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**DEFECTIO GENITURARUM:**

Being an ESSAY toward the  
**REVIVING and PROVING**  
THE TRUE  
**Old Principles of Astrology,**  
HITHERTO NEGLECTED,  
Or, at leastwise, not Observed or Understood.

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In FOUR PARTS.

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The First shewing the Ground and Cause of Error.  
The Second contains an Examination of those  
Nativities Printed by *Morinus*.  
The Third considers those done by *Argol*. And,  
The Fourth those Printed by Mr. *Gadbury*, in his  
Collection.

WHEREIN  
Many things relating to this Science are Handled and  
Discourfed: But the principal End and Design of the  
Book is to prove the Power and sole Use  
**Of the Hileg, in Cases of Life and Death.**

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By **JOHN PARTRIDGE.**

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*Ne prorsus inutilis olim  
Vixisse hic videar pereamque in funere totus.*

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in *Fleetstreet*. MDCXC VII.



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To the Honourable

Sir *Joseph Tily* Knight,  
A Member of this Present Parliament.

*Honoured Sir,*



Here presume to lay before you a small Treatise, the Subject of which is overgrown with Years, and perfectly obliuated; so that it will seem to this Age to be a real Novelty, and a product but of yesterday: And this too among those who think themselves Masters of the Mystery; because they have abandon'd the Old Doctrine, and set up a new-fang'd one of their own, remote from the Old both in its Principles and Practice, and no ways agreeable to the Doctrine of *Ptolemy*.

I need not use Arguments with you to persuade a Belief of Starry Influence; you have both seen and felt it, nay, and foreseen it too;

## The Epistle Dedicatory.

as well in the late times of Iniquity, when it was a Crime to be Just, or to appear an *Englishman*; as since our happy Restoration by the successful Arms and Conduct of His present Majesty, to whom we owe our Safety both for Laws and Religion, both which were ruin'd and torn from us by Force.

Your former Obligations lead me to beg your Patronage of this Treatise; a Discourse out of the Common way, and therefore more subject to Censure and Envy: And though I am conscious of the meanness of my Performance therein; yet I am the more bold to offer the Protection of it to you, and hope you will be the less displeas'd, when you find it already protect'd by an Honourable Gentleman, and my Noble Friend, Sir *Edward Dering*; who having much approv'd the Scope and Design of the Book (of which he is a very Able and Sufficient Judge) was pleas'd in the interim to write the following Letter to me upon that Subject, for my Encouragement; wherein he hath learnedly vindicated the *Immortal Ptolemy*, and set his Seal to that Old Doctrine of the true and genuine Hileg, delivered only by him so many hundred years ago, the thing which I here chiefly contend for. Which Epistle being too worthy and noble a thing to be

## The Epistle Dedicatory.

be bur'd in my Study, I made bold to importune Sir *Edward Dering* to permit me to publish it; which at last, referring it to my Discretion, to do as I thought fit, I was proud to honour my Treatise, by prefixing so ingenious a Discourse from a Learned Hand before it.

Thus Sir, with your Favour also, I account my self and my poor Endeavours doubly protect'd, and shall not fear the snarling of any Ignorant Readers, although they bestow the like Railing Epithets on me, as they do on the Great and *Learned Ptolemy*, the chief and only Talent indeed in which they are famous.

I hope the owning these Sheets will no ways tend to your Dishonour, because they come from so unlearned a Pen as mine. The thing is well design'd, and I intend it for the Service of the present, as well as the succeeding Ages, though I despair to find Entertainment with the present, they being wedded to a Method as a man to a false Religion, with which he will by no means part, tho' for his Safety and Advantage both here and hereafter.

Sir, I beg your good Opinion of what I have done; and though it may come short of what it ought to be, and you may justly expect;

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pect; Yet attribute that not to my want of Good-will, but Abilities, and always be pleased to give both Book and Author your good Word; a Favour sufficient, and what I can never pretend to deserve; yet shall always endeavour to the utmost to shew I am,

Honoured Sir,

Your real humble Servant,

John Partridge.

To

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To his Ingenious Friend

Mr. John Partridge.

Mr. Partridge,

Since you have been so kind not only to acquaint me with the Intention and Design of your *Defectio Geniturarum*, but also to permit me the perusal of some part of it in Sheets; I have so good an Opinion of the Work, and the Necessity of it, that I am sorry the Laziness or Ignorance of some men hath given occasion for such an Exposure. Never was *Astrology* more pretended to, and vended, than in this Age, and never perhaps less understood; for tho' there be some learned Students and Professors of it, yet the most part of our Vulgar Practicers are so illiterate and negligent, that I may complain with the learned *Cardan*, *Rem difficillimam & maximam industria ad id scitantur tractant, ut artem in maximam vituperationem deduxerint*: And others that understand little or nothing at all of it, yet that they may seem what they are not (saith the same Author) *Lucrig; cupiditate artem profitentur, quam vis à limine salutarunt*. There is also a mixt sort of these self-conceited men, who presumptuously trampling upon all Antiquity, have the confidence to erect their *Babels* of new *Theorems* and *Systems*, and other their dreaming Fancies in *Astrology*, tho' upon due Examination they must fall to the like Confusion with that presumptuous Undertaking; and  
in

Com. in  
Pach. lib. 1.  
cap. 13.

Ibid. text.  
14.

in this Folly they shew their ill manners also, and spare not to rail, not only at their Contemporaries, but even at *Ptolomy* himself; to whom the world is obliged for what is preserved of the Art: Tho' indeed some of them cannot read him, nor others understand him, he having wrapp'd up the Secrets of this Mysterious Science in dark and concise Language, perhaps on purpose, *Ne detur sacrum Canibus.*

And because in our Age also there have risen up some pitiful illiterate Mushrooms, who for Gain would pretend to *Astrology*, which they understand not, and think that they shall raise themselves a Name and Reputation by scribbling against others, honestly and more learned than themselves; but especially if a bold fellow dares to fly in the face of *Ptolomy* himself, whose Name he hath heard of, but understands nothing of his Writings: I will here take occasion to transcribe what the learned *Cardan's* sense was of the incomparable *Ptolomy*, and of such like *Empericks* as these, which have been found in all Ages. Thus therefore *Cardan.*

Epist. num.  
cup. ad  
Archiep.  
Hamilt.

*“ Ut in omni disciplina nobiliore semper vitia majora contingunt; alia quidem per eos qui cum eam non norint se scire jactant, alia per eos qui sciunt sed male utuntur, ita in hanc ut nobilissimam etiam pessima vitia & innumerable turba Nebulonum se conjucit. Qui ita artem fadarunt ac conspurcarunt, ut ne quidem vestigium illius superfuerit. Tot Albumasares, Abenrageles, Alchabitios, Abubatres, Zacheles, Massahalacos, Bethenes, Firmicos, Bonatos; Boni Genii! quid jam superest aut reliquum est a tot impostoribus? a tot nugis? Id factum est cum ars haec esset, ut quilibet perspicere potest, tanto difficilior quanto divinior: Imperiti illi simularunt quod assequi non poterant, in compendium velle redigere. Itaque cum Quaeustus causa omnes ad illos recurrerent, miserta humani generis Divina Bonitas Ptolomaum unum pro tot millibus sycophantarum*

*“ phantarum largita est. Qui artem in tenebris jacentem extulit, & in lucem trauxit. Dignus sane Herculeis Honoribus, atq; aliquanto etiam majoribus. Is mira arte, summa diligentia, maximis laboribus, magna felicitate ac vita diuturnitate, non solum errantium & inerrantium sidrum cursus, magnitudines, aliosque illorum affectus ascripsit, sed & illorum decreta ac praesagia tanta ingenii subtilitate, ut mortales omnes ab arte ipsa absterruerit, neminem occiderit. Quo factum est ut rursus turba haec Nebulonum surrexerit, ipsa disciplina cum Ptolomei Libro jacuerit squalore, & sine sedata. Non id falleret Ptolomeum futurum, sed maluit Veritatem obscure, quam mendacia ac fabulis dilucide scribere: Sperans futurum tandem aliquem qui sua haec monumenta posset explicare. Facit itaque Liber hic annis Mille quadringentis ita abjectus, ut nisi nomen auctoris illum defendisset, maxima cum iuctura bonarum Literarum periisset, &c.*

I shall not translate it, for it is no matter whether such mean Pretenders to Art understand it or not; but if they will shew it to some body more learned than themselves, they may see the Peligree described from whence they are spawned, and another kind of Picture of the most Excellent and Learned *Ptolomy* than they have drawn.

Take also *Junctinus's* Account and Character of *Ptolomy*, in his *Prolegomena*; *“ Clarior est quam ut nostra commendatione indigeat, neminem enim latet quis Claudius Ptolomeus fuerit; qui in Mathematicis disciplinis omnibus, in Astrologia praesertim, omne tulit punctum, ita ut Astrologorum Homerum eum appellemus liceat. Constat autem inter doctos, eum Antonini Pii temporibus floruisse. Sed quid externo opus est testimonio, cum doctrina ipsa quae hoc libro continetur, tantum non clamet a quo sit parente edita; haec cum sit singularis & divina, cui po-*

Spec. Astr.

*"tius est attribuenda quam ei qui inter Astrologos tanquam  
"Deus aliquis habeatur.*

Defence of  
Astrol. p.  
161. And for a triple Testimony take what the learned  
Sir Christopher Heydon writes of our Ptolomy; "He was  
(saith he) "honoured of all the world for his extra-  
ordinary Knowledge beyond the common reach of  
"mortal men, and especially for redeeming this Art  
"from spurious Superstitions, wherewith it was de-  
"faced.

And this I hope is sufficient to restrain the licentious  
Tongues of men, who upon the foot of Learning  
should know their distance with Ptolomy, if any inge-  
nuity or modesty be remaining in them: But if they  
have bid adieu to those Graces, they may rail on, and  
by my consent, all the notice or revenge which more  
ingenious men shall take of them, should be *contemptu  
præterire & silentio.*

Yet I will be bold to add my suffrage too (and I be-  
lieve all learned and ingenious Students in this Art will  
agree with me); *Si non scripisset Ptolomeus, actum esset  
de Astrologia: If Ptolomy had not writ, Astrology had been  
utterly lost.* And other foundation than what Ptolomy  
hath laid can no man lay; a skilful Architect may build  
upon it indeed, and raise fair superstructures (for the  
Theme is fruitful and large enough), but then he must  
make his Enlargements uniform, and not put in *Hetero-  
dox* and irregular pieces, which are contrary to and di-  
shonour the Foundation-Builder.

But such is the fate of Human Condition, that the  
more excellent any thing is, the more it may be abused  
by the Ignorance, or the Malice, or the Lewdness of  
those that handle it: For, as Cardan observes, we find  
it in experience, "*Unaquæque ars quanto Nobilior est eo*

Comm. in  
Prol. lib 1.  
cap. 2. r. 14. "*pernitiosior, si per sycophantas administratur: Quid enim  
"sanctius Religione? Quid iniquius perditio Sacerdote?  
"Quid*

*"Quid melius Jurisprudentia? Quid deterius improbo Ju-  
"risconsulto, &c.?"* And I doubt not but any impudent  
fellows who rail against Ptolomy, whom they do not  
understand, and whose Study they would not have been  
worthy to have sweep'd, will use the like Liberty  
with Hippocrates, Solomon, and Moses himself.

But you seem to me in this Treatise to take off the  
Vail from the Hearts and Understandings of such who  
have vaunted long in a superficial skill of this Science  
(if at least it be possible to take it off), but I mean such  
as will be convinced by Reason, and are not obstinate  
and obdurate in a long erroneous Practice. You do  
not change or invent new Rules in Astrology, but you  
restore the Primitive Principles; you lead them from  
their wandring Mazes, in running round the Figure to  
seek the Cause of Death, to fix them in the true genu-  
ine Hileg or Giver of Life, which must, and only must,  
measure out and determine their days; this all Anti-  
quity of any worth, this Reason, this Experience teaches  
and demonstrates. Let them stand out, the stoutest Cham-  
pion of them all, and produce but one single Nativity  
(confessedly allowed on all hands to be true) where  
the Native dyed upon any Direction but that of the  
Hileg, or where they did not dye upon Direction of  
the Hileg to the proper Anaretas, *cæteris paribus.* This  
is plain out of the Oraculous Ptolomy, who tho' he treats  
of the Art too briefly and something obscurely, yet  
writes as if he were *de Jure*, and is always constant  
to himself in the fundamental Principles, of which  
the Hileg is one of the chief. Let the ignorant and bark-  
ing Antagonists to this Doctrine give in their own true  
Genitures (if they dare) and you will fairly try the  
Issue with them upon this Point; but they are like some  
Women St. Paul speaks of, that are ever learning, and  
never able to come to the knowledge of the Truth. 7.

I am sorry, for the honour of the Art, that there should be such a heap of Examples to be produced to prove your *Defectio Geniturarum* by, and yet more might have been produced too. It is true, and it is a Reproach to the Art, that many of the most ignorant and illiterate modern Practicers have the honour to err in this point with very learned men both ancient and modern; *Juniline, Argol, Garcaus, Origanus, Gauricus* and the most ingenious and learned *Morinus* himself cannot be excused. And 'tis pitiful to see how miserably they beg the Question, and when a Person is dead, how they run from one thing to another, the Ascendent, the *Sun, Moon*, to any ill Aspect of a Malefick, nay and sometimes of a Benefick too shall serve their turn, or the *Cauda Draconis*, or the Midheaven it self directed for Death, which is very rarely, and will *quadrare* but in some special cases, which I fear they do not understand. Thus rather than fail to have some Direction or other which contents them, they turn the Figure topsy-turvy, and remove it from *East to West*, most confidently from any Estimate Time; and how can they then miss of something to humour them? As very lately an ignorant *Reformer of Astrology* hath impudently removed the present *French King's* Ascendent from the middle of *Scorpio* (his confessed *Horoscope* by all learned men ever since he was born) to the middle of *Virgo*, to suit it with a new Crotchet of his own, too ridiculous to mention; thereby shamefully anticipating the true Birth almost 6 hours in time.

These things give great Advantages to the Adversaries of this noble Science, when they see such discrepancy between the Practisers of it, and with what pitiful shifts some of them do satisfy themselves, taking *non causam pro causa*, and contradicting themselves in every other Nativity, for they are not constant to any one Rule; And if they please sometimes to kill a man by the

*Sun*

*Sun* under the Earth to the Square of *Saturn*, they will be so kind to let another man escape it; and the *Ascendent* to the Body of *Saturn*, or the *Moon* (no way qualified to be *Hileg*) to the Square of *Mars* shall kill him; when if they understood *Ptolomy*, there is but one principal Giver of Life, which is the *Hileg*; and who that is, there are Rules to agree upon, tho' some skill in chusing him: And this must be the standing Principle in all Genitures whatsoever; All the rest, and running from one Point to another, the Ascendent, *Sun, Moon, Part of Fortune*, and what they please (when not endowed with *Aphetical* Qualifications) are all nonsense and adulterate Notions, not *Sterling Astrology*, and no more the cause of the Death of a man, or the length of his Life, than, as our *Kentish Proverb* hath it, *Tenterden Steeple is the Cause of Goodwin's Sands*.

How many false Genitures are given about, and how many are made false by bungling Artists, to turn them to their own *Lesbian* Rules, is incredible. The voluminous number of Genitures in *Juniline*, in *Origanus, Garcaus* and others, I perfectly believe not a tenth part true, and some hundreds published by our modern Authors, most took upon trust, and will not abide the Touchstone (I may say) of the Orthodox and Primitive *Astrology*. This hath plung'd many good and able Artists in the Mire, whence striving to get out, they ran for Refuge to new-invented Fancies and Chimæras of their own, and so fighting with a *Phantome* broach'd those Heretical Tenets and Opinions which we meet with in their Tracts. This makes some despair of fixing the true Art, after many years Study and Labour; and this makes others turn absolute Recusants, and I believe was the only cause made *Sixtus ab Heminga* turn Apostate. For it is true, and will be true in all ages, what *Cardan* complained of in his; "*Filii suppositivi & Lib. de*  
" *Nativitates* *Revol.*

Lib. de  
Gen. in  
Gen. 83.

“ *Nativitates falsa turbaverunt iudicia omnium Astrologorum. And, Multa Genitura vel ludo vel etiam consulto falso circumferuntur.* But tho’ this be a great and incurable Mischief, yet with wife and unprejudiced men, it hath no more reason to impeach the Genuine Art of *Astrology*, than that Heresies do stain the lustre of *Divinity*, Quacks and Mountebanks blemish the Art of *Physick*, and perhaps kill more than they cure, and the corrupt petri-fogging *Lawyer* disparageth the Profession of the *Law*. If the foundation be false or weak, the superstructure must needs fall. If the *Nativity* be false given, if no such person was born at that time, if the Heavens and Planets were quite otherwise disposed, what wonder is it if the Artist shoot wide of the mark, and his Judgment agree with nothing either in *Life* or *Death*? But this *Obiter*, the thing I meant to tax was the mistaken point of the true *Hilg*, so little understood or regarded by some Practicers, tho’ otherwise learned.

It hath been as strange as grievous to see the Confusion and Contradiction which hath appeared in publick among several who are Writers, and call themselves Authors in this Art, with what bitterness they contradict one another, and every one sets up their own Whimsies and Fancies, and yet pretend to be the only Searchers after *Truth*, and that they only contend for *Truth*, tho’ at the same time they do nothing indeed but gratifie their own revengeful Humor in *Railing* and ill Language. Who have been the first aggressors in this kind, let them take it to themselves. But besides the Scandal which this hath created to the Art with learned and disinterested men, the errors on both sides hath yet dishonoured it more; of which, tho’ I am sure some of themselves are convinced, yet they have not the Ingenuity to confess, or recant them as publickly as they vented them; which if they were all pursuers and enquirers

enquirers after *Truth* only (as they pretend) they would do, and lay aside their private Animosities; and this they would think no shame or reflection upon themselves, if they imitated the learned and ingenious *Cardan*; who confessed he had erred, but despising the Pride of *Vain-glory* for *Truth*’s sake, recanted and declared it to Posterity; *Ego aliàs erravi & feci errare multos, sed nostræ sinceritatis semper fuit magis diligere veritatem quàm gloriam vel utilitatem: Quod enim alii magno dedecori sibi ascriberent fateri tam ingentem errorem atque diuturnum, nos pro gloria insigni ducimus calcasse fastum existimationis ob veritatem.* Behold the Ingenuity and Candor of the most learned man of his age! which if I could, I would recommend to all who think themselves able to write, to imitate; and then it would fare well with *Astrology*, and we might hope to see it grow to more and more Perfection and Reputation every age.

Your Treatise affords many other material things (besides the pursuit of the true *Hilg*) in the management of a *Nativity*, worth observing and imitating too; which escape many Practicers, and are slighted by some, who think themselves too old, or are too proud to learn, and others who are too dull to understand: I shall not so much as mention them, it not being my business or design, and because I have been too prolix already, and they are obvious to every intelligent Reader. But I am persuaded that all gentle, learned and unprejudiced Artists will give you thanks for so ingenious a piece, published to the world, not out of a disposition to carp at other men’s Labours (who have deserved very well also by their endeavours) but to reform or rather restore some main Principles which were either forgotten, or eaten out by the Rust of *Time*, or depraved by the Corruption of many ages of Ignorance. And tho’

I know

Com. in  
Proll. 3. c.  
38.



I know some learned men who do give and take great liberty in their assigning the causes of Death, yet I believe (upon due consideration) they will not jar with this Doctrine, nor be offended if the prerogation of their own Lives beyond what they expected many years ago, hath convinced them that they must resort to something else for their *Hileg*.

For my part, I give you my hearty Thanks for your Labour bestowed in this Work, and for communicating or rather reviving to the world the good old sound Doctrine, which was (I am bold to say) *ab origine mundi*, tho' the ancientest Tradition of it preserved to us now be but 1500 years since by the Learned *Ptolomy*. I acknowledge my satisfaction in it, and if the present age have not Sense or Gratitude enough to confess their Obligations also, yet be not discouraged, I will take upon me to be so much a *Prophet*, That succeeding times shall pay the due Tribute to your Memory, and acknowledge these Truths which you have laid down, when our Sand shall be run, and all our *Hilegs* shall have finished their Course allotted them by the supreme Creator of all things.

In the meantime excuse my holding a Candle to you in this way of Discourse (who were better able to have taught me this Dialect), take it as a desire in me to shew my Testimony of your Worth and Ingenuity in this Science, and that I dare own your Principles and You, who am,

Your assured Friend,

Edward Dering.

To

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T O T H E  
Candid and Unprejudic'd  
R E A D E R.

Kind Reader,

**I**T is the general unhappiness of our present Age, that he knows nothing that doth not know in Print, and as well increase the prodigious Issue of the Press as discover the Weakness and Inability of his own Parts and Pretences. I complain, and yet you see I add to the number; but the necessity of the case will, I hope, plead my Excuse; for never did Astrology stand in need of a speedy Reformation more than at this time; and never fewer able to perform it, notwithstanding the prodigious number of Pretenders, who, if you will take their own Words for it, understand the Art better than ever Cardan did: Nay! or Ptolemy himself.

Astrology is now like a dead Carcase, to which every Crow or Rook resorts and takes a Mouthful, and then flies to the next Tree, or other convenient place, and with his Croaking Noise tells the World he hath brought away the whole Body in his Bill: These kind of Creatures

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are like a pack of Beagles in a Forest, which by reason of their smallness could not be detected and known to be there, were it not for the Yelping and Noise they make; by which kind of Cry they pursue their Game. You may, if you please, transfer this simile to some of the Scandalous Fry, who under the Notion of Astrology, cheat Mankind by pretending to things not in Nature; like your Magick-Mongers, Sigil-Merchants, Charm-Broakers, &c. a Crew of Knaves more fit to be punished than encouraged: And indeed we find some of these Wretches among the Writers of Almanacks also; no wonder therefore the lesser K—— use it.

Astrology hath another sort of Votaries that make Mountain-Pretences of their Abilities in Art (as they call it) and their monstrous familiarity with their Divine Urania, a Lady for whom they have a mighty Respect, if you can but believe them; and yet at the same time cloath the poor Gentlewoman in a Fools Coat, pin Papers at her Tail, and in all their Draughts of her, make her appear a compleat Monster, by their ridiculous (yet laborious) management of the Art and Rules they pretend to; never considering that their Principles and Practice ought to agree, and that each Cause ought to have always the same or an adequate Effect; and it is by this indiscreet management that our Authors have made so many Unbelievers; for when men of Ingenuity come to read the Authors that teach us, and meet with so many notorious Contradictions in them, it sours their Opinion of that which before they thought moderately well of.

There is another sort that are strenuously diligent in finding out Novelties, and loading the Art with Fooleries of their own contriving; and if they happen to have a good way in telling a Story, and a little Interest among mankind to be believed; the more ignorant sort, that love Impossibilities, and to hear of things not in Nature, do immedi-

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immediately swallow the Gudgeon. And those men that are the promoters of this, and such like ways as these are, do not at all understand any thing of the true primitive Astrology, but only endeavour to set up something under that Name, upon which to build a Reputation and Trade for their Lives. And besides, if you look out among our English Authors, pray consider how much Advantage, Credit and Reputation they have brought to the Art by all they have done these last Forty Years either in Printing or Practice; and when you have numbered its Professors, you will not find One in Ten but what pretend to it more for the Profit it brings, than for the Advantage and Promotion of the Art: Nor is there One in Forty of these Questuaries able to do any thing, if they were willing; for their business is to make themselves Masters of the Prating part, that they may talk of it, and be great among those in Plato's Cave: But for Reformation, and those that undertake it, they esteem such their Enemies, and not fit for Conversation.

These are the Professors of Astrology that make it so Contemptible and Scandalous; and these are the men that Ptolemy complains of in his time; as you may see, Lib. I. Cap. I. where he tells us, Præterea multi quæstus causa alias divinationes venditant, nomine & dignitate hujus Artis, ac vulgo imponunt, multa prædicentes, quæ non significantur naturalibus causis. And in divers other places of that first Book and Chapter he complains of these Ignorant and Knawish Abusers of the Art in that time when he writ.

And these are those Astrological Hypocrites that Cardan exclaims against in his Comment on that very Chapter before quoted, and the Text in particular mentioned; where after he hath nominated divers ways that the Knaves of those times used under the Notion of Astrology, he says; Mendaciis absurdis artem hanc Vituperantes. So that

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it is no strange thing (you see) for a Crew of ignorant Fellows, that know nothing of Astrology, to crowd themselves under that Name and Character; look out into the world and you will certainly find your Tr—ers and your Co—ys in every corner of the City and Nation; and where ever you find that Crew, that pretend to such Villanies, be certain they are perfect Strangers to the Truths of Astrology, and know nothing of the matter; being only excellent in Tricking and Cheating. Nay, I know one ignorant Fellow that hath lived by the Art these Thirty Years, told mighty things about Celestial Influence, and the truth of the Art in print; and yet I often hear, He doth in Company at Taverns say, It is a Cheat; that there is nothing in it; and that he useth it only for a Livelihood: I suppose you will guess at the man, his Guts and his Brains often contend for the Preheminence.

Now let me exhort all those that are real well wishers to Astrology, to set to the Work in earnest, get many Nativities that are true (tis no matter what their Quality is) work and observe whether your Directions have the same effects in one that they have in another's Nativity; make your selves Masters of Ptolemy's Rules and Principles, and make him your Standard to try your Operations by: Learn to chuse your Giver of Life, your Poiathanatos, and your Biothanatos: And when you are Masters of these, you will be able to see through those Fooleries no win fashion among those that are your Masters and publick Teachers of the Art in all the corners of the Town. When you are got into this Method and Way, you will see a Prospect of arriving at something that will be satisfactory to the laborious Student in his farther pursuit after Truth, and yet with me despair of ever seeing it brought to a compleat Perfection; and both of us say with Campanella, Ptolemeum sequimur———Omnes enim Astrologi omnium temporum, ab exordio Mundi ad nos, non sufficiunt

## The Epistle to the Reader.

unt ad Astrologiam totam & recte conficiendam. And as a Conclusion to this Paragraph, give me leave to say, and that most truly, That all Methods, Ways and Projects in Astrology, not founded on the Principles and Doctrine of Ptolemy, are vain and idle; and all those that employ themselves in such Methods, &c. do but trifle away their Time, and are never the better.

When I quote Ptolemy in the following Treatise, it is that Translation done by the Learned Melancthon, and printed at Basil in the Year 1553. and is the best of all the Translations that are extant of the Quadripartite. And I have an Intention to Print that Translation of Melancthon again, it being grown very scarce; and to Print Melancthon's Epistle before it likewise, and to add to it a short Comment on the remarkable Chapters in the two last Books, making it a handsom Pocket-Volume, in a clear Letter; an excellent Companion for those that are studious in this Art; and whosoever is once Master of that Treatise, will set a small value on the rest of the Authors. And it must be done at our own Charge, because the Booksellers will not encourage it, nor be at the Charge to do it well and fair.

When I quote Argol's De Diebus Criticis, it is that Edition Printed at Padua in the year 1652. and is both the best and last, and a good thing in its kind, though the Nativities are for the most part false, and his Rules misapplied.

I intend also to give the world a few Nativities, perhaps an Hundred or Two, in a way different to all that have gone before me; and in all that I Print, I will take care to give the true Estimate Time, which all the Authors in that subject have hitherto omitted: It is the want of that which hinders our examining those already printed, and so prevents not only me, but all men else to endeavour a Correction of them. It is too arbitrary to impose upon mankind such Nativities that we have corrected, and neither

give

## The Epistle to the Reader.

give Reasons, nor the Estimate Time thereof, to assist them that come after; some differing Three Hours from the Estimate, but commonly half an Hour, or an Hour: So that all that have been done hitherto, are of no use but to stare upon, and that with a doubtful Eye too.

I have not elected a Time for Publishing my Book, which perhaps some will wonder at, especially because Saturn is on my Radical Sun; let it take its Fate, if the present doth not like it, the next Age, I am sure, will thank me for it; and this Book will be the occasion of the Old Doctrine's Resurrection at one time or another.

And now Reader, I give it into thy Hand, prithee do not censure the Doctrine nor the Matter before you understand it; you know whose Faculty that is; read and consider well the matter throughout this whole Book; and when thou hast done that, lay by partiality, and judge fairly, and do by me as you would be done by, were you in my place and station; and then I can say, you are a kind Reader; and yet it is no more than you ought to do by all, as well as

From my House in  
Salisbury-street,  
July 19th 1697.

Your Friend,

John Partridge.

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E R R A T A.

Page 1. line 3. read *Proemium*. l. 5. dele *a*. p. 23. l. 27. r. *Erronee*. p. 118. l. 4. r. *Semiquadrate of Mars*. p. 119. l. 30 d. in. p. 127. l. 13. r. *Tronson*. p. 135. l. 10. r. *Martem afflicus*. p. 149. l. 21. r. 1553. p. 154. l. 19. r. *A. R. M. C.* p. 161. l. 30. d. *I*. p. 179. l. 12. r. *Dominator*. p. 203. l. 25. r. *Genitures*.

There are some other Literal Faults and Mispointings, which the Ingenious Reader will soon observe and mend by his Reading.

In the *Flagitiosus Mer. Flagellat*. p. 10. l. 15. r. *Return*. l. 35. r. *these are*. p. 20. l. 38. r. *Opprobria*.

Defectio

[ 1 ]

Defectio Geniturarum.

CHAP. I.

PROEMIIUM.

**T**HE Learned *Cardan* begins his Aphorisms, in imitation of *Hippocrates*, with, *à Vita brevis Ars longa*; and it is a Sentence fit for every Man's Memory and Consideration, that thinks himself able by Writing to transmit the Mysteries, Principles and Practice of any Science to Posterity, to remember, That as Man's Life is short, so he ought to make his Rudiments, Matter and Method, both short and comprehensive; and, to the best of his Knowledge, to deliver no more than he hath really found true in his Practice and Study; and not to lay down Suppositions and Whims, which he conceives in his own Opinion only, for substantial Doctrines, without either Reason, or, what is more authentick Experience; for, by so doing, instead of making the Art he writes of plainer and easier to be understood by Learners, he clogs it with more Difficulties and unintelligible Matter than it was before: And, by such Mæanders, instead of an Introduction and Tutor to what they desire, he brings them into a Labyrinth and Confusion so intricate, that it is very hard, if ever possible, to extricate themselves again. And this I

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Speak knowingly, my own laborious Experience having taught me this Lesson; and how rational it is for you to believe me, will be seen hereafter in this Treatise following. There are no Errors in being, that I have met with, that want some Author or other to countenance and promote them: And if there is but an Author to be produced and quoted by a young Student, for any thing in his Practice, how erroneous soever it is in it self, and contradictory to Reason and Nature, he is well contented, and remains satisfied with its Truth, because such an Author says it. I believe you may find it upon your own Enquiry, I am sure I have, that there are a great many of our Authors set up with a very small Stock, if any Man may be Judge in the Case besides themselves; and therefore our Errors are not of Yesterday, but convey'd and brought down to us by the Stream and Current of Antiquity and Tradition: And, to say the Truth, most of our Authors have but transcribed, one from another, a little Truth with a great deal of Error; and, I think, he is the true Artist that can make a true Separation, and draw the Line between them both, and, I am sure, there was never more need of such a Work than at this Time.

If what I have now said is allowed to be true, then it will appear that our own Authors have deceived us in our first Rudiments, and even at our beginning we took a great deal of Pains to learn Falshood and Errors, a thing so much detested and declaim'd by all Men; and, if so, it is almost impossible for us, while we keep that way we began, to come to any probable Point of Reformation. And, to this purpose, Physicians tell us, That what Errors soever are begun in the first Digestion, are by no means regulated or amended in the second and third; and therefore Truth and we seem like two Lines drawn from one Centre, the farther extended, the wider and further distant: And, to keep such a Course, is to resolve never to meet. Now, in my Opinion, the way to amend these Enormities in Science, and regulate and reform these Errors, is to examine our Authors, by whom we have been misinformed, and also misled; and if, upon the whole, we find any Cause to dissent and differ from them, upon very good Grounds, I think it is no abuse or injury done to them;

nor

nor will the Students of the present Age suffer thereby, if by so doing they better inform their Judgments. And, again, if, upon this Enquiry, our Authors are not found in the wrong, their Authorities are no ways abused, but will appear more valid and reputable than they were before; and though we should find them to be in the wrong in some things, yet I acknowledg it my Duty, and every man's esse, to pay a due Respect to their Ashes and Memory, for the Advantage that they intended, or we have received by them; and in examining of their Labours and Writings, to do it with Respect, and not to trample upon the Dead. But if any man shall seem to impose any thing upon us because it is of a long standing, or because it was writ by an Author of great Authority long since, and for no other Reason, I must beg his Pardon if I do not believe it; for Antiquity and Tradition of that nature hath no Power to prevail on my Belief, unless they bring with them more demonstrable Arguments of Verity than the *Power of Antiquity*, and the dubious Proof of Three, Four or Five Hundred Years ago; for I am very well assured, there are *Old Errors* as well as *Old Truths*, and the former seem to exceed the latter in Number; and therefore, if I give Credit to an Old Author, it must be for something else besides his Antiquity and great Burthen of Time.

The Learned Author of the *Pseudodoxia Epidemica*, lays the Source and Original of Error to the Charge of our first Parents, 'who in that pristine State were *deluded* and *deceived*, and, after that, *deluded* and *deceived* one another, to the discovery of their own Shame, and the Entailing the Curse 'on their scandalous Offspring; who, notwithstanding (if 'Posterity may take leave to judge of the Fact, as they are 'assured to suffer in the Punishment) were grossly deceived 'in their Perfection: And so weakly deluded in the Clarity 'of their Understanding, that it hath left no small Obscurity 'in ours, how Error should gain upon them. It is too true, indeed, that Error did begin with the Order of Nature; and the first Injunction laid upon us, *In the Sweat of thy Brows*, &c. seems to inform me, That one part of that Curse was Man's continual Labour and Endeavour; and that either through Frailty, Oversight and Errors, the Work of one Hour should

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lay

lay the Cause for the Labour of another; so that Human Toil is not to end so long as his Breath is in his Nostrils. And at last, he concludes, saying, 'Thus we may perceive, how weakly our Fathers did err before the Flood, how continually, and upon common Discourse they fell upon Errors afterward: It is therefore no Wonder we have been erroneous ever since; and being now at the greatest Distance from the beginning of Error, are almost lost in its Diffemination, whose Ways are Boundless, and confess no Circumscription.

Thus it appears there are Errors, and that those Errors had an Original, from which Source they are diffeminated, and now spread throughout the whole Body of Nature; and though it is generally owned and allowed, that all Men err, yet how hard is it to get a Concession from any man's Mouth, to accuse himself? We can discover Errors in others at a Distance! nay, in our Friends and Relations! But in our selves, such is our hard Fate, that either we cannot, or else we will not discover any thing of that nature, or like it; and therefore, till we can draw this Curtain of Self-Opinion to one Side, and give our selves the Leave and Liberty of seeing our own Errors as well as other men's, we shall never make any Work to the purpose, in order to a Reformation in this Study and Practice: For till every man is willing to search, and ready to own, as well his as other men's Errors, 'tis impossible to expect any Consent to a Regulation, or that they will agree to part with their Errors (or, to speak more moderately and less offensive to the angry men) and Shadow of Truth, at present in general Reputation, and some of them introduced and used in all men's Practice and Study in this Art. Nay! such is the Tyranny of Custom, and our Juvenile Education, that what we have once sucked in early, and contentedly believed and embraced it for several Years after, how loth and unwilling we are to part with it, though it should be for our Advantage, Profit and Ease! How unwilling the *French* Slaves are to part with their Chains? How loth are the *Papists* to part with their *Apish* Religion, or to enquire into any other, though more rational and probable! Now contentedly the *Wild Irish*, and the *Scots* in the Mountains,

ains, live with a sorry Dyet and brutish Conversation, and no ways desirous to change their Condition? And how well the King of *Fez* his Vassals are satisfied, to come when they are sent for, and stand still to let their King beat out their Brains, either for Sacrifice or Punishment, according as his lawless Will thinks fit? And all this is but the effect of Custom and Education; they were born and bred in, and under such Customs and Oppressions, by which they have subjugated both Body and Mind, and have no desire either to change their Conditions, or seek for more Freedom, Ease and Relief; and to undertake to persuade these People to forsake these Inconveniences and Oppressions, and to embrace and enjoy the Felicity of a free and happy People, is a Task for a *Cicero*, and next to an *Herculean* Labour; so unwilling are some People to part with their Errors, foolish Opinions, and Ignorance.

And therefore, to this purpose, it will not be improper to tell you the Story of *Plato's Cave*, as you have it related by *Camerarius*, in his *Historical Meditations*, page 154. 'Suppose (says he) in your mind, some Cave, that is spacious, very hollow and deep within, that hath Vents and Holes in the Top, through which the Light may be seen; suppose also, that in the bottom of this Cave there be men set, and brought up there from their Childhood, chained and kept so short, that they cannot turn themselves to those Holes, nor stir, nor see any thing but what is at a distance, and right against them. That behind and over them there shineth a great Light, between which and these Prisoners there is a way aloft, and (as it were) hanging in the Air, and by that Way a Wall; on which Way many do go and come, carrying divers Pieces of Household-Stuff, Shop-Wares, Figures of Beasts, Men, and divers other things: And that the Shadows of all these things, thus carry'd, are by these Prisoners seen upon the Wall: And that those People that carry these things, some hold their peace, others talk among themselves, as softly as they can; To be short, that all this may appear like a Scaffold, where Players set up Babies and Puppets, which they make to move, mixing some Voice and Words of Merriment between, and afterward to quarrel and knock

' one another, to make the Company Sport, who see not the  
' Hands of those that move those Images and Puppets. But,  
' perhaps, you will ask me, What I mean by this strange ri-  
' dulous Den, that I have thus described to you? Why, I  
' will tell you that presently.

' Let us suppose, That these Men, thus chained and fast  
' tied, resemble us. And, what can they see within the  
' Cave? Neither themselves nor their Fellows, nor yet the  
' Implements and things that are carried; for they are in Dark-  
' nels, and can discern nothing where they are, but those  
' Shadows that the Light doth shew and represent on the  
' Wall by the Cave. And, if they could talk one with an-  
' other, they would, without doubt, take these Shadows for  
' living, real and substantial Creatures. And, if, from the  
' Voice of those that pass along by the Wall, some Echo  
' should resound in the Bottom of the Cave, Do you think  
' that these Prisoners would believe that this Noise came from  
' any other thing than the Shadow that passed away? I think  
' not, but do really judge that they would have no Ap-  
' prehension of any Truth and Reality, but in those Shadows  
' only.

' But, let us now untie them, and free them from their  
' Ignorance, What will then follow? Why then, I judge,  
' they being unchained, and brought out toward the Light,  
' the Prisoner that should first come to this, would be much per-  
' plexed, his Eyes would be weak, and he would not be  
' able to look on those Pieces, of which he had before seen  
' their Shadows. And then, if any one should say to him; Ho,  
' Friend, heretofore thou sawest but the Shadows, now see  
' the things themselves; and, besides, if then he were asked,  
' What they be? and how they were called? you may be  
' sure he would be at a great *Non-plus*, and take the Sha-  
' dows, which he saw before, to be truer than the real things  
' that are laid before his Eyes; and if some man should take  
' him out of the Cave, and carry him into the open Light,  
' do you think that his Eyes would not dazle and be weak,  
' and that he would not turn away from the Light, and with  
' speed go into the Cave again, and behold the Shadows as he  
' did before? Yes verily. But if one should take him against  
his

' his Will, and force him into the Light by rugged means,  
' and through narrow and painful Ways, Do you think he  
' would not frown at it, be angry, and resist with all the  
' Power and Force he had? If one should bring him up to a  
' high Mountain, would he not turn away his Eyes, and re-  
' fuse to see any thing, like *Hercules's Cerberus*? Because it  
' would be impossible he should endure thus the Light, and  
' look upon so many good things as would be about him, if  
' he were not accustom'd thereto by little and little. First,  
' then, he would cast his Sight upon Shadows, then in the  
' Shadow of the Sun he would behold the Figure of some-  
' thing, and next the Bodies themselves made plain by the  
' Light. After that, he would raise his Eyes to Heaven; by  
' Night he would look upon the Moon and the Stars; in the  
' Day he would inure himself to turn his Sight toward the  
' Sun, and think with himself that this is the great Torch,  
' which distinguisheth the Times, and causeth the various Re-  
' volutions of the Year, and that from his Brightness those  
' Shadows proceeded, which he had seen in the Cave. Into  
' what Discourses (I pray you) do you think, he would enter,  
' so often as he should remember his dark Cave, his Chains,  
' his former Thoughts, and his Shadows? surely he would  
' prostrate himself before God, and in all Reverence thank him,  
' because he was at last drawn out of that dark Prison, and  
' would deplore the State of his Fellows, which he had left  
' behind him in such Miseries. But, if it were the Custom  
' in that Cave, to applaud, honour and recompence with a  
' Reward those that should see these Shadows more distinctly,  
' or, that could best remember which had been the first Sha-  
' dow or the second, or which had passed by but once, or those  
' that were to pass by presently, if there were such an Order  
' in their Motion and Going: Can we think it possible that  
' our Man, brought forth into the Light, would wish to have  
' a Share in those Honours, Praises and Rewards again, or  
' envy those that should enjoy them within the Cave? I do  
' not think it, but rather believe, that he would more wil-  
' lingly go to the utmost part of the North, and toward the  
' Frozen Sea, than to be King of the Blind. But, suppose,  
' that the same Man were to return again (at the End of some  
' time)



'time) into his Place within the Cave, would he not be as  
'if he had lost his seeing, having left the Light, to go again  
'into Darknes? And, if they should dispute within, which  
'of them all saw the Shadows best, and that our man should  
'speak of them what he now knows; would they not all  
'mock and laugh at him, think ye, and cry out, That  
'their Fellow was mad or bewitched, and that he was much  
'the worse for going out; and that he was returned stone-  
'blind; and, then, with a general Vote and Consent all  
'agree, That there is manifest Danger and Peril in going out  
'of the Cave; and, besides, if any one should go in to un-  
'tie them, and bring them forth into the Light, they would,  
'without doubt, use their utmost Endeavour, to resist with  
'Hand and Foot, and, if they could, pull out his Eyes too,  
'that should endeavour to do this Kindness for them, and  
'bring them into the Light, and to the Enjoyment of real  
'Truths. Even such is *Plato's Cave*, the Exposition of  
which may be seen in the Author himself, from whence it  
was taken, and which *Politian* hath since represented in a *La-  
tia* Poem, called *Lamia*.

It is needless for me to undertake an Exposition of this Pa-  
rabolical Cave, seeing the thing is so plain in it self, and so  
easie to be apprehended by any Reader, how dull or stupid  
soever he should happen to be. However, I will make this  
one Remark upon it, in reference to the Author's Design in  
the thing: And that is, There are a great Number in the  
World, who hug themselves in their own Notions, Opini-  
ons and Apprehensions, derived and formed according to their  
own Sentiments of things in Nature, or else borrowed from  
Tradition and Antiquity, which, when they are thoroughly  
grounded in them, they count it no less than Heresie in any  
man that shall question their Truth: And he or they that are  
the most excellent among them, either for some peculiar Fa-  
culties and Abilities, or else their Proficiency in some sort of  
Errors more than the rest of the Society, pass them up:  
And they would be thought *Little Angels*, or at the least *Heroes*,  
and persuade the rest of Mankind, That all they who are  
out of *their Cave*, know nothing, in comparison to them,  
who see such *pretty shadows*, and such *gallant Puppets*; and  
therefore

therefore they that are willing to dwell in the Cave, they  
shall have my free consent to continue there still, and let them  
believe their Fooleries are Truths, their Shadows are Realities,  
and their Puppets are living Bodies, it is no Injury to me, I  
will peep in upon them, and also pity them: Nay! I will  
go further too; I will call them out, but if that will not  
do, Peace be with them, for I will not run the Risque of  
going in to them, lest I stumble and break my Face, a very fit  
Reward for one that is fool-hardy, and will venture his own  
Life to inform another's Understanding.

It is one part (and a great one too) of man's Happiness,  
that he hath Sense and Reason, to consider the good and bad  
Occurrences of his Life, and thereby to endeavour to chuse  
the one, and shun and evade the other; and also to examine  
the Probabilities and Improbabilities of the Rudiments,  
Rules and Methods laid down, to instruct and teach the Stu-  
dents in all Parts of Natural Learning; and, certainly,  
should we refuse and deny our selves the Use of our Reason  
in these things, and swallow down all things greedily that  
are delivered to us, under Pretence of Information, for ab-  
solute Truths, without so much as enquiring the rationality  
of the thing, and its coherence with its own Principles, and  
the order of Nature; we may in a short time herd with the  
more sensible sort of Beasts; and also tell our Fellow-Crea-  
tures, We out-do our first Parents (whom we often think ve-  
ry hard of) in giving Credit to Lies and Falshood; they  
were deceived by Suggestion and Perswasion, we by Imposi-  
tion and Custom; they in their Innocence knew no such thing  
as Error: But we know little else; and if any Man doubts  
the Truth of this Assertion, let him repair to his own Bosom  
for full Satisfaction.

It is certain, and beyond all Question, that *Errors*, *Mistakes*  
and *Lies* are more common, obvious and practicable than real  
Truths; for in an Action or Accident within a Bow-shot of  
our own Habitations, how many various Stories shall we hear  
about it? And, how variously and confusedly every Relater  
shall deliver the Circumstances of this Action, is known to  
every one; and, perhaps, at last, when the best Account  
comes, it may have some mixture of Error, either a Mistake,

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chargeable to the Defect of Memory; or being willing to palliate some part of the Action by a soft and tender Relation, when, at the same time, they strain another part of it beyond the true and real Action it self, which may very properly take the Name of Partiality. Or by some hot-headed Hearer and Teller of News, who having heard the Relation from half a dozen at once, remembers scarce any thing from either of them, but makes a new Relation of his own, something like the other, and away he runs with that, and tells it, to every one he meets, for Truth; and this you may very well call Confidence, &c. And do you think this is not ground enough to fill a whole Parish or City with Lies, when the Reporters of these things, like Atoms, fly into every Corner and Part thereof, and each man tells what he hath heard or apprehended of the Matter? And thus will the Account go, till you can speak with the Actors of it themselves, or with some Intelligent man, that hath had it from them, or the true Relation of it by one that saw and observed the whole. Now, let us consider, how many People there are that are willing or desirous to enquire out the Truth of this matter; not one in a hundred, perhaps not one in a thousand; for the generality of People are not inquisitive after Truth, but *News!* And, when they have heard a Story, it serves them to talk of till they hear another, and so one Lie drives in, and also drives out, another; and by this Course and Custom the Faculties of the Body are employed, and the things serve to talk of as well as if they were true indeed; it sounds as well, spends Time as well, and the Hearers of it, when related, stare and admire at it as much as if it was perfectly true; and thus the Rattle goes on, and they are all very well contented.

Why, just so it is with our Book-wrights, exactly in every particular thing I have here mentioned; for every one that can talk, is not fit to tell a Story, or carry a Relation of a Matter; nor is every one that can write, fit to write things of Science, though perhaps he may understand something of it; and he that can tell a Story well, doth generally embellish his Discourse, set it off with a Lie or two, or, to speak more soft, some new emphatick Invention of his own; why, just

so

so it is with our Writers and Authors of Books in general: They throw in something of their own, which, they think, sounds well enough to them, and may pass current without Suspicion of being a new Doctrine; and this the Reader is obliged to take among the rest, without either *Why* or *Wherefore*. But, it would be endless to run into Discourses and Arguments of this Nature, and of a *Proximum* make a Treatise: Besides, it is needless to follow this Track any longer, for I suppose there are few or none will deny Errors to be delivered in this Method and Order; if they do, let them repair to any printed Author, in every Page of which it is very probable they may find either Errors of the Author, or Mistakes of the Printer, and in some Pages both, for their Satisfaction. For if Authors, in all kind of Learning, had not been sufficiently fertile in that untoward sort of Product, the Learned *D. Primrose* and *Sir Thomas Brown* had spent their Time in vain when they made an Enquiry into *Vulgar and Common Errors*. And, to that Purpose, hear what the latter of them saith, pag. 20. *Pseudo. Epidem.* 'But the mortallest Enemy (*sait he*) unto Knowledge, and that which hath done the greatest Execution upon Truth, hath been a peremptory Adhesion unto *Authority*, and more especially establishing of our Belief upon the Dictates of *Antiquity*. For (as every Capacity may observe) most men of Ages present, so superstitiously do look on Ages past, that the *Authorities* of the one do far exceed the *Reasons* of the other: Whose Persons indeed being far removed from our Times, their Works, which seldom with us pass uncontroll'd, either by Contemporaries, or by immediate Successors, are now become out of the Distance of Envy: And the further removed from present Times, are concerned to approach the nearer unto Truth it self. Now, hereby methinks we manifestly delude our selves, and widely walk out of the Track of Truth.

'For first, men hereby impose a Thralldom on their times, which the Ingenuity of no Age should endure, or indeed the presumption of any did yet enjoyn. Thus *Hippocrates* about Two thousand Years ago, conceived it no injustice, either to examin or refute the Doctrines of his Predecessors: *Galen* the like, and *Aristotle* most of any. Yet did not any

of these conceive themselves infallible, or set down their Dictates as Verities irrefragable; but when they either deliver their own Inventions, or reject other men's Opinions, they proceed with Judgment and Ingenuity; establishing their Assertions, not only with great Solidity, but submitting them also to the Correction of future Discovery.

Lastly, While we so devoutly adhere to Antiquity in some things, we do not consider we have deserted them in several others. For they have, indeed, not only been imperfect in the Conceit of some things, but either ignorant or erroneous in many more. They understood not the Motion of the eighth Sphere, from West to East, and so conceived the Longitude of the Stars invariable. They conceived the Torrid Zone uninhabitable, and so made frustrate the goodliest part of the Earth. But, we know now 'tis very well employed, and the Habitation thereof esteemed so happy, that some have made it the proper Seat of Paradise; and been so far from judging it uninhabitable, that they have made it the first Habitation of all. Many of the Ancients deny'd the Antipodes, as *Austin*, &c. Others, That the Earth was round, as *Lançantius*. But the Experience of our enlarged Navigations, can now assert them beyond all Dubitation. Having thus totally relinquish'd them in some things, it may not be presumptuous to examin them in others; but surely more unreasonable to adhere to them in all, as though they were infallible, or could not err in any. Thus, I say, must these Authors be read, and thus must we be read our selves; for, discoursing Matters dubious, and many controvertible Truths, we cannot, without Arrogancy treat a Credulity, or implore any farther Assent than the Probability of our Reasons, and Verity of Experiments enduces.

Hence it is plain, there is a Flood of Error in the World, and that all Sciences and Learning, as well as Astrology, have an equal share therein; and that the most learned among us have lodged the Cause thereof in our Old Authors, whom we so much admire, and endeavour to follow, by zealous Adoration, and Pursuit without Reason; And, in our own Credulity, by which we are so easily and willingly deceived, and

and not only brought thereby into a Custom of believing their Errors, but also into such a Zeal as to quarrel and contend to maintain and justify them as if they were undeniable Truths. And if any of their Defenders chance to be furnished with good Language, and the Art of Reasoning, it makes him fit to be an Author, though no Skill; by which means he paints the Trap, and hides the Snare, and by this kind of Art catcheth the Gudgeon with the more ease: And thus the major part of Readers have been deluded. Yet here and there we have found one, who by Labour and the strength of Reason have detected these Delusions, and made Digressions from the common Road, upon very good Authority of Reason and Experience, those two Handmaids of Truth, who are but little acquainted with such, who are not at Leisure to think, nor will not take time to labour, without which nothing is to be done.

Then, the next Work is, to examin and try whether our Authors that we generally follow, and most depend on for Rules and Directions in Practice, will hold and agree one with another; and whether they will allow them to have the same, or an adequate Effect at all Times, and in all Persons, allowing their Rules of Exception, if they have any; let us try also if their Operations are demonstrable, and founded in the Principles of Nature and true Motion, by which all of them pretend to work, and perform their Operations in their Astrological Practice; let us also observe, Whether or not they make their own Rules, laid down for our Information, a Guide to themselves, or whether they give us Rules and Practice quite contrary. In a Word, let us examin their whole Sytem of Astrology, now in Vogue and Repute, and where we find it defective and false, to reject its use; but where it is substantial, and will stand the Test of Enquiry, to give it the Stamp of Approbation, and admit of it in our Practice.

But, perhaps it may be objected; That, in so doing, you denounce War almost against all Astrologers, as an Ignorant man did lately express it in Print. To which I answer; If the Detecting and Exploding of Errors, is a denouncing of War; then Truth and Peace is in a very sorry Condition; and

and the Reward every one must expect for such an Undertaking is a broken Head. I do not know any Reason there is for it, that I should run out of one Error into another, and this knowingly, giving Examples and Rules to others to do the same. Nor can I satiate my self in such a Practice, where I know my Rules are false, and give me the Lie to my Face, so often almost as I have occasion to use them; though perhaps, that Gentleman may, who made that Objection. I do confess, he ought to hang out his Flag, and call in what Assistance he can, to make a Noise, and also play the part of *Demetrius*, raise the Mob to secure his Trade: And indeed it seems very likely he intends such a Trick, when he useth the Word, *All Astrologers*, as much as if he should say, *Ye are all on my side, don't take his part, nor believe a Word he says: This Fellow comes to ask, Why, and wherefore Things are so and so?* But if this is the best Defence he hath for his Principles and Practice, as well as his Books already in Print, I do assure him I will make them shake. What! must not I ask a Question, especially where it is for the common Good, and the Advantage of others? This is such a Piece of Tyranny not heard of before, no, not in the most Arbitrary Societies; What! must I not ask whether I am in the Right or in the Wrong, in Truth or in Error? This is indeed very hard and unjust Measure.

Suppose I were in a Journey, and should, by some sort of Accident, lose my Way; as, by a Foggy Day, a Dark Night, my Unacquaintance with that Road, or the like; why, by the Rule just now mention'd, it is not lawful for me to go to the next House or Village, I can discover, to ask my Way; No, nor to enquire of the first Traveller I meet. Why so? because the Objector tells you, It is a Denouncing of War against all them that are out of the Way, as well as my self: Nay! by his Rule, against all, as well in the Right as in the Wrong (you know it is a Piece of Policy to make your own Party as numerous as possible, and your Enemies as few as can be) and the only pure Design of it is, He being a Principal Governour in *Plato's Cave*, is willing to have as many there with him as he can, for the Advantage of Conversation.

What!

What! must not I question the Truth of it? that is a very hard Case; And therefore I will call in *Doctor Goad* to be an Advocate for me in the Cause: Who, in his *Astronometoro*, page 29. says; 'What, must we submit in earnest to every Tradition in Natural Science? There's nought, I hope, in Philosophy, but what appeals to Posterity, as to Sense and Reason, and will abide the Test of Natural Scrutiny. Philosophy is too ingenuous to impose upon us, or offer to deceive us by Authority. I grant the Authority of our Ancestors is greater than is allowed by the Junior Inceptors of these Days: Many are despised by us, whose Wisdom we shall never attain to. But yet our Ancestors themselves have fixed Bounds to their Authority: They swear us, indeed, not to corrupt their Books, but they do not swear us to believe all they deliver. We must taste before we swallow; especially in that part of Philosophy that lies beyond the Moon, abstruse Theorems at a vast Prospect and Distance. In these I ought not to follow them Hood-wink'd, to take all for granted, as if they were first Principles, or from infallible Dictates; they teach us concerning Heaven, but they came not from thence. I cannot give them their due Praise, unless I examin their Thefes; I shall be a lazy, unwise Person if I do not. I shall be loath to betray the Generations of the World to Security and Error. What Liberty the Ancients have taken in a modest Dissent from their Predecessors, is left to us for a Legacy. *Ptolomy* himself differs from his Seniors, the *Egyptians*. I believe the Authority of this Author will have a mighty Sway on the Judgment and Opinion of my Confident Antagonist, for he had (as he said himself) a great Respect for him, while he was living and among us: And, I hope, it continueth still, notwithstanding the poor Gentleman is taken from the Land of the Living. You see, it is his Opinion, That we ought to consider and examin before we rely on their Judgment. He says, We ought to consider, before we Poyson our Understandings with their Innovations and Errors, by a rash and inconsiderate Reception; and not take them first, and consider afterward; if so, we lay our selves under a Capacity of bewailing our Misfortunes, which the former Consideration prevents. And, this is all that

that I pretend to in this my Enquiry; I only intend to Examine our Authors, and desire every one else to do the same, and see whether they are really and practically true, according to the Rules delivered to us. And this very thing this learned Doctor doth also allow and plead for; sure my Angry Objector will not say, *He denounceth War against all Astrologers too*, because he is of the same Judgment and Opinion with me: No, no! in him, it shall be only a Zeal for the Truth: But, in me, because I am a Heretick (and this in a double Sence) it must be a Quarrel, a denouncing of War, or any thing else, what that peevish man pleaseth, he not considering it is every Man's Duty to detect the Errors of his Profession, and expose the ridiculous Whims of those, who through Ignorance are a Scandal to their Employment: And *Cardan* says, *Melius est longè, pauca rectè & firmiter scire, quàm multa Erroribus mixta*; That, it is far better to know a few things in Truth, than abundance mixt with Errors: And, there is no way to come to that Perfection, but by enquiring into the Rules, Methods and Practice of its Professors and Teachers, and to let the World see what manner of Stuff they are bubbld to believe. It is not every one that can play the Plagiary, and methodise a few stolen Rules, that is Master of that Mystery concerning which he writes; nor is every one an Astrologer that can talk of the *Horoscope* and *Midbeaven*, the *Lord of the Geniture*, *Pitted* and *Smoaky Degrees*, *Arks of Directions*, *Cardinal Signs on Angles*, &c. There is many a one talks of *Robin Hood*, that never shot in his Bow. Every Man hath a good Opinion of his own Parts, and it is the hard Fate of some to believe themselves more able and capable than they are, and so come under *Cardan's* Reproof, when he says, *Deterius est, credere se scire, quàm nesciat, quàm ignorare quæ debeat scire*. That it is worse for a Man to believe he knows what he knows not, than to be ignorant of what he ought to know. And, indeed, I am afraid this will prove the Crime of most Authors that have pretended to write and teach Astrology, and I wish it had been otherways; but, am partly sure, that most Pretenders, besides my self, will set their Hands to this Accusation, and confess readily, That they have been often deceived in their common Practices, even by the most

most approved Rules, delivered by the best of our Authors; not that I think every Author is without Truth in something or other that he delivers to Posterity; but the major part of them (especially those who transcribe Tradition) have taken things upon Trust, and have been more fond of large Volumes than much Truth, and giving strange Judgments on the Primitive Texts; mixing therewith new Notions of their own; by which means they have confounded their Readers, and rendered their Matter extream intricate: And with these Crimes and Abuses I can charge some very eminent Authors, at present in great Repute among the more Learned Students in Astrology; who, you will find mentioned in the following Pages, according as there is occasion to use their Names, with their Quotations, when I come to examine and consider their Principles, with my Objections and Reasons to the contrary. And also that there are some Authors, but little taken notice of, that are more worth your Reading and Study too, to be Masters of their Notions and Rules, than is generally believed and allowed by the usual Vogue and common Opinion; for it is our hard Fate, as well in Sciences as in Common Vulgar Things and Affairs, we are too apt to follow the Herd, and to believe by Example and Report, without so much as examining their Assertions by our own Reason. For, if this or that Great Man doth but report a thing (though absolutely false) how many of the meaner sort will hazard a Broken Head in the Justification of it, and think themselves extreamly injured if any man refuse to believe what they relate from his Story? which every man of Sense knows is too true, and too often practised; as if an Eminent man could not mistake. Another way by which we are deceived and led into Error, is, our mistaking the Effects of Directions, and charging the Cause of this or that Disease or Accident, to a Star, Ray or Direction that is not at all concern'd therein; and, to make it more intelligible to you, and to let you know what I mean by these Words, take an Example or two for your better Information. If a Man happen to be seized by a violent Fever, you immediately expect to find the Cause lodged in the Direction of the *Sun* or *Marr*, and therefore if you cannot readily find such a Direc-

tion to some of the *Hilegiacal Points*, you conclude the Nativity is false, and then make an Alteration in the Ascendent, and so jump into an Error, when you think you have got Truth by the Hand. So, on the contrary, when you find one seized with a Quartan Ague, or such like Cold Chronick Disease, you think streight to find a Direction of *Saturn*, or, perhaps, the *Moon*, in some ill Ray, and afflicted by him: But, this not being found, the next thing is an Alteration of the Figure, and be sure there is a Cause then, and that a very plain one too. But all this may prove a Mistake, and shew either want of Skill, or want of Experience in him that doth it. For, give me leave to tell you (and I assure you I speak nothing but Truth) the *Sun*, *Moon* or *Ascendent*, &c. directed to the *Body*, *Square*, or *Opposition* of *Saturn*, may give a violent Fever of any kind whatsoever, either *Simple*, *Putrid* or *Pestilential*; *Continual* or *Intermitting*; *Quotidian*, *Tertian* or *Quartan*; nay, the *Small Pox* too. And, on the other side, Directions of the *Sun* and *Mars* may give Quartan Agues, long lingering Diseases, proceeding from Obstructions and black Cholera, nay, Dropsies and Gout too, and other Diseases from that Birth and Original. I know this will seem strange to many Practitioners, if not to all, and I know some will think it an untruth, or a Flourish without any ground; but, I do assure them it is Truth; and whosoever doth oppose this Doctrine, is not acquainted (I am sure) with all the Parts of Astrology.

The third Cause of our Erring, and indeed the only one of all, is, our false Correction of Nativities; for in all Nativities, where the Mid-Heaven and Ascendent is not true, the Directions to those Points must of necessity be false; for, by how much the Time corrected (as they call it) differs from the true Time, by so much they err, more or less, in the commencement of those Directions; and, to tell you the Truth, this is the only difficult thing in Astrology, to correct well and true; and the true way to correct well is, to know what Accidents or Diseases may be allowed to every Planet, and their Aspects in Direction, according to the true Motion of Nature, and the real Aspects in every Circle; for all fictitious Motion and Aspects in Directions are certainly false and Erroneous.

ronceous. I remember in the Year 1679. Mr. R. W. desired me to give him the Directions in his Nativity; so I took his Time, corrected his Figure, which was but a small difference from the Estimate Time; wrought the Directions, and gave them to him; and among them there was one to come up the beginning of *May*, the next Year, i. e. 1680. and that was the *Ascendent* to the Square of *Mars*, the *Horsoscope* being 22. deg. in *Gemini*, and *Mars* in 21. deg. in *Aries*, in the Eleventh: The *M. C.* 16. deg. in *Aquary*; and this Direction I had determined to touch about the sixth or eighth Day of *May*, at which Time he was seized with a violent Fever, which held him about eight Days; And this was a wonderful Confirmation of my Skill and the Truth of the Art, both of which were not a little talk'd of about it. But, when I came to understant Directions better, and to examine the Figure and the Accident more carefully, I found the *Ascendent* came at that time to the Square of the *Moon*, and that the Square of *Mars* did not come up till about thirty Years afterward. Thus, you may see, how easie it is for a Beginner to make a Mistake, and at the same time to be confirmed in it that he is really in the Right; and this, in Correcting, is easily done, either by not knowing the Motion, or by erring in the Measure of Time, or by supposing the Disease or Accident to be caused by a Planet or Ray that had nothing to do in the matter. And these, indeed, are Errors of our own, but they are founded upon the Rules and Directions laid down by our Authors for our Instruction in such Cases as these are. And these are the Errors (if you can persuade your self to believe they are such) that, I think, ought to be known, and would advise you to endeavour to reform, among the rest of the Mistakes, and let the World see an Astrology free from those Falsties that its Enemies so often charge us with, and this brought to pass and effected by your Labour and Diligence.

