{P} ; The third is the Midheaven to the \star of the D, and \triangle of the \odot ; But the fourth, and the most probable, was the D to the Mundane Parrallel of 4, and this suddenly followed with the O to the like Mundane Parrallel of 4; and then the O and D will come to the Mundane Parallel of h for his Death direct and convers; and also to the Zodiacal Parallel of \$\Pi\$, yet \ confess this last Direction is something an improper one, because they are, when the Direction is finished, both out of the Ecliptick; and for that reason, I do not look on that as a Caule, but a Concomitant. The O and I in the Revolution

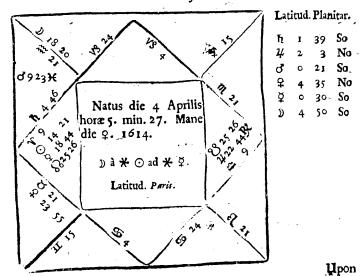
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in o and 8 to the D's Radical place, and the D in direct to o his Radical place, and the D by fecondary motion in D to the O; and this is the most proper Position that I can think rational to select for this great Man's Birth, not having the estimate time; and the Figure agreeing to this time, will be about fix degrees of Gemini on the Tenth, and about the middle of Virgo ascending, which doth precede his time above an hour. And I know no reason, but that he may be as far out in this, as he was in the French King's, that he printed at the same time, and would still have justified it [no doubt] had not Morinus long ago convinced him. And to conclude, I am not sure this Figure that I have supposed for the King of Sweden's Birth is true; but I am confident his is not, and therefore it will but meanly plead for the Honour and Power of Cardinal Signs on the Angles of a Nativity.

The next he makes use of to prove his wild Notion, is the Nativity of the Duke of Guife, and it is the Position following; the Planets places from Origanus.

The Duke of Guise.



Upon this Position, John would also build his imaginary Whim of Cardinal Signs, which he hath here, by what Authority I know not, placed on the four Angles. He neither tells us his estimate time. how, or by what means he came by, it, nor by what Directions and Accidents he hath corrected it; but with a fort of Confident Impolition puts it upon us, as if we were bound to believe it because he fays it. And for that very reason, I do mithrult the truth of it. well-knowing that all he ever did in Nativities, was for the most part attended with little else but Ignorance and Error to an extraordinary degree; and for those things that he hath befriended the World with, they were all either borrowed or stolen [as I shall prove hereafter the method being only his. But as for this Nativity, it may be true as to its Effects, and not have Cardinal Signs on the four Angles, as you may observe by making it a little sooner, and yet the Polition every way as forcible with Z on the 10th, and H on the Ascendant, as by having these Signs that he hath placed there; or it may have Cardinal Signs on the four Angles, and not a rush the better for that, excepting the four Planets that Y and = carries along with them. For it is the Planets, not the Signs that do, in the Opinion of the most Sober Astrologers, that were Masters of what they professed, influence the Affairs of Mortals, and give the variety of Fortune, good or bad, to the Sons of Men. For whenever Ptolomy makes use of the Signs in his Judgment on Diseases, Marriage, Qualities of the Mind, Dignity, Riches, and Death; It is for no other reason, but because the Planets are there, as I can illustrate in all those things beforementioned, if it were really necessary to this my present business, and that it would not swell this Treatise too big. But I suppose the Quotation is sufficient, and therefore let those that are willing to know more of the matter, read the Text, and fee whether I speak truth or not. Before my worthy good Friend 7. G. had arrived at this mighty Mystery of Cardinal Signs, there were other Causes that did do as well as these, as you may see in his Doctrine of Nativities, p. 163. where he hath given you the Politions as Arguments for Kingly Genitures, in all which the Planets only are confidered; and sometimes with them, their Domal Dignities, but never that, without the Planet, but often the Planet without that. Why should not the Lord of the Tenth, in & with the O in the Ascendant in his Exaltation, give confiderable Preferment, and raise a Man above the degree of his Birth? Why should not four Planets in the two Equinoctial Signs, give a man a Fame and Reputation

Reputation in the World, and make him popular in his Generation? Why should not the D [who is Light of the Time] in * to the Midheaven, and in a to 4 in the 7th, with the Virgins Spike. give a man the Favour of his Prince, and the Love of the People. and these for some remarkable Actions and Services to his Country? Why should not 2 in exact a to the Midheaven, applying in o her own House, be allowed to give Hinour, Preferment, Renown, and Reputation in his Generation? I say, Why should not all these popular Politions and Configurations, give the Duke of Guise that Honour, Preferment, and Popularity, that he enjoyed in his time, without crowding in the Cardinal Signs to give that, which the other were fully able to perform. And to this purpose, pray observe but my Friends own Rules in his Doctrine of Nativities, I that take place in this Polition] p. 46. The O in the Ascendant in his Exalt ation; He will Rule over others; He will acquire Authority, Honour, and Dignity from Princes; He will have great Increase of Riches; He will be of Long-life, and Powerful. And in p. 55. he lays, Jupiter in the 7th declares the Native to be Victorious over his publick Enemies, &cc. In p. 164. he lays, When the Lord of the 10th shall be posited in the Ascendant, it gives great Authority to the Native over Vulgar Perfons ; He will be Beloved and Honoured of Great Persons, and shall be imployed in Offices of Concernment, Administrations, &c. and the great things and business of the Kingdom; He also receives Honour and Profit from his Employment and Profession. Now, if these Rules fall which take place in this Figure that he hath printed were ever true, why should they not be so still? And if they are so now, we have Astrological Reasons enough to prove the probability of his Grandeur and Fortune, without flying to this filly tham of Cardinal Signs, invented for no othe reason, but to shew his Skill in the managing a bad Cause, and to try his Interest among the Astrological Students, how far they would dance after his Pipe, in complying with those Errors that he thought fit to impose on the World. Or else it was to out-brave his then Adversary with a canting Notion that he had never heard of, nor read in any Aftrological Author, before this Learned Answer that he was pleased to give him, called Cardines Cali.

But after all this noise and talk, Let us compare this Position with some other Aphorisms of John's, in his Doctrine of Nativities, and you shall see how he doth bestave him, and by his Rules, what a Knave he makes him to be. And first, in p. 46. he says, When Saturn shall be in the Ascendant, he gives many Troubles and Difficulties, melancholly

melancholly Perturbations, both of Mind and Body; his Life shall be full of Dolours, Griefs, and Troubles; and it will be a Terror for him to live. In p. 106. he tells us, That when the Lord of the Ascendant shall be in the Twelfth, it gives the Native many Enemies, and much Evil, and many Oppositions from them; he will be in danger of much Imprisonment, and many Molestations and Infortunacies from Malicious Persons. Pray let me desire the Reader not to be surprised at these Contradictions, when he compares these Aphorisms with them just now mentioned for you see (according to John's Principles and Practice in Astrology) we do as Gamesters in their Pastime at Nine-pins, set up a whole Family by the power of the Stars, and immediately kick them down again. But to proceed, in p. 95. Dollr. Nativ. he favs. Saturn Significator of Manners, and ill dignified, as in this Nativity it makes bim Envious, Covetous, Timerous, a Lyar, and a perfect Hypocrite. And a little after he fays, The Sun Significator of Manners as here, makes a Proud, Restless, turbulent, Dominecring Fellow; one whose Promises shall end in smoak. In the Collect, Genit. Aph. 12. The Sun in the Ascendant makes eminent Boafters, and very proud Persons; and by the same rule that Mars there mikes Lyars, Saturn there with him must make very deceitful, perfidious Men and Hypocrites. And there is one Aphonism more among those in his Collection, which [if true] overthrows this whole Figure it self; and we know Aphorisms ought to be undeniable Rules, and next to infallible; for their very Name tells us, That they are Rules separated from the rest, to be observed as Maxims of truth. And that is the 25th Aphorism, where he says, That the Lord of the Ascendant stronger than the Lord of the Seventh, the Native always overcomes his Enemies; and the contrary. But in the Figure of this great Duke, we find 4 in the Seventh in \(\D \) to the D; and \(\R \) Lady of the Seventh in & her own House. So that the Seventh House, and his Lord, are far stronger than the Ascendant and his Lord, by which Rule he should be always overcome by his Enemies, that is, he should be unfortunate. But on the contrary, he always overcame his Enemies, and was very Fortunate, and did great things in his time, as may be seen by those that please to read that Book called his Memoirs. For I do not intend to give the History of his Life, and suppose you do not expect it.

But the great and principal Objection that I have against the truth of the Figure, said to be his Nativity, is that of his Death in the year 1664. for which I am consident, my good Friend J. G. can give no reason, nor assign no cause directional from that Figure and Po-

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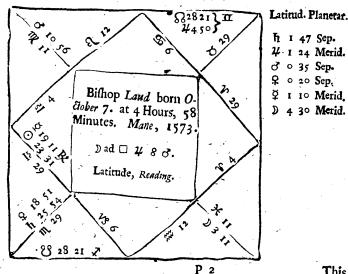
tion. I say again, They cannot give any Direction for his Death, let them make what point they please Giver of Life, or Hileg; and I hope if my good Friend will allow the Cardinal Signs to have fuch rower [with the good Politions here present] to give such stupendious Eftects in the Affairs and Actions of his Life, he will undoubtedly give us some accout also of the Direction, or other mystick Cause of his Death. For if Oliver Cromwell, Charles Gustavus, and William Land, had significant Causes in nature to foreshew their Deaths; I hope he will not deny that Authority and Astrological Demonstration in the Nativity of this great and illustrious Duke of Guife; and therefore, if there is no cause to be assigned for his Death by my Friend John, or any of his Admirers, the argument refolves it self into this Dilemma, i.e. Either Astrology is desicient, and not able to give an account of the matter; or else the Figure given by my Friend is false and fictitious, and industriously made to ferve a turn as occasion did require; as I shall make appear by what follows. The O, who is in this Figure fet to the time inscribed the true Giver of Life, and is directed to no bad or malefick Rays at the time of the Duke's death, for he past the O to the O of o, at almost 34 years of Age, Ark 33 deg. and to the A of the D at 40 years of Age, Ark 29d. 33m. and to the \(\triangle \) of \(\frac{4}{2} \) at 47 years of Age, \(Ark 46d. \) 1 m. nor were there any Antiscion in their way, to be pretended to in many years before nor after. The Ascendant, which according to their Principles may also kill, if directed to ill Rays, for all the O is in the same House, [as he hath given us an Example in Oliver Cromwell] but that also is free from all Malefick Beams by direction; for the Hor ofcope passed the of of [modo Communi] at 36 years of Age, Ark 35 d. 41 m. and the of the Dat 42. Ark 41 d. 53m. and the \triangle of μ at 49. Ark 48 d. 31 m. which was in full force and power arthe time of his Death. The D was under no ill Rays at that time neither, for she had about a year and a half before passed by the body of & without Latitude, and the doth not govern either 4th, 6th, 8th, or 12th Houses, [a thing of mighty use among them all] therefore she cannot do any mischief. But the Midheaven passed the □ of \$\mathbb{Q}\$ much about that time; yet I can hardly believe they will lay any stress upon that neither, and that for the reasons beforementioned. And yet she is an odd fort of a Gentlewoman, and being among violent fixed Stars, the might give him a plaguy lift at that time, by the same rule that the M.C. to the Body of h kill'd Charles Gustavus; perhaps he might dye of a Love-lick fit, because she is Lady of the Seventh; or else for want of Money, because she is Lady of the Second. Ha,ba,ba!

Now

Now, under these considerations I will refer the whole matter to any impartial Artist for Judgment provided he doth not change his Religion too often whether he really thinks this to be the true Nativity of the Duke of Guise, and that he had the Cardinal Signs on the four Angles, which is the only thing I have undertaken to refute, which I think naturally follows, if the Nativity is falle. And lastly, whether it is not far more probable, that he had a ascending about 8 or 10 degrees; and then there is cause enough for his Death, and for his Grandeur too; the D and of in the Ascendant; the O, h, and ♥ in △, and 4 in * to the Midheaven. However this is but guess, vet I dare aver it is as near the mark as his; for you may be sure of some hours of Error in the time; and 'tis well, if there are not some days also, for they are small faults in his Practice.

The next Cardinal Example is that of William Land, who he compares to Fesus Christ, and says, He was murdered, tho he died in a Parliamentary way; but I believe he will not own that expression in the sufferings of the late good People, who were Martyrs indeed for opposing of Popery. The Scheam is as followeth, says 7. G.

William Laud.



This

This Bishops Nativity is brought also by my Friend, to prove what he hath a mind the World should believe, but it is as falle as any of the other before going, as to the time and truth of his Birth, as I shall make appear before I leave it, and this with as much plainess as possible I can. As to the Planets places, it matters not whether they are true or false, tho the place of \(\frac{3}{2}\) here differs from his place, given by Levitius about 7 degr. but it is not the exact manner of Operation I question, but the misapplying the Rules for Practice, laid down by our approved Authors, and the bringing in of Innovations.

This man, I am informed, was born of mean Parentage in the-Town of Reading, and from thence brought up at the Hospital fit for the University, to which he was sent, and spent his time for divers years among those men of Learning, after which he was preferred in the Church, where he advanced by degrees, till he came to be Bishop of Canterbury; and as I remember, he was 40 years of Age before he grew into any publick fame and repute. Now, it is something strange that his Nativity and Time of Birth should be known to any man, because he was born of obscure Parents, then brought up among Strangers that never mind or inquire into these Curiofities, having fo many Children under their Tuition, which would be an endless work, if they should make that their Study, which is very rare. But belides, the Births of men are feldom minded, till they begin to advance in preferment; no, nor then neither, till they come to a degree of confiderable height above the Horizon of their Birth; and 'tis well known, that he was towards 50 years of Age before he made any contiderable Figure in his Imployment. All which confidered together, makes me much doubt and mistrust the truth of the Figure, when I find it so difficult to gain a Nativity in the Parish where I live, the born not above 24 or 25 years before.

2dly, If you please to compare this Figure and Nativity, with that of the samous Sir Theodore Mayerne following, you will find the Horoscopes both the same in 4 degr. of , the Planets places being nearly the same in both, the principal difference being in the O and D; the O here is in 23 degr. and a half in , and there 14 degr. and a half in the same Sign; the D here is 3 degr. in , but there in 7 degr. in m; all the rest of the Planets are not considerably different in either. The O is Giver of Life in both Figures, as being in the Ascendant, and yet of [whom my Friend says] is Anareta in the one, doth not fall out to be so in the other, of which Mystery I know nothing, nor I believe he neither, if he were to be asked about

the business. But in January, in the year 1644 he was Beheaded at Westminster; and this my Friend tells us was begun by the Midheaven, directed to the Body of S in 11 degr. of M on the Cusp of the 12th House which no doubt is something the worse for that which gave his Imprisonment, Anno 1641, and about four years after the Ascendant to the body of h with Latitude, put an end to his Life. Now, if this should happen to be true, why did not Sir Theo. Mayerne fuffer Imprisonment five or fix years before him, and also dye a year fooner; because of in his Nativity was but 5 degr. and a half in M, and h but 25 degr. in m; and this last was the more violent Nativity of the two, because 4 who is with the Aldebaran, is in exact □ to o, and the D and P are in the Via Combujta, going to the body of h in M, and 2 Lady of the 8th House, an Argument of much. violence with John; but instead of dying sooner than the Bishop; these plaguy partial Stars let him live longer by ten years; and besides, when he did dye, it was a natural Death, and he of a great Age. Now I do confess, it seems a Paradox to me, why the Ascendant to the body of hihould not kill the Doctor as well as the Bilbop, and the Midheaven to the Body of σ give Imprisonment to the one as well as to the other; for o and h have as good a title to their power in Doctor Mayerne's Nativity, as they have in the Bishop of Canterbury's, nay, and I think more too; for they fay, and indeed it is commonly believed, That good and holy Men live above the Power and Influence of the Stars; and if the Clergy-men [the Shepherds] are not good and holy, the Lord be merciful to the rest of the Flock. Therefore, if this be true, and that the Influence of the Stars earries so absolute a fate in its power to spare neither good nor bad, I hope it may serve for an Argument to convince our Enemies of that Profession; or at leastwise take off the heat of their Passion against that, which but few of them understand, how pertly soever they talk of it.