I say, if you can persuade your selves to believe they are Errors, and ought to be regulated and amended: For, indeed there lies the main Obstacle; for he that doth not believe they are Errors, will never endeavour either to reform them, or get better Rules to work and judge by; for every

man lives and manageth his Affairs according to his Belief: This Belief is in all things guided by the Will, for no man believes against his Will, however he may endeavour to hide and dissemble it; for the Belief is (in all things where-ever it is employ'd, either in Spirituals or Temporals) nothing else but an Act of the Will. This Will is nothing else but the last Act of Deliberation, or the ultimate Result of all the Faculties of the Soul; and this Will is really guided by the Understanding in all its Resolves: The Understanding is more or less active, and capable of knowing more or less, according to the Power of its first Principle, and the various Methods and Ways taken for its Information; for by how much the better a man's Judgment and Understanding is inform'd, by so much the more he is able to judge for himself, or for any other; and, therefore, whosoever hath strong intellectual Abilities, we see they are mightily advanced by the Happiness of a Good and Learned Education; for the Faculties of the Soul are always active, busy, and love to be employ'd in things suitable to the Nature and Position of *Mercury* at the time of Birth: Hence we may observe, That some men do in particular excel others in a peculiar sort of Learning, Science or Trade, and this from the Power of their *Mercury*, and the Position of the Heavens at their Birth, so ordered and appointed by the Power and Wisdom of the Eternal God.

Hence I would persuade the Students in this Science to consider and deliberate upon the matter, and, as they have learn'd to know that there is an Astrology in Nature, so now let them inform their Understandings about the rationality of that which is so call'd, and also learn to distinguish between those things that are solely Notional, and such as are naturally Demonstrable, and upon Examination visibly True: And, last of all, try if they can bring themselves to believe that those things which I shall make appear to be false, are indeed and reality Errors, and ought to be amended and regulated by those that study Astrology: And that you may see I am not the first man that have doubted in these things, and that what I propound to you is both Necessary and Rational, observe what your own Authors say to this purpose. I begin with *Cardan*.

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*Difficilimum omnium est scire Locum Intersectoris, &c. Seg. 3. Aph. 108.* Hence I observe, That if it is the most difficult thing of all to know the *Anareta* or *Intersector*; there are very few that are acquainted with it; and yet how easily do the Common and more Ignorant sort of Astrologers judge of the Time of Death before it comes (in which case I know they are generally deceiv'd, and by that Rule deceive others) and yet *Cardan* tells us, It is the most difficult thing of all; and in that I can justly assert the Truth of his Aphorism, and so can any one else that hath taken Pains to work and try Experiments: And the reason why it is the most difficult, and that they are mistaken in it, is, because there are more things than one goes to compleat the *Locus Intersectoris*, and it is not the Point and Place they take it to be; and their Rules, in that Case, are all of them False and Erroneous; and that I do not doubt but *Cardan* well knew, when he said, It was the most difficult thing of all to know; and therefore a little afterward, in the 113th Aphorism, he gives you a Glimps of the Reason why it is so, where he says; *Maxima igitur ambiguitas est, cum Radii felices Luminarium, aut Fortunarum super Locum Interficiendum ceciderint, frequenter enim servantur præter spem, alii autem, de quibus sperabamus, ut etiam in morbis medici intereunt.* The greatest Doubtfulness (*says he*) is, when the happy Rays of the Luminaries or Fortunes fall upon the interficient Place, they often save beyond all Hope; but others, of whom both we and the Physicians in Diseases have a great deal of Hope, they die. Thus, you see, he doth increase the Doubt, and makes it appear more plainly, that there is a Mystery in the thing; which, if your Rules, generally laid down, are true, cannot be; for by those it is the easiest thing in the World; for it is but to have Recourse to the Lord of the Eighth House, and the Business is done. But, I can assure you, that you must find out better Rules than those, or else you will never be Masters of your Profession.

*Morinus*, speaking of Directions, in the Preface to his Twenty second Book, says; *Verum quam difficilis & confusa fuerit hæcæntus, testantur Veterum & Neotericorum Astrologorum sententia plurimum inter se differentes, &c.* But (*says he*) how con-

confused and difficult it hath hitherto been, the various and different Opinions of the Ancient and Modern Astrologers do testify. And, in the very first Chapter of that Book, he falls upon most of the Famous and Reputable Authors, even those that the Students of this present Time admire, and accuses them, some for their Ignorance, and others for their Traditional Innovations; and at last he saith, *Unde major in Astrologiam Confusio introducta est.* So that, you see, I am not the first that hath call'd the Abuses and Fooleries of Astrology in question, and I believe shall not be the last. By these Words of the Learned *Morinus* you may judge what a confused Heap of Stuff the then Method of Directions seem'd to him, and yet he had the same Authors to inform his Judgment that our Modern Artists admire and defend; and, if the Methods in his Time were so confused, abstruse and idle, as he tells us they were, pray consider what Amendment hath been made since, and who hath done any thing in Astrology besides Thieving and Transcribing one from another. Did not *Cardan* follow this same Method in Directions he found laid down by *Regiomontanus* and others? Did not *Origanus* hand those things down to us that he found delivered to him by *Leovitius*, &c. and this without any Amendment? And did not *Argol* transcribe from him, and those beforementioned, their Methods and Effects of Directions, and gave them down to us with fresh Authority? And have not our Countrymen transcribed from them all, without so much as asking one Word, whether they were to be credited or not? Therefore, why should I be blamed for asking a Question? seeing *Morinus* goes free with Approbation, and yet he hath charg'd them home in divers things, and proved there are Errors to be found, beyond Excuse; as you may read at large in the Fifth Chapter of his Sixteenth Book; wherein he justly chargeth them with abundance of Nonsensical and most Irrational Fooleries. For Example, If a Planet is under the Sun-Beams, which they call *Combust*, he is Weak; but if a Planet is in the middle of the Sun, which they call in *Cosimi*, then he is supposed to be Strong, and the more Powerful for being there; as if a man should be burnt by being near the Fire, but if he creeps into the middle of it he shall be refresh'd and

sup-

supported, and not burnt: Precious Nonsense! With divers other things that he there recites.

In the Preface to his Twenty third Book, he chargeth the Astrologers with Errors in their Doctrine of Revolutions, and in particular *Stadius*, and at the same time sets up a Doctrine not allowable by the great *Cardan*, in *Seg. 1. Aph. 21. Quaedam propinquo modo, ut solis Revolutio*; which ought to be very exact if the Doctrine of *Morinus* is allowed; but of that Subject see *Opus Reformatum*, page 43. But *Morinus* hath done admirably well in his Sixteenth Book and Fifteenth Chapter of the First Section, where he hath taught the true way to take the Antiscions or Zodiacal Parallels of the Planets, and quite turn'd out the old toppish way, generally taught by all Authors almost, except *Ptolomy* and *Cardan*; who teach their Pupils to take the Antiscions with Latitude, and not without it, as most of our later Pretenders have done, but notoriously false: And a man would think, That any one who was able to consider any thing, might easily conclude, if the Latitude of a Planet caused so much Variation in a Direction to the Ascendent, &c. it must do the same in an Antiscion also.

In the Preface to his Twenty fifth Book, concerning the Universal Constitution of the Heavens, he says; *Complectitur autem pars ista Doctrinam pulcherrimam, amplissimam & momenti maximi, de qua Veteres Astrologi diversimodè scripserunt, sed confuse, imperfectè & Erroncò, defectu verè cognitionis principiorum hujus nobilissimæ Scientiæ, &c.*

It contains (*says he*) a Doctrine large, delightful, and of the greatest moment, concerning which the ancient Astrologers have written variously, but Confusedly, Imperfectly, and Erroneously, not knowing the Principles of this most Noble Science. Hence, you see, he chargeth our ancient Authorities with Errors in all the Parts of this Study; and, if you please but to read him, he will make most of them appear to be so, as he tells you they are. And these things he doth not charge upon one only, but upon most of them, if not all. Nay, in many Places, throughout his Book, he falls very hard upon *Ptolomy* also; but how he will make that appear, perhaps I may a little further enquire before I conclude; it being

none



none of my Business to contend with him in this Place: And yet after all this, he himself hath trump up some Innovations that will not stand the Test and Trial; and in many things he is chargeable with Mistakes (as indeed we are all) more of which you shall hear hereafter.

Lastly, Mr. J. G. in his Hundred Aphorisms, made, and borrowed, tells us, in the last of them, *That the Art of Astrology is certain; but there are few that practise it who rightly understand it.* Now, if this be true, it must, beyond all doubt, proceed from hence, Not knowing the true Rules, or knowing too many of the false ones; for a man's Ignorance in any Science is nothing else but his not knowing its true and rational Principles, and the ways to attain them: Now, if a man, in any Art, knows them imperfectly and falsely, I think it is high time for him to acknowledge his Ignorance, and Enquire the way to Truth; and such Persons, this Aphorism says, there are; if so, why is that Gentleman so angry with me for making this Enquiry after Truth? But, if there are no such Persons, then what occasion had we for that Aphorism? But, besides, if there are no such ignorant and false Pretenders, what did he formerly mean by his *Rats in Science?* and of late by those, that, he said, were not *Cutis deep?* for if we bring these and the Aphorism together, it proves the Affirmation more forcibly; and I wish he is not found to be one of the Number he endeavours to reprove, for the Ax is laid to the Root of the Tree. *It seems there are but few that understand it,* and how we shall come to know the whole Number of those few, or any part of them, I can't tell, unless he will be pleased to give us directions; for, of all those that pretend to it, I know there are very few but think they understand it as well as *Ptolomy* and *Cardan* did, although divers can scarce write their own Names. But if we compare his Words, one with another, and consider them with what is said by *Morinus* and *Cardan*, it will then appear, that there are now, and ever were, but very few that really and rightly understand it; that is, in its Principles, in its Rules, and in its Practice: If so, and that this is granted (and indeed I think it cannot be denied) then all the rest, besides those few, are the Men that I would have come out of *Plato's* Cave, shake

shake off their Traditional Errors, and imbrace Truth. They are the men that I have been talking to all this time; they are the men that stand in need of my Advice and Directions; and they are the men that I intend to gratifie with my Labour and Pains, to guide and steer them out of the Cave. But now all the difficulty will be to find them; for though all men will complain for want of Helps, and that there are very few that understand the Art; yet you will find far fewer than they acknowledge themselves to be the men that the Aphorism points at, and they themselves so often talk of, and pity.

Lastly, I will conclude this Chapter with Two Aphorisms out of *Cardan*; and the first is a Method and Instructions how to reform, &c. and the second is an Encouragement, with assurance of Success in what they undertake in that or any such like Work, when they set about it in earnest. To the first he tells us, in *Seg. 1. Aph. 50. Multitudo Geniturarum necessaria fuit Experimento, illam peperit facilitas supprimendi, unde ars, ex experientis enim multis illa constat.* Here he shews us what Method we ought to take in such a Work; we ought to have abundance of Nativities, and by experience to prove and support the Art, because it was by that first found and discovered: That is, to take divers Nativities, and compare one with another, and one Direction with another, and see if the Effects agree in Circumstance and Time, and not make Aphorisms (as too many of late have done) from a single Example, and perhaps that erroneous too; by which Method we are finely fitted with Rules and Aphorisms egregiously false, when indeed they ought to be undeniably true, and beyond all question. But, if you will take *Cardan's* Rule in this Aphoristick Text, Work and be diligent; for without Labour, no Experience; and without that, what is your Skill worth? And when you have done your Duty, rest satisfied of Success. As *Cardan* says himself, *Seg. 1. Aph. 100. Sicut amator Divitiarum Divitias invenit, & penè solus, sic Veritatem Veritatis amator.* As a Lover of Riches (says he) doth find Wealth, so a Lover of Truth shall find Truth. But then he must look for it, and he must look for it where it is to be found; and then too he must take a right way in seeking it; for no man can expect to find Oysters breed on a Mountain, nor Pippins grow in the Sea.

## C H A P. II.

## Concerning an Astrological Scheme of the Twelve Houses, &amp;c.

THIS being the first thing remarkable in the Rudiments of this Art, I have thought it most convenient to begin there, and to examin the various Ways and Methods that have been used and committed to Posterity by our Authors, and see how they agree one with another, and all of them with Truth; for it is impossible they should all be true, because there can be but one true Division of the Heavens; and yet we have about six several ways, *i.e.* That of *Firmicus*, called the *Equal*; That of *Porphiry*; That of *Alkabitius*; That of *Campanus*; That of *Regiomontanus*, called the *Rational*; and that of *Ptolomy*. And these six ways do all agree in the four Angles, except the first, called the *Equal*, and that agrees only in the Ascendent, differing on the Cusp of the Midheaven from the rest, sometimes 20 or 30 degrees, and sometimes 3 or 4; but the principal thing they contend for, is the Ecliptical Place of the Eleventh, Twelfth, Second and Third Houses, with their Opposites. And, to this purpose, you must understand, that as the Astronomers have divided the Zodiacal Circle into twelve equal parts, which they call *Signs*; so the Astrologers have endeavoured to divide the Heavens, Ascending and Descending, into twelve equal parts, which they call *Houses*: And to this Day we are not agreed whether this or that Division is regular, and the Distances Proportional one to another; and that is my next Business to enquire. I shall begin with the first, that of *Firmicus*, called the *Equal*.

First, That called the *Equal*, is fathered upon *Firmicus* by no body that I know or have read besides *Garcens*: It is called the

the *Equal* because it allows 30 degrees to each House, and the twelve Signs are equally distributed on the twelve Houses, with the same degree on each Cusp; and *Cardan* himself hath contended for the Truth of Astrology, in a hundred Nativities, making use of this division of the Heavens only. This division indeed may be allow'd near the Equator to be moderately true, and yet not always there neither, but must be allowed two or three degrees of difference in some Houses. They begin to set a Figure in this way from the Ascendent, and from that divide their Figure both above and under the Earth, by which means the true Midheaven is sometimes in the middle of the Ninth, and sometimes in the middle of the Tenth House, and with Submission to *Cardan* that used it most of any man of late, I think it is not only a very foolish way, but also a very false one, because it renders the *Apheta* impossible to be chosen, *sententia Ptolomei*; for the Planet that should be in the Twelfth, will be in this in the Eleventh; and that which should be in the First, will be often in the Second, and so of some other Houses. Secondly, all Directions to the Midheaven must be false, because the Cusp of it often differs 15 or 20 degrees from the true Meridian Point. And, Thirdly, it doth not agree with the Motion observed, and therefore it is a confused Position, having no ground in nature; therefore I think it needless to spend any more time about a thing so conspicuously false and erroneous, having, I suppose, very few, if any, to contend for it.

Secondly, That of *Porphiry*; who divides the two Oriental Arks of the Ecliptick, intercepted betwixt the Point Orient and the Meridian Circle, above and under the Earth, into three equal parts; and through those Points of Division and Poles of the Ecliptick he draws the Lines of Latitude, commonly called the *Circles of Position*; from whence are produced the six Oriental Houses. This is one of the most improbable Projections that ever was invented, it having no fixed Basis to rely on for its division, but is wholly artificial, without any ground; for the Lines that divide the Houses, are drawn from moveable Points or Poles: And all know, that the Poles of the Ecliptick are such, and therefore not to be relied on for Truth or Certainty; so that we may also without

further trouble conclude this is also false, and as uncertain as the former, called the *Equal*.

Thirdly, That of *Alcabitius*, as he hath delivered it himself, in that Chapter called, *De esse Circuli Accidentali*, and learnedly handled by *Valentine Naibod* in his Comment on that Treatise, page 137. Hence the Method of this Projection is thus; To the Time given he takes the Right Ascension of the Midheaven in the common way, to which he adds 90 degrees; and under the Pole of the Region you set your Figure for, take the degree of the Ecliptick answering to that Oblique Ascension, as in the usual way; of this Ecliptical Point Orient they take the Semidiurnal and Seminocturnal Arks, each of which they divide into three equal parts, and then proceed thus; To the Right Ascension of the Midheaven they add one third of the Semidiurnal Ark, and that gives the Right Ascension of the Eleventh House, the degree of which you take in the Table of Right Ascension; and so of the Twelfth House: Then, to the Right Ascension of the degree ascending, they add one third of the Seminocturnal Ark, and that gives the Right Ascension of the Second House, whose degree is taken, as above, in the Table of Right Ascension; and so of the Third likewise, concerning which I would give you an Example at large, but that I think it is not worth while, either to you, or my self; and this Way and Method hath been said by some to be *Ptolomy's*, but untruly, as you shall see hereafter. The Falseness of this Projection will appear divers ways, and soon put it out of doubt, that it is wholly Fictitious and Imaginary, and hath no ground in Nature, and that for these Reasons following. First, All Planets pass the Cusps of the Houses in the Ecliptick, and therefore the Cusps taken in the Equator, as here, must be vastly different sometimes, and therefore very false. Secondly, the Distance of the Houses are not Equal, either in the Ecliptick or Equator, for in the Latitude of 51 degrees, when 7 degrees of *Virgo* doth ascend, the first scruple of *Aries Culminates*, the Semidiurnal Ark of 7 degrees of *Virgo* is 101 degrees 6 minutes, and the third part of it is 33 degrees 42 minutes: Now, by the Rule preceding, there should be one degree and a half of *Cancer* on the Eleventh House, and 3 degrees of *Leo* on the Twelfth: So that between

between the Tenth and Eleventh Houses there is 30 degrees and an half, between the Eleventh and Twelfth Houses 31 degrees and an half, and between the Twelfth and Ascendent, 33 degrees and an half; so that, contrary to the Rule, when the Semidiurnal Ark grows less, that of the Equator grows larger. Thirdly, and most to the purpose, The Semidiurnal Ark of the Ascendent may serve its own Distance from the Twelfth, but not the Tenth and Eleventh; for at the same time the Semidiurnal Ark of 7 of *Virgo* is 101 degrees 6 minutes; the Semidiurnal Ark of no degrees of *Cancer*, on the Eleventh House, is 122 degrees 30 minutes; therefore your own Reason will tell you this Division is false, because the Distance of the Tenth and Eleventh Houses is but 33 degrees 42 minutes, which ought by true Rule and Motion to be 40 degrees and 50 minutes. And besides, the Distance of each House in the Equator is so various, that sometimes it is but 19 degrees, and sometimes 40; by which means there is no certainty of the Pole of the House, the Ascendent excepted; With many other Objections, which to spare Pains and Paper I do omit in this place.

Fourthly, That of *Campanus* and *Gazulus*, two men mentioned together as if they had been Contemporaries, but of about 400 Years distance; the first, I suppose invented this Division, and the latter reviv'd it again, after it had been almost forgot. This way of *Campanus* doth also divide the Heavens into Twelve Parts, called *Houses*, and this done by the Vertical Circle, and is the most rational of all the four mention'd, but yet sufficiently false; for though he divides the Vertical Circle equally, yet he divides nothing else equally, neither the Equator, nor the Ecliptick, nor true Motion, which of all is the most certain and unquestionable: And therefore, in these two Examples following, you may see how the other parts of the Heavens are to be trusted to in that Division. For Example, Let the beginning of *Capricorn* be on the Tenth, and *Aries* ascending in the Latitude of 51. then you have 8 degrees of *Capricorn* on the Eleventh House, which should have been 18 degrees, and 24 of *Capricorn* on the Twelfth House, which ought to be 13 degrees of *Aquary*; so that you have by that Division two Signs completely inter-

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cepted in the Twelfth. Let *Cancer* 0 degrees be on the Tenth, and 0 degrees of *Libra* ascending, then by that Division you will have 27 degrees of *Cancer* on the Eleventh, which ought to be 6 degrees in *Leo*; and 27 of *Leo* on the Twelfth, which ought to be 6 degrees in *Virgo*: This also is notoriously false, and not only in my Opinion, but according to the *Modus Rationalis* also. And therefore let these Objections be sufficient to prove this Division of the Heavens Erroneous; which will likewise further appear in the Examination of the *Modus Rationalis*, both being subject to the same way of Trial and Proof, as you will soon see by what follows.

Fifthly, That of *Joannes de Regiomonte*, or *Regiomontanus*, called the *Modus Rationalis*; which divides the Heavens into Twelve equal Parts in the Equator, but not in the Zodiack, where the Cusps or Beginnings of the Houses do really fall; and therefore all other Parts of that Line drawn from one Intersection of the Meridian and Horizon to the other, signifies nothing to us, so much as that part or point that cuts the Ecliptick, for that alone is the Cusp of the House, and the only Point that we direct under its peculiar Pole. This Division is by *Morinus* commended as the most exact extant, and yet in page 409. he complains of its Deficiency; and tells us afterward, That by a new Invention of his own he had supplied that Defect, and made it serviceable to all Parts of the Universe, even within the Polar Circles, as you may see in the Page before quoted, to which I refer you for further Information in that matter. But I do say positively, That the dividing the Equator or Vertical Circle into Twelve equal Parts, is utterly impossible, to form a true Astrological Scheme that shall agree with Motion, let them draw their Lines of Distance from what Points they please, either from the Intersection of the Meridian and Horizon, the Poles of the World, the Poles of the Zodiack, or any other Point whence they shall think convenient, provided they will let those Lines, so drawn, divide the Globe into two equal parts, if extended quite round. Nor do I see any Reason why the Poles of the Houses should be so different and unequal as they are in this, called *The Rational Way*, &c. For in the Region of 51. the Pole of the Eleventh is almost 32, Pole of the Twelfth 47,

so that the Eleventh differeth 32 from the Tenth House, the Twelfth 15 degrees from the Eleventh, and the Ascendent but 4 degrees from the Twelfth. But more plainly to shew you that this Division is false, observe, Let us suppose a Figure, in which the very beginning of *Capricorn* is on the Tenth; according to this Division in the Latitude of 51 you have 13 degrees of *Capricorn* on the Eleventh, which should be 18; and 6 degrees of *Aquary* on the Twelfth, which should be 13; and 24 of *Taurus* on the Second, which should be but 17; and 17 of *Gemini* on the Third, which should be but 11 degrees of that Sign. And this I thus prove: Let the *Sun* be then in 0 degrees of *Capricorn*, the Semidiurnal Ark of the *Sun* is 56 degrees 48 minutes, of which the third part is 18 degrees 56 minutes; and suppose the *Sun* to be on the degree of the Ascendent exactly, then by the Rational, when the *Sun* comes to the Cusp of the Twelfth, there will be 1 degree of *Sagitary* on the Tenth, whose right Ascension is 238 degrees and 51 minutes; this I subtract from the *Sun's* Right Ascension, and that shews the *Sun* is 31 degrees 9 minutes distant from the Tenth House, which by dividing of true Motion ought to be 38 degrees, very near, which gives 24 of *Scorpio* on the Midheaven, and not 1 degree of *Sagitary*, when the *Sun* comes to the Cusp of that House: Hence it is evident, that the Rational differeth from Truth 7 degrees at that time on the Cusp of that House. Again, When the *Sun* comes to the Cusp of the Eleventh House, by the Rational there will be 18 degrees of *Sagitary* on the Tenth, whose Right Ascension is 256 degrees 57 minutes, which I subtract from the *Sun's* Right Ascension, and the Distance is 13 degrees 3 minutes, which ought in truth to be 18 degrees 56 minutes by the Diurnal Ark, with 12 degrees 28 minutes on the Tenth, instead of 18 degrees of *Sagitary*; so that it is plain, the Rational on the Cusp of this House also differs from Truth almost 5 degrees. But yet I do confess that the Difference is not so great when Signs of long Ascension culminate; and yet that Difference is considerable also, especially to those who calculate the Cusps of the Houses to minutes and seconds.

Thus I have said enough to any ingenious Man, to shew him how he may proceed to examin the other parts of the Circle, and

and discover the Errors of the *Modus Rationalis*, which hath so long passed for Current, without being question'd by any before alter this manner; and though this way of dividing the Heavens may seem to be wholly new, yet I can assure you it is no such thing, but of greater Antiquity than most Artists do imagine; which will further appear in what follows about the sixth way of Dividing the Heavens.

The Sixth way is, That which I call *Ptolomy's*, and it is (to say all in a Word) the only true Division in Nature, it being Real, and not imaginary, agreeing with its self and its own Principles, and built on that which will never alter while Time endures; in this we divide true Motion, but they divide empty Air; we divide that which is visible, they divide that which is only Imaginary; and take it for granted, that because they divide the Equator into equal parts, therefore that Division must be also true in the Ecliptick, which you see is false. Nor is it possible ever to project a true Division of the Heavens, either upon the Globe, or by Trigonometry, where the Equator is made the Basis of the Division; and the Reason's plain, because the Ecliptick and Equator have different Poles, they may by straining of it make it agree in some, but never in all parts of the Circle.

1. The Division of the Heavens into Houses or Parts, so called, ought to be proportional one to another, according to the Quantity of the Diurnal or Nocturnal Arks; and this is proved from the Words of *Ptolomy*, when he makes the Eleventh a Sextile to the first, the Tenth a Square to the Ascendent, and the Ninth an exact Trine to the Horoscope, as you may see *Lib. 3. Cap. 11.* and this Harmony doth not consist in the Mechanical Lines or Circles of the Houses drawn or imagined, but by exact and due Proportions of the Circle by which they are made, assigned and dedicated to those Parts called *Houses*.

2. It is not sufficient for these Houses to be equally divided in one Circle only, whether it be the Equator, the Zodiack or the Vertical, or any other chosen for such a purpose, but out of these Circles also they ought to be equally divided by a true proportional Division; and this, for the more certain finding the

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the Giver of Life, which in the other domifying Divisions will be most uncertain, according to the ways laid down by *Ptolomy* to find it.

3. As the Division of the Heavens is Natural, so it ought to be from the Motion and Influence of the Stars, and not the empty Spaces of Heaven or Air. These Houses therefore have a sort of Familiarity by Rays among themselves; yet there are no real Rays without a luminous Body be present, for the Houses have no Rays of their own; hence it is visible, that the Houses are made for that End and Purpose, the Stars continually emitting their Influence and Rays; and not as so many Points, Marks and Circles in the Heavens and Air. Again, the Way and Power of Operation is in the Agent it self: Whence it is plain, the Stars do variously operate, according to their various Positions, and this produced by their Light and Motion, and not received from the Houses. And besides, consider the various Rays, Familiarities and Aspects that the Stars make to the Angles or any other Points and Parts of Heaven, are really and truly the Effects of Motion only; and the Houses are but as so many Distances in a Circle, by which that Motion is measured and judged; and as the Motion of the Stars is regular and certain, so the Houses and their Distances ought to be proportional and agreeable to that Motion that determines them, from whose Centers the Luminous Bodies do more perfectly and powerfully emit their Rays to the Angles, &c.

4. The Points of the Horizon rising, and the Meridian, from which Lines being drawn from one to another, and those Celestial Mansions divided, are real Points and Parts of Heaven, in which the Stars do rise and culminate. The Houses (as 'tis said) have all their Power, and consequently their Quality and Quantity from the Luminous Bodies; therefore they have all these things from their Motion and Presence as well in the Angles as in the intermediate Points: Whence it is plain the Quantity of the Motion of the Stars, from the Point of their Rising to the Point Culminating, is and ought to be divided into the Mansions of the Houses; and whatsoever other Points are taken, and Lines drawn to that purpose between those Points, are only imaginary, and

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without any Ground and Foundation in the Order of Nature. The proportional Distances of the Stars to the Angles ought to be taken from that Point and Part of the House from which they began their Distance; hence it is a very strange sort of Philosophy to me, to see some, when they know the Stars do begin their Distance from one Point, to take the Quantity of their Distance and its due Dimension from another Point no ways concerned; which was only an Invention, back'd with a general Consent to deceive themselves and others.

5. The first and primary Division of the Heavens, according to *Ptolomy*, is into four Parts or Quarters, two above, and two under the Earth; and these are again divided into two Denominations of Oriental and Occidental, as you may see, *Lib. 1. Cap. 10. Lib. 4. Cap. 5.* These four Parts of Heaven are constituted, defined and demonstrated by those two great Circles, the *Meridian* and *Horizon*, as you may likewise see in the fore-quoted quadripartite, *Lib. 3. Cap. 11.* and in other Places; in which Place and Places you must observe, that the Word *Horoscope* is not to be understood of the Exorient Part of the Ecliptick only, but that Line which the Stars pass when they first appear to our Sight; which Line is called *Finitor Orientalis*. This primary Division of the Heavens is by the Help of the two beforementioned Circles, wholly and entirely divided into twelve Houses, and this Division doth not only comprehend the Zodiack, and ten degrees of each Side of it, but the whole Hemisphere above, and also under the Earth.

Hence it is that we say, A Star that hath great Latitude is in the Ascendent, Twelfth House, &c. though the Sign that Star is in, is not near the Cusp of that House, nor is the Star near the Zodiack by many degrees, but by its Rising with large North or South Latitude it is said to be in that House, when it is in that Space made in this Division by the Horary Circles of Position.

Hence it is likewise, that the Horary Circles of Position are rationally and demonstrably different from the Common Circles of Position; and though they are both imaginary, yet the former are far more naturally true and real than the latter. And also that they depend on certain distances be-

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tween the Angles, which sheweth that not only the four Quarters, which is the Division of the Zodiacal Circle, but the Division of the four Quarters also, doth wholly depend on the two great Circles, the *Meridian* and *Horizon*.

Hence it appears also, that the primary Division of the Heavens into four Quarters, according to the Doctrine of *Ptolomy*, sheweth that the Horary Circles of Position, considered with the *Tempora Horaria*, do plainly demonstrate that the Angles are in Square and Opposition one to another; and that all the rest of the Houses, as well one to another, as to the Angles, bear an equal and regular Distance, and this by a certain and determinate Motion proper only to that Circle; and that the Houses are parallel each to other, and all of them to the two great Circles beforementioned, the supposed Lines being drawn from one Intersection to the other, and each of them extended are equal to the great Circles. It is also plain, that the Diurnal or Horary Circle of Time, by which the Houses are determined and constituted, is wholly different both in its Nature and Use from the Zodiacal Circle; and by a Mistake in the use of both, it hath given occasion of stumbling to some, and a real Ground for Errors (among others), some of which at this Day are greedily embraced for undeniable Truths.

Hence it appears likewise, that the Houses are certain Spaces in the Heavens, consisting of Parts thereof, and are endued both with Longitude and Latitude; and they are proportional Distances equally drawn according to the Principles of Motion between one Angle and another; and though there are divers Pretences to a Division of this nature, yet there can be but one true.

These things being allowed, that way of dividing the Zodiack into twelve equal parts, and the Lines thence produced, drawn through the Poles of the Ecliptick, is wholly rejected as false; because it doth not divide Motion, but Air: And also it is the most uncertain Division, and irregular, of all that have been invented, and the most subject to Mutation. It doth also wholly reject that Division of the Ecliptick parallel to the Equator, and the Lines drawn through the Poles of the World; and that for the Reasons before alledged.

It doth also wholly reject and disown the Division of the Vertical Circle, which passeth by, and cutteth the Equator in the Points Orient and Occident: And though that Division of the Heavens is moderately proportional, and for the most part constant and certain; yet it is not a natural Division, and that for these Reasons. First, it doth not divide the Motion and Influx of the Stars, but the parts of the Air only. Secondly, it doth not determine the proportional Distances of the Houses from the *à quo & ad quem* of the Stars Motion, but from the Points of their Parallels, which indeed are neither natural nor real, and, to say the Truth, nothing at all but Imagination; by which means they first lay an imaginary Foundation, and then build an imaginary Structure thereon. Thirdly, Let there be two Stars or more in Conjunction, exactly in the Point Rising, and at some distance from the Equator; then their opposite Point must be in their exact degree of Setting: If so, then why should their intermediate proportional Distances between the Angles be made by those Parallels in which they do not either Rise or Set; and is it not a very idle thing to take the Distances of Motion from other Parts and Points than those of their Inception and Delition, which are really the true *à quo & ad quem* of their rapt Motion in our Sight and Hemisphere? Therefore the Distances of Motion ought to be taken from those Points, from whence the Stars begin to move, and to increase their Distances by Motion.

This doth also reject that Division of *Alcabitius*, as false and erroneous, because he grossly errs in taking the Semidiurnal Ark of the Point Rising, and makes that serve for the three Oriental Houses above the Earth, by dividing it into three exact parts: For it is very well known, that the Semidiurnal Ark of the beginning of *Cancer*, is far greater than the End of *Aries*; and therefore when *Cancer* Ascends, by that Division, the three Houses above the Horoscope will have Arks above their Proportion and Right; and the three Houses below the Ascendent will have Arks less than their due; and so of the other six Houses by the same Rule: Which you will find to be wholly irregular and false.

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It also rejects that of *Regiomontanus*, called the *Rational*; which divides the Equator into twelve equal Parts, and that for the very same Reasons above alledged against the Division of the Vertical Circle. For though they do not err on the same Bottom and Principle, yet they err equally in the Consequence and thing they aim at; which is a true and equal Division of the Heavens. Many things more might be said in the matter, but I think these are sufficient.

6. *The Division of the Heavens, and the true parting of the Houses by the Pen of Nature; do each of them consist of two Temporal Hours, either of the Place or Star: That is, by a proportional Division of the Motions of the Moveable Arks from one Angle to another; for it is most certain, every thing that moves, measures its own Distance by Motion, and that Motion by Time, as you have in effect heard above.*

*This Division of the Heavens is natural, and freely offers it self to the Principles of Reason for Authority and Proof; for according to this Measure and Motion, the Houses are all equal, and a Star or Constellation hath an equal tarriance in time in its Passage in and through every House, which they have not by any other Division but by this of two temporal Hours. For the Stars do dispence their Influence to us by a constant and successive Motion both in their Ascension and Descension, in all Hemispheres; and if they do continue longer in one House than in another, the Effects, as well as the way of judging thereof, must be both false and irregular, and it cannot be denied but that such a Division is false; and the reason is, because those Mansions, Portions, or Houses of Heaven, are unequal.*

Again, a Star, according to this Division, being in the Center of the Eleventh House, doth behold the Ascendent by a Sextile; in the Tenth by a Square, and in the Ninth by a Trine, according to the Doctrine of *Ptolomy*, *Lib. 3. Cap. 11. de Loco Prorogatore*; which is not (*re vera*) to be found in any other Division whatsoever; which proves this Distribution to be truly natural, and also agreeable to the Rules and Precepts of *Ptolomy*. And the Reason is plain, because a Star found or placed in the Center of the Eleventh House, is exactly one third of the Diurnal Ark distant from the Ascendent; in the Tenth half the same Ark distant; and in the Ninth two thirds

thirds of the same Ark exactly from the Horoscope, which no other Division, till this time discovered, is able to perform, besides this of two temporal Hours to a House, which I have elsewhere shewed more at large.

But perhaps it may be objected, That though two temporal Hours are used as is here laid down, yet the Houses are not equal, because out of the Equator those above the Earth toward the North are greater than those under the Earth; to the South, the contrary: And therefore this Division cannot be Regular and Equal. *To this it may be answered;* That an Equality among the Houses is only required in the same Hemisphere, the World being divided into four Quarters, or at leastwise into two Hemispheres, one above, and the other beneath; yet the Hemisphere below differs nothing in Quality and Figure from that above; nor can they differ one from another in any thing but Quantity; therefore although a Star should perform its Diurnal Ark by a lesser Circle than his Nocturnal, or the contrary; yet still that Star passeth through the four quarters of the two Hemispheres, nor doth the smallness of his Ark in any of them abate of his Power and Effect, his Distance considered. As we do experience in the Moon, who passeth more swiftly through the Zodiack, and in a far less Orb than any of the rest, and yet we see she doth not less affect the Times and Seasons than they do. From whence it is plain, that the Stars do not less produce their Effects in the smaller Quarters by a swift Motion, than in the greater by a slow. Therefore this is no rational Objection to the Division of the Heavens by Temporal Hours, seeing they are really and truly proportional parts in all quarters of Heaven, and are all equal one to another, as well in Influx as Motion, notwithstanding the Hemispheres are different in their Measure. And besides, this Foundation being laid, the Prorogator must remain immoveable in *Mundo*; that is, in the horary Circle of Position: Which is confusedly jumbled hither and thither by the increase and decrease of the Ark in the common way, according to their Motion and Method of Directions. For whosoever pretends to the Art of Directions, and doth not understand the horary Circles of Position, I am sure he doth not know the Motion by which all Directions are made; for all

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all Directions are made by one and the same Motion, both direct and convers; and this according to the Doctrine and Method of *Placid. de Tuis*.

Thus I have endeavoured to shew the several ways of Dividing the Heavens into Houses, and the Errors that do attend them; and that this of all the Methods yet used is the only true and natural one, and most agreeable to Motion; which every one may use or refuse, according as they are informed in their Understanding: Nor is it my Design to impose upon any, if I had Power so to do, but I offer it to the Judgment and Censure of the Ingenious; and for the Ignorant and Capricious they may let it alone.

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### C H A P. III.

#### Of Directions to the Angles, &c.

Directions are of two Sorts and Denominations, *i. e. in Zodiaco & in Mundo*: The *Sun* and *Moon* are capable of being directed both ways, but the Angles of a Figure can be only directed in *Mundo*, they being subject to the Accidents and Division of no Circle but that which constitutes the Measure of each Quadrant, and is also measured by the Parts of the Diurnal and Nocturnal Arks: And of these Directions only I shall take Liberty to speak in this Place, and also shew those monstrous Absurdities invented by witty men, that knew nothing of the Art, and imposed them upon such who swallowed the Errors, without asking Why or Wherefore; and are at this present in general Repute among most of our modern Professors; and this not only by those that pretend to be Teachers of the Art, but also in Print, under the Hands of some of the greatest Masters of this Science by which means the Professors of this Age are misled in their Practice, as well as misguided in their first Rudiments, and very hard to be retrieved



trieved when once Custom and Age hath confirmed them therein.

First, It hath been, and still is, the common Method in Practise, to direct the Midheaven and Horoscope to the Bodies and Oppositions of the Planets with and without Latitude; and according as occasion serves, they are both equally violent in giving Diseases and Death, as you may see in their own Books, and under their own Hands. For example, *Argol* says, *Henry II.* King of *France* died on the Ascendent to the Body of *Mars*, without Latitude, differing three degrees from the Direction with Latitude; *vide de diebus Criticis*, pag. 162. He also says, That Cardinal *Burgbesius* died on the Ascendent to the Opposition of the *Moon* without Latitude, and nothing else to assist it, page 212. Which, if it is true, is of the same Force with that Direction with Latitude, and every whit as effectual. He likewise kills *John Vidman* with the Ascendent to the Body of the *Moon*, without Latitude, page 310. only he allows something else to assist it. He tells us, That *Francis Orsart* had a violent Hæmorrhage at the Nose, on the Ascendent to the Body of *Saturn*, without Latitude, page 362.

*Mr. J. Gad.* in his *Collectio Geniturarum*, page 19: tells us, That the Lady *Elizabeth* died on the Ascendent to the Body of *Mars* without Latitude. And that *Mr. Tho. Gasaker* died on the Ascendent to the Opposition of *Saturn*, without Latitude, page 103. And indeed, if this be true, it is a very remarkable Proof of its Power; for the Ark without Latitude came up five Ecliptical Degrees before that with Latitude. And *Mr. George Mills* had the Worms to a strange degree on the Ascendent to the Opposition of the *Moon* without Latitude, and yet the *Moon* had five degrees of Latitude. And that *Clement Bareford* had the Epilepsy likewise on the Ascendent to Opposition of *Saturn*, without Latitude, page 196. And in his Doctrine of Nativities he teacheth his Reader by an Example in his own *Genefts*, in his Table of Directions, to direct the Midheaven to the Opposition of the *Moon*, without Latitude; as if the *Moon* did pass the Midheaven twice, as she must do both there, and in the Ascendent,

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if they think those Points are to be directed with and without Latitude: That is, she must dance backwards and forwards.

Nay! the great and learned *Morinus* kills *Du Mossis*, alias, *Cardinal Richieu*, on no other Direction than the Ascendent to the Opposition of *Jupiter*, without Latitude; *vide Astrolog. Gall.* pag. 612, 614. And indeed of all that is here mentioned, this is the most absurd and ridiculous, That *Jupiter* should kill because in the Eighth House, and without Latitude too, is very strange, and yet the *Sun* Hileg. in the Eleventh House, in that Nativity.

By what hath been said, it appears, That the greatest Professors in this Science make use of this Method in their Practise of Directions, and allow a Direction without Latitude to kill, which is the greatest Power it can have; and therefore let us consider it well and throughly, and also what Foundation it hath in Nature; for I am of Opinion it is only a Sham; and that these Directions to the Angles without Latitude are only made use of to serve a turn when nothing else will do: Let the Pitcher have two Handles, and either of them will serve to hold it by on any occasion. Must I be bound to believe, because the *Sun* and *Moon* may be directed to a Star, with and without Latitude, That the Ascendent also by the same Rule must be directed so too? No, no; the *Sun* is directed to a Planet without Latitude, in *Zodiaco*, with Latitude in *Mundo*; and so the *Moon*: But the Angles in *Mundo* only; and this shall immediately more plainly appear.

A Star is said to pass or touch the Horizon by Direction or any other Motion, when it begins perfectly to leave the Subterranean Hemisphere, and begins to appear in ours; for the Horizon is such a Line as the Meridian, and both but imaginary in reference to a real Line: Yet we are sure there are two such Points as the Meridian and Horizon; and this we are demonstrably convinced of every Morning that we see the *Sun* rise; for no sooner the upper part of his Body toucheth the Horizon, but immediately we may see it begin to rise: And every day that the *Sun* riseth and sets, we are sure there is a middle Point between both, and an exact half way, although he makes no Stop nor Stay there; and how broad or narrow soever you

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think these two Circles are, they are nothing else but two Marks like Points in a Line drawn on Paper, the one to shew where the two Hemispheres are parted, and the other where the two Quadrants in our Hemisphere are divided, and this by a certain Law of Nature.

Hence it appears, That the Ascendent and Midheaven, directed to the Body or Opposition of a Star, is nothing else but the Body of a Star coming to those Points or their Opposites, and this with Latitude, and not without it, as you may observe every day; and that the Stars do not dance up and down, backwards and forwards, like Puppets in a Show, to verify the false Rules of a few ignorant Astrologers. Suppose a Star to have North Latitude, as *Venus* (for Example) who had 8 degrees of North Latitude in *February* 1691. and she ecliptically in 5 degrees of *Aquary*; when the 5th degree of *Aquary* (which is the place of Direction without Latitude) comes to the Horoscope, *Venus* is at least 7 degrees above the Horizon, for she passeth the Ascendent with the 17th degree of *Capricorn*, and the Midheaven with 3 degrees of *Aquary*; and therefore, can there be any philosophical Reason given why the 5th degree of *Aquary* should have any force in either of those Points, when she is really and virtually past in both? But it may possibly be objected, That she doth by some secret way influence the 5th degree of that Sign in both those Points of the Ascendent and Midheaven. To this I answer; If there is any Ground to believe such a secret way, it must depend upon something: If upon her Body, that is impossible, because she is out of the Ascendent, by their own Rule, 5 degrees; nor can she virtually influence a Point when she is so many degrees past it, as is before mentioned: If on the virtue of the 5th degree, her Ecliptical Place, then we are not more obliged to her Body and Rays than we are to the Magnetick Power of the Ecliptical degree, which doth possess an equal Force and Power with her Body; which, if allowed, then a Rush for the Rays and Influence of the Stars. If there is a secret Train of Influence from the 17th degree of *Capricorn* to the 5th degree of *Aquary*, which I should be glad to see proved and demonstrated; for I must believe, if that thing be allowed, That every degree between those two must have an equal Share of Power

Power and Influence as well as they; which, if so, we shall quickly fall into a strange Confusion about Directions, which are no more but the degrees of distance either of a Body or Aspect from some determined Point in a Circle; and for all secret ways of Influence that have not some probable Ground to be believed, I cannot readily nor fairly comply with them, without an Affront to Reason and Truth: Therefore you may conclude, that there is no other Direction to the Angles of Bodies or Oppositions, but with Latitude, and that all other are indeed and in Truth Fictitious, and both invented and used to serve a Turn when nothing else will do.

Secondly, They generally direct the Midheaven and Horoscope to the Aspects of the Planets in the Zodiac; Which is not true; because they are two distinct Circles, and each of them have different and distinct ways to measure their Aspects, the one being measured in the Zodiac, and the other by the Rapt Motion; by which Motion only the diurnal Circle is measured, the Houses divided, and the Mundane Aspects proportionally limited. I say, that way of directing is not true; and therefore take an Example or two: Suppose the 29th degree of *Capricorn* on the Tenth House at Birth, at which Time the beginning of *Gemini* Ascends; and suppose *Saturn* to be in the 20th degree of *Taurus*, in the Latitude of 52, then is he (if he hath no Latitude) 6 degrees above the Ascendent; and yet for all that, they will tell you, That the Midheaven comes to his Square at Twenty one Years of Age. By which it appears, that his Square (as they call it) in the Ecliptick, falls 21 degrees from the Midheaven, and he is 6 degrees above the Ascendent; so that these two numbers added together, make 27 degrees, which taken from 90, leaves this imaginary Quadrate to consist but of 63 degrees: And yet the same Authors tell us, That the Circle or Figure consists of four Quadrants or Quarters, and each of them have 90 degrees; if so, then here we have a Quadrant within a Quadrant, and by consequence more than Four, or else we must have a little Quadrant and a great one, of which we may take our Choice, as occasion serves

Again, Let us suppose the beginning of *Aquary* to be on the Tenth House, and *Saturn* in the 18th degree of *Cancer*, in the third House, and in the common way I would direct the Midheaven to the Trine of *Saturn*; to do which, I must by the Right Ascension direct the Midheaven to the 18th degree of *Pisces*; which, they say, is the true Direction of the Midheaven to the Trine of *Saturn*. Now observe, when the 18th degree of *Pisces* comes to the Midheaven, the 18th degree of *Cancer* is on the Ascendent; and they all do allow, That the Ascendent is just 90 degrees from the Tenth House; and that every 90 degrees is a Square. If so, then the main Question is, Whether this Direction is in Truth a Square or a Trine, and also what effect it must have on the Native. Thus you see what a confused Jumble they make of Astrology; and yet with these most absurd Rules and Methods they contend for the Truth of it; and some men are angry with those that cannot go an equal length with them, to believe against Reason, or shew an equal Zeal to the Temples of Ignorance and Folly.

To make it yet more clear to the Reader, Let us suppose a Figure that hath 26 degrees of *Leo* on the Tenth House, 10 degrees of *Scorpio* Ascending, and the *Sun* in 20 degrees of *Capricorn*, as in the Nativity *J. G.* calls his; here I would direct the Midheaven to the Square of the *Sun*: To do which (as they say) I must direct the Midheaven to the 20th degree of *Libra*; which being done, there will be at the same time 17 degrees of *Sagitary* on the Ascendent, and the *Sun* above 33 degrees distant below it, toward the Second. Hence observe, in the first Example of these three, their Quadrant or Square is 27 degrees less than 90, and here you find it is 33 degrees more than 90; which shews that their Rules and ways of working are very uncertain, and indeed next to no Rules, because irregular: Or else, That we Astrologers are men of a mighty Power, and can Enlarge or Contract the Heavens at our Pleasure, as we find occasion to make them comply with our Doctrine and Notions.

Thirdly, They have a new invented way to direct the Ascendent and Midheaven Convers; by which Method they disco-

discover their Ignorance in Directional Motion; for Convers Directions are allowed to none of the Hilegical Points, but the *Sun* and *Moon*, as you may see in the third Book and fourteenth Chapter of *Protony's Quadripartite*. This Method I have seen used in Nativities by some of our Modern Professors; but the first Author I find it in, is *Morinus*, page 555. *Astro. Gal.* in the Nativity of *Lewis XIV.* where he directs the Ascendent Convers to the Square of the *Moon* for the Small Pox and Erysipelas. The Ascendent and Midheaven are (as you heard before) certain fixed Points, and therefore incapable of any Motion, either backwards or forwards; for in direct Directions the Bodies and Rays move to those Angles, and not the Angles to them, as some fondly imagin: For let the *Moon* be in the Eleventh House, in a Nativity, she moves to the Midheaven, not the Midheaven to her; and so of the Ascendent: By which it appears, from their own Operations, that they tacitly allow these Points to be fixed, for otherwise there could be no Directions to those Angles, which they all tell us there are, and I believe too many have found to their Sorrow, either in Life or Fortune to be true.

By this it appears (and I suppose will be allowed by all) that the Angles are fixed Points, and immoveable; if so, then the Angle it self doth not move to the Body or Ray of any Star, but the degree of the Ecliptick only, which I allow to be true; and that the degree of the Midheaven or Ascendent doth by the Rapt or Convers Motion move to such a Point, as they say; suppose therefore, the Ascendent to the Square of the *Moon*, before mentioned; but this cannot be done in the Zodiack, but by proportional distances in *Mundo*, under their proper *Horary Circles of Position*; Yet, suppose this Direction is or can be wrought true, how comes it to pass that this single degree that possess the Ascendent at Birth, comes to have this Power they pretend to? For the Mystic Force of the Horoscope must either lie in the Fixt Point it self, or else in the Ecliptical degree that is on it at Birth, or in both. If they say it resides in both, there they put us into a greater Confusion than before; for the next 5 minutes after Birth gives us two Ascendents, and in Directions of Life and Death we shall not know which to make use of, nor which hath the greatest Power.

Power. If they say it is in the degree; then they can never have any direct Directions to the Ascendent through the whole Life, because that degree passeth into the Twelfth, and so to the Eleventh, and at last we have lost our Ascendent in a Fog, it is run away from us, and so let it go. If they say the Power resides in the fixed Point it self, then by their own Method and Rule they must allow the Ascendent it self to give Power to the degree that did then possess it at Birth; which indeed I have heard some of them say that have used this Method: Hence, if the Ascendent hath such a virtue in it to give so great a Power to that degree at Birth, it must do the same to the next, to the third and fourth, and so to all; which, if true, then hath that Native had the Ascendent directed to the Square of the Moon every Year ever since he was six Years of age, because there comes a fresh and successive degree to that Point every Year: Which being allowed, we shall have the Midheaven and Horoscope always directed throughout the whole Life to the same Body or Ray, when it is once begun by Convers Motion; which seems very idle and extravagant to me. But again, if they will allow this mighty Power to the degrees on the Cusps of the Houses, why should not the Sun or Moon Hileg. in the Seventh kill, when they are directed to the degree on the Eighth House, seeing the Lord of that House hath the Power of Death, as they say he hath? For if the Ascendent can give that degree an Aphetical Power, the Cusp of the Eighth, according to the common Opinion, being the House of Death, must give the degree thereon at Birth an anaretical Power; which I am sure no man ever yet experienced or found. We have one English Author, that hath taken abundance of Pains, with very little Skill, to teach how to work these Directions, *Clavis Astro.* page 611. and in 612. he directs the Ascendent backwards, which is a fixed Point, and cannot move; by which it appears to me, that either he doth not understand Directional Motion, or else he trifles with his Reader in the Point.

Fourthly, They have in all their Books taught how to direct one House to another, and in the Effects of Directions they all tell us likewise what it gives; and to say the Truth, this is not  
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less vain and ridiculous than the rest before delivered; and indeed it is much of the same nature with that I just now mention'd, i. e. the Ascendent and Midheaven Convers, and built on the very same Foundation.

The Houses, as you have heard, are certain Distances in the Heavens, measured by Arks of Motion; they are also determined to be immoveable, and always keep an equal distance; and therefore how is it possible that one House should ever be directed to another, when they have no Motion? And therefore to talk of directing one House to another, is but to set them to quarrelling which shall move first. Yet among all the Whims they have invented of this kind, contrary to the Ways and Laws of Nature, I wonder they have never found the Mystery of directing the Ascendent to the Twelfth and Eleventh, the one to give Sorrow, and the other Friends: And the Tenth likewise to the Ninth and Eighth, the one to give Long Journeys, and the other Death and loss of Honour; as well as the Ascendent to the Second to give the Native rich Householdstuff; and to the Third, to visit his Kindred: The Midheaven to the Eleventh to give honourable and new Friends; and to the Twelfth, to give Banishment, and damage by four-footed Beasts.

But the Mystery of these Directions, in their Sense, depends on the motion of the Zodiack, and therefore when the degree of the Second House comes to the First, they then conclude the Direction is finished, and call it the Ascendent directed to the Second House; when indeed it is no such thing, for the Houses never stir: But if the Moon had been on the Cusp of the Second, she had certainly moved to the First, and when that Direction was compleat, her Body would really have been there.

But besides, suppose we should allow what they say, and that this Direction of the Ascendent to the Second hath some Influence on human Affairs: How comes that degree to have more Power and Virtue in it than all the degrees that successively pass that House afterwards? And why should not all the degrees of the Elliptick, within the Limits of that House, have as remarkable Effects as that one single degree that they do all pretend to, when they come by Direction to the Ascendent?

dent? But above all, Why should we imagin (and delude our selves into the Belief of) a thing without Ground or Foundation? For we all allow that the Cusp of the Second is but an imaginary Line, and no such thing in reality. If so, then why should this powerful Nothing give Vertue to Something, that hath none, and is Nothing it self? Or why should this invisible Line give that individual degree such a Power, and no other? And by what means doth that single degree carry the mystick Power received, so great a distance as from the Second to the Horoscope? One would imagin it should have faded, decayed and vanished in its Passage from one Point to another; for it is no more but an imaginary degree of the Ecliptick, passing by an imaginary Line called the *Second House*, in its way to the Ascendent or Horizon. But if we suppose and allow it to be all real, true and visible, yet it will not make any more for their purpose than before; and to say, That *York* comes to *London* twice every Week, because the *Post* comes from thence to *London* twice every Week, would be such a piece of Nonsense, that should it be said publicly, all Mankind would laugh at it: And yet our Case now in dispute is equal to that, and full as ridiculous. To be short, I judge really, That this and some other Fooleries, now much in use, were invented out of a malicious Design to make the Art ridiculous and contemptible in the Judgment and Opinion of Learned Men: And these, imposed upon weak men, they have swallowed these Errors, without being able or willing to consider whether they had any Foundation in Nature or not; and they are now so generally received, that in the Opinion of some it is almost a Crime to question them, though out of a good Design to set the Age right.

Now why we should be led away and deluded both into the Use and Approbation of Groundless and Empty Innovations, I see no Reason; and this not only to use them in our Practice, but print them and lay them down as Theorems, not to be omitted: Thereby giving Opportunity to all to become Enemies to the Truth of the Art, by mistaking its false Principles for true ones, when we have Reasons sufficient in true Motion to satisfy any Enquirer into the Mysteries of Nature and its various Effects by its variety of Motion; for there

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are various Aspects and Rays in motion, which either through Ignorance or Idleness are not taken notice of; but they are hunting for new Inventions, to load the old Rules with Error, and make them precarious, building their greatest Errors on some supposed Mathematical Foundation; and if they can but impose upon us by a Diagramatical Demonstration, those less capable of Enquiry run away with it for absolute Truth. I would very fain know how they can demonstrate the Direction of the First House to the Second; the directing the Midheaven and Ascendent Convers; the directing the Angles to the Aspects of the Planets with half the Latitude of the Body; the direction of the *Moon* after the Common Way: Of which you will hear more by and by. The Directions of the Ascendent to the Bodies and Oppositions of the Planets without Latitude; the directing the Angles to the Aspects of the Planets in the Zodiac; upon what Ground and Authority they build their Directions in Revolutions, and lastly, how they will prove, by Demonstration, That the Part of Fortune is always in the Zodiac; which is the natural Consequence of their Precepts for directing it, as you may see in most Authors. And I do not doubt but when the so long promised, and long expected *Body of Astrology* salutes the unlearned world, we shall find Methods and Matter not only to inform our Understandings, but to take off those foul Spots and Blemishes from the Face of the Divine *Urania*; and as one hath filed the Key to the Secrets of Heaven bigger, so I hope the other will take care to polish it.

*Fifibly*, There is another notorious Conceit they use very gravely; and to puzzle the Cause, and make it look more mysterious, they confound both themselves and their Pupils in teaching them how to work and perform it: And that is, to direct the Ascendent and Midheaven to the Aspects of a Planet in the Zodiac, with half the Latitude, either of the same of the contrary Denomination, whether it be Sextile or Trine. And the only Author I find hath taken Pains to impose, explain, and teach this way in *English* is, the Author of *Clavis Astrologiae Elimata*, page 671, and 672. Where he endeavours

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to make his Disciple learn to work and understand an unintelligible non-entity, *i. e.* the Ascendent to the Trine of *Venus*, with half her Latitude, of a contrary Denomination, and that this may be the more exact and true, it is there wrought *Trigonometrically*; but how true it was performed, will appear presently: He there says, That the Ark of this Direction is 33 deg. 25 min. add this to the Right Ascension of the Midheaven 318 deg. 2 min. and it produceth 351 deg. 27 min. which shews that 21 degrees of *Pisces* then toucheth the Midheaven by Direction, and that *Venus* wanteth a full degree of that Cusp when this pretended Direction of the Ascendent to the Trine of *Venus* is finished. Now, what man of Sense, that will consult his own Reason, as well as a little Skill in this Case, can ever imagin *Venus* is in Trine to the Ascendent before she hath past the Midheaven, and when she is not completely 90 degrees from the Horoscope, which ought to be 120? And to say the Truth of all in that Case, That Direction by his own Figure could not touch by true and visible Motion till Seventy one Years of Age, Ark 63, 17. And this by *Ptolomy's* measure of Time, which he pretends to teach his Reader, page 637. which is vastly different from this, as you may see by comparing both. But can any man in the World conceive or imagine, That *Venus* is in Trine to the Ascendent when she is not 89 degrees distant from it; and this put upon the World by a Mathematical Astrologer, that is willing all should appear demonstrably and plain to the Readers? By which you may learn, How our great pretended Masters of Astrology understand the Nature and Motion of Directions. Pray let this worthy Author appear once more, and shew us by his own Skill and Demonstration, How the Directing the Angles to the Aspects of the Planets, with Half and Quarter Latitude is performed in Nature? If not, as he took the Pains to file the Key bigger, so I will assist him in the polishing of it.

But let the Direction be how and when it will in his Apprehension, as to Time and Operation, which are indeed both amiss: the main thing we have now to enquire is, Why the Latitude is allowed to the Aspect of any Planet, directed

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to an Angle? And Secondly, Why but half of it? as in the Example before us. These Gentlemen, that do thus confound Astrology by these pretty Devices, do it either out of Ignorance or Design; for they make things difficult to be understood that Nature hath made plain and easie, and puzzle us with Motions and Directions that they understand not themselves, nor are there such things in the Being and Order of Nature; and this is principally done by blending the two so different Circles of the Zodiack and World together; which is indeed a thing utterly impossible to be done, and yet keep to the true Order of Natural Motion. I have told them, That all Bodies which move in and near the Zodiack, are to be directed in the Zodiack only; and that they meet all Rays in those Circles wherein they move: Thus the *Sun* meets all Rays, both *Bodies* and *Aspects* in his own Way and Circle; but all Points of Heaven in the World receives all Rays in *Mundo* only, and by that Circle also measureth its Aspects: Hence it is impossible for the Mundane Circle to measure the Zodiack, or the Zodiack the Mundane Circle; and this you may easily see; for when the 1st degree of *Sagittary* is on the Tenth House, the latter degrees of *Capricorn* Ascend: So that you have but two Signs between those two Angles, and hardly that, but there are above four Signs then between the First and Fourth Houses, and the same number between the Tenth and Seventh, and so of the rest, when the End of *Capricorn* is on the Tenth House, and the beginning of *Gemini* Ascending.

But however I think or believe concerning this Conceit of Latitude in the Aspects in the Zodiack, I wholly deny it in *Mundo*, and all Aspects to the Angles; for we are not beholding to those imaginary Aspects made in *Zodiaco*, and used in *Mundo*, but to the real Distances of the Stars made by the equally divided Figure into Twelve Houses; from which Points and Places they behold the Angles, &c. and are just so many parts distant as do compleat that Aspect then formed and made; and if any Mathematical Gentleman can do that in any part of the Figure with half the Latitude, &c. I should be very glad to see such a Curiosity performed.

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But why with Half the Latitude? Why truly, for no other Reason but because *Morinus* says it, and gives a demonstration to that purpose to confirm this Notion, which *Morinus* fetcheth from *Blanchinus* and *Leovitijs*, supposing their Authority might strengthen his. But whereabouts in the Figure this little parcel of half Latitude should fall, I cannot apprehend; for though the thing is true in it self, when a Planet is furthest from his Node, that the Square falls in the Intersection, and by that Projection, the Trine in their Sense will have different Latitude from the Body; yet in this Circle in *Mundo* there is not one Tittle of Authority nor Reason for it, because the Rays are measured a different way from those in the Zodiack: Nor did ever any of them pretend to any Intersection of the Orbit of any Planet with the Mundane Circle; and it is upon that alone this Project of half Latitude, &c. depends, and till that is done, there is no man, that will make Reason his Judge, can believe this Fancy, of directing to the Angle with half Latitude, when at the same time their own Operation contradicts them, and tells them, Their Trine is not a compleat Quartile. And besides, it is most certain, That the Rapt Motion doth not make any alteration in the Aspects, if considered in the same Circle they are made; for the Body, by whose Rays the Aspect is made, is (in the Rapt Motion) always the same distance from it. But in this Example before us, they tell us of a Trine, and yet when the pretended Direction is finished, the Point where the Trine falls is not 90 degrees distant from the Body that makes it; so that it is dwindled into Something that wants a Name, which can never happen in the true and natural Motion.

Thus it appears by these pretended Directions, That the Motion this Man, and those that swallow his Opinion use, is Fictitious, Groundless and False, and wholly beside the Order of Nature and true Motion. And indeed I have much more to say on this Subject, but because I think it much more fit for the following Chapter, I shall omit it here.

Sixthly,

Sixthly, Another pretty Invention they have, is, To direct the Angles to the Antiscions of the Planets, which are indeed the Zodiacal Parallels: This Likewise is a most notorious Mistake, and proclaims them totally unacquainted with the Motion they make so much Noise about, and pretend to know so perfectly well. I shall not in this Place trouble you with the Description and Nature of Antiscions, but refer that to its proper Chapter, where I shall speak at large of their Nature and Circumstances; and only give a Hint or two here about the Angles being directed to them, it being the proper Place to mention it in.

*Argol* kills several on the Horoscope directed to the Antiscions of *Saturn*, *Mars*, and sometimes *Jupiter*; as you may see in *Cardinal Crescentius*, page 314. where he says, He dyed on nothing else but the Ascendent to the Antiscion of *Mars*; so in the Case of *Cardinal Justinian*, page 304. on the same Direction; and *Prince Frederick*, page 250. both dyed on this very Direction of *Mars*: And, to mention no more, take only that merry one about the Archbishop of *Urbis*, whom, he says, dyed on this also, having a little before past the Body of *Mars*; which he takes no notice of, only mentions the Antiscion. The like inadvertency you may see also in *Collection of Genitures*, page 71, page 123. by which it appears, That they do all generally use and approve this Method and Doctrine, which is full as much amiss and out of method as the last thing mentioned, and the Reason is plain.

Because Antiscions or Zodiacal Parallels are nothing else but certain Points of Distance in the Zodiack only; nor can they be used in Directions to any Bodies or Points but those who move in and near the Zodiack; and to direct them to the Angles, or the Angles to them, is to no more purpose than to direct the Midheaven to the North Pole, and the Effects will be equally the same, both in Force and Vertue: For Antiscions are not Bodies, and therefore not to be thus applied in Directions to the Angles, as they constantly have done in their Practice: and I dare be certain, if things were to be duely  
and

and truly examined, without any Success and Effect: But if that which *Argol* says is true, they have Authority enough for what they do and have done. And indeed, I have the same Opinion of the Angles being directed to the Terms of the Planets, and for the very same Reason I have just now mentioned; because they are Points in the Zodiack, and are only to be considered when Bodies are directed therein. I also except this Part of *Fortune* from being directed to the Terms of the Planets; nor can the Part of *Fortune* be directed to any Antiscion but when the *Moon* is directed so too: The Reason of that will appear hereafter, when I come to that Chapter.