But is it not very strange, That the Ascendant to the Body of he should prove so cruel in the one, and so savourable in the other; and what is more strange seeing he died a violent Death, why should not the Midheaven to the Body of skill him, as well as the M. C. ad Corpus h, did the King of Sweden, [beforementioned] pursuant to the 92d Aphorism in his Collection of Genitures. Nor do I know, That there is any Reason to be given, why the Midheaven [in the Bishops] to the of he should not be as remarkably satal to him, as the Body of swas; nor why the ot the Body of h, and of seeing Hilez] should not kill in both, as well as the Ascendant

to the Body of h in the one, and to the of of in the other. I fay, these things being well considered, carry with them a visible Contradiction one to another, and will without doubt at the first fight only, convince any rational, thinking man, that those Nativities are really fictitious, and not the true Natural ones as pretended; for it is certain, if they were true, there would without doubt have been some effect in the Doctors, like that of the Bishop, on the Midheaven to the Body of o, and as sure had the Doctor died as the Bishop, on the Ascendant to the Body of h. But seeing it was not so, I do defire that worthy Person, the Author of those Fooleries, to give us the reason why it hit in the one, and mist in the other; which I am confident would be a great Service to all, but especially to me his most humble Servant. And also, That he would be pleased to permit that Treatise promised in his Collect. Genit. p. 90. to be printed; where he says, he will give us a Treatise at large to demonstate the Corre-Gion and Truth of the Nativity of this his Immortal Bishop and Martur.

Lastly, The very same Arguments he gives to prove, That the Bishop should Astrologically dye a violent Death, are the same in the Doctor's, the D excepted, who is not in 8 to o, but in the Combust way going to the Body of h [and if he understood it] in a Mundane Square with o, tho not exact. And therefore I would now ask any man that understands these things, and hath considered and compared them together, Whether these two Nativities are not hard to be believed by any one that is not used to believe Lies, Nonsence, and Contradictions; for it is most certain they cannot be both true. if either of them is; and to tell you the truth, I think neither of them is, and shall rest in that Opinion, till I see my Friend hath in Print made it plainer to me and the whole World, than he hath already done, or I believe is able to do. And when that is done, I will tell him my further Opinion and Judgment in the thing, and affure him, that this speaks but very little to the purpose for Cardinal Signs on Angles, according to his Notion and Aphorism. But there is one thing more as remarkable as any of the rest to prove the Figure notoriously false, which I forgot before; and that is in the year 1626, when he was coming into Favour at Court, and learning to be an Instrument for their use, in order to be Bishop of Canterbury, [good Bishop Abbot being then to be turn'd out, because he would not License Knavish Books] a Privy-Couniellor, and a Judge in the Star-Chamber Affairs, he had then his Midheaven

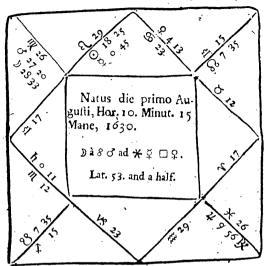
Midheaven directed to the Square of Saturn in Leo; and the Sun to the Square of Mars in Sagitary; two as violent and dangerous Directions, as any in the whole Figure; not only in my Opinion. but allowed to be so by all the Ancient and Famous Authors and Modern Professors. By the first of these, in the Nativity of the Duke of Monmorancy, he was beheaded, as faith Morinus, Altrol. Gall, p. 401. And in p. 402. the same Author kills Duke Albert, the Emperors General, with the Midheaven to the Square of Mars. And my Friend John, himself, kills Judge Reeves with nothing but the Sun to the Square of Saturn, Collect. p. 121. which is less able than the Body in my Opinion. And he fends Dr. Gouge out of the World upon the Sun to the Square of Mars; but I must needs say, there was something more, and that was the Ascendant to the Dragons Tail, a plaguy kind of a thing, p. 107. And he hath let the Great French Officer dye on the Sun to his own Square, without any thing else to affilt it. As also on Judge Reeve's, the single Square did the like. Now, what man of Sense can believe this to be William Land's Nativity, and at the same time believe there is any Credit to be given to the Art of Astrology, when the Contradictions in it are to vitible, nay, I may fay palpable, as my Adversary fo ingeniously makes appear.

The next Eminent Nativity that my Worthy Friend makes use of, as an Example to prove his Project by, is that of my Lord Thomas Clifford, sometime Lord Treasurer of England, and it is as solloweth. He hath not told us, what was the Elevation of the Pole; but I think he hath set his Figure for the Latitude of 53, and a half, or thereabouts.

Opus Reformatum.

which

Lord Clifford.



Latitud. Planetar.

h 2 23 S. 2 0 15 M. δ 0 17 S. S 1 50 M. S 2 40 M. D 4 46 S.

This Gentleman being not one of the greatest Births in this Nation, was advanced to one of the greatest places that a Subject can enjoy, which was Lord Treasurer, to which he was preserred the 28th of November, in the year 1672. and did not continue in it a sull year, but religned his Staff, retired into the Country, and died. Hence we are to inquire what Astrological Causes there were, 1st, For his Advancement to that great and eminent Post. 2dly, What gave the loss of his Honour. And Lastly, The Cause of his Death. For if the Art of Astrology is true, we must expect from a true Nativity, some rational and probable Cause for each of these.

Ist, As to his preferment there is not one thing to fignify it, for none of the Hilegiack Points are directed to any remarkable Body or Aspect at that time; especially, that is any way adequate to his Honour; the O was within a degree and a half of the Body of of at that time, which I am sure could not give either Honour or Content of Mind. The Midheaven was then got into 4 degr. of My where the * of ? falls; and I suppose 'tis that Direction that he hash

hath corrected this Figure by for his Advancement. But let him not cheat himself with that Notion, for I do assure him, That the M. C. to the * of \$\mathbb{Q}\$ comes not up in this Figure, till 58 or 60 years of Age; however, I guess' tis that which he depends on at this time, notwithstanding the D is in Square to her, both in Zodiaco, and Mundo applying, and is very unlikely in that Condition to give such Honour. But suppose I should allow this as most of them will do in their Practice, there is nothing else to assist it, for the D is then very near the Body of h, and the Square of \$\mathbb{Q}\$, therefore tis strange it should do it when the two Luminaries were so near ill Rays by Direction; and that of the *\mathbb{A}\$ of \$\mathbb{Q}\$ so weak a Ray, and in \$\mathbb{N}\$ her fall, near the opposite point to \$\mathcal{V}\$.

2dly, The loss of his Honeur can be attributed to no Direction, but that which gave his Death, and that was at least a degree from touching, which must give at least a year; but this will appear more plain in the last of the three.

3dly, For his Death, which was about August or September, in the year 1673. and they have no Direction to pretend to in that Case, but the O to the Body of O; and therefore let us see how that will agree to the time of his Death, he being then just 43 years of Age. The O is distant from the 10th, about 26 degrees, which gives his Pole of Position 24 degrees and a few minutes. The Os Oblique Ascention under that Pole, is 133 d. 50 m. The Ascention of O is 177 d. 5 m. from whence the Ark of Direction is 43 deg. 15 min. which turn'd into time according to Naibods Measure in the Dostrine of Nativities, gives 43 years, and 322 days, that is, within a Month and a few days of 44 years; but this Native died when he was 43. almost a whole year before the direction of O toucht. And how he will or can reconcile this, I should be glad to see, without his old custom of shamming and shifting.

The truth is, The \odot to the Body of σ , did kill this Gentleman, and it did touch exactly at the time of Death, or a little before; but he had not Cardinal Signs on the Angles, as he foolifhly and fondly imagines; and I dare venture a Wager with him, if his word could be believed or trufted, that the estimate time, if carefully taken, was after 1 1 a Clock that Morning, Ω on the 10th House, and the Ark of Direction that kill'd him, was 39 degr. 10 m. And a Figure set according to that Projection, will shew his Honour, and its Greatness, its short Duration, and the shortness of his Life, &c. For the first of which, he had the Ω to the Mundane Parallel of \mathcal{U} ,

which is a great and a glorious Direction, he being in his own Dignities in Trine and Reception with 2, and also in exact Trine to the Ascendant. For its short continuance, he had the O in the 10th, in an exact Mundane Square to h; and for his Death, the Direction before alledged, which is far more like his Nativity, than that he hath here given him; and I dare almost be positive, that he hath the

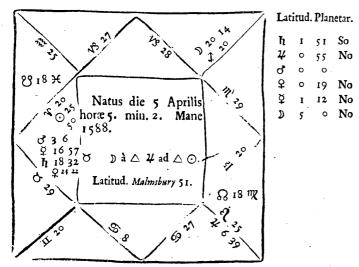
Sign & on the 10th. But if this, which he hath given for his Nativity was true, let him but tell us why, according to the Rules of his Practice, the Afcendant to the Body of h, Lord of the 4th House, that fatal Corner of Heaven [as they ia,] and to the Squire of &, who is Lord of the 12th, and hath Dignities in the 8th House, did not kill this Native, as well as it did his Bishop Land, who had by his Calculation nothing but the fingle Body of h without any thing to affift it, and yet the O Giver of Life, as here. And Ann Queen of Hungary, who died upon no other direction but the Ascendant to the Body of h, and with that the * of \$ 5 or Mr. Gataker that he fays died on the Afcendant to the 8 of h, only the Bulls Eye to allili it. Or Peter Bembus upon the same Aspect, and nothing else with it, which he says there, is naturally a killing direction. Or the Lord Francis Villiers to the body of o, and yet the D in the 10th Giver of Life. Or in Henry the Third of France, the Ascendant to the 8 of h, and the D likewise Hileg. Or in Christiernus King of Denmark, where the body of h kill'd of it felf, with a little affiltance from an unlucky Climacterical Year. And [to name no more, lest it should be burthen form and naufeous to the Reader] That Excellent young Prince Edward the 6th, King of England, who also died on the Asccendant to the body of h, and yet the Trine of 4 falls just after it in W. I could mention many more in his Learned Collection, that would be serviceable to make good what I pretend to, and give the Lye fairly to his own Inartificial Calculation of this Nativity, which he fays he had the honour to perform, and I suppose by that Lord's Command; but the Lord knows what it was, for we n ufl only take his own account of it, which without doubt will be sparingly given. Now pray confider, Is it not very strange, that all these Great, Excellent and Learned men should die on these directions, and yet this honourable Native should so be favour'd by the Stars to out-live and survive those two Directions, when a single one hath done it to others, whom you see here named, and all of them printed by himself in his Collection, to fliew the Trush of Aftrology; but these Nativities printed

printed in his Cardines Cali were not for that End; but to shew the wonderful power of Cardinal Signs on Angles; and yet when it comes to the Conclusion, I dare say you will not find one true Figure among all the Ten that this worthy Gentleman hath printed to that purpose. For you see by comparing them one with the other, they carry with them plain Contradictions; thwarts the defign he intends them for, and fairly tells the Author to his face, that he is either a'very Ignorant man; or a Confident Impostor; for no man will deny [J. G. excepted] that Like Causes ought to have Like Effects, or else Rules of Exception laid down to let us know when they will, and when they will not give those Effects they talk of, feeing they miss so often, which I am sure he will not undertake to do, the inlide of his Cranium being not lin'd with matter sufficient for that great Work. And yet what his fo long promised Body of Tautology may bring forth, I know not; and I believe a Blind man would be glad to see it; I judge it may be full of words, and to as little purpose as the rest of the things he hath wrote; he hath, I confess, the Form, but not the Power; the Words and Jingle, but not the Matter; that we wants. We have been ferved up long enough with abundance of emptiness, mistaken Examples, and unprofitable Rules in the Art of Nativities. But I will take your Authors of the best Authority into my consideration, dissect their Do-Crine, and fairly lay before your eyes their palpable Contradictions; so that every one that is not blind, nay, wilfully blind, shall and must confess, that the Astrology now in use is nothing else but Sham and Noise; for if one Direction in 40 or 50 hits, it is more than they fometimes find; and if one Aftrologer in an Age happens to make a fair and a famous Prediction before-hand that is answer'd by the Effeat, it serves the next Age to boast of: For if they had not Paris of Manius about Cardinal Farnefius, afterward Pope Paul III. Sixtus ab Heminga, who predicted the Death of Don John of Austria to a few days, and Lucius Belantius, about the Death of Mirandula by him predicted, with some few others, they would be hard put to it to give the World Examples of their Skill, and Proofs of the truth of their Art.

The fifth he brings for an Example among the rest, is the Learned and Famous Mr. Thomas Hobbs of Mulmsbury, one that hath given sufficient proofs of his Abilities by his many Learned Treatises that he hath befriended the world with; and tho' descended of mean Parentage, was qualified with natural and acquir'd Parts sit for the greatest Employments Learning can plead for;

for; and therefore I do not blame John for bringing so famous a Man's Birth to prove his Assertion, if he is able to justify the Truth of it, which is my next business to inquire.

Mr. Hobbs.



That this learned Man had a time to be born, I do not in the least question; but that this is the true time of his Birth, I do really doubt and question, and that for these three reasons. 1st, The length of Time, a hundred years almost before my Friend John did print it, at which time there were few or none could remember the thing particularly; and he himself, if he ever knew it, he was then old enough to have forgot it; and I am of the opinion, that Mr. Hobbs himself never gave him his Nativity; so that at the best, it is but hear-fay, and indeed I am apt to believe this is the real ground of his knowledg in the matter. And upon the same Authority of bearfay, he confidently printed Judge Hales's Nativity, and gave the World as much affurance of it, as if he had been by his Mothers Bed-side when she was delivered of him; when there was nothing more certainly a Lye, than the time he printed for that good mans Birth; and to convince you of the truth of this matter, the very fame Gentleman.

Gentleman, upon whose report only he printed it, and corrected it likewise, told me above a Twelve-month afterward, That the time he had given to Mr. Gadbury for Sir Matthew Hales's Nativity, was a mistake of twelve hours, and yet it happily agreed with the Animodor of Ptolomy, p.20. of the Just and Pious Scorionist. And to prove this Figure, he printed, true, he tells you the Astrological Cause of his Death, was the Ascendant to the Square of Q, in dignitatibus Saturni. one of the most nonsensical reasons for the Death of a man that ever was given; Venus kill! and yet at the same time, he owns the Sun giver of Life, p. 16. Nay, there is not a page in that little Treatife, but abounds with Errors or Noise, all which to name in this place would be too tedious; but I will give you some, to shew I do not charge him without a Cause. The Epistle is nothing else but a great many noify words, to shew us how able he was to manage a false and lying argument; first to affert that Sir Matthew had in ascending; and then to vindicate that which was not so, as if he had a Patent to impose upon, and abuse Mankind as he pleases. P. 6. he says, That Honourable Native had & fortunate in earnest, tho in Z. And yet in his Collect. of Genit. Aphorism 36. he tells us, Q in H or Z, makes a man confident without reason, and pretends to things he understands not. But this is a small matter, only a Contradiction; and I think it implies, that one of them must be a lye. P. 8. The O [says he] in the Ascendant shews the Native to be of excellent Prudence, Judgment, and Honour; an observer of his Promises, and a hater of all sordid, base and dishonourable things. All which Excellencies did shine in this our Pious Scorpionist. It was well he was a Scorpionist, or else the 12th Aphorism in his Collection had fell to his share; where he says, That the O in the Ascendant makes eminent Boasters, and very proud Perfons. But because m is a Chast, Vertuous, Modest, and an Humble Sign, therefore the O in that space of Heaven gives mighty good People. P.18.he tells us, That of is Lord of the Alchocoden, and gives his greatest years, which Ptolomy tells us are Sixty six. This is a plain lye fathered upon Prolomy by my Friend John; for in the whole Quadripartite, no, not in his last Chapter, De Divisione Temporum, he never useth any Expression like that, nor gives any countenance to their Alchocoden in any thing I have read of his; and my Friend would have done well, if he had quoted the Chapter and Book where he had found it, and so have faved me the labour of inquiry. In p. 19. he talks of an Absissor vite, and that is sforsooth 4, because he happens to be in that Angle and Space of Heaven, called

the 8th House; and yet the Square of & kills, being directed to the Ascendant; now, pray consider what use they make of their Hileg and Anareta; for he fays, The O is giver of Life, & giver of Years, 4 is the destroyer of Life, and yet the Ascendant to the Square of 2 kill'd this Learned Native. Pray, why should not the O, who is Hileg to the Square of 9 in dignitatibus Saturni, kill as well as the Ascendant to that point; this is Nonsence with a witness, if I understand him, and the greater, because it came from him. But suppose all these things that he says were true in a man, that had such a Figure as he hath printed for the Birth-time of Sir Matthew, yet here it is all Folly and Impertinence [I had 2 lmost said Impudence] because it is publickly owned, that he was born 12 hours distance from that time; and for ought he and I know, it may be 12 days. Such is his Confidence in taking Nativities on trust, and by hear-fay, and then imposing them on the World for truth, which he hath been often catcht in; but how often they have paffed undetected, is to me yet unknown. And upon this very Authority of hear-fay, I certainly believe, he hath trumpt up this Nativity of Mr. Hibbs to prove his notion of Cardinal Signs to be true, as he did that of Judg Hales, to prove m a virtuous Sign, and without doubt both a like true-

2dly, The meaness of his Parentage, considered with the part of England where he was born, may render it dubious, there being very few now of the meaner and middle fort of People in the remote parts from London, that take any notice, or keep in memory the time when their Children were born; and much less then, when Astrology was so little known in this our Nation of England; nay, scarce at all known, unless among some Learned Men, who were able to read other Languages besides their own, there being at that time but little of Astrology printed in the English Tongue, and that little very impersectly known, handled, and understood. Besides the lowness of his Birth obliged him to be abroad betimes from his Parents; and as I hear, he went to the University at 13 years of age, which did prevent him of those frequent opportunities to hear the time of his Birth from his Parents, if they did remember it.