#### C H A P. IV.

##### Of Directions to the Sun and Moon in the Zodiack.

THE *Sun* moves in the Zodiack only, and meets all Bodies and Aspects in his own way therein; and whatsoever Directions the *Sun* meets that have Latitude, are not said to be in *Zodisco*, but in *Mundo*: Though Mundane Directions, in a strict Sense, are something different from them. In Directions of the *Sun* they cannot make any Mistake considerable, unless it is in taking his Pole of Position, and directing to the Antiscions of the Planets with Latitude; but if the *Sun* is under the Earth, the way of directing in the *Crepusculine Circles*, and in the *Obscure Ark* are both of them, different from the Common Way; which I shall not take the Pains here to enlarge upon, by shewing the Ways and Methods to do it. And for directing the *Sun* with half Latitude, as I have before been shewing in the Ascendent's Directions, that is indeed erroneous and false; which will more plainly appear in the Directions of the *Moon* and her Motion; which I will immediately

ately make plain and clear to you, That the common Authors neither know right, nor work true: And the Cause of the latter depends on the former; for it is certain that he who knows not the Truth of a thing, can never report it well, or teach it as it ought to be taught.

What I told you of the *Sun* is also true in the *Moon*, That she meets all Bodies and Rays in her own Way wherein she moves; and whatsoever Directions are wrought by any other way than that which agrees with her true Motion, is not true, but erroneous. And to make this appear more plain, I will illustrate the matter in two Directions, *i. e.* The *Moon* to her own Square, and to the Body of the *Sun*; by which you will see, and they will confess too that they do not understand Directional Motion, for all the Noise they make about it.

Let us suppose a Time, and let it be 169 $\frac{1}{2}$ , *March* the 21<sup>st</sup>. in the Morning; the *Moon* then in 8 degrees of *Aquary*, with 1 degree North Latitude, and let 6 degrees of *Aquary* ascend in the Latitude of 52. and then the *Moon* will be just risen above the Horozon, and yet under the Pole of the Horoscope. In this Position I would direct the *Moon* to the Body of the *Sun*, in 11 degrees of *Aries*. The common way of directing the *Moon* to the Body of the *Sun* in this case is, To take the Oblique Ascension of the *Moon* with the Latitude she hath at the Time of Birth, and subtract that from the Oblique Ascension of the *Sun*, under the Pole of the *Moon*, and the residue they call the *Ark of Direction*, which is 30 degrees 47 minutes, at which time the *Moon* is really in 30 degrees of *Aries*, with Latitude, and not in 11 degrees, the Place of the *Sun*; for when the *Moon* comes to the 11<sup>th</sup> degree of *Aries*, she hath 5 degrees of North Latitude, by which reason she passeth the *Sun's* Body with and in 22 degrees of *Pisces* under the Horary Circle, as you may see by the Globe, if you please; so that the true Direction of the *Moon* to the Body of the *Sun* 23 degrees 45 Minutes, is not taken notice of by the common Professors and others, nor indeed is it known to them; for in all their Books they tell you, There is but one Direction of the *Moon* to the Body of the *Sun* in that Position, and that differs 7 degrees 2 minutes from the true one. I am sure there is no  
man





*Moon's Way in Mundo, ODEM* the *Moon's Way* in the Zodiack with Latitude; in which prick'd Line she meets her own Square, or any other Body or Ray that falls in the Ecliptick, or near it; for it is perfectly impossible that the *Moon* or any other Star should meet the Beams or Bodies of other Stars in a Way, Line, or Circle that they move not in. And I believe you will grant me this without pressing, That it would seem horribly ridiculous for any one to pretend to direct the *Sun* in the Prick'd Line *OCEM*, when we know he always moves in the Line  $\vee\text{S}\ \vee\ \ominus$ . Why then is it not as absurd to direct the *Moon* in the Line  $\vee\text{S}\ \vee\ \ominus$ , when she doth not move there, but in the Line *OCEM*, 5 degrees from it, as I believe by this time you understand, and are ready to grant?

Now let us take a view of the common way, and observe how ridiculous the thing appears upon Examination; for they neither direct the *Moon* in the Ecliptick, nor in her Circle of Latitude, but out of both: For they take her Oblique Ascension with the same Latitude she hath at Birth, which in our Example in the Diagram is 1 degree South, as you may see by the Prick'd Line *CN*; and in that Line and Quantity of Latitude they do direct her through the Natives whole Life, when it is plain she doth not move in it, but in the other Line *DEM*, which is 4 degrees from it when she comes to the beginning of *Gemini*. Therefore if you take no more notice of her Latitude, after you have taken her Oblique Ascension at Birth, which in the present Example is 1 degree South, you direct her all a-long with that 1 degree of Latitude and no more, and in an imaginary Circle, not yet known to Nature; which appears to be ridiculously false, because the *Moon* is not there.

In the Diagram, Let the *Moon* be in 00 degrees of *Aries*, with one degree South, and I would here direct her under the Pole of the Ascendent to her own Square, which falls in *Zodiaco*, in 00 degrees of *Cancer*; and the Ark of Direction, in their way, *sine Lat.* is 54 degrees 37 minutes: And by their Principles there is no such Direction as the *Moon* to her own Square, *cum Lat.* because they say the Square always falls in the Ecliptick, and can have no Latitude; but how true that

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is, I judge you may see by the annexed Diagram; but the true Ark of Direction must be wrought with Latitude, and the Ark so wrought is 63 degrees 4 minutes, differing from that of theirs 9 degrees 27 minutes; which is a small Fault with them, but a plaguy Blunder in Direction: For, do you think, that their Direction and mine can have an equal Force? Or that the Direction the *Moon* meets in her own way, is not of more Force than that in the Zodiack, or the other out of her Way? Consider it.

I might also take notice of the Direction of the *Moon* to the Body of the *Sun*, who always moves in the Zodiack; and let us suppose him to be here in the beginning of *Gemini*, the Ark of Direction will be, in their way, 28 degrees 8 minutes, but in mine 36 degrees 41 minutes, differing only 8 degrees 33 minutes; but 8 Years in a Direction is nothing with them. Thus you may see these are visibly false; and I can also make most of their other Operations in Directions appear to be as unequal as these are.

You need not doubt but they know it themselves, and the more ingenuous of them have taken Notice of it too, though without the Sincerity to tell the World of it: And this you may perceive by their disingenuous Directions, to puzzle the Cause, and make the World think them Genuine (who, like Pick-pockets, make a Hurry in the Street to make the people stare, while they carry on their Trade with more Safety and Ease) as in the directing to the Half Latitude, in the Aspects of the Planets, which none but those that want Reason to consider will ever believe or practice. And the only Bell-weather of this Doctrine in *England* is that weak-headed man, the Author of *Clavis Astrologie Elimat.* page 671. who wanting Parts and Abilities to invent new Fooleries, that may seem well, and deceive the Crowd, he hath just so much Sense and Skill to do as the Little Gentleman with a Chain about his middle, *Imitate others*: And to prove in a few Words he hath neither *Ingenuity, Parts, Skill, or Generosity*: His dealing in that base Trade of *Sigil* and *Charm-making* (which no man endued with Ingenuity and Honesty, will be guilty of) is sufficient to prove: But to that foolery in his Book, in directing the Angles, and I suppose the Luminaries too, with half

Latitude; if he can do the former, I am sure he may the latter, though both perfectly impossible.

As to direct the Angles to the Aspects with any Latitude, in their way, is groundless and vain; for the Circle that measureth the Aspects in Mundo, and that which measureth them in Zodiaco are both upon different Principles, and managed by different Motions: The Aspects in Zodiaco do only concern those Bodies by Direction that move in the Zodiac, where they do indeed really meet them; but in Mundo it is quite different, but the Measure equal, though in another Circle by a different Motion: For example, Let the Sun be on the Cusp of the Twelfth House; when he comes to the Eleventh House he is in Sextile to the Ascendent; when to the Tenth in Square to it, he being then 90 degrees from it; and when to the Ninth he is in Trine to it; and so of any other Star: And directing to the Angles with Latitude any other way than this, I know none, or at least I believe none. Now, for the Luminaries, let us suppose in the Diagram Saturn to be in 10 degrees of Aries, with 2 degrees North Latitude, then his Sextile must fall in 10 degrees of Gemini, with 1 degree North likewise: If so, then pray which is most agreeable to reason, to direct the Moon with 1 degree of North Latitude, wholly out of the Order of Nature, to meet the Sextile of Saturn in Gemini, or with 5 degrees South Latitude, which is her own visible way, appointed by God and Nature? If you say the first, then it is plain you do not understand the Motion by which Direction is made; for the Moon is not on that side the Ecliptick, and therefore the Operation is wholly vain and imaginary; but if you say the latter, then it is plain your Direction hath no Force in it, nor is there any such Motion to solve the thing you imagine of a Direction with half Latitude, and this not only in Directions of the Moon, but in those of the Sun, and the Part of Fortune too; in the latter of which it is the most absurd thing in Nature, and wholly repugnant to the natural Motion in Direction, as it is laid down and taught by the fore-said Author of the Clavis, &c. page 674, and 675. to which I refer the Reader.

But then, there is another Whim laid down by Argol and Morinus, from Blanchinus, and asserted by the said Author,

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page 616, and 617. That every Square falls in the Ecliptick, and can have no Latitude; and this is proved by a Demonstration in Morinus, page 552. In Argol, prim. Mob. Tom 1. Page 6. and imitated by Coley in his borrowed Clavis, page 616. which Diagram I do not think worth while to blot Paper with in this Place.

By that Demonstration they endeavour to prove the half Latitudes they talk of in Sextiles and Trines, as well as no Latitude in Squares: And I think it may be worth our while and labour to examin it and its Principles on which it is built and founded; for, in my Opinion, the thing is merely and really imaginary, first conceived in the Mind, and built upon the Strength of that Opinion; and because invented, and also propagated by great Men, it hath passed upon us without Examination, as most of the other Errors have done; and I am sure, the Author last mentioned knows nothing of the matter, nor did he ever (I dare say) take Pains to examine it; nor do I think he is able, but he took it where he found it, and gives the same Reasons, built upon the same Principles he had from them *verbatim*.

The Rays and Familiarities of the Stars have been variously defined and judged by Students in this Enquiry, some being of one Opinion, and some of another. *Regiomontanus* was of the Opinion, That the Rays and Aspects were Circles, whose Center was in the Body of the Star that made the Aspect, or gave the Ray; and the Measure of that Aspect was in the Ecliptick: Or if the Star had Latitude, measured by the Ecliptick also. But how they will prove the Quadrate of that Star falls in the Ecliptick without Latitude, or in the Intersection of the Ecliptick and Orbit, as they affirm, unless the Star is in the Extreme Limit of his Inclination, I cannot see nor imagine; but more of that hereafter. *Blanchinus* also will have the Rays to be Circles, drawn in Longitude from the Body of the Star to the opposite Point, and so round: By which means he cuts the Ecliptick in the Quadrates, and thence concludes, That the Sextiles and Trines have half Latitude, the Sextile the same Denomination with the Star, and the Trine the contrary.

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Here you see one will have the Rays to be Circles about the Center of the Star, and the Aspects to be taken in those Points where the Circles cut the Ecliptick. The other will have them to be Circles or Lines drawn through the Bodies of the Stars, and the Aspects to be taken in that Line or Circle, at the usual distance of 60, 90, or 120 degrees, which makes the Aspects. And between these two Opinions there is a great deal of difference, especially in the supputation of the Aspects. The Opinion of *Regiomontanus* is partly true; for the Rays are indeed extended in their Orb, but not before nor after, or any other Place than where they pass, or in the ways of those Stars that receive their Rays in the Circles where they are moved. *Blanchinus's* Opinion of the Quantity and Distance of Rays in Longitude from the Star beholding, partly agrees with *Regiomontanus*; but for the fictitious Circle that he hath imagined, in which he says the Rays are contained, and out of which their Rays have no Power nor Virtue, is wholly False and Erroneous; for the Rays are extensive, and every Star meets the Rays of the other Stars in its own way where it is moved; as you may see by the former Diagram of the *Moon's* way in the prick'd Circle.

I do not deny the Interfection of the Ecliptick and Orbit of a Star, but I deny the Consequence they draw from it, That the Square of that Star must of necessity fall on the Point where the two Circles pass, which in the Diagram preceding is in the point  $\mathcal{O}$  for the  $\mathcal{D}$ . Hence it is plain, they do suppose the Star always to be in the Extremity of his Latitude, or 90 degrees from his Nodes; for otherwise the Position they lay down is false: As for example, Let *Mars* have 2 degrees of North Latitude, as in *January 1693*: his North Node is then in *Taurus*; if so, then how comes it to pass that his Square (according to their false Rule) falls in the Ecliptick, or in the Point of Interfection, for one of his Squares falls in *Pisces*, and the other in *Virgo*: And besides, if the Star hath Latitude, I know no Reason but all his Aspects ought to have it likewise, and that without halving and quartering it, as they do by this new Project. At the Time beforementioned *Mars* is in 15 degrees of *Gemini*, and his North Node is in 19 degrees of *Taurus*; now by their Rule, how is it possible that

his

his Square can fall in the Ecliptick? for his Square falls in 15 degrees of *Virgo* on the one side, and in 15 degrees of *Pisces* on the other, and his South Node is in 19 degrees of *Scorpio*; so that both Nodes are far distant from both his Squares, and the Interfection must be in his Nodes, or near them.

But then let us construe it most favourably on their side, and suppose it to be as they say in every particular, as to the Line being drawn through the Body of the Star, and that it intersects the Ecliptick at 90 degrees from that Star, and that the Sextiles and Trines have half Latitude to the Body, as they say they have. Why, here their Cause will appear more vain than before; for in the other acceptation there are two Circles allowed, that is, the Ecliptick and Orbit; but here their Lines are wholly imaginary, without any Ground in Nature, they supposing that which is not; for though I allow the Star to move always in his Orb, yet I deny that to be such a Line as they imagine; and that it doth not cut the Ecliptick at 90 degrees from the Star's Body, or very seldom; nor have the Stars the same Latitude in the same Signs at one Time, that they have at another; for it depends as well on their distance from the *Sun* as from their Nodes, as to its Quantity.

As to this Circle, drawn from the Body of the Star to the Diameter, and cutting the Ecliptick, according to their Fancy, it is wholly fictitious, vain and imaginary, and without any Ground in Nature; as *Did. Pritt.* well observes, when he says, The quadrate Rays, according to *Regiomontanus*, takes no notice of the Ecliptick, because the great Circles do always cut one another equally, according to the Obliquity they are in one to another: And this will appear plain and easie to be understood, by supposing three or four Planets in the same degree of any Sign, having divers Latitudes; here their Squares will all fall in one Sign and Degree likewise: But you may be certain the Orbits of all these Stars do not cut the Ecliptick in the same Point. Which Argument of it self overthrows the Assertion they lay down, unless they mean some other Line and Circle passing through the Body of the Star, besides the Orbit; (which if they do allow another, I do intreat them, that pretend to teach that Method, to explain and demonstrate the thing to the World). Nor can I apprehend any Reason

son why the Squares or Quadrats of the Planets should not be described and extended as well out of the Ecliptick as in it. But besides, this is no real Circle, nor is it described from the Motion or the Light of the Stars: If they say this Circle is described from the Points of the *Quadrat* and *Opposite Rays*, that will confound the thing; because they have said already, The Squares are described from the Circle, therefore they cannot be the Cause of this Circle, because then they would be both Cause and Effect: On the other Hand, the Circle would be both Cause and Effect, if that should be described from these Points, and the Points should be described from the Circle; which is a little absurd, for nothing can be both Cause and Effect in the same thing, and at the same time; whence *Blanchinus's* new-invented Circle is false, and *Argol* mightily overseen to teach it to his Followers.

But besides, it is a vain idle thing, if considered in its Use they put it to, and the Power they give it; for first, they confine the Power and Influx of the Aspects to this Line only, and that out of *that Line* to have no Force to act or affect any Body or Star: By which means they overthrow the rational Ground of the Effects of Directions; for, by this Rule of theirs, the Power of the Aspects being confined to this Line, many Directions will be by that Method of no effect. I'll give an Example in one, by which you may guess at the rest: In the former Diagram, page 57. let us suppose *Venus* to be in the very beginning of *Aries*, with 8 degrees North Latitude, then her Sextile in the beginning of *Taurus* must have, by that Rule, 4 degrees North Latitude; and I would direct the *Moon* to the Sextile of *Venus* in *Zodiac*: Now observe, when the *Moon* comes to the beginning of *Taurus*, she is 5 degrees Southward from the Ecliptick, and the Sextile of *Venus*, with half Latitude, is 4 degrees North from the Ecliptick; so that, by their own Rule, this Direction can have little or no effect, because the *Moon* is at such a great distance from their imaginary Line, and also the Body of the *Moon* and Sextile of *Venus* are 9 degrees apart when the Direction is finished. Hence it may appear, That the Use they put it to is not according to the Motion appointed by Nature; nor is there any such Power to be attributed to any Line (the Ecli-

Ecliptick excepted) that they give to this: For, by their Rule, all the Prorogators that move out of that Line will never touch any of that Star's Rays and Aspects that move in that Line, either by Direction or any other Motion.

But suppose it were true, That there were such a Line as they imagine there is, and that it doth cut the Ecliptick at 90 degrees distant from the Star; yet this makes nothing at all for their Conceit in Directions with half Latitude, because every Prorogator meets the Rays and Aspects of the Planets in his own Way and Circle in which he moves: Thus the *Sun* meets all Rays in the Zodiack, because he moves always therein: The *Moon* meets all Rays in her Circle of Latitude, in which she constantly moves, and is always out of the Ecliptick, except when she is with either of her Nodes; and therefore to talk of directing either of these two to the Rays of the Planets, with half Latitude, is neither agreeable to Motion, or reducible to Reason: And when they come to tell us of directing the *Part of Fortune* in this nature to the half Latitude, it is such a piece of Vanity and folly that is not to be matched; for the *Part of Fortune* is by them called the *Lunar Horoscope*, and indeed is so in some Measure and Proportion, and that it is found by the *Moon* principally, as *Cardan* observes; but the *Part of Fortune* is sometimes far more remote from the Ecliptick than the *Moon* can be, and by no means to be directed, as they imagine and think. But when they come to tell us of directing the Angles to the half Latitude of Sextiles and Trines, that is indeed no more nor no less than downright Nonsense, and that for the Reasons above specified.

## C H A P. V.

## Of the Antiscions of the Planets.

There hath been much Noise and Talk about the Antiscions, some allowing and others condemning the Use of them: *Argol* makes them do every thing, and directs all the five Prorogators to them; allowing them to give Preferment, Marriage, Death, &c. But some of our *English* Writers do make little account of them, and say, They are of little Force and Virtue either in their Positions or Directions; and yet in the Conclusion, neither one sort nor the other understand them, either what they are, or how to take them; and therefore to one sort of People they serve, when perhaps nothing else can be found; and the other sort, on a more strict Enquiry, finding little effect in their Directions, have wholly and totally rejected them.

As to the Common and Usual Way, taught by all Authors, how to find and take them, it is really false, and there is no such thing in Nature as they talk of, unless in the *Sun* and Planets not having Latitude; for in taking their Parallels or Antiscions, the common way holds good and true; But when the Planets have Latitude, the true Antiscion shall differ from that commonly taken 6, 8, 10, 15, and sometimes, 30 degrees, especially if near the Tropicks: By which you may easily judge, it is no Wonder if those commonly taken have no effect when the Prorogators meet them by Direction; and therefore it will be convenient to tell you what they are, and what Ground and Reason there is for their Use, either in Positions and Figures in general, or in Directions in Nativities in particular.

The Ground therefore of Antiscions is laid down by *Ptolemy*, in a very few Words, in the Thirteenth Chapter of the  
First

First Book of his *Quadripartite*; where he tells us, That these Antiscions are nothing else but the Signs, and Degrees of the Signs, equally distant from either of the Tropicks or the Equator; and that when the *Sun* comes to those Points, on either side the Equator, he riseth and sets in the same Points of East and West, and makes the Days of equal Length, as well as the Nights. For example, Let the *Sun* be in the 1st degree of *Virgo*, then his Antiscion falls in 29 degrees of *Aries*, so that each of these Points are equally distant from the Northern Tropick; the Days and Nights are of the same Length when the *Sun* is in the one Sign, as in the other; and the 1st degree of *Virgo* riseth and sets in the same Point of the Horizon exactly where the 29th degree of *Aries* doth: And the same Accidents and Circumstances do also exactly concur with the 1st degree of *Pisces*, and the 29th degree of *Libra*, they being both equally distant from the Southern Tropick, as the former from the Northern, and all these four Points have the very same Declination, without which it could not be.

*Objection.* But perhaps some may say, This is no more than what we have learned already; for the very same Degrees and Signs are also our Antiscions; we thank you for nothing, for this is to no purpose.

*Answer.* Not so hasty, my good Friend, I have something else to say to you, if you will have a little Patience: Let us now suppose a Star to be in 20 degrees of *Taurus*, with 5 degrees North Latitude, I know you will say his Antiscion falls in 10 degrees of *Leo*, and his Contrantiscion in 10 degrees of *Aquary*, &c. but in this you are extremely out of the way, and in a gross Error; for one falls in 14 degrees 26 minutes of *Gemini* and *Sagitary*, and the other in 15 degrees 34 minutes of *Cancer* and *Capricorn*: And do you think this would not make a vast difference in a Direction, when one man directs the *Sun* or *Moon* to the Antiscion of a Planet in 15 degrees of *Cancer*, and another directs them to the 10th degree of *Leo*; which is but 25 degrees distant one from another, and impossible to be both true? Again, Let us suppose a Star in 20 degrees of *Taurus*, with 5 degrees South Latitude; and then one Antiscion falls in 4 degrees and 12 minutes of *Taurus* and

*Scorpio*, and the other falls in 25 degrees 48 minutes of *Leo* and *Aquary*. Here you find 16 degrees of distance between that taken in the common way, and the true one, and is sufficient to confound any young Enquirer into those things. From this, and such Reasons as this is, you have sometimes Accidents and no Directions to signify the thing; and sometimes Directions and no Accidents to attend them according to the Rules laid down in such Cases. And to satisfy you that I am no Innovator in this Point, pray have Recourse to your great Author and Oracle, *Morus*, page 368. where he teacheth this way only, and also tells you, that the Antiscions are to be taken no other way but by the Tables of Declination; and, to say the Truth, that is the only valuable and remarkable Truth in that great Volume: I do not say there is no more.

I make (you see) no mention of Contrantiscions; for I call them all either Antiscions or Zodiacal Parallels, which comes first to Mind; for they are nothing else but parallel Distances from the Tropicks and Equator; and as they are all of a Denomination, so they are all of an equal Force and Power in Directions, and from one Planet all of a nature too; though our common Authors tell us the Antiscions are good and benefick, but the Contrantiscions are bad, malefick, and of the nature of Squares and Oppositions: But that is like the rest of their Doctrine, for the most part false and groundless.

I told you, in the end of the Third Chapter, That I would say something about directing the *Sun* and *Moon* to the Antiscions of the Planets; for the Midheaven and Ascendent are wholly impossible to be directed to them with any success, as you have heard before. The Rule is general; for as the Antiscions are taken with Latitude, so they must be directed with Latitude to the *Moon*, and without to the *Sun*; and therefore when the *Sun* or *Moon* comes by their Regular Motion to have the same Declination that your Planet hath, then is your Direction completely finished, and no otherways. And the Reason is plain, because the *Moon* keeps the same way in her Directions to Promissors, that she always compleats her Monthly Revolutions in: And therefore your own Reason will tell you,

you, That the *Moon* must be always directed to Antiscions with Latitude, because Antiscions are only Distances from the Equator and Tropicks; and when the *Moon* or *Sun* comes to have the same Distance by Direction from those Points, it is no matter what degree of the Sign they are in, so they have the same Declination, and then be sure they have the same Distance from those Points; and you know the *Moon* hath generally Latitude, and that alters her Declination every degree she moves, as you may see more fully, though on another Subject, in my *Opus Reformatum*, page 32. And, to tell you the Truth, this Direction of the *Moon* to the Antiscions of the Planets, is one of the most troublesome to work of any in the whole Art; and the difficulty lieth in the true Motion and the Latitude considered exactly; for by them is the true Declination found, and without that, this Direction can be no ways wrought; and I think it is here laid down so plain, that there is no need to trouble you with an Example to teach the way.

I remember, I have formerly asked some Pretenders to Astrology, What these Antiscions were in Nature; and how I might come to understand them? They told me, It was a mystical Ray of the Planet. But then, said I, What is the Contrantiscion? Can a Ray give a Ray, and that of a different Nature from it self too? If so (said I) it is a very mystical Ray indeed; that the Star should give a Ray of his own Nature, and that Ray give another Ray quite different in Quality from the first, and the Star too, who is Parent to both: For they tell us, that the Antiscion is good and benefick, but the Contrantiscion is very ill and malefick; just as they have made the *Head* and *Tail* of the *Dragon*, one to give all that is good, and the other to give nothing but Mischief, and yet no probable Reason for either *Head* or *Tail* to have any effect. Others also I have enquired of about these Antiscions, and I found every Man gave me a very different, as well as a very lame account of the matter, and that they had nothing more but a Traditional Knowledge of the thing, and so they do generally remain till this time, a very few excepted: Nor do I find they are willing either to seek the Truth, or accept it when offered to them. You have already heard what a vast difference

difference there is between the true way, and the common way now used in Antiscions and their Directions; by which you may guess, it is no Wonder they found so little effect in them, according to the Opinion of the Ancients, as to conclude they were useles and vain. But I dare assure any man, if he goes to work the right way, he shall find them almost as powerful as the Star whose nature they are of, and that they are not different in Nature and Quality, but Antiscion and Contrantiscion are the same, and either both good, or both bad; and according to their Natures, that in the Northern Semicircle is the most powerful, of which *Prology* speaks in his First Book, and Twelfth Chapter of his *Quadrupartite*: In which place he also tells you, They are Parallels, and that to the Equator and Tropicks.

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## C H A P. VI.

### Of the Part of Fortune.

**I** Need not mention the common way of taking the *Part of Fortune*, because it is one of the most principal things every one learns when he is taught how to set a Figure, and is therefore well known, as well as universally used among all Professors: But my Design and Butines is to shew, That it is (according as they understand it) an irregular useles thing, not agreeable to the Rules laid down for its Motion, nor yet to the Order and Motion of Nature, as you will quickly see, and, I suppose, readily grant.

The *Part of Fortune*, as it is usually taken by the common Professors, doth dance backward and forward from one House to another, and keeps no Regularity in its periodical Motion, nor in its Directions: Nor can any Artist make it appear to me, How the *Part of Fortune* passeth by the Pole of any Significator in the Zodiack; or how any Promittor passeth by

*that*

*that* under any particular Pole that may or can be assigned to it. Nor can they prove to me, That the *Part of Fortune* is carried about by the rapt Motion *in Mundo*: And if so, I am sure they cannot prove it can be directed to any Significator, whether *Sun*, *Moon* or any of the Angles, which they commonly do in all Nativities. Nor can they prove by Reason, Demonstration, nor Experience, that one Direction in Ten to the *Part of Fortune* hath any effect; and the Reason is, because it depends on the *Moon* for Declination, upon her Motion for Right Ascension, Distance, &c. and hath its Diurnal and Nocturnal Arks increased or decreased, according as the *Moon* riseth and sets; and therefore I shall here descend to Particulars, to shew you how able I am to make good what I have said.

First, It doth not keep Rule: This you may see, if you erect a Figure for *December 19. 1691.* at 9 in the Morning, at which Time if you erect a Figure *sub Lat. Lond.* you will find 22 degrees of *Capricorn* Ascending, and 26 degrees of *Taurus* on the Fourth House, and the *Part of Fortune* in 9 degrees of *Taurus*, wanting 17 degrees of the Cusp, which should have been 20 degrees beyond it, because the *Moon* is almost 20 degrees past the Square of the *Sun*, and the *Part of Fortune* not yet got to the Fourth House; contrary to the Rule of being on the Cusp of the Fourth, at the first Square.

Secondly, It danceth from one House to another, as you may see by setting a Figure for the 25th day of *September 1689.* at 2 Hours after Noon; at which time 8 degrees of *Capricorn* Ascends, and the *Part of Fortune* is within 9 degrees of the Cusp of the Ninth House, being 39 degrees distant from the Midheaven, 14 degrees of *Scorpio* then culminating. Then if you set another Figure at 6 of the Clock the same Night, you will find at that time 11 degrees of *Capricorn* on the Tenth, and 28 degrees of *Aries* on the Ascendent, and the *Part of Fortune* is in 27 degrees of *Capricorn* in the Tenth House, 16 degrees within the Cusp. Then, if you set another Figure at 10 of the Clock that Night, you will find 10 degrees of *Pisces* culminate, and 13 degrees of *Cancer* Ascend,



Ascend, and the *Part of Fortune* in 14 degrees of *Aries*, upon the Cusp of the Eleventh, distant from the Midheaven 34 degrees. Again, set a Fourth Figure for the 26th day, at 2 in the Morning, at which time there is 14 degrees of *Taurus* in the Cusp of the Tenth, and 26 of *Leo* Ascending, and the *Part of Fortune* in the very end of *Gemini*, in the Eleventh House, 7 degrees within the Cusp. Let us set another Figure for 6 of the Clock in the Morning, and then we shall have 11 degrees of *Cancer* on the Tenth, and 8 degrees of *Libra* Ascending, and the *Part of Fortune* in 14 degrees of *Cancer*, in the Tenth; being skipt back from 7 degrees within the Eleventh, to 4 degrees within the Tenth.

Let us take the pains to set another Figure for 10 of the Clock the same 26 Day in the Morning, and then we have 10 degrees of *Virgo* on the 10th, and 8 of *Libra* Ascending, and the *Part of Fortune* is 28 degrees in *Leo* in the Ninth House, 12 degrees distant from the Tenth. And to make up the 24 Hours, let us set another Figure for 2 of the Clock Afternoon, the 26th day; and then you find 15 degrees of *Scorpio* on the Tenth, and 9 degrees of *Capricorn* Ascending, and the *Part of Fortune* in 19 degrees of *Libra*, distant from the Cusp of the Ninth 2 degrees almost, and from the Cusp of the Tenth 26. So that you may observe, that in the first 12 Hours of this 24, the *Part of Fortune* runs endways 83 degrees, and in the last 12 Hours it danceth back again 70 degrees. By which it appears here is a threefold Motion: One its Progress through the Zodiac; by which Motion it moves through the Twelve Signs: The Second is its direct running Motion: And the Third is its Retrograde Running Motion: And all these in 24 Hours; which was to be proved, and, I hope, it is so.

Again, If you look to *July 31st 1694.* at 7 of the Clock that Morning, when 7 degrees of *Gemini* culminates, the *Part of Fortune* is 15 degrees in *Taurus*, 13 degrees from the Cusp of the Ninth in that House. At 5 of the Clock after Noon, when 2 degrees of *Capricorn* Ascends, the *Part of Fortune* is 9 degrees in *Virgo*, in the Eighth House, nearer by much to the Cusp of the Eighth than the Ninth; and yet at 12 of the Clock that Night, when 24 degrees of *Gemini* Ascends,

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Ascends, the *Part of Fortune* is got into the Ninth again: So that you see it danceth backward and forward from one House to another; which must of Necessity render all the Directions to that Point (*modo communi*) of no effect, because every degree in Direction, *motu rapti*, changeth the Face of Heaven, which, you see, causeth this dancing Motion in the *Part of Fortune*. And for that Reason the Promittor cannot find the *Part of Fortune* (when Significator,) because he plays at Bo peep, and endeavours not to be found. I would not have you think that there are no other Times to be found but these two, in which the *Part of Fortune* danceth in this manner, because I have mentioned no more: I have given these Two Times, that you may readily see what I am endeavouring to shew; and I mention no more, because I will not blot Paper to so little purpose as I should in giving you some hundreds of these Examples, so easie to be found by any that are willing to take Pains; however I will name one Time more, and that is *October the 26th, anno 1693.* see what you can make of it.

And as if the *Part of Fortune* was not loaded with Fooleries and Absurdities enough, *Origanus* helps forward the Work: When (teaching his Pupils to take the *Part of Fortune* in a Revolutional Figure) he directs them to take the Distance of the *Sun* and *Moon* in the Radix, to which they must add the Degree and Minute of the Revolutional Ascendent, and the Sum shews the *Part of Fortune* in that Scheme, 12 Signs being cast away, if need be: And for this you may read his own Words, if you please, page 779. *de Effecti*: Where you may find an Example performed with a great deal of Pains, and to a very little Purpose; but it is by such Methods we have gain'd most of the choice Notions we now vapour with. The like you may read in *Argol's Ptolomeus parvus, in cap. 1. De Revolutionibus, pag. 173.*

What shall we say now to the whole matter, if the *Part of Fortune* be thus uncertain? And what Credit is to be given to those Directions of *Argol* in his *De Diebus Criticis*, where he makes two Cardinals, one on the *Part of Fortune* to the Body of the *Moon*, and the other to the Antificion of *Jupiter*, p 160. pag. 330. But especially in the Duke of *Montmorsuci*; where

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he makes the *Part of Fortune* to the Antifcion of *Mars* to kill him; and so doth *J. G.* in Bishop *Usher's* Nativity, kill him with the *Part of Fortune* to the Opposition of *Mercury*. In the first of these, namely *Argol*, the *Part of Fortune* was, according to the Doctrine of *Ptolomy*, giver of Life, but how far the true *Part of Fortune* was from his, I leave to the ingenious Enquirer to examine; but what *J. G.* talks of the *Part of Fortune* in the Bishop's Nativity for, I cannot think nor imagine, for it is not there in an Aphetical Place; which, if it were, it could not be allowed to be Hileg, because the *Sun* and *Moon* are both above the Earth: But more of this Matter when I come to examine these Authors in particular, and so I conclude this Chapter with this Axiom, &c.

The *Part of Fortune* is the Lunar Horoscope, and depends on the *Sun* and *Moon* for its Motion; it moves through the Houses as the *Moon* doth through the Signs, and no faster; it is seldom in the Ecliptick, and wholly uncapable of the Rapt Motion, and for that Reason not to be directed Convers; and whosoever understands the *Part of Fortune* otherways than thus, suffers himself to be put upon, and knows nothing of the Matter.

But I cannot pass by that Learned Stuff about the Parts of the Houses, without taking some Notice of them, lest they should think I did approve thereof: And who would willingly be thought a man of so weak a Judgment, as to be so foolish a Doctrine.

They tell us it comes from *Aloum*, &c. &c. &c. perhaps it may so: But neither it, nor any other Faculty can beget a good Opinion of its own Merit, because it neither seems rational, nor has it any Foundation in Nature: But the *Aloum*, &c. &c. &c. have of late promoted this Doctrine, are *S. Bonatus* in Latin, and our Pious Countryman *English*; among which you shall find such ridiculous things as this,

*The part of the Hileg, or the part of Life.*  
*The part of the Spirit.*  
*The part of Understanding.*

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*The part of things to come.*  
*The part of the Love of Brethren.*  
*The part of the Father.*  
*The part of the Father's Death.*  
*The part of Plays and Jankettings.*  
*The part of Sickness.*  
*The part of Slavery.*  
*The part of Beasts to ride on.*  
*The part of the most dangerous Year.*  
*The part of Faith.*  
*The part of Travels by Water; by Land.*  
*The part of the Interficient Planet.*  
*The part of sudden Advancement.*  
*The part of Honour.*  
*The part of Honourable Acquaintance.*

The *part of Imprisonment* is found by subtracting the *Part of the Spirit* from the *Part of Fortune*, &c. Ha, ha, He! And the most of these *J. G.* saith he hath proved by Experience to have a great Signification in the things they are appointed for by their Titles.

But let the Students in general take Notice, There is no ground at all for these *Parts*, that they pretend to, because their Originals, from whence most of them are deduced, are but imaginary, and he that useth them will find his Time ill spent, and his Pains ill rewarded; and indeed, they who have published them ought to prove them true in Print: Which if they do, it will be both Recreation and Trouble to me; for if it be any one that I think is my Match, I will Reply to him, otherways not.

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CHAP.

## C H A P. VII.

## Of the Alchocoden.

**T**His Alchocoden is nothing else but the Dispositor or Lord of that Sign in which the giver of Life is; and this is magnified as a thing of great use: For when the Number of Years are expired, that the Alchocoden allows, any Direction (almost) will kill; and according to the Strength of the Alchocoden must the Number of the Native's Years be: And for the more exact judging after this Method, they do appoint each Alchocoden three numbers of Years, his Least, his Mean, and his Oldest, according to his Strength or Debility. In which it may be observed, That *Venus* and *Jupiter*, who are the only two Balsamick Stars, give the least Years; the one is allowed but 8, and the other 12, for their Least Number of Years; when the *Moon*, who is Inferior to *Venus*, gives 25; and *Mars*, who is Inferior to *Jupiter*, gives 15: But these things are not to be questioned, and therefore I shall proceed to examine how they keep to their Rule; and whether every one lives a Greater or Lesser Number of Years, according to the Strength or Weakness of the Alchocoden.

In the Figure of *J. G.*'s Birth he hath the Ascendant Hileg, and *Mars* Lord of the Alchocoden; in *Taurus* his Detriment, and among the Pleiades, which tho' in Trine to the *Sun*, can give but his Mean Years, which are 40; but he hath already lived to the Age of 69, which are 29 more than the Alchocoden allows; and yet he had very bad Directions at 62 Years old and a little after.

In the Princess Royal, *Collecti Genitur. pag. 20.* the *Moon* is Lady of the Alchocoden, in her own House, in Trine to the *Sun* and *Saturn*, and no ways afflicted; which may be allowed to give her Mean Years, 66 and yet this illustrious Lady, at a little more than 29 Years of Age, changed this Life for

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one immortal; so that you see she wanted 37 Years to complete the Number of Years allowed her by her Alchocoden, she having not lived to half the Number.

In the Nativity of *Lewis XIV.* King of *France*, the *Sun* is Hileg, and *Mercury* Lord of the Alchocoden under the *Sun* Beams, and in Square to *Mars*; which can allow but his mean Years, which are 43, and yet you see he hath outstript that almost 10 Years already; and how many more he may, I leave to time to shew.

In the Nativity of *Ben. Gadbury* (*Collecti. Genit. pag. 193.*) The *Sun* is Hileg in *Gemini*; and *Mercury*, by this Rule, is Giver of Years, in 7 degrees of *Taurus*, in Trine to the *Moon*, and in Trine to *Saturn*; which will allow him at least 48, his Mean Years: But this Child did not live two Years.

In the Nativity of *Sir Robert Holburn*, *Collecti. Genit. pag. 124.* the *Moon* was giver of Life in *Scorpio*, and *Mars* then must be giver of Years; who we find in *Sagitar*, with the Scorpion's Heart, and Confront in the Eighth House, which can be allowed but his Least Years, which are 15; and yet he lived to almost 50 Years of Age.

In the Nativity of *Mary Sawyer*, *Collecti. Genit. pag. 193.* the *Moon* is giver of Life, in Conjunction with *Jupiter* in *Aquary*; and *Saturn* Lord of the Alchocoden in *Leo*, Angular, in Trine to *Mars* in the Tenth House, and in Square to the *Sun*; hence we may, without doubt, allow him his Least Years, which are 30; if not his Middle, which are 43: Yet this Child lived but 6 Years, to the Scandal of her Alchocoden, that let her dye so soon.

In the Nativity of *Doctor Lasford*, *Collecti. Genitur. page 133.* the *Sun* is Hileg in *Taurus*, in Conjunction with *Mars*, and *Venus* giver of Years, in Conjunction with *Saturn* and the *Dragon's Tail* in the Twelfth House; hence she can be allowed but her Least Years, which are 8; or her Mean Years at most, which are 45: But he lived to above Sixty.

In the Nativity of *Henry Duke of Gloucester*, *Collecti. Genitur. page 17.* the *Moon* is both giver of Life, and giver of Years, in Conjunction with *Venus* and the *Sun* in the Seventh, in

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Angular, and no otherways afflicted; therefore she may very well be allowed to give her Mean Years, which are 66. But this Prince died at the Age of 20 Years, leaving the other 46 in Possession of his Alchocoden, to be disposed of to whom she thought fit. I could have given you, instead of these Eight, an Hundred of the like nature, but he that will not be brought to consider with this Number, let him hug his own Opinion, and go on till he finds a more just occasion to alter his Mind.

By this it appears, That the Length and Shortness of Life doth not depend on the Strength or Weakness of an Alchocoden, but on some other Cause, from which the Period of Life doth take its Length and Date; and that is, in my Opinion the Directional Motion: For, in any Nativity, let the Hileg be directed to Two, three, or more (for it is very rare that any full-grown Body dyes on one single Direction) Stars or Rays of a Malefick Nature; and I dare assure him, It will be very hard, and next to, if not impossible, to keep Death out of Doors, let the Alchocoden be never so strong, and 40 Years of its number to come. On the contrary, let the giver of Years be never so weak, and a continued Series of good Directions to the Hileg succeed one another for some Years, and no Doubt but that Native shall live, though the Alchocoden hath been expired Twenty Years. And yet, after all, I know there are some Nativities that are naturally stronger, and more vital than others; but it is from another Cause and Principle than this foolish and imaginary Whim: And yet I do not doubt but in some Nativities it may nearly comply with what they pretend to, but where it doth once, it fails ten times; and then where is your Rule?

## CHAP.

## CHAP. VIII.

## Of the Almuten, &amp;c.

OUR Authors have made a great Bustle about this that they call *Almuten*; it is an old *Arabian* Word, and signifies as much as *wee* in the *Greek*, that is, *Lord*! And indeed the Word in it self is well enough, so long as it is used for the Lord of a House, the Lord of a Sign, &c. But when they come to talk of the Lord or Almuten of a Nativity, and that he shall signify every thing, as Stature, Temperature, Riches, Preferment (as you may see, *Doctr. Nativ. pag. 92.* where you are taught how to take it) there I must leave them.

Now this *Almuten* is that Planet who is strongest, both in Essential and Accidental Dignities, as they say; and according to their Method laid down, both to examine and judge of its Fortitude. And when they have done all, I count no Planets strong but those that are Angular either in the Signs or in the Houses, or both; and they indeed are the true Lords of the Nativity, and by whose Nature and Quality the Native shall be sway'd in his Inclinations and Passions, &c. And in this way of Judgment the Houses next in Power to the Angles, are the Fifth and Ninth Houses. The reason of that in Nature shall be taught another time, and in another Treatise more proper than here.

But if you consider *Naibod* in *Alcabitium*, he gives order to find this *Almuten* quite contrary to these already mentioned; for, he says, it is that Planet that hath most Dignities in the Places of the *Sun*, *Moon*, *Ascendent*, *Part of Fortune* and the *Preventional*, *New* or *Full Moon*: Which Doctrine is indeed laid down by *Alcabitius* himself, however they came to pervert the *Arabian* Text, for it came originally from that Author; who doth indeed go further than all this with it:

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For he makes it a great Significator of Life, in which he makes it a Partner with the Hileg and Alchocoden; his Words are these, *Amuten est qui præst Nativitati, ab eo significatur esse nisi post Hilech & Alchocoden.*

Now after all, I can see no ground for its Power, Use, or Election, and that it is no more but an *Arabian Whim* of the same Stamp with the Alchocoden; and serves rather to puzzle the Cause, than to inform the Understanding of any man; for it is indeed the only Mischief that attends the young (and perhaps some of the old too) Students in this Art, That they have such a cluster of Causes, and such a Cloud of Circumstances to consider in every Case, that it confounds them in considering, and betrays their Judgment into Error; when if their Causes were fewer, and their Rules in Judgment more concise, they would sooner arrive to a degree of Perfection, and the Artificer from being a good Guesser (as Mr. *Mutabile* has it) would be thought half a Prophet, or at leastways one of the Prophetical Tribe. In a Word, seeing there is no Authority for it but Tradition, nor no use for it but to create Labour, I do not think it worth while to insist longer on a Subject void of all Advantage.

But they that are disposed to read more of it, may have recourse to *Alcabitius Differen. Quarto, cap. 5. Nativitas in Alcabitium, pag. 381. Julius Firmicus, lib. 4 cap. 12. Origanus de Effectibus, pag. 556.* And all our *English* Writers in general that have writ of Nativities, especially Mr. *Lilly*, in his Introduction, page 531.

And so I come to say something to the Lord of the Orb, the Chronocrators and the Alfridaries, in which I shall be short.

## CHAP.

## CHAP. IX.

## Of the Alfrydaries, Chronocrators, Lord of the Orb, and the Division and Divisor, &amp;c.

Perhaps it may be said, That seeing these are not Printed by our *English* Authors, I have no need to mention them in this Treatise. To which I answer, I am led directly to what I intend; because a certain Innovator (*tam Fide quam Arte*) among us, did in an *Almanack, Anno 1693.* tell the World, 'That some died on *Transits*, some on *Eclipses*, some on *Revolutions*, others on *Profecions*, and some on evil *Alfrydaries*, some on the *Combustion* of the *Ascendent* or his *Lords*; with sundry other Causes. By this Word Causes, you may observe, he allows any one of these to be a Cause sufficient for Death. I commend him, he will have Strings enough to his Bow, and the Devil is in't if some one of them will not do; but I dare him to prove what he hath so confidently asserted; and to take a Nativity of one that is living, and tell us which of all these, his Causes, that Native shall expire by, and when he hath done settle it for a Standing Rule. But, to my Work in hand.

The *Lords of the Alfrydaries*, are imaginary Lords, and Dispositors of a number of Years appointed to every Planet; so that the Seven Planets, with the *Head* and *Tail* of the *Dragon*, taking this Government successively one after another, the whole number of Years will amount to 75: And in a Diurnal Geniture they begin with the *Sun*, in a Nocturnal with the *Moon*. Their Years are as followeth.

☉ 10 Years,	♄ 11 Years,
♀ 8 Years,	♃ 12 Years,
♁ 13 Years,	♂ 7 Years,
♃ 9 Years,	♁ 3 Years,
	♂ 2 Years.
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So

So that if the Birth is by Day, the *Sun* rules the first 10 Years; then begins *Venus*, and she rules the next 8; then *Mercury* begins, and he rules the next 13; and so on to the *Moon*, *Saturn* and the rest. But if the Birth were Nocturnal, then the *Moon* governs the first 9 Years; *Saturn* then begins, and rules the next 11; then begins *Jupiter*, and he rules the next 12; and so on to the End. And this is the Method of the *Alfyrdaries* and their Lords, of which you may see more in *Alcabitus*; and what their Effects are, see in *Schoner*.

They have brought this Doctrine of the *Alfyrdaries* into such a sort of Method as *Ptolomy* describes in his last Chapter of his Fourth Book, called, *De Tempor. Divisione*. But they differ from him both in the Number of Years they attribute to every Planet, and in the Use of them, as to Judgment in and on Nativities: For, in my Opinion, it will make Astrology and its Rules very doubtful in the Use of these *Alfyrdaries*, unless they can fix a killing Power on some one or two of the Planets; which they have not done yet: Only, as they have all, in general Terms, condemned *Saturn* and *Mars* for Murderers; which if, by that Authority, we allow them the same Power here, no man can live to 55 Years of Age, because he must pass their *Alfyrdaries* before that Time.

Now, how this can be a Cause of Death, I can by no means apprehend; nor can it sink into my Head that any man of Reason can believe it, much less recommend it to the World, as a thing necessary to be observed in Practice. I would willingly intreat that Gentleman to furnish us with a few Examples, where this of it self hath kill'd without any thing else; and also under what *Alfyrdary* Popery kick'd up its Heels in *England*.

The *Chronocrator* is a kind of a *Septenary Decennium*, or a paradoxical Complication of Numbers, hard to be understood, either in its Mechanical Composition, or its Philosophick Ground in Nature, but especially the latter: However, I will make you understand it as well as I can, in this little Room I have to insist upon it. In a Diurnal Geniture, the *Sun* is Lord of the *Chronocrator*; but in a Nocturnal, the *Moon* is Lady of it, and either of them is allowed for his or her Government

ment 10 Years and 9 Months; yet he singly, and by himself, in that Time, governs but 19 Months, and the *Moon* but 25 Months. But it will be most plain to set down the particular Times of each *Chronocrator*; and they are as followeth.

☉	♄	♃	♂	☽	♀	♁	♁	D. Planets
9	30	12	15	19	8	20	25	9. Months.
10								10. Years.

And the Use of them is thus: Let us suppose the Nativity of one born by Day, and the *Sun* in *Taurus*, then is he Lord of the *Chronocrators*, and rules the Native 10 Years and 9 Months; but by his own Power singly he rules but 19 Months, as you may see above. *Gemini* being the next successive Sign after *Taurus*, and *Mercury* Lord of it, shews you, That he takes up the Government next after the *Sun*, and rules 20 Months: Then the *Moon* takes it, and she rules 25 Months: Then *Venus* next, and she rules 8 Months: Then comes *Mars*, and rules 15 Months: Then comes *Jupiter*, and he rules 12 Months: Then comes *Saturn*, and he governs 30. Now, if you cast up all these Numbers, it makes out the *Sun's* Government 10 Years and 9 Months; and then *Mercury* begins, and he goes on as before in every thing. But observe, so long as the *Sun* or other Planet governs, after his own Time is expired, he is joyned to another; as in our Example, First the *Sun*, then the *Sun* and *Mercury*, then the *Sun* and *Moon*, then the *Sun* and *Venus*, &c.

And now, pray let me ask any thinking man his Opinion about this matter; and whether it is rational to depend on this and such like Stuff as this is, in his Judgment, on Nativities? And what Effects can be expected from this old *Arabian* Mytery? But I will leave it to your Judgments (and Use too if you please) being unwilling to spend more Time about it. But if you would read it more at large, you may have recourse to *Firmicus*, *Junctinus* in his *Spec. Astro. Gauricus*, &c.

The Lord of the Orb, is by *Hermes* said to be, One of the great Secrets among the *Babylonians*; and that they never

discovered it but to men of great Merit: But I believe when you know what it is, you will not so much admire it, nor think the Mystery worth concealing. It is therefore in short thus; See who is Lord of the Hour at the Time of Birth, and give that to the Ascendent, and the first Year; from whose Strength at Birth they judge of the Health or Sickness of the Native in the first Year: Then see who is Lord of the Second Hour, and give that Star to the second House, and the second Year, and according to his Strength and Position with the Lord of the Second, they judge of the Riches and Estate of the second Year; so the Lord of the third Hour to the Lord of the Third House, to Govern the third Year, in reference to Journeys, and Brethren, &c. So the Lord of the fourth Hour to the Fourth House for the Fourth Year, to judge of his Father, &c. And so you go round the Twelve Houses with the Lords of the twelve Hours; and then begin with the First House, and the Lord of the thirteenth Hour, and so round again. And this Lord of the Hour is called *Lord of the Circle*, or *Lord of the Orb*. And do you not think this is a great and mighty Mystery, and a most excellent method to judge of the Futurity of a man's Life? And that it is full as groundless in nature as either of those already mentioned?

The *Division* and *Divisor*, called by the *Arabians* *Algebugthar*, and by the *Persians* *Zimochthar*, is nothing else but a sort of Direction of the Ascendent, or any other Part of Heaven, under its proper Pole, to the Terms of the Planets, that being called the *Division*, and the Lord of the Term the *Divisor*. For example, Suppose a Native born *sub Polo* 51, and 10 degrees of *Leo* Ascending; which is the Terms of *Venus*, whose Oblique Ascension is 109 degrees and 7 minutes; and the Terms of *Venus* reach but to 11 degrees of that Sign, whose Oblique Ascension is 110 degrees 32 minutes, and the difference of them is 1 degree 25 minutes: To every Degree you must give a Year, and to every 5 Minutes a Month; which is here 1 Year and 5 Months; and so long is the Native under the Government of *Venus*. The Lord of the next Term is *Saturn*, and his Terms reach to 18 degrees of *Leo*; therefore I take the preceding 110 degrees 32 minutes from the Oblique Ascension

Ascension of 18 degr. of *Leo*, 120 degr. 27 minutes, and the difference is 9 degrees 55 minutes; which gives by this Rule 9 Years and 11 Months; and so long will the Native be under the Government of *Saturn*; and according to the Nature of the Divisor and the Planets beholding him with good or bad Aspects, so will the Native be sick or healthy, rich or poor, happy or unhappy: And after this manner they go through the whole Course of the Native's Life; judging of his Preferment, Losses, Marriage, &c.

Then there is the *Lord of the Decanate*, called by the *Arabians* *Adorogen*; and the Operation is thus: Divide the Ascendent into three parts, and let every part consist of 10 degrees, then give the first part to the Lord of the Ascendent, and the second part to the Lord of the fifth Sign from it; and the third part to the Lord of the ninth Sign, and the Reason is, because those Signs are all of a Triplexity. Example, from the beginning of *Aries* to the 10th degree, is the Decanate of *Mars*; but from the 10th to the 20th is the Decanate of the *Sun*, from the 20th to the End is the Decanate of *Jupiter*.

They have also their *Dun Denarys*, or *ἑξήκοντα*, which is the Distance of the *Sun* or any other Star from a certain Part of Heaven, of which I can see no great matter of use.

Then they have their *Novenaries*, called by the *Arabians* *Ansubarab*; and it is thus: They divide a Sign into 9 parts, each part consisting of 3 degrees 20 minutes; then observe in which Novenary of the Sign or House the degree of the Planet is in, and the first Novenary is governed by the Lord of the moveable Sign in that Triplexity, and the second Novenary is given to the Lord of the next Sign to it; and so forward, throughout the nine Parts. Example, Let us suppose a Sign of the Fiery Triplexity, in which *Aries* is the moveable, and *Mars* Lord of it; so that *Mars* governs the first part or Novenary, *Venus* the second, *Mercury* the third, the *Moon* the fourth, the *Sun* the Fifth, and so on till you come to the degree you seek; by which means you find out the Lord of the

the Novenary, where the degree of the Sign or House is that you seek after. And when you have done all this, what use it serves for I cannot tell; it seems to me to be a great deal of Pains to little or no purpose; and indeed so is the whole Chapter in my Judgment, and so I leave it to your Opinion in general.

I have been the larger in this Chapter, because of *J. G.*'s asserting People to die on the Evil *Alfydarics*; and I suppose, he will allow the *Chronocrators* also: For which Reason I have been very plain, as well as brief. And indeed he and some others, being ignorant of the true motion, are forced to fly to such silly Shifts and Shams as these are for a Refuge, when nothing else will do. I therefore desire him, or any of his Partakers, That they would shew us how, and in what Nativities these and such like Shams and Fooleries have been the Cause of Death? And if they do not, I must take it for granted, That they only make use of the thing for a sham, and know nothing of the Matter: And if they produce any Nativities for Examples, I do intreat them to give us the true estimate Time thereof.

## C H A P. X.

### *Of Transits and Eclipses, in reference to Life and Death.*

**I** Know by my Conversation among intelligent men in this Learning, That Transits are, and have been esteemed dangerous, and endued with a Power to Kill; and that many men will rely on the Power of an ill Transit or two, to judge this or that man did expire by, and that there were no other Causes for Death but only that Transit that they shall alledge and think fit. But I confess they seldom make use of this thing but in Nativities, where the Persons are dead; and they can find no Direction fit to be assigned for it, and therefore in such

such Cases they have Recourse to Transits; nor did I ever know any of that Opinion durst venture to predict a man's Death by a Transit; nay, though there were half a dozen bad Transits together, they do not dare rely on them, and say, They will kill; but that they have killed, that I have often heard them say, when the Work was over, and Death had taken Possession. Now, if this should be true, it is very strange that some ingenious man or other had not in all this Time licked this Doctrine into Shape and Form, sufficient to have assisted the Artist in his Judgment on Death; for it is certain, if they do ever kill, it is possible to foresee when they will, and when they will not, by a continual Observation thereof, and one or two Experiments of this kind would mightily clear the Doubt, and convince its Adversaries, and prove the Point in Dispute against all Arguments whatsoever; but to this Time all Volumes are silent in the Matter, and their Authors, and the Artists themselves are mute and destitute of Experiments of that kind, *i. e.* of Death fairly predicted before hand by a Transit or Transits, and nothing else.

The Truth is, if we will but give our selves leave to consider, How many violent and dangerous Transits a man passeth in Forty or fifty Years, and not kill him, it would be sufficient of it self to confront this Doctrine, and convince its Favourites, that there is nothing of Truth in the thing, and wholly take off their Opinion of its Power. And to this End and Purpose, I will mention Two or three Examples; and the first is of *Charles II.* who, some of them say, dyed by the Force of two or three Transits, and nothing else, *i. e.* the *Sun* in Quartile to the Radical Places of *Mars* and the *Moon*: *Mars* in Square to his own, and to the *Moon's* Radical Place for his Death.

If this should be true, why did he not dye in *September*, 1656. when the *Sun*, *Saturn* and *Mars* were all in Conjunction upon his Horoscope, and in Square to the *Moon*, and to the *Sun's* Radical Place? Or in *December* 1660. when *Saturn* was in Opposition to the *Moon's* Radical Place, the *Sun* and *Mars* in *Sagitary*, in Opposition to the *Sun's* Radical Place, and both in Square to the Ascendent. Or in *November* 1672. when all the Hilegical Points were afflicted at once, *Saturn* and



and *Mars* in *Pisces*, in Square to the Midheaven and the *Sun's* Radical Place; and in Opposition to the Ascendent, and the *Sun* in Opposition to the *Moon's* Radical Place, and in Square to the *Part of Fortune*; and yet for all this he did not dye, and I think he was not sick neither at that time, as ever I heard. These and twenty more such times he passed that were worse Transits than those they say he dyed upon: But to put all out of doubt, I can assure them, That he had seven Directions, and from them seven his Death was predicted some Years before he dyed. The second Example is his Brother, who, I have heard them say, had the Misfortune to lose three Kingdoms by an Eclipse of the *Sun*, on the *Sun's* radical Place, and nothing else to assist it. Now, if you will but look back to the 14th of *October* 1650. he had an Eclipse of the *Sun* exactly in almost 2 degrees of *Scorpio* on his Radical Place, and yet no Mischief to him then, as I remember, but what his Brothers and Sisters were all liable to. In the Year 1660. *April* the 15th, there was a great Eclipse of the *Moon* on his Radical *Sun's* place, within 4 degrees, and yet no Hurt to him, notwithstanding *Saturn* was there also. But above all, that of *October* 14th 1669. the *Sun* then was eclipsed on his Radical Place, and that upon the very Node too; which shews it must be a great and Central Eclipse, and yet no Injury to him at that Time neither, though *Saturn* was then in Opposition to his Ascendent.

By this you may see that Transits and Eclipses do little or nothing in order to Death, or any great mutation in a man's Life, without some very considerable Directions; and then too they do only assist by their Motion to give, or rather shew, the Time when a Direction begins to operate. But this I lay down as a positive Rule, *That they never kill per se.*

Under this Rule I might also bring *Great Conjunctions*, *Revolutions*, *Profections*, *Climacterical Years*, &c. all which are made use of to the same End and Purpose as the former are, when there are no Directions to be assigned for Death; and of each of these a Word or two.

*Great Conjunctions* falling on the Angles, or on the *Sun* and *Moon* in Nativities, may give great Troubles and Losses, but by

by no means Death. Nay, Directions that fall near those Places of the Conjunctions, or opposite to them, &c. shall give more cruel Effects than they do at other times, but not Mortal, unless they would have been so without the Conjunction had influenced them: And in most Nativities, where the Conjunction is on the Places of the Luminaries, or in Square or Opposition to them or the Angles, those People, of what Quality soever, are generally sufferers in and through that 20 years.

*Revolutions* are also vainly thought to have the Power of Death, and many men contend earnestly for the Truth thereof. *Schomer's Imitator* tells us, in his *Doctrine of Nativities*, page 228. That the Opposition of the *Sun* and *Saturn* from the Second and Eighth, in a Revolution, gives Death; and proved true in the Death of Sir *John Reynolds*. And yet in his *Celice Genit.* page 164. he says, He dyed on the Ascendent to the Body of the *Moon*, and Square of the *Sun*; and so sets the Stars together by the Ears, who shall have the Honour to kill him. I know a man, who had lately his *Moon*, in a Revolution, in Conjunction with *Mars*, Lord of the Eighth, in Opposition to *Saturn*, and all these in Square to his Ascendent Hileg. and the *Sun* in Square to *Jupiter*, Lord of the Fourth: And yet this man did not dye in that year, nor indeed was he Sick. *ay. but this was not from the Second and Eighth Houses.* Say you so? That may be something indeed. That is a special Reason, *Ex Grunulo Montem facis.* In a Word, There is nothing in Revolutions, in order to Death, but as they Quadrare with Directions. Notwithstanding *Morinus* doth so strenuously contend for their Power and Force in his *Astrol. Gall lib. 23.* where he tells us about the Death of *Richelieu*, that to several of his Friends he predicted his Death from that very Revolution of his, in 1642. And in several other Places of that Book, he lays mighty Weight upon them, as the Causes of many and various Accidents. And *Argol*, in his *Problema parvus*, labours as much as the former to assert that Doctrine; and, in his *De Diebus Criticis*, he hath in many Nativities rendered very inconsiderable Reasons for Death, besides what he lodged in the Power of Revolutions. Nor doth the Authority of *Camparella* any way sway me to believe what he asserts and concludes ought to be done in the Judgment

ment of Revolutions: For though I have an honourable Esteem for Authors, and the Truth they hand down to us; yet I am not bound to believe all they write, because it comes from men of Learning and Credit: Nay! you will do a substantial Author both Honour and Service, in examining his Works, before you set your Hand to the Truth of them.

*Profecions*, as they are now stated and understood, are nothing else but a confused Motion, neither agreeable to Reason nor Nature, and no ways probable to have any Power to kill. But of this matter see more in my *Opus Reformatum*, page 94, 95.

*Climacterical Years*, not only among Astrologers, but among all other Learned Men besides, have for many Ages had a known Reputation for Danger to Life, but especially that of 63 (But *Origanus* tells us of another danger to one, which he calls *Climactericus Heroicus*, and that is the 56th Year; and this for no other Reason, but because the Ascendent at Birth comes then to the Eighth House: But how, I cannot tell, unless he means by allowing 7 Years to every House; and so if you multiply 7 by 8 it gives 56: Which hath no sway at all on my Belief.) So that now it is grown so commonly known among the Vulgar, that there is not a Plowman but can tell you, That every seventh Year carries a Face of Danger in it, and threatens a Change and Alteration to every one, either in Life or Fortune: But before we take it for granted, let me premise a Word or two, and enquire into the Ground and Nature of the thing. Whatever the Opinion of *Pythagoras* was concerning the Mystery of Numbers, it doth no ways prevail with me to believe, That the Number 7 hath more Power than the Number 6, in order to the Mutations of Human Life, and especially Death. Nor doth the doubtful urging of this Doctrine by *Marsilius Ficinus*, lib. 2. cap. 20. *De Vita longa*, make it any more plain, true, or probable than it was before. Nor do any that have wrote of it give it any other Authority than Probability: And when they are put to the Proof of that, they run back to their old Authors, from whom both they and we derive those known and common Errors, with which all Sciences are at present clogged and loaded. But if any one is willing to read of it at large, the Learned Dr. *Brown* will furnish them with an account from Authors of all Kinds and Nations;

tions; by which it will appear it is founded only on Precarious Principles, and no Authority in Nature, but groundless Supposition, bearded Antiquity, and an *ipsi dicunt*; and yet it is assigned by *J. G.* in his Almanack for 1693. That this likewise of it self doth sometimes kill; which I utterly deny to be true. By this, and what we can else derive from all Authors, the whole matter depends and proceeds from a superstitious Opinion they have had of the Mystery of Numbers; and there have always been some to promote it; and because it comes by Accident something near to Truth, it hath obtained a Place in the Opinion of divers Credulous men; which if they would but examine and consider, would neither support nor believe it, either in general, as it is commonly understood, or in particular to this of Death, which I am now about to discuss. And, to say the Truth, the Mystery of Numbers is (in this Sence) nothing else but *Pythagorean Whims*, or *Rosicrucian Maggots* and Delusions, set on foot to undermine Truth, and turn those out of the Way that are in Pursuit after it; and though I do allow a Harmony in Numbers, equal to diverse other things in Nature; yet I can by no means be brought to consent and believe, that the Issue of Life and Death is lodged there, without some better Proof than I have yet met with, to convince me; and to say the Truth, the common Astrologers have foisted in so many idle Fooleries, that they are never to seek for a Cause, let the Case be what it will, but especially in Death; concerning which, the only thing that remains yet undetermined, is to know beforehand which of all the *Lethiferous* Causes shall give Death; Whether *Revolutions*, *Transits*, *Eclipses*, *Alfyrdaries*, *Profecions*, *Climacterical Years*, or any of the other Chimera's that they so often talk of; but not a Man of them will venture to predict Death on any one of these Causes, no nor on half a dozen of them, they believe them so well. And now give me Leave not to part with you in the Dark, about this matter, but shew you how I understand *Climacterical Years*, and from what Cause they derive their Power, and by what measure of Years they are to be understood.