3dly, I never heard that he was ever studiously inclined to this Celestial Inquiry; and for that reason, might neglect the taking notice of his Birth, and think it not worth his Memory and Animadversion; by which means, if he did ever know the day when he was young, I dare be positive he did not know, or at leastwife remember the time of the day, in which you know there is 24 hours, and every

every one of those will make a great alteration in a Nativity, especially in one that hath Signs of thort Ascentions in the Ascendant; and indeed many aged People do remember the Year and Day of their Birth, but very few of them can give you the absolute time of the day when it was. Whence I conclude, when he had got the day and year, he made him such a Nativity as he thought agreeable to the Life, Actions, and Learning of the Gentleman. And tho I do conclude it possible for him to get the day, yet I do not allow the Figure to be true; but perhaps he hatii made this Polition to abuse him, as you may fee by the 12th and 86th Aphorisms in his Collection, where he gives all such Persons as have the O and o in the Ascendant, a very bad Character, making them Lyars, Boalters, Proud, Perjured, Contrivers of Mifchief, and Inventers of Fables; and more fuchlike ill Names he bestows upon them; how well they deserve them, I know not. However, those Names do not at all agree with the Character he gives him in his Cardines Cali, which shews my Friend John can make the Stars give and act what he pleaseth; cool his Broth, and warm his Fingers, and all with the same Breath.

But to put all out of doubt, let us come nearer and closer to the matter; for feeing they do allow that Directions are the Caufers of Death; or at leathwise, that few or none dye without them; Let us see what they can assign for his death, either to the O, D, or Ascendant, for they are all alike to them, tho I do affirm the D/ here to be Giver of Life, according to the Polition printed. This Gentleman died in December, in the year 1679, being then 91 years and 10 months old; and the Ark of Direction to give that number of years, according to their measure of time, is 90 degr. 31 min. Now ol ferve, The Direction that he concludes kill'd him, was the Ascendant to the Square of o, and the O to the Body of 4, Lord of the 8th House, which to me seems very strange, that the O should pass the Square of o, and he out-live it almost three years, and at last dye on the Ascendant to a sham Direction, called the Square of & [for the true one did not come up till about 22 years afterward and at tuch a time too, when the O was by Direction within a very little of the Body of 4, the great and only Balfamick-Star in the Heavens, whose ill Rays always saves, and certainly much more his Body in the ascending part of Heaven; but is it not very strange that he should considently take the Directions to the Horoscope to give Death, when the O is so near it; for the Ascendant cannot be Giver of Life, nor can it kill with bad Directions to it, when the O

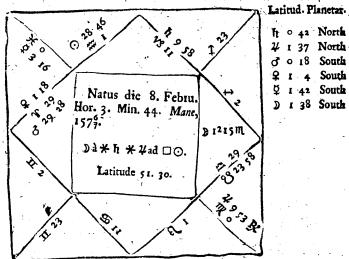
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is so near, as in this Example. But is it not more strange [how his Catholick Soul judgeth in the case, I cannot tell] that the Square of & should kill, and the Ascendant to the Square of the O should not at about 82 years of Age; and indeed, by John's good leave [if Ptolomy is allowed to be true] the Square of & cannot kill, because he is under the Sun-beams; but any Tooth good Barber, so we can but make Cardinal Signs on the Angles of this, or any other Nativity. In short, I judge he will find but sew of his own party [I mean as to the Principles of Astrology] that will believe the Ascendant to the Square of the Sun should pass by and give nothing; and a sew years after, the Square of Mars kill; and this at such a time too, when the Sun in the Ascendant was directed to the Body of Jupiter,—but indeed he was Lord of the Eighth.—Oh!—

that alters the case mightily -Ha, ba, ba. But to tell you the truth, the Moon is Hileg, or Giver of Life in his Figure, and for that reason, neither Sun nor Ascendant can kill by Direction; and at the time of his Death, she was directed to no ill Aspect or Rays. The first thing she meets, is the * of ∑ in X, which would touch at or about 95 years of Age. And so I leave it, till he shall think fit to assign some other Cause for his Death, and tell us what Authority he hath for the time of Birth, and by what Authority he will prove this Figure, or any other true; affuring you, that this is not Mr. Hobbs's true Nativity; I will not fay it is not the day, but I am sure it is not the hour, only a time pitcht upon, and chosen by his unerring Judgment, to prove one fallity by inventing of another; or to speak more to the purpose, he calls for help to Saddle his Hobby-horse. I could put divers other things to him, which I am sure would puzzle his fertile Brain to find security for their truth; as, who he will conclude to be Hileg, and then the Lord of the Alebocoden, whom they chuse from the former? and whether the Native lived that number of years defigned by that Star, and no more; and whether of [who must be Lord of the Alchocoden, according to their notions being Combust in his detriment, and afflicted by h, can give any more than his mean years, which are Forty, tho this Native lived Twenty five years beyond his greatest years, which are Sixty fix. With more of this Nature, that I pass by, supposing there is enough mentioned to convince any rational man, that the Figure of Birth by him afferted, is all Sham and Trick.

The next he brings, is that of the Famous Mr. Burton, Author of The Anatomy of Melancholly, to prove his fictitious Notion.

Mr. Burton.



I do believe he hath taken this Figure of Mr. Burton, as near the Account he himself gave of it, as can be; and do therefore judge. if this is not true, it is not Mr. John's fault, but the Learned Native himself, who gave it to the World in scattered Sentences in his Anatomy of Melaneholly; and as I am informed, did also give order when Living, for the inscribing it on his Tombstone in Oxford after his Death; which did not only shew the Gentlemans Ingenuity, but also his Integrity in letting the World understand how far he was acquainted with his own Nativity, left some Ingenious Nativitymaker or other, should surreptitiously have trumpt up a spurious one after his Death; which is a thing very common, not only in our Nation, but in others likewise; and by that means we come to have so many Great mens Births that are really false and imaginary, and yet imposed upon us for absolute truth, which the unskilful, ingenuous men run away with, and believe them to be as reported to them. And to convince you that this is true, take an Example in

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one man, and that is the French King, whose Nativity was printed by Mr. Gadbury in 1661. in which Figure he makes 22 degr. of m ascending, and the time 27 min. after Eleven; and this he affirms to be true by the Probation of three Directions, and their Concurrent Accidents, as may be seen in his Collection. Morinus, he prints his Nativity in his Aftrologia Gallica, p. 555. in which he makes almost 15 degr. of m ascend, and the Time 15 minut. after Eleven of the Clock, Mane, the same day and year, and proves his also by two or three Directions; to which he addeth another Argument of truth, that the time of the day was known, per Altitudinem Solis Aftrolabio fumptam apud fanctum Germanum; and this a man would think were . very exact, coming from a Learned Pen, and he also a Lover of the Art, as well as a Professor thereof. And, yet after all this, I have had an account from Adriano, the great Mathematician at Paris, that the French King was born at 15 minutes after Four of the Clock the fame day in the Morning; which is sufficient to acquaint us, that there is a mistake, or a little Knavery in this Account given so variously; and is not only in this man, but others likewise; of which more in my Defectio Genitur srum.

Opus Reformatum.

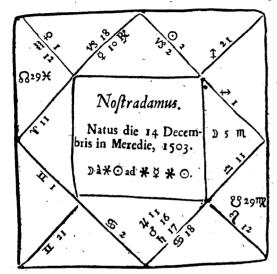
But as to Mr. Burton's Nativity, I am not willing to make a fearch into the truth of it, and that for two Reasons. The Ist is, The Respect I have to that Learned Gentleman, being unwilling to call his Skill in question, because I think he gave it us to the best of his knowledg, without any defign of Trick or Interest, either to bubble us, or put a fallhood upon the World under the Notion of Astrology. And the 2d is, Because I have no Accidents that are confiderable in the Course of his Life, to try the verity of the Figure by, either of Sickness, Preferment, or Death, which are the only grounds to try and prove a Nativity, whether true or false. And yet, if this is his true Figure, I should look upon it to be very distincult for him to pass the D to the Body of h, with and without Latitude in Zodiaco; and this the rather, because h hath there almost 1 degree of North-Latitude; but for the reasons besorementioned, I shall omit all things of that nature.

But suppose we should allow this Nativity to be true, and that Cardinal Signs on Angles should do those wonders that he says they do; yet I cannot see what ground there is for his bringing this Figute to prove it by. For here is almost 29 degrees of r on the Ascendant, and that a Sign of short Ascention, according to his own Notion, and every ones else; and the most he can make it, is not above 36 minutes below the Cusp of the Ascendant, that the Sign V hath to rife; and in bis Figure, there is the whole Sign O, and 6 degrees of II, in that part, called the Ascendant or Horoscope: Hence it follows, that he lays the whole stress of the matter on the very Cusp of the Angle, or Line of the Horizon, to prove the Mystery of Cardinal Signs, which if true, I think he puts it upon a very dubious proof, both in this Figure, and also in that of Charles Gustavis beforementioned; for if we make this a very few minutes later, and that a very few minutes sooner, you will find o ascending in the one, and in the other; and in my Opinion, will mightily shake, if not wholly confound the very Principle of his design; for I do not believe every Figure of a Nativity to be true, that he says is so; and therefore, if these should be corrected, what will become of his Notion? And for that of the King of Smeden, I am sure it is not true, and that for the Reasons there alledged. But belides all these things, he may have his h in the 10th, and 4 in his 6th House; nay, and of in of with his Ascendant, and for all that have o accending; and indeed, to my apprehenfion it feems more probable to be o, because of that Expression of Mr. Burton's quoted by Mr. Gadbuty, And 3 principal Significator of my Manners, in partile & with my Afcendant, &c. And by that word partile &, I understand exactly on the Ascendant, and if so, & must be ascending, for o is almost 1 degree in that Sign, as Gad. well-knows; and then pray, what will he do for a shift to tickle the Ears of his Admirers into the belief of Cardinal Signs, and their power in this Nativity? Nay, do but observe how he shuffles, and how he is put to it to make a Nativity [nay, driven to the last degree of Y] to impose an Error on the World, and to cheat us and himself also into the belief of a lye.

But there is one thing more I observe in the 126th Paragraph, and that is, he went to Dr. Fisk, to know what the meaning of 4 in the 6th House was, and this in the year 1650. of whom he fays, he learnt that little of Astrology that he hath. Utterly disowning his best Master, Mr. Lilly, by whose Assistance [he says in the Epittle to his Destrine of Nativities] and Favours, he was enabled to compleat that Book, which was printed in the year 1657. Now do you think that Mr. Lilly's Acquaintance had done him no Service, besides the use of Books in that Seven years? Or do you believe his asking Dr. Fisk that one question, bad fet him in a Station above the want of other Instructions? If so, he was the aptest Scholar to one, and

the most ungreatful to the other of any man living. But I shall forbear any further Aggravation of that Ingratitude, because the whole Nation is so well acquainted with the thing.

His Seventh Nativity he brings to prove his dreaming Notion. is that of Michael Nostradamus', as followeth,



The time of this Gentlemans Nativity, Mr. Gadbury had from that short Account of his Life, printed by Monsieur Garencieres in English, at the beginning of that Treatise called Nostradamus's Prophecies, where it is said, he was born at St. Remy, a Town in Provence, the 14th of December, on a Thursday about Noon, 1503. and that he died of a Gour and Dropfy at Salon, a City in Provence, or near it, on July 2. Anno 1566. being then Sixty two years of Age, and Six Months. The Latitude of the Place is about 43 degrees; and how our worthy Author will make 2 degrees of VS on the 10th House, and 11 degrees of = on the Ascendant in that Elevation, is to me a mystery; for if he makes two of vs on the Midheaven, there will be about four of Y ascending; but that Error Lwill pass by, it being not to my business now in hand, be it true

or falle; nor will it deface or confound his design that the thing is brought to prove; tho the rest of the Houses are likewise Erroneous, and therefore I shall proceed in another method.

I perceive by the Authors Expression about Noon, that the Native did not leave a particular Account, at what time in that day he was born; for that about Noon, might be about an hour or more before or after it, or else the Stars in this mans Nativity had not the usual force and effect, that Mr. Gadbury allows, and afferts they have in other Mens Genitures, of which more anon, when I come to those Objections. The Sign Y is well-known to be but I hour and 5 minutes ascending on the Horoscope in that Elevation; and therefore the error of half an hour in time sooner, and 56 minutes in time later than this Figure, will very much alter the Case, and extreamly shake the Authority both of his Aphorism and Skill, so far as they are both concerned in this Figure and Nativity; and if I mistake not, his Dear Vrania will suffer a deliquium also, by the Confidence and Credulity of her over-forward and bouncing Secretary; but it is no ftrange thing to fee honest Masters abused by the knavery of their fawning, glavering Servants.

However, if this Figure should be true [which is very uncertain. and dubious] it is far fetcht, and at the best given in a general term about Noon, which no man ought to rely on without Corection, by as many Accidents as the Cale requires, or can be gotten; and to affirm this his true Nativity, without such Reasons and Authority, especially in such a Case as this is, where it is made a principal Pillar to support so great a Structure, as he here endeavours to build upon it, is to me a great Argument, either of the mans Weaknels,. or his Confidence, believing his ipfe dixit is over and above sufficient to stem the Torrent of all other Authority; and therefore I will bring it to the Touchstone, as the real test of its truth or falshood; and in that trial, I shall rest my self very well satisfied of either, without troubling you with many Arguments, which at the best: serves but to spoil Paper, and tire your Patience. Yet, let me tell. you, this is as notorious a piece of Falshood and Imposition, as any

he hath brought to this purpose and proof.

But before I begin to examine the Figure in general, it will be very necessary to settle the Figure to some particular degree on the Midheaven and Ascendant; ser [as I said before] if we allow 2 degrees of vs on the Tenth, there will be but 4 degrées of Y on the Ascendant; and if we should allow 11 degrees of Y ascending 2. there

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there will be about 5 degrees 30 minutes of vs on the Tenth. And because I will give him all the sair play imaginable, I will take that which stands fairest for his advantage, tho he did not serve me so when I was in Holland and I think that is 11 degrees of von the Ascendant; for I do suppose out of the Abundance of his Ignorance, he doth conclude the Ascendant to the 8 of the O was the Direction upon which this Native did expire; now, if so, I would sain be resolved, whether the Ascendant to the 8 of the O, is likely to give the Gout and Dropsy; which Diseases he fathers on h in his Dollrine of Nativities, p. 122. And tells us there also, That the O gives Swoonings, Instamations of the Eyes, Palpitation of the Heart, and Wringings at the Stomack; which Diseases are not the

usual Attendants of Dropsies and Gouts. I cannot find any other Direction he can pretend to, that may be allowed to give Death, but that of the Ascendant to the 8 of O; for the by Direction, is at that time in their way come to the ninth degree of vs, having patt the Body of the O, and her own *; and not come to the Body of Q, and 8 of 4, Lord of the 8th House, that pernicious part of Heaven; and the @ is at that age in 2 degrees of X by Direction, being come to the place of his own *, and within Rays of the D's A, which is the next Direction; and therefore we must conclude [seeing none of these can be lug'd in to do the buliness] that the B of the O to the Ascendant, was the fatal Point that kill'd him, notwithstanding the Δ of the D was very near after. Thus you fee a forry shift is better than none; and for ought we know, had not this unlucky Dire-Ction fell in so untowardly, he might have lived till this time, unless 4, Lord of the 8th, had happened to have birded him off; for o being Lord of the Ascendant, would without doubt not hurt his own; and h durst as well have cat his Fingers, being under the power of of in his Triplicity [and betides very weak in his detriment] as moleft or kill him; such a pretty fort of Aftrology he pretends to be Master of.

In this Nativity we find both the ① and D in Aphetical Places; and it is certain one of them must be Hileg, or Giver of Life; and yet the Ascendant to the 8 of the ② kill'd the Native; which if so, I am sure it can do it always, and that with much more ease and certainty, when the Ascendant is Giver of Life. But let us have recourse to his Collection of Genitures, and there you will find abundance of Nativities, where the Ascendant to the □

and 8 of the O did not kill, as in Pope Paul V. p. 80. Dr. Morton, p. 92. Bilhop Ulber, p. 96. Mr. Gataker, p. 102. Mr. Childrey, p. 114. Mr. Vaughan, p. 117. who had his O in the Eighth in direct 8 to the D, and yet the Ascendant to the Body of the one, and 8 of the other did not kill; what think you now, are these partial Stars or not? Sir Robert Holburn, p. 124. Sir Freeh. Holler, p. 159. that was to live some Decades of years, he also out-lived the 8 of the O. Major-General Lambert, p. 166. Vincem Wing, p. 182. an even half score that out-lived the Ascendant to the 8 of the O; and some of them underwent its Influence at a considerable Age too. And I could surish you with more likewise under his own hand, only I think these sufficient to prove that Direction salse and sections as to his Death, and the Cause of it; and to shew this Learned Artist's Skill, is as little as his Modesty and good Nature

But besides all this, there are several Nativities in being, in which our Nativity-maker allows the Midheaven to the Bodies or Oppositions of h and of to kill; sometimes by violence, and sometimes other ways, and this done only by a fingle Direction of either, as in the Case of Charles Gustavus, and William Land, the Midheaven to the Body of h in the one, and to the Body of o in the other; but in this Nativity the O, who is Giver of Life, and the Midheaven, were both at once directed to the Body of Q, and 8 of 4, Lord of the 8th in the 4th; and then to the 8 of h and of from the 4th likewife; all which had not power enough to kill him till the Ascendant came to the 8 of the @; Hs, ba, hx, a pretty fort of Stars, and as prettily managed by those that pretend an acquaintance with them. Indeed I cannot blame People, when I hear them cry out against the Fooleries and Cheats of Astrology; for according to this kind of Doctrine, no man would trouble his head with the Study of a thing to contradictory and uncertain, that could find any thing else to exercise his Thoughts and Meditations in. I know the Answer some of them will make me, and say, The Midbeaven never kills but in violent Deaths, Collect. Genitur. Aph. 92. To that I answer, They know nothing of the Cause of a violent Death, till it is over and past; and therefore that is but a tham, and a filly one too; for if it hath power to kill at one time, it hath at another; and tho a man may not dye by an Ax, or a Halter, yet he may dye violently in his Bed, or fome other way, for the Stars are not bound to a particular way.

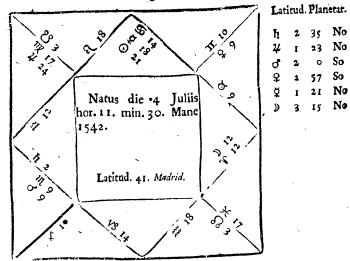
and method. And I do affert it for truth, that if it did ever kill, it must do so always [without Rules of Exception] and I know no reason [nor he neither] why all those Directions to the Sun and Midbeaven should not have kill'd this Native. And besides, he talks without knowledge about the violence of Nativities; for what violent Positions are there more in Gustavus Adolphus's Nativity, than in this of Nostradamus? And also, what is there of violence more in Charles Gustavus, than in the Duke of Albemarle's? Collect. Genit. p. 70. and yet two of them died violent Deaths, and the other two Natural ones; but besides, before the People are dead, he knows not a word which is a violent one for Death, and which not; but when they are dead, and that by violence, he can presently find the Cause. What Nativity in his Collection carries more violence with it, than that of Charles Tortenson the Swedish General, where the O and of are in of in V3 in the Ascendant, and both in to h in his own Dignities; the D is in o with 4, Lord of the 12th in S, with violent Stars, in direct O to h, and in & to o, and the O Lord of the 8th, and also to Q, who hath Dignities there likewise. Now, is it not strange, that this Native under so violent a Position should dye a quiet Natural Death, when those two Kings of Sweden, especially Gustavus Adolphus, under a very moderate Position should dye violently? Which things Mr. John would very much oblige the World with, to let us know the Reafons of them, and to acquaint us with those curious Nostrum's, by which we may be able to understand these [hitherto improbable] Nativities as well as he.

To conclude, This Nativity was about Noon, that is, a little before I1 a Clock, at which time he will not have Υ afcending, but the latter part of \cong , and the Sign Z on the Tenth. And under this Position and its Essects, he will at the time of his Death labour under the Influence of the \odot , Giver of Life, to the Mundane Parallel of σ and π , Direct and Convers; which are proper Directions to give the Goul and Dropsy. And therefore, if Mr. John doth not think this a reason sufficient, I would desire one from him more Authentick.

The next he brings to exercise his Talent in, is that of Gregory Lopez, a Spanish Hermit, one of his own Religion, and therefore he ought to know the exact time when he was brought into the World. The Figure follows,

Gregory

Gregory Lopez.



I wonder Mr. Gad. should have so much confidence on his Reputation, as to think to be believed in this, and such like Cales, when he fays the thing is so; seeing we have found him tardy so often in his befriending Mankind with fuch Curiolities as these are, Nativities I mean, and not one in forty of them true, as may be justified by his Learned Collection, and the Opinion of every one about that Book; for it is not only my felf, but divers others also, that are of the same Persuation with me about the Falsities, and visible Contradictions so openly justified and afferted by the Author in that Treatife, and not only there, but in most of those Books he hath published, to inform the unlearned World. Do you think it is reaionable to believe, that he should obtain the true time of this man's Birth, who was born at so great a distance, as Madrid in Spain, and perhaps unknown to all his Friends and Acquaintance [and probably himself too] till after his Death? When we may be certain he could not give us the true Nativities of those born at home in our own Nation, and near him, and had the opportunity of their AcquainAcquaintance besides, as Sir Freeb. Holles, Nic Culpepper, Mr. Lilly. Nay, he hath given us bis own salse, and printed it three or sour times over; besides those of Oliver Cromwell, Two Kings of Sweden, Judge Hiles, and abundance more, too many here to relate. I say for those very reasons he ought [since he hath crackt his Credit so] to endeavour always to prove those Nativities he gives us, that when they shall happen to be questioned by any in mine, or other mens Company, we may have something to say in his Vindication, which now we have not, relying only upon his

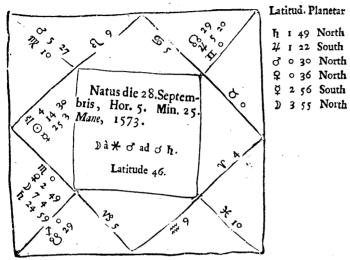
To give us an old Lonfy Popish Hermit, born 150 years ago, to prove an Innovation of his own, that stands in need of better Authority and Security than he is able to produce. A Fellow born in Spain, and not a Soul living now that ever knew him, which at the best tells us, it can be known no otherways, but by report and hear say; and for ought we know [or he either] it may be some days, but I am sure some hours distance from this time, or else the Rules of Astrology that I am Master off, are not true. I admire he hath not made a Nativity for Pope Joan, his Brother Judas Iscariot, St. Patrick, Monsieur St. Rub, and the Golden Farmer; for without doubt, they had all of them Cardinal Signs on their Angles, and would mightily conduce to the Probation of that Aphorism, if he would but take the pains to let us know them according to his best and most approved Rules of Nativity.

making. Do but consider how many People he hath told us died on the Midheaven and Sun to the Square of Saturn and Mars; how many he tells us died on the Ascendant to the Square of the Sun, Body of Saturn, and Body of Mars; how many he hath affirmed went to the filent Shades on the Moon to the Square of the Sun, the Opposition of Saturn, the Opposition of Mars, the Midheaven and Sun to the Antifcions of Mars and Saturn, all which have paffed over in this Nativity, and none of them had power to kill. Neither do I know when he died, yet am partly fure they went off without Death, because Gadbury says, he was about Twenty one years of Age before he grew thus Religious; and he must continue fome years in this method of Picty, or else he would not have obtained so great an Esteem and Reputation to be counted a Hermit. But these Directions came up, some at Twenty, others at Four or Five and twenty, some at Thirty; and they that came up latest, were at Thirty six or seven by this Position; and yet I am of opinion he out-lived that Age, if ever there were such a man, and that he did not starve himself to be counted Holy.

Besides all this, I see no reason why a Conjunction of Mars and Saturn in Scorpio, the Square of the Moon and Sun, and Moon and Mercury, the Square of Jupiter and Venus, and also the Mundane Parailel of Tupuer, Saturn, and Mars, should make a man so extreamly Pious and Rellgious, as our Friend 7. Gad. tells us he was. I have heard him often fay, it was a very hard thing for him to be good and honest, who had a Conjunction of Saturn and Mars at the time of his Birth; and if so, I am sure 'tis the worse for being in Scorpio. I do really judge, if this Figure is nearly true, or within an hour and a half of it, he did not turn Hermit for the sake of Religion, but for the loss of a Mistress, or else a Disobligation by some Debauchery of hers. For at the Age of twenty years, he had his Sun to the Sextile of Venus, and Square of Mars by Direction, which is very likely to give such an Effect; and if fo, he only grew furly and four on that Affront; by the continuance of which, and his own forgetfulness, it became a custom to be thus Religious; to fignify which, he labour'd under the Moon to the Opposition of Saturn with and without Latitude, about four years together, from Twenty three or Twenty four forwards.

And the I have not so good a proof for the falsity of this Figure, as I have of several of the former, yet I am partly sure it is tale, because he out-lived the Sun, who is Hileg to the Square of Saturn and Mars. And so I come to his Ninth Example of Truth in the Case of Cardinal Signs on the Angles. The Figure follows, set Ptolomaically,

Sir Theodore Mayerne.



I am certain seeing my good Friend J.G. makes William Laud. and Sir Theodore Mayerne, to have almost the same Positions, or with very little difference, scarce considerable that they cannot be both true, if either of them be so; for we see here, that they have both 4 degrees of = ascending, and & Lady of the Ascendant in m in both Nativities, and the O in both their Ascendants, and 24 in \(\triangle \) to the degree ascending exactly, the D in a Watery-sign in both alfo. Hence, seeing they are so much a like in their Birth; why should not their Bodies and Constitutions also have been somewhat proportional in reference to their Statutes, Corpulency, Passions, general Fate in Fortunes and Misfortunes; in all which, these two men were nothing alike; the Bishop being a little man, Spare bodied, Rash and Furious; the Doctor a full-grown, large Body, extream Corpulent, with a gentle, easy Temper. The Bishop had the latter part of his Life full of Trouble, Disquiet, and Confusion, and in conclution attended with a violent Death. The Dofor had the latter part of his Life Quiet, Easy, and Composed, and at Chelly where he lived, died of good old Age. And the difference difference in their Births is not any ways remarkable; what is, you may observe in the places of the D and P. In the Doctors, the D is in the beginning of M in S with P, and both going to the X of S. In the Bishop's, the D is in X in I to 4 and 8 to S, applying to both. But why these should cause such a difference and disproportion in their Bodies, I conses, I know not, nor do I believe my Friend is able to reconcile the one to the other, or either of them to his Stars. Indeed I will allow the Bishops Intellectuals to be wholly different from the Doctors, as his D in I to 4, (the Patron of Religion) in 8 to S, P with h in M, and X Retrograde with the Virgins Spike, do very well shew. And I could tell you, what they promise in such Positions too, if I thought I might escape the severe Censure of being maliciously inclin'd; but this I do say, the Positions are naturally like the man, as to his Temperature and Humour, in the way and order of Nature.

As to the Soul, that Divine and Eternal part of Man, I can by no means allow to be affected, governed, or fwayed by the power of the Stars, any further than it is informed, or mifled by its Natural Organs, the Senses I mean; for without doubt, by how much the more bruitish a man is, the more vicious and depraved is his Mind and Thoughts, those Preliminaries to the Soul, by which medium it is always conversant with, and exalted to those glorious Mansions above, or confusedly hurried among those Corruptions of Nature, which are not only a Clog to the volatile Soul, but a Sink of Ruin and Destruction, in which [it is to be feared] too many have perished, both Body and Soul.

But to return to our Starry-butiness again; There are many more things to prove these two Nativities do not agree in, betides these mentioned. The Bishop he lived all his days single or unmarried. The Doctor had both Wise and Children, one of which married to a French Marquess and the Lord of the Seventh the same Star, and in the same place in both the Figures; and I hope my Friend John will not make the D in 8 to S, an Argument of a single Life; that Position, I consess, is often judged to be a wanton one, but never sorbids Marriage. Nor I cannot believe he will lay any weight or stress on the D's Separation from the Oof h, they being now at 7 degrees distance, and the D in Aspect both to 4 and S applying in the Zodiack, and to a Mundane Aspect of 2 also. Well, but how shall we reduce all this into a way for Practice, and to be serviceable another time, when we meet with such crabbed

crabbed fluff again? Why, really I cannot tell you which way to begin that work; it is beyond all the Rules of Astrology that I have learn'd and read and do think it will prove a knotty, puzling piece of Work; for which reason we must be forced to intreat our worthy good Friend, to favour us with this Information, and let the World know, why Sir Theodore Mayerne should marry, and why William Land should not; and indeed he is the only man able to do it, being furnished with all the curious, delicate, fine-spun Notions, and those lofty Nostrumi, the Quintessence of the whole Art. lodged only in his capacious Head, that mighty Magazine, or rather Kittle drum of Afirology.

But befides this, it will not be improper to confider the Directions in this Figure and Nativity; for it is certain, that Planer which was Anareta in the Bishop's, must of necessity do the same Office in the Doctor's, because the Figures are both the same, and the same Hileg also; and the Planets of a Malefick Influence are in the same parts of Heaven, and Lords of the same Houses in the one Figure, as well as in the other; and if the Lords of the 8th and 4th had power to Imprison and Kill in the Bishop's Nativity, I know no reason to the contrary, why they should be debarred of that force and ability in the Doctor's, pursuant to their Dominion in those two fatal Houses beforementioned, which my Friend lays a mighty weight upon. For if their Dominion is to confiderable by being Lords of those Houses, as our Friend John, and some other Authors tells us it is; then beyond all doubt, we may rationally judge that the Malign Influence that Authors fay is lodged in h and o, which renders them perfect Enemies to our Nature and Being, and also Authors of Death and Sickness, must mightily add to their Power and Ability in point of Death, especially in the Doctor's Nativity: And yet our Learned Author kills the Bishop on the Ascendant to the Body of h; and lets the Doctor live ten years beyond that Direction, and dye on the Ascendant to the \square of σ , and 8 of \mathcal{U} , which to me feems a mighty Mystery, that h should have power to kill, and yet not have power to kill; when I am fure there is no reason to be assigned, that can reconcile the Contradiction to any rational man. But if Mr. J. G. can shew me, or any one, by what Direction, Configuration, or Polition, &c. h is more enabled to kill in the Bishop's, than he is in the Doctor's; or by what way or means he is dilabled in his power of killing in the Doctor's Figure more than in the Bishop's, I will cease my further Inquiry into the rest

of his Errors, and not only acknowledg my Ignorance, but do him right in Print; nay, Erit mibi Mignus Apollo. For he tellslus in plain terms. That the Bishop was taken up and imprisoned on the Midheaven to the Body of o, where he continued about four years, and was then Beheaded on the Ascendant to the Body of h; and vet the Doctor had both these Directions, and neither of them kill'd him, tho at that time he was very Infirm and extreamly Corpulent: therefore, if these things should be true, or believed so to be, how shall we reconcile this Doctrine to his 92d Aphorism, where he fays. The Directions of the Midheaven never kills, but where a violent Death is threatned. Which Aphorism was made from the King of Smeden's, to serve a turn at that time. In which Nativity, how shall we believe that his M. C. to the Body of h did kill him, when we fee plainly these two Gentlemen out-lived their M. C. to the Body of

3, and John himself his M.C. to the Body of h.