*Climacters* are not from a Mystery in Numbers, as some vainly think, but from the Motion of the *Moon*; and therefore sometimes it is the Sixth, and sometimes the Seventh Year, according as the *Moon* is swift or slow; so that Critical Days in Diseases,

and Climacterical Years, have both the same Foundation, only one is a Measure in Days, and the other in Years. Thus, suppose one born the 12th of *March*, at Noon, 1653. the *Moon* then is in 00 degrees in *Cancer*; when she comes into 00 degrees in *Libra*, by telling the Days (and the parts of a Day, if you will be so exact) it shows you when the first Climacter is, which will be at the Age of 7 Years, and almost 5 Months. The second will be at almost 14 Years of Age; the third at a little above 20; the fourth begins at 27 and 3 Months, &c. So that the Age of 42 is not a Climacter, but 41; nor 63, but 62, is the dangerous time, as supposed. And yet for all this, it signifies nothing at last, unless the Hileg at the same time is directed to the Rays of a Violent Star; which if so, it addeth to the Danger of Death; and when the Causes or Arguments on both sides seem to be equal, in guiding your Judgment, you may consider this as one; and that is all the Use I ever make of it. And I believe when you have taken as much Pains on the matter as I have done, you will not be far different from me in the Conclusion.

When, in a Nativity, the Hileg shall be directed to the Ill Rays of a Malefick Star, and that this Direction begins to work in a Climacterical Year, it hath the same Effect and Power on the Life of a Man in Health and Vigour, in order to a Change for the worse, as the *Moon* hath on a Sick Man, when she passeth by the ill Rays of the *Sun*, *Saturn*, *Mars*, on a Critical Day. And to say all in a Word, Climacterical Years are the same in Nativities that Critical Days are in Decumbitures; and as I have already told you, they are both from the same Cause, the *Moon* and her Motion: And if any one else will be pleased to let us understand them in any other way that is intelligible, I am not too old to learn, and shall be ready to withdraw this my Judgment, when my Reason shall be better Informed.

But, methinks I hear some pert *Capricin* object and say, What! do you allow the Crisis and the Climacter to be both from the same Cause, and yet allow the one to kill, and the other not? Yes, that is my Assertion; and yet if you will have but Patience to hear, I will make that clear also, for that is my next thing to insist on.

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Critical Days, in acute Diseases, are only Times of Judging the good or ill State of the Patient, because then both the Disease and Nature exert their Power to the utmost, and the Superior carries the Point for the most part; especially if the same carries it in two successive Crises, if the Patient lives so long; but if the Decumbiture be violent, or near the first Crisis; and yet wife, they generally dye about, or near the first Crisis; and yet this is not caused by the Crisis, but by the Fury of the Direction or Directions that give the Disease: For if the Direction is not mortal, a bad Crisis, tho' never so ill, shall not kill. So likewise in Climacterical Years, though it be that of 63, the most celebrated of all, yet if no bad Direction concur, the Native shall not then dye: For if it did; or doth certainly kill, no man would live beyond that Year; which we see daily contradicted. Therefore when it doth kill, it must be from some other superior Cause assisting it, or rather giving it Power, as it doth that of Critical Days. I could say much more on this subject, were it proper here; and because I think I have sufficiently spoke to what I promised, I shall conclude: only advise those that would read more on both these Subjects, to have recourse to *Origanus*, pag. 770. de *Efficitibus*; *Franciscus de Bonassis*, lib. . cap. 14. & 16. of his *Astrologia*; *Didac. Prit.* in his *Celestis Philosophia*, lib. 1. cap. 19. where you may see, that he calls them by no other Name than *Anni Critici*, or *Critical Years*.

## C H A P. XI.

## Of Heliocentrick Aspects and Directions, &amp;c.

Among all the Fooleries that have been set on foot, to puzzle the Cause; and make people stare, this is not one of the least, though it be one of the last and most groundless of all; and carries no Reason in it self to make any man that hath the Use of his Senses believe, that it any ways concerns us Geocentricks any more than those Aspects, &c. made or beheld at the Body of *Saturn* or the *Moon*: And if the Interest of those that promote the Whim have Power to delude Mankind into the belief.

lief of it, we may shortly expect to hear some mighty Champion asserting the Truth of the Chronocentrics, Zeuocentrics, Areocentrics, and Selenocentrics, and all of them maintained and justified with Reason and Truth equal to the Heliocentrics, and indeed full as useful, to help out at a dead lift, when nothing else will do; as we have seen already in a Nativity, where we are told, That the Earth was directed to the Heliocentrick Place of *Mars*. He might as well have told us, That he saw a man with a Pot-Gun kill an invincible Ox; and I should have been as ready to believe the one as the other. For if we should allow the Earth to be directed (which is real Nonsense), will they direct it to a Point or Body not visible from the Earth? For we see *Mars* in 25 degrees of *Libra*, and at the same time they say his Heliocentrick place is, where they direct him (in that example) in 17 degrees of *Libra*; yet no Soul upon the Earth could see him in that degree at that time, but he was to be seen plainly in 25 degrees of that Sign: But more of this anon.

The Ground of these Aspects is imagined from the *Sun* being supposed to be the Center of the visible World, and that those People who inhabit that Body, do see the Planets in those Signs and Degrees, which are called their *Heliocentrick Places*, from  $\text{Ἡλιος}$ , *Sol*, and  $\text{κέντρον}$ , *the Center*; that is to say, The *Sun* is the Place they are beheld from, and the real center both of those Bodies and Aspects, that they attribute such mighty Power to, in their various Operations on Geocentrick Bodies and Things; and I do not remember they were ever thought to have any Influence worth taking notice of, till that excellent Mathematician *Mr. Tb. Street* did imagine it; and truly, to do the man right, he did but guess that they had some Influence on the Weather: But now, some People do affirm, they do every thing. Nay! direct to them too in cases of Life and Death: *Ignorantia detestanda!* I do indeed now see, there is nothing so absurd but it will find some Favourites and Admirers. It is a thing so idle, and totally unknown to the Ancients, that there is no Author hath thought it worth his while so much as to mention it in Print; judging (as I suppose) that no man would be born so ignorant as to believe it if he did write thereon; therefore what Authors I bring, are to prove the contrary, though I think

I think there is no great occasion for any of them, because two or three rational Arguments, *ad rem*, will confound the whole Project; but however, to shew I have some Authority for what I do, I will give you a few Quotations.

It hath been generally judged and agreed to by all Astrological and Astronomical Professors, That the distance in the Zodiac, &c. which is called an Aspect, and stirs up, agitates and conveys all sublunary Influence diffusively through the whole Globe, is only efficacious and powerful, because of its Angle it makes at the Earth; which is the whole Mystery of the Cause, as well as the Effects in Directions, Mutations of the Air, &c. and I will begin with *Kepler*, in his *Epit.* where he says, *Aspectus est Angulus à Radiis Luminosis binorum Planetarum, apud Terram formatus, Efficax ad stimulandum Naturam Sublunarem.* By which you see, *Kepler* allows no other Aspects in Nature to stimulate and agitate the several Members of the Microcosm, but such Aspects as make their Angles at the Earth, or, to speak more intelligibly, whose Places are to be seen from some part of this terrene Globe; and therefore, in my Opinion, this Text of *Kepler* alone doth cut down and destroy all Heliocentrick Pretensions of that nature; as you may see by that Expression of *Apud Terram formatus*, which I take to be positive in opposition to the Heliocentrick, and others of that kind.

Likewise *Sir Christ. Heydon* tells us (speaking of Rays and Aspects) 'This favoureth nothing of Matter, but hath only consideration of Form, not so much respecting the strait Beams of Light, which flow from every Star, as valuing and esteeming how their Beams meet at the Earth. Not at the Sun, I pray observe that; for it is the Geocentrick, and not the Heliocentrick Angle that makes the Aspects remarkable and effectual, and hath been hitherto allowed by all, the Innovators excepted.

*Lucius Bellantius* seems full and positive in the Point, when he says, *Aspectus Stellarum non considerantur qui sunt respectu partium Cæli, respectum non habentes ad Terram.* That all Aspects made from parts of Heaven, not having respect to the Earth, are vain and useless, pag. 86. and as if he had intended it against Heliocentrick Aspects in particular, he doth enforce it with this Argument; for, says he, by the same Rule the Sixth and Second

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House may be said to be the Midheaven, for it is only in respect to the Earth that these and many other Divisions of the Heavens are made. For in respect to the divers parts of Heaven, the Stars are perpetually in Aspect one to another, and those Aspects too of different Denominations, though from the same Bodies. For example, the *Sun* and *Moon* are constantly in Conjunction, Sextile, Square, Trine and Opposition, according to the Heliocentrick Rule; for when, in respect to the Earth, it is a Conjunction, in respect to a Point in the Orb of *Mercury* it is an Opposition: And when we Geocentrics see it is an Opposition, from a Point in the Orb of *Saturn*, it is a Conjunction, and so of all the rest of the Orbs and Bodies. And for my part, I cannot quote any thing fuller than this is, nor can Words be spoke more directly to the matter in debate, than this of the Learned *Bellantius*. And pray, give me leave to ask one Question, seeing I find our Author, just mentioned, hath given a short touch at the thing: How will the Circle be divided into Houses, and by what Motion or Circle must it be divided? and where the Horoscope will fall? I doubt we shall have all Horoscope, or all Midheaven; for I am sure there will be no *Sutorian Arks*, no *Crepusculine Circles*, nor no such thing as Directions to those that inhabit the Globe of the *Sun*, to which Point all *Heliocentrick Aspects* are to be referred and considered.

*Morinus*, in the 16th Book of his *Astrologia Gallica*, hath spoke sufficiently of Aspects in general; and in all that Discourse he takes no notice of any Aspects but those that make their Angle at the Center of the Earth, as you may see in the first Section of the first Chapter: Where he says, 'An Aspect doth consist of the Rays of two Stars, beholding one the other, or rather they unite their Rays in a Line drawn reciprocally from one Star to another, as if the Stars did look towards one another; and also as they constitute an Angle at the Center of the Earth or World. To the same purpose he speaks also in the third Chapter, *Pro concursu duorum Linearum ad Terram*: And a little after he says, *Idemque Aspectus Concipiendi sunt Terræ respectu*. Hence we see, that he, as well as the rest of the Learned, do conclude, That an Aspect ought to consist of a certain Distance in the Zodiac, and that the Power of that Aspect on Geocentrick Bodies doth consist in its Angle made at the Center of the Earth: because from thence,

and

and thence only, that Aspect is to be measured in the Ecliptick; for if at the same time it is beheld from any other Body or Orb than the Earth, it is not that Aspect, nor that Distance, that it is seen from the Earth to be, as you see *Lucius Bellantius* hath before observed. Therefore if this Doctrine be allowed, where shall we find a good Philosophical Basis to build this Notion on about *Heliocentrick Aspects*, &c? for it is most certain we ought to have a rational Notion, as well as a practical Use of a thing, which here is wanting. But to the Text again.

In his 5th Chapter he discourseth wholly about the places of the Planets, and whether we ought to consider the Planet in a right Line from the Centre of the Earth to the Planet and *Primum mobile*; or by a right Line drawn from the Eye on the Superficies of the Earth through the Body of the Planet to the *Primum mobile*; but never disputeth one word of beholding it from the Centre or Superficies of the *Sun*; which, if it were worthy to be taken notice of, 'tis strange *Morinus* should overlook and neglect it. I might quote you many more places in this Author, in order to my design; but I shall content myself with these, and sum up all in that Aphorism of his in the third Chapter, *Concursus duorum Radiorum Cælestium ad Terram, sive Centrum Mundi: qui in primi mobilis Zodiaco Terminati arcum abscedunt, qui Circuli maximi in duodecim equales partes divisi partem, aut partes Continent, similemque angulum ad Terram subtendit*.

Lastly, *Didacus Pristus* tells us, page 63. *Radii sunt proportionales partes alicujus Circuli secundum Communem sententiam, Cujus Centrum sit in Centro Terræ*. And though he differs from the Common Opinion, That the Mystery of the Ray doth not consist in the Angle at the Earth, yet he allows every Aspect to make an Angle at the Earth; and according as they think too, some more acute, and some more obtuse. Now, to tell you my Opinion of his Text; though he doth deny the Angle to give the Aspect its force and mylick Power, yet he allows the Earth to be the Point from whence this Aspect is to be seen in its Form and Measure, which being observed from any place but the Earth, is of no force nor validity at all to produce any Effect either in the Microcosm or Macrocosm; because it is not such an Aspect as it is reported to be, the Star or Stars being not to be seen in

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those Points and Parts of Heaven, if observed from the *Sun*, or any other Body in Nature.

By what hath been said, it appears, That all the Authors that have written of this Subject, do allow no other Point but the Earth to see these Aspects from, that are believed to have any effect or power on Sublunary things; and that all other Rays from other points observed, want not only a name, but a power also to be known by; nor did any man ever appear till here of late, to persuade Mankind that such things were possible to be believed. And now to sum up these Learned Authors, I will add one more of greater Antiquity than any of them, to prove what I endeavour, and that is the *Great Ptolomey*, in the 20th Chapter of his first Book of his *Quadripartite*; but I know my Adversary will not believe him, by the Scurrilous Names he calls him.

Having thus far discoursed the matter, I am led by their Doctrine and Notions to consider it in Directions also, which is practised and asserted for truth in an Almanack for 1692. In that Nativity we find *Mars* from the Earth, in 25 degrees of *Libra*, but from the *Sun* in 17 degrees: Now, if neither of these will hit my Accident by Direction, I will step to *Saturn* or *Jupiter*, and perhaps I may see him there in 13 or 14 degrees; so that some of these Points so differently beheld, must undoubtedly hit the mark; 'tis no matter whether it be agreeable or not with the Accident, if there is but a Nominal Direction to be hit in our teeth when we ask the Cause of such or such an Accident. To direct the Earth to the Body of *Mars*, is such a paradox, that will puzzle all the Heliocentrick-men in this Nation to demonstrate it to any man of Reason; and to inform their Intellec[t]s how, or by what means these two Bodies must meet, or where we must stand to behold it; for when the *Sun* and *Moon* are directed to the Body of *Mars*, or when the Midheaven or Ascendent are directed to the Body of *Mars*, we can stand at our own Doors and see them meet and pass by one another; but where we must go to observe this uncommon Phenomena, I want a *Chronocentrick Topographer* to give me some *Heliocentrick Directions* how to find my way; and when that is done, I must wait for a *Heliocentrick Pass*, and a *Post-Boy*, before I can proceed on my Journey; for I guess I must travel into the *Sun*, the  
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only fit place for a *Heliocentrick Philosopher* to dwell in; but when we come thither, all the plague will be, we shall be frustrated of the things we expect; for there is no such thing as Diurnal nor Nocturnal Arks, and by that Consequence no Directions; there is no Horoscope, nor no Midheaven, and by that means no Eighth House, which will be a plaguy disappointment to our Astrologers, for the People there must either live for ever, or else dye by something that our Astrologers will be at a plunge to find out, and bring into use instead of the Eighth House.

But to the point again; Before any thing else be done by these Innovators, let them tell us, What the Heliocentrick Nocturnal Ark of the Earth is in all, or any parts of the Zodiack; because the Diurnal and Nocturnal Arks are the ground of all Directions, both Direct and Converse. If they say there is no such thing, why, I agree with them, and tell them there is no Direction there by that rule; nor can the Earth be directed to any thing, because that is the Basis we stand upon to behold the Starry Motions, and to receive their Influence; and you may as well make any one man at the same time *Patient* and *Agent*, *Plantiff* and *Defendent*, as to direct the Earth to the Body or Beams of any Star; for the Earth cannot be said to have either Diurnal or Nocturnal Arks. And I lay this down as an Aphorism, *That all Bodies not capable of those Arks, are not qualified with any Motion serviceable in Directions.* And here, perhaps, I have opened a Window to my Adversary's Understanding, by which he was never enlightned before.

By this means of turning the Tables, and changing the Earth for the *Sun*, I judge they apprehend all other things fall in naturally and easy: If so, pray let them tell us how to set a Heliocentrick Figure of Heaven, and how we shall find out the Heliocentrick Midheaven and Ascendent; for if we must have Heliocentrick Directions, these ought to be principally considered, or else we shall be losers by the bargain: For to take in the Earth (to help out at a dead lift) and lose the two serviceable Angles, will half undo the Astrologers: For I will maintain, That the Ascendent to ill Rays kills more than all the rest of the Hylegiack Points in the common way. And I think it is but reasonable, since they will thus put it upon us, to direct the  
Earth

Earth to the Body of *Mars* in 17 degrees of *Libra*, a Point that no Soul in the World could at that time see him in; that they should also appoint us an invifible Midheaven and Ascendent, and then we fhall be always plentifully furnished with Directions on all occafions whatfoever.

But befides, fhould we allow thefe Directions to the Heliocentrick Places of the Planets, as in the Nativity before-mentioned to the Earth, as he fays; Shall we direct the Midheaven and the *Sun* alfo to the oppofite Point of *Mars* in 17 degrees of *Aries*? Certainly no Man will venture to perfuade me or any body elfe, that the Midheaven comes to the Oppofition of *Mars* in 17 degrees of *Aries*, when his oppofite place is 8 degrees diftant from it; nor do the Inventors of thefe Myfteries tell us which we muft depend on, or which is moft dangerous in that Nativity, the *Sun* to the Heliocentrick, or Geocentrick Oppofition of *Mars*. And after all, pray tell me, is not the *Sun* to the oppofite Point of *Mars*, his Heliocentrick Place, as dangerous a Direction as the Earth to the Point it felf; if fo, then what need was there to croud in the Earth; as if a Man would ftudy for a way to expofe himfelf and his Reputation by unintelligible Myfteries that deferve another Name? And to direct the Earth to the Heliocentrick Place of *Mars*, is as poffible, as to direct the *Arlus* in *Africa* to Mount *Taurus* in *Asia*, or in a word, *London* to *Tork*. I have, as I promifed, in my Almanack for 1693. faid fomething to the matter in hand, and I think enough to any confidering Student that will imploy his Reafon in the Controverfy; and for thofe that refolve they will believe without reafon, I take my leave of them, and wifh them good fuccefs; but pray remember, that what I have faid here, is in order to Nativities, and their management, in Answer to the Innovator's Doctrines and Foolery.

As to the Heliocentrick Aspects in general, I do not condemn the ufe of them in any thing where Reafon and Experience can testify their Power; and therefore in the Weather, perhaps there may be fomething to be faid for them, and yet I do not think half fo much as is pretended; for among all the endeavours that I have feen, I do not find any thing mightily remarkable out of the Geocentrick way; but becaufe this of the Weather is not my Province, fo much as that I did before  
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inlift on, I will leave that to thofe that believe they understand it better, and are able to prove by Observations, that there is undoubted Effects attends thefe Motions. But that they have any thing to do either in Questions or Nativities, I wholly deny, and I think they that believe it, do it without reafon.

That there are fuch Aspects; is moft certain, and that they make their Angle at the *Sun*, is likewise without question; hence it is not improbable to apprehend the Great and Capacious Orb to be divided into fuch parts as we call Aspects, made by the common motion, being beheld from every one of the Seven Planets; and if fo, why fhould we not believe upon as good grounds, that the Aspects form'd at the Bodies of *Saturn*, *Jupiter*, but efppecially *Mars*, have an equal fhare in the Weather, and alterations of the Air with the reft? This I will leave to be confidered by thofe more curious on that Subject.

## C H A P. XII.

### *Of the Errors in Nativities handed down to us by our Authors.*

I N my *Opus Reformatum* I have mentioned fomething of this matter, and alfo promifed to be larger here on that Subject, becaufe it is one of the principal Caufes of Scandal to the Art and Error in the Profefors: For by the handing down falfe Nativities (perhaps only miftaken without any defign) for true ones, they oftentimes make groundlefs Correftions, and Impertinent Aphorifms, too many of which we are abufed with at this day. Thus for want of true Information, and being too apt to take things upon truft, our Authors have abufed us with falfe Nativities; and what the Confequence of that is, and hath been, you may eafily guefs; And fo I come to fhew you, how, and by whom thefe have been done; and what Credit is to be given to our Authors in general, in fuch Nativities that are of Ancient date, and fome  
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also of the last Age; a short view of which I will here give, and could many more, if I would take the pains to examine them, as I have done these.

*Argol* gives us the Nativity of *Alexander the Great*, and tells us, he was born *August* 12. hor. 16. min. 46. P. M. 355 years before our Saviour, under the Pole 41. and makes him 20 degrees of *Leo* Ascending. But *Lindbous* says he was born the 1st of *July*, hor. 9. min. 26. P. M. 357 years before our Saviour, and makes him to have *Aquary* Ascending, and under the Pole 42. And I have one by me, given as a great rarity, which is set to *August* the Sixth, at 3 hours 45. min. *marc.* 356 years before *Christ*, and gives him *Cancer* in the Ascendent. Here you see three several Years, and all several days of the Month, and times of the day, and yet brought by *Argol* and *Lindbous* as Examples to prove Astrology by; nay, and by my old Friend *J. G.* in his Collections too. In a word; I believe they are all equally true; and there is room enough left for any Nativity-maker to give him a new one when he pleaseth, if he doubts the truth of these three, which he may take his choice of at his pleasure.

*Lindbous*, and others, tell us *M. T. Cicero* was born *August* the 5th, 105 years before *Christ*; so says *Garceus* and *Cardan* likewise; and according to that Account they conclude he was born *Anno Mundi* 3843. as by the Collection of *Genitures*, pag. 119. But if our Saviour was born in the Year of the World 3947. as *Alstedius* proves he was in his *Tbesaurus*, pag. 19. & 20. why then it alters the case very much, and he must be born in the Year of the World 3842. differing one whole Year from the former: So that till the Chronologers can agree on the Year of *Christ's* Birth, we must be uncertain of the Year of *Cicero's* Birth. Can any man imagine what they bring these uncertain Nativities for, or to what end they fill up their Books with them; when all men know there is no use to be made of a Nativity that is not allowed to be true within Twelve months. And though I believe they are not so uncertain in the Nativity of *Christ*, as to differ a Year from Truth, yet I am satisfied that the Figure given by *Cardan* and *Morinus* is doubtful; for though *Mr. B.* in his Treatise of that matter did agree with those two Authors, yet he hath told me since, that *Christ* had not *Libra*, but *Sagitary* ascending at his Birth; and if so, we may rank this also among the uncertain and guessed Nativities.

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Some years since, I had a Nativity given me for *Mahomer* the Impostor, *April* the 5th at Noon, *Anno Christi* 569. the Planets places to that time are as followeth:

h	7	59	♁	♀	20	8	♃	h	2	44	No.	♀	1	3	So.
♃	26	10	♁	♀	12	29	♂	♃	1	20	No.	♀	0	26	No.
♂	21	1	♂	♃	1	54	♁	♂	1	21	No.	♃	4	19	So.
♁	6		2	♃											

If any man thinks he can make any thing of it, or look on it as a Curiosity, let him try his Skill: for my part, it cannot sink into my head, that it is possible to be true, or that he himself knew when he was born, his Parents being obscure People, and he sent abroad young; as we may judge by the Craft he had learned: However, this is certain, that he was but an obscure fellow before he fell upon this Crafty Design of Religion-making; and though the proof of its fallity is not plain, yet you may enter this also into the Catalogue of doubtful Nativities, which is all one.

*George Trapezontius* is said by *Garceus* and *Origanus* to be born *April* the 4th, 1396. but by *Gadbury*, *April* the 24th; and by *Gauricus*, *April* the 4th, 1395. so that here is a whole Year's difference and dispute in the matter; and this from two great Men, *Gauricus* and *Origanus*; how they came by this Nativity, I know not; but I do observe that *Juncline* agrees with *Origanus* and *Garceus*.

*Origanus*, and after him, *J. Gadbury*, tells us, that *Regiomontanus* was born *June* the 6th, ho. 4. min. 40. P. M. 1536. But *Gassendus* in his Life, *Juncline*, *Gauricus*, *Garceus* and *Cardan*, all say he was born in 1436. in *June*, as aforesaid. You see the difference is no great matter, but a hundred years; I am afraid my old Friend *J. G.* and *Origanus* are both out of the way, and ought to be corrected, and not the others; because I find in *Alstedius's* *Tbes. Chro.* pag. 484. that *Regiomontanus* was famous about the Year 1470. and, as I remember, he lived but forty odd years. *Rantzovius* says he died when he was almost 42 years of Age, as quoted by *J. G. Gauricus* says he died when he was 51 years, 5 months, and about 12 days old, of a Pestilential Fever, in the Hospital of the Holy Ghost at Rome. And yet *Helvicus* in his Chronology tells us he died *Anno* 1483. which, if his Nativity is true, makes him 47 at his death, being 5 years more than the Age

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*Rantzovius* allows, and four less than *Gauricus* affirms he was. Thus you see how they differ about this Great Man's Death, as well as his Birth, and indeed you may guess at one by the other; and though you call him *Regiomontanus*, that was not his true name, but from the Country where he was born, which was *Franconia*, a little Eastward from the *Rhine*, and Northward from *Constance*, a Hilly Mountainous Country, sometimes called *Mont Regius*; from thence *Johannes de Monte Regio*, or *de Regio-Monte*, which you will; and his true Name, says *Gassendus* in his Life, was *Johannes Mullerus*.

*Gauricus* tells us *Martin Luther* was born Anno 1484. the 22d of *October*, at 1 ho. 10 min. P. M. but *Cardan* says it was the same day at 10 ho. P. M. and after all this, *Garceus* says he was born *Novemb. 10.* at Eleven of the Clock at Night, 1483. so we have our Choice which Year, and which time of the Day or Night we think most probable: And yet every one that hath printed this Great Man's Nativity, have believed themselves in the right, and could without doubt have proved each of them true by the concurrence of Accidents and Directions. But be it how it will, we may justly rank this among the rest of the very doubtful Nativities. One makes him born by Day, and gives him *Capricorn* ascending, as *Gauricus*; another by Night, as *Cardan*, and gives *Leo* ascending.

*Cardan*, *Gauricus*, *Garceus* and *Origanus*, all of them tell us, that *Erasmus Roterdamus* was born the 28th of *October*, Anno 1467. with *Libra* ascending. But if you look into his Life printed before his *Colloquies*, the Author of that tells you he was born the 5th of the Calends of *November*, which is the 28th of *October*, Anno 1465. differing two years in his Birth from *Cardan*, *Gauricus*, &c. but if you look into his Life printed at the end of his *Colloquies*, Anno 1643. he tells us, *de anno quo Natus est, apud Batavor, non Constat.* Thus the four Authors are positive to 1467. The second Account is, that he was born two years sooner; and the third says, that the *Dutchmen* themselves do not know the year when he was born; and therefore may well pass for a doubtful Nativity. And as they differ in his Birth, so they differ in his Death also: *Gauricus* says he lived 63 years and 11 months wanting 6 days. *Cardan* says he lived to 70 years of Age; and the Author of his Life says, he lived 70 years, 8 months and 15 days, and

and died the fifth of the Ides of *July* 1536. which if true, then he must be born in 1475. and the four first Authors mentioned, are all in the wrong, and his Nativity unknown to this day.

They are also divided in their Opinions about the Birth of Pope *Leo* the Tenth; though they all agree in this, That he ought to have a Nativity, and they agree to make him one, but they cannot agree upon the day: For *Garceus*, *Gauricus*, and *Junctine*, make him to be born at Sun-rising on the 11th of *December*, 1475. but *Cardan* says he was born *December* the 9th at Sun-rising, which will cause great alteration in the Moon's place, and something in all the Planets besides, and therefore uncertain.

They are as much in confusion about the Birth and Nativity of *Nicholas Copernicus*, as any of the rest; for *Junctine* says he was born *January* 19. hor. 4. min 48. P. M. 1472. But *Mæstlinus* (as quoted by *Gassendus*) says he was born *February* 19. hor. 4. min. 48. P. M. 1473. and after all, *Garceus* tells you he was born on the 10th of *February* 1473. such is the variation and uncertainty of Nativities brought to prove the truth of the Art, and its Rules.

It will not be improper in my Opinion to give you a short Account, how they have managed *Picus Mirandula's* Nativity among the rest. *Junctine* tells us he was born *Febr. 24.* 1463. at 2 h. 42 min. P. M. and so says *Cardan*: *Garceus* and *Lindbont* say he was born 2 h. 42 min. ante occasum solis. My Friend *J. Gad.* says it was 2 h. 42 min. post occasum solis; and indeed in this I believe he is true: But he is horribly out in the Year; for he says he was born in 1464. which is false; for *Mars* was the 24th of *February* that Year in 17 degrees of *Aries*; but in the Year before on that day he was, as they print him, in about 13 degrees of *Scorpio*. Had it been proper in this place, I would have shewed you the Rectification of this Nativity, and the Reasons for his Death; (for all People that have the Ascendent to the body of *Mars*, do not dye) but God willing, I will do it in another place, before I end this Treatise.

Pope *Julius* the Second (*dictus Savonensis*) is said by *Cardan* to be born *May* 22. 1445. but *Junctinus*, *Gauricus*, and *Garceus*, say he was born the 22 day of *June* the same Year; *Cardan* makes him *Scorpio*, the others *Libra* ascending.

*Johannes Frederick* the Third, Duke of *Saxony*, was born, says *Junctinus*, the 16th day of *January* 1538. but *Garceus* tells us, he was born the 15th day in the same Year; so uncertain and useless are these Nativities.

*Cardan* and *Gauricus* say, that *Henry* the Second, King of *France*, was born the last day of *March*, at 5 in the Morning, 1519. and give him *Aries* ascending. *Garceus* makes him to be born at 7 that Morning, and gives him *Gemini* ascending. And to pin the Basket, and make it more doubtful, *Junctine* tells us that he was born just a year before, in 1518. What use can there be of such Nativities, where they are not sure of them to the Year?

*Morinus*, in his *Astrologia Gallica*, pag. 612. hath given us the Nativity of Cardinal *Richelieu*, and tells us he was born *September* the 9th, S. N. at 34 min. past 9 in the Morning, in the Year 1585. he makes the *Sun* 16 degrees in *Virgo*, and the last degree of *Libra* ascending. My Friend *J. Gad.* he comes and shews his Parts in printing of it again; and he tells us he was born *Septemb.* the 9th, at 26 min. after 11 before Noon, and makes the *Sun* 26 degrees in *Virgo*, and 27 degrees of *Scorpio* ascending; so that here are 10 days motion difference between *Morinus's Sun*, and *Gadbury's Sun*; and so in the *Moon* likewise. A man would think his pious Soul should have been better acquainted at that time with the New *Stile*, and the *Roman Kalender*. than to make this horrid blunder. Thus you may see how these Errors are obtruded upon us, and how easily we swallow a Lye, when it comes from one that can give it a Reputation. What *Morinus* wrought of this Nativity, I believe may be true; but that of my Friend *John*, is a Nativity cut out at a venture; and how many have been cheated with it (by believing they had that Cardinal's Nativity true from *Gadbury*) we shall never know.

Likewise the present *French King's* was printed by *Morinus*, in which he made 15 degrees of *Scorpio* to ascend. *Gadbury* after him prints it, and makes 22 of *Scorpio* ascending: Another after him, relying upon his Authority, printed it again, and revived *Gadbury's Error*, about 20 years afterward; and so they err one after another. Nay, since this, *Adriano*, the Mathematician at *Paris*, says he was born about 8 hours before the time *Morinus* gives: The one says at Four in the Morning, and the other at Eleven and a quarter near Noon. But for this see my *Opus Reformatum*, pag. 122.

Henry

*Henry* the Sixth, King of *England*, says *Gadbury*, was born on the 6th of *December*, half an hour past one after Noon; but at four of the Clock after Noon, says *Stow* in his Annals.

We are told by *Cardan*, that *Henry* the Eighth, King of *England*, was born *June* the 28th, at 10 hor. 40 min. mane, 1491. and from him or *Junctine*, *Gadbury* and *Heminga* have taken that they have printed, which are all the same. But if you have recourse to *Stow*, he tells us that he was born on the 22d day of *June*, eodem Anno; and yet after all, *Gauricus* says he was born on the 29th, at 9 mane, and makes him *Leo* ascending, all the rest *Virgo*. Now pray consider how we shall reconcile all these different Accounts; it seems to me a little hard to be done, and also ridiculous, to bring these doubtful Nativities to prove *Astrology*; which *Gad.* hath done for, and *Heminga* against it.

Nor are we in less confusion about the Nativity of *Queen Mary*, than we were in her Father's, before-going. Mr. *Lilly* in his *Prophetical Merlin* [from whom *Gadbury* took his in his Collection] tells us she was born the 18th day of *February*, Anno 1516. at almost Six of the Clock in the Morning. But *Stow* says she was born on the Eleventh day of that Month; and *Isackson* says the Year before, Anno 1515. And *Heminga*, who brings this Nativity to refute *Astrology*, says she was born on the 8th of *September*, in the Year 1515. Now suppose some Foreigner should meet with all these various Accounts of this *Queen's Birth*, Can you imagine which he would pitch upon? or do you think he would bestow a minute of labour upon any of them? I cannot tell what such a man might do, but I am sure I will never take a minutes labour, either to rectify it, or endeavour so to do.

As to the Birth of *Queen Elizabeth*, Mr. *Lilly* had no better Authority for it, than what he confesseth he had from the *Florentine* Author *Junctinus*; and though they do not differ so much in this of her, as they do in that of her Father and Sister, yet their difference in the time is such, that it cannot be allowed to be an Exact Scheme, and fit to be depended on within a quarter of an hour. My Friend *John* says she was born *September* the 7th, ho. 2. min. 26. P. M. 1533. *Junctine*, and from him Mr. *Lilly*, says she was born that Day at ho. 3. min. 39. P. M. But *Heminga* says she was born that Day at 36 minutes past four in the Afternoon; one makes her *Sagitary* ascending, the other *Capricorn*, and

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the third *Aquary*, and yet all three bring it to prove some things that they aim at, and perhaps all false. *Gadbury* he proves her *Imprisonment*, *Coronation* and *Death* as plain as the *Sun* on the *Meridian*, of which more anon. *Mr. Lilly* brings it to prove its agreement with the *Conjunctions*, and that the *Figure* was agreeable to her Affairs: but *Heming* (as indeed *Malice* will catch at any thing) brings a *false Nativity* made by himself, or somebody for him, to prove *Astrology* useles and vain: And do you not think that this man was wilely employ'd in the mean time? and after these various *Opinions*, *Stor* differs from them all, and says she was born half an hour past three, which comes pretty near that of *Mr. Lilly's*.

It is generally allowed by all that I have conversed with, that *Charles* the First, King of *England*, was born on the 19th day of *November* 1600. *S. V.* And yet *Andrew Argol* (however he came by it) hath printed it in his *de Diebus Criticis*, pag. 182. and tells us he was born on the 10th of *November*, *New Stile*, differing from the true time 20 days, as appears also by the *Sun's* place; for in *Argol's* Scheme the *Sun* is in 18 degrees of *Scorpio*; and the day he was born, the *Sun* was in 8 degrees of *Sagitary*; so that it cannot be a mistake of the *Printer*, but a notorious Error in the *Author*, or a grand Abuse in him that gave it him for a true one. But besides, If this were not sufficient, here are more Mistakes: We in *England* say he was born at 9 or 10 at Night; *Argol* at 4 or 5 in the Morning; we say he was born at *Dumferling* in *Scotland*, whose Pole is 56. he saith he was born under the Pole 52. which looks a little odd, how a man of his publick Correspondence abroad should be thus abused in his Intelligence; and that one of his Learning and Repute should be guilty of such Errors, some of which I am sure are his own. Now let us turn the Tables, and suppose we lived in *Italy*, and those remote Parts, do you think we should not rely on *Argol's* Authority (as undoubtedly many do there to this day) being a Man of Learning, a Knight of *St. Mark*, and Professor of the *Mathematicks* in the University of *Padua*, and certainly conclude this to be a true Nativity beyond all question, because it came from him that Mankind reveres for his Learning; and so have handed it from one to another at its first being publick, as a Curiosity and Rarity; and without doubt among all *Foreigners* that meet with his Book, it is still lookt on as a

true

true Nativity without contradiction? Again, Have not we just reason to suspect many Nativities that we have from abroad, to be false by the same Rule? For if a Prince's Nativity, so publickly known at that Time in *England*, should be thus mistaken; why may not many of the *Popes* and other great men, born of obscure Parents, and raised by their own Merit, have their Births as falsely transmitted to us as this of *Charles I.* was to them? for we may suppose the time of their Births was not enquired after till they grew eminent, and made some Figure in the World, Nay! perhaps till they were dead; and therefore how is it possible that we or any else can depend on many of these Nativities to be true? I mean those given by our Authors; many of which are so doubtful, that they differ sometimes a Day, in others a Month, and in many of them a whole Year and more; as you have already largely heard.

I will trouble you but with one Observation more of this kind; and that is in the Birth of *Charles II.* who, as long as he lived, was believed to be born, as the *Bishop's* Diary informed us, at half an Hour past 12 of the Clock, *May* 29th 1630. But since he is dead, they are confounded, because they can give no *Astrological* Account of his Death, that is rational and likely to be believed by their own Party: Some indeed will tell you, He dyed on the Ascendent to the Body of *Saturn*; but most of them are ashamed to mention it now, because they had for several Years together told the World, That the *Horsco ad Conjunctionem Saturni* gave him that Bloody Flux and Surfeit, by eating of Peaches, in *August* 1676. The truth is, He was born after 12 of the Clock about 25 minutes; and by a Figure set to that Time, a Friend of mine did predict his Death two or three Years before he dyed; and of this I am certain. And yet in the Year 1687. an Ingenious and Learned *Italian*, by Name *Antonius Franciscus de Bonattis*, at *Padua*, printed this Prince's Nativity again, and that most notoriously false; for after all his Labour and Pains, he corrects it, as he says, to *June* 9th. *S. N.* 35. minutes past 10 in the Morning, as you may see in his *Universa Astrofopia Naturalis*, pag. 116. And to shew you, that this is not done by Accident, he hath made the *Sun* and *Moon* one Days Motion more than we do; and therefore intended it for the 30th of *May*, *O. S.* and yet he was born the

Day

Day before, on the 29<sup>th</sup>: So that this Man must be false beyond all Contradiction. And yet to add to the Error, he hath made it two Hours false in Time of the Day; for he makes him to be born an Hour and an' Half before Noon, when indeed he was born half an Hour after it. And this Nativity, thus falsely printed, he brings to prove *his Rules* of Astrology True, that were New and Different from all others, except his Master *Confalonarius*, who, I judge was the Inventor of that Method by them two used. And do you think he did not take a hopeful Course to bring a false Nativity to contend with the Adversaries about the Truth of a Science in question? I confess *J. Gadbury*, in the Year 1659. printed this King's Nativity, and made it after *Ten Mane*, as this Man doth; but then he did not err in the Day, as our Author beforementioned hath done; and yet no more serviceable than that done by the *Italian*, which serves only to misguide the Students in each Country, and of no use at all in any thing relating to that Prince Astrologically; but as for that Printed by my Friend *John*, he, I am sure, will disown it, and tell you (if asked) it is two Hours false; and that he was a very Novice in Astrology when he did it. And yet, when we consider things nearer home, it may seem less wonderful how or why these Foreigners should be thus abused with false Informations from *England*; when our own Authors abuse us too, even about things of History. For Example, in the Birth of the late *K. J. Baker's* Chronicle, *Whitlock's* Memoirs, and *England's Remembrancer*, all tell us, he was born the 13<sup>th</sup> of *October*, which is most notoriously false; for he was born *October* 14<sup>th</sup> of a *Monday* 1633. and yet I have seen one or two Medals made at his Birth, that said, He was born the 15<sup>th</sup> of *October*.

Thus the *Italians* and other remote Countries are abused with false Nativities from *England*; and I suppose you will not doubt, but that all the Students in Astrology in *Padua* and the Countries thereabouts, will contend warmly for the Truth of this Nativity of *Charles II.* relying on this Authority of their Countryman and Author, and depending also on his Skill and Intelligence, as sometimes we do here in *England* about the Truth of False Nativities from beyond Sea. For Example, *Charles Gustavus* King of *Sweden*, *Mr. J. Gad's* old Lowly Hermit *Gregory Lopez*, *Michael Nostradamus*, with many others;  
and

and sometimes about our own Countrymen's, promoted by the Ignorant, and believed by the Unskillful: Among that number reckon *Sir Frech. Holles*, *Sir Matthew Hales*, *William Laud*, with many more, too tedious to name. Hence I do conclude, That all Nativities left to Posterity, and brought to prove the Art true, ought to be nearly exact.

And so I come to examine those Three Principal Authors I mentioned and promised in my *Opus Reformatum*, pag. 140; and I will begin first with *Morinus*, and those Nativities Printed in his *Astrologia Gallica*, and brought to prove the Truth of Astrology, and his Method (I cannot call them Principles) that he had learned and espoused.

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## Defectio Geniturarum :

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### The Second P A R T.

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In which is examined,

### The Nativities and Practice of *Morinus*, in his *Astrologia Gallica*.

**H**AVING Read and Considered those Nativities Printed by *Morinus* in his *Astrologia Gallica*, I began to observe his Reasons for Death and other Accidents, in several of those Genitures, and compare them one with another; which I found not to be agreeable to Reason nor Truth; no, nor to the old Rules laid down by *Ptolomy*, which have been owned by all the great men that ever yet lived, well-wishers or Professors of this Art; and having satisfied my self that they are not true in themselves, nor do they agree one with another, I think it my Duty to give the World my Opinion in the matter, and leave it to the Judgment of those that are better Read, and Masters of more Experience than my self in things of this nature; assuring my self, there will be a time when this Doctrine I lay down will be embraced and believed; which at present I do despair of, because those that have for a long time gone on in an Erroneous Practice, think themselves now too old to learn any thing that thwarts their Practice, and also too proud to be taught: However, I humbly submit my Opinion and

and Judgment to the *Learned*, and shall take it as a Kindness to be instructed by any one that will make his Doctrine Universal, and his Principles agree.

I did not fall upon this Subject in general, and more particularly on this of *Morinus*, out of any Disrespect to him; or that I think my self a competent Judge of the subject-matter of his Book in general: But this part of Astrology having been my Study for many Years, I did think it might be no Injury done to that Learned Author, nor Offence to the present Reader, to give my Opinion on the Operations and Judgments on those Nativities he hath Printed; and the rather, because I intend it with all Tenderness and Respect to the one, and Submission to the other.

I do acknowledge *Morinus* to have been an admirable Grammarian, a most excellent Philosopher and Physician, a good Mathematician, besides a sufficient Judge of all Universal Learning; whose Parts and Proficiency therein I dare not pretend to; and the more I read him, the more I see my own Deficiency in Point of Comparison with him: And yet for all this, *Bernardus non vidit omnia*; the little Hare, you see, hath a particular Faculty in Hearing and Running, which the mighty Elephant cannot pretend to; and yet the Faculties of the Elephant no ways impaired by that. By the same Rule I may be allowed to have Skill in something, though not an Universal Philosopher; and all I beg of the Reader is, To believe I intend and mean well, and that I understand something of what I here pretend to. And for that Learned Author, were he now living, I am certain he would be pleased with the Attempt, rather than affronted at what is done: And so I come to the matter it self.

The First Nativity that *Morinus* brings, is that of *Zaga-Christi*, a Prince of the *Abyssines*, born at *Corcora* in *Africa*, under the North Elevation of the Pole 6 degrees; and this is to prove that the Stars have the same Influence in those Parts that they have in these more Northern: And because of the Rarity of the Case, I will give you the Scheme

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to

to his time, but my Division of the Heavens; and the Planets Places, he says, are from the *Rudolph Tables*. The Time of his Birth was *September 1st, hor. 8. min. 10. Post Merid. 1614.*

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Lati. Planet.

♄ 2 33 M.

♃ 1 14 Sep.

♂ 0 16 M.

♀ 0 49 M.

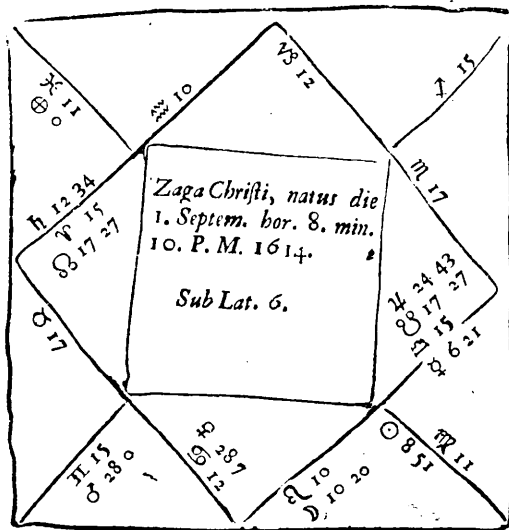
♁ 2 36 M.

♃ 4 40 S.

T.H.N. ⊕ 14 35

Dist. ab J.C. 64 22

R. A. ⊕ 347 21



This Prince, says *Morinus*, was driven out of his Country by his Uncle, travelled through many Countries, and suffered under divers Misfortunes, and at last arrived in *France*, and was there acquainted with the whole Court. At last (he says) he fell into Want and Poverty, and being overprest with Discontent and Grief, he dyed at *Ruelius* the 21st of *April 1638*. N. B. *Poor Zaga, a Banished Prince, starved in France!* It seems the *French* were not arrived then to that Perfection, to relieve and support every Banished Prince; there is a great deal of difference between *Zaga* and *James*; and I suppose you judge the Reason of it.

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What the estimate Time was, he hath not told us; nor what Ground he had to Correct it by, I know not: But am partly sure the Time given was not to Ten minutes. But I suppose, he Corrected it by the Accident of Death, and the Direction he says he dyed on; and that is the Ascendent to the Square of the *Moon*. But what time he left his own Country, or what Direction gave that Accident, he hath not told us; but I do suppose it was upon the *Sun* to the Square of *Mars*, at about Nineteen Years of Age, or perhaps Twenty: But what other Accidents he had, we have no account of them; and so I come to the matter in hand, and what I have to observe on this Prince's Nativity.

The Direction that *Morine* allows for his Death, you have heard, was the Ascendent to the Square of the *Moon*, and this only a single Direction, and the *Moon* no ways Malefick, unless you allow the Trine of *Saturn* to afflict her, together with the Sextile of *Mercury*; which, if I should grant, yet there is but one single Direction to give that fatal effect, which in my Practice I cannot allow: And though *Saturn* may be judged to afflict the Ascendent, yet both *Jupiter* and *Venus* do behold the Ascendent likewise; and therefore cannot be supposed to be so weak a Nativity as to yield to that one Direction in point of Death.

And therefore let us compare this; First with *Cardan's* Nativity, printed by this Author, pag. 396. In that Scheme we find the *Moon* in *Pisces*, in exact Square to *Mars*, on the Cusp of the Second; and yet when the Ascendent came to the Square of the *Moon* and Body of *Mars*, they both together did not kill that Excellent Physician and Philosopher, notwithstanding the Horoscope was also Giver of Life, as it is in this of *Zaga's*. Though it did give him a long and terrible Disease, as *Morinus* also observes; but more of this Nativity, when I come to consider it.

Secondly, In his own Nativity, page 397. *Astr. Gall.* where the Ascendent is also Giver of Life; there the Ascendent to the Square of the *Moon* did not kill neither, although she was in Conjunction with *Saturn* in the Twelfth House. Nay! I do not find among all the Directions, and the Accidents corresponding thereto,

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thereto, given by himself, pag. 648, and 649. *Ejusdem Libri*, that he hath so much as taken notice of that Direction of the Ascendent to the Square of the *Moon*, or allowed any Accident for it; which very Direction, he here tells the World, killed poor *Zaga*. Now, do you think, That the *Moon* in *Zaga's* Nativity is more Malignant, and by that means hath more Power to kill, by being in Trine with *Saturn*, than she hath in *Morinus's* Nativity, by being in Conjunction with him, and this in the Twelfth House too? Truly those Astrologers that will believe this Doctrine, must be very good-natur'd men; not to say worse of them, lest it might prejudice their Reputation. It is a strange Doctrine to me, That the Ascendent to the Square of the *Moon* should kill in one, and not have Power to do something like it in the other: And what is more, I take *Zaga's* Nativity to be as strong and vital as *Morinus's* is.

Thirdly, Let us compare it with the Nativity of *Mary Queen of Poland*, pag. 554. where the Ascendent is Hileg, and the *Moon* in Trine with *Mars*, exactly from the Fourth and Twelfth Houses; and yet she had the good Fortune to escape with her Life on the Ascendent to the Square of the *Moon*. If this be true, there must be some strange partial Power lodged in the Stars that I do not understand, that one shall fall, and yet half a score escape on the same Direction. Though I have a very great Honour for *Morinus*, yet I cannot get over this Point; nor can I imagine what answer he would make me. If he lays the Stress on the Houses, and says the *Moon* was Lady of the Fourth in *Zaga's*; Why then, say I, the *Moon* is in the Fourth (in this Queen's Case) in Aspect with the Lord of the Eighth; which in that Language I take to be equally the same, or worse.

Fourthly, Let us compare it with the Nativity of the Duke of *Montmorency*: Though I confess there is some difference in the Case, but not in the Consequence; for since he allows the Ascendent to the Square of the *Moon*, in *Zaga's*, to kill; and that he allows the Midheaven to the Square of *Saturn*, in the Duke's, to kill; then why should not the Midheaven to the Square of the *Moon* have done it by the same Rule? For the *Moon* is there absolutely Malefick, as being within 6 degrees of the Opposition of *Saturn* by her Latitude, and within 4 degrees  
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of the Quartile of the *Sun* by her Longitude, and in *Aquary*, a violent Sign besides; and yet this great man out-liv'd the Midheaven to the Square of the *Moon* and Opposition of the *Sun*; both which came up near together: And was Beheaded, as *Morinus* says, on the Midheaven to the Quartile of *Saturn*: A very likely Story! Now suppose (for Argument sake) that I should allow that Direction of his to be what he says it is (which I do not allow), do you think the Midheaven to the Opposition of the *Sun* and Quartile of the *Moon* are not more likely to murder a man, than the imaginary Quartile of *Saturn*? Nay! and to speak in *Morinus's* way too, the *Sun* was Lord of the Eighth, a thing he lays great weight on in other the like Cases.

By these Examples, thwarting one the other, it appears, that *Morinus's* Astrology is not all of a piece; for in each of these Cases the *Moon* hath as good a Title to kill as in that of *Zaga-Christi*: And therefore, without Rules of Exception, it ought to be allowed in all. Therefore I cannot admit this to be the Direction that killed him; and by consequence that this is not the true Time of Birth. And that which confirms me in my Opinion, That this is not the estimate time, but one Corrected *Sententia Morini*, because of the odd 10 minutes in time, which I dare be certain were not given, but imagined to be the true Time; seeing he could make no other Direction hit but the Square of the *Moon*; which did require that Alteration. In a Word, I am positive, That the Direction alledged by *Morinus* for this man's Death did not kill him; and therefore the next Query is, What did do it?

I have told you already, I do not think this is the estimate Time, and also my Reason for it: And therefore the Time given, I believe, was hor. 8. min. 30. P. M. Nay! I dare be certain of it, had *Morinus* but given it us, it would have proved so: And to make his imaginary Direction hit the Time of Death, he makes the Time 20 minutes sooner; but if he had made it 9 minutes later, he had, in my Opinion, hit the mark much nearer; for, I say, he was born at 39 minutes past 8 at Night; and the Right Ascension of the Midheaven to that Time is 29 degrees 14 minutes: *Ascend. Ob. Ascend.* 20 degrees 14 minutes. And the Directions that did kill him were the Ascendent to the *Semiquadrate* of *Mars*; and that followed within less than 3 degrees with

with the *Ascendent* to the *Square* of the *Moon*, imputed (as *Morinus* says) with the Rays of *Saturn*. The Ark of the First, i. e. Ascendent to the *Quartile* of *Mars*, is 21 degrees 17 minutes. The Ark of the Second is 24 degrees 1 minute; and this Gentleman dyed April 21 S. N. 1638. aged 23 Years 7 Months and 20 Days; which the Ark of the first Direction exactly hits, and to me seems most rational. If any Gentleman thinks he can shew a more probable Cause of Death than this of mine, or that he can justify *Morinus*, I should be mighty glad to see it, either in Publick or Private; and assure him, I am very willing to be instructed.

But perhaps some young *Capricio* may object, and say, How is it possible that this of yours can be true? for *Morinus* tells us, He fell into *Sadness* and *Grief* (he useth the Word *mæstitia*) and how can a Direction of *Mars* give such Effects as these, they being more proper to *Saturn*? My Answer to such Objectors as these will be very short: I have already told them, That it is seldom that one Planet gives the Time and Disease; as you may see *Opus Reform. pag. 67.* and as seldom that a man or woman dyes on a single Direction: And for solution in the matter, I refer them to the Place quoted, to learn the Poiothanatos.

The Second Nativity, mentioned by *Morine*, is that of *Cardan*, pag. 396. and that he brings to prove the Vanity and Folly of the Dividing the Heavens *modo equali*: But he hath said nothing to the Figure in general, or to its Correction in particular; why he did not, he knew best.

But since it is fallen in my way, I cannot omit to take some notice of those Passages that *Cardan* hath given us in relation to the Correction mentioned among his Twelve Genitures; and of other Passages also in his Life, that may be helpful, perhaps to a further and more Correct Scheme of this Great man's Nativity; who dyed at *Rome* in the Year 1576. being almost 75 Years of Age; and the Directions that they say killed him, are the Ascendent to the Square of *Venus* and *Mercury*, they being in Conjunction in *Libra*, in the Radix. As to these Directions, in my Method, and by the Doctrine of *Ptolomy*, it is impossible they should kill; and it is very improbable that there should be any one found to believe it; nor do I think *Cardan* himself did

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believe it when he was alive, notwithstanding his *facile occidit in ætate decrepita*. Nay! though we should allow what *Thuanus* saith of him, That he hastened his own Death by Abstinence, &c. Yet I cannot think that these Directions could any ways cause or further his Death: But on the contrary fortifie his Life, if *Ptolomy* is to be believed; and therefore there must be some other Cause found than the *Quartile* of *Venus* and *Mercury*, by Direction to the Ascendent for his Death. Pray observe, he tells us himself, That at 29 Years old he was seized with a Cough, and violent for 7 Months; during which time he spit up much famous purulent Matter, and was near Death: And he adds, That he was cured of it the Year following, when the *Moon* came to the Opposition of *Venus* and *Mercury*; at 30 Years of Age *Venus* and *Mercury* saved him to a Miracle, and at 75 Years old they killed him to a Miracle. A very pretty kind of Astrology, if you can but believe it!

I do not find that *Cardan* assigns any Accident for the 44th or 45th Year of his Age, when the *Sun* came to the Opposition of *Mars*, and *Quartile* of the *Moon*: Nor for 53, when the *Sun* came to the Opposition of *Saturn*. Nor at 39 and 40, when the *Sun* was directed to the Zodiacal Parallel of *Mars*; all which are violent Directions, and do seldom pass over without something worthy the Native's Memory; and especially in a Nativity attended with the Violence that this is.

I dare not venture on the Correction of this Nativity (though I am sure it is not exact) for Two Reasons. The first is, Because he hath not given us the estimate Time. And the second is, He is too great a man to be questioned by me. Nor would I have any think that I do in this, to Eclipse or Deface the Fame and Learning of this most excellent Man, who hath deserved so well of all; but what I aim at is nothing more than to justify the Science from the Abuses and Incoherences that its Adversaries catch at, and are so often objected to us by those that know little of the matter.

The Third Nativity that *Morinus* brings, is his own, pag. 397. But the Accidents and Directions, brought for its Verification, you will find them, pag. 648, 649, 661, 662, and 663. He makes 27 degrees of *Aries* to Ascend, and 13 degrees of *Capri-*  
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corn in the Midheaven, and the Accidents and Directions that he brings to prove it true, are these following.

Aged 8 Years almost, he had a Quartan Ague, the *Sun* then was directed to the Quartile of *Saturn*.

Aged 22 Years and 4 Months, *July* 9th 1605. wounded dangerously in a Quarrel about a Woman: Ascendent then to the Quartile of *Venus*.

Aged 29 and 3 Months, *Anno* 1612. *May* 30. he fell into a long and dangerous Disease by Heat and Drinking; and at the same time there was an Eclipse of the *Sun*. For this he had *Jupiter* and the *Moon* directed to the Ascendent; and the Ascendent to the 9th degree of *Gemini*, the Place of that Eclipse.

Aged 30 Years and 2 Months, he took his Degree of Doctor in Physick, *May* 9th 1613. For this he gives the Midheaven to the Dodecile of *Saturn* (that is, the Semisextile); and the former Directions of *Jupiter* and the *Moon* to the Horoscope.

Aged 31, *Anno* 1614. he was received a Phylician in ordinary to the Bishop of *Bollignac*; then the *Sun* was directed to the Ascendent.

Aged 32, *Anno* 1615. went into *Hungary*; which Journey was attended with great Dangers, by Water, by Quarrels, by Duels and Luxury, the Ascendent then to the Square of *Saturn* without Latitude.

Aged 33, in *April* 1616. he was seized with a dangerous malignant Disease; the Ascendent to the Quartile of *Saturn*, with Latitude.

Aged 38, in *October* 1621. Physician in Ordinary to the Duke of *Luxemburg*; *Sun* now to a Sextile of *Mars*, sine Latitude.

Aged 46, in *August* 1629. Professor Regius in the Mathematics; he had then the Midheaven to the Body of *Mercury*.

Aged 51, *March* 30th 1634. he publicly demonstrated the Longitude found; by which he had great Fame throughout all *Europe*, Midheaven then to the Body of the *Sun*.

Aged 59, *November* 2d 1642. he was seized by a long lingering Fever, with strange Evacuations of Cholera; he had then the Ascendent directed to the Body of *Mars*.

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Aged 61, 1644. he solicited for the Royal Allowance, for the Longitude found: He quarrelled with *Bullialdus* and some others: He had now the Midheaven directed to the Body of *Saturn*, *Mars* to the Oppolition of the *Sun*, and *Saturn* to the Quartile of the *Moon*.

Aged 62, 1645. *April* 8th, he had an ample Pension, and a noble Reward out of the Treasury; *Mars* then was directed to the Oppolition of the *Sun*, and *Jupiter* and the Part of Fortune to the Trine of the *Moon*, without Latitude.

Aged 73 and 8 Months, on *November* 6th 1656. he dyed of a Fever; and no Cause appears for it in his Nativity, as I can find. He gives us more Accidents, which, because I think they are not to the purpose, are omitted.

Of all the Arguments and Directions brought to verifie any Scheme, and Accidents that I have seen, these are indeed the weakest and most improbable; especially coming from so great a Man as *Marius* was both for Labour and Learning; and therefore I will modestly give you my Thoughts on each of them, and leave you to your Opinion and Choice when I have done. There are, as you see, Thirteen of them, of which I allow but Two; and that is, the *Sun* to the Body of *Saturn* for his Quartan Ague for one.

As to the Second, I suppose a few Words will serve, because there are very few will believe a man should be wounded very dangerously on the Ascendent to the Quartile of *Venus*, as he says he was: And yet nothing on the Ascendent to the Square of *Mercury*; and after that to the Square of the *Sun*. If he had said, He had been given to Drinking, Whoring and Lewdness, I might have believed it.

But as to the Third, I think he hath outdone himself there, to tell us, he was seized with a dangerous Disease, when the *Sun* was Eclipsed, and to direct the Ascendent to the Place of the Eclipse, and *Jupiter* and the *Moon* to the Ascendent to give this dangerous Disease. As to the first, it is impossible it should give a Disease before it was in being itself; for you cannot believe the Body was brought into a diseasly Habit in an Hour's time, as you must if you think that the Cause. And for the Second, there is no such thing as directing those Two Stars to the Ascendent: Nor is there any such thing in directional Mo-

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tion to bring the Ascendent up to *Jupiter* and the *Moon*. I know what you have to say for your selves in this Case; which is, That the degree of the Ascendent comes up to them. Why yes, that I will allow: But that is not the Ascendent; for when that degree is past that Point, it hath no more Power than the First, Second or Third that follow it: Hence, if the Ascendent gives Power, to the degrees that pass it, this Gentleman had the *Moon* and *Jupiter* directed to the Ascendent every Year afterword, as long as he lived, by the same Rule. And you may as well say, a Gown is a man, because it covers him, as say the degree is the Ascendent. Besides, by this Rule, we have two Ascendents; for if this degree is ore, you know we have another left, that we direct to, when that is gone up to the Cusp of the Twelfth House. But enough of this Whim, fit rather to be laughed than argued out of Practice.

The Fourth will require but little to be said to it; for he makes the Midheaven to the Semisextile of *Saturn* give his Doctoral Dignity, with *Saturn ad Partem Fortunæ*. As to the Semisextile of *Saturn*, I think all men of Art will count it next to nothing; and for *Saturn* to the Part of Fortune, if it should be allowed, I do not see any Reason it should give him Advantage, but rather the contrary. In a word, these two are of no Force nor Power.

The Fifth hath little or nothing in it: He says, He was received Physician in Ordinary to the Bishop of *Buloinne*; who compelled him, against his Will, to the Study of Astrology: He had now (as he says) the *Sun* to the Ascendent. This is answered as the Third; for it is no Direction, nor is there any such Motion in Nature, as you heard above. But suppose we should allow it, it is the Promittor that gives the Advantage: If so, what Reason is there for the Ascendent to give Preferment (for so it was at that time to him) and also of study with the assistance of so great a man as that Bishop?

The Sixth seems to have some probability in it at a distance; but upon a nearer approach, you will find that empty, like the rest: For there is no such Direction in Nature as the Ascendent to the Square of a Planet in the Zodiac. For at the time, he says, that Direction is compleat, *Saturn* is but 63 degrees distant from the Ascendent, and he ought to be 90; so that he wants 27 degrees of a compleat Square: So that you have here a Square

Square within a Square, a little Quartile and a great one. In a word, it was not the Ascendent to the Square, but by true Motion to the Sextile of *Saturn*; at that time Ark 33 degrees.

The Seventh is of the same piece with the last; for now, he says, he had a violent and malignant Disease on the Ascendent to the Quartile of *Saturn* with Latitude. This overthrows their old Doctrine of the Quartile always falling in the Ecliptick; and therefore no Latitude: And what himself takes notice of likewise in his Projection of the Rays, that the Quartile always falls there. And, to be brief, the Ascendent it self is never directed to any Ray with Latitude in that Point, but the Body and Opposition of any Star. The other Rays are made to the Ascendent from other parts of Heaven always with Latitude, if the Star hath any. Thus much for the Latitude; as to the Aspect, I spoke to it before, to which I refer you.