But besides all this, my Friend hath mightily discovered his Ignorance in the Direction affigned for the Doctor's death, which tells us plainly, That tho he doth make a noise with Prolomy's Name, vet he doth not understand one word of Ptolomy's Matter and Do-Arme. For he fays [Collect. Gen. p. 126.] that he died on the Ascendant directed to the of of near the Antares. Now, if you please but to observe, 4 is 5 degr. 20 m. in II, and o is 5 degr. 27 m. in M. which is a very small difference in A, where the Opposition of the one falls on the Square of the other exactly, and both Dire-Ctions must be allowed to come up at the same time, and this in the House and Terms of 4. Therefore, if he or any one else please but to look into the 14th Chapter of the Third Book of Ptolomy's Quadripartite, they may find these words, he there discoursing of those things that do prevent Death in dangerous and killing Directions; his words are these, Impediuntur enim, cum in fines beneficarum Incurrunt, aut cum benefica adspexerit quadrato Aspectu, aut Trigono, aut oppofivo gradu Interfectorem. The Mortal Effects [Tays he] is hindred. when the Direction happens in the Terms of the Beneficks, or when a Benefick beholds the Interfector by a Quadrate, Trine, or oppofite Degree. So, that by Ptolomy's own Rule, this Direction of the Ascendant to the of of could not kill, because 4 beholds his Radical Place, and the place of Direction to a minute; and because the Opposition is a more perfect Aspect than the Square, it must without doubt have over-powered it, taken away the Sting of its Nature, and prevented the Mortal Effect, had this Learned Physician's Na-

tivity been true and exact. Nay, you see Prolomy makes two distinct Rules of them; the Rays of Jupiter, and the Terms of Jupiter, which are. I dare be confident, sufficiently able to over-ballance both the of o, and the Antares. And therefore I shall rest my self satisfied [till that worthy Gentleman shall better inform my Judgment] that feeing Sir Theodore Mayerne did out-live the Midheaven to the Body of o, and the Ascendant to the Body of h, when there was not any thing to support, affift, or fave him; it is highly improbable this supposed Direction [for indeed it is no more] of the Ascendant to the of of near the Antares, should send him to his Grave, when it was so much over-swayed by a Benefick Ray, and in the Terms of 4 besides: All which considered, speaks aloud in my Ears, that the pretended Nativity of this Learned Phylician is most notoriously talie, and either ignorantly or knavishly obtruded upon us, to prove one of his supposed Mysteries, as vain as his new Religion he was so fond of in the year 1687, &c. which now he feems to be asham'd of; for he denies that ever he was a Papili;

but, Oportet mendacem effe memorem.

And yet to be more plain with my Reader, in pursuing the Rules of Altrology in the track of Truth, give me leave to make these further Observations on the falsity of his Figure in improving little false Notions and Directions with a great deal of flourish, and pasfing by those of more weight and moment in pertect filence, as if they were not worth noting, or fit to be observed by the studious Reader. And the first is, The Sun in the Ascendent, which is allowed by all Artis [nav, our Author too] to be Hileg, or giver of Life: and for to chuse a giver of Life, and never intend any turther use of it, is but to give a man or thing a Nick-name to cause it to be admired without any peculiar use or Advantage, unless it is by chance to serve a turn, and then its Power and Virtue is proclaimed in words at large; as in James I. King of Great Britain; in Dr. Le Newe's, p. 119. in the Duke of Glocester, p. 17. Collett. Genit. and aifo in that of Oliver Crommell, where our Author makes use of that Term to inforce his Argument with the greater power and probabillity of Death. And to be plain with you, I know no reason we have to observe a Hileg, if we do not make it the only and principal point in Directions of Life and Death: and I am fure Prelomy would not have given fo many curious Rules for the more exact finding of the Giver of Life, had it not been of more than ordinary use in Nativities, and especially in those Predictions of Life and Death.

Death. Nay, the word it self bespeaks its Power and Office, which by the Latin Authors is rendred, Prorogator Vita, à verbo prorogare, which is to prolong or continue; and nothing can do that, but what hath the sull and sole Power and Command of it. And pray observe, That all the five Hylegiack points, are not called Prorogators at the same time, but that Point or Star only, that is Giver of Life. By the Greeks, it is called, where for same of Life, or a Messenger sent out on a particular Business; and it is derived from the Verb, 'Apin ma, Demitto. But by the Arabs or Chaldees, who seem to be the first Authors of the word, it is called Hilleg or Hilech, derived from the Radical Hilberth word, it is called Hilleg or Hilech, derived from the Radical Hilberth word, it is called Hilleg or Hilech, derived from the Radical Hiller word, as in a Journey, making a regular Progress from the à quo to the ad quem; and besides, a very Eminent Author tells us it is, Planeta vel Locus Cali, excujus digressione

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Now, if this should happen to be true, That from this Point, and from this only, we ought to judge of the length of Life, and also the time of Death by the dangerous and mortal Directions; let us see what use our profound Author makes of the Hileg in this Nativity, as well as in that of the Bishop, in both which the Sun is certainly Giver of Life, by the Rules given by Origanus, Pezelius, and Prolomy; nay, we may add Argol, Campanella, and the Learned Author, &c. of the Doctrine of Nativities, p. 90. all which agree, That the Sun in the Ascendant [the Moon being under the Earth] is certainly Giver of Life, as in the Nativity of this Learned Gentleman. Therefore, if you direct the O to the Body of h, with and without Latitude, you will find it comes up at or near the Age of 51. cum Lat. and at the Age of almost 53: fine Lat. and this in m, the Dignities of o, Lord of the 8th House, and not far from his Square; what the Effect of this Direction was, I know not, but this you may be certain, that he did not dye of it. The next is the Direction of the O to the O of of near the Scorpions Heart, with the 8 of 4, Lord of the 6th, at or about the Age of 66 years, an Age that generally brings Death; but especially when the Giver of Life is directed to the Malefick Rays of of Dominus domus Mortis, and to the beams of 4 Lord of the 6th, and these among violent fixed Stars of both their Natures; and yet this furly old Man would not dye upon these neither, but lives, expecting further orders for his remove. What! not dye on the Giver of Life, being directed to o, Lord of the 8th House, their true and only Anareta? This is a wonder with a witness; Tace, tace, it is so;

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and too true to make a Jest of it; he did out-live that Direction. or else the Nativity my honest old Friend hath printed for his Birth. is false; and indeed I would advise Mr. John to knock under, and fav it is false, or else he breaks two of the main Hinges of Astrology at once, i. e. the Power of Hileg, and their Anareta. Well, well: but what needs all this triumph and noise about a thing of nothing, or nothing worth at least? For tho the Sun to the Lord of the 8th House did not kill him, yet the Ascendant did his business and verified the true Rules of Art, every whit as well as the Sun upon its Direction to the Square of Mars, which you will find came up at 81 years of Age, aut circum circa, and therefore the Anareta is not to be blamed. And for your Hilig, it may be all nonsence for ought I know, neither am I bound to believe a pack of old musty Authors; and I know no reason to the contrary, but the Horoscope ought to be a standing Hileg in all Nativities, and at all times of the day.

Soft and fair my good Friend, not so hot and passionate, I pray; methinks you talk a little out of the way, when you would have the Ascendant to be a standing Hileg, which you will not suffer to be fo; but you dance it backwards and forwards, as they do the Puppets in the Shows, and make it serve any turn, and do any service you have occasion for, as Marriage, Death, Preferment, Death of a Wife or Husband, Sickness, Sorrow, Change of Religion, Loss of Estate, Getting of Riches and Children; and twenty things more of this nature, you make the Direction of the Ascendant fignify in your Correction of Nativities. And I doubt not, but if you could dance the Sun and Moon too and fro, from one Degree or Sign to another, as you do the Ascendant, there would be nothing difficult in the Art of Aftrology, but there would be a plain reason for every thing, and also a forcible Direction for every Accident. Oh, the wonderful Horoscope, and the excellent use of it! But my design and defire is, that this Ingenious Author would be so kind to us. as to let us know when the ill Directions to the Hileg will not kill. and when the Directions to the Horoscope shall do it, that the young Students and Practitioners may not be cheated and deluded with expectations of a thing that will never succeed the Operations. And indeed, the Direction he here builds upon, of the Afcendant to the Square of Mars for his Death, was over almost twenty years before his Death; so that in truth there could be no Cause affigned for it, but the Opposition of Jupiter, and the Scorpions Heart to the Ascendant. And tho I have here not mentioned the Bishop's Na-

tivity,

tivity, yet the same Errors here alledged in the Doctor's, do most of them also claim the same Remarks in the Bishop's, which for brevity's fake. I here omit, having already observed several things there. that are not mentioned here, which I would advise you to compare in the reading, and then consider, whether these Nativities are true or falle, and what credit and repute they can bring to Cardinal Signs on Angles, according as he hath stated the matter. I having already granted, that Planets in Cardinal Signs on Angles, do and will give Glorious Effects and Eminent Men; and so will the Planets in Cardinal Signs out of the Angles, or in their own Dignities in Angles. tho not in Cardinal Signs. And so I conclude this Examen of his

Ten Genitures, with the Errors observed.

But yet, before I conclude with my old worthy Friend, I will shew you a visible Demonstration of his Ignorance and -; and also what Credit is to be given to his Calculations Astronomical, as well as Aftrological. He having a great Opinion of his own Abilities in Astronomy, and of his being capable to judge between the truth of the Caroline Tables, and the rest Extant, took an occasion in Trigg's Almanack [which is written by him] to fall foul upon those Tables, and those that use them also, in the year 1691. upon the occasion of the O's entring into Y; and the better to facilitate his defign, and make it plain and clear to his Reader, that the Carol. Tables are falle; he Calculates the O's place for at leaftwife fays for by the Astronomia Anglicana, written by Mr. Nicholas Greenwood; by which Operation Mr. J. G. tells us, That the O enters the first point of Y on March 10. at 53 min past 6 a Clock in the Morning, according to which time he ought to make o degr. of & ascending in the Vernal Figure, but he makes 2 degr. of &; yet that mistake I will allow him, tho'tis false. And then he begins to blufter, and tell us, how some Almanack makers love to be fingular, to oppose manifest verity; that they are in love with fillhood, and believe lies: Oh, brave John! Num nulla mendacia fide fuerunt in nova tua? But at last he is very Civil, and tells them, they may hug their own Conceits, and ride their own Hobby-horses, and welcome. Now, after all this impudent fort of daring, let any impartial Man but look into Mr. Greenwood's Almanack for that year, and the Calculation of the O's entrance into Y, done from his own Tables, by which J. G. also pretends to do his; and you will there find, that the O enters Y on March 10. at 51 min. palt 7 a Clock in the Morning, differing from the Learned Mr. J. G.

58 min. near an hour. In which Case we must certainly allow Mr. Greenwood to understand his own Tables well; and therefore the other must be in the Error, and not he; which if so, then what need J. G. make such a noise about the truth and exactness of any Tables, when he thus deals in Error by Whole-fale, to tell us, that the Caroline Tables are falle; when for ought he knows, it is nothing else but his weakness and inability in the Operation. For here'tis plain, That he hath made an Error of 58 min. and this done too in a Controversy for the truth, as he says; a very pretty way to support and build the Structure of Truth upon Pillars of Error; just as the Priests of his Religion have done, plunged the People into fo many Errors, and there keep them, that now they themselves know not one step in the way to truth. Thus I have fairly given my Reader an Account of the Errors in those Nativities printed in the Cardines Cali, and that they have not Cardinal Signs on Angles, as he pretends; nor are there any of his Calculations to be credited, especially in Nativities, most of them being made to serve a turn, and not founded on the true Basis. And if the Reader will read with care. the Examination of the Errors in this Book about Genitures, he may foon discover which point he ought to Steer, to come up with Truth, or at leastways in fight of her; a prospect always giving some hopes of the fruition of what they pursue. And so I take my leave of John at this time, and promise my Reader to present him with my Defectio Geniturarum, in which I shall examine the Nativities in Gadbury's Collection, in Argol's De Diebus Criticis, and in Morinus's Astrologia Gallica, it being already in a good forwardness.

In the former part of this Treatife, I promised to shew you, That there was never any Eminent and Famous Prediction made of any ones Death, but when the Astrologers made use of the Hileg in Direction, and did direct that to some of the Malesick Rays of h and of, &c. And you may see throughout this Book, that my Doctrine there delivered is wholly pursuant to this Principle, for I allow no Promittor to any Significator to kill, but to the Giver of Life only; and how to take or clect that, I refer you to Book III. Chap. 13. of Ptolomy's Quardripartite.

And the first Example we have (that occurs to my Memory) is that of Don John of Austria in Sixtus ab Heminga, p. 49. whose Death the said Heminga predicted seven years before, and that almost to a day, from the Direction of the D to the 8 of h; for the D was in

the 7th, and beyond all doubt Giver of Life. And we find there, that the Ascendant to the 8 of the D, Lady of the 8th House did not kill, nor did that to the □ of the O and Q effect it; nor could the O to the Oof h kill, tho the Direction fell in the 4th House, that fatal part of Heaven, as some esteem it; and the reason of this was, because none of those Significators were Givers of Life, but the D only; and therefore, when the was directed to the 8 of h, this Princely Native was made a Sacrifice to Death; as you may fee by his Nativity, printed in the beforementioned Treatife. And here give me leave to observe one thing; it is plain from Heminga's own words, That this was done by chance too, he not knowing the reason of the thing, nor could he ever do so again; and therefore brings this Example in to refute Astrology, and tells us at last, Unica birundo non efficit ver; and it is indeed no wonder, that he could not do so again, when he did not know the true reason why this had fuch an effect as it had; which is the fault of too many befide Heminga, who could never arrive yet at a true Rule, to judge of the Effects of Directions in Death and Sickness.

The second Example, is that of Lucius Bellantius, in the Nativity of Picus Mirandula, where you may observe, that the D to the G of the O did not kill, nor the M.C. to the 8 of h, nor the Ascendant to the G of 4 in the 4th; but the Ascendant, who is the true Hileg, or Giver of Life, to the Square of h, and Body of o did do it effectually; so that it is plain, the Giver of Life is to be principally and only taken notice of in Directions of Death.

The third Example, is that of Edward VI. King of England, who died July 16. Anno 1553. being almost Sixteen years of Age; and as it is reported, it was predicted before by Cardan, altho he had his. Nativity imperfect, as to the exact time; yet did say, That the Ascendant to the Body of h would kill him, and indeed so it proved; and that because the Ascendant was Giver of Life by Ptolomy's Rule; a Conjunction preceding, and both the Luminaries, and part of Fortune under the Earth; and neither 4 nor 2, who are in Aphetical Places, do behold the Points of Heaven that are mentioned by him in the like-case after an Opposition; and therefore I do assirm, That the Ascendant was the real and true Hilog, and the Effect confirms it to be so.

The fourth Example, is that of the Nativity of Vincent Wing, where we shall find upon inquiry, that neither the Ascendant to the 8 of the \odot , nor the D to the \square of the \odot , was able to kill this Native.

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Native; no, nor the Midheaven to the of h neither, that fatal Direction (as some think) to Life. But the o to the Body of h kill'd him with the Mundane Square of o; and the reason was, because the o is certainly Giver of Life, and this beyond all dispute; so that you still see the Hileg is always concern'd, and but seldom misseth, and when it doth, there are (as indeed there ought) very good Reasons to be given for it, by any that understand Directions in their true Motion; and from those that do not understand them, it is not expected.