The Eighth may be admitted well enough, because the *Sun* is directed to the Sextile of *Mars*, as he says, and such a Direction may give such a Promotion too.

The Ninth seems likely to be true; for the Midheaven to the Body of *Mercury* may give him such a Preferment as he then had, which was *Regius* Professor of the Mathematicks. But it is strange that *Mercury* should give such a thing as this, and yet the Midheaven to the Body of *Venus*, who is in the beginning of *Pisces*, and in Trine of *Mars*, should give nothing; for he takes no notice of any effect of it; which I am sure he would have done, if any thing had suited to it on this Correction, and I am sure it is more likely to advance him than the Body of *Mercury* by far.

The Tenth is the only Direction (I am certain) that he depends on for the Correction of his Nativity; and that is, *The Midheaven to the Body of the Sun*; for at that time, he says, He had an Universal Fame, almost throughout *Europe*: And it is from that very Direction that, I am certain, his Nativity is false; for had this been the true time of his Birth, he had, without all doubt, dyed under the Influence of that Direction. For in this Figure of his, the Ascendent is certainly giver of Life, and at that very time came to the Square of the *Sun*, Quartile of the *Moon*, Quartile of *Jupiter*, Quartile of *Saturn*, and Body of

*Mars*, and no Relief from any Rays to preserve Life: And this Doctrine is built upon a Principle that seldom or never fails, if the Rule is but observed carefully. Now I am certain that *Morinus* did not understand Astrology to any perfection, nor *Protony*, who he doth endeavour and pretend so often to correct in divers Places of his *Astrologia Gallica*: I am also certain that he had no fixt Principle to guide him, or build upon; only an Universal conceited Knowledge of it, adapted to his own Fancy.

The Eleventh is to be allowed in his Doctrine and Correction, to be a rational Direction: But I am certain, by the same Rule, the Ascendent to the Square of the *Sun* did not kill, That this is also false; and if that Scheme had been true which he gives, this Direction had never perfectly come up, only so near as to specificate the Disease he should dye by.

The Twelfth is certainly the most irrational thing that ever was asserted by an Artist, where the Ascendent was Giver of Life: To tell us, That he sued for the Royal Reward, for his finding the Longitude: That he quarrelled with *Bulialdus*; and with a poor man, a Neighbour of his: And for this, he tells us, he had the Midheaven to the Body of *Saturn*. Can any man of Reason believe it? Ask my old Friend what he had on his Midheaven to the Body of *Saturn* in a Figure that the Ascendent is Hileg, and he will tell you, a Jail with a Gallows at the end of it. In a Word, this is no ways to be allowed, it is too gross to be digested by any man of Skill or Reason.

The Thirteenth is of the same piece with the former; for here he tells us, he had a noble Pension, and a Gift from the King: And for this he had *Mars* to the Opposition of the *Sun* and *Jupiter*, and the *Part of Fortune* to the Trine of the *Moon* without Latitude. I will leave the first to any man's Consideration: Nay! to a Novice in Astrology, Whether *Mars* to the Opposition of the *Sun* and *Jupiter* can give any Good, or not. And for the *Part of Fortune* to the Trine of the *Moon*, it sounds well, but if examined, there is as little in that as in the rest; for the *Part of Fortune* cannot be circled in the Zodiac, as they imagine, because it is subject to greater or lesser Diurnal and Nocturnal Arks, according to the *Moon's* Declination and Latitude, upon whom the *Part of Fortune* depends; and for that reason is seldom

seldom or never in the Ecliptick. But besides, the *Part of Fortune* is not in 10 degrees of *Taurus*, as he says, but in the end of *Aries*; for if you will consider, the *Moon* (by her Latitude) under that Pole, is not 5 degrees past the Body of the *Sun*; if so, how can the *Part of Fortune* be 13 degrees from the Ascendent, and the *Moon* and that near the Equator? To be plain with you, I do say, The *Part of Fortune* is in the beginning of *Taurus*. But if what he says should be allowed, why did not the *Part of Fortune* to the Trines of *Venus*, the *Sun* and *Jupiter*, give something considerable, as well as this Trine of the *Moon*? I am sure, they have more Power to do it than the *Moon* hath.

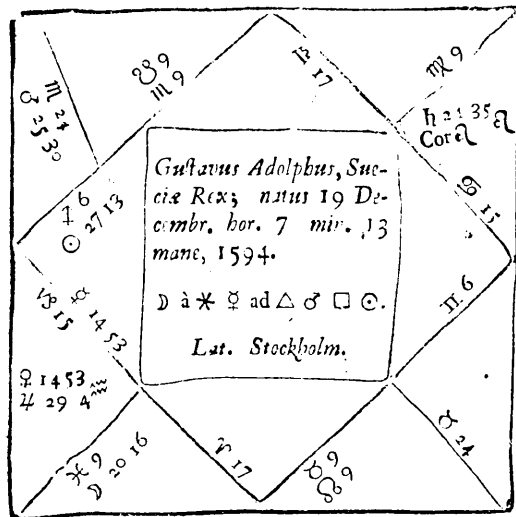
I have added a Fourteenth; but that is the time of his Death, and therefore you may be sure it is not his: And the main Query will be, What Direction he dyed on? For it is reasonable to expect something less than, as well as for every thing else beforementioned; and to satisfy my Reader there is nothing can be pretended to in that case, take this following account of all the apherical places by Direction at that time, but especiall of the Ascendent, who is Hileg, and only to be taken notice of in that Case: And therefore, if you please to direct it, you will find it is advanced to the 20th degree of *Cancer*, a place imputed with no Malefick Beams, but past all that hath power to kill: Nay! so much as the Lords of the Fourth and Eighth too. The Midheaven is come to 26 degrees in *Pisces*, and past all both good and bad. The *Sun* is, by Direction in 20 degrees of *Gemini*, and past both the Squares of the *Moon* and *Saturn*, and under no ill Beams. The *Moon* is got to 23 degrees of *Gemini*, and out of the reach of all Malignant Rays that are worth observing. The *Part of Fortune* is got also into 24 degrees of *Cancer*, and perfectly free likewise; as are all the rest: And yet this poor Gentleman had the hard Fortune to fall, and this without a Cause. And therefore, if this should happen to be true in this Nativity, it may prove so in 20; nay, in 100 more: And if so, farewell Astrology, pray deliver it over to *Hemings* and *Alex de Angelis* to laugh at.

Lilly, It may (perhaps) be expected, seeing I have (I think) proved this Nativity false, to give one that may seem true in my own Judgment; which, I believe, would be no hard thing to have

have done, had he been so fair to us, as to have given the estimate time of his Birth. But thus far you shall know my Opinion concerning the Correction of it. It is most certain that either the Ascendent or *Sun* must be Hileg in this Scheme; and which soever of them is so, I believe the *Sun* will also prove the *Abscissor Vitæ*. If you will make the Ascendent Giver of Life, then there will be 26 degrees of *Pisces* Ascending: But if you make the *Sun* Apheta, there will be between 15 and 25 degrees of *Taurus* Ascending. And this Dispute might be soon ended, had we but the given time to guide us; but I confess I should rather rely on *Pisces* Ascending, considering what he writes of himself, page 398. which is like Six Planets in the Twelfth House: And so I leave this great Man's Nativity to your further Consideration.

The next Nativity I find published by *Morine* is that of *Gustavus Adolphus*, King of *Sweden*, page 400. who was slain in the Battle of *Lutzen*, November 6th 1632. fighting against *Walstein* the Imperial General. And this, he says, was caused by the Midheaven directed to the Quartile of *Saturn* in the Zodiac; and Body of *Mars*. Yet in the Figure he gives us, the *Sun* is in the Ascendent, and most certainly Hileg; but by a Figure of my Division of the Heavens, the *Sun* is 18 Ecliptical degrees above the Cusp of the Second House, and very near in the middle of the Ascendent, and admits of no dispute. The Figure follows, set to his time, but to my Division of the Heavens. The Planets Places are Calculated by the *Rudolphine Tables*, as *Morinus* says.

195 22



Lat. Planet:

♃ 1 20 S.  
 ♃ 1 1 M.  
 ♃ 0 13 S.  
 ♃ 1 46 M.  
 ♃ 2 1 M.  
 ♃ 3 34 M.

The only thing I contend with him here for, is, Why he should believe any man would credit his Assertion in this, when in his own he lets the Midheaven pass the Body of *Saturn* and the *Moon*, and gives him nothing but a Quarrel: And in *Francis de Bon*, he lets him pass the Midheaven to the Opposition of *Saturn* without any Injury to his Life, and live several years after it; and yet this brave fighting Prince must fall by it: Nay! and what's worse, against all Rule too, for neither Midheaven nor Ascendent had any thing to do with Directions of Death, because the *Sun* is solely Giver of Life, and claims the other as his own Propriety. Nor did the Midheaven to the Square of *Saturn* kill his Friend *D. Ludovi. Fronson*. pag. 614. So strange it seems to me, That this Learned man should overlook Truth, and not allow his Directions a Parity in their Effects and Operations in one as well as the other, without Rules of Exception; which

in all such general Cases ought to be given, if any be. I wonder they did not depend on the Midheaven to the Body of *Mars* for Death; because that is a Direction not to be opposed in point of Motion, there being indeed such a Direction: But to tell us of the Midheaven to the Square of *Saturn*, when in truth there is no such Direction in Motion nor Nature at that time (for the Midheaven to the Square of *Saturn* did not come up till after 60 Years of Age) is such an Imposition on our Understanding, that all intelligible men will hiss at it. And how this great man should suffer his Reason to be caught by Opinion and Credulity, I do indeed wonder; especially, in a thing so plain as this is, contrary to his Darling the Mathematicks; for by Mathematical measure it is not a Square or Quadrate; contrary to Rule and the best Authority. And to be plain the *Sun* is Hileg, and none else can be directed for Death; nor can there be any more than one Hileg in any one Nativity, contrary to Experience: Nay! in a Word, it is contrary to all but fond Opinion. And now, pray give me leave to make this bold offer in general; I do *Challenge my man* to show me where the Ascendent or Midheaven by Direction has been the Cause of Death, when either *Sun* or *Mercurius* were givers of Life: And I am sure no man will undertake that Work but he that hath no Principles to build on in his Study of this science; and such a one was this Learned Author, whose Labours are now the Subject of this present Discourse; and I am certain, as long as I contend with such Antagonists, I am safe enough.

But methinks, I see some, and hear others dissatisfied with what I have already said on this Nativity, and think it is nothing else but Talk and Flourish, and that I am not able to make good what I have said by plain proof, That he dyed by the Force and Power of other Directions to the Giver of Life, as I have before intimated. Pray have but a little patience, and you shall be entertained with that too.

What the estimate time of this Prince's Birth was, I know not (that is indeed the Fault of all our Authors, for they think we ought to rely on their Skill in Correcting, and for that Reason give no estimate time) but believe it to be something nearer Sun-rise than the Time *Morinus* takes for truth; however, because I will pull no Controversies about my ears, I will work all my

my Directions according to this Position of 6 degrees of *Sagittarius* ascending, and the Pole of the *Sun* in this Figure, and they are these that follow; *i. e.* the *Sun* to the Parallel of *Saturn*, to the Opposition of *Saturn* and Square of *Mars*, thus,

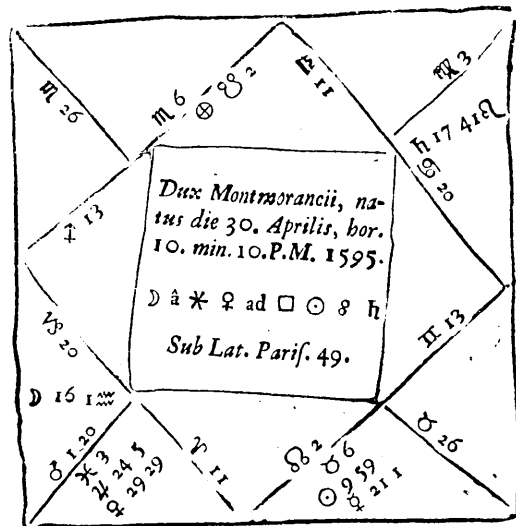
⊙ ad Parall. ♂ in Zodi.	32	55	29	6	1624.
⊙ ad Parall. ♀ in Zodi.	35	3	31	8	1626.
⊙ ad Corp. ♀ sine Lat.	38	51	35	5	1629.
⊙ ad Parall. ♀ in Zodi.	41	50	38	5	1633.
⊙ ad Oppos. ♀ sine Lat.	43	52	40	5	1635.
⊙ ad Quod. ♂ in Zodi.	44	19	40	10	1635.
⊙ ad Oppos. ♀ cum Lat.	46	7	42	8	1637.

Here you see, I bring Four Directions for his Death; the Parallel of *Saturn*, that toucheth first; the Opposition of *Saturn*, S. L. the Square of *Mars* in the Zodiack, and the Opposition of *Saturn* C. L. *Object*. But this is false that you endeavour to prove true; for your Direction that you call the Parallel of *Saturn*, and comes up first, gives 38 Years and 5 Months, which is 6 Months after he dyed; for he was killed when he was 37 Years 10 Months and 19 Days old; and I hope you will not make your Stars kill him after he is dead, as we do. *Answer*. No, no, soft and fair, my Friend, I will clear this Doubt to you presently. I told you before, That the Scheme is not the estimate Time, but of *Morinus's* Correction; and I am certain it is false, and that it was altered to make the Square of *Saturn* kill him, and the Time was undoubtedly a little later. I likewise told you, That all these Directions, that I have wrought, are by the Oblique Ascensions, under the Pole of the *Sun* in this Figure of his. Now, if you will permit me to alter the Pole of the *Sun* but one degree, or not so much, which will not alter the Ascendent 2 degrees, and instead of 6 make 8 of *Sagittarius*, there, and all will agree very well, and the Ark of the *Sun* to the Parallel of *Saturn* will be about 41 degrees and 12 minutes, which gives in time 37 Years and 10 Months, *Anno* 1632. And by altering that Pole, all the rest of the Directions will proportionally vary as much as this doth. This is my Judgment of the Cause of Death, and I am sure a great deal more rational to give it and its Violence, than those before alledged. But if any

of you think they are not, pray produce me better Authority than I have for it in *Quadrupart. lib. 4. cap. 10.* where he begins that Paragraph thus, *Erunt autem Mortes Violentæ, & Insignes, &c.* Perhaps I may meet with a second Objection; and that is, Why the *Sun* to the Zodiacal Parallel of *Mars* did not kill, as well as that of *Saturn*? In answer to this I shall refer you to my *Opus Reformat. pag. 161, and 163.* and the better to assist you in your Search, I have wrought that Direction, and those that attend it, that are of concernment in the thing you propound.

The next Nativity I find brought by him, as an Example, is that of the Duke of *Montmorancy*; and that is brought to prove the same Foolery that this last was. *i. e.* That the Midheaven to the Square of *Saturn* took off his Head, *October* the 30th 1632. he being then 37 Years and 6 Months old. He lets him pass the Midheaven to the Opposition of the *Sun*, and Square of the *Moon*, Lady of the Eighth, and kills him on the single Square of *Saturn*, which is indeed no Square; and for the better deciding this Point, I wish he had given us the estimate time of his Birth. The Figure follows; the Planets Places from the *Rudolphine Tables.*

189 45



Lati. Planet.

h 1 25 Sep.  
 M 1 6 Mer.  
 S 1 38 Mer.  
 ♀ 0 15 Mer.  
 ♄ 1 31 Sep.  
 D 5 14 Mer.

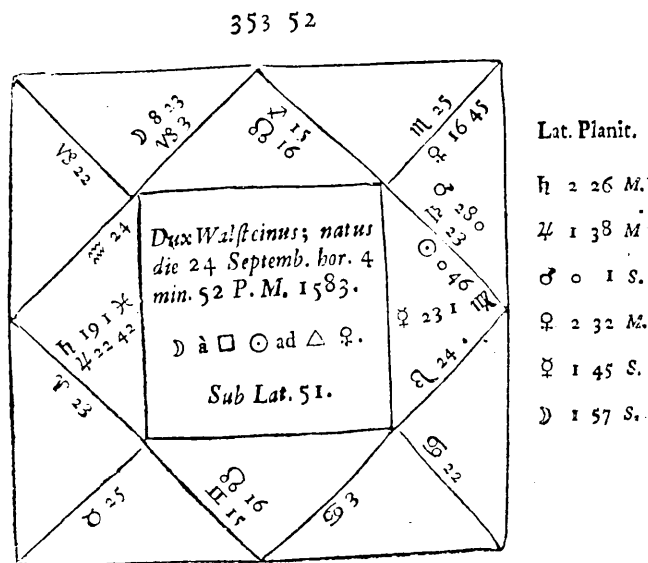
Here you see, the Birth is Nocturnal, and all the Planets under the Earth, except *Saturn* in the Eighth House; so that the Ascendant or Part of Fortune must be Hileg. If the Ascendant be Giver of Life, there can be no Pretence to any Direction to that Point, nor is it vitiated by any Malignant Beams at that Time, as I can discover; nor doth he take any notice of the Part of Fortune. *Argol*, I confess (in *de Diebus Criti. ps. 239.*) tells us, the Part of Fortune is *Apheta*, and that it was directed to the Antiscion of *Mars* for his Death; but withal, he brings in likewise the Midheaven to the Square of *Saturn*. I must needs say, *Morinus* is the fairer man of the two, for he depends solely on the Midheaven to kill; but *Argol* hath two Strings to his Bow, the Part of Fortune and Midheaven both: And yet, when all is done, I do not believe that he ever understood how to direct the Part of Fortune to the Antiscion of *Mars*; nor could it be done in that Nativity that he hath given us.

I shall have little or no occasion to say any thing in particular to the Direction it self, that he says killed, or to the Improbability of it as to the Rule, I having done that largely in the last Example; which is a parallel Case to this: And both indeed built upon one bottom; and by him both imbellish'd with the same Arguments to create a Belief in the Reader that they are true. And therefore I will proceed to give you my Opinion concerning this Nativity, and its Correction, according to those Principles of Astrology that I am Master of; for as to the Scheme he hath given us, I am sure it is false, because there is no ground nor reason for it in Nature; nor will it hold in other Nativities, no not one in twenty; nor is there any Rule in substantial Authors to justify it.

I have already told you, That either the Ascendent or the Part of Fortune must be giver of Life; and to make his Death correspond with Rational Rules, we must alter *Morinus* his Figure. If the Ascendent is admitted, then it must be directed to the Square of the Sun, or to the Body of the Moon, and Opposition of Saturn. If to the first, it must be about 38 minutes sooner than the time that he prints; if the latter is allowed, then it must be altered to an Hour and three Quarters later; but I shall reject both, because I will keep to the Rule, *lib. 3. cap. 13. Quadripart.* For by that Rule the Part of Fortune is to be allowed Hileg, without dispute; and in a Figure of my setting it is on the Cusp of the Eleventh; but in their Scheme it is in the Ninth House. They direct the Part of Fortune in Zodiaco, I direct it in Mundo only; and in this Case the Part of Fortune comes to the Square of Saturn; the Ark 37 degrees 30 minutes, or near it; and this followed by the Square of Mars, within 10 degrees, and no Relief from the Beneficks: And this I do from a Figure of 3 degrees of Sagitary ascending, and near 26 degrees of Virgo on the Midheaven; and the Part of Fortune will be within half a degree of the Eleventh House, toward the Tenth. And this I take to be the most rational of the two Corrections I mentioned; and I am sure more likely to be true than *Morinus*'s is.

The next we meet with is the Nativity of *Albert Duke of Fridland Walstein*, the Emperor's General, that fought against *Gustavus*

*us Adolphus* when he was slain. This man was murdered by the Command of his Master *Ferdinand* the Second, Emperor (*Jussu Imperatoris trucidatus*, says *Morine*) on the 25th of February 1634. being then Fifty Years and Five Months old; and for this, *Morinus* says, he had the Midheaven directed to the Square of Mars Peregrine, and in his Detriment in the Eighth House; and yet both the Sun and Moon in Aphetical Places, the one in the Seventh, and the other on the Cusp of the Eleventh. From whence you may observe, That *Morinus* takes no notice of the Hileg. but makes his Rule positive above all; as appears by these Three Examples: That the Midheaven to the Square of either of the Infortunes, in the Eighth, certainly kills either a King or a General, that happens to have such a Position. The Figure follows, set to his Time, but my Division of the Heavens, and the Planets Places from the *Rudolphine*, as *Morine* says.



Whatever:

Whatever *Morinus* may think of the matter, I do positively affirm, That the *Sun* in this Figure is certainly, and without all doubt *Giver of Life*; and therefore the Cause of Death must be sought from his directional Motion, and not from the *Tenth House*, the *Moon*, the *Ascendent*, nor the *Part of Fortune*. And to make his Reader the more a Convert to his Rule and Method, and to confirm the Truth of his Scheme, he tells us, This Native was elected supreme General, or Generalissimo, of the Emperor's Army in the Year 1631. And for this Preferment, he says, the *Sun* was at that time directed to the Midheaven; a thing rather fit to be laughed at than believed: Because there is no such Direction; and whosoever doth imagine that the *Sun* or *Moon* can be directed to the Cusps of the Houses (otherwise than Convers) I am certain he doth not understand the nature of Directional motion.

Now to shew you, how luckily a false Rule happened to suit to *Morinus's* invention, in a Figure that seems very probable to be true, and so confirmed him and his Profelites in their misguided Opinions concerning the *Anaxeta*, being wholly ignorant not only of the true Method in Direction, but also of those undeniable Rules laid down for our Direction and Guide in that part of this Science; I will make it appear that he did dye by Directions to the Giver of Life, and this by his own Figure, altering it but one minute in Time; that is, 15 minutes in the *O. A.* of the Ascendent, and not only prove his Death, but also give you Directions for his being chosen General, far more likely than that of *Morinus*; and the Oblique Ascension of the Ascendent, that I work by, is 344 degrees 7 minutes, and the Pole of the *Sun* about 45; the distance of the *Sun* from the Seventh House is 16 degrees 12 minutes; the distance of *Mars* from the Seventh House is 28 degrees 16 minutes. Hence you have the *Sun* to the Mundane Parallel of *Mars* D. D. Ark 46 degr. 55 min. which gives in Time 50 Years and 5 Months; and followed by the *Sun* to the Square of *Saturn* in the Zodiack, thus,

M.C. ad *	♃	43	32		47	1		1630	
M.C. ad △	♀	43	48		47	4		1631	Made General.
M.C. ad △	☉	46	19		49	10		1633	

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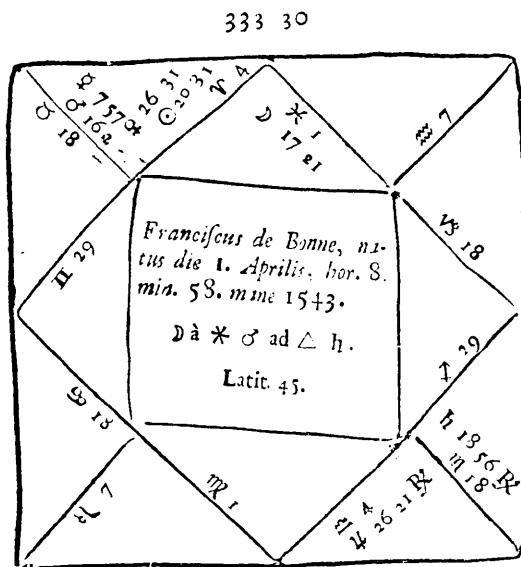
© ad par. ♂	d. d.	46	55		50	5		1634	Murdered.
© ad □	h Zodi	52	29		56	00			
© ad □	4 Zodi.	56	31		60	00			

Now what need we fly to impracticable Shams, when Truth is so near at hand? And what need is there to imagine a single Direction, that is both Improbable and impossible to give what he pretends, when we have no less than three that are beyond all doubt, agreeing with his Death, its time, and *Ptolomy's* Rule, which is this, *Et cum Jupiter aspiciat Martem afflictum, erunt nece insigniores ex judiciis, aut ira Ducum aut Regum; Quatri Lib. 4. Cap. 10* I know the next Question you ask me is, How *Jupiter* beholds *Mars* afflicted, to make this Rule good? Why, truly, you must take Pains, and search it out by Labour, for it is plain enough. And besides, I am now detecting of Errors, not writing a Theory; but you may depend on it, the Rule really takes place in this Nativity, as to his Death, which was Murder.

And give me leave to add one word, to excuse the Emperor about his Murder, which perhaps may stick with some Readers. This Native, after he had beat the *Swedes*, and kill'd their King, grew so horridly insolent, he was above all Law and Government, neither the Emperor nor the Princes of the Empire knew how to deal with him: They tell us, He would send for any Man, who he desired, or take them by Violence in the Streets, and bring them to his House, and command his Servants to hang them immediately in his Orchard. And when he had served many so, he gloried in it so much, that he askt his Friends that came to see him, To go into his Garden, and see what Fruit his Trees bore. And for this, and such like Crimes, he being too big for the Law, the Emperor commanded him to be kill'd; which was in his Chamber the day before mentioned. And though I have shewed you how these Directions better agree than that of *Morine's*, yet I do not warrant it to be his true Nativity, but do say it seems very probable.

The next is the Nativity of *Francis de Bonne*, Duke and Marshal of France; who lived to 83 Years of Age, and dyed *Septemb.* 28. 1626. on the Direction of the *Moon* to her own Square in the Ecliptick. The Figure followeth. This





This Learned Gentleman certainly never gave himself time to consider, or else he never read *Ptolomy* with any Care or Credit; for this is one of the idlest Reasons that ever was given. First he tells us, That which is not true, *i.e.* that the *Moon* is *Apheta*; which by his good favour she is not, for all her being in the Tenth. And Secondly, he tells us a thing not agreeable to Rule; for he says, He died on the *Moon* to her own Square: Which cannot possibly be, because *Jupiter* beholds the Place of Direction with his Time; and to assert this is directly against *Ptolomy's* Rule, and my own Experience; and besides, if the *Moon* were *Hileg*, and directed to her own Square, as in this Example, it could not kill. But to be plain with you, I doubt the Truth of the Figure, as to time, and my reason is this; Let which of the two Luminaries you please be *Apheta*, I see no reason why he should not dye on the Directions of either to the Body of *Mars*, and Opposition of *Saturn*, and this in a violent part

part of Heaven; but it is next to impossible he should escape those Directions if the *Moon* were *Hileg*, because they came up late, even at 60, and this with the *Capus Meduse*, a violent Star. And therefore I will not so much as imagine a Figure that may hit the Time of his Death, because I believe he was abused by having a false Time given him; and why may not he as well be deceived by a false time given him, as to print a false time for his own Birth, which I am sure that is; and therefore if I were to project a Figure for this Great man's Birth, it must be one where neither the *Sun* nor *Moon* is *Hileg*.

The next we meet with is that of *MARY* Queen of *POLAND*; she was a *French* woman, and was married to *Vladislaus* King of *Poland*, the 5th of *November* 1645. and he dying soon after, his Brother *Casimire* was chosen King, and afterward married his Widow, *May* the Thirtieth 1649. So that she was twice married, and this to Two Kings, in the space of Four Years. And the Nativity he gives us for this Queen's true one, is as followeth, set to his Time, but by my Table of Houses, and the Planets places from the *Rudolphine* Tables, as he says. Estimate Time 3 minutes past 8 mane.

Lat. Planet.

h 1 51 M.

24 0 35 S.

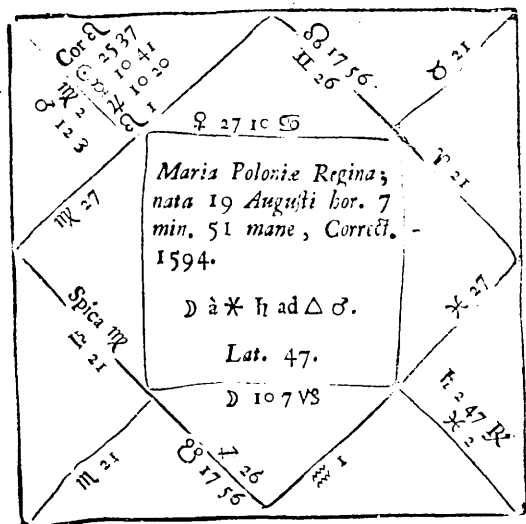
♂ 0 58 S.

♀ 0 4 S.

♃ 0 54 S.

♄ 1 56 M.

85 38



I have printed this Scheme, because it is a remarkable Nativity, and he hath given the estimate time of it also, and will really admit of a Trial of Skill; in the management of which I will be very just and fair, and do both the Art and this Learned Author Right: And the Accidents he gives are these following.

Aged 15 years and 2 months, Octob. 12th 1626. she fell into a desperate Disease, and was near Death; the Ascendent then to the Square of the Moon with Latitude.

Aged 18 years, Anno 1629. she was courted by the Duke of Orleans; but the Marriage was prevented by Cardinal Richelieu, and the Queen Mother, Mary de Medicis; Ascendent then to the Sextile of Jupiter.

Aged 34 years and 2 months, she married Vladislaus the Fourth King of Poland, the Midheaven then to the Body of Venus.

Aged

Aged 37 years and 9 months, May 30th, 1649. she was then married to Casimir, the next King of Poland: She had then Mercury and Jupiter in Conjunction, directed to the Body of Mars, Lord of the Seventh, as he says. And these Four Accidents are my further Business to examine.

Morinus hath taken the Square of the Moon in Libra, with 4 Degrees of North Latitude, and for what reason I cannot tell; for the Moon hath not full out 2 Degrees South, where she is in Capricorn; but let his Reason be what it will for so doing, he perfectly overthrows their old imaginary Rule, that the Square always falls in the Zodiack, by this Example of his. It is plain that every Aspect oweth its being to the Body it proceeds from; and therefore if you will allow the Aspect Latitude, you can allow it no more than the Body hath it is produced by: if you do allow it more or less than that Body hath, you make the Aspect Challenge a Latitude proper to it self, which to this day was totally unknown to all Pretenders. But perhaps you will say, The thing seems very rational, because he allows the Square what Latitude the Moon hath in that place, when she comes thither, where it falleth in the Ecliptick. It is true, he doth so; but what is that to the true Motion? And how will he demonstrate that the Moon is in exact Square to the Ascendent, more by taking of 4 Degrees, than if he had taken but 2 Degrees, or none at all in that Direction; for the meaning of the Direction is, That the Moon is in exact Square to that Angle, when that Direction is finished, which he nor no man can prove by that method of directing; for the Ascendent comes to the Square of the Moon, when the Fourth House comes to her Body; and I know no other Square, nor he neither, but what is Imaginary: And if so, Pray what do the 4 Degrees of Latitude in Libra signify? But why Four Degrees to be taken, contrary to the Rule of the Square falling in the Ecliptick, and exceeding the Moons Latitude where she is two Degrees? Why truly for no other reason, but to help out at a dead list; for he could by no means make the Midheaven to the Body of Venus for her Marriage, and the Ascendent to the Square of the Moon, for her Sickness, agree; for the Ascendent to the Square of the Moon in the Ecliptick, would have had 17 Degrees, 49 Minutes Ark, and that would not do,

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for his Ark was to be but 14 Degrees 56 Minutes; and by taking the Square of the *Moon* with 4 Degrees of Latitude, hit the thing to a hair: And that is the truth of the whole matter; and by this Case of Necessity came this curious Notion into practice; and, to say the truth, I find it no where used throughout his whole Treatise, but in this particular Case: And when it is fully examined, I think really no body can believe it.

As to the Second Accident, which he attributes to the Ascendant to the Sextile of *Jupiter*; if I should allow him that, I do not think it will do him any Service at all; for the Sextile of *Jupiter* cannot give such a Countship, and such great Enemies to prevent its Effect at the same time; there must be some malicious Beams to raise those Adversaries, as you may see hereafter: But, in short, that Direction came up at Six or Seven years of Age.

The Third Accident and Direction no man can deny, could he make the Square of the *Moon* to the Ascendant fairly agree with it, to give her Sickness at 15 years of Age; which, you see, he could not do, but was constrained to make a Rule on purpose, contrary to true Motion, and his own Practice before: And for that Reason I have justly made these Objections to his Operations in this Nativity, which, he says, is most exactly rectified.

The Fourth Accident, which was her Second Marriage, at the Age of 37 years and 9 months, he says, was caused by the Direction of *Jupiter* and *Mercury*, in Conjunction to the Body of *Mars*; which certainly can never be allowed nor believed by any man but him that can believe any thing. And the better to enforce and fortify his Doctrine, he tells us, That *Jupiter*, Lord of the Seventh, with *Mercury* Lord of the Ascendant, are directed to *Mars*, Lord of the Seventh; so that he hath two Lords of the Seventh to effect the business: And had the Direction been in the Seventh, by this Rule and Opinion of his it would certainly have been more forcible. But suppose this were all true, Why should *Jupiter*, &c. being directed to *Mars*, be more likely to give Marriage at 38 than the *Sun* to the Body of *Mars* at about 22 years of Age, even in the Heat and Fury of Youth, at which Age Women are generally more bent to Marriage than at 38; and

and yet at both Ages, under proper Directions, we find such Examples frequent enough? Nay! he tells us, That his Friend Monsieur *Goulus*, from this only Direction, predicted this Queen a Second Marriage, while her First Husband was living. If he did, it was a bold Venture, attended with a good Fate more than the Direction he gives; nor indeed is there any thing in it worthy of our imitation or credit, though it did his business as well as if it had been true, for it got him the Queen's good Opinion and Favour. But it would have been no small Service to us, had either of them told us by what Rule the First Husband should dye so soon; which would be of more use than this new Project: For *Jupiter*, Lord of the Seventh, is strong, and so is *Mars*, and both Lords of the Seventh, as he says. And so I come to correct the Figure, and give my Reasons and Directions for these Four Accidents.

The estimate time is 3 minutes after 8 *mnè*; and the Figure, by my Correction, is 58 minutes after 7, and is but 5 minutes differing from the time given; the Right Ascension of the Midheaven is 87 degrees 24 minutes; and the Directions are these following.

	d. mi	y. m.	
Ascend. ad ☐ ☽	13 46	15 00	1626 Dangerously sick.
☉ ad Par. ♂ Zod.	16 28	18 00	1629 Courted to Marry.
☽ ad 8 ♀ S. L.	17 30	19 02	1630
☽ ad 8 ♀ C. L.	18 57	20 08	1632
☉ ad Corp. ♂	19 19	21 01	1632
☽ ad Pa. ♀ mo. rap.	30 29	33 10	1645 Married first.
☽ ad Par. ♀ mo. rap.	30 30	33 10	1645
☉ ad ♂ ♀ mo. conv.	31 14	34 07	1646
M. C. ad ♂ ♀	31 51	35 03	1646
☽ ad Par. ♀ in Zod.	34 49	38 04	1649 Married again.
☉ ad * ♀ in Zod.	36 42	40 02	1651
☽ ad Par. ☉ mo. rap.	38 46	42 03	1653

If I understand the business, these Directions are far more agreeable, and more natural too, than those given by *Morinus*; and besides, I am nearer to the estimate time than he is, which seems to be given very exact, even to 3 minutes; as you may see.

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The Ascendent to the Square of the *Moon*, for her Sickness, is no ways strained, but a true and a fair Direction; and yet *Morinus* himself never knew what made it so violent, as to be like to kill her; for in his own Nativity it gave nothing at all; nor doth he take notice of it. Nor did he ever know what saved her Life under those two Directions of the *Moon* and *Saturn*; for in that of *Zyza-Christi* he makes the single Square of the *Moon* kill him, and yet here it gave a disease, and did not kill: And in my opinion it would have been worth your knowing, had he been so free as to have told us the reason of these things; for every Astrologer, that is Master of his Profession, doth or ought to know this Mystery.

The *Sun ad paral. Mars in Zodiaco*, and at the heels of it; the *Moon* to the Opposition of *Venus* looks like a Courtship, but to her injury and discontent, as we may suppose; because two such great People as the Queen-Mother and the Cardinal, undertook to break the business, and prevent the Marriage. Pray consider whether these are not much more likely than the Ascendent to the Sextile of *Jupiter*.

The *Moon* to the Parallels of *Jupiter* and *Mercury*, and the *Sun* to the Body of *Venus*, *motu convers.* are Directions probable to give Marriage, as well as that Direction of the Body of *Venus* to the Midheaven; and though that doth not touch in this of mine, yet it is just at the door, and doth certainly influence the matter.

But the Cause of her Second Marriage is the great and only thing in dispute, as you have heard; for which, I say, she had the *Moon* to the Zodiacal Parallel of *Venus*, and at the same time under the Influence of the Midheaven to the Body of *Venus*, that began its effects in 1647. But perhaps you will say, That the Direction of the *Moon* to the Parallel of *Venus*, in the Zodiac, comes up at 38 years and 4 months, and she was married at 37 years and 9 months; and therefore this is not to the purpose. To this I answer, I have followed *Origanus* for the Latitude of the *Moon*, as having no other for that year; and, you know, he is none of the exactest in those Calculations. Therefore if the *Moon's* Latitude be allowed to be 12 minutes too much, (and I am certain it is greater than it ought to be) the Direction will touch exactly at the time she Married; and the former of the

the Body of *Venus* gave the beginning of that Second Courtship. But besides, those Zodiacal Parallels are generally in Operation before they perfectly touch, and the nearer the Tropicks, the longer: So that it is possible one of these Directions falling near the Tropicks may be in operation 10 years; nay, I may say 20; tho' there are many, I know, that will think it is very improbable, and so let them and welcome. Thus I have endeavoured to shew you, That this Nativity was to be proved by the same Accidents, and yet by other Directions than those given by this Learned Author, and this by keeping closer to the estimate time than he did. But perhaps you may say, You do not understand some of these Directions, and therefore you have nothing but my word for it. Why, really, I think, you may as well take my word for these, as take *Morine's* word for his; for I am certain, there is not a Reader in the world can imagine why the Square of the *Moon* should be taken with 4 degrees of Latitude in the Ascendent, when her Body hath not two, as you have already heard.

The next Nativity we meet with is that of *Lewis XIV.* King of *France*, whom, he says, was born *September* the 5th, at 15 minutes past 11 before noon *S. N.* 1638. in the Latitude of 49; but he corrects it to 4 minutes sooner, which we shall immediately consider, with the reasons of it.

*Morinus* says, he had a *Fever*, with an *Erysipelas* in his Face at 5 years and 7 months old; and the *Small Pox* at 9 years and 2 months old, with danger to his Life; and all this from the Square of the *Moon*, well managed.

The first of these Disorders, he says, was caused by the Direction of *Jupiter* to the Square of the *Moon* without Latitude; which by his Pole of Position gives an Ark of 4 degrees 55 minutes; and, by *Naibod's* measure, is too short by 35 minutes; but that I will pass by and excuse: But if you direct *Jupiter* under the true Pole of Position, the Ark will not be full 4 degrees; which I cannot allow, by my measure and method in Direction, to hit the time of that Disease. But why must *Jupiter* be a significator in this Case? He is Lord of the Fourth and Second, and, in my opinion, that gives him no Power. *Mars* is indeed Lord of the Ascendent, and had he directed him, there might have been some Pretence for it; but *Jupiter* hath none, for he

makes

makes but 10 degrees of *Sagitary* on the Second House, and 5 of them 10 must be allowed to the Second; so that he can have but 5 in the Ascendent; and how those 5 can entitle him to be Lord of the Ascendent, I cannot imagine; and it is that I suppose he builds upon: He might as well have directed *Saturn* to the Opposition of the *Moon*, and with the same Authority.

The Second Disease, which was the Small Pox, he says, was from *Jupiter*, directed to the Square of the *Moon*, with Latitude, and the Ascendent convers to the Square of the *Moon*, with Latitude likewise. These are choice Notions, if we can but understand and believe them. First, you must know, though the *Moon* hath but 2 degrees 36 minutes South at Birth, he makes her Square to have 4 degrees 17 minutes South, or else the Trick will not do neither to *Jupiter* nor the Ascendent; no, nor with it neither, without the help of his new Table, pag. 550. The main Question is (as I have observed before in the Queen of Poland's Case) Why the *Moon's* Square must have 4 degrees 17 minutes, and her Body but 2 degrees 36 minutes at Birth: Perhaps you will say, She hath such Latitude when she comes to 6 degrees of *Scorpio*, and therefore it ought to be allowed here. That I utterly deny, and this, First by their own Principles; for they have all taught it for Doctrine hitherto, That the Square always falls in the Ecliptick; as supposing the Intersections of the Ecliptick and Orbit to be 180 degrees distant, and each of them 90 degrees distant from the Planet: And they were forced into the Belief of this, because the Latitude at the Opposition is always of a different Denomination from that of the Body, and therefore by that Rule this Square of the *Moon* could have no Latitude, as it is said to have by this Learned Author.

Secondly, By *Morine's* own Principles, who hath blamed *Blanchinus* and *Regiomontanus* for their fictitious and imaginary Circles, and set up one of his own more confused, as you may see, pag. 358, 359. and so on, if you please; where you may read the Basis and whole Project of this Business, as he hath there stated it, with a Diagram annexed. And the ground of all is placed in the apparent Inclinations and Orbits of the Planets; so that though the Planet hath no Latitude in the place it is in, yet the Sextile or Square of that Planet shall have 1, 2, 3, 4, or 5 degrees of Latitude, according to the utmost Inclination of that Planet's

Planet's Orbit at that time; and this Inclination makes way for the Use of his Table to correct the Aspects: And after he hath learnedly discoursed *De Mune reali Planetarum*, and answered several Objections, he leaves us just as he found us, and full as ignorant of true Directional Motion as we were before; for though I allow, and all men will grant, he talks learnedly of the matter he handles; yet what is that to directional Motion? that is performed *per Motum in Orbitis suis*; this *per Motum Rap- tum*: And I am of opinion that this is the reason that so few Mathematical heads understand Astrology, because they have conceived a motion of the Heavens in their way, which puts them out of this: Nay! I had rather teach a Plowman Astrology, that is wholly ignorant of it, than any one that hath been educated and taught by the best Pretenders in the Town; and I am sure I shall do it with less trouble. But to the point again;

*Morinus* tells us. That the Planet's visible Latitude is the way of the Planet, and the Circle that the Aspects are made in; I will allow it. But then I ask him, What that is to any other Planet in Direction? Why truly nothing at all; for every Planet moves in his own Orbit, and therefore is directed in his own way, and meets all Rays there, and no where else; but it is the Zodiac that is the Standard of the measure of these Rays, whether the Inclination be North or South; and for all Directions that have large Latitude, they are indeed most properly measured by the Mundane Circle, which is really more exact than directing by the Poles of Position in that case. Besides, he is forced to make use of the same Diagram they do, to demonstrate his Project; only he turns the Whim another way, and, I think, really further from Truth than they are, with much more trouble. In the Operation by his way than theirs in dividing the Latitude into Halves and Quarters. And, to omit more Words and Arguments, I will give you this one, That he doth not pursue this Rule he hath laid down in the managing of any Nativities, but where Necessity obligeth him; take an Example or two. In the Nativity of *Franciscus de Bonne*, he tells us, That he dyed on the *Moon* to her own Square; which if so, then he breaks his own Rule; for the *Moon* to her own Square with Latitude, is undoubtedly more forcible than without. And he lets him outlive the *Moon* to her own Square *cum Lat.* and kill'd him above a

year and a half after, on the *Moon* to her own Square, *sine Lat.* which is much the weaker Ray. So that you see either he doth not believe his own Rule, or else he dares not trust it. Besides, this Direction of the *Moon* to her own Square ought to be with Latitude, and no otherwise, because she is Significator; it is to her own Rays, and falls in her own way, and she can meet that no otherwise but with Latitude, which you see he here evades. But for *Jupiter* to meet her Square with Latitude South, when his own was North, is such a Doctrine as no man of Reason can believe.

A Second Example is in his own Nativity; where, though there are no less than Five Planets in the Twelfth House, and Three of them Violent ones, yet he takes no notice of any Convers Direction that ever hurt him; and yet the Ascendent was giver of Life there, which it was not in that of *Lewis*; which is an odd kind of Doctrine, as if a Convers Direction had not as much Power to hit a Physician, as a Monarch. Hence I cannot believe these Directions, and by consequence his Correction of the Figure, though I confess it is most ingeniously done, and set off with a fine flourish, after the *French* mode, but should rather stick to the estimate time.

I know you will be in expectation what I shall appoint in the room of his Directions, to give these Diseases that he mentions and corrects by. And in that Case I will be very short, and chuse whether you will believe them or not. For the First I do allow the *Moon* Convers to the Opposition of *Saturn*, which touch just before Five Years of Age: And in the Revolution, then at hand, you have *Mars* in *Virgo*, in ex<sup>a</sup> Square to his own Place, and the *Moon* in 19 degrees of *Gemini*, in Square to them both, and in Opposition to *Mars's* Radical place; which I think may pass for a violent Revolution, had there been no Direction.

For the Second Sickness, at 9 years of Age, I say, the *Sun* Hileg was directed to the *Lion's Tail*, and the Zodiacal parallel of *Mercury*; and in that Revolution the *Moon* was in *Sagittary*, in Square to the *Sun*, and in Opposition to *Saturn*, who was stationary in 2 degrees odd minutes of *Gemini*, in Square to the *Sun* just before; and this also may pass, in my Judgment, for a violent Revolution. I do confess the *Sun* had been under that Di-

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rection above Six months, and the Parallel of *Mercury* did not yet touch; yet when this violent Revolution began, it set them both to work. *Objection.* But your Directions, by your own Confession, the one is past, and the other not come up, and is not this like to make tye work? *Answer.* Why truly, they are nearer than his, if you please to lay by the Sham of 4 degrees in the *Moon's* Square, and then you will have nothing at all for the Small Pox, neither to *Jupiter* nor the Ascendent; for that of *Jupiter* comes up at 5, and the Ascendent at 13 years of Age. And for you that do contend for his Doctrine, you must allow me this, for he himself tells you, page 596. in the Case of *Hemminga*, That the Effects of the Direction that gave him his Sickness in 1566. was retarded a whole Year, for want of a suitable Revolution to influence its violence. But I do not stand in need of this Sham to justify me. Again, I believe there are but few of you know when Directions touch, without the Assistance of Revolutions and Transits; if you do, I do not; and for the Zodiacal Parallels, they are not like other Directions, but depend on the true declination, and may give an Influence before they touch, and in this case the rather, because it is to the *Sun*, and all Zodiacal Directions to the *Sun* are for the most part allowed by all skilful men to touch sooner by 30 minutes than any other whatsoever: And whatever you think of these I have given for the Causes of those Diseases, I am certain that those asserted by him have nothing of Weight nor Truth in them.

I cannot pass by *Hemminga's* Nativity without some notice and observations thereon, to shew you our *French* Author's Skill, though I shall not trouble you with a Figure, but leave that to your setting. *Hemminga* says himself, That he was born *February* the 7th, at almost a quarter past 1 in the Morning, Anno 1533. sub Polo 53, at *Bellocomi*, a little Town in *West-Friesland*. And the Planets places, as they are calculated to that Time by *Morine*, from the *Rudolphine Tables*, are as followeth.

h	4	24	☾	} Latitud.	0	29	M.
♃	23	46	♄		0	28	S.
♂	17	4	♃		0	45	M.
♀	15	42	♃		1	21	S.
♁	13	41	♃		2	31	S.
♂	26	31	☾		3	15	M.
☉	28	5	♃				
♁	5	42	♃				

I shall be short upon the whole matter, and therefore to the point directly. *Anno* 1542. at the end of *April*, he was invaded with a Disease that lasted 12 days, proceeding from Crudities: for this *Morine* says, he had the Ascendent to the Square of the *Sun* in the Zodiac. But I say that is no Direction, but it was the *Moon* Convers to the Opposition of *Mars*; and indeed it was but a slight Disease, which the Horoscopē to the Square of the *Sun* could not give, for at another Time they will tell you, That very Direction will kill.

*Anno* 1544. *December* 10th, he was seized with a Pleurisy, attended with a *Delirium*, and dangerous. For this *Morine* says, He had *Jupiter*, Lord of the First, to the Opposition of *Saturn*, and the *Sun* to the Body of *Mercury*. But I say, it was the Ascendent Hileg to the Sesquiquadrate of the *Moon*.

*Anno* 1546. *January* 14th, he had a Pleurisy, which *Morinus* doth not take notice of; at that time he had the *Sun* to the Body of *Mercury*, and he in Square to *Jupiter*.

*Anno* 1551. in *August*, he had a Tumor in his Foot, which hindered his walking, and lasted two Years; for this, he says, he had *Saturn* to the Body of the *Moon*; and I say it was the *Moon* Convers to the Body of *Saturn*.

*Anno* 1555. in *April*, he was taken with a *Diarrhea*, which he'd him a Month, and after that with a *Bulimia* (or an unsatisfied Appetite) which held him two Years. For this, *Morine* says, he had *Jupiter* (who he calls Lord of the First) directed to the Body of *Venus*. This I confess is a strange Doctrine, That the Body of *Venus* should give such a Disease; but if it could give it, why *Jupiter* directed when *Mars* is Lord of the Ascendent? He might as well have directed any of the other Planets

as *Jupiter*. But for this Disease, I say he had the *Sun* to the Zodiacal Parallel of *Mercury*, and also to the Square of *Jupiter* per Arcum Obscurum.

*Anno* 1559. *December* 8th, he was taken with a *Violent Fever*, *Pleurisy*, and an *Inflammation of the Liver*, with great Danger to his Life; for these *Morinus* says, he had *Jupiter* directed to the Body of *Mars*. I am ashamed to hear such an improbable Reason given by so great a man as *Morinus*; for if *Jupiter* should be allowed to be Significator (which I cannot permit) why should *Mars* in Conjunction with *Venus* give such dangerous Symptoms as these are: it is indeed against the nature of either of them, being in Conjunction, to give such Effects, for Planets in Conjunction have different Effects from their own Natures, when they are single and apart. In a word, as this Direction is improbable to give these Diseases, so I am positive it was not the Cause of them, but it was the *Moon* directed to the *Lions Heart*, and the Parallel of the *Sun* in the Zodiac; and besides, let any one look on that Revolution, and observe its Violence and Danger.

*Anno* 1663. the 2d of *August*, he married, for which *Morine* gives him the Midheaven to the Square of *Venus*; and by this single Accident and Direction he corrects the Figure; and his reason is, because *Venus* is Lady of the Seventh, and so is *Mercury* also by his Rule, and would have seized the turn too, had he been in the Place of *Venus*. Certainly the Midheaven to the Square of *Mars* and *Venus* would give but an odd sort of a Marriage; and indeed in my Practice I always have observed it rather gives Lewdness, Debauchery and Whoring, than a regular Marriage; but if it should give Wedlock, it most undoubtedly give an ill one, which this was not, for they lived well together, and had many Children. But to be short, it was the Midheaven to the Tine of *Mars* gave this Marriage; you may say the Tine of *Venus*, if you please, for that went just before, and wrought upon the inclination and disposition, and this of *Mars* finished the Work.

*Anno* 1556. the 2d of *December*, he was taken with the Loss of his Senses and Strength, which at last ended in a *Quotidian Fever*; for this *Morinus* says, he had *Mars* Lord of the Ascendent directed to the *Sun*, i. e. the *Sun* Convers to the Body

of Mars and Venus; a likely Story! In the last Disease, Jupiter was Lord of the Ascendent, and now Mars is; I perceive his Pitcher hath two Handles, and you may take it by which of them you please. Mars to the Sun! he that can believe this, will believe any thing without asking, Why or wheretore; and after all, his Direction of Mars to the Sun fell short a year and an half, too, as you may see by his own words, *Retardavit igitur per totum annum quo non fuit Revolutio congrua, & per dimidium sequentis congrue.* The truth of all is, he had at that time, and for this Disease, the Sun to the Square of Saturn per Arcum Obscurum in Aries, which is natural and probable.

Anno 1572. He was in great Troubles; he suffered in his Estate, in Body and Mind; and besides, he was taken Prisoner, and continued so from November the 10th till January the 9th, and these things were caused (says Morine) by Mars Lord of the Twelfth, to Mercury Lord of the Eighth and Tenth by Direction. Thus you may see what Service the Lords of the Houses do in Morinus's method; and his is indeed a very easy way of Practice, if it will hold, or any man dares trust to it in Predictions. He had at this time the Moon directed to the Zodiacal Parallel of Mercury, and his Opposition just at the heels of it.

Anno 1577. May the 3d, he was in great Danger of being drowned, *vi venti incidit in Aquam*; and this, Morinus says, was the effect of Saturn to the Opposition of the Sun; and this, I believe, will go down with divers Pretenders to Astrology, as a true Natural Cause. But, in my Opinion, the Moon to the Opposition of Mercury, and the Ascendent to the Semiquadrate of the Sun, are more probable Directions, and such as I should depend on before that of his before-mentioned. And so I come to give you a Table of the Directions, by me alledged, with their Arks and Measure of Time corresponding thereunto, as followeth.

▷ ad

▷ ad 8 ♂ motu con.	9	1	9	5	1542
Ascend. ad sesquiquad. ▷	10	40	11	3	1544
⊙ ad Corpus ♀, cum Lat.	12	35	13	2	1546
⊙ ad Corpus ♀, sine Lat.	13	53	14	6	
▷ ad Corpus ♀, mo. con.	17	39	18	7	1551
⊙ ad par. ♀ in Zodiaco.	20	19	21	8	1555
⊙ ad □ ♀ in arc. obscur.	21	47	23	3	
▷ ad Cor Leonis	24	32	26	2	1559
▷ ad par. ⊙ in Zodi.	25	58	27	11	
Med. Cæli ad Δ ♂	28	27	30	6	1563
⊙ ad □ ♀ in arc. obse.	30	15	33	00	1566
⊙ ad par. ♀ in Zodia.	36	48	39	6	1572
▷ ad 8 ♀ sine Lat.	40	47	44	1	1577
Ascendens ad semiquad. Sol	41	14	44	7	1577

These are the Directions that I judge gave these Accidents and Disorders; they are not forced or sham Directions, but made by real motion: And all that please to take the trouble may work them after me; and therefore take notice, That the Figure I have wrought them from hath 11 degrees of Virgo on the Tenth, whose Right Ascension is 162 41. Hemminga himself makes 23 of Scorpio ascending: Morinus gives 22 of that Sign; but in my Figure I have but 20: And so I leave it to your Consideration and Labour.

I am in my Progress now arrived at the Nativity of *John Armand du Plessis*, or Cardinal *Richelieu*, as Morinus says it is. But concerning this Geniture, be the Figure true or false, as to the true time of his Birth, he hath shewed more Ignorance and Unskillfulness in the things he pretends to in this Science, than I have met with in his whole Book before: For here he makes the Ascendent to the Opposition of Jupiter kill the Cardinal; and the Reason he brings to enforce the belief of it is, because Jupiter is in the Eighth House at Birth. Why truly, he might have told me of the Eighteenth House, and as soon I should have believed it. If Jupiter had power to kill him now, Why did not the Square of Venus kill him when he was young? for she is Lady of the Eighth House, and hath as good Authority to kill as Jupiter, and yet he out-lived.



lived that. But besides, *Jupiter* cannot kill by any single Direction of his own, nor never did yet; no! nor never will; and I do fairly invite those that are of that Opinion, to print half a dozen of carefully-observ'd Nativities for Examples of such Effects as these are: That is, where the Rays of *Jupiter* have killed, without any other Assistance, as in this case.

But here is another thing that is as much to the purpose, and ought to be as much taken notice of as the former; and that is, the Ascendent is not giver of Life, but the *Sun*, if this Figure is true, which I very much doubt; for the *Sun* is within 4 degrees of the Eleventh House, and in such a case, I am sure the Directions to the Ascendent cannot kill, be they never so violent, especially where the Hileg is under no malefic Rays by Direction, as in this Nativity. Now to shew you, that he depends solely on this Direction, and nothing else, observe these Quotations following. Page 612. That in that Year the Direction of the Ascendent to the Opposition of *Jupiter* in the Eighth House was completed, and *Jupiter* in a Sign where he is unfortunate. Page 614. *Jupiter* also, who was unfortunated in the Eighth of the Radix, and was the particular Anareta, to whose Opposition the Radical Horoscope was directed in the year 1642. And yet a little after he says That he did predict his death from the Revolution for that Year. Page 636. he says, *Cardinalis Richelieu, ab acuta Febre superveniente morbo longo quo nondum perfecte curatus erat, tandem moritur die 4 Decemb. 1642. cui Horoscopus Radicalis dirigebatur ad opp. si. Jovis in Ophioc.* It is being allow'd, I do from hence infer, That *Morinus* had no firm Principles nor Rules, but rambled, as most of our Pretenders do now-a-days, from one thing to another; and if any thing could be found that lookt like a mortal direction (though contrary to Rule) 'twas no matter, and if the Readers can but believe, all is well, and the Trick runs currently.

In the next place, let us compare this with some of his other Nativities, and see how these Rays of *Jupiter* are made use of there; for like Causes always ought to have like Effects, or else Rules laid down, to know when they shall, and when they shall not produce such things. In the Nativity of *Charles Condren*, the Ascendent to the Square of *Jupiter* is not observed to have done any thing of Injury to his Health; and yet he is, by *Morine's*

Rule,

Rule, Lord of the Eighth, as being exalted there: Nay! his Square fell near the Body of the *Sun*, Lord of the Eighth, and yet we see he out-liv'd them both.

In Monsieur *Tranfon's* Nativity, *Jupiter* is in Conjunction with *Venus*, Lady of the Eighth House, in the End of *Leo*; and yet the Ascendent to both their Squares could not kill him; and yet they fell in *Scorpio*, a violent Sign, and they with a violent Star in *Leo*, that is, the *Lions Heart*; and besides, the Direction fell at 50 years of Age.

In the Nativity of Monsieur *de Bonne*, *Jupiter* is in Opposition to the *Sun*, and to *Venus* Lady of the Twelfth; and yet the Ascendent to all their Squares could not, or else they would not kill him. Nay! after all this, the Ascendent to the Square of *Saturn* and *Mars* could not kill him, notwithstanding *Saturn* was Lord of the Eighth, and *Mars* exalted there; which by *Morine's* Rule are both Lords of the Eighth House. What think you of this man? Was he not fit to be a Marshal of *France*, that could bid defiance to all these murdering Stars? And yet that peevish Churchman, Cardinal *Richelieu*, sneak away upon the Ascendent to a single Opposition of *Jupiter*. But no matter, *Morinus* doth this man's business afterward, with the *Moon* to her own Square, notwithstanding it is a Diurnal Nativity, and the *Sun* giver of Life: Can you forbear laughing? Well, but perhaps you will say, In all these, *Jupiter* is neither Lord of the Eighth, nor in it, and therefore doth not come up to the Point. To that I answer, You may imagine what you please of the matter, but I do assure you, *Jupiter* is the same when he is out of the Eighth, as when he is in it. And he is no more violent when he is Lord of the Eighth, than when he is Lord of the Tenth. But because I will please you, I will come to the Point in your own way.

In *Morinus* his own Nativity, *Jupiter* is wholly Lord of the Eighth House, and in Conjunction with the *Sun* in the Twelfth, and yet you do not find that *Morinus* tells us of any Sickness or other Injury he had on the Ascendent to the Squares of them both; which plainly shews that he doth not allow the same Directions the same or Adequate Effects, but rambles from one thing to another, according as it serves his turn.

In *Philippus Bandyra's* Nativity, *Jupiter* (*mado Morini*) is Lord

X

of

of the Eighth, and Dispositor of *Saturn* and *Mars*, and yet he passed the Ascendent to the Square of *Jupiter*, without dying; and after that the Squares of *Saturn* and *Mars* too, for ought we know; I am sure by the true Rule he ought to do it.

Thus you see, by comparing one with the other, he doth not use a regular Method, nor doth he build his Doctrine on any fixt Principle: For which reason we cannot rely on this *Say so* of his, That the Ascendent to the Opposition of *Jupiter* killed this Cardinal. And now, to sum up all in a word or two; I do tell you, I am certain the Ascendent to the Opposition of *Jupiter* did not kill him; and my Reason is, Because the *Sun* is giver of Life in that Figure he gives for his Nativity. But perhaps this Nativity may fall into hands more capable than my self to Correct and Regulate it; and therefore I will give them the time, and Planets places I find in *Morinus*. Cardinal *Richelieu* was born at *Paris* on the 9th of *September*, *S. N.* at 34 minutes past 9 *manè*, 1585. and the Planets Places from the *Rudolphine Tables*, *R. M. A. C.* 230. 58.

h 17 56	☿ 3 17	h 2 47	♁ 0 50
♃ 10 42	♄ 25 39	♃ 0 6	♃ 3 45
♁ 1 48	♃ 19 48	♁ 0 19	
♁ 16 19	♁ 6 57	♁ 4 7	

Lastly, if you will have my Opinion in the matter, as to the time of this man's Birth, I really think he was born above an hour before this time, and then he might dye on the Ascendent to the Squares of the *Sun* and *Moon*: Or else an hour later, and then the *Sun* to the mundane Parallel of the *Moon*, and rapt Parallel of *Saturn* might do it. But I dare not venture on a Correction my self, unless he had given us the estimate time; which I believe was at some distance from this.

The next Nativity I meet with, is Monsieur *Lewis Tronson*, a Privy Councillor to the *French King*, who was born (as says *Morinus*) *September* the 1st, *hor. 9 min. 19 manè*, 1576. at *Paris*. And that this is the true Nativity of this man, he endeavours to prove by these four Accidents and Directions following.

*Anno 1617*: aged 40 and a few months, he had two great Places given him at Court, that made him Prime Minister of State;

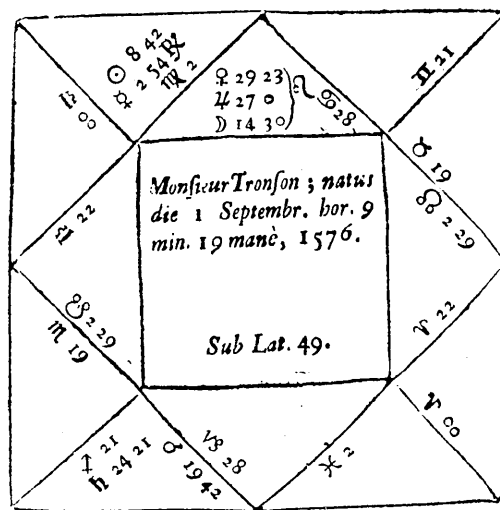
State; for this he had the Midheaven directed to the Body of the *Sun*, and by this, I suppose the Figure was corrected.

*Anno 1618. February* the 19th, he was married; he had the *Sun* then to the Sextile of the *Moon* by Direction.

*Anno 1626. August* the 2d, he was degraded, and turn'd out of all his Places at Court, and was not any more restored; he had then the *Sun* to the Square of *Mars* by Direction.

*Anno 1642. December* the 8th, this great man dyed of a *Quartan* Ague and Fever. *Morinus* says, It began the year before, and was then a *Double Tertian*, which degenerated afterward into a *Quartan*. The Figure followeth from whence these Directions are wrought, set to my Division of the Heavens.

124 4



Lat. Planit.

h 0 56 S.

♃ 0 52 S.

♁ 5 7 M.

♁ 1 16 S.

♁ 3 1 M.

♃ 4 59 S.

Planets Places from the Rudolphine Tables.

As to that Direction for his Preferment, no man can deny it, had he made all things else agree with that Correction; but to say, the Midheaven to the Body of the *Sun* gave his Preferment

ferment, and the Ascendent to the Square of the *Sun* kill'd him, is such a rugged sort of a Doctrine, not like the Polite *Morinus* in his other Learning, and therefore I cannot allow the former to be the cause of his Grandeur, because the latter I am sure is false; and by my Correction, he was preferred on the *Moon* to the Trine of *Mars* in *Zodiaco*.

His Marriage need make no Controversy; for it was about a year after his Preferment, and therefore the same Directions may serve. But if you will have a Direction for it, take the Midheaven to the Body of the *Sun*.

*Morinus* and I do both agree on the cause of his being turn'd out of his Places, and the Court favour, for it was most certainly on the *Sun* to the Square of *Mars* in *Zodiaco*.

But that about his death in 1642. December the 5th, I can by no means comply with, when he says the Ascendent to the Square of the *Sun* kill'd him. First, it is not possible to do it; for when both the Luminaries are above the Earth in Aphetical places, the Ascendent cannot kill, though it were directed to 20 Maleñick Directions at once: And furthermore, the Ascendent to the true Square of the *Sun*, came up at about 42 Years of Age. Secondly, It is not like an Artift to say so, but like a Mountebank in Astrology; and whensoever I hear any man render such a reason as this is for death, let him be never so famous an Artift, I am sure he knows but little of the thing he pretends to, and I can mumble him at my pleasure: Nay, I will go further with you, There is not a man in *England* that follows *Morinus's* Method, that dares venture his Name in Publick to a Prediction of this kind; and I dare venture a Wager *Morinus* was not positive that this Direction kill'd him, or would do it, till he was in his Grave. I say, it is not like an Artift, for every man that understand his Profession, will build his skill on such Principles that are agreeable one to another, and will seldom fail if but carefully observed and managed. In this Nativity, both the Luminaries are in Aphetical places; but the *Sun* claims the power of *Hileg* as his due, and yet this Learned man tells us he died on the Ascendent to the Square of the *Sun*, which notion tells us that he did not build upon a fixt Principle: For in *Hammanga's*, *Franciscus de Bonne's*, and his own Nativity, that Direction did not kill, nor doth he take any notice of it to do any harm;

then,

then, pray, What must the considerate Reader think of it in this Case? Why truly he must think it is a point strain'd, not to say any worse of it. Now to sum up all, I do say he died on the *Sun* to the *Mundane* parallel of the *Moon*, and the radically imputed by the Rays of *Mars*, by being in a *Mundane* parallel with him, the *Moon* to the Square of *Saturn* in *Mundo*, the *Moon* to the Square of *Mars* in *Zodiaco*, and the *Sun* to the Square of *Mars* in *Mundo*; and then the Calculation stands thus:

	d	m	y	mon	
Luna ad $\Delta$ $\sigma$ in <i>Zodiaco</i>	36	14	40	6	1617
M. C. ad Corpus $\odot$	38	00	42	2	1618
Luna ad parall. $\neq$ <i>Mundo</i> d. d.	42	2	46	4	1623
Sol ad $\square$ $\sigma$ in <i>Zodiaco</i>	45	5	49	7	1626
Luna ad $\square$ <i>probation</i>	60	00	65	1	1641
Sol ad parall. $\odot$ <i>Mundo</i> d. d.	60	26	65	5	1641
Luna ad $\square$ $\eta$ in <i>Mundo</i> d. d.	63	00	68	0	
Luna ad $\square$ $\sigma$ in <i>Zodiaco</i>	64	51			
$\odot$ ad $\square$ $\sigma$ in <i>Mundo</i> d. d.	67	34			

At the time of Death, the *Sun*, who is *Hileg*, is arrived by his Directional Motion to the 4th degree of *Scorpio*, and is there void of all relief that can succeed, much less save life. And the *Moon* at the same time directed to her own Square, and this followed immediately by a *Mundane* square of *Saturn*, as you may see by the Table. And these Directions I take to be very rational Causes for such an Effect as followed; and such Causes that I or any man else may venture his reputation upon, and come off with Credit; and all this is done by a Figure that doth not differ from *Morinus's*, any more than one degree and a few minutes in the Ascendent, and a little more than two in the Midheaven. His Time is at 19 minutes past 9 in the Morning, and mine is at 28 minutes past 9 *morning*; so that we differ in time but 9 minutes, which may be allowed, and I believe will too, by my rankest Antagonist; and the right Ascension of my Midheaven is 122. 20. and that will lead you to all the rest of the Figure.

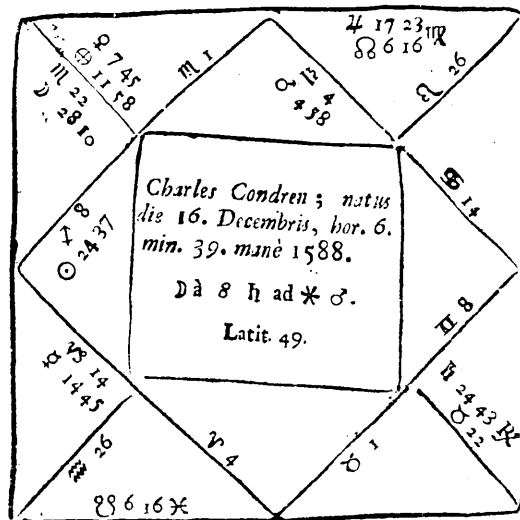
*Objeçt.* But, perhaps, it may be Objected, That my Direction of the *Sun* to the *Mundane* parallel of the *Moon* falls short almost a whole

a whole Year of the time of his death. For the Direction gives but 65 and 5 months, and he lived till he was 66 and 3 months.

*Answer.* Morinus tells you, That his Disease began the Year before, and was a double *Tertian*, which afterward did change to a *Quartan*, which is naturally seen in that Direction of the Moon to Saturn: A *Quartan* you know is a Chronick Disease, and so his was, for it held him a year almost; and besides, if you understand the Directions, they kill certain, but not quick, as Saturn doth naturally shew in all cases where he is concerned; and after all this is said, the time is so near the truth, that if you will but allow an alteration of almost one minute sooner, it will hit the time exactly. And for all those that are captiously concerned in this point, and have an ill Opinion of it, I desire them to oblige the World with something of their own, better done than this is, and the main thing I desire is to see it.

I am now come to the last of his Nativities, and that is the Figure and Birth of Charles Condren, whom Morine calls his *Pater Beatus*. He was a *Jesuit*, and General of that Order in France: He was born the 16 of December, at 39 minutes past 6 of the Clock in the morning 1588. Latitude of 49. the Planets from the *Rudolph* Tables, the Figure followeth:

184.0



Lati. Planet.

♄ 2 4 m.

♃ 1 4 s.

♅ 1 47 s.

♀ 3 1 s.

♁ 1 34 m.

♂ 5 1 s.

Anno 1608. he resolved to lead a Religious Life, at which time Jupiter Lord of the Ascendent was directed to the Body of Mars; at another time he would have said that should give imprisonment, because Mars is Lord of the Twelfth, and the Mid-heaven to the Sextile of the Sun. As to this last Direction, it did not come up till almost 40. and for the first it was more likely to give Debauchery than Piety. But the true Direction I do believe was the prospect he had of some fat Church Preferment.

Anno 1612. he entered into Holy Orders (as they call it); and this Devotion, saith Morine, was raised by the Sun, directed to the Trine of Jupiter; but yet he adds, *absit ut a Deo supernaturalis motionem denegemus.*

Anno 1614. he was made a Priest; besides the continuation of the other Direction, he says Mercury was directed to the Antiscion of the part of Fortune. Pray what is that to the purpose?

pose? On that Direction he might as well have set up a Fudling-School, as the Trade he did.

Anno 1616. he turned Jesuit; he had now *Mars* directed to *Venus* Lady of the Tenth. Do you think this is not a hopeful Direction to be offered on such an occasion?

Anno 1629. he was chosen General of the Order in France; he had then the Midheaven directed to the Sextile of *Jupiter*, and the Ascendent to the Body of *Mercury*. As to the first, I look on that as no Direction in the *Zodiack*; and for the last I cannot see why he should lay so much stress upon it. You see he doth not take one word of notice of the Midheaven to the Body of *Venus*, nor the effect of it; I am of opinion, he hath made a mistake in his Correction, and taken one thing instead of another; for the Midheaven to the Body of *Venus*, in Sextile to *Mercury* and *Jupiter*, is a most glorious Direction, and must give Eminent Prefectment to a man of his Trade. But perhaps this Error will more aptly appear in the following Paragraph.

Anno 1641. January 6. Aged 52 Years and a Month, he died of a Fever, which took him the 30 of December before; for this *Morinus* says, he had the *Sun* Lord of the Eighth in the Ascendent *ideoq;* *Apheta* *sinusq;* *Anareta*, to the Square of the *Moon*, Lady of the Eighth; and he says he predicted the day of his death. First, you may observe he lays a stress on the *Sun* Hileg in the Ascendent; and because there are some degrees of *Leo* in the Eighth, he calls him *Apheta* and *Anareta*, by which he confounds the name of the one by the power of the other; and to be sure of a killing-cause, he appoints both *Sun* and *Moon* Governors of the Eighth, on which House he mightily depends in all Cases and Directions of death. But the most principal thing to be observed here, is, that he lets him outlive the *Sun* to the Square of *Saturn*, and kills him with the Square of the *Moon*; as if *Saturn* had not power sufficient to do his business, or else out of Complaisance he would not, which I do not often find him guilty of. If *Morinus* lodgeth this Mystery of killing in the *Moon*, because she is Lady of the Eighth, he takes away all the Philosophick Principles at once, and makes the Art wholly Cabalistical, and tacitly tells his Pupils they must in the first place believe the power of the Houses, without asking why or wherefore; which no ingenious Man can allow.

For

For the Planets do not kill because they are Lords of the Fourth, Sixth, or Eighth Houses, as he would here insinuate; but by the Intemperance of their Natures; and you see that Mankind generally dye by the Excess either of Heat or Cold, and this can by no means proceed from the Houses, which are but imaginary spaces (except the four Angles), but from Bodies; and such Bodies too that consist of that Temperature and Quality that they hurt by, as all men will own, that have either had or observed the *Sun*, or Ascendent to the Bodies of *Saturn* and *Mars*; the one certainly by his own Nature gives hot, and the other cold Diseases.

But if all that *Morinus* pretends to, were allowed; yet that doth not take away *Saturn's* power to kill; and (if this is *Condren's* true Nativity) I can by no means see any reason why he should think the Square of *Saturn* was not as likely to kill, as that of the *Moon*, and also as likely to be believed; and if you do but observe *Saturn*, you'll find he is as wicked as possibly he can be: For he is in the Sixth, Cadent, out of all Dignities but a Term, Retrograde, among the *Pleiades*, and in opposition to the *Moon* in *Scorpio*; and if all these added to his own ill Nature will not make him able to kill this High-Priest, if the *Sun* is Hileg, then I have no more to say to him. But I am certain the *Sun* is not Hileg, and by Consequence the Figure not true that he hath printed, and my reason for it is this: About 40, or a little before, the *Sun* passed 4 such Directions, that nothing but a miracle could save him, and they were the Zodiacal parallels of the *Moon* and *Saturn*, and the *Mundane* Squares of the *Moon* and *Saturn*; and therefore I rest satisfied that this Nativity is false, and leave it to others to believe as they please, and I think convenient.

Perhaps it may be expected by some, that I should give a Correct Scheme according to my Opinion; but that I shall decline for Two Reasons. First, he hath not given the Estimate time. And Secondly, I shall make such a great alteration in the time from his Figure by doing of it, that it will be of no service when done; because it will be (at best) but dubious, and no man can rely on it either for Example or Judgment: And therefore I will leave it as it is; perhaps it may fall into the hands of some that are more able to Correct it than I am, which

Y

I heartly

I heartily wish. But one thing I do observe on this Nativity, &c. That *Morinus* hath given us this Nativity in his Book of Revolutions; and it is not so much to shew the Proof, Coherence, and Truth of the Nativity it self; as the admirable agreement between the Revolutions and the Accidents of this Native in those Years they are set for, of which he hath taken notice of half a dozen; and so I have done with his Nativities, and their Examination.

### Some Observations on the Theory and Practice of *Morinus* in Astrology.

**I**T is both plain and certain, that *Morinus* had been at his *ze plus ultra*. in point of Directions, to suit to the time and accidents in Nativities, and that put him upon finding out some way that might help him out in those difficult Cases; and to this purpose we find his great Project laid down and demonstrated in his Sixteenth Book, and that is, To direct to the Aspects of the Planets with Latitude; where he hath wittily taken a great deal of pains, and very ingeniously both discoursed and proved what he there aims at; and that is, that the Aspects of the Planets fall in their Circle of Latitude, which cannot be denied because it is a visible truth, proved by the Diurnal Motion: And yet when all that is done, according as he hath managed the matter in practice, it is not worth a farthing; for though the thing he contends for is true in it self, yet he makes a wrong use of it; and the way he useth it, is no more to the purpose than the former which he Condemns, and full as wide from truth as that is; the reason of this will appear, if you will consider carefully, and examine the thing.

That though the Aspects are made in that Circle they move in, yet that doth concern the other Planets, being directed nothing at all; for every Star that is directed to a Promitor, whether Body or Aspect, meets them in his or her own way; so the Sun meets all Bodies and Aspects in the Zodiac; and if any of those Bodies or Aspects have Latitude from the Ecliptick, he cannot

cannot be directed to them in the Zodiac, but in *Mundo*, to speak like an Artist, because he always moves in that Circle, and never out of it; and therefore when *Morinus* talks of directing *Jupiter* to the Square of the *Moon* (as in the *French King's* Geniture) he there imagines a motion that is not in Nature, but only in Conceit; for he makes the Square of the *Moon* to have four Degrees and a half *South*, almost; and *Jupiter* he hath one Degree *North*, and must meet that Square in his own way that he moves in, not with four *South*, but one *North*; but if there is any such Direction in Nature, as that with 4 Degrees of Latitude, it is not to be wrought in the Zodiac, but in *Mundo*, and indeed no other way will do it.

But when he talks of directing the Ascendent to the Aspects with Latitude, he quite forgot himself; as in the *Queen of Poland's* Case, where he directs the Ascendent to the Square of the *Moon*, with 4 Degrees odd Minutes of *North* Latitude, when the Angles (to say truth) meets no Rays with Latitude, but Bodies and Oppositions, all the rest of their Beams are measured by the distance of that Body from the Angles, and not in the Zodiac, as some fondly conceit, and therefore this is not to be relied on in point of Truth; but all that I shall say of that, is, it was a Neat Project and Conception, and well managed, but no service to the Student. And upon this Project is that of Correcting the Aspects formed, page 550. which I shall pass by as a thing of little or no use, except to increase toil and trouble to the Young Beginners.

But to say the truth of *Morinus*, he hath in this Sixteenth Book outdone all that went before in *Antiscions*; for he hath there taught the true way of taking them, which is with Latitude, because they are nothing else but parallel distances from the Tropicks and the Equator; and whoever takes them that way, and knows how to use them when he hath gotten them, will not lose his labour: And though they have been of late Condemned as useles by those that did not understand them; yet I can assure you they will gratify your pains in your enquiry after truth.

In the Seventeenth Book he hath discoursed largely and well concerning the Houses: Nay, he hath talked himself into a belief of their power, which overthrows and destroys all his Philosophick

lofophick Doctrines besides; for whatsoever he hath floridly talkt in his Cabala concerning the Houses, is no demonstrative proof, that they have power and virtue to over-balance the Stars in their operations. For Example, *Jupiter* is the great Balsamick Star, and the only Reborative among them all; 'tis he that cures the Wounded, dissolves the Chains and Charms of Chronick Diseases, destroys the Febrile Ferments, and brings back poor Mortals oftentimes from the jaws of Death. Nay! it is not in his nature to hurt, no otherwise than Wine and Pleasures do by Excess; and yet for all this, if *Morine's* Doctrine hold good, when *Jupiter* happens to be in the Eighth, or Lord of it, he is to kill, cut, murder, and destroy all he can meet with; but as soon as ever he is out of that plaguy House, or his Houses gone from it, why then *Jupiter* is a very Civil Gentleman and your Humble Servant again. By the power of this House *Jupiter* kill'd *Richelieu*: By the Magick and Mystery of this House *Mars* and *Saturn* kill'd the King of *Sweden*, *Cosmit Walftein* and the Duke of *Montmorancy*, if you will believe this Learned Author. By the power of this House, the *Moon* kill'd *Charles Condren*; and yet by the power of this House, *Jupiter*, though Lord of it, could not kill *Morinus* himself. By the power of the Seventh House, *Mercury* and *Jupiter*, being directed to *Mars* Lord of it, gave the Queen of *Poland* a second Marriage: By the power of the Ninth, *Jupiter* being in it, and directed to the Body of *Mars*, gave *Charles Condren* a resolution to lead a Religious Life. By the power of the first House (in *de Bonne's Nativity*) the *Moon* in the Tenth being Lady of the first, was *prime Alpha*, when the *Sun* was just within the Eleventh, and without question Hileg. Thus he endeavours to make the Houses give the Circumstances and Qualifications to all Directions, which I can by no means comply with, nor believe. For I do think that all Directions work according to their Radical Configurations, considered with the Birth, Education and Circumstances of the Native at that time, when they work and shew their Effects: And the Division of the Heavens he makes use of, is that which is called the Rational, and set on foot by *Regiomantanus*. Concerning which I have discoursed at large in the First part, and therefore shall say no more of that here.

This

This Learned Author hath brought in two Aspects, which I cannot call new, because they have been observed before in the Writings of other men; but one of them is new as to its name, and that is the *Dodecile*, which is in plain *English* a Semisextile, consisting of 30 degrees; it is a Ray that I have never used, and therefore can say nothing in its Commendation, but leave it to those that love Novelties more than Truth. The other is the *Quincunx*, which he says is Five Twelfths of the Circle, and then it must consist of 150 degrees; but for these Aspects I never did work any of them in the Zodiack, and therefore I can say little either in their praise or dispraise. This *Quincunx* is the same thing in measure almost with that some call a *Bi-quintile*, and they may be wrought either in *Mundo* or *Zodiaco*, if you will take the pains. This Learned Author hath also given us Tables to *Equate* the Latitude of all the Aspects in Direction, as if we had not Projects enough already to tire our pains and patience without any profit or advantage to the work. Just so I have seen the Cusps of the Houses wrought to Minutes and Seconds; and after all this pains they have erred 6 or 7 degrees in the Cusp it self. Yet I do not deny but the thing admits of such a regulation in nature, that *Morinus* mentions; but I say it is wholly useles in Directions, and that he is mistaken in the motion; for the true motion admits of no such thing. And besides, we stumble at a Straw, and leap over a Molehill: I wish I could find the man that could follow Nature's steps without that Regulating Equation, and I will pass my word for it, his work will be exact. And now, after all, when he hath talked over the matter in a handfom witty Style, and said all that his curiosity and ingenuity could think of, in relation to *Aspects* and their *Circumstances* in all cases; he has forgot the main point that would recommend him and his Labours to some great and mighty Artifts (if you will believe their own words) in this age; and that is the *Heliocentrick Aspects*; and if he had done that, it might have saved him the trouble of his new-fang'd Tables of Latitude, to multiply Directions; that is, jump out of one world into another to solve the *Phænomena*.

Concerning Directions, he says very well and truly, *Materia aggreddimur totius Astrologie precipuam, sed mebercle difficillimam, Caligine obscuram & spinis horridam, &c.* But when he says *Pro-*  
lomy.

lomy did content himself with the explaining two ways of Direction only, *Secundum & contra successione signorum*; as if there were more ways requisite in this Science; nay, as if there was a possibility of more, which indeed there is not, nor can be; for Nature it self hath provided but two Motions, *Orbicular* and *Rapt*, and all the rest that they talk of are nothing else but witty inventions to puzzle the Cause. When *Ptolomy* did lay down and propound these two ways of Direction, he well knew there could be no more; but how they would bring the Promittor to pass by the Significator, he left in part to every man's ingenuity, supposing they would endeavour to follow Nature exactly in the thing.

In the Seventeenth Book, *scilicet* 1. *cap.* 3. he tells us, There are Twenty Significators, *i. e.* the Cusps of the Twelve Houses, the Seven Planets, and Part of Fortune; he also there determines the Cusps of the Twelve Houses to be directed for the Advantage or Injury of those things or persons signified by that House or Houses; he also allows the Seven Planets to be directed; First, For things signified by themselves: Secondly, For things and persons signified by them, as Lords of the Houses: Thirdly, For things and persons signified by them, being in the Houses where they are found. So that you need not be at a loss for a Direction to jump in with every accident, if you take this way. As to these various ways and intentions of directing the Seven Planets, I will leave it to be censured by better authority than my own; but I do think that there may be something said for directing the Lords of the First and Tenth; yet I must say, I look on them to be but weak Directions, the Sun and Moon excepted: So likewise for directing Planets found in those Houses, which I esteem weaker Directions than the former, ☉ & ☽ excepted, as before. For my part, I make but little use of them; but these ways and methods were the Pillars on which this Learned Gentleman built the greatest and most curious part of his Doctrine; I will leave them as I found them, and let every man work as he pleaseth.

In the following Chapter he discourseth of the Promittors; and tells us they are in number 92, that is, 77 Aspects, 14 Antisigns, and the part of Fortune. To make it clear to you, it is thus; First, he concludes every Planet always makes Eleven Aspects, Five Dexter, Five Sinister, and the Opposition, which

which with ☉ makes up 92. but I find he throws away the terms as useless, and indeed there is no great matter in them by Direction, as I could ever find; but I think he is out of the way when he says, *Cardan*, *Justine*, and others after *Ptolomy*, would predict a violent death on the Ascendent to the Terms of *Saturn* or *Mars*: For *Ptolomy* doth not advise any such thing; all he says on that matter, is in the 14th Chapter of the Third Book; where he directs us to consider at the time of a dangerous Direction to the *Apheia*, whether the Hiley is in the Terms of a Benetick or a Malefick, and to judge as we shall find occasion; and if he says any thing else of that matter, I have not seen it, to the best of my Memory.

He gives a mighty Commendation to that way of *Ptolomy's*, in directing *per Tempora Horarii*; but withal complains that it was never perfectly understood by any that came after him; which I do not believe. He commends *Naibod's* Method of Direction laid down by him in his Comment on *Ptolomy*: A Book not yet printed, but handed from one to another in Manuscript only; and whether he had seen it or not, he doth not tell us, but seems to relate it from *Maginus*, in his Book, *De Legitimo Astrologia in Medicina Usu*, in which he hath Transcribed divers Chapters out of that Comment. But *Morinus* doth in his practice only make use of the Method laid down and taught by *Regimontanus*, as you may observe in all his Operations of that nature throughout his whole Book; only in some Cases he hath endeavoured to mend it, as particularly in his directing with Latitude, which is really his own, and he oweth it to no man.

But when he comes to talk of Converse Directions, in the Seventh Chapter of the 22d. Book, page 540, he gives us such a confused notion of it, that is not intelligible in it self, nor hath it any ground in nature; for he says, *Directiones contra signorum successione pro Planetis retrogradis & ☉ utuntur*. Now if you will consider the Case truly, a Retrograde Planet labours under no difficulty that can possibly alter the Circumstance of its Direction, or the Method of it; and this will be plain, if you do but consider the Motion by which Direction is made, which is not the Diurnal Motion in the Zodiack, as some fondly conceit, but the Rapt Motion; and that the point any Significator is directed to,



is gone from that place 70 degrees in Six hours, and sometimes lets; and therefore it is the Stamp or *Virtus prorogatoria & promissoria*, that remains both in *Z diaco* and *Mundo*; and how he will form an intelligible Notion to be believed, that this prorogatory virtue or power can be liable or subject to any Retrogradation, or any other motion whatsoever like it, that can alter the progressive motion in Direction, I cannot think; for a Retrograde Planet must be directed the very same way that a direct one is; and the reason is the same for the one as for the other; for it is the very point the Star is in at the time of Birth, which we are to respect; and therefore if he or you will conceit a necessity for a different motion in direction, because the Star is Retrograde, I have by the same Rule and Arguments just cause to alledge a necessity for a different way in Direction, because the Planet is direct in motion; for if the Retrograde Planet falls back, the Direct Planet goes forward from the point at birth; and what have I to do with either of them, seeing it is that very point they were in at birth, that I aim at and direct to; and I believe there is no man that understands Directional motion that will pretend to Controvert this point, unless it is to shew the Excellence of his parts in Cavilling at a positive truth. But when he talks of the ☉ to be directed Converse, I am ashamed of it, to find so great a Philosopher insit on so ridiculous a Solæcism, nay, a perfect impossibility; for among all the Authors that ever I have read, there are none that will pretend to this foolery, but those who know nothing of the matter: And I am certain any man will be my Convert that will but consider the Thing and it's Motion. But I confess I do not wonder at this Doctrine in *Morinus*, who doth also direct the Angles Converse, and this by the same Rule with the former, and upon the same ground, but both false. But to the point; nothing can be directed Converse, but what is capable of the rapt motion, which the Part of Fortune is not; for the Part of Fortune passeth through all the Signs in the Zodiac in 24 Hours by the rapt Motion, which it could not do if it were possible to be directed Converse. For Example; Let us suppose the Part of Fortune to be in the Tenth, in Conjunction with the *Sun*, *Moon*, *Venus*, and *Mercury*, all which four are capable of the Rapt Motion, and are to be directed Converse by the same Rule, for they are carried away

to

to the Cusp of the seventh, and so to the Fourth and Ascendent, &c. But the Part of Fortune doth not go with them, but stays in the Tenth, or thereabouts, till the next day about Noon, and then it is in Conjunction with them again; but meets them sooner than it did the day before, being got nearer to the Ascendent by one day's motion of the *Moon*, than it was. Now you may for all this, direct it Converse if you please, and assign some effect to it too; but it will look so like no Direction at all, and your pains so ill rewarded with empty expectation, that perhaps you will save that labour the next time. I think this is sufficient to convince any one in this matter, that is not too proud to be inform'd: And for those that are too stately to be taught, and bid adieu to Truth, if there were ten times so much more said, it would be in vain.

The next *Heterodox* point he falls upon, is directing the *Houses one to another*, and what is the Consequence of it, the *Angles Converse*; for by the same Rule you can do the one, I must allow the other. But to be plain with you, I deny both, and do say they are only imaginary and groundless, and there is nothing to be said for them, but opinion: And to shew you the true way of doing it, you must have recourse to the Nativities of *Walstein* and *Lewis* the 14th, in the first of which he directs the *Sun* in the Seventh to the Midheaven, which is in plain terms nothing else but the Midheaven Converse to the body of the *Sun*. In the Second he directs the Ascendent Converse to the Square of the *Moon*, both which, I say, are no Directions, nor have they any effect. But because I have spoke of these things largely before, I shall omit to say more of them in this place.

In the 22d Book there are many things more that relate to Directions, that I might have recited in their order; which because I do not intend a Comment, nor a particular Transcription of all, I have omitted. But there is one thing more that I think seems a little strange to be laid down with so much Authority as he seems to do it with; and that is (in page 587) to extract the Nativities of the *Parents*, *Brethren*, *Wife*, *Children*, *Servants*, *Friends* and *Enemies*, from that of the Native's, because they stand related to him by the denomination of several Houses in the Figure, in which matter I confess he talks well and learnedly: But for the use and truth of those Nativities when gotten,

Z

I judge

I judge no man will venture his Reputation and Credit. I know what *Ptolemy* says of the matter in his 3d Book and 4th Chapter, and what *Cardan* and others say from him about it. But of all that have written, I think *Morinus* is the largest, and I doubt a little too large too. At last he starts a pretty sort of a Question, and also Answers it himself: And it is, Whether by the death of any Native, the Celestial Influence ceaseth from that Figure, to the Parents, Brethren, Wife, Children, and all others so related? But as I think there is little in the thing it self, and less use to be made of it, I shall pass it by with as little notice, and refer those that would see more of it to *Morinus's* own words, page 588.

In his 23d Book he discourseth of Revolutions, and how to take them: In which he hath taken a great deal of pains (and in my opinion) to a very little purpose; for he makes the same thing the basis of his work, that they all do, which is 5 hours 49 minutes, and the operation is almost as tedious as that of the Nativity, to gain in the Revolution: And when that is done, how much are we the Exacter, than what *Argol* did by a Table before him? and what did *Argol* do more than *Leoviti* had done a hundred years before him? For so long since he made the difference to be 5 hours 49 minutes between each Revolution: And it is the same still, as appears by them all one after another; and to say the truth, I see nothing of Excellence done of late, but what tends to puzzle the Cause, and increase labour and toil; and when all this is attain'd and done, they only load the Art with abundance of fooleries of no use, of which this of Revolutions is one: I do not say the observing the Revolutions every year is a foolery; but I say the way of managing and handling them as now used and taught, is a meer toy, and good for nothing but trouble; And that there is nothing in the Revolution but Transits and Returns, that are remarkable and worth observing.

The first that I find did improve Revolutions after the manner now used, was *Schoener*: And since him they are grown so artificial, that they make the Revolution a second Nativity; with Directions and Measure of time, and other little tricks which they have thought convenient; and for the improvement of these ridiculous fooleries, some of our *English* Artificers (as they call them) are behind-hand with none of them; but of all the Modern Writers, I know none that go beyond *Morinus* in depending

depending on the Figure of a Revolution so taken, as before mentioned; as you may see from page 598. to 671. In which Book, if the Doctrine is true, there is enough to make any man Master of the whole Method and Matter: Nay, he hath been so nice (not to say any worse of it) page 644. to question whether we ought not to divide the Revolution of a Nativity into 4 Quarters, as we do that of the Year for Mundane Affairs: And because he would be exact, he also considers the Revolutions of the Moon, gives Rules for judging, and tells you what significant Effects they had in his own Nativity. A man would have thought one of his Learning and Parts might have been better employ'd, than to write so largely of such useless things, or if you please of things of such little use as what you have heard.

The greatest and the best Authority we have, doth only advise us to consider Revolutions, to see what Transits and Ingresses there are; and how the Radical Prorogators are affected by the good, or afflicted by the bad Stars, as in these words, *Afflictis enim Locis, & in Annorum exitu Stellis Inficientibus precipua loca, mortem certam.* Perhaps there may be many read these words, that may not understand them, though good Proficients in Grammar, and the Latin Tongue; but that is not my fault. It hath been the Knavery or Foolery of Professors in all Sciences to load each art with abundance of useless things, to make themselves seem the more learned in their Profession. Thus you may observe, that *Crolius* tells us, there were originally but four Diseases; and yet a Physician, a few years since, told us in print, that there were 600 Diseases belonging to the Eyes: So extravagantly numerous they have multiplied our Mischiefs.

What reason have we to believe, that the Degree Ascending (and by Consequence all the other Houses) have any virtue or force in them to influence that years Affairs the Revolution is set for? And what is more absurd and foolish? Why should we cheat our selves to think that the Directions to the *Mithraen*, *Ascendent*, *Sun* and *Moon* in a Revolution, have any more force and power in them, than if you set a figure at Random every quarter of that year?

Let two men but manage a Nativity, and the one take the *Sun* Calculated from *Street*, and another from *Wig*, in some parts

parts of the year they will differ 5 minutes in motion, which is no less than two hours in time; and when these two men come to set the Revolutional Figures, what a fine confusion shall we have! no less than two hours in time; and, do you think that will not give a great alteration in the Ascendent and Midheaven? Then how do you think the Directions of the Five Hilegick Points will agree in these two men's operations, and what a *Jargon* here will be? He that would be Master of this *nonsensical stuff*, let him read *Coley's Key filed bigger*; and there he may see these Foo'eries in their excellence, especially page 710, 713, 714. things I am sure I am sure he knows nothing of; only he imagined there might be some easy people would swallow the Gudgeon, and believe his most ingenious Invention, of no use but to speed time, and create trouble; but I shall talk with him another time, this is only by the way.

What Reason have we to believe, That the *Sun's* Return gives us a title to any Ascendent or Midheaven but that of the Radix? Perhaps you will say, *You have found by Experience a great deal of truth in them, by corresponding to the Fate and Fortune of the Year.* Why, yes, that may be; and yet when that is allowed, there is nothing in it: And I am certain, you will find as much to say to a Figure set to this instant, for the Fate of the present Year, as to the most exact Revolutional Figure you ever set in your days, Transits and Ingresses excepted: And any man may see this is true by the great noise *Morinus* makes with his Lunar Revolutions. There is no Figure you can set at any time, but you may fancy it to be a Revolutional, and its Directions and Positions shall do full as well as your exact Revolution shall, those things beforementioned excepted; for among all those Directions, you pretend to in a Revolution, there is not one of them hath any effect, but as a good or bad Transit or Return happens at the same time you say your Direction commenceth; and it is that gives the Effect, and not the Direction you imagine: But if you do but conceiv it gives what you say it doth, it is full as well as if it did do it really. Nay! some are grown so ripe in this practice, that they are able to predict Death from a single Revolution (*ut ipsi dicunt*) as I can prove from their own words: But because *Morinus* is my subject, therefore I must keep to my Text; and pray hear what he says, *Predixi* (says he) *pluribus*

*Amicis*

*Amicis ex hac Revolutione Mortem*, pag. 614. speaking concerning Cardinal *Richelieu*. If *Morinus* knew there was a Killing Direction, he might be bold in the Point; if so, why doth he say the Revolution kill'd him? For let the Revolution be good or bad, if it is a mortal Direction, he certainly dies; but if there is no Direction, I am sure and certain a Revolution, how bad soever, cannot kill. But you hear what he says, though I must confess I think it no more but a *French flourish*. As to both the Nativities of *Richelieu* and *Tronson*, the Directions brought to prove their Deaths are so idle and frivolous, that I can by no means allow them, and therefore they must dye on the Influx of the Revolutions; which you may believe if you please, for I do not. He tells us, pag. 628. That by the presence of three Planets in the Third House of a Revolution (which House, he says, hath signification of Religion) they gave *Charles Condren* a resolution to lead a Religious life; and yet pag. 650. he says, It was from the *M.C.* to the \*  $\odot$ , and *Jupiter* directed to the Body of *Mars*, that gave him that Resolution. I cannot understand this man's method and doctrine; I would fain have him tell me, in plain words, Whether he lays the stress of the business on the Revolution, or on the Direction, and which he makes subordinate; for there can be but one principal cause in this and most other cases. If you please to look into page 632. you will see what he says on the Revolution of this man's Death; and when you have read them over, I really think you cannot chuse but smile at them, to see what a crowd of Stuff he doth enumerate, as causes of his Death, but it was when he was in his Grave; and you may be certain he passed many such Revolutions, and perhaps worse too, in his Life-time, that did not kill: But I will leave it to the Judgment of others, and satisfy my self with these Remarks on his Doctrine and Principles, and sum up this Paragraph, and this Second part also, with my Opinion of Revolutions, and what ought to be done therein.

Revolutions are the times when the *Sun* comes to the same degree and minute he was in at Birth; in which case you need not be so very exact; if you miss a few minutes, it is no matter; and at this time you are to consider principally, and indeed only, the *Transits* and *Ingresses* of the Seven Planets, and how they behold and affect the places of Direction at that present in Opera-

tion.

tion: And when they have made all the Noise they can, this is the *totum* of a Revolution; and all they say besides, is nothing else but Trick, and purely imaginary. Nor need you put your self to the trouble to set a new Figure for this Work, for that of the *Radix* is the only fit one for it; and therefore take the same Signs and Degrees on the Cusps of all the Houses that you find in the *Radix*, and place the Planets in it as you find them at the *Sun's* Return; and you need take them only to degrees, for the minutes and seconds in this and the Cusps of the Houses, is to puzzle the young Fellows, and make the thing look great, without any use in it at all.

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Defectio

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## Defectio Geniturarum:

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### The Third P A R T.

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Continued in the Examination of those Nativities printed by *Andrew Argoll*, Knight of *St. Mark*, in his Book called, *De Diebus Criticis*.

**A**NDREW ARGOLL was a man of that Learning, Parts, and Reputation for both, that it ought rather to command my Silence and Submission to his Doctrine and Principles, than dispute either of them. I need not tell the Learned part of Mankind of the Learning and Merit of this Great Man, so famous throughout all *Europe*, because his Learned and Laborious Volumes do it better, and speak it louder than my Pen is able to do: Nay, that useful and most excellent Book, called, *The Primum Mobile*, will appear in his defence against all the Detractors in the world, and will speak his Abilities, as well as his Merit, when either of them are questioned by those that speak well of no body, nor act well themselves. And whoever he is that endeavours to rob him of his Honour, or

take

take away from his memory that which was his right and due when living, ought to be branded with an eternal infamy, and while living to be denied the Benefit of Conversation, and after his Death to have his name razed out of the memory of man.

This Learned man was (as to his Quality) a Knight of the Order of St. Mark, in the Republick of Venice, which, as *Haylin* says, is bestowed generally on those of Noble Blood, but at the least on Gentlemen, and such too as are men of merit; which this great man was without question. For besides this Honour, he was *Mathematical Professor* in the University of Padua; which, besides his Skill in Numbers, bespeaks him a man qualified with Universal Learning; and indeed he hath given us ground enough to believe it, by what he hath printed, and to guess at it further by those things he hath written and not printed: As his Comment on the *Quadripartite* of *Ptolomy*; his *Problems* of *Euclid*, divers ways demonstrated; with divers other yet remaining in Manuscript only. And to sum up all, he was a man that spent his time in those Studies that were likely to oblige mankind in the future Ages of the world, and verified that Saying of *Plato*, *Non nobis nati sumus solim*. He was a man that may justly be reckoned among the Philosophers of the last age, and one whose Acquirements I dare not pretend to reach to: Nay! the more I read *Argoll*, the more I find the want of Learning in my self.

These things being premised and considered, perhaps some may deem it a piece of presumption in me, that confess my self so far short of his Abilities, to examin or question the Truth of what he hath writ on any Subject. The Answer is ready to such an Objector; And therefore though I do allow him to be a great *Philosopher* and *Mathematician*, yet it doth not follow that all he wrote is without Faults, or that he is got to a degree of Perfection, which is a thing I think not to be arrived at in this Life; every man is Master of something that his fancy leads him to in particular, and perhaps in that one thing he may be excellent; though perhaps he may understand divers things and Faculties beside, yet in all of them he may not arrive to an equal proficiency and Skill. So in this of Astrology, I suppose *Argoll* did not make that his business, as he did some other Studies; and therefore it is probable he might not be so great an Artist in that, as he

was

was in some other parts of Learning. And perhaps I my self that have made this (by my natural inclination) my constant Study, may be arrived to some Abilities and Rules by a continued and long experience, that this Great Man, among his greater Qualifications, might not be master of.

My Request therefore to all Readers of this Treatise is, That they would make a good construction of my Endeavours, and believe that I have not undertaken this work out of any peevish design, or capricious humor, against the man, but to do something for the future age, and discovery of Truth. And I do assure you, I will carry on the work with as much tenderness to his name and memory as possible the occasion and matter will bear. And I am sorry there is an occasion for my using *Argoll's* name after this manner and way; but it can be no affront to his memory, if I make it appear that he was in the wrong, and that the next age, as well as Truth, may receive advantage by so doing. And to do *Argoll* all the justice I can, I will print his *Animadversion* in his *De Diebus Criticis*, pag. 143. to shew you that he did not err for want of Reading, as some, and indeed too many of our Pretenders do now-a-days; but you will see he was well acquainted with all the ways and methods that have been, and are used, and at last (poor man) pitched upon the worst and most groundless of all.

### The Animadversion in Latin and English.

**C**UM in Decubitibus infra passis tempus Mortis ex variis & diversis Causis constituitur, ita ut aliquando videatur recedere à mente Ptolemæi; cum omnia congruant ex recentiorum observationibus, libuit ea propter hæc pauca inferere.

**W**HEREAS in the following Decumbitures the time of Death is assigned to divers Causes; so that sometimes it may seem to be different and various from the Opinion of *Ptolemy*; yet seeing all things do agree with the Observations of our modern Professors, I think it necessary to add here these few things.

A a

Circa

*Circa vite spatium sententia Ptolemæi, in suo Quadrupartito hæc est. Aphete seu vite significatores quinque constitui possunt; Sol nempe, Luna, Ascendens seu Hæroscopus, & Linea Orientalis; Pars Fortunæ seu Hæroscopus Lunaris; & Planeta plures prærogativas obtinens in loco Solis, Lunæ, Ascendentis, Partis Fortunæ in Figura Cælesti; & loco Conjunctionis aut Oppositionis Luminarium præcedentis Nativitatem, in quibus hic ordo servandus.*

*In Genitura Diurna videndum, an Sol reperitur in loco Aphetico, & idoneus ad vitam decernendam; quæ loca sunt Medium Cæli, Domus Undecima, Prima, Nonæ & Septima; omnes Domus supra Terram, exclusis Octava & Duodecima, nam tunc ipse stabilendus est Vite Significator; verum si fuerit in Octava aut Duodecima videndum an Luna fuerit in loco Aphetico, quo casu Luna statuenda est. Si Luminaria ambo fuerint hac prærogativa destituta; accipiendus est Planeta, qui plures dignitates obtinuerit in locis prædictis, dummodo fuerit repertus in loco Aphetico; quod si nec iste fuerit ad vitam moderandum idoneus, assumetur tandem pro Vite significatore, Ascendens, seu Linea Orientalis.*

Concerning the Space of Life, the opinion of Ptolemy in his Quadrupartite is this. The Aphetas or Significators of Life are Five: And those are the Sun, the Moon, the Ascendent, Part of Fortune, and that Planet who hath most dignities in the place of the Sun, Moon, Ascendent and Part of Fortune in the Celestial Figure, and in the place of the Conjunction or Opposition of the Luminaries preceding the Nativity, in which this Order is to be observed.

In a Diurnal Geniture see if the Sun is in an Aphetical place, and fit to give and determine Life; which places are the Mid-heaven, the Eleventh House, the First, the Ninth and Seventh; any House above the Earth, except the Eighth and Twelfth, for then he is allow'd to be giver of Life; but if he should be in the Eighth or Twelfth, see if the Moon be in an Aphetical place; if so, the Moon is to be accepted. But if neither of the Luminaries should be so qualified, then take that Planet who hath most Dignities in the before-mentioned places, and in an Aphetical place also; but if there is none such, then you must take the Ascendent for Giver of Life.

*In Genitura Nocturna primum locum occupat Luna, quæ in locis Apheticis reperita statuitur Vite Significatrix. Si vero fuerit in Octava aut Duodecima, aut sub Terra; & Sol fuerit in illis viginti quinque gradibus post Lineam Orientalem, ac in Crepusculo Matutino, ipse erit vite moderator. Si Sol non fuerit idoneus, iterum indagandus Planeta dominatur in illis locis dictis an fuerit in loco Aphetico; quo idoneus non reperto accipiendus est Pars Fortunæ, & Hæroscopus Lunaris, dummodo fuerit in Aphetico loco; omnibus tamen exclusis tandem Ascendens Regionis Hæroscopus seu Linea Orientalis statuenda est vite significatrix.*

*Notandum quod (ut sæpè contingit) si fuerint Duo aut Tres, Significatores in locis Apheticis, Sol videlicet, Luna, & Dominus illorum locorum, tunc eligendus est validior tum ratione dignitatum, tum ratione situs: Ex Sole & Luna eligendus est potentior; nam posita (exempli gratia) Luna in Medio Cæli, in suis dignitatibus; sole vero peregrino in Septima, aut Nono, quamvis Nativitas sit Diurna Luna erit præferenda; Dominus etiam illorum locorum potentior, poterit juxta Ptolemæi Dogmata præferri Luminaribus cum scilicet fuerit in*

In a Nocturnal Geniture the Moon claims the first place among those qualified to be givers of Life. But if she should be in the Eighth or Twelfth, or under the Earth, and the Sun should be in those Five and twenty degrees next succeeding the Ascendent, and in the Matutine Crepusculum, he shall be giver of Life. But if the Sun should not be so qualified, then see what Planet is, and hath most Dignities in the beforementioned places, and in an Aphetical place also; but if none are to be found, then take the Part of Fortune, if in an Aphetical place; but if they all happen to be unqualified, then take the Horoscope for the giver of Life.

But you are to observe, That if (as it often happens) there should be Two or Three in Aphetical places, as the Sun, Moon, and Lords of those Places, then you are to take that Star who is most powerful as well in Essential Dignities as Position; but of the Sun and Moon chuse that which is strongest; (for example) let the Moon be in her own Dignities in the Mid-heaven, and the Sun peregrine in the Seventh or Ninth; although the Nativity be Diurnal the Moon is to be preferred: But the Lords of those Places

loco eminentiori & suis Dignitatibus.

*Aneretae, Abscessores, & qui vitam detruncant ex Ptolemeo sunt Corpora Saturni, & Martis, Eorum Radii Oppositi, & Quadrati, Eorum Antiscia, Imperantia & Obedientia, illorum Radius Sextilis in signis longarum Ascensionum, & Trinus brevium, qui Radii habent vires Quadrati. Posita Luna Vitae Significatrice Corpus Solis interimit cum ad illam pervenerit Directione; idem multi contendunt de Solis Radio Quadrato & Opposito. Radius Quadratus Aphetae, cum scilicet Apheta pervenerit ad suum Quadratum id est 75 gradus ad minus interimit. Posito Apheta inter Cuspidem Domus Septimae, & Medium Caeli unus statuitur Anereta id est Angulus Occidentalis; reliqua vero Corpora, aut Radii Maleficorum incidentes inter Aphetae & gradum Occidentis non interimit; sed facta discussione Beneficorum & Maleficorum minuunt, vel addunt annos demonstratos ex directione Aphetae ad Gradum Occidentis, quae Directio est Eadem, quae Ascendentis ad Oppositum loci Aphetae disti. Haec est Ptolemei sententia.*

being stronger, are, in the Opinion of *Ptolemy* to be preferred before the Luminaries, especially when they shall be better placed, and in their own Dignities.

The Anaretas, Abscessors, and Destroyers of Life are, according to *Ptolemy's* Opinion, the Body, Squares and Oppositions of *Saturn* and *Mars*, The Antiscions Imperans and Obediens, their Sextile Rays in Signs of Long, and Trines in Signs of short Ascention, both which have the Strength of a Square; when the *Moon* is giver of Life, and directed to the *Sun* kills, and there are some that contend for the same power in the Squares and Oppositions too. The Square or Quadrate Ray of the Apheta likewise; that is, when the Apheta comes to his own Square, which is 75 degrees at least, it kills. The Apheta being placed between the Midheaven and Seventh House, there is only one Anereta, and that is the Cusp of the Seventh; and the Bodies and Rays of the Maleficks, falling between the Apheta and the degree of the Seventh, do not kill; but the Rays of the Beneficks and Maleficks being adjusted, they either take from, or add to the number of years before demonstrated by the

the Apheta's direction to the degree of the Seventh; and indeed this Direction is no other than the Ascendent to the opposite place of the Apheta; and this is the Opinion of *Ptolemy*.

There is another Sect or Opinion agrees with *Ptolemy* in many things, but differs from him in some, and yet say they keep close to Observations and Rules. As to Life, they appoint the same with *Ptolemy*, except the Lords of those Places, but they chiefly allow the Ascendent. The Luminaries, wheresoever placed, as well under the Earth as above it, when they meet the Malefick Rays, may give Sickness or Death, according to their Government and Power over the vital and natural Faculties, of which Life consisteth.

They appoint the Anereta's the same with *Ptolemy*, as the Bodies, Malefick Rays and Antiscions of *Saturn* and *Mars*: With them the Body of the *Moon*, her Quadrate and Opposite Rays, and this more especially when the Ascendent is Hileg. The *Moon* giver of Life, and directed to the Body or Malefick Rays of the *Sun*, gives Death, and not only when the *Moon* is Apheta, but any other point likewise, espe-

*Alia Sectola in plurimis consentit cum Ptolemeo, discrepat in aliquibus, adstricta (ut asserunt) observationibus. Pro significatione vitae cosdem statuit quos Ptolemaeus praeter deminum illorum locorum, verum ascendens, seu Lineam Orientalem primario. Luminaria ubique collocata tam sub terra quam supra, cum maleficis occurrerint posse Aegritudinem vel Mortem decernere, ut dominantia potentis vitali & naturali, ex quibus consistit vita.*

*Aneretas eosdem statuit, quos Ptolemaeus, corpora, Radios, Maleficos, & Intuentia Martis & Saturni: Praeterca corpus Lunae ejusque radios Quadratos & Oppositos (praesertim Ascendente Apheta) posita Luna Apheta Solis Corpus & Radii Malefici interimit: Et non solum Luna Apheta, verum quocumque alio, dum Sol fuerit imbutus natura Malefica Martis, aut Saturni, cum disponat eorum loco: Planetae enim sub Radiis, neque ad*

nosendum, neque adjuvandum idonei ex Ptolemaeo; statuit Anaretam Domum Quartam foveam Planetarum; Nodos Lunares, Capus & praecipue Caudam Draconis Lunae: Cor Leonis, Pallidium, Antares, Herculem, Lances Librae, aliasque fixas Maleficas, Dominum Octavae, & terminos Maleficorum; sic Eclipses & Cometes Incidentes in locum Aphetae.

Apheta ad suum Quadratum ponit interire, huncque esse ultimum naturalis vitae terminum, quod Nicephorus & Pithegoris mixtice docuerunt, asserentes neminem in vita posse transgredi Trimorion, id est congeriem trium Signorum, & Radiationem Tetragonam quae superet gradus 75. nam aliter esset Radius Sextilis. Hinc in hoc tractu Italiae possit quis vivere annis 120. posito Apheta Ascendente in principio Leonis ex distantia gradum usque ad principium Scorpii. In Germania vero, & Regionibus in quibus Polus Boreus magis elevatur annis admodum pluribus pro numero gra-

cially if the Sun be imbuted with the Malefick Beams of Mars or Saturn, or when he dispoeth of the place they are in: But the Planets under the Rays do neither hurt nor help, as Ptolemy says also; they also appoint the Fourth House for Anareta, as it were the Pit of the Planets; likewise the Capus & Cauda Draconis, but chiefly the Cauda, the Lion's Heart, the Bull's Eye, the Scorpion's Heart, Hercules, the South Eallance, and other Malefick Fixed Stars, the Lord of the Eighth, the Terms of the Maleficks, also Eclipses and Comets being in the place of the Apheta.

They teach also, that the Apheta to his own Square certainly kills, and that this is the utmost term of humane Life, which Nicephorus and Pithegoris have confusedly taught, affirming, That no man can live beyond a Trimorion, that is three Signs, a Tetragonick Ray; which should exceed 75 degrees, for otherwise it is but a Sextile. Hence in the Dominions of Italy, it is possible for a Native to live 120 years, the giver of Life being in the beginning of Leo in the Ascendent; there being so many degrees in distance to the beginning of Scorpio. But in Ger-

dum

dum inter Ascensiones primi gradus Leonis & Scorpii. Plin. lib. 7. cap. 4. meminit inter Appeninum Montem, & Padum plurimos diversis annis vixisse, & tempore longiori. Epigenes negavit quemquam posse vivere annis 122. Berosus ex Plinio annis 117. narravit Joannem de Temporibus vixisse annis 125.

many and those Northern parts, where the North Pole is more elevated, they may live many more years, because of the number of degrees between the Ascension of the first degree of Leo and Scorpio. Pliny in his 7th Book and 4th Chapter tells us, That between the Appenine Mountains and the River Po, they have lived many years more. Epigenes denies that any man can live 122 years; Berosus from Pliny 117. and yet they tell us, That Johannes de Temporibus lived 125 years.

Thus you see that Argol was Master of all, or at leastwise most of the ways then and before his time used and practised; and indeed he hath been very particular in his delivery of Ptolemy's Doctrine about the Hileg: Yet I think he hath crowded in something that ought not to have been there; which you will soon see when you come to read Ptolemy's Doctrine in Ptolemy's words; but whether he did do this through Inadvertency, or by Design, I dare not say. I am very apt to believe it was not done out of Design, because it doth not seem to me to do him any Service one way or other. I would advise every Reader, that intends to be a proficient in earnest, to study this that he calls, The Opinion of Ptolemy about the Hileg, and I am certain whosoever doth so, will not lose his labour. Let no man mind the barking of those little, ignorant, malicious Fools, who exclaim against this Author, and call him hard Names, and that in a scurrilous manner too; but pass those people by, and look on that as their Ignorance and ill Breeding; for the three greatest men in this Art that ever lived since his time, Cardan, Naibod, and Maginus, admired him, and thought it worth their while to learn to understand him; but this by the way.

Inow



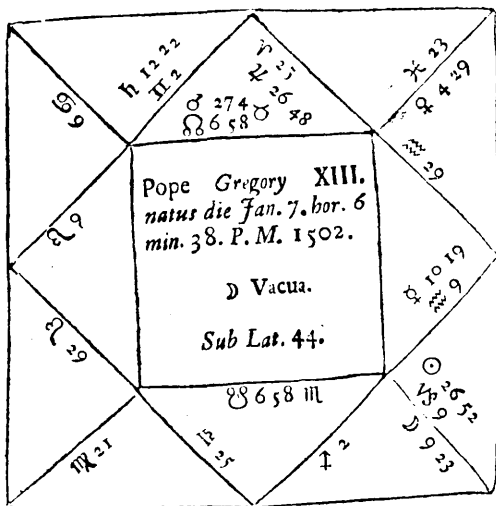
I now come to the matter in hand; and the first Nativity that *Argol* presents us with, is that of Pope *Gregory XIII.* and indeed it looks something like him and his Actions. He tells us, This High-Priest was born *January* the 7th, *hor.* 6. *min.* 38. *P. M.* in the year 1502. under the Pole 44. and Five of the Planets I have calculated from the *Caroline*, and they are thus,

♃ 26 48 ♀	☉ 26 52 VS
♂ 27 4 ☽	♃ 9 23 VS
♀ 4 29 ♄	♁ 6 58 ☽

23 2

Lat. Planet.

♄ 0 41 S.  
 ♃ 0 44 S.  
 ♂ 1 36 S.  
 ♀ 0 0  
 ♁ 1 25 N.  
 ☽ 4 26 S.



This Author tells us, He was made Auditor of the Apostolick Chamber, in Civil Causes, 1549.

That he was by his Prince commanded to go to the Council of *Trent*, in the year 1562.

That

That he was made Cardinal *May* the 12. 1565. on the Midheaven to the *Sextile* of *Jupiter*.

That at the death of *Pius* the V<sup>th</sup> he was made Pope, and got the infallible Chair *May* the 13. 1572. and this on the Direction of the Midheaven ad  $\Delta$  ♀ in her Exaltation.

That he dyed *April* the Tenth 1585. being first taken on the 7th. After he had said *Mass*, and retired to his Chamber, he was taken with a *Deliquium*, that is, a swooning Fit, which afterward often return'd, and being at last joined with a small Fever, kill'd him; and this he says was from the Ascendent Hileg to the Trine of *Saturn*.

As to the first Direction he mentions of the Midheaven to the ♃ ♃ for his being made a Cardinal, I cannot disown it, if all the rest will agree and correspond with it.

Nor can I deny the Midheaven to the Trine of *Venus* to be a Direction proper enough to be chosen Pope upon; nay, I say it was as natural a Direction as could be.

But when he tells us of the Ascendent to the Trine of *Saturn* for his death, that I can by no means allow; for they cannot (I think) pretend to make a Square of it, because it is in Signs of long Ascension; and though it is in such Signs, sure they cannot pretend it is an Opposition to make it malignant; but why a Trine should kill, was never alledged before, as I ever heard, especially he not being Lord of the Eighth, which is the Astrological Slaughter-House: And besides, I do not look on *Saturn* to be likely to give such a Disease, which is most common to the *Moon* or *Mercury* single, or assisting others; but here the  $\Delta$  of ♄ alone is said to kill him with that Disease.

I believe this Nativity may be near truth, because I find all things agree so naturally to every accident, as you will see immediately. I shall alter it but about 8 minutes in time, which will be about two Degrees in the Midheaven, and not so much in the Ascendent: And then I allow him to be made a Cardinal on the *Moon* directed to the Sextile of *Jupiter*. He was made Pope on the *Moon* to the Body of ♀ *C. L.* and he dyed on the Ascendent to the ☐ ☽, *Sesquiquadrat* ♂, &  $\Delta$  ♄, as you may see by what followeth:

B b

☉ ad

☉ ad <i>Corpus Veneris</i>	47	17	47	7	1549
☽ ad * ♃ in <i>Zodiaco</i>	59	57	61	4	1563
☽ ad ♂ ♀ <i>Cum Lat.</i>	67	57	70	2	1572
M. C. ad △ ♀	68	51	71	1	1573
☽ ad ♂ ♀ <i>Sine Lat.</i>	69	7	71	6	1573
M. C. ad * ♃	70	8	72	7	1574
<i>Ascendens ad</i> □ ♃	79	32	83	1	1585
<i>Ascendens ad</i> sesquiquadrat ♂	87	38			
<i>Ascendens ad</i> △ ♃	87	39			

There are other Directions that I have not wrought, as the *Moon* to the Zodiacal parallel of *Venus*, and ♃ in the Midheaven to the *Mundane* △ ♀ which came up late also. But the thing I intend to shew is, That to the same time that he gives his birth within 8 minutes, the Ascendent, who is without dispute Hileg, came to the □ ♃ at the time of death exactly; and that followed by two others that gave their assistance, as you see. And that which is more to be observed likewise in the Figure is this, That at the time he had his *Moon* and Midheaven directed to those great and glorious beams of *Venus* and *Jupiter*, he undertook that great Work to reform the Calendar; which took its Commencement in the Year 1582, or as some say in 1583. This was indeed a great work, and will perpetuate his name for many Ages to come. I believe he intended it better than it hath proved; for some say it is as Erroneous as the *Julian*, and will so appear before it hath stood half so long as that hath; for which you may read *Michael Maestlin* his *Examen Novi Pontificalis Gregoriani Kalendarij*.

The next Nativity he gives us, is that of Pope *Sixtus Quintus*, which I had passed by without any further notice; but that I find another hath swallowed the Error, and told us in his words, That this Prelate dyed on the Ascendent to the Square of *Mars*, and the *Sun* at the same time in the Ascendent, and that is *J. G.* in his Collection, page 78. which Doctrine I do positively deny and disown; for if the *Sun* be in the Ascendent, I am certain the Ascendent by Direction cannot kill, be the Direction never so violent; for in that case I must keep to my Giver of Life, and so must you, if you ever intend to do any thing

to the purpose; for though you can sham it off with any thing when a man is in his Grave; yet when you come to predict, you will find the Tables turn'd, and instead of Reputation you will meet the contrary.

And here I shall preach a new Doctrine in the Opinion of the modern Pretenders, which I am sure will hardly be believed by any, or at least ways but by few. In this man's Nativity I do allow the *Sun* to the Square of *Mars* to point out the time of his death (and not the Ascendent to his Square) whose Ark of Direction is 71 Degrees 10 Minutes, which turn'd into time, gives 69 years almost, which agrees with the time of his death, which was *August* the 29th, 1590. being 69 years old within 3 months and a few days. But the new Doctrine is this; as for the ☉ to the □ ♂ though I allow it to give the time of his death, yet had not the □ ♀ come just in the tail of it, the other could not have kill'd him: For *Mars* is there under the *Sun* Beams, and cannot kill; but *Mercury* is not, and therefore it was *Mercury* kill'd him, and not *Mars*; and this is positively laid down by the Great *Ptolemy* in the End of the 14th Chapter of the 3d Book. But I do not expect that either *Ptolemy* or my self are like to be believed while I live; but besides these Directions, the *Sun* at the same time was just coming up to the *Mundane* Squares of *Mars* and *Mercury*, which made the other much more certain in their effects. Now what need we be at the charge to purchase Error so dear in the expence of time, when Truth is so near and easy to come at? And you may be certain, if the *Sun* would have jump't easily into their operation without trouble or difficulty, then you should have had the Hileg cry'd up, and that it was the Giver of Life directed to the □ ♂ that kill'd him; but now it is the Horoscope did the work, and the *Apheta* is set at a distance, as if it was not concerned, and so you may believe if you please.

For the use of those that are willing to take any pains in the work, either for private satisfaction or publick use, the time of his Birth given by *Argol*, is *December* 13. hor. 7. min. 49 mane 1521. *Lat.* 43, and four degrees of vs Ascending; whose oblique Ascension is 298 degrees 14 minutes, and the Planets I did Calculate from the *Caroline* Tables were these:

## Defectio Geniturarum.

☉ 1 5 VS ♀ 21 47 III  
♂ 11 35 VS ♀ 16 39 VS

Argol gives us the Nativity of Pope Urban the Seventh, who was made Captain General of Christ's Church (Pope I mean) the 15th of September 1590, and dyed within twelve days afterward. He was born the 4th of August, at 22 minutes past 7 of the Clock in the Morning 1521. Lat. 42. and ♂ ☉ ♀ ♃ ♄ are Calculated by the Caroline Tables as you see.

♄ 11 15 ♃	}	Latitude	0 56 S.
♃ 13 36 ♄			0 35 N.
♂ 7 55 ♃			0 6 N.
♀ 20 14 ♄			5 0 S.
♀ 0 10 ♃			1 8 N.
♄ 11 52 ♃			2 56 N.
☉ 20 35 ♄			
♂ 17 32 ♃			

The right Ascension of the Midheaven is 72 57, and they tell you that the Midheaven to the Time of Jupiter gave him his Preferment; and the Ascendent to the Square of Saturn gave his Death. But how they will manage the Stars to make it out, remains a mystery to me: For he was chosen Pope the 15th of September, sickned the 17th, and dyed the 28 of the same Month 1590. being then 69 Years of Age and almost two Months. Now consider, the Midheaven to the Trine of Jupiter in Zodiaco is by Direction Ark 63 8. and the Ascendent to the Square of Saturn is Ark 69 53. the difference is almost 7 degrees; then how could these two come together? and you see the preferment and death fell out both in a Month; and therefore there must be some other cause for both these Accidents, than what is here asserted in their own way; and to be further plain and open with you in the point, the Ascendent to the Square of Saturn true, came up 6 or 7 years before his death, and the Midheaven ad Trine Jupiter, a long time after it.

Now upon the result of all, I am of the opinion, that the Midheaven to the Body of Venus gave him his Preferment, and the Ascendent to the Square of the Sun, and semiquadrante of Mars, gave his death,

## Defectio Geniturarum.

death, which came all up at a time; and 'tis possible there might be a little poison in the way, as he says there was a suspicion of; for Venus, who is concern'd in his Death, as well as in his Preferment, is indeed imbued with the Rays of Saturn, and may be justly suspected. But if this is allowed, we must make an alteration in the Figure of about 15 Minutes in time, which is no great matter in the thing, according to their Rules and Practice.

Object. But perhaps some may say, Why did not the Rays of Venus save, seeing you tell us they do, even by their Squares and Oppositions?

Answer. 'Tis true, I do assert it, and say the Rule will hold; but in this case she is excepted by the Rule, because she is under the Sun-beams, and therefore cannot.

The next I have pitched upon is the Nativity he gives us for Ascanius Cardinalis Columna's time of Birth, and it is a pretty Remarkable one both for Arguments of Greatness, and Directions for Death; as you may see by the Figure that followeth, set to his time, but my Division of the Heavens.

Ascanius

Lat. Planet.

h 1 34 S.

4 1 8 N.

♂ 0 39 N.

♀ 0 45 S.

♀ 1 10 S.

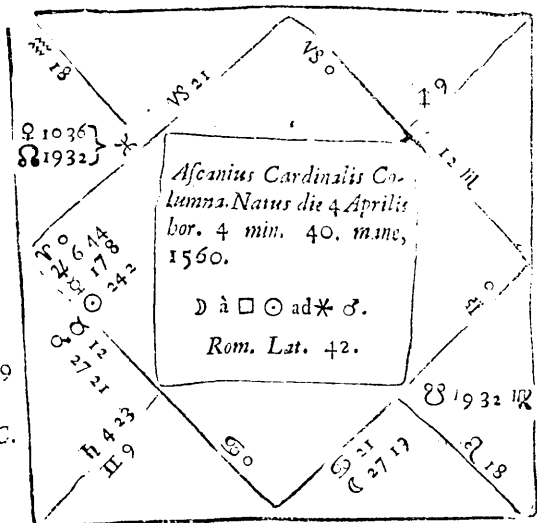
♄ 4 00 N.

R. A. ⊕ 109

44

Dis. Ab. J. C.