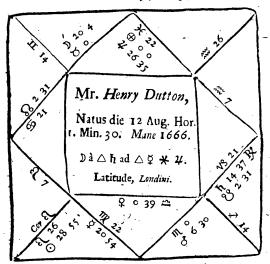
The fifth Example, is from the Nativity and Death of Charles II. which was predicted by a certain Person some years before it happened; and it is well-known too, to several in and about the City of London, to be true, what I here fay; and that Person to my knowledg made use of no other Significator, but the true Giver of Life; and in that Nativity you may observe two or three things that are very remarkable. 1st, The Ascendant to the Body of h did not kill him, neither did the Midheaven to the D of h kill him, nor the D to the Body of the O; nay, and what is more, the O Hileg to the of h, did not kill neither; which admits of a question, and that a very rational one too, But why did it not kill him? Because h was not Lord of the 8th; is not that a very good reason; Hs, ba, ha! Or else, because he was strong, and like a noble Enemy, scorn'd to hurt him; by which Rule the Stars are always, either too strong, or too weak, according as Mr. Astrologer pleafeth to turn the Scales with his Finger; or perhaps the Direction falling in the House of Hope, a fortunate Corner of Heaven, and so it could not kill him; or else, because the D, who dispofeth of the place of Direction is in Trine to the Afcendant, which for ought we know might fave; and if not fingly, yet certainly, altogher may be allowed to do it, notwithstanding the place of Direction was in pitted and deep degrees; a plaguy kind of an unhappiness to a man under an ill fate! But to tell you the plain truth of the matter, these are all Shams and Fooleries. And as a Learned Divine once said of the Pictures in Church-windows, That they serve only to keep out the Light, and so do these in their places. And for the true Reason why it did not kill, you have it in Book III. Chap. 14. of Ptolomy's Quadripartite, where you may find it if you please. And so I come to tell you, That when the O came to be about 9 or 10 degrees in A by Direction, he met there with seven Malefick Directions, without any affiliance to relieve lieve or fave the Native, which I say, Modo Astrologico, was the real and true Cause of his Death. Thus I have performed, what I promised in Page 20. and I think spoke enough to the purpose I intended it for; but if any think it not sufficient, or at least-wise useless, they have the liberty, either to improve it, or reject it.

A Supplement serviceable to the former Work.

TY way of Supplement, I will add a few Nativities, to thew fur-In ther how we ought to proceed in the discovery of truth, the only thing lintend by publishing this and other Treatifes, that shall come forth in their due time; and also how mistakes do arise in the Astrologick Practice in Nativities, which being printed and obtruded on the World, they are received as truths by the younger Students, because not detected by those of more Years and Experience. And this I shall endeavour to prove from some Nativities already printed, that the mistakes of some People have been as a Hinge to the present Errors that we labour under at this time; those Errors I mean, that this Age is so in love with, and I believe it will be a very hard matter to separate the one from the other: However I will do my part, and let the Multitude believe, and the leffer Number act as they see convenient. Neither shall I be angry with any man, that will not believe he is in an Error; but as he hath lived hitherto, so let him go on and proceed to the end.

I have had a Nativity of a young Man in my hand these Dozen or Thirteen years, and I hear he is dead of a Consumption, at the Age of Nineteen years and a half; or thereabouts. It was given to me for a remarkable and prodigious Birth; one that was to be of long Life, great Repute and Fame, and also Rich; and this was, because all the Planets were in their own Dignities, and no ill Directions in a long time. The Figure is as followeth, set to the estimate Time of his Birth, as it was given me without any Correction at that time, or fince, till now.

R. 352. 39. A.



Latitud. Planet.

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 33
 South

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 47
 South

 ♀
 0
 47
 North

 ♀
 0
 5
 South

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 3
 34
 South

- This is the estimate Time of this Gentleman's Birth, and he died of a Consumption at almost Twenty years of Age. Now, the main thing to inquire, is, what was the Direction that kill'd this Man, and why it should be a Consumption? I have told you already, That the Hileg, or Giver of Life must he directed for Death: for if all the other points are afflicted by l'irection, and the Hileg free and befriended by a good Ray, the Native shall not dye at that time; therefore we must first endeavour to find out who is Giver of Life, before I proceed to determine the Cause and Time of his Death: First then, The O cannot be Hileg, because in the third House; nor can the D, because she is not in an Aphetical Place, unless we should alter the Figure, and make it later about Nine of Ten Minutes in time; but if the had been Apheta, the could come to no violent Direction before the of of in Zodiaco at about Twentynine years; and Sefquiquadrate of of in Mundo at Thirty fix, or thereabouts; the Mundane Parallel of the Sun excepted, which comes up sooner or later, according as you alter the Figure in the 10th and Ist Houses.

Therefore

Therefore that Dominion will fall on Jupiter, or the part of Fortune in the Tenth House; if we accept of this Figure, being the estimate Time of Birth; or if we make it sooner, as it is most generally. The part of Fortune cannot, because Jupiter is strong in the Tenth, in Sextile to the Moon, Light of the Time; and besides there are no Directions to that Point, nor near it, that are very considerable; neither can Jupiter be singly Giver of Life, because the part of Fortune is in the Tenth: Therefore I will alter the time given about 11 minutes later, and make 25 degrees of Pifces on the Tenth House, at which time the Moon will be Hileg, and yet Jupiter bear a share also in the Natives Death, as you shall see by the Directions following: The R. A. of the M. C. to that time, is 355 d. 25 m. and the distance of the Moon from that point of Heaven, is 53 d. 6 m. her Oblique Ascention under her own Pole of Position, is 39 d. 46 m. and her Temp. Hor. 18 d. 5 m. from whence you have the Directions following wrought.

	D.	M.		Y.	M.	
D ad A Q in mundo dd.	II	28) نے ا		7 1679	
3) ad Parallelum () in mundo dd	12	15			3 1679	
n ad \(\cap \) in mundo dd.	12	15		•	3 1679	
D ad Aldebaran, cum Latitudine	14	33		•	1 1681	
14 ad Dh in Zodiaco fine Latitudine	15	-58	Ω	117		
24 ad Dh in Zodiaco cum Latitudine	16	35	gives	18		•
n ad Parallelum () in mundo de.	17	43	, po		5,1686	
D ad 8 & motu Convers.	19	5	1 1		11 168	
D ad Parallelum Q motic rapto	21	20	1 1		3 1688	
Dad D & in Zodiaco fine Latitudine-	25	26			0 1694	
D ad Parallelum h in Zodaico	26	19) · · ·(28	10/1693	;

Thus you see here are Eleven Directions, and Nine of them to the Moon, who is Giver of Life, the other two to Jupiter. I have not deviated far from the estimate Time; because it should not be objected to me, that I had made a Figure for my own purpose, and yet I dare not swear this to be true; but I am sure it is as likely to be true, as any time that can be selected within an hour or two of the csimate. I conses, I did not know the Gentleman, and therefore I do leave the Directions here wrought, to be applied, and judged by those that did know him. But as to his last six years, I will give my Opinion on the Directions; about the Age of Thirteen years, he had two dangerous Directions, after which I judge he was never perfectly healthy; nor do I believe

he appeared Confumptive till about his Eighteenth year; and for his Death, he had the Moon Convers to the Parallel of the Sun, and also to the Opposition of Mars; and these followed by three other Directions that were violent. As for allowing the Directions of Jupiter to the Square of Saintin, I do not bring, that in as an Argument of Death, but a Confumption; An Observation that I have made in divers Nativities of those that died Consumptive. And tho I do but just mention it here, and so leave it to the Censure of the Candid or Sceptical Reader, to give his Opinion as he thinks ht; yet I shall endeavour to prove it when, I print those Nativities I have promifed, among which you will find feveral of Confumptions. But besides, if there is such a thing as the Planets governing particular Parts of the Body [which I believe they do] then why should not those Planets directed to the Malefick Bearns of Saturn, Mars, &c. give a weakness and debility to those Parts they govern? For I suppose we all own bad Directions to be an Affliction; and all Authors do give the principal Parts of the Body to Jupiter's Government: Prolomy allows him the Lungs, Arteries, and Seed; and Cardan the Lungs, Blood, Liver, and Flesh; fo that, take which you will, 'tis plain, they allow him to govern those very Parts of the Body, that always suffer in Consumptions; and the these Directions do give such Diseases; yet, as above, t do not allow them to kill, but when they are followed with violent Directions to the Giver of Life. Therefore you fee fome People fall into a Consumption, and dye of it, and all in the space of six Months, and yet others linger under it Ten or a Dozen years before they dye, and yet fall by that fingle Disease at laft, with those Attendants that always bear it company. Therefore, I say, 'tis my Opinion, he fell into that Consumptive habit of Body under that Direction of Jupiter to the Square of Saturn, and had no Balfamick and Healing Direction came up afterward to repair that Breach, till the Hikg came to those Violent and Malefick Beams, that proved his Arropos, as you may see above.

But I partly foresee what the Capricio's may object to this Correction, and Directions; and tell you, that they can give a good substantial Reason for his Death, without this trouble and labour, and that is the Alcendant to the Square of Mars, which comes up exactly by this very Figure that I give for his true one. To this I answer, The Direction which they call the Square of Mars, doth come up then certainly by their Measure of Time. Now, if that Direction [which is but a fingle one] can kill, when the Sun or Moon is GiGiver of Life, then I am sure it will kill at any time: For if that fingle Direction can kill when the Ascendant is not Hileg, it must certainly do it when it is; and if so, then, why did it not kill in Nostradamus's Nativity, when both h and o was in o; and in Sir Frech. Hiller's Case, Collett. Genit. p. 159. and in Don John of Austria, p. 65. and in that also of the Earl of Effex, Ejusdem Libri,

Perhaps, likewife, I may be questioned, why the Moon, Hileg to the Square and Parallel of the Sun in Mundo, did not kill him at the Age of Thirteen or Fourteen years, as well as the Convers Parallel at Nineteen? To that I answer, He had then with those Directions, the Moon to the Mundane Trine of Mercury, who was in Parallel with Jupiter; Trine with the Moon and Saturn also in his Radix; and befides, that Mundane Square was not indeed a Square in the Zodiack, for the Moon was then by Direction in 9 degrees of Gemini, with

Latitude. Thus I have endeavoured to give an Account of the Cause of this Gentleman's death, by the best of that little skill I have in Astrology; but if it should happen not to be true in some mens Judgment or Opinion, I shall take it as a great Favour to be corrected by any man that doth really understand it, and will allow his own Rules to be General, and not confined to one Nativity only, as most of their Rules and Aphorisms are; and I shall be so far from taking it ill, or being angry at it, that I do invite any one, and will thank him for his pains, that truth may receive the advantage so many of us talk of, and pretend to. And one thing I shall delire of my Antagonist, whosoever he is, that shall undertake to correct me; That if he shall assign any other Cause for this Native's death, than what I have done, I do intreat him to tell the World why it should be a Consumption; and especially, if any man thinks fit to rely on the Ascendant to the Square of Mars for his Death, that they would be pleased to give us a Rule or two, how we shall know before hand when that Direction gives a Fever, when a Confumption, and when a Dysentery, Madness, Small-pox, &c. For of all the Authors I have ever yet read, I have not yet met with any one so bold, as to asfert that Direction to give Consumptions; nor indeed is there any reason it should be thought to do it; for the Nature of the Direction is rapid and furious, and kills Citatins; but this disease, Lento pede, makes no fuch hast, but kills Gradatim.

The

The Second Nativity is that of my old Friend, Mr. 7. B's Son. who died of the Stone, Fever, and other Illness, at the Age of Seven years, and a little more, and the estimate time of his Birth was almost three quarters of an hour after Ten at Night, Dec. 14. 1673. And so it was given to me by his Father above Ten or Eleven years fince.

69 10 Natus die 14 Decemb hor. 10. min. 43. P. M. 1673. Dà 🛆 4 ad 8 \$. Latitud. London: 0

Latitud. Planetar. 34 So No 3 9 No 21 No So 48 No

This Figure, as I told you before, is fet to the estimate Time first given; but upon strict enquiry of his Father, he did confessit might be allowed a quarter later in the Evening, and Ishall strain it about 7 or 8 minutes later than that time he allows, and so make it come to 5 or 6 minutes after 11 P. M. To which time the M. C. is almost 22 degrees of Gemini, whose R. A. is 80 d. 47 m. and the Ascendant is 23 degrees and a half in Virgo, the O. A. of it 170 d. 47 m. And from this Figure, I shall endeavour to give a Rational Account of the Diseases and Death of this Child, he having lain under that tormenting disease of the Stone about two years before his Death. And I hope I may be excused for my altering the Ascendant three degrees from the estimate Time, and the Midheaven almost fix; and especially by those that after their correct time so many hours from the estimate.

And the first thing I shall fall upon by way of Enquiry, is, why this Child should be of so short a Life, seeing the Moon, who is Hileg, was in Trine to Jupiter, in her own House, and Angular? Why, truly this is no very strange thing, if rightly considered; for the fie hath been in Trine to Jupiter, yet the is in direct Opposition to Mercury applying, and in a Mundane Square to Saturn, and all this from Cardinal Signs; to which we may add likewise, that the was very near the Sesquiquadrate of Mars in Mundo, and no less than three of the Hylegiack Points afflicted by Directions near at hand, as I shall presently make appear, and those of the Moon in the Terms of an Infortune; which Politions of themselves [had the Giver of Life been free from the ill Rays of the Infortunes] were sufficient to have given great Weakness und Distempers to the Body, not only with danger, but continuance too; and therefore it need not remain a wonder, that he should live no longer,

nor be more healthy while he lived.

Secondly, Why the Stone? I shall not enter into a long Discourse about the Opinion of Authors concerning the Stone, and its generation; Whether it proceeds from a Lapidifick spirit, according to the Opinion of Riverius; or a stony Disposition, according to Fernelius: or whether a petrifying Ferment be the original and efficient Cause, as it is defined by Helmont; but I shall consider it Astrologically, which perhaps may be allowed to take its beginning before their Causes, and likewise be no stranger to the reconciling them in peace. For I look upon the Stony Spirit, the Calculous Disposition, and petrifying Ferment, to be but the effect of a precedent Cause; and though they differ in their Terms, yet they all do defign the same thing; and therefore that which is the cause of them, is certainly the cause of the Discase: And I do not understand that the Child had it from its birth, and therefore it had a time to begin.

I have generally observed in many Nativities, that where ever the Stone was produced and caused in the Bladder, both Saturn and Mars had a finger in it both by position and Direction; as if Saturn afforded matter for the Terrene ferment, and Mars for the petrification; fo likewise in this Nativity we shall find them both concerned in the Cause and quality of his Death, as you may ob-

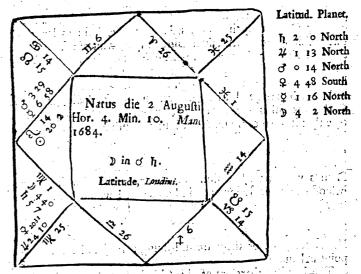
ferve by the Directions following.

	D.	M. Y.	М.
D ad 8 cum Latitudine	4	4 1 4	00 1677
1 ad 1 h in Zodiaco	5		09 1678
D ad Sesquiquadratum & in mundo	5		10 1678
e od Corpus h	6		8 1679
D ad Parallebra of in mundo de:	7		9.1680
O ad I h in mundo dd.	8	56,7	11 1681

To which we may add the Sun secondary to the Square of Saturn at 5 years, and the Moon by secondary motion to the Opposition of Saturn and Square of the Sun at six years of age, which did not a little add to the Effects of the other Directions; and on the day of his last Revolution, Saturn was to a degree on the Radical place of the Moon, and Mars on the Radical Ascendant.

Hence I conclude these Directions to have been the natural Cause of this Child's Disease, and Death: Especially, if compared with the Radical Politions of the Moon in Square to Saturn in mundo, and within Rays of the Parallel and Sesquiquadrate of Mars. So that I judge this Disease begun at or about 5 years of Age, on the Sun ad I h in Zodiaco, and the Moon ad Sofquiquadratum Martis in Mundo: and that the part of Fortune to the Body of Saturn, the Moon to the Parallel of Mars, and the Sun to the Square of Saturn in Mundo, wore out his Life by a continued succession of pain. And let no man object, that the Rays of Venus succeed the Parallel of Mnr. which according to Ptolomy's Doctrine ought to fave and support Life: I confess it is his Doctrine, and my Rule; but in this Case, where three of the Hilegiack Points are afflicted by direction, and the fourth very near it, the Rays of Venus could by no means fave: She might indeed protract, and perhaps specificate the Disease; and therefore the might add near his Expiration some flux of the Bowels, diffemper of the Liver, and by accident, as being in conjunction with Mars, a Fever, or injury by Phylick.

The next is of a Child that died within the year at the age of lix Months, or before it, and was given me by an accident; he that gave it, and they that fent it, deligning a Trick upon me, which proved in the conclusion one upon themselves: The Figure of the Ellimate is as followeth, and brought to me just after its death.