16 22



This is indeed a very good Position for Preferment; for here we find *Jupiter* on the Ascendent, the *Sun* in it, in his Exaltation, the *Moon* strong in Trine to the Ascendent. *Mars* who hath dignities in the Tenth, is in Sextile to the *Moon*, and in Trine to the Midheaven; *Venus* is in her Exaltation, and in a Zodiacal parallel with *Jupiter*. Sure this man could not want friends in his time, nor indeed did he; for you see he was made a Cardinal early, and this by the Intercession of the King of Spain; and had Nature been so kind to have prolong'd his days, he had certainly obtained the Infallible Chair, and been called his Holiness; but we have but two Accidents to correct by, and they are these following.

Aged 26 years and almost 10 months, he was made Cardinal, and as *Argol* says on the Midheaven to the Square of the *Sun*, and the Part of Fortune to the Body of the *Moon*.

Aged 48 years, one month, and 14 days, Anno 1608. May 17. he dyed of a Fever and a Choleric Disease; he had then, says *Argol*, the Ascendent to the *Bull's Eye*.

As

As to the First of these Directions, it seems so improbable to suit to the Accident of Preferment, that no body, I think, can in reason allow it. For if he had been under two or three good Directions at that time, the Midheaven to the Square of the *Sun* would have knockt it all dead, and have made it ineffectual; for the Midheaven to the Square of the *Sun*, creates Foes not Friends; and therefore I am of opinion some other reason must be given for that Preferment, than those laid down by our Author.

As to his death, and the reason given for it, I cannot imagine *Argol* himself thought it would be believed; and I dare say my Reader will be of my opinion, when he hears what I have to say in the case. The Horoscope meets the *Bull's Eye* in the 14th degree of *Gemini* with Latitude (and I hope he doth not intend it without; if he doth, the Error is the greater; for there is no such Direction) so that he lets the Ascendent pass by the body of *Mars*, Lord of the Eighth, near the *Pleiades*; After that, the body of *Saturn* in a violent part of Heaven: And a little after that, to the Square of *Venus* out of the Twelfth; and after these three Directions, he kills him with this silly foolish thing not to be imagined by any Artit that hath had either Reading or Experience; To pass the bodies of both the Maleficks nearly in Conjunction, and let him dye on the Direction to a fixed Star that hath at least 5 degrees of Latitude. Can you imagine, Reader, that *Mars* or *Saturn*, or both together had not as much power to kill as the *Bull's Eye*? Or can you give me any reason why *Saturn* or *Mars* should not kill? If you can, I am sure you know much more of Astrology than I am Master of, provided the reason you give will hold in any other Nativity where the same Directions, or either of them happen. But that which makes the thing more improbable is, That the *Sun* is in the Ascendent and Giver of Life. And though I know that the Ascendent to the bodies of *Mars* and *Saturn* could not kill; yet the stress of my Argument lieth in this, That if it was possible or probable for the *Bull's Eye* to kill, Why should not the bodies of *Saturn* and *Mars* do it more effectually before?

These things considered, are sufficient to convince any doubting Reader that this is not a true Nativity; nor can I judge

what

what Scheme may be, because it is not the faculty of these kind of Astrologers to give us the Estimate time, with the Correct, as they call it; but if the time should be near this, I think it is reasonable to conclude, That the *Sun* to the *Mundane* parallel of *Mars*, followed by the *Mundane* parallel of *Saturn*, is a very suitable Direction to give such an effect as is reported by our Author: For as I have before given it in positive terms, That the Ascendent directed cannot kill; so I am as positive on the other hand, that in this Nativity the *Sun* must be directed for death, its time and quality.

But, perhaps, since I have asked why the Ascendent to the bodies of *Saturn* and *Mars* did not kill; I may also be asked, why the *Sun* to the bodies of *Saturn* and *Mars* did not kill, seeing he passed them both; I confess it is a fair Question, and ought both to be asked and answered. First, The Nativity is vital, and those Directions came up young; and when the *Sun* came to the body of *Mars*, he came also to the Sextile of the *Moon* followed with the *Mundane* Sextile of *Venus*; and when the body of *Saturn* came up, that could by no means kill, because it was succeeded by the Sextile of *Jupiter*, and Square of *Venus*, according to the Doctrine of *Ptolemy*.

*Argol* tells us, *Lewis XIII.* King of *France* was born the 27th of *September*, at half an hour past 10 at Night, 1601. under the Pole 48. and he makes 9 of *Cancer* Ascend; it is the same Figure that is printed in the *Collect. Genitur* by *J. G.*

He says, That by *Saturn's* being in the Fifth House he was kept without Issue for 20 years; but upon the Midheaven being directed to the Trine of *Venus*, in 1637. the Prolifick Faculty was restored, and in 1638. he had a Son, or at leastwise his Wife had one. Now who would not believe Astrology, that sees it so fairly and so fully verified, That after 20 years being *sine Potentia Generandi*, the Midheaven to the Trine of *Venus* should set him in order, and stir up that Faculty, which was either deficient from his Birth, or long debilitated by some accident. This is a mystery that ought to be recorded in the memory of every Artift, if it be true: Indeed had there been no other man within Five hundred miles of her, I might have been wrought upon: But we, at this day, are better informed than to believe as *Argol* did: And besides, if this should be true, it would make every

Woman

Woman that hath a barren Husband, wish to have this happy Trine of *Venus* come up often; nay, twice a year if possible. The truth is, the Queen had Two Sons, but that the King or the Trine of *Venus* did get them, I do not believe one word of it.

He tells us also, That in 1639. and 1640. he had his Ascendent directed to the Square of *Saturn*, which caused a Defluxion of Humors, and a Debility and Decay of the natural Heat; and in the year 1643. upon the Ascendent directed to the Antiscion of *Mars* he dyed. Pray consider the whole matter together; *Mars* is in 5 degrees of *Leo*, and *Saturn* in almost 9 of *Scorpio*: So that the Ascendent must come to the Body of *Mars* before the Square of *Saturn*, and yet neither of these Two had power to kill him, though *Saturn* was Lord of the Eighth House. But when these Two were over, the Ascendent to the Antiscion of *Mars* killed him; which is indeed no Direction, for it is not possible to direct the Angles to the Antiscions of any Planets with success, notwithstanding the custom of doing it often. But if we should allow that Direction for his Death, as he gives, will any man believe that the Body of *Mars* had not as good an Authority to kill as his Antiscion had that came after it? I know what Answer they will make me in that case; and that is, That the Body of *Mars* and Square of *Saturn* gave him that Jingring disorder, of which he dyed afterward. If so, Why do they bring in a third to do it, if the two did it before? and in that of the Square of *Saturn*, by their own Rules, as Lord of the Eighth, he ought to do it himself without a partner. Compare this with the Nativity of *Sebastian* King of *Portugal*, where only a single Square did the work, and yet not Lord of the Eighth neither, and yet the *Moon* giver of Life. In the Nativity of Cardinal *Pius*, Ascend. ad  $\square$  h killed with the help of the Terms of  $\sigma$ . In the Nativity of *Feltrius* Duke of *Urbine*, the Ascendent to the Trine of *Saturn* killed; and in Cardinal *Ludovifus* the Ascendent to the Body of *Saturn* did it, with divers more I could give you out of this Author; and yet in this of *Lewis*, *Mars* and *Saturn* together could not do it; and now I leave it to you to judge of this kind of Doctrine.

C c

Franciscus

Franciscus Maria Cardinalis Farnesius was born (says Argol) August 14th, hor. 15. min. 7. P. M. 1619. Pole 44. and Cancer 28 Ascending.

This man was made Cardinal December 4th 1645. on the Midheaven to the Antiscion of the Sun.

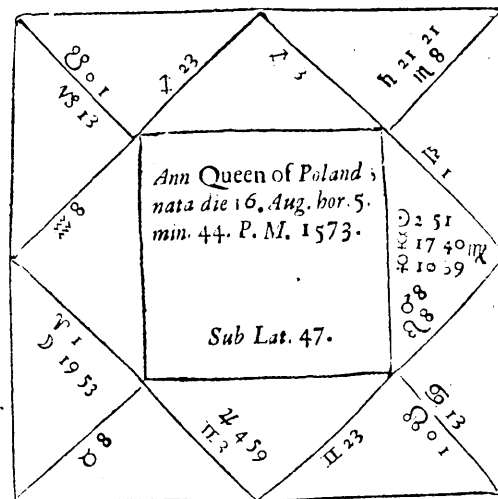
And he dyed July the 12th 1647. on the Ascendent directed to the Sextile of Saturn in Signs of long Ascention, having for 6 months laboured under a Disorder of the Bowels, and a constant excretion of Choleric Humors.

Can any man believe these two Reasons given for his Preferment and Death? two so improbable, if considered in themselves, though he brings in the Sun to help for his Death; and it is reasonable to believe something of that; but for the Antiscion of the Sun for his Preferment, it is very vain and idle. The truth of all is, if he was born near this time. he was made Cardinal on the Midheaven to the Sextile of Venus; and he dyed on the Ascendent Hileg to the Square of Mars and Body of the Sun; but the disorder of his Bowels was caused by the Moon directed to the Square of the Sun cum Lat. and that was the Ground and Cause of the Morbifick Matter that gave those constant Excretions.

Ann Queen of Poland, Daughter to the Archduke of Austria, was born (says Argol) the 16th of August, at 44 minutes past 5 Afternoon, 1573.

This Queen being great with Child, and troubled with a Catarrh, was on the last day of January, in the Evening, anno 1599. taken with a great Pain about her Heart, and suddenly after a violent Palpitation, attended with a slight Fever, of which she dyed the next day: And after she was dead, the Child was taken out of her Body, and Baptized, and dyed also within an Hour. For this Accident of her Sicknes and Death, he gives the Ascendent to the Opposition of Mercury Lord of the Fifth (because she was with Child) and to the Trine of Saturn, who hath Dignities in the Eighth; and yet the Sun in the Seventh, giver of Life. *Ob his wonderful Ascendens?*

You



Lat. Planet.

h 0 35 N.

z 0 55 S.

♂ 1 7 S.

♀ 1 27 S.

♃ 1 12 N.

D 4 48 S.

You have heard her Disease and Death, and the reasons assigned for both, which I cannot by any means allow, or be induc'd to believe; for if the Ascendent by Direction could kill her then, why did not the Ascendent to the Square of Saturn and Opposition of the Sun kill her long before? Nay, by the Rule that Argol manageth his Practice, Saturn ought to have killed her, because he is Lord of the Eighth (as he files him) and in Scorpio, a violent Sign, and the Sun's Opposition comes within 6 degrees after his Square, which would certainly have proved mortal if the Directions to the Ascendent could have kill'd her. And besides, Mars in direct Opposition to the Ascendent would have ended the dispute of Life in the first Year of her Age, or else have put it in very great danger.

If you please to give your self the trouble to examine his Book, you will find he kills Cardinal Blanchettus on the Ascendent to the Opposition of the Sun, and there giver of Life, as in

C c 2

this

this *Queen's* Case. And in Cardinal *Zacchia Januen*, the Ascendent to the Square of the *Sun* kills. So in *Gonzague* Duke of *Mantua*, the Ascendent to the Body of the *Sun* killed him as dead as a Herring. The like you may see in many more, as Cardinal *Placentius*, *Cardi Vidonius*, &c. and do you think that the *Sun* hath not as much Power to kill here, as in those Cases? for which reason I doubt the Truth of this Nativity, and must be better satisfied in the point before I believe it, do you as you please.

When you come to consider the thing fairly, and to compare the Directions in one Nativity with those in another, you will either conclude Astrology to be a ridiculous idle Study, or else that the Pretenders to it do not understand what they would have the world believe they do; for it is certain the Ascendent to the Square of *Saturn*, or Opposition of the *Sun*, ought to have the same effect in one Nativity as they have in another, or else Rules of Exception laid down, that we may know when they are to be relied on, and when not; which to this day was yet never done; but they go on like a Drift of Carriers Horses in the same Tracks, and so long as they all agree to be ignorant, they are very well satisfied, and one defends another in it; but if any one steps out of the common Road, presently he is cried down for an Innovator, and an impertinent Fellow, because he demands Reasons for their Practice, and desires them to make their Art all of a piece, and that their Rules may agree, and also have the same effect in one Nativity as in another; but you know what the Policy of *Demetrius* was, and also on what bottom it was founded.

I confess it is a hard matter to determine whether this Nativity is near truth or not, because the estimate time is not given to us: But I am sure this of *Argol's* is not true, and that for the preceding Reasons. And now, considering she had a Catarrh, I shall take that for the original Cause of her other Disorders and Death; and therefore endeavour to assign proper causes for both; and in the first place I determine the *Sun* to be the giver of Life without dispute, and was directed to the Zodiacal Parallel of the *Moon* at 24 years of Age, the Ark of Direction 21 degrees and 29 minutes, which gives in time 23 years and 10 months. He was also directed to the Mundane Parallel of *Mars d. d.* Ark 22 degrees 7 minutes, gives in time 24 years and about 5 months, and

and the Oblique Ascension of the Ascendent in the Figure that I use, is 325 degrees 7 minutes, and these Directions seem rationally like to be the cause both of the Catarrh, Palpitation, and Death of this *Queen*; and though I cannot say these Directions will give these Diseases exactly in another Nativity; yet I affirm, they shall give an adequate Effect and Death also, let the Figures be proportional in their positions; and yet I dare not affirm this to be the true Nativity for all this, because it may be later, as well as earlier, which I have made it in this my Essay.

*Argol* says, That *Charles Gonzaga*, the first Duke of *Mantua*, was born *May* the 6th, *hor. 12. min. 32. P. M. 1580. sub Pol. 48. 10* degrees of *Aquary* ascending; and he tells us, He dyed on the Ascendent to the Body of the *Sun*: Which perhaps some people may believe and depend on. But if you look into other Nativities that he hath given us, you will find he doth not keep to his own Rule; as for example, In that of *Ascanius Columna*, where the same Direction did not prove mortal, and for ought we know, gave nothing at all, for he takes no notice of it, or of its effects on his Health, and he lived many years beyond it. Nor in *Farnesius* Duke of *Parma's* Case; nor in Cardinal *Farnesius*; nor in Cardinal *Bentivoglio's*; nor in the Nativity of *Edward* Duke of *Parma*; nor in Cardinal *Lenius Romanus*, with divers others, and yet he kills Cardinal *Zacchia Januen* on the Ascendent to the Square of the *Sun*; a very likely thing, when the Body would not do in all these! Therefore pray tell me, Is not this a confused Doctrine? how shall a man know by their Rules when it will, and when it will not do it, that we may know how and when to rely on it? Now, if I were to manage this Prince's Nativity, I must rely on the Directions to the *Moon* for his Death, because the *Moon* is in the Ascendent, and solely giver of Life, and without any straining of the Directions, comes to her own Square in *Zodiaco* at the same time, and by altering the time he gives, a little later, she comes up to the Mundane Parallel of the *Sun* at the same time also, which will undoubtedly kill, not only in this, but in any other case where such Positions and Directions happen.

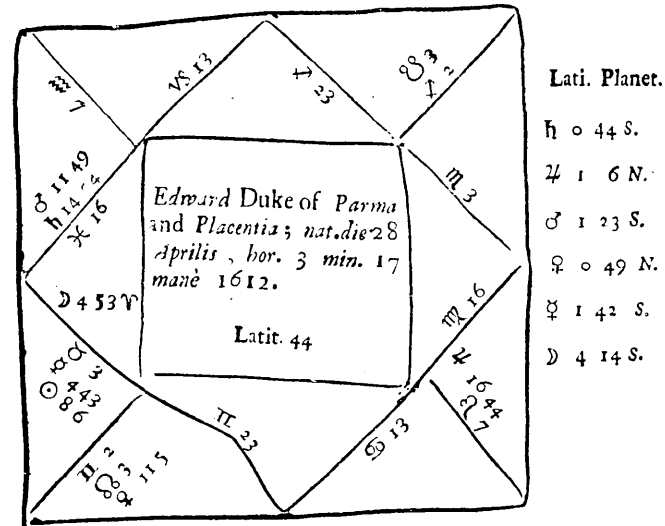
But perhaps some little busy Fellow or other, that hath his Head cramm'd with Heliocentrick Maggots, may ask me: First, Why

Why did not the *Moon* to the Square of *Saturn* kill him? To that I answer, I do not believe he was so much as lick upon that Direction, but I am sure he could not be in danger of his Life, because at the same time the *Moon* was directed to the Zodiacal Parallel of *Jupiter*, and the Mundane Sextile of *Venus*, which certainly saves against any single bad Direction, be it never so malefick. Secondly, Why the *Moon* to the Body of the *Sun* did not kill? This, I confels is a very bad one, and must put his Life in Danger, but I should hardly have judged it mortal for Three Reasons: 1. The *Moon* had then 5 degrees of Latitude. 2. She was out of the Ecliptick, and in the same Parallel of Declination with *Venus*. 3. By her Latitude she was within less than 12 degrees of *Jupiter's* Oppolition. For which Authority see *Ptolem. lib. 3. cap. 14.* The Planets Places are as followeth,

h 17 29 ♃ 0 51 S.	♄ 17 53 II 2 3 N.
♃ 11 39 ♀ 0 47 N.	♅ 6 31 ♃ 1 26 N.
♂ 21 31 ♃ 1 42 S.	☉ 25 58 ☽
♀ 0 58 ☽ 1 56 N.	♁ 20 ♃

He tells us, That *Edward Duke of Parma* was born the 28th of *April*, at 17 minutes past 3 manè 1612. sub Polo 48. This Prince dyed *September* the 11th anno 1646. being very fat and corpulent. And it was his Misfortune to dye on the Ascendent directed to the *Pleiades*, notwithstanding the *Moon* is Hileg. Here you may see he hath broken his own Rule, for he kills the Duke of *Mantua*, just now mentioned, with the Ascendent to the Body of the *Sun*, and yet here you see it hath not Power to kill the Duke of *Parma*. Do you think this is not very fine Astrology, and fit to be believed? Yes certainly by those that have forfeited their Reason, and by no body else. See the Scheme,

Thus



Thus you see the wonderful Ascendent doth every thing, and so it will do till some witty *Heliocentrick man* can contrive a Scheme of Heaven without a Horoscope, and then they will be all at a loss, if not undone. I really think among all the Nativities this Author hath given us, which are 117, he makes at least three fourths of them dye on Directions to the Ascendent. Why should we not as well believe the *Sun* to the Square of *Mars*, Lord of the Eighth, in Conjunction with *Saturn*, was as likely to kill him as the Ascendent to the *Pleiades*? I must needs say, it seems to me one of the most improbable Directions to give Death that ever I heard assigned by so learned a man as our Author was, to let him outlive the *Sun* to the Square of *Mars* and *Saturn*, and the Ascendent to the Body of *Mercury* and the *Sun*, and every one of them Lords of obscure Houses, and at last kill him with a little paltry Star of the Third Magnitude; methinks it is below a Philosopher to give such a Reason, and too contemptible a thing for a Prince to fall by.

Again;



Again, can any man believe this to be his true Nativity, when he tells us of his Corpulency and Fatness, and yet placeth *Mars* and *Saturn* on the Ascendent? It is not likely they should make a man corpulent, they commonly make peevish, morose, uneasy people; and I believe you will conclude with me, That they are seldom fat, and, I think, I may say, never to excess. Upon the whole matter, I am certain, this Scheme is not true; nor am I able to say what Figure is true; but with a little alteration, I think, the *Moon* (being Hileg) comes to the mundane Parallel of the *Sun*, and might kill, being succeeded by the Squares of *Saturn* and *Mars* in the Zodiack; but if the Ascendent by Direction could have killed at any time, he had never outliv'd the Body of the *Sun*.

*Argoll* says, *Bernardus* Duke of *Veimar* was born *August* the 16th, 8 min. past 10 of the Clock before Noon, 1604. *sub Polo* 51. as you may see by the Scheme it self.

Lat. Planet.

♄ 132 N.

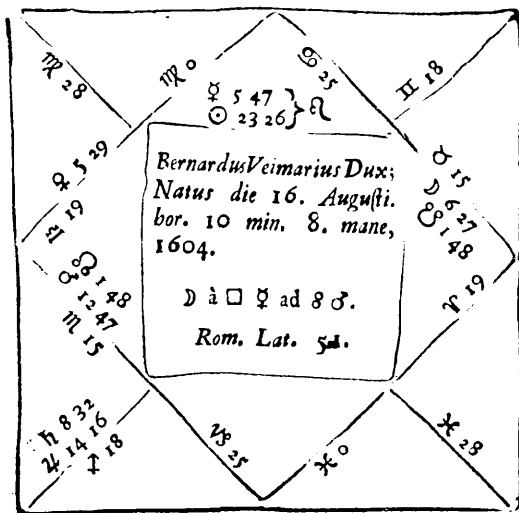
♃ 018 N.

♂ 120 S.

♀ 332 S.

♃ 032 S.

♄ 023 S.



This

This Prince going from *Basil* to a Fortrefs not far distant, on the 15th day of *July*, 1639. perceived himself to be ill, and therefore haltned to *Naumburg*, where he died on the 18th of the same month; and being opened, the Physicians found his *Liver* and *Spleen* hard, and his *Lungs* corrupted; which they attributed to his constant Labour of Body, and Anxiety of Mind. For his Death, *Argoll* says, he had the Ascendent directed to the Body of *Mars*, and yet both *Sun* and *Moon* in Aphetical places. Thus you see, according to Custom, he was sent out of the world by the power of the Ascendent, which had no power at all to kill, if you will know the truth of it. You may be certain the Time was not given to 8 minutes, but either at 10, or half an hour after it; and that he did alter the time to make the Ascendent come to the Body of *Mars* for his Death. And you may be sure that this was done after he was in his Grave; for if the Prediction for his Death had been made while he was living, they would have been in a sad confusion what to have judged able and willing to kill him; for there are divers Candidates stand fair for the Election, according to their Rules, as you may see by examining the Scheme. Why should not the *Sun* to the Square of *Saturn* and *Jupiter*, or the Ascendent to the Opposition of the *Moon*, or the *Moon* to the Square of the *Sun* in the Eighth House, or to the Opposition of *Saturn* there also? I say, Why should not some of these have been as likely to kill, as the Ascendent to the Body of *Mars*. Nay! I can assure you, if the Ascendent to that Direction had power to take away Life, he had never lived so long, for the Opposition of the *Moon* had done the business 7 years before. In the next place, consider how many he lets out live the Ascendent to the Body of *Saturn* and *Mars* and not kill; this you may see in the Nativities of *Sixtus Quintus*, *Urban VII.* *Urban VIII.* *Clement VIII.* all Popes; but in the last of them it was the Opposition of *Mars*, which I do esteem equally violent with the Body. Nay! in that of Cardinal *Colonna* he had the Ascendent to the Bodies of *Saturn* and *Mars* together almost, and yet both their Force had not power to kill him. What do you think of these things? Was not this Duke's a very hard Case, to be sent out of the world by that which would kill no body else? Let not this be told to the Unbelievers, lest they laugh you to scorn, and set your Stars in derision.

D d

But

But perhaps you will now ask me, What I think killed him, since I refuse to believe what he says did it? And I care not much if I comply with your expectations, though I dare not be positive, because I know not the estimate time, but believe it to be later than this printed; and the Right Ascension of the Midheaven in my Correction is 121 degrees 41 minutes, and the Sun beyond all doubt giver of Life, and so he would be if the Time were an hour sooner, or 3 hours later; and therefore I will endeavour to correct according to my Sentiments and Opinion, and leave other men to the Enjoyment of their own, desiring them to make me happy in the sight of a better Correction than I give them.

The Directions that I conclude kill'd him, were the Sun directed to the Mundane Parallel of Mercury, Direct and Convers, and this followed by the Mundane Square of Saturn; and I really think that these Directions are both suitable and probable to produce such Dilempers, whereof this Duke dyed; I am sure more likely than the Body of Mars by far; and the Operations for them are thus: The distance of Mercury from the Tenth House is 6 degrees 22 minutes; the distance of the Sun 24 degrees 5 minutes; the proportional distance to be added to Mercury's distance is 25 degrees 28 minutes; which gives the Ark of Direction of the Sun to the Parallel of Mercury *d. d.* 31 degrees 50 minutes; which turned into time, gives almost 35 years, and so long this Native did live. And after this, came up the Mundane Square of Saturn to the Sun thus: The distance of the Sun from the Cusp of the Tenth is 24 degrees 5 minutes; the distance of Saturn from the Cusp of the Ascendent is 62 degrees 27 minutes; now, by the Rule of Proportion, I say, if 17 degrees 58 minutes gives 24 degrees 5 minutes, what shall 19 degrees 29 minutes give? 26 degrees 7 minutes; which is the part proportional to be subtracted from 62 degrees 27 minutes, Saturn's primary distance from the Ascendent, and it leaves the Ark of Direction 36 degrees 20 minutes. And these two Directions to the Hileg will appear much more likely to give Death (I mean to one that understands it) than the Ascendent to the Body of Mars, which is but a Sham Direction, and nothing in it.

Argoll

Argoll tells us, *Leonora* Dutcheſs of *Sfortia* was born the 12th of *March*, at 7 of the Clock at Night, 1570. *sub Polo* 43 R. A. of the Midheaven 107 degrees 19 minutes; and that she dyed on the Ascendent to the Opposition of the Moon, Mars to the Trine of Venus, and the Sun to the Square of Venus. That she was taken the last day of *November* at Night with great Pain in the Reins and Ureters, and Suppression of Urine, attended with a slight Fever; and on the 17th of *December* she dyed, being aged 64 years and 9 months, 1634.

Among his 117 Nativities, he kills two on the Ascendent to the Opposition of the Moon, and they are this Lady for one, and Cardinal *Burghesius* for the other. In the first the Moon is Hileg, but in the last she is not, so that the Mytery is not lodged in that point. And he lets six pass the same Direction without dying, or so much as telling us a reason for it: And they are *Gaspard* Cardinal *Matteus*, who had his Moon in the Eighth; Duke *Bernard Veimarius*, whose Nativity see before; Pope *Gregory XV.* *Domina Felix Gloveria*, where the Moon was Lady of the Eighth; Cardinal *Cobellutius*, who had the Moon in the Eighth; and Cardinal *Vuilis*, who had the Moon there also: These all escaped on that Direction. And for the other Direction of the Sun to the Square of Venus, it looks so notoriously like a Sham, that I am loth to observe it, there being so many among his Geniture that have passed that Direction untouched either with Sickness or Death. And among those I will name only Four of them: Pope *Sixus V.* Pope *Gregory XV.* Cardinal *Richelieu*; *Feltrius* Duke of *Urbis*; with a great many more, too great a number to name. He also makes use of another Direction, and that is the Moon to the Opposition of Jupiter, Lord of the Sixth House; but this, as well as the Square of Venus, are so far from killing, that they would have saved, had either the Sun or Moon been Hileg. Thus by comparing one with another you see what Credit is to be given to those Directions that our Author says kill'd her; which you find he will not allow to hold in other Nativities, and therefore suspicious here. Nor doth he tell us whether he lays the stress on the Ascendent to the Opposition of the Moon, or the Moon to the Seventh House; but in his way, if the Ascendent to the Opposition of the Moon could kill now,

D d 2

now, why did not the Body of *Saturn* do it when she was young? Sometimes the Sextile and Trine of *Saturn* will kill, and sometimes the Body and Opposition will not; and is not this a sorry sort of Astrology?

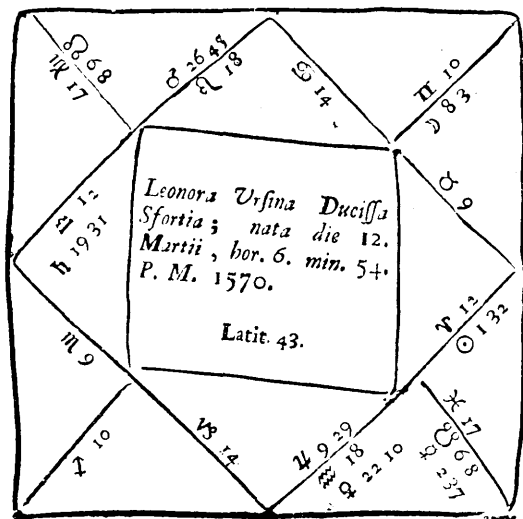
But to what purpose do they talk of a Hileg, and never use it? All Authors write of it, all Practitioners can speak the word, but to this day I could never find any of them keep to it, except the Learned *Placidus*, who follows *Ptolemy* strictly. In this Lady's Nativity, the *Moon* is most certainly Hileg; and because it is a curious case, and comes under that Rule of *Ptolemy* concerning Addition and Subtraction, in his 14th Chapter of the Third Book, I will take the pains to correct the Figure, and shew you how naturally it doth answer to the Rule in that Case, and the time of her Death. The correct Scheme is this that follows, and differs but 6 minutes from his, mine being 6 hours 54 minutes, and his 7 hours P. M.; his 13 degrees of *Libra*, and mine 12 degrees ascending.

## Lati. Planet.

♄	2 47 N.
♃	0 49 S.
♂	3 48 N.
♆	1 14 S.
♅	1 37 N.
♄	5 13 S.

## Declin. Planetar.

♄	5 5
♃	18 43
♂	16 12
♆	15 21
♅	9 4
♄	16 34
☉	0 37



Tis

'Tis needless, I think, to quote Authors to prove the *Moon* Hileg; I suppose, every one will readily grant that the *Moon* within two degrees and an halt of the Cusp of the Ninth House, must be allowed Giver of Life in a Nocturnal Nativity, and so she is here; and seeing we have no other accident but Death, we must endeavour to prove her Death by rational Causes, and find such Directions as are suitable to give those Disorders that she complain'd of before her Death, which were Pains, with a Suppression of Urine; and for these, I say, she had the *Sun* to the Mundane Square of *Mars*, that gave the beginning of her Disease; but the mortal Directions were the *Moon* to the Cusp of the Seventh, and to the Mundane Parallel of *Saturn*, which I thus work.

The Oblique Ascention of the *Moon* under the Pole of Birth, is 263 degrees 17 minutes; her distance from the Cusp of the Seventh House, is 68 degrees 13 minutes; which Ark I thus adjust according to the Doctrine of *Ptolemy*, in the place before quoted, by Addition and Subtraction. Thus, I first observe how many Rays of the Benefick Stars fall between the Cusp of the Seventh, and the Body of the *Moon*; these increase the Native's years, and must be added to the Ark of Direction. Then I observe what Rays of the Maleficks are likewise projected in that place; for they diminish the number of years, and must be subtracted from the Ark of Direction; each of them first wrought in proportion to its Ark, &c. And to this purpose, I find *Venus* casteth a Sextile to the Seventh, her Quintile, and her Square. *Jupiter* casteth his Quintile and Quartile thither. *Saturn* sendeth his Opposition, his Biquintile and Sesquiquadrate. The *Sun* his Semiquadrate, and *Mars* his Square. I might have taken notice of *Mercury*, but that I do not find him joyn'd either to a Benefick or Malefick, and therefore pass him by; for *Ptolemy's* words are, *Mercurius vero Urinis Adjunctus fuerit, hos Adjuvabit.* But in the Table following you may see a Synopsis of the whole Calculation.

Cuspis 7. directi.				Cuspis 7. directi.							
Aspects.	Ar.	D. pa.	pr.	Aspects.	Ar.	D. pa.	pr.				
ad Sextilem	♀	4	16	0	21	ad Oppositi	♄	8	46	0	48
ad Quintile	♃	4	43	0	23	ad Semiqua	♃	29	42	2	32
ad Quintol	♀	18	20	1	32	ad Biquint	♄	43	4	3	57
ad Quadrat	♃	26	39	2	13	ad Quadrat	♂	44	56	3	58
ad Quadrat	♀	39	10	3	16	ad Sesquiquad.	♄	51	4	4	20
Arcu Directi Addenda.			7	45					15		31

In the

In the Right-hand Table you see there is 15 degrees 8 minutes, and in the Left-hand Table you find 7 degrees 45 minutes, which must be subtracted from the former; and there remains 7 degree 23 minutes to be subtracted from the Ark of Direction, of the Moon to the Cusp of the Seventh 68 degrees 13 minutes, and so you have the true Ark of Direction of the Moon to the Cusp of the Seventh House 60 degrees 50 minutes, and this adjusted according to the Doctrine and Precepts of Ptolemy; which you may also find approved of and recommended to the ingenious world by the Learned Campanella, in his Treatise of Astrology, lib. 4. cap. 4. articu. 4. where he says, *Stellæ ergo interjunctæ inter Aphetam & occasum, vel Radium, non interimsunt, sed benèficæ adjuvant tempus Vitæ, Malesicæ adimunt.* And this Ark 60 degrees 50 minutes, thus gained, I turn into Time, and that produceth 64 years and 8 months.

The next is the Moon to the Mundane Parallel of Saturn, *d. d.* and it is thus wrought: The distance of the Moon from the Midheaven is 37 degrees 55 minutes; the distance of Saturn from the Midheaven is 94 degrees 32 minutes; then I say, by the Rule of Proportion, if 17 degrees 14 minutes gives 37 degrees 55 minutes, what shall 14 degrees 18 minutes give? 30 degrees 58 minutes; and this subtracted from the distance of Saturn, gives the true Ark of Direction of the Moon to his mundane Parallel, 63 degrees 54 minutes; and though the Sun to the Square of Mars gave the beginning of the Distemper, and the Moon to the Seventh, Death; yet it was this of Saturn did specificate the Disease, and was the true cause of the Obstructions. *Saturnus igitur dominans, mortis adfert exitium per morbos diuturnos, Lienis Labefactionem, Hydropem Castoris Intestini, aut Matricis dolores, &c. Quadripart. lib. 4. cap. 10.* And so much for this Lady's Nativity; and to let the common Astrologers know there is an Astrology which they are not acquainted with. The directions follow.

Sol ad ☐ ♂ in Zod.	60	41	64	6	1634
Luna ad Cusp. Sept.	60	50	64	8	1634
Luna ad par. h. d. d.	63	54	67	9	

I now

I now come to the Nativity of that most Excellent man *Dominicus Molinus, Senator of Venice*, who had Travelled through all Europe, England, France, Germany, Denmark, Greece, Italy and Poland; who was born (as says Argol) on the 20th day of November 1572. at 2 minutes past 10 in the morning, *sub polo 45. R. A. of M. C. 217. 15.* and here he tells us, that the Sun is *Apheta*, and seems to lay a great stress upon it: 'Tis true the Sun is *Hileg* and must be so owned by every one that understands the true Principles. He tells us likewise, that he dyed on the 16th of November, in the year 1635. being within 4 days of 63 years of Age; and that he dyed of a kind of Fever and Ague, on the Direction of the Sun to the Antiscions of Mercury and Saturn. It is true, I do allow that he did dye on the Sun to the Antiscion of Mercury; but he takes his Antiscion in 9 degrees and 10 minutes of that sign. The Pole of the Sun is 24. and his oblique Ascension under that is 256 44. and the Ark of Direction is 68 degrees 27 minutes; which turned into time, gives exactly 63 years; and this immediately followed by the Antiscion or Zodiacal parallel of Saturn. And with this he had also the Sun to the Mundane parallel of the Moon, whose Ark of Direction is 68 32, and just after it the Trine of the Moon also. Perhaps I may be asked, why the Sun to the body of Mars did not kill, and the Zodiacal parallel of Mars did not do it 10 years before. To that I Answer; The parallel could not kill, because it was a single Direction; and the Square of Jupiter came up within Eight or Nine degrees after it, and before the Body: The Body of Mars could not kill, because the Square of Jupiter came up just before it, and the Square of Venus with it; nor could this give him any danger at all. But the former I judge gave him a sickness, and some danger; and for the satisfaction of those that would set the Figure, I will here give them the Planets places, with their Latitudes.

		Lat. Plan.	
♄	20 6 ♃	1	58 N.
♃	1 25 ♃	1	25 S.
♂	23 23 ♃	1	23 S.
♀	22 44 ♃	2	3 N.
♁	21 5 ♃	1	32 N.
♃	16 40 ♃	2	23 S.
☉	7 19 ♃		
♁	15 13 ♃		

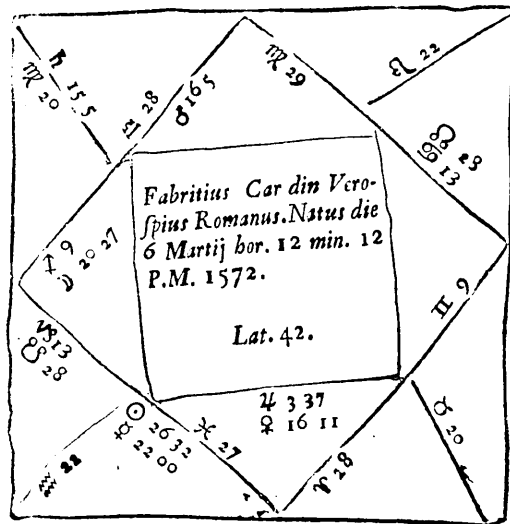
*Argol* gives us the Nativity of *Uraspius Romanus*, a Cardinal, born *March* the 6th. hor. 13. min. 22. P. M. 1572. under the Pole 42. the Latitude of *Rome*. But I do suppose there is a mistake in the Printer, because the Scheme is set to 6 minutes after 12. and the right Ascension of the Midheaven that he useth, doth also agree to that time, as you may see by his Direction wrought: And very near to that time, I shall endeavour to give the reasons for his death and preferment, different to what *Argol* allows, and yet they shall be such reasons as will hold in other Cases, and not serve here only, and no where else.

This Native after he had been employ'd in much Publick business, was at last made a Cardinal by Pope *Urban*, on the 30th of *August* 1627. he then being 55 years and six months old almost, and this on the Midheaven to the Trine of the *Sun*.

And he dyed the 27 of *January* Anno 1639. as *Argol* saith, on the Ascendent to the Trine of *Mars*, having just passed the Ascendent to the Square of *Saturn*, which he says consumed his natural heat, and gave him an ill habit of body, subject to the Dropsy. I confess it was a Dog-trick of *Mars* to send this old Gentleman out of the World, when *Saturn* had Three quarters kill'd him before, and this done with a Trine, an Aspect of friendship and kindness. Nay, It was a jilting trick of *Venus* likewise to confederate with *Mars* in the murder; for she stood by with her Sextile at the same time, and would not so much as step in, and use her endeavour to save the old Priest. Thus you may see there is tricking above, as well as below; and pray observe what a plaguy thing it is, when the Stars and the Astrologers agree to knock an old Fellow down.

But

But pray let me ask *Argol* a question or two, or at least ways his Pupils for him. First, How often he hath known the Directions to the Ascendent kill, when the *Sun* or *Moon* are in the Horoscope, and Givers of Life? Secondly, What is the reason the Ascendent to the Trine of *Mars* should kill, when to the Square it did not? For when the Ascendent came to the Square of *Mars*, it then came also to the Sextile of *Saturn*; and in the Nativity of Cardinal *Farnesius* before going, the Sextile of *Saturn* alone did the business. Thirdly, Why did not the Ascendent to the Antiscion of the *Moon*, Lady of the Eighth, kill here, as well as the Ascendent to the Antiscion of *Saturn* in Cardinal *Farnesius's* Case; or to the Antiscion of *Mars*, as in Cardinal *Salviatus*, *Federicus Feltrius*, Prince of *Urbine*; *Vitellius* Archbishop of *Urbine*; Cardinal *Crescentius*, *Laurentius Mancinus*, with others? Or to the Antiscion of the *Sun*, as in Cardinal *Sabellus*, with divers others too tedious to name: For in my opinion if the Antiscions can do in one, they should by the same Rule have the like effect in another, which you see he doth not let them have; and so I present you with the Scheme of his Birth.



Lat. Planer.

♄	23 1 N.
♃	1 1 S.
♂	3 28 N.
♀	0 34 S.
♁	2 46 N.
♃	3 13 N.

E c

I do

I do not deny but that the Direction mentioned by *Argol* for his being made Cardinal, is proper enough, if it were true; for no man can deny the Midheaven to the Trine of the *Sun* to be a Direction likely to give a man Preferment, even to the highest degree. But instead of this he had at that time the Midheaven to the Trine of *Mercury*, who was in the Radix in a Zodiacal parallel with *Jupiter*; and this Direction came up exactly at the same time, as any one may try if they please, whose Ark is 51 degrees 36 minutes, which turn'd into time gives 55 years and almost six months.

As to his death, it was not the Ascendent to the Trine of *Mars*, but the *Moon* Hileg to the parallel of *Saturn*, *Motu Rapto*, to the parallel of *Saturn* in *Zodiaco*, and to the body of *Mars Motu Converso*; and this I do perform by his own Figure, altering only some few minutes in the right Ascension of the Midheaven; but I differ with him 43 minutes in the *Moon's* place; because I find her so by the *Caroline* Tables; and with these alterations I do perform the operations for these Directions with a great deal of ease, thus. The *R. A.* of the Midheaven is 179 54. the *R. A.* of the *Moon* is 259. 51. which gives the distance of the *Moon* from the Midheaven 79. 57. The part proportional to be subtracted from the *Moon's* primary distance is 17. 27. which leaves the Ark of Direction 62 degrees 30 minutes. This turn'd into Time gives 66 years and almost Nine months.

The next is the *Moon* to the Zodiacal parallel of *Saturn*; and this is thus performed. The Pole of the *Moon* is 40, and her oblique Ascension under that Pole 277. 44. and she meets the parallel of *Saturn's* Declination in 27 degrees of *Aquary*, whose oblique Ascension under the *Moon's* Pole is 277. 44. which gives the Ark of Direction 64 40.

The other is the *Moon* by Converse motion to the body of *Mars*, thus: The oblique Ascension of *Mars* under the Pole 9 is 195. 37. The oblique Ascension of the *Moon* 263. 12. The Ark of Direction 66. 35. But he that would work it with more exactness, ought to take *Mars* his distance and the *Moon's*, and with the *Horary* Times, or *semi-diurnal* Arks work, to find out the Fourth number, which must be subtracted from the *Moon's* primary distance. The way is thus; If the *Horary* Times of *Mars* gives

gives his distance, what shall the *Horary* Times of the *Moon* give? And that brings out the fourth number, which compleats your work. And thus you may see them in order as followeth:

	d.	m.	y. m.	
Medium Cæli ad $\Delta$ ♀	51	36	55 5	1627 made Cardinal.
☽ ad paral. ♁ <i>M. Rap</i>	62	30	66 9	1638 dyed.
☽ ad paral. ♁ in <i>Zodiaco</i>	64	40		
☽ ad ☿ ☿ <i>Motu Converso</i>	66	35		

*Cardinal Gypsius* (says *Argol*) was born the 14th of *October*, at 50 minutes past two Afternoon, 1564. *sub Lat.* 44. and he makes him 28 degrees of *Aquary* Ascending, with 14 degrees of *Sagitary* on the Midheaven. This man had passed through all degrees of Preferment of the Church from the lowest to the highest except Pope, and was at last made Cardinal the 19th of *January* 1626. on the Midheaven ad Trine of *Venus*. But at last he dyed on the 6th of *April*, on the Ascendent directed to the *Dragon's tail*, having been about twenty days sick of a *Diarrhea*, which *Argol* says is naturally prefiged by the *Cauda*, with other effects caused by the Terms and Trine of *Mars* following it.

This is a bold daring Touch you see; for all those improbable Directions that *Argol* hath ventured at before, are nothing to this; and I am sure that whosoever can believe this Direction hath power to kill, can believe any thing, nor will there be any impossibility that his Faith cannot swallow.

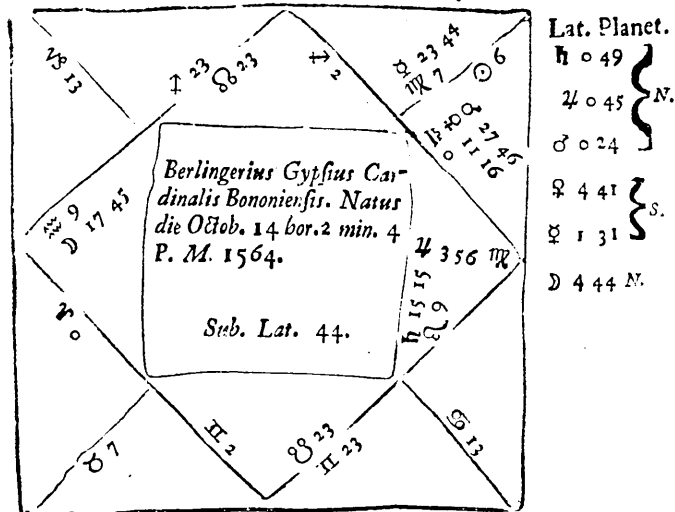
It is strange, and seems something improbable to me, that the *Dragon's tail*, which is but an imaginary point, should afford such strange effects as they father upon it. For if you consider, it is a moveable point, and hath no Light nor Beams, and for that reason how it should have such influence as this, I cannot apprehend; but when you have considered the Nativity that followeth this, you will cease to wonder here, and remove your admiration thither, because he kills him with the *Dragon's head*. Just such a Direction as this doth *Hamminga* make a noise with in page 90 of his Treatise against Astrology, and that is the Ascendent to its own square: And perhaps it may serve well enough too with such Astrologers as *...*, who like some others, undertook

dertook to write against the Art, and yet knew very little more than the name of it only. But to be short with you, these and such kind of Directions as these are, serve only for *Loop-holes* and *Back-doors* to creep out at, when they are constrain'd to assign some reason or other to the Reader or Antagonist for such or such an accident.

But suppose I should allow this Direction to be good (which I do not) pray why did not the Ascendent to the Opposition of *Venus* kill, because she is *Lady of the Eighth*? But I am sure they can have no excuse in the case, why the Ascendent to the Square of *Saturn* and the *Moon* should not kill; and this the rather, because *Saturn* hath Dignities in the Eighth House, which makes the case more certainly mortal. Nay, the Horoscope also passed the oppositions of *Mars*, the *Sun*, and *Mercury*, and yet none of these could kill him till the *Dragon's tail* came; and after all the hard Usage by these rugged Stars to no purpose, it was very unkind of the *Dragon's tail* to come behind him, and like a Footpad knock him down cowardly; and yet when this is done, had the *Cauda* known he had been a Clergyman, he had certainly had better quarter for *Jupiter's* sake.

It is plain to me, that this Native could not dye on the Ascendent to the *Dragon's tail*; and therefore we must endeavour to find out something more rational and agreeable to Rule, and also more probable to be believed by men of Sense and Skill: And though I do not know the Estimate time, yet I will venture to make an alteration of above Half an hour sooner, and then the *Moon* will be Giver of Life, as you may see in the Figure following:

240 0



In this Scheme we shall have for the time of his death the *Moon Alpha*, directed to the *Mundane Square of Saturn*, and to her own *Mundane Square*: That of *Saturn* came up when he was 73 and 6 Months old, and it was that gave him those disorders of Body, and lingring distempers, which afterward ended in a Flux of the Bowels, with death, when the *Moon* came to her own Square in *Mundo*. And this I have known the *Moon* do often when she is a Promittor, *i. e.* gives Fluxes of the Bowels and lingring Diseases; and the Direction is thus: The *Moon* by her Latitude is exactly on the Ascendent, and her distance from the Midheaven is 78 degrees 57 minutes; which being turn'd into time, gives 74 years and about three months, and he lived 74 years and above five months, and dyed in the beginning of April 1639. and though it seems very probable to be true, yet it is but peradventure, and perhaps it may; I cannot be positive it is so, but I am sure far more likely than the *Dragon's tail*.

The

The time of Cardinal *Mantica's* Birth (as delivered to us by *Argol*) is the 21st of *March* 1534. at 52 minutes past 7 of the Clock in the morning, *sub polo* 45. He was bred a Civilian, and was very skillful in his Profession, and was for that made Cardinal in *June* 1596. on the Midheaven to the body of the *Sun*, as my Auditor says.

He tells us likewise, that by reason of many bad Directions to the Luminaries and Ascendent, he underwent many grievous and tormenting distempers of body; yet by the help and assistance of happy Ingresses, he recovered. But at last *Anno* 1615. on the first day of *February* he dyed on the Ascendent being directed to the *Dragon's head*; nor doth he use any other Direction to assist it, but makes this single one do the work it felt; and this a man would think were a little strange, if well considered and examined.

You find he makes almost one degree of *Gemini* Ascending in the East. The *Moon* is within two degrees of the Cusp of the Second; the *Sun* on the Cusp of the Twelfth House, and a *New Moon* preceded the Birth, and therefore the Ascendent must be certainly Giver of Life; which he allows passed the body of *Mars*, Square of the *Sun*, body of *Saturn*, and that murdering point the Cusp of the Fourth, and at last turns up his heels with the *Dragon's head*. The tail you know of divers Creatures is believed to have a sting in it, and particularly the *Dragon's tail*; but why the Head should knock a man down, is very strange.

I know they will tell us, That a man of Eighty years old is easily kill'd with any Direction, because his strength is decayed, and the internal Powers are not able to defend themselves. It is true, that a man of Eighty is sooner kill'd by a Disease than one of Thirty; and a bad Direction in one of Eighty shall sooner kill than in one of Thirty or Forty. But then it must be a proper Direction, and be according to Rule too, or else where is your Art, and the Power of the Stars? but this of the *Dragon's Head* is by no means a proper Direction. Nay, it is indeed no Direction at all to the *Angles*, because it is no Body, nor no Ray; it is nothing else but the intersection of the Ecliptick and Orbit of the *Moon*, and the *Sun* and *Moon* may be directed to it; but with

with what effect, you must learn by your Experience; tho' I except against the *Angles* being directed to the Nodes, by the same Rule that I disallow the Antiscions to the *Angles*. In a word, *Argol* is the first man that I ever did read that allowed the *Dragon's head* the power to kill; nor can I think he himself did imagine when he wrote it, that it would be believed and embraced for a truth by any but those who will believe any thing; and I am certain if there was nothing else to kill him but this of the *Dragon's head*, he might have lived till this time for ought I know; for among all the 117 Nativities he hath printed in that Book, he doth not let any one dye on this Direction, but this man alone. A very hard fate!

As for his Direction of the Midheaven to the body of the *Sun* for his being made Cardinal, it is, I confess, a Direction proper enough for Preferment. But then how doth that for his death agree with your understanding? and if you allow one, you are in this case confined to the other, which no man of Skill or Reason can believe: And it is plain, that he could give no other Direction for his Preferment but that mentioned; and because the Ascendent to the *Dragon's head* (by that Correction) came up at the time of death, therefore it must be that which kill'd him, notwithstanding the *Moon* in his Figure is Giver of Life: A thing he takes no notice of.

Now if I were to correct this Figure, I should alter it but one degree and a half in the Ascendent, and instead of 0 degrees 43 minutes of *Gemini* Ascending; I will make 28 degrees 30 minutes of *Taurus*, whose oblique Ascension is 35 degrees 10 minutes, under the Pole 45. and then the Ascendent will be Hileg, and at the time of death directed to the *semiquadrate* of the *Moon*, who is in the Radix in Square to *Mercury*, and in a Zodiacal parallel with *Saturn*. The Ark 77 degrees 55 minutes, which gives in time about 80 years and two months, and before he was 81 he dyed. And for his Preferment I allow him to have the *Sun* in his Exaltation directed to the body of the *Moon*, who was Radically in an exact *Mundane* Trine with *Jupiter*, on the Cusp of the Tenth, and both these seem probable to give what he says were the effects at those two times: And yet for all this I dare not assert this to be his true Nativity, for the reasons I have often given before. Lastly, For the satisfaction



faction of those that are minded to set the Figure, I will give you the places of the Planets, with their Latitudes, printed by *Argol*, and take my Leave of *Franciscus Cardinalis Mantica Utinensis*.

♈	18	7	♄	0	18	Sept.
♉	28	51	♁	0	4	Mer.
♊	0	52	♄	2	0	Sept.
♋	24	23	♄	3	55	Sept.
♌	19	43	♃	1	45	Mer.
♍	18	48	♁	4	16	Mer.
♎	9	46	♃			
♏	12	0	♁			

*Philippus Cardinalis Spinellus* was born *January* 4th, *bor.* 10. *min.* 2. *P. M.* 1564. *sub. Lat.* 41. and is a Nativity worth observing: For he tells us, That in 1605, in *March*, he was extremely subject to Sicknefs and Danger, and this upon the Ascendent to the Square of *Saturn*, and Terms of *Mars*, but the Square of *Jupiter* following he recover'd his Health.

*Anno* 1616. On the 26th of *May*, he dyed on the Ascendent to the Opposition of *Mars*, the violent Star in the South Balance, and Square of *Mercury* Occidental and Malefick.

And I should have told you, That in the years 1603, and 1604. he received great Obligations of Favour and Dignity, and was at last made a Cardinal, on the Midheaven to the Body of *Jupiter*.

In the Scheme he sets, we find almost 28 degrees of *Virgo* Ascending, and the *Moon* in the Ascendent, in 4 degrees 37 minutes of *Libra*; the Light of the Time, and certainly giver of Life, and must be directed for Death, and not the Ascendent. Can any man imagine that the *Moon*, directed to the Opposition of *Mars* and Square of *Mercury*, &c. was not as likely to kill, as the Ascendent to those Beams of *Mars* and *Mercury*? Besides, if you please to look into other Nativities, that passed through his hands, you will find he lets the Ascendent pass more destructive Rays, and never kill. For example, in Cardinal *Sabellus* his Nativity, he lets him pass the Ascendent to the Opposition of *Mars*, Square of *Saturn*, and Body of the *Moon*, and live Twenty years

years after it; and all these three Directions came up at the same time, and were three as violent ones as could be; and to make them the more dangerous. *Mars* was Lord of the Eighth House, and in it, and *Saturn* Lord of the Fourth: Which are mighty Arguments of Death and Danger, according to his Hypothesis and way of practice. In the Nativity of Cardinal *Cesarinus*, he lets him pass the Ascendent to the Square of the *Sun*, Square of *Mercury*, and Square of *Saturn*, and live twenty years after them. Likewise in Cardinal *Lenius*, he lets him pass the Ascendent to the Bodies of both *Sun* and *Moon*, and Opposition of *Saturn*, and no Injury to his Life. The like in *Paulus Burghefius* (*Paul* the *V*'s Nephew) and abundance more, if you will take the trouble to examine them. By which it appears, he hath no fixt Rule to walk by in the case of Death, but rambles from one thing to another, according as it suits his Judgment, when the man is in his Grave.

Nor is it reasonable to believe that the Ascendent to the Square of *Saturn* (as they call it) should give such dangerous Disasters as he says it did, and the *Moon* to the Opposition of *Mars* give nothing; for he takes no notice of any effect it had among those Accidents and Directions he mentions. And yet in the Nativity of *Didacus Herraera*, the *Moon* to the Square of *Mars* he says is mortal, with a little help of the *Sun* to the Ascendent. And in the Nativity of Cardinal *Simoncellus*, the *Moon* to the Antifiction of *Saturn* is made use of to kill, and yet under the Earth in the Third House: Any Tooth good Barber.

Now I will give you my Opinion in the Correction of this Nativity, and keep strictly to my Rule of giver of Life, and the measure of Time too; nor will I differ much from *Argol*'s Figure, only 4 degrees in the Ascendent and Midheaven, and 22 minutes in time; and then he dyed on the *Moon* directed to the Zodiacal Parallel of *Saturn*, the Mundane Parallel of *Mars*, and these followed by the Zodiacal Parallel of the *Sun*, which the *Moon* meets in the 19th degree of *Scorpio*. The Zodiacal Parallel of *Saturn* is thus; the Pole of the *Moon* is 39 degrees, her Oblique Ascension under that Pole is 187 degrees 33 minutes; she meets *Saturn*'s Parallel in 15 degrees 48 minutes of *Scorpio*, with almost 4 degrees of South Latitude, whose Oblique Ascension is 239 degrees 35 minutes; from whence subtracting the

F f

Moon's

*Moon's* Oblique Ascension, leaves the Ark of Direction 52 degrees 2 minutes: This turned into Time gives 52 Years and 2 Months.

The *Moon* to the Mundane Parallel of *Mars* is thus; Oblique Ascension of the Ascendent is 182 degrees 2 minutes; the Oblique Ascension of the *Moon* is 187 degrees 52 minutes; her distance 5 degrees 50 minutes; the distance of *Mars* his Opposition 47 degrees 33 minutes; to which adding the part proportional, 4 degrees 41 minutes, gives the Ark of Direction of the *Moon* to the Mundane Parallel of *Mars*, Directione Directa, 52 degrees 14 minutes, which turned into Time gives 52 Years and 4 Months.

As to his Sickness in 1605. on the Ascendent to the Square of *Saturn*, it is wholly false, for that came up at 28 years of age, and could indeed give little or nothing. But the true cause of that was, the *Moon* to the Opposition of *Mars*, cum Lat. whose Ark of Direction is 41 degrees 3 minutes, which gives in time 41 years almost, and with it the Square of *Mercury*.

As to his Preferment, I cannot deny the Midheaven to the Body of *Jupiter* to be a likely Direction to give Preferment; but yet I do not think it was that did immediately precede his being made Cardinal; nor do I think it did him any service at all considerable, because the Body of *Saturn* went before it, and the Opposition of *Mercury* followed it: But the Direction that I think gave it, was the *Sun* to the Sextile of *Mercury* in the Zodiac, and *Venus* Lady of the Ascendent to the Sextile of *Mars*; but that which I judge was most powerful, were two good Revolutions 1603, and 1604. and excellent secondary Directions to assist them. Those that will set the Figure, I will here give them the Planets Places as followeth.

♄	0	6	♈	0	25	} North.
♃	4	6	♈	0	42	
♂	8	20	♉	1	26	} South.
♀	28	37	♊	1	9	
♁	29	29	♋	0	33	
♂	4	37	♌	5	15	
☉	23	54	♊			
♁	6	55	♊			

Michael:

*Michael Cardinalis Mazarinus* was born (says *Argol*) the 28th day of *August*, at 56 minutes past 7 of the Clock at Night, 1605. Latitude of 42.

That he was made a Cardinal by Pope *Urban VIII.* on the 7th of *October*, 1647. on the Part of *Fortune* to the Antiscion of *Jupiter*, Lord of the Ninth, and the Trine of *Mars*, Lord of the Medium *Cæli* in the Terms of *Venus*.

That he dyed *August* the 31st, in 1648. on the Ascendent directed to the Sextile of *Mars* and the *Bull's Eye*. The Occasion of it was thus; As he was walking, on *August* the 17th, a Nail happened to run into his Foot, which in the Night following put him into a Fever, of which he dyed 16 days after.

How many Nativities shall we find in *Argol's de Diebus Criticis* that have passed the Ascendent to the *Bull's Eye*, nay, to the Square and Opposition of *Mars* too, and never dyed? and yet here the Sextile of *Mars* does the business, with the help of the *Aldebaran*. A man would have thought that the Ascendent to the Square of *Mars*, Lord of the Eighth, or to the Square of the *Sun* and *Mercury*, had been more like to have done the Old man's work than the Sextile of *Mars*; but he outlived all them, and fell by a silly sort of a Direction at last. They may talk what they please of the Ascendent to the Sextile of *Mars*, but I do assure them, it did not come up till 29 years after this man was in his Grave; and you see when they cannot find Squares and Oppositions sufficient to kill, then they make shift with Sextiles.

But that which seems more strange than that of *Mars*, is the *Moon* to the Antiscion of *Jupiter*, when indeed there was no such Direction in nature at that time, nor never could be in this Nativity, because the *Moon* hastens to her *South Node*; and when she hath passed that, both their Latitudes are of the same Denomination; and for that reason she could never reach the Parallel of *Jupiter* in the Zodiac in this Figure. And in these words I have given you light enough, if you are willing to understand it; and so I come to shew you the Figure and my Correction.

F f 2

272

Lati. Planet.

h 17 N.

4 0 30 S.

♄ 1 10 N.

♃ 1 24 N.

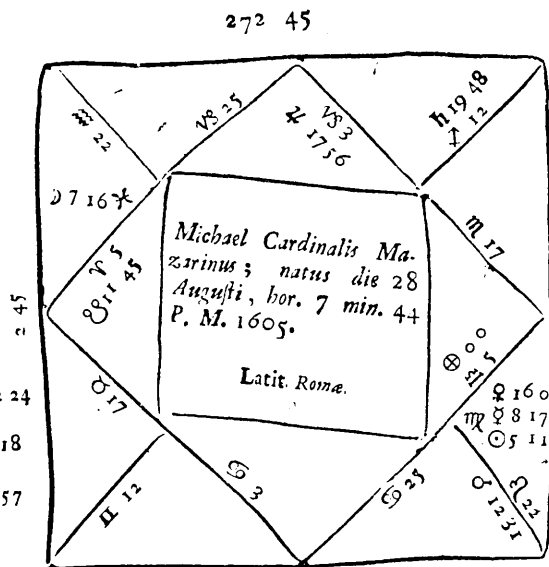
♂ 1 30 N.

♁ 2 46 N.

A. R. ⊕ 19 24

S. Di. Ark 84 18

Dist. à do. 7. 3 57



*Argoll* hath 5 degrees of *Capricorn* in the Midheaven, whose Right Ascension is 275 degrees 34 minutes, and the difference between us you see is but 3 degrees in motion, and 12 minutes in time; and my Directions I prove it by, are as followeth.

For his being made Cardinal, he had the *Moon* directed to the Zodiacal Parallel of the *Sun*, who, you see, is both in a Zodiacal and Mundane Trine to *Jupiter* in the Tenth House; and this Parallel the *Moon* meets in 29 degrees 12 minutes of *Aries*, with 1 degree 30 minutes South Latitude; the Pole of the *Moon* is 36 degrees, and her Oblique Ascension 372 degrees 25 minutes; and the Oblique Ascension of the Occurrent Place is (with the Circle) 380 degrees 12 minutes; the Ark of Direction, hence emerging, is 37 degrees 37 minutes; and this turned into Time gives very near 42 years; and this is no strained Direction, but ariseth naturally from the true Motion, and is very likely to give the Prefessment he then had.

As

As for his Death, the Ascendent had nothing to do in it, nor any Direction to that Point; for it is most certain that the Part of Fortune, or *Jupiter*, is *Hileg*, according to the Doctrine of *Ptolemy*. The Part of Fortune hath a right to it by Position, and a full *Moon* preceding, and then the Correction is as I have shewed you in the Figure, and the Directions that suits the Time of Death is the Part of Fortune to the Square of *Mars*, and Body of *Saturn* following it. And the Operation of it is thus; the Part of Fortune is distant from the Seventh House 3 degrees 57 minutes; the distance of *Mars* from the Fourth House is 42 degrees 15 minutes; from thence taking the part proportional 3 degrees 25 minutes, leaves the Ark of Direction 38 degrees 50 minutes: Which turned into time gives 42 Years and 11 Months almost; and he dyed when he was 43 Years and 3 days old.

*Jupiter* hath the right of being Apheta by dominion, as disposing of the *Moon*, and the preceding Opposition, and beholding the *Moon* and the Part of Fortune; and then it is but making *Argoll's* time about 20 minutes later, and then *Jupiter* meets the Mundane Parallel of *Mars* at the time of Death, and this followed by the Opposition of the *Sun*, which would also certainly kill if *Jupiter* were *Hileg*.

Now after all, I do not tell you my Correction is true, nor am I certain there was such a man born at the time he gives, and yet the case is the same as if it were true; for a man may shew his Skill upon a false Nativity as well as a true one: For he that misapplies a true Rule, or makes use of a false one, in a False Nativity, will do the same in a True One, and therefore I can as well judge of a man's ability by his handling of the one as the other. And so I leave this Nativity to your Judgment and Consideration.

Cardinal *Ursinus* was born December the 20th day, at 28 minutes after 11 of the Clock before Noon, 1592. Latitude of *Rome*; and he dyed the 22d of *August*, in 1626. being 33 Years and 8 Months old: And this on the Ascendent to the Opposition of *Mars*, as *Argoll* says, and yet the *Sun* Giver of Life in the Midheaven.

Now

Now to shew you, That *Argoll* doth not keep to his Rule, pray observe the Nativity of *Cardinal Gypsius* (mentioned before) where the Ascendent is *Hileg*, and there you will find he lets him outlive the Ascendent to the Opposition of *Mars* in the Eighth House, and the *Sun* in Conjunction with *Mars* besides, and yet both these could not kill him.