It is no great matter for the exact time of this Nativity [though I do indeed believe it was a few minutes sooner] because those that dye within the year, do for the most part dye by position; as you may see Book the Third, Quadripart, shap, 9, seldom by direction, and so did this Child; the Positions of themselves being sufficiently able to kill it, if well considered.

But before I proceed, it may not be amiss to tell you the Story I hinted at above, and it was this. About the middle of January 1684, one that kept a Coffee-house, and was a Pretender to Astrology, call'd on me one Asternoon, and told me I was desired to come to his House the Thursday following in the Evening to meet four or five very great Astrologers that had a mind to spend an hour or two with me, and also told me their Names; so I promised to be there Deo permittente at his hour, and did accordingly perform my Promise; but what the matter was, I know not, he nor his Company were not there; and when I had staid about two hours, and was preparing to be gone, in comes he, and excused the matter as well as he could, telling me he was very sorry the Company had disappointed me, but defired me to stay and smook a Pipe with

him, which I did: And while we were talking, he pulls out a Paper out of his Pocket, which was this Nativity, and defired me to give my Opinion of the Child's Affairs in general: as length of Life, Riches, Preferment, Marriage, Imployment and Trade, &c. all which he named, and more likewise. So after I had seriously confidered the Figure [without asking him any question] I told him I should make a short Judgment on it, without the consideration of Marriage, Riches, or Preferment, for I did judge the Child was either dead, or dying, which he readily confest to be true, that it was dead, and died about a month before; and defired I would tell him my Reasons for it, which I refused. For, says he, Mr. C. said it would live till 60 years of age, and Mr. S. said it would live to 58, and a third told him it would live till all his Friends were weary of him. So that after they faw themselves befool'd in their Judgment, in hopes that I would have made a stumble also, desired my Opinion, that I might have taken my place on the same form with them. And I doubt not, but if any thing here afferted is not true, I shall hear of it on both sides my Head, for some of them are still living: And so I come to the point in hand.

The Reasons therefore of this Child's death were, the Sun in Leo in parallel with Mars and Mercury in Conjunction in the Twelf House, and the Sun Hileg. the Sun is with the Lyons Heart, and the 'Moon in Conjunction with Saturn in Virgo both peregrin; for although the Moon is not Aphara; yet every Affliction of an Apheticat place adds to the weakness of the Body; and every Disease or Weakness helps death in at the door; therefore this affliction of the Moon is no small cause in the Child's death, but I allow the other to be the causa sine qua non. Again, the Sun, Mars and Mercury are all in a violent Zodiacal Parallel, and ought to be confidered in particular, because the part of Heaven, where they are scituate, doth much influence their good or ill Effects: And Laftly, The Muon is applying to the Zodiacal Parallel of Saturn, and neither of the Fortunes helped nor hindred in all this Affair; neither can Jupiter or Venus kill by direction, let them govern what Houses they will. These, I say, are the true Reasons of this Child's death according to the Doctrine here delivered in this Treatife of Nativities, and shall in all Cases hold, whether there are Directions or not; as in many Nativities you will find no directions for Childrens dying within the year: And besides, if a Direction is able to kill four months months after birth, that Position certainly affects the Child all the time of its Life, for the Child's Life is but a continued effect of such a Position of Direction, if you have one: And therefore I will sum up all with that Text of Ptolomy, Vivet Natus tamo spacio quantus est numerus graduum inter prorogatorem of proximam malesicam, tot videlicet menses, dies, vel horas pro medo of viribus Causarum nocentium; and here you see the Child died when the Sun came to the Square of Saturn, and there is sixteen degrees almost between their two Bodies, and that lived so many weeks; make the best use you can of this Instruction. These three Nativities have been all printed in English already.

The next is that of Johannes Baptista Cardanus, the Son of the Great Cardan, which hath been printed by his Father already, by Sixtus ab. Heminga, who brings it as an Argument against Astrology, because there was no reason given by him, nor Naibod, nor Maginus (who had the surveying of it, and were, I really believe, three of the greatest Men, and Masters of Astrology, that have appeared in the last Century) for his violent death: And it is also brought against us to constite and consound the Art, and its Prosessors, by Alexand. de Angelia, pag. 301. in his Treatise against Astrology.

The Story is thus: This Baptista Cardanus was the eldest Son of his Father, brought up to Learning, and imployed himself in the fludy of Physick, which afterward he profest and lived by: But in the 24th year of his age, he [without the Advice of his Father or other Friends] married a Wife with a small Fortune, and less Modesty; and being incumbred, and overcharged with her Relations, and his Practice being small, they fell into necessity, and thence into difference, which difference being aggravated by Difcontent on the one tide, and increased by greater Provocations on the other, they at last came to down-right hate of each other; and under this Perturbation of Mind he contrived how to destroy her; and the method he pitch'd upon, was Poyson. This Poyson he put into a Cake, and fent it to her by a Servant, she being then in Child bed, and in a imall time after the had eat it, dyed. The next day he was taken up by the Officers of Justice, and examined; but was so far from denying the Fact, that he confessed he had been two months contriving how to do it, and in that time had made two Attempts at it, but mist of his delign. For this Crime he

was Beheaded [which is the common way of Execution in those parts, of those guilty of Blood] on April 7. Anno 1560. being almost Twenty six years of Age; and this without any Account of its Cause Astrologically, which made Heminga and Alex. de Angelis laugh at us, and all those also, that pretend to Astrology. I have therefore made use of this opportunity to let the World know my Opinion, as well as that Learned Monk's, who hath already discoursed of it. The Figure I shall give, is the same with his Father's; the estimate Time of Birth, for I am sure it cannot be far from truth, because his Father was so Ingenious a Man, and I presume careful in taking the time of it. The Figure follows, with the Planets places calculated from the Caroline Tables, both in Longitude and Latitude.

187. 4.

Latitud. Planetar h o 18 North 24 0 27 South o 1 30 North 2 1 56 North J. Baptista Cardanus. ♥ 1 18 North D 3 46 South Natus die 14. Maii, Hor. 8. Min. 25. P. M. 1534. DAY. Dad Q ad d & Sub Lat. 44 90 # 2 12 } # 8 9 18 જે

The Moon is beyond all doubt Giver of Life in this Nativity, and must be directed for Death, and therefore without altering or straining any thing in the Figure, we shall find Cause sufficient at that time it did, to put a period to his Life, and the principal Direction which destroyed it, was the Moon, Hileg to the Zodaical Parallel of

the Sun, which the meets in 14 degrees of Caneer, whose Ark of Direction is 26 d. 26 m. which gives in time 25 years and 10 months, at which time he fell into that unhappy missortume, as you have before heard; and that was attended with four other Directions, which helped to compleat that fatal and dreadful Sentence, as you may see by the following: Table.

	D. M. Y.	
o ad Parallelum o mundo dd.	19 24 18	10 1553
n and mariellation to mande de	22 14 21	0.1550
D ad Parallelum O in Zodi ace	- 20 - 20 25	5 1562
Dad Parallelum & mundo de.	29 1620	41564
D ad Parallelum 4 in Zediaco D ad Corpus h	124 14 13	8.1568
)) an Corpus 11	134 . 4 34	

And altho these are sufficient to kill in any Nativity, yet you may observe in the Revolution from that year, i.e. May 14. 1559. that Saturn was in Conjunction with the Sun, Mars in direct Opposition to the Moon's Radical place, and Jupiter in Square to it; and to add to all, the Moon was in Virgo, and there separating from the Square of the Saun and Saturn, and going to the Square of Mars, and her own Radical place, and Saturn in the end of Taurus in the same Parallel of Declination with them all in the Radix, and the Sun not far from the Opposition of Mars applying. I say, these considered with the Directions, are in modo naturali, more than probably able to give Death.

But perhaps it may be asked, Why a violent Death? And why by the hand of Julice? First, The Direction falls in Cancer, and there too where the Parallels of the Sun, Moon, Saturn, Mars, and Jupiter, do all Center, and in the Terms of Mercury also; the Sun and Moon are with violent fixed Stars; and the Moon at Birth afflicted by the Parallels of the Sun, and the Infortunes, who are likewise Promittors in Death. And these very Rules you may (if you please) find drawn out for your use, by Ptolony, in that Chapter, where he discourseth about natural and violent Deaths; as in these words, Erunt anten mortes violenta, & insigner, quando aut ambo Malifiei Dominantur loco Interfectori, seu Conjuncti, seu ex quadrato se assisting and oppositi secundum Longitudinem, &c. Now, it is your work to inquire how they govern in the Anaretick Point, and how they behold one another. And I dare assure you, it is worth your while, if you are a Lover of Astrology.

Secondly,

Secondly, It is as plain by the hand of Justice too; if you will observe Ptolomy's Rules, which in these very words he expressed it. Et cum Jupiter adspicit martem adslictus, erunt neces Insigniores ex Judiciis ant ira ducum ant Regum. And now examine the Figure, and see whether Jupiter is not afflicted, and whether he doth not behold Mars, or not; and lastly, whether his Rays are not intermixed with the Malesicks in the Cause of Death; and when you have done that, read the Paragraph that next follows, which I quoted before.

These things, I confess, are out of the common Road, and for that Reason I expect to be censured for an Innovator; but God be thanked, there are no Penal Laws in the Case. I expect also to be censured for a Heretick, for you know that the greater Number are always in the right; but right or wrong they will be fo. And therefore, if I should happen in this my humble offer to the World, to be out of the way, or mifled by an Opinion without Authority, that J. G. or some other, as Great, Good, and Charitable, as himfelf, would do me and all Mankind the service, to put me into the right way, and pick out those Nativities that our Enemies have mocked at, give substantial Reasons for their Deaths, &c. such Reasons as may be all of a piece, and not only serve once and no more, but in all others where the like Positions happen, for I intend mine shall be such. And the sooner they take this course, the sooner they will stop my Pen; for I intend to call most of their Authors to the Bar, and see what Desence they can make for thrusting so many Errors upon us, and deluding the People from the Truth, which hath been a Trade too long used. But before I conclude this Nativity, give me leave for a word or two more.

What I have here done, is by the Figure of the estimate Time, without any Correction, and the Directions agree very well; nay, to a Miracle! but if it were to be corrected, and the Figure set to the true Time, which would be about 10 minutes sooner than the time here used, then should we have all the Directions fall exact; as the Sun ad par Mars mundo dd. the Moon ad par Saturn mundo Mot. Con. and with these the Midheaven; to the Trine of Venus for his Marriage at almost Twenty sour years of Age, with divers other things that might be observed; but I will leave that to the ingenious Reader to exercise his Thoughts on when he thinks it convenient.

The next I shall consider, is that of Lewis King of Bohemia and Hungary, which I perceive Heninga hath taken from Leovitius, and printed

printed that very Figure, which he makes to be half an hour before Noon; and for that Reason, Heminga says, it cannot be true, because the Chronicles of his Life say he was born at Noon; but that Alteration I could have excused, had they with it rendred a good and sufficient Reason for his Death; but that on the one side, and the Objection on the other, are much alike; neither of them becoming such Learned Men as they two were, for Leovitius [as says Heminga] tells us, it was the Moon to the Square of Mars that kill'd him. A very unlikely story!

The History of him is thus, he was born the 30th of June at Noon, in the year 1506. and in the Month of August, in the year 1526, he was put to Flight in a Battel against the Turks, and by the weight of his Armour, passing a River, he was drowned; but others say, That his Horse threw him [in the Flight] in a wet, muddy Place, where he was suffocated; and this when he was but Twenty Years and a Month old. Comminiscetur [says Heminga] Astrologue accidentia bujus Causam, Directionem Corporis Lunaris ad sinistrum quadratum Martin. But if any Astrologer should imagine such a Cause of this Accident, in my Opinion he would show himself but a very weak man in his Profession, because the Moon is not Giver of Life, neither did that Direction kill in those two preceding Genitures of Sir Theodore Mayerne, and Mr. Hobbs; yet I will not disown, but that this Direction of the Moon to the Square of Mars, might add to the Violence of the other, but in no wise kill without them.

As to the time of his Birth, which Heminga lays so much stress on, and quarrels because it was not kept to exactly, tho he himfelf doth not affert the time to be exactly at Noon, but useth these words, Sub Meridiem, about Noon; I hope then, if I make a little Alteration from the exact time of Twelve, I may be pardoned by the Candid, if not by the Sceptical Readers; and I affure you, whoever keeps so near to his estimate Time as I do here, shall never be blamed by me; for I have alter'd the Figure but 12 minutes from Noon, the Time he afferts; and do believe I can give a better Account of his Death, then the Moon to the Square of Mars, which Heminga smiles at, and well he might. The Figure sollows.

Opus Reformaum.

R. 113. O. A.



Latitud. Planetar.

I have given you the Planets places according to Heminga in all. except Saturn and the Sun, which are wrought from the Caroline Tables; and I do really believe, if the Estimate were true in the general, this of the correct Time is very exact; and this the rather, because the Directions are so naturally proper to give Death by such means and ways, as he died.

The Sun is certainly Hileg, being so near the Cusp of the roth House, and Saturn is Anareta, tho he is not Lord of the 8th House; but perhaps you will say of one as bad, that is, the 4th; and indeed, you may believe it if you please, it being the common Opinion now in practice. And he died on the Sun to the Mundane Parallel of Saturn dd. with four others, as you may fee.

CALLS. STATES TO STATES A STATE OF THE STATES AS A STATES AS A STATE OF THE STATES AS A	D.	M.Y.	M. A.C.
D. ad Quadratum & fine Latitudine	20	2 19	10 1526
A Dan Helyon & Munito dd	.20	27/20	311320
D ad Quadratum of Zediaco cum Latitudine	21	52'21	8 1528
o ad Parallelum h in mundo dc.	22	24 22	3 1528
o ad Parallelum h in Zodaico	34	16 24	1 1530
⊙ ad Corpis h	27	38 27	61 34 Thus

Opus Reformatum. Thus you see the Sun was directed to the Parallel of Saturn by direct Direction at Twenty years of Age; and at the same time by the Convers Motion, the Sun was also put into the Parallel of him de. and these attended with two other violent Directions to the Sun likewife, and all in Cancer, a Watery-fign, and no Benefick Beams to affist and support Life. Now, what think you? Are not these Directions of Saturn to the Sun more proper to kill, than that of the Moon to the Square of Mars under the Earth? Which I dare undertake to prove, never yet kill'd any man ince the At of Aftrology was known, but often ferves for a Sham, when nothing else is to be found to do it. Now, if any Gentleman, &c. shall think these Directions assigned in this Case, either to be no Directions, or not to have the force that I allow them , [for fuch I expect to meet with that they will be pleased to give any other Reasons, that feems to them more proper than thefe, and also print them, I do, for the benefit of our Brethren; and not only in thefe, but to take others already printed, or some of their own collecting, and be so kind also to print the estimate Time of each of their own, and by that means they will excite others to try their Skill, and make Observations.

But pray observe, Altho Venus is Lady of the Eigthh House, that pernicious place; yet we do not find, that the Ascendant to her Square had power to kill, nor do we find the Sun in Square to the Radical Horoscope could do it either; and the Square of Mercury in the Zodiack came up then to the Afcendant, yet it added nothing to the time nor manner of his Death.

The next is the Nativity of Gemma Frifias, which is inferred by Heminga, [from whom I take it] with a great many pretty Comments, Objections, and Observations thereon; the chiefest of which I will Answer, and make use of the Planets places as he hath printed them.

This Native, Gemma Frifius, was born the 8th of December, at: 10 h. 53 m. P. M. 1508. he was a Learned, Ingenious Man, and both an able Physicain and Mathematician, well skilled in Mufick, and divers other curious Studies; but in the year 1555. Mey 25. he died of the Stone, being then compleatly Forty fix years and Five months old. The Elevation of his place of Birth, Heminga hath not told us; but I judg by the setting of the Figure, is is about 544egrees, or near it; and so I have let the following Scheme, R. 70.



Latitud, Planet.

4 0 45 North 2 o North

1 41 South

I have ventured to alter the Figure about 3 degrees in the Midheaven, and two in the Ascendant, which amounts to about 15 minutes in time, sooner than Heminga's Figure was, which is no great cause of difference in the method Heminga used; and for his Death, he could find nothing that he thought the Astrologers would alledg, but the Moon to the Lyons Heart, which he doth a little laugh at, and so do I; but with this difference, I will tell you the reafon, why I do very little efteem that Direction, and he doth not: The Moon paffeth that Star with 4 degrees and 30 minutes of South-Latitude; and the Star it self hath half a degree of Norib, so that their distance is at least 5 degrees when she passeth the Star, and for that reason can have very little Effect in point of Death; and indeed that Direction came up Five years before his Death, as you may fee by the following Table. The Moon is here certainly Hileg, or Giver of Life, and was directed to the Parallel of the Sun in Mundo, Direct and Convers at the Time of Death, the Moon having before passed the Lyons Heart, and Parallel of Mars in Mundo moin rapto. D ad

•	ξ		. D.	M. Y.	∖ M .	A.	C.
D ad Cor Leonis -			45	15 41	8	15	50
D ad Parallelum O	mundo de		49	5 45	6	15	53
D ad Paralletum	munao ac.		49	37 46		15	
D ad A O in Zodi	aco		50	5 46	5	15	55
D ad Parallelum O	munao aa		53	26 49	9	15	57
Ascendens ad D 0 -	÷ 1: C		100	. '-	- 1	1	
n ad Parallelum h	Loaiaco Seyu	<i>i</i> , —			. '		4.0

These Directions I judge more proper and natural to give Death, than the Lyons Heart; but as to its Quality and Morbinck Cause, that takes its Origination from other Principles, as well as Directions, as the Moon in Leo in Opposition to the Sun, and both in Square to Saturn, in an Earthly Sign in the Afcendant. But, perhaps I maybe questioned, why I bring the Direction of the Moon to the Trine of the Sun, as an Argument of Death, which was ever judged otherways. I do not fay, The Moon to the Trine of the Sun kills; but I do affirm, That to be a Concurrent Cause of Death; and is so far from faving, that it strengthens the Violence of the other Directions, as I can shew in divers Examples by me, in observed and carefully taken Nativities. But besides, that Trine was indeed a Sesquiquadrate, if you confider it well, and hath naturally Violence with it. But I lay

no stress thereon to inforce the Argument of Death.

But Heminga is pleased to ask two Learned Questions: The first is, why the Moon ad oppositum Martis, did not kill? And 2 dly, Why the Sun afterward to the Body of Mars did not kill? 'Tis strange, a man of his Reading in that undertaking should ask two such forry, filly Questions. The first could not kill according to Ptolomy's Rule in that Case, because the Trine of Jupiter followed within a degree and a half; nay, it could scarce give any Sickness. Nor the latter could not kill, because the Sun was not giver of Life; it might give Trouble and Sickness, but by no means Death. With these and fome more idle Objections doth Heminga shew the Excellence of his Parts in bantring an Art and Study that he never understood; and after he hath magnified the non-effect of these two Directions [because the Native did not dye upon them] he gravely tells us, the whole Art is a Lye and Deceit; his words are thefe, Arguit itaque seipsam bee Doctrina falfitatis & mendacii. But indeed it was his Ignorance, not the Art that was accusable.

Another Nativity I have taken from Heminga, which to me feems the most plain of any that ever I have judged or seen, and yet he raileth many Doubts and Objections, that do indeed either shew him R. 70. 5. 1.



Latitud. Planet.

24 0 45 North h 2 0 North

1 41 South

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D. M. Y. M. A. C.

D. ad Cor Leonis — 45 15 41 8 1550

D. ad Parallelum ⊙ mundo dc. 49 5 45 6 1553

D. ad △ ⊙ in Zodiaco — 49 37 46 1555

D. ad Parallelum ⊙ mundo dd 50 5 46 5 1555

D. ad Parallelum ↑ Zodiaco Sequit — 53 26 49 9 1557

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Another Nativity I have taken from Heminga, which to me feems the most plain of any that ever I have judged or feen, and yet he raiseth many Doubts and Objections, that do indeed either shew him to be very Capricious, or else very Ignorant in Astrology; yet some of his Objections are rational enough, as you shall see anon. I have chosen this Geniture, because he was Heminga's Acquaintance and Neighbout in Westfriesland, and Governour of Lewardin, for which reason, I suppose the estimate Time was true, and the Direction of the Ascendant to the Opposition of Mars was also true for his Death; and yet many Doubts remain, that Heminga hath not offered at. The Figure is as solloweth, with the Planets places as he hath given them; but I have altered the Time 24 minutes later than his, and yet we both agree upon the same Direction for Death; we only differ in our Measure of Time, which is the cause of our difference in the Figure.

Latitud. Planetar. 32 So ۲8 So 0 56 58 Carolus A. Brimen, 56 3 Natus die 31 Januarii, Hor. 3. Minut. 17. P. M. 26 S 1524. D. Da米dad米4米h Sub Latit. 52.

This Gentleman died of an Apoplesy on the 7th of January, 1572. being then almost Forty eight years of Age. Having drunk plentifully the Night before, which was Twelfday, and the Direction which gave it, was the Ascendant to the Opposition of Mars, Ark 44 d. 25 m. which turned into Time, gives Forty seven years, and about Eleven months. And the Heminga allows this Direction, yet he asketh, why he did not dye on the Ascendant to the Opposition of the Sun, and after that, to the Dragons Taile? And why the Sun in his younger years

years to the Bodies of Mars and Saturn did not kill, Saturn being Lord of the 8th, and in it, which in the old way hath a mighty sway. I will give you an Answer to these things, before we leave them. Is, The Ascendant to the Opposition of the Sun could not kill, because the Opposition of Venus did so soon succeed it; and for the Dragoons Taile, I know no reason why that should kill, nor cannot be persuaded that it ever kill'd any one yet, or ever will, for it is an empty void place in the Heavens, being but the Intersections of two imaginary Circles, and can have no Instrucce of its own, because it is no body, nor is it visible, and therefore very improbable to give any Essect, especially Death. And for the Sun to the Body of Mars and Saturn, could not kill, because the Sun is not Giver of Life; but I judge the first of those might give the Small-pox; and the second, some little kind of Illness, but neither of them any thing very Remarkable or Eminent, as to the Native's Health.

But it might be very rationally asked, why the Ascendant to the Opposition of Mars should give an Apoplexy? Which Heminga takes no notice of in his Objections, and is far more proper to be asked in my Opinion, than all those things that he enquires after. In this Case we are to take the Time of Death from Mars and his Direction, but not the Quality of it; for that is taken from the other Directions that do operate with, and are next succeeding in directional Motion to the Giver of Life. And in this Case, Jupiter doth govern the place of Death, both by Dignity and Presence; and for that reason specificates it, who you find in Conjunction with Saturn, and in Sexule to the Moon, and the Moon in the Terms of Jupiter; and both Mars, Jupiter, and Saturn in the Terms of Venus, all which add to the Diseases of Redundance, and Repletion of Humours; and befides, Jupiter doth naturally give an Apoplexy, and Diseases of the Stomack, by such a Position as this is; as you may see, if you consider that Chapter in Prolomy's De Genere Mortis. But by the common and general Opinion of Directions, this of Mars should rather have given a Flux of the Bowels, a Fever, or some Disease that is attended with Inflamation or Heat, continual or intermitting.

2dly, If the Eighth House is the House of Death, and that every Planet according to his Dominion must do his Office; why did not the Ascendant to the Opposition of Venus kill, she being afflicted, and at listed by the Beams of the Sun and Mars, and Lady of the so-fam'd

fatal Fourth House.

3 dly, These things considered, may help to inform their understanding better, who believe that the Sun ought to be always Giver of Life, but especially when he is above the Earth in any part of Heaven; when they observe, that the Sun to the Body of Murs, and Body of Jupiter and Saturn, did not kill; but the Ascendant to those Rays did do it, and that because it was Hileg, or Giver of Life.

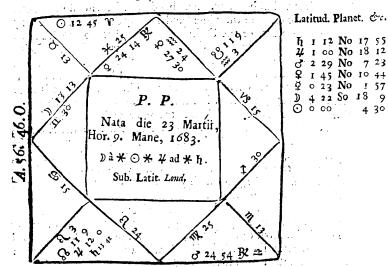
Lastly, That the Sun should not kill, is plain from the old Notion, he being Lord of the Ascendant, and will by no means hurt his own. A most absurd Opinion! but, why Mars by that Rule should kill, I wonder, he being Lord of no ill House, and yet he turns Murderer; which must certainly proceed from his falling into bad Company there; he happening to affociate himself with the Lords of the Eighth, and by that means grew as barbarous as they. Ut seeius sie

Thus I have given you four Nativities out of Heminga, that he brings to affront and ridicule Aftrology with, which you fee are not guilty of what he alledgeth, nor is Attrology blamable in those things he obtrudes upon the World. He was, I confeis, a very Learned Man, and indeed a far better Gramarian than an Altrologer; for in this he was Master of no more than what was common to all. I could, I confess, have given you divers Nativities more of his in the fame Treatife, but I am fearful of medling with bad Tools; divers of his Nativities there mentioned, being to my knowledge false, and yet serves him to make a noise about that which he was but little acquainted with, as to its Truth and Operation. He tells us, Henry VIII. was born the 28th of June; and yet Stow fays, he was born the 22d of that Month. Mary Queen of England [he fays] was born the 8th of September, Anno 15.15. but Stow tells us, it was the 11th of February, 1516. and J. G. afferts it to be the 17th of February, eodem Anna. And tho he is right in the day of Queen Elizabeth's Birth, yet he is out in the Time, if Stow may be believed. From whence I conclude, that most of his far-fetch'd Nativities are falle; if so, then it is no wonder, that they failed his expectation of Effects; and pray, who can believe his mighty Objections raised from false Nativities? Or, what can be expected belides wrangling, where falshood is made the Foundation? And so I take my leave of him.

I have this year 1692. feen a Nativity printed in an Almanack, and brought as a proof of a particular Direction there alledged

to give the Small-pox at almost Five years of Age; and all the Pretenders to Aftrology in this Nation, are challenged to produce any other Direction, proper to give that Sickness at that Age, belides the Earth directed to the Heliocentrick-place of Mars. And I being one of those Pretenders, think my self-concerned to offer some thing of my thoughts in that Matter, and humbly cast in my Mite to that Treasury of Truth, that this curious new Invention is thought to increase. It is without doubt a thing most ingenious, and worthy of every curious man's Remark and Notice; and if it will hold in all Nativities to the end and purpose it is here made use of, it will be of admirable Service in the further discovery of Celestial Truths, and give its Inventor that Repute, which the Worm of Time shall never deface, nor the endeavour of Enemies destroy, but raise to his Fame an Everlasting Pillar of Honour, that all who come after shall pay a Gratitude to his Memory. The Figure follows, fet according to my way, and his time.

R. 226. 41. A.



The

h 1 12 No 17 55

24 1 00 No 18 12

1 45 No 10 44

0 23 No 1 57

4 22 So 18 9

0 00

The Difease you have heard, was the Small-pox at Four years and Ten months old; and the Direction that gave that Difease Ine dicit] was the Earth to the Hellocentrick place of Mars & and he is morally fare, no man can give, not affign any other Direction proper in that Case, at that time to operate; which if riud then that must be allowed to be the Cause of it, which will better appear upon the further enquiry into the matter it felf.

I wonder, That a Mati of his vaft Parts and Abilities, should to confidently affirm; That there was no other Direction to be found at that time hitable to the Effect, but the Earth to the Hellocentrick place of Mart. Which any man that underflands the directional Motion, may almost by Inspection see, that the Sun to the Zodiacal Parallel of Murs comes up at the same time, whose Ark is 4 d. 14 m. and gives in time Four years and Eight thouths, and this by his own Figure, not altering it a minute. And therefore I suppose, when Mars carrie to the place of Driection about the middle of Tamuary, 1687, then the Fermentaion began that gave the Disease. Now, this is no falle, but a real Motion, and a Direction of that force, that it often times kills; but in this case, I judg, it could not, because it is a vital Nativity. And besides, if he will allow me but s minutes of error in the Time [and I really believe there are very few Dials so exact, or the Observers of Nativities so positive as to deny it] I will produce another Direction [as forcible as this is] of Mars to the Ascendant, and that is the Sefquiquadrate, which in divers Nativities, I have by me, hath proved Mortal; but then it must be where the Ascendant is Giver of Life, which here is not : and therefore, not to mention the Moon Convers to the Square of Saturn in Mundo, the Ascendant to the Square of Venus, the Moon to the Zodiacal Square of Mercury cam Latitudine, to the Zodiacal Square of Mercury fine Latitudine, &c. which came up all about that time. I judge these two sufficient to prove, That the Assertion. or the Affertor departed from the Truth when he delivered that Notion. And to be plain with you, It was that very Direction of the Sun ad par Mars, that proved the Atropos to King Charles II.

But besides all this, Why should the Earth to the place of Mars. give the Small pox, Reeing the Moon and Saturn are so near in Aspect to his Heliocentrick place? Why should it not have been a putrid continual Fever, Epileptick-fits, a Fall, with a wound attending it, or fuch like, rather than that it was?

Again, Why thould not the Sun directed to the Heliocentrick Opposition of Mars, be every way as effectual as the Earth to the Body of Mars [for the Directions of each are equal in every thing. only opposite Points] which if it be, then he had two Directions at the same time, which are doubtless of more force than one. Now, if these things are allowed, then we must direct to the Heliocentrick Sextiles, Squares, and Trines of all the Planets; to do which, we must have a new Theory of Directions, which would be of excellent use to those that are studious in that way; and I am fure it would puzzle me untowardly to find out a way to direct the Sun, Assendant, and Midbeaven, to the Heliocentrick Bodies and Squares of some, or all the Planets, and at the same time reconcile it to my Reason and Senses; for if I should direct the Midheaven to the Body of Mars Heliocentrical and Geocentrical, and believe it too, I must give my Eye the lye, because I see it passeth the Meridian point but once. And to believe the other, is next to Transubstantiation; yet I believe, if any man would go into the Sun with his Telescope at his Back, I doubt not, but he might see Mars in 17 degrees of Libra, when we see him in 25 degrees of the same Sign, &c. And I am fure it will require a larger Faith than mine, to believe in this Figure for Example that the Heliocantick place of Venus in Scorpio should any ways affect, or be taken notice of by us Geocentrick Bodies. Nor can it concern us, than as we being Subjects of England, are obliged to keep the Laws of Constantinople; for the there are such Laws, yet they have no force upon us in Rugland, nor take no notice of us.

Many more things might be alledged in this Case, to inform the Ignorant World about this Mystery, as when it is H leg, and what Parts of Heaven are most proper for that Power and Dominion; Let us suppose the Moon in the Tenth, the Sun in the Ascendant, then the Earth must be in the Seventh. Now the Query is, which of these three must be allowed to be Giver of Life, secing they are all in Aphetical places. Again, how we shall know when the Directions of the Earth have power to kill, and when not; and whether the Earth to the Heliocentrick place of Mars doth always give a Fever, or the Small-pox. For if it hath not always an adequate Effect, or Rules laid down to shew when it will, and when it will not do it, I am sure no Man of reason will be-

lieve that, nor many other things in Astrology.

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Laftly, The Earth directed to any Bodies or Aspects, doth destroy the Principles of directional Motion, that is, it renders that Motion useles, by which all Directions are made, and therefore must set up a new one of its own; and whose ver afferts the Directions of the Earth, distinct from these of the Sun in opposite points; I am certain they understand not the Motion by which all Directions are made, for they are all made by one Motion, both Direct and Convers. And what I have else to say in this Case, I shall reserve till the next time I see occasion to use it.

Perhaps this may give some People a disgust, and provoke them to an ill Opinion of our felf, and think we have done this out of a capricious Humour; but we do affure them it is no such thing, and that it was only two things engaged our Thoughts in this matter. First, The Challenge, we our fell being one of the Number there included, and have done this purely in Vindication of our felf; leaving all other Pretenders to act or fay what they think convenient, or find themselves able to do in the Vindication of their selves. Secondly, Our respect to Truth, concerning which we have no mean thought, but a very mean and low Opinion of our own Parts and Abilicies; and therefore, defire humbly to lay our poor weak Endeavours before every ingenious Artift, desiring our felf may be candidly read and understood; and we are morall ly fure, that no ingenious Man will deny his Concession to this our Request. So withing all the true Sons of Science, a success answerable to their Endeavours and Wishes, We shall take our leave of them at this time.

Omnis ab affiduo nimirum ars nascitur usu.

Palinge, Lib. 5.