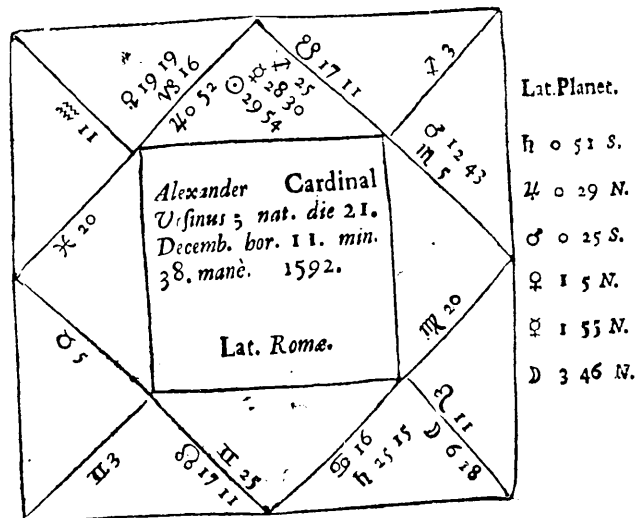
Likewise in *Cardinal Blanchettus*, who had *Mars* in the Eighth House also; and yet he passed the Ascendent to the Opposition, and lived many years beyond it.

The same you may also see in *Cardinal Burghisus*, who outlived his Ascendent to the Opposition of *Mars*, and many years beyond it.

You may likewise observe the same in *Cardinal Sabellus*, in *Pope Clement VIII.* and divers others that I could shew you, were it not for pressing on your Patience.

When you have considered these, pray think with your self, what reason we have to believe it killed this man, and yet so many escaped it with their Lives; nay, it hath as little or less reason to do it here than in any of them, because the *Sun* is most certainly giver of Life in this Nativity, and in Conjunction with *Jupiter* too in the Tenth; as you may see by the Figure set to my Correction and division of the Heavens: Which Correction doth not differ much from *Argoll's* Time that, he says, is the true one: He makes the Right Ascension of the Midheaven 261 degrees 35 minutes, and mine is 264 degrees 20 minutes: He makes 22 degrees of *Sagitary* culminating, and I make 25 as followeth.

264 20



This man you have heard dyed *August 22d 1626.* being just 33 years and 8 months old, and not upon the Ascendent to the Opposition of *Mars*, as he says; but on the *Sun* Giver of Life to the *Mundane* parallel of *Saturn* Direct and Converse, and to the Opposition of the *Moon* soon after. The Operations are after this manner: The distance of the *Sun* from the Tenth is five degrees 34 minutes, distance of *Saturn* from the 4th House is 32 degrees 51 minutes: The semidiurnal Ark of the *Sun* is 66 degrees 54 minutes, seminocturnal Ark of *Saturn* is 70 degrees 36 minutes. These give the *Sun's* Secondary distance in the Converse Direction 31 degrees 8 minutes; which added to the primary, gives the true Ark of the *Sun* to the *Mundane* parallel of *Saturn* Converse, 36 degrees 42 minutes; this turn'd into time gives 33 years and 8 months. In the direct Direction those motions above give the Secondary distance of *Saturn*, 5 degrees 52 minutes, which added to the primary, gives the true Ark of the

the Sun to the *Mundane* parallel of *Saturn* 38 degrees 43 minutes; and the Sun to the opposition of the Moon comes up between them both, Ark 38 degrees 25 minutes; as you may see if you please to try them your self. The Moon you see is in Square to *Mars*, and in this case specificates the Disease, which he says was a Choleric disorder, and considered together, are much more likely to give death then the Ascendent to the opposition of *Mars*, which you find kills but seldom, and in this man's case wholly denied; the Directions follow.

⊙ ad paral. h D. C.	36	42	33	8	1626
⊙ ad 8 D S. L.	38	25			
⊙ ad paral. h D. D.	38	43			:

There is one thing I have to observe on this Nativity, and the position of *Mars* in the Eighth House. *Morinus* forms it into a Rule, and tells you that whenever *Saturn* or *Mars* are in the Eighth, on the Midheaven to their Square in *Zodiaco*, the Native dies by violence, and for the most part the Hand of Justice. And *Argol*, in the case of *Montmorancy* the French man, follows that Rule, and tells you he dyed (that is, was beheaded) on the Midheaven to the Square of *Saturn*. Indeed he joins another Direction with it, which is the Part of Fortune to the Antiscion of *Mars*; but for that he knew nothing of it, for the other Direction bears the burthen. Now pray compare this of the Duke of *Montmorancy*, with *Marsilius Landrianus*, who had both *Saturn* and *Mars* in the Eighth, and yet did pass both their Squares by 36 years of Age, and I believe he had no trouble upon either: But whether he had or not, he lived 30 years beyond them. Likewise *Cardinal Gyffius* (before mentioned) hath *Mars* in the Eighth, and yet was not put to death on the Midheaven to the Square of *Mars*, but outlived it at least Thirty years, for he dyed at 75. Also *Cardinal Spinelus* had *Mars* there, and outlived that Direction Eleven or Twelve Years. *Cardinal Burghesius* had *Mars* there also, and so had *Cardinal Sabellus*, *Pope Clement* the 8th, with others that did not dye violently, nor yet fell by the Hand of Justice. Then what shall we think of this Rule and their Example

Examples in Practice, when there is not one in ten of them succeed according to Expectation, and the Method laid down by our Rule-makers.

*Octavius*, *Cardinal Ubaldine's* Brother, was born on the 17th day of September, hor. 12. min. 12. P. M. 1587. Sub. Lat. 42.

*Argol* says, this man suffered extremely from the Directions of the Moon to the body of *Saturn* at 36 years of Age, and to the Opposition of *Mars* at 41 years of Age; but this will by and by appear to be a mistaken Doctrine.

And that he died on the 12th of August, Anno 1632. being almost 45 years of Age, and this from the Ascendent directed to the Square of *Mars*, and this followed by the Lyons heart, a fiery Star. He first sickned August the Fifth in the Evening, with a shivering, which turn'd to a Fever, and kill'd him in Seven days. And this Man's death was predicted (says *Argol*) some time before it happened, by the *Astrologers of France*, and from the Direction here asserted.

If the French *Astrologers* did predict this man's sickness and death from that Direction of the Ascendent to the Square of *Mars*, I dare swear that they were better Guessers than they were *Astrologers*; and that the fate of some good Direction they were under themselves, gave success to the prediction, and that more by Chance than Skill. And to say the truth in short, I cannot imagine why they should predict death more on the Ascendent to the Square *Mars*, than to the Square *Saturn*, which came up seven degrees before the other of *Mars*. Nay, let me tell you, according to their own Rule, the Square of *Saturn* ought to have kill'd him, because he is Lord of the Eighth House. I would very fain be satisfied by some of the most skilful Masters in this Doctrine, what reason is to be given in this figure, or any other of the like position; why the Ascendent to the Antiscion of *Mars*, to the Antiscion of *Saturn*, and to the Square of *Saturn*, did not kill before the Square of *Mars* came up: For the Antiscion of *Mars* fell (according to their opinion) in 7 degrees; and the Antiscion of *Saturn* in 14 degrees, and the Square of *Saturn* in 16 degrees of *Leo*. Now is it not a wonder that he should pass the Ascendent to all these Malefick Beams, and at last dye on this single Square of *Mars*? Oh! the wonderful skill in the management of the serviceable Ascendent! But here by the way pray take notice, That in the Nativity of *Cardinal Justinian*,

pag. 304. De Diebus Criticis; and Cardinal *Crescentius*, pag 314. the Archbishop of *Urbis*, with divers others in that Book of *Argol's*, he renders no other reason for their death, but the Ascendent to the Antiscion of *Mars*, without any thing to assist in each of them: If so, why should not the Antiscions in this case kill, as well as in those three before mentioned? By this way and method of Practice, no man can be able to say any thing by way of prediction positively; for by these Rules you shall never know what will, and what will not kill. Sometimes they will kick a man out of the World with the Ascendent to the Sextile of *Mars*, to the Antiscion of *Jupiter*, especially if Lord of the Eighth, to the *Dragon's* tail, or some such idle Story: When at another time three or four stout Directions will not shake him; and is not this a hopeful kind of Astrology, and a fine way to teach Young men to be skilful Artificers in their Profession? If the Master understands it no better, I doubt the Pupil will be fit to be a Pupil all the days of his Life. And so I come to correct the Scheme, and shew what was the true cause of his death, and shall also hold good in other Nativities; but first take the Scheme it self.

357 13

Lat. Planet.

h 2 30 S.

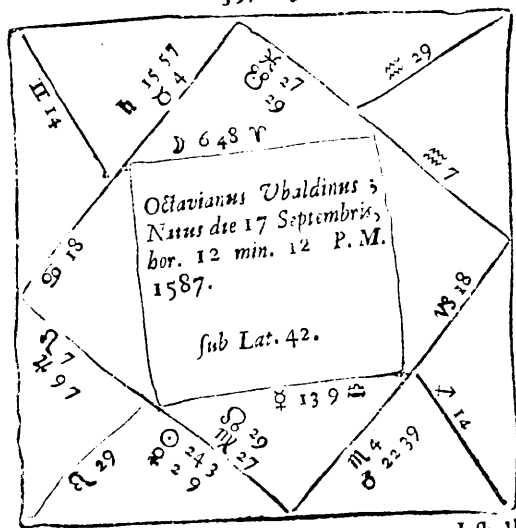
4 0 31 S.

8 1 1 S.

♀ 1 11 N.

♀ 3 37 S.

D 0 42 S.



I shall

I shall not alter the Figure a minute, but take it as *Argol* hath printed it, both Midheaven and Ascendent: And the Planets places as they are there also, though I believe the *Moon* is some few minutes too far in *Aries*; yet that will make little or no difference in the matter, notwithstanding the *Moon* is Hileg, and must be alone directed for death.

The Pole of the *Moon* is 5 degrees, and her Oblique Ascension under that pole is 6 degrees 20 minutes: The Oblique Ascension of the Opposition of *Mars* with Latitude is 48 degrees 11 minutes, from which taking that of the *Moon*, leaves the Ark of Direction of the *Moon* to the Opposition of *Mars* 41 degrees 51 minutes; which turned into time, will give almost 45 years, and so long he lived; for had he continued a little more than a month longer, he had been compleatly 45 years old; and this Direction, if you please to consider, fell near the Pleiades.

At the same time likewise the *Moon* came to the Zodiacal parallel of *Saturn*, which she meets in about 22 degrees and a half in *Taurus*, with 3 d. g. 57 min. South Latitude, and after these in 24 of *Taurus*, the Trine of the *Sun*. All which are Arguments of death, far more probable than the Ascendent to the Square of *Mars*. But perhaps some Sceptick or other may question me for bringing in the *Moon* to the Trine of the *Sun* as an Argument of death, which they tell you will save, because he is *fons Lucis*, & *fons Vitæ*: And if you please you will find him as certainly *fons mortis* too; but I have very good Authority, besides Experience, to confirm me in this Doctrine. Perhaps I may be also asked, why the *Moon* to the Body of *Saturn*, Lord of the Eighth, did not kill? That I confess is a Question to be asked! and I am sure not one in Forty of the Pretenders to Astrology can Answer it: And I can give them 20 Examples where the same thing hath happened in other Nativities, and did not kill likewise. Nay, I will go further with you, I believe it scarce gave him any sickness, which perhaps you will say is mighty strange indeed; but if the Rules I practice by, are true, it could not give any sickness remarkable, but by no means death.

Thus you see it is not so easy a thing to perform the Directions in a Nativity, as our Common Nativity-makers tell you it is, when they say (to use their own Language) *I will run down your directions* for you. Alas, there are many motions to be considered, and in many cases a Speculum cannot help you: And

G g 2

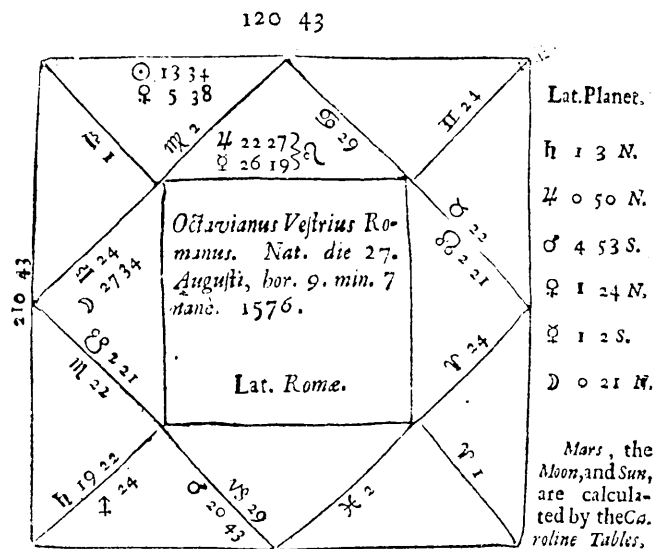
a Nativity

a Nativity is to be well examined and considered before Judgment on any Directions, but especially those of Death; for there is not one in 40 dies on a single Direction; and that made the Learned Cardan say, *seg. 1. Apho. 33 Manifestum est igitur, Astrologiam Constare ex scientia motuum exquisita, & Naturali Philosophia, quorum neutrum cum plerique habeant, utrumque ante hæc nom, nil mirum est, Infamiam arti prædecessores nostros Addidisse. Apho 34 est igitur Astrologia, ut pulcherrima, sic laboriosissima & difficilima.*

*Octavianus Vestrius* was born the 26 day of August 21 hours P. M. 1576 at Rome, as our Author hath given us among the rest of his Nativities. This noble Roman (says *Argol*) was one of the Pope's Bed-chamber, and died on the Sun Apheta to the Body of the Moon in the terms of Mars, and Square of Mercury, May the 1st. 1626; but how this can be, is a mystery to me; for he makes Mercury to be in 26 degrees of Leo, in exact Sextile to the Moon (though *Leoviti* makes him to be in 1 d. 38 m. of Virgo that day at Noon) and how the Sun can come to the Square of Mercury and Body of the Moon together, I leave to you to judge.

But can any Astrologer that hath his senses about him imagine that the Sun could pass the Square of Mars and Sextile of Saturn, and kill him on the body of the Moon, and Sextile of ♃? For though Saturn's Sextile of it self hath not power to kill, yet it increaseth the mischief that Mars's Square stirs up, and this the rather, because Radically Saturn is in Square to the Sun, who (as *Argol* truly says) is Giver of Life. Nay, I dare swear, if his Nativity was known before he dyed, not a man of them I am sure, would then believe that he could outlive the Sun to the Square of Mars, and dye on the body of the Moon. The Scheme followeth.

120

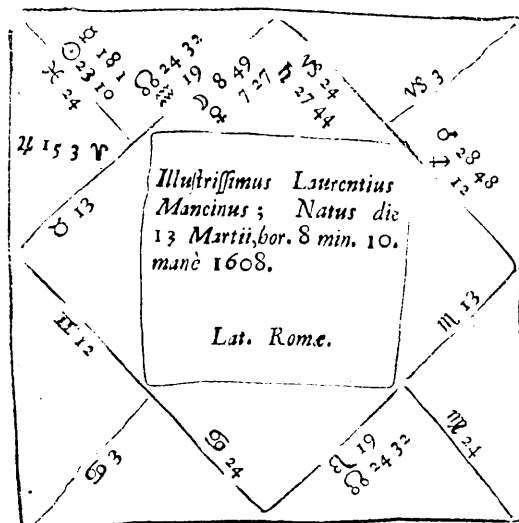


In the Figure *Argol*, prints he makes 118 degrees 20 minutes the R. A. of the Midheaven, and you see mine is 120 and 43; but a small difference if you well consider it, not three degrees in the Midheaven. To this time he hath the Sun directed to the Mundane Parallel of Mars d. d. thus. The distance of the Sun from the Midheaven is 44 degrees 6 minutes. His *semidiurnal* Ark is 95 42, the primary distance of Mars from the fourth is 7 degrees 28 minutes, which subtracted from his Secondary distance 52 degrees 59 minutes, leaves the Ark of Direction of the Sun to the Mundane Parallel of Mars, Direct. 45 degrees 31 minutes, which turn'd into time, gives 49 years and 8 months. And this is followed by the Sun to the body of the Moon in the Zodiack within two degrees, and she Radically in Square to Mars. The Pole of the Sun is 22, and his Oblique Ascension is 162 15. The Oblique Ascension of the Moon under the same Pole is 209.57. from which subtracting that of the Sun, leaves the

the Ark of Direction in the Zodiack 47 degrees 42 minutes. And the Diseases that he died by, were a Redundance of Humours, Pains in his Reins, a Malignant Fever, and an Imposthume in one of his Buttocks. And now I will tell you why the Sun to the Square of Mars did not do it before, it was because the Rays of Jupiter succeeded that Direction, and did hinder the effects of Mars his Square from killing; but yet I do believe he was always Crazy and more Infirm after that Direction, than he was before, because of the other being so near at hand. Lastly, If ever there was such a man as this born at that time, these Directions to the Hileg are more likely to kill, than that of the Moon alone that he alledgeth.

Laurentius Mancinus dyed the 14 day of October 1650. being first taken ill September the Ninth; but his Disease he doth not tell us, yet lets us know that he dyed on the Moon to the Square of Mars, and the Ascendent to the Antiscion of Mars, with the help of a bad Revolution. And for the better Speculation, because there is no great matter of labour in the Directions to be wrought, and you may by your Eye only soon decide the point between this great man's opinion and mine about the death of Mancinus; I will here give you the Scheme, as followeth, set according to my Division of the Heavens, but to his time.

295 54



Lat. Planet.

♄	0	6	} N.
♃	1	6	
♁	0	4	}
♂	1	25 S.	
♆	1	16 M.	}
♅	1	21 S.	

When you have considered the thing seriously, see if you can make it agree with Reason, that the Moon should pass the body of the Sun by Direction, and not kill; and that the Square of Mars should do it afterwards. Is it to be imagined that Mars can kill more certainly than the Sun; or do you think that because the Sun is not Lord of the Eighth, he could not do it? 'Tis true, Mars is in the Eighth, and perhaps Argol might depend upon that to kill, it being an approved Doctrine among many Professors, to allow nothing to kill but the Lord of the Fourth, Sixth, Eighth or Twelfth, but chiefly the Lord of the Eighth, or a Planet in it. But Ptolomy tells us, *Cum Luna est prorogatrix solis locus fit Interfecior.* And it is a most certain truth, which will never fail you, without some very considerable thing happens to save; which you will find by reading that Author, what, and how, to which I refer you, it being plain and easy to understand; when in this case nothing could save on that Direction, but



but on the contrary great Aggravations and Arguments of death by *Ptolemy's Rule*; and therefore I can by no means allow this Native to pass and outlive the *Moon* to the body of the *Sun*, and dye six years after it on the *Moon* to the Square of *Mars* in *Zodiaco*; which Direction I am certain had not power to kill, if the *Sun* could not.

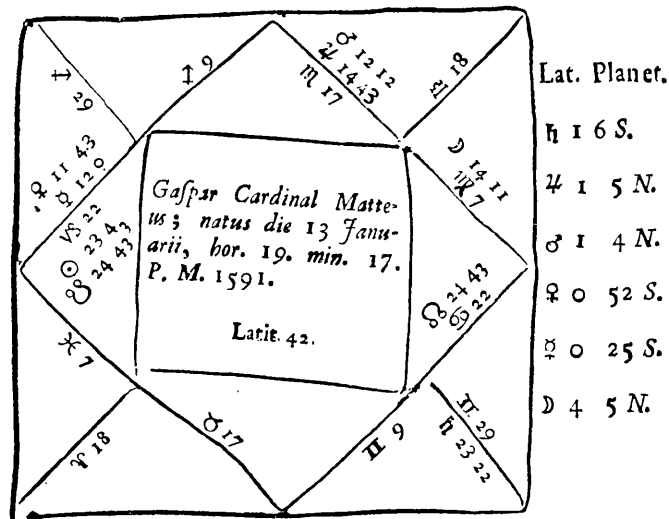
Now if you please to take a little pains upon it, you will find all things may be composed and made agree without any trouble or difficulty. The *Moon* by *Origanus* being reduced to the time of the day, and the Meridian of *Rome*, is 3 degrees 57 minutes in *Aquary*; and by altering the pole of the *Moon* about two degrees, which is not above 12 or 13 minutes in time, you will find that the *Moon* came at that time to the body of the *Sun* *Sine Lat.* The *Moon's* pole in this Figure is 10 degrees: And if you please to make it 12 degrees and a half, you will find the *Moon's* Oblique Ascension 315 *d.* and 22 *m.* the Oblique Ascension of the *Sun* 354 17 minutes, which gives the Ark of Direction of the *Moon* to the body of the *Sun*, *S. L.* 38 degrees 55 minutes, and this turn'd into time gives 42 years and six months; and this should give him some *Hectical Habit* of body, if not a *Consumption*, or else a *Fever* that may leave such a habit behind it.

*Cardinal Mattæus* was born (says *Argol*) *January* the 13th *min.* *hor.* 19. 17 P. M. 1591. under the Latitude of 42.

That he was made Cardinal by *Pope Urban* the Eighth, *July* 13th 1643. on the Direction of the *Sun* to the Antiscion of the *Moon*, having before passed the Square of *Mercury* and *Venus*, who is *Lady* of the Ninth House, in which was the *Virgin's Spike*.

That *Saturn* in the Sixth gives defluxion and pains of the *Gout*, with *Running pains* throughout the whole body from *Cold humours*; that from these *Complicated Diseases*, and the *Ascendent* to the *Sextile* of *Saturn*, and *Square* of the *Sun* he dyed on the 19th of *April* 1650. being then *Aged* 59 years and three months. The Figure followeth, being set to his *Time*, but my *Division* of the *Heavens*.

*Gasper*



As to the Direction urged by *Argol* for his Preferment, and the Arguments used to give it Credit, they are so weak that no man will imagine there is any thing in them, when he hath well considered the case. For what signifies the *Moon's* Rays to his Preferment, she being by her Latitude near the Square of *Saturn*; and he in this Scheme not likely to give or contribute to the Native's Preferment? Then for the Squares of *Venus* and *Mercury*, which he says the *Sun* had passed before; the thing is true, but they were so long before, that they could give no assistance at all to this Direction; for their Antiscion of the *Moon* falls in 16 degrees of *Aries*; and those Squares fell in 12 degrees. But suppose they had fallen nearer, what good could they do? It is the first time that I ever heard the Squares (especially of *Mercury*) were brought as an Argument and Cause to give *Church Preferment*. But besides, there is no such thing as the Antiscion of the *Moon* in 16 degrees of *Aries*; for that falls in 20 degrees of *Aries*; so that his Direction is no Direction, nor his Arguments of any use to the end he hath brought them.

As to his death, he uses such weak Arguments and improper Directions as before for his Preferment. Nay! they are

H h

such

such as would make a man both angry and merry to read them; for do you think it is reasonable to suppose the *Sun* could pass his own Square and not kill, and the Ascendent to his Square should do it? And why should the Ascendent to the Sextile of *Saturn* kill, when it passed the Opposition of the *Moon*, and Square of *Saturn*, and it could not do it? But besides all this, is it not more strange, that the Ascendent should pass the Square of *Mercury*, Lord of the Eighth, and the Antifiction of the *Moon* who is in the Eighth, and do no injury to his Life, and yet dye so soon after on these two Directions by him mentioned? If the Ascendent hath power to kill by Direction, as he pretends, it is strange he should escape on dangerous Directions to it, and dye at last when there were none at all; for the Square of the *Sun*, and the Hexagon of *Saturn*, did not come up till 12 or 14 years after he was dead. Thus we are fitted with Rules to make us skilful in our Profession. By these means have the Astrologers made Enemies to Astrology; and indeed it is a wonder it hath any Friends, being dressed up so scandalously as it is at present, and hath been for Ages past. And the way to make it reputable, is to stop the mouths of its ignorant Opposers, by making it appear First, *Rational*; and Secondly, *Certain*. But the Methods and Practices of the Professors of the last Age, as well as the present, I am sure will never do it; and so I come to the Correction.

I shall make but a small alteration from *Argoll's* Figure, but what it is will be sooner, and that about 12 minutes: At which time the Right Ascension of the Midheaven is 221. d. 30 m. the oblique Ascension of the Ascendent 311 d. 30 m. Hence that Direction that gave his Preferment, was the Midheaven to the Sextile of *Jupiter*. And for his death, the *Sun* Hileg to the parallel of *Saturn*, *Motu Rapto*, to his own Square, to the *Mundane* Square of *Venus*, and to the *Zodiacal* parallel of the *Moon*; and all these in *Terminis Martis*, which is and ought to be considered likewise in this, and such like cases.

The Pole of the *Sun* is almost 41 degrees, and his oblique Ascension is 315 degrees 31 minutes: The *semidiurnal* Ark of the *Sun* is 4 deg. 37 min. the *semidiurnal* Ark of *Saturn* is 4 deg. 33 min. The *Sun's* distance primary from the 10th. House is 74 d. 4 m. the part proportional 16 d. 31 m. which subtracted from that, leaves the Ark of Direction of the *Sun* to the Rapt parallel of *Saturn* 57 degrees 33 minutes; This turn'd into time,

gives

gives 58 years and 6 months; and this Direction was the cause of the humours first falling into Rebellion, and gave him the first stroke for his death. The next was the *Sun* to the *Mundane* Square of *Venus*, Ark 58 degrees 10 minutes; this turn'd into time, gives 59 years: Then came the *Sun* to his own Square in *Zotisco*, Ark 58 degrees 18 minutes, gives 59 years and two months. And lastly, the *Sun* to the *Zodiacal* parallel of the *Moon*, Ark 58 degrees 43 minutes; and this was the fatal Direction that cut off his Life; and now see them in their order as they stand.

⊙ ad p <sup>r</sup> . h motu rapto	57 33	58 6	1649
⊙ ad □ ♀ in Mundo d. d.	58 6	59 0	1650
⊙ ad □ proprium Z <sup>d</sup> .	58 18	59 2	1650
⊙ ad paral. ♀ in Z <sup>d</sup> .	58 43	59 7	1650

Thus you see here are four Directions to the Giver of Life, and three of them Malefick and Mortal, and will afford us some proof of the Truth of *Ptolemy's* Doctrine, That the Squares and Oppositions of *Jupiter* and *Venus* do save; for the *Sun* coming to the *Mundane* Square of *Venus*, kept off the force of the first Direction for a time; but when the *Sun* came to his own Square, and the parallel of the *Moon*, *Venus* then could not save, but helped to specificate the Disease, and assist the *Moon*. The *Sun* by the *Caroline* Tables 23 43 vs ♀ 15 31 ♂ ♀ 11 23 vs.

*Cardinal Cesarinus* was born *January* the 7th, at 44 minutes past Nine of the Clock in the Morning 1593, under the Latitude of 42, the Latitude of *Rome*.

He was made Cardinal by Pope *Urban* the Eighth on the third day of *August* in the Year 1627, on the Direction of the Midheaven to the body of the *Sun*.

And he dyed suddenly in the Night following the 15th day of *January* in the year 1644. and this on the Ascendent to the Opposition of *Mars*, and Sextile of *Saturn*; and to make it violent many things did concur. First, the Direction happened among the *Pleiades*. Secondly, *Saturn* was partly in the Sixth House in Opposition to the *Sun* and *Mercury*, and in Rays with *Mars*: And to help it on, he had that Year a bad Revolution. Thus far in the Words of *Argoll* on this Nativity.

Certainly if the Ascendent were to be taken away, these Horoscope Astrologers would be quite undone; for you plainly see the Ascendent is their perpetual Slave, their Right-hand; it doth

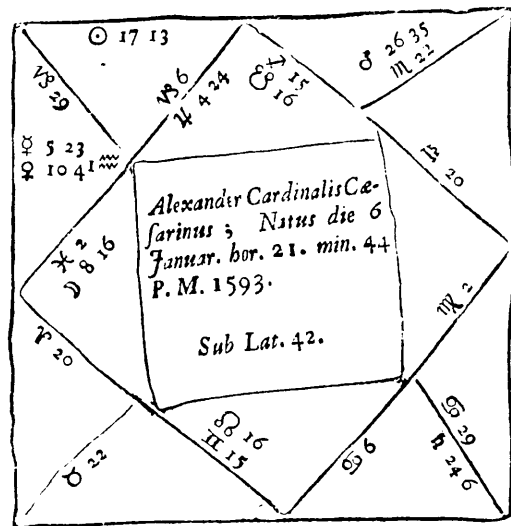
H h 2

every

every thing for them; it gives deaths of all sorts; nay, a sudden death too when nothing else can be crowded in. This is Ignorance with a witness, to say the Ascendent to the Opposition of *Mars* and Sextile of *Saturn* killed this man by a sudden Death, and yet the *Moon* in the Ascendent giver of Life; which indeed makes the Reason they give for his Death the more idle and vain. And here, by the way, suppose a man should ask them, Why the Ascendent to the Square of *Saturn* did not kill, for he hath Dignities in the Eighth House, and by consequence Lord of it? If you compare it with the Case of *Philip IV.* his Son, where *Taurus* is on the Eighth, and the *Moon* is called Lady of the Eighth, because she is exalted there as *Saturn* is here; vide *De dieb. Critic.* pag. 202. and why did not the Square of *Mercury* or the *Sun* kill, as well as the Opposition of *Mars*? I do believe they can give no reason for it, and I am sure the one is as likely as the other; perhaps the Ascendent was surly, and refused to obey the *Sun* and *Saturn*, as having no Order for it: But when *Mars* came and shewed his Commission, as being placed in the Eighth, then there was no dispute, but down he went by the Power of the Eighth House.

But then observe, in the Nativity of *Ascarius Columna*, *Mars* was among the *Pleiades*, and Lord of the Eighth, and yet the Ascendent to his Body could not kill there. And in that of Cardinal *Sabellus*, *Mars* was in *Taurus* in the Eighth, in Opposition to the *Moon*, and in Square to *Saturn*; and yet the Ascendent to the Body of the *Moon*, Square of *Saturn*, and Opposition of *Mars*, could not all together kill him. In the Duchefs of *Parma*, the Ascendent to the Square of *Mars* and the *Moon* in Conjunction could not kill. Nor in the Nativity of *Bernardus Dux Veimarius*, the Ascendent to the Opposition of the *Moon* Lady of the Eighth by her Exaltation, could not kill, though in Opposition to *Mars*; with Twenty more I could give you out of this Author: And is it not very strange it should do it here without any Scruple or Controul? And indeed they are most of them, as well as *Argol*, guilty of the same thing when they please to befriend the World with Collections of Remarkable Nativities; but they always let the People be dead before they pretend to be positive in the Correction of those Schemes: For if any of them are living at the Publication, be sure there is

to be a new one after they are dead, as we have often seen. And so I come to the Correction; the Planets Places being calculated *de Novo* from the *Caroline Tables*. The Figure followeth.



Lati. Planet.

♃ 0 9 N.

♃ 0 4 N.

♂ 0 33 N.

♀ 1 38 S.

♃ 1 8 S.

♃ 5 9 S.

*Argol* says, This man was made Cardinal on the Midheaven to the Body of the *Sun*: In which he was not much out of the way; though I do believe it was the *Moon* to her own Sextile gave it him; but they both came up together, and I do think they both had a hand in the preferment; for there is but a degree difference between the Right Ascension of his Midheaven and mine, his being 254 degrees 11 minutes, and mine 253 degrees 11 minutes.

But as to his Death, I do totally disagree with *Argol*, both in the Point directed, and the Direction it self that is said to kill him at the age of 51 Years; which was the Opposition of *Mars* to the Ascendent. The *Moon* is certainly *Hileg* (notwithstanding the *Sun* is Light of the time, and in the Eleventh House) and

and therefore I have nothing to do with the Ascendent in Directions for death, but to the Moon only, as being giver of Life: And when this man dyed, he had the Moon directed to the Zodiacal Parallel of Mercury, to the Trine of Mercury to her own Square *cum & sine Lat.* and to the Zodiacal Parallel of Saturn; and this by true and real Motion, not an imaginary one, which our *Mugg & Mingers* would impose upon us. To illustrate what I have said, I will shew you something of their Operations also: The Pole of the Moon is 39 degrees, and her Oblique Ascension under that Pole is 352 degrees 55 minutes; the declination of Mercury is 20 degrees 6 minutes; and the Moon meets that Parallel in 3 degrees 50 minutes of Gemini, with 57 minutes of South Latitude; whose Oblique Ascension is 44 degrees 51 minutes; the Ark of Direction is 51 degrees 56 minutes; which turned into time, gives 51 years within a month. And after this manner also the Moon to the Zodiacal Parallel of Saturn is wrought, which I suppose you will readily apprehend by the working of the former. And here, by the way, observe, That Mercury is wholly malefick, as being in a Zodiacal Parallel both with Mars and Saturn; by which mixture of Rays the Direction became so fatal, and its effects so sudden and quick: And so I will give the Directions, all wrought as followeth.

	d.	m.	y.	m.
» ad paral. ♀ in Zod.	51	56	50	11 1644
» ad Lat. ♀ in Zodiaco.	53	09		
» ad □ propri. sin. Lat.	54	44		
» ad □ propri. cum Lat.	55	16		
» ad paral. ♀ in Zod.	56	54		

Thus, you see, here are Five Directions, and they mortal too, and all these to the *Apheta*, according to the Doctrine of *Ptolemy*, by whom I am guided in my Study of this Science: And now, pray consider, Whether the Directions of Mercury, the Moon and Saturn, are not far more proper and probable to give a sudden Death, by distempers of the Brain, than the Square or Opposition of Mars.

And now perhaps some witty fellow or other may perk up, and supposing he hath catch'd me, ask these Questions; Why the Moon, who is Hileg (that I make so much stir about) to the Square

Square of the Sun, did not kill this Native? Why the Moon to the Quadrate of Saturn did not kill? And likewise to the Quadrate of Mars, for he outlived them all? Why, truly, these are very fit Questions to be asked; and whosoever asketh me these, must suppose me to have more skill than any of the common Astrologers, who, I know, cannot give any reasons for it, that shall also hold in other cases besides this; and because my evading to answer, shall not be a Scene for my Ignorance (nor will I leave you in the dark) I will resolve these doubts; but pray do not expect it in every Nativity. First then, the Square of the Sun could not kill, because the Moon came to the Mundane Sextile of Venus, within half a degree after it. Secondly, The Square of Saturn could not kill, because the Trine of Jupiter falls just at the heels of it; observe, they fall in Signs of short Ascension, and those 11 degrees of distance, are but 6 and a few minutes in direction. Thirdly, the Opposition of Mars could not kill, because the Moon was within 3 or 4 degrees of the Zodiacal Parallel of Venus by direction; and these, I do say, are the true Reasons, and will hold when you have occasion to try them. But in our Case under consideration, we have a Train of Five Directions, and nothing to break nor interrupt it, as there were before in those other Directions, which would undoubtedly have killed, had there been no Relief nor Support.

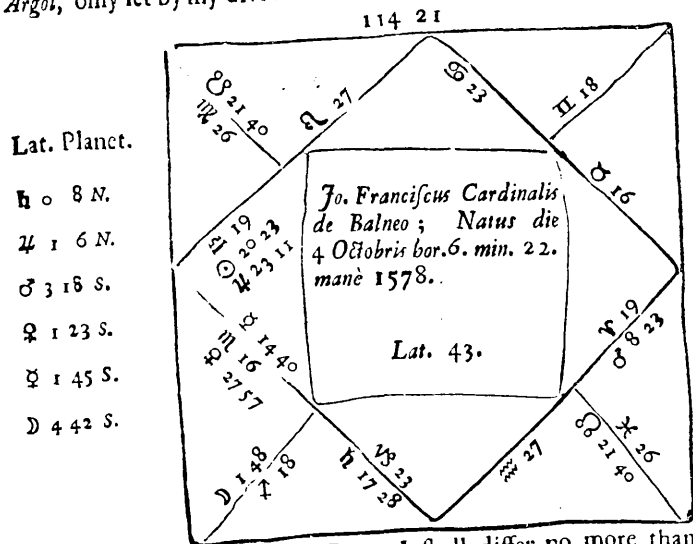
*Argol* tells us, That Cardinal *de Balneo* was born October the 4th, at 22 minutes past 6 in the Morning, 1578. *sub Lat.* 43. and that he kept him Company at his House in a City called *Alatrum*, in the Kingdom of *Naples*, and by that means got his Nativity, which he says is most exact; and that he was made Cardinal the 30th of August, in the year 1627. upon the Direction of the Sun to the Body of Venus, he being then almost 49 years of age.

And, he says, he dyed of a Bloody Flux on the 24th of July, in the year 1641. on the Direction of the Ascendent to the *Scorpion's Heart*, and Trine of Mars, and this in his Climacterical year, he being then aged sixty two years, and about Ten Months.

As to the first of these, I will allow it, That he was made a Cardinal on the Sun to the Body of Venus, though it was some time

time after; but there was a series of Directions to *Venus* at that time, as you will see by and by, and the very strong, being in her Occidental Orientality, &c.

But when he says, the Ascendent to the *Cor Scorpii* killed him, that I can by no means allow, because the *Sun* is in the Ascendent, and there giver of Life. And indeed I cannot much blame *Argol*, for it would have puzzled a better Artift than he to have corrected it true, because the Directions and his measure of time in this Nativity will not quadrare: However, I will attempt the doing of it, and leave it to the Censure of better Artifts than my self to judge of its truth; and I am the more willing to venture on it, because, he says, it is very exact. And so I will give you the Scheme it self, as delivered by *Argol*, only set by my division of the Houses.



In the Correction of this Figure I shall differ no more than 9 minutes in time from *Argol*; the Oblique Ascension of his Ascendent is 204 degrees 21 minutes, and that of mine is 202 degrees 39 minutes; the *Sun's* Pole is 42, and his distance from the Ascendent 3 degrees 41 minutes; his Oblique Ascension 206 degrees 1 minute: Hence I shall give the whole process of the Correction, and the Reasons for it, according to my Judgment. Here

Here we find the *Moon* in the beginning of *Sagitary*, with that violent Star called the *Scorpio's Heart*, out of the Ecliptick, and in a Zodiacal Parallel with *Saturn*, imbuted with the Rays of *Mars*, and every way qualified to make her malefick; and likewise the *Anareta*, to whom the *Sun* (being Hileg) must be directed at the time of Death, according to the Doctrine of the great *Ptolemy*.

The Directions that kill'd him were the *Sun* to the Mundane Parallel of the *Moon*, *d. d.* and to the Zodiacal Parallel of *Saturn*. The distance of the *Moon* from the Ascendent is 61 degrees 58 minutes; to which adding the part proportional 2 degrees 21 minutes, gives the Ark of Direction of the *Sun* to the Mundane Parallel of the *Moon* by direct Direction 64 degrees 19 minutes: Which turned into time gives 62 years and 9 months; and the *Sun* meets the Zodiacal Parallel of *Saturn* in 12 degrees of *Sagitary*; and the Ark of Direction is 65 degrees 49 minutes: And these two were the real cause Astrologically that kill'd him: And yet there is another at about 6 degrees distance that did help on the Work, and give him a Lift likewise, and that is the *Sun* to the Mundane Square of *Mars*; And now take all the Directions together.

☉ ad corpus ♀ sine Lat.	48 25	48 3	1626	} A Cardinal
☉ ad corpus ♀ cum Lat.	49 36	49 5	1628	
Ascendens ad ☉ ♀.	53 51	53 3	1631	
☉ ad parall. ♀ in mund. d. d.	56 20	55 6	1634	
☉ ad parall. ♀ in Zodiaco	57 21	56 6	1635	
☉ ad ☽	57 30	56 8	1635	
Ascendens ad ☽	61 58	60 8	1639	
☉ ad parall. ☽ in mund. d. d.	64 19	62 9	1641	dyed
☉ ad Cor Scorpii	65 11			
☉ ad paral ♄ in Zod.	65 49			
☉ ad ☐ ☽ in mundo.	70 35			

Thus you see here are Directions to the Hileg (without making use of the serviceable Ascendent) to kill him, and such as are receivable to his Disease; which was a Dyfentery; for the *Moon* naturally gives Fluxes, and so doth *Saturn*, and *Mars* for the most part Dyfenteries.

## Defectio Geniturarum.

But perhaps here may arise a question; Why the *Sun* to the Body of the *Moon* did not kill at the age of 56? The reason was, Because the *Sun* at the same time came to the Zodiacal Parallel of *Venus*, and broke the Train; but when the *Sun* came to the *Mundane Parallel* of the *Moon*, he dyed; there being then no living Directions, but besides that of the *Moon*, the *Scorpion's Heart*, the *Parallel* of *Saturn*, and the *Mundane Square* of *Mars*.

Our Author tells us, That *Domina Felix Gloveria*, was born the 5th of *December*, at 34 minutes past 6 in the Morning, 1588. *Sub Lat. 42.* and on the 25 day of *November* 1633. she having been at a *Vinyard* to recreate her self, being returned to her House in the Evening, fell sick of a *Fever*; under which Sickness she lingered and languisht till the 18th day of *January* following, and at 7 of the Clock that Evening dyed. And this, *Argoll* says, was from the *Moon* to the Square of *Saturn*, and the Ascendent to the Trine of *Saturn*. Are not these two hopeful Directions, and like to give a *Fever*? For he mentions no other cause but this: And had it been a *Quartan Ague* he would have given the same reason for it, no doubt. To this I object,

First. The *Moon* is not giver of Life, and it is that alone must be directed for Death; but in this Nativity no Direction to the *Moon* can kill.

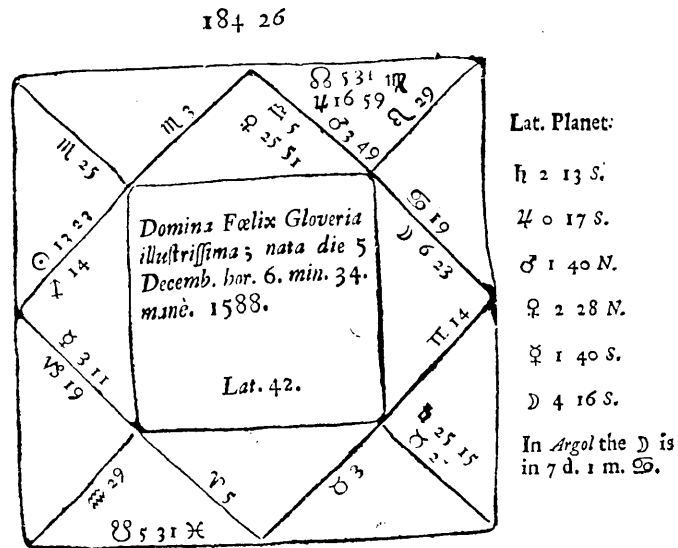
Secondly, If she was *Hileg*, the Direction he depends on could not kill, which is the Square of *Saturn*, because the Sextile of *Venus* falls in the same place exactly. But besides that, the *Moon* to the Square of *Saturn*, *cum Lat.* came up about Three years before this without Latitude; and I would know why that did not kill?

Thirdly, The Ascendent hath nothing to do in the case, no more than the *Moon* hath; first, because it is not *Aphera*; secondly, there was no such Direction at that time to the Ascendent, as the Trine of *Saturn*, for that came up at Two or Three and Twenty Years of age: But if it were allowed to be at this time, it makes nothing to his purpose, nor her death.

Fourthly, If all these things were allowed that he pleads for in his Calculation, yet the Ark of Direction will not do; because the Ark that must give 45 years (which was her age) is

## Defectio Geniturarum.

49 degrees 30 minutes, and his Ark is not 45 degrees full out; and for that reason, among the rest, all he says signifies nothing to me. But to be short, I am positive that the *Sun* is giver of Life in this Nativity, and this I am sure none of them all can deny; and this being allowed, I have nothing else to do but to proceed to my Correction, or at leastways to give my Reasons for her death, and I will not repeat things too often, having spoke fully before in this Treatise of the Use and Authority of the Giver of Life; and for the greater Satisfaction of the Enquirer, I have calculated the Places of the *Sun*, *Moon* and *Saturn*, which you will find in the Figure set to his Time exactly, by my Division of the Heavens, as followeth.



As to *Argol's* Figure, I will not alter it a minute, but take it as he hath delivered it to us, with 14 degrees of *Sagitary* ascending, and by that Figure prove that she had Directions suitable to

the Fate she underwent; and that she had not the Ascendent to the Trine of *Saturn* at that time, but to the Square of him, and that was the first that came up; then the *Sun* to the Mundane Square of *Saturn*; next to the Trine of *Mars*; and lastly, to the Zodiacal Parallel of the *Moon*. The distance of *Saturn* from the Fourth House is 49 degrees, to which adding the proportional part 47 minutes, gives the Ark of Direction of the *Sun* to the Square of *Saturn* in mundo d. d. 49 degrees 47 minutes; which turned into time, gives 45 years and almost 4 months; and so I will give the Directions all together, that gave her both Sickness and Death.

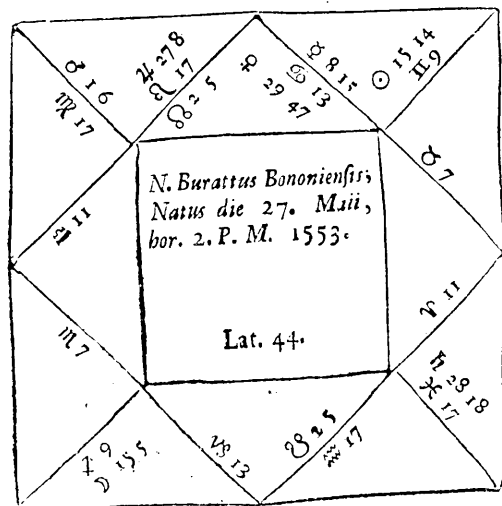
Ascendens ad □ h	49 00	44 7	1632
☉ ad □ h in mundo, d. d.	49 47	45 3	1633
☉ ad △ ☿ in Zodiac.	50 47		
☉ ad parall. ♀ in Zodiac.	52 1		

Thus, you see, without any alteration of his Time and Figure, here are no less than Four Directions, and three of them to the Hileg which will kill in any Nativity; but that which began the mischief, was the Ascendent to the Square of h; but the reason of the Fever was from the Rays of *Mars* and the *Moon*, who were both in Square in the Radix, the one in Opposition, and the other in Square to *Mercury*. Perhaps some men may scruple and doubt the Direction of *Mars* to have any thing to do in killing, because it is his Trine. To such Enquirers I shall only say this; the Trines of the Maleficks do not kill singly; but when they club in with other Directions, they certainly increase their Malignity, and help on the Work of Death, at least they specify the Disease; and this I have often found, and also mentioned before; and therefore let this suffice here for that matter.

And in the next place, I think I have a Question or two to ask my Adversary, let him be who he will; and that is to desire him, according to his Principles and Practice, to tell me, Why the Ascendent and *sun* directed to the Body of *Mercury*, Square of *Mars*, Lord of the Fourth, and Opposition of the *Moon*, Lady of the Eighth, did not kill this Lady at 21 years of age, or thereabouts; I am sure *Argol* and divers others of them have killed many

many a one with half that Power, and would at this day predict Death too upon those Directions, if they were not past; so horribly ignorant are they in their Profession! And now, lest you should think me as ignorant as they are, I will tell you why these could not kill, if the Principles I pretend to, are true (for the Lady of the Eighth is no more to me than the Lord of the Tenth, but to them it is an Idol); the reason why those Three Directions could not kill, is, because at the same time the *Sun* and Ascendent came to the Square of *Venus* and Trine of *Jupiter*. And how this is performed and to be understood, every one that understands the 14th Chapter of the Third Book of *Ptolemy's* *Quadrupartite*, knows very well.

*Argol* tells us, That *N. Burattus* the *Bononian*, was born the 27th of *May*, at 2 hours P. M. 1553. *Sub Lat.* 44. and that he dyed the 17th of *March*, in the year 1627. on the Direction of the *Sun* Hileg to the Body of *Mars* in *Virgo*; the Figure is as followeth, set to his time, and my division of the Heavens.



Lat. Planet.

h 2 11 S.  
 ♃ 1 7 S.  
 ♁ 1 12 S.  
 ♀ 1 45 S.  
 ♁ 1 22 N.  
 ♃ 3 36 N.

YOU

You see, now it serves a turn, he tells us of the *Hileg* being directed to the Body of *Mars* for his Death, and this a single Direction too, which I can hardly allow. Pray do but consider with your selves, what Reason I have to believe this single Direction killed this man, when you see the *Sun* to the Body of *Mars* in Cardinal *Columna* did not kill; nor in Cardinal *Richelieu*, though it fell between 50 and 60 years of age; nor in the King of *Spain* his Son; nor in *Cosmus II.* Duke of *Tuscany*; nor in Cardinal *Berettus*; nor the Dutchess of *Parma*; nor in Cardinal *Gymnastus*; nor in *Lesdiguerius*, the *French* General; nor did the single Opposition kill in the Nativity of Cardinal *Pius*; and yet in all these the *Sun* giver of Life, as in this of *Burattus*: And for the *Quartiles*, I can give you abundance more to the *Sun*, giver of Life, that have also not killed; but I do not think it fit to spend time and paper with them in this place; therefore I must beg his Pardon, if I cannot consent to this single Reason for his Death.

Now, to be more plain with you in the Case, it is impossible (if *Ptolemy's* Rules are true) that he could dye on the *Sun* to the Body of *Mars*, because *Jupiter's* Zodiacal Parallel fell in the same Point to a degree, and therefore there must be some other Directions to co-operate at the same time, or else he had certainly lived till further Orders. And I am able to shew divers Examples, where the *Sun*, giver of Life, hath passed the Bodies of *Saturn* and *Mars*, and scarce gave any Sickness: Nay! I have known it go over, and hardly discernible. And now what other Direction to the giver of Life they can produce at this time, to do the work, is to me unknown, and to them too, I believe: and yet another must be found, for this cannot be allowed by any man that understands the true Rules of the Art, and will consider the Examples I have given before.

Now there is but two Directions to be pretended to in this Case, to agree to this time of his Death, and to strengthen the former Direction in its power of killing, which it could not do it self: And the first is, To make the time 30 minutes later, and then the giver of Life will be directed to the Cusp of the Seventh House, as *Ptolemy* hath taught, *Lib. 3. Cap. 14.* And the second is by making the time about 35 minutes sooner, and then the *Sun* to the mundane Parallel of *Saturn* will have the

the same power; and indeed this seems likely enough, but the first the more probable; and so I leave it to be further enquired into, if the Reader thinks fit.

This Learned Author of ours tells us, That Cardinal *Blanchettus* was born the 12th of *September*, at 35 minutes past 1 afternoon, Anno 1545. *sub Lat. 44.*

That he was made a Cardinal in *March*, 1596. by Pope *Clement VIII.* on the Midheaven to the Trine of *Venus*.

And that he dyed on the 13th of *March*, in the year 1612. on the Ascendent directed to the Opposition of the *Sun*, imbued with a malefick Nature. What he means by malefick Nature, I know not.

I confess the Midheaven to the Trine of *Venus* is a proper Direction to make him a Cardinal, or any other Priest in his capacity, if there were such a Direction at that time; which I deny: For the Midheaven to the Trine of *Venus* in his Scheme doth not come uptill about 63 years of age, and he was made Cardinal at 51.

But to say he dyed on the Ascendent to the Opposition of the *Sun*, is so impossible, and so improbable to be allowed, that even a Novice in Astrology will hiss at it when he comes to consider all the Circumstances together in this Figure. And therefore pray pause a while, and think your selves into a better Judgment: Is not the *Sun* giver of Life? which I suppose none can deny; and if he be, then he alone must be considered in Death: But for the *Hileg*, I know you set a small value on it, and I know the reason why: But then is not *Mars* his Opposition to the Ascendent as likely to kill, as the *Sun's*? *Mars*, you see, is in the Eighth, in Square to the *Moon* and *Saturn* in the Twelfth; and one would think he hath as good a Title by those Qualifications to kill a Cardinal as the *Sun* hath; and I believe you can give no reason why he should not kill him, as well as the *Sun*. If you can, I should be glad to hear it with a great deal of satisfaction. But besides this, the *Sun* did pass the Bodies of *Saturn* and the *Moon*, and that too about the same time that the Ascendent passed the Opposition of *Mars*; and yet all these together could not do his business till the Opposition of the *Sun* came, which is mighty strange; and if it should happen

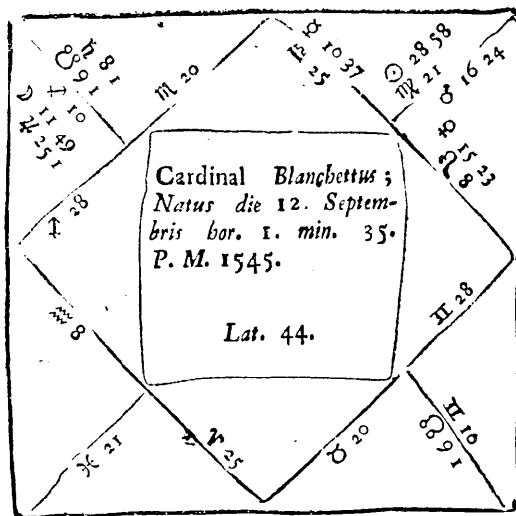


to be true, it would prove an excellent discovery of stary verity, especially if it could be brought into a Rule; but before we go any further, let us see what use he makes of these Directions in other Genitures.

In the Nativity of *Ann* Queen of *Poland*, the *Sun* was Hileg in the Seventh, and yet the Ascendent to his Opposition did not kill. In the Nativity of Cardinal *Cesarinus*, *Mars* was in the Eighth, as in this Figure, and he kills him with the Ascendent to the Opposition of *Mars*, without any difficulty. In the Nativity of Cardinal *Spinellus*, *Mars* was in the Eighth, as here, and he kills him on the Ascendent to his Opposition, without any thing else to help. In Cardinal *Ualdinus* the *Sun* was in the Eighth, and yet there the Ascendent to his Opposition would not kill, notwithstanding he was in direct Opposition to *Mars* in *Aries*. Nor in Cardinal *Gymnastus*, the Ascendent to the Opposition of the *Sun* and *Mercury* would not kill, and *Mercury* Lord of the Eighth too. In Cardinal *Gypsius*, the Ascendent to the Opposition of the *Sun* could not kill him, but the *Dragon's Tail* whipt him off afterward. Nor in Cardinal *Pancirolus*. In Cardinal *Ursinus* the Ascendent to the Opposition of *Mars* kills without any thing to assist it. And the like in *Ranuccius*, with others.

Thus you see here are a sufficient number of Witnesses under his own Hand to prove when the *Sun* in the like case would not kill, and where *Mars* hath done it, contrary to his Practice in this man's Geniture. And so I come to give you the Scheme, it being set to his time exactly, and the Planets places nearly the same with those I have calculated, only *Mercury* is here 10 degrees 37 minutes in *Libra*, and by Calculation he is in 12 degr. 5 min. of that Sign.

You



Lat. Planet.

♄ 1 47 M.

♃ 0 1 M.

♂ 0 4 S.

♀ 4 41 M.

♁ 0 57 S.

♃ 1 34 M.

You have heard my Objections against the Truth of this Scheme, and also my Reasons for it, together with these several Examples, to shew where he hath allowed the quite contrary, and that he doth not make a Rule of it: And to me it seems to be lugg'd in by Head and Shoulders to serve a turn, without any true method or rule to guide or approve it, either in his own practice, or any other man's. Hence I do positively affirm, for the reasons abovementioned, That this Figure is wholly false, and those Directions said to give his Preferment and Death, are groundless and improper; and whosoever believes this method, and depends on it, will be deceived, and his Expectation frustrated in any other case of this nature.

If there was a man born about that time that *Argol* gives us, I do believe it was given either at 1 of the Clock, or at 2; if at 2, then the Ascendent to the Opposition of the *Sun*, or rather the *Sun* to the Seventh House, is a proper Direction to kill, if wrought with Addition and Subtraction, as *Ptolemy* teacheth, *Lib. 3. Cap. 14.* but if at one hour *post Meridicm*, (which seems

K k

far

far more rational and likely to be the time of his Birth, than the other or *Argol's* either) then we have Directions for his Preferment and Death, all agreeable both to Rule and Time, and will cause such effects in other Nativities, where the like Directions happen.

When he was made *Cardinal*, he had not the Midheaven to the Trine of *Venus*, but the *Moon* to the Trine of the *Sun*, who was radically in a Mundane Trine to *Jupiter* in the Ascendant.

When he dyed he had not the Ascendent to the Opposition of the *Sun*; but the *Sun* Hileg to the Body of *Saturn*, Body of the *Moon*, and Square of *Mars*; and I will appeal to any man of Skill, Whether these are not more proper to kill, than that he says did. A Figure of my Correction will have 15 degrees of *Libra* in the Tenth, and its Right Ascension 193 44, the Pole of the *Sun* 9, the Pole of the *Moon* 40, and the Figure will differ 35 minutes from that of *Argol*. And so I will give you the Directions, with their Arks and Measure.

Luna ad $\Delta$ $\odot$ <i>Zod. sine Lat.</i>	47 29	50 2	1595.
Luna ad $\Delta$ $\odot$ <i>Zod. cum Lat.</i>	55 57		
Sol ad Corp. h.	63 31	65 6	1611.
Sol ad Corp. D.	67 29		
Sol ad $\square$ $\odot$ <i>Zod.</i>	72 19		

*Cardinal Ubaldinus* was born (says *Argol*) the 21st day of September, Anno 1578. at 2 hours 22 minutes P. M. sub Est. 42. That he was made a *Cardinal* by Pope *Paul V.* December 2d 1615. being then 37 years of age and 2 months, Midheaven ad \*  $\psi$ .

And that he dyed April 22d 1635. of the Stone in the Bladder; and for this, our Author says, he had his Ascendent directed to the Square of *Saturn* in the Zodiack, as they always do, he being then 56 years old and 6 months.

Here it is plain that this Nativity is not true, and that the time given is really strained to serve a turn; that is, to make the Ascendent to the Square of *Saturn* come to kill him, and by the same position the M.C. to the sextile of *Jupiter* give his Preferment, both which Directions are false and groundless, and not to be relied on in any case, as he undertands and directs them; and I am very certain they were not the Astrological Cause of his Death or Preferment.

Preferment; for the Midheaven to the Sextile of *Jupiter* came up at about 33 years old, and the Ascendent to the Square of *Saturn* at 66.

But to omit those things as frivolous in comparison to that which I am now going to mention: In the last Nativity mentioned, you see he makes the Ascendent to the Opposition of the *Sun* kill without any thing to assist it; and yet in this man's case he will not allow it to kill, notwithstanding the Body of *Mars* comes up with it at the same time. If these Directions had come up when he was young, you might then have said in excuse, That the strength of Nature was designed for a longer date, and so have baffled these two fiery Stars; but they came up at 52 years of age, when a man's strength decays, and this but 4 years before he dyed: Which seems strange to me, That the single Opposition of the *Sun* killed *Blanchettus*, and yet the Ascendent to the Body of *Mars* and Opposition of the *Sun* cannot hew this man down. But perhaps you will say, That in *Blanchet's* Nativity, the *Sun* was Lord of the Eighth. That I allow; and is not the *Sun* here in the Eighth? which enabled him to murder to the full as well as the other: But besides that, the *Sun* is here in Opposition to *Mars* Malefick.

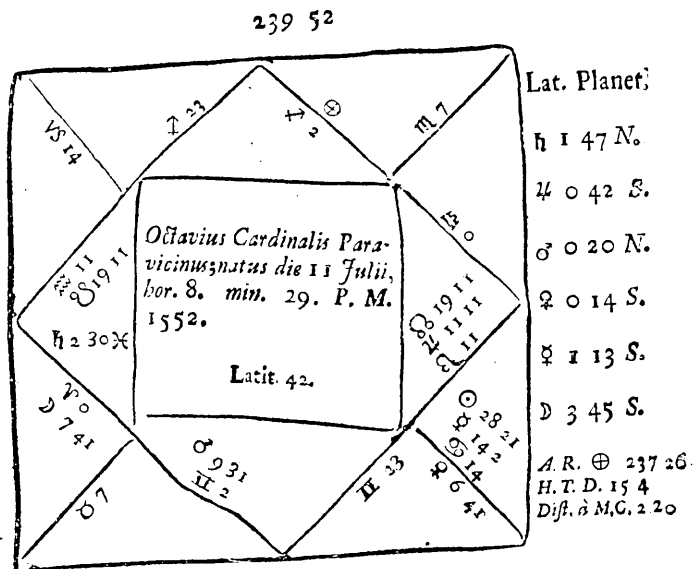
But perhaps you may say, That though they did not kill, yet they might give the Disease of which he lingered, which was the Stone in the Bladder. That I deny, and I will appeal to any of you, whether the Opposition of the *Sun* and Body of *Mars* hath not more power to kill, than the Square of *Saturn*, which hath the Opposition of *Jupiter* to hinder it. But besides, if I should allow that, how will you distinguish it in your Rule, when you will let us know your method for Diseases and Death? That is, how we shall know when the Body of *Mars* and Opposition of the *Sun* will kill, when give a Disease, and when nothing at all: and when the Ascendent to the Square of *Saturn* will kill, and when not; for in the Nativities of *Alexander Vitricius*, *Franciscus Vitellus*, and *Cardinal Crescentius*, it would not; with abundance more I could give you. But these things I will leave to your consideration, and come to the Figure it self, that you may see what I say to be no more nor less than Truth.



them: But whether his Power lay in his *Coat*, or his *Cap*, his *Spark of Honour*, or his *strong Constitution*, I know not; but this is certain, he had more *Power*, *Craft*, or good *Fortune*, than the rest of his *Trade* had, for he bid defiance to, and baffl'd all the *Seven Planets*; and had not the *Pleiades* (called the *Seven Stars*) took him to task, for ought I can see he might have lived till this time. The *Malefick Rays* of the *Planets* could not kill him, if you will believe *Argol*; for his *Ascendent* had pass'd the *Malefick* and *Benefick Rays* too of all the *Seven*, and they could make no work of it till the *Pleiades* took up the *Cudgels*. He outliv'd the *Oppolition* of *Jupiter*, the *Body* of *Saturn*, the *Square* of *Mars* out of the *Fourth*, the *Square* of *Venus* Lady of the *Eighth*, the *Square* of *Mercury* Lord of the *Fourth*, and the *Square* of the *Sun* out of the *Sixth*, and at last a little squint-ey'd *Star* steps in, that no body did dream of, and gave him his *Quietus*: But then you must observe, that was assist'd by an *Eclipse* in *Cancer*, and the *Disease* was in his *Neck* and *Throat*, the part that *Taurus* governs, and therefore you must conclude these all together are weighty things; *Risum teneatis*.

Now what man of *Sense* can believe these idle extravagant *Notions*? Nay, that can forbear laughing at them, things so ridiculous that I am ashamed they should appear under *Argol's* Name, or that any man should have occasion to say that these poor weak inartificial *Reasons* and *Operations* for *Death*, came from the hand of a great *Paduan*. But when I consider it again, there are very few of any other *Opinion*; for all those who have appeared in print on the *Doctrinal* and *Practical* part of *Nativities*, follow the same *Cant* that is here laid down, and make as miserable *Stuff* of it as this man doth, letting people dye on the *Ascendent* to the *Dragon's Head* or *Tail*, to the *Oppolition* of *Jupiter* or *Venus*, especially if they have dominion in the *Eighth House*, to the *Pleiades*, &c. No matter who is *Hilleg*; and what they allow for *Doctrine* in one *Nativity*, they disallow it again in twenty afterwards; and at this rate we are taught and instructed, and the *Art* illustrated and beautified with *Falseness* and  *Fooleries*. And to convince you that this is true, look into those *Nativities* printed by this *Author*, and you will find he kills some on the *Ascendent* to the *Body* of *Saturn*, as *Cardinal Ludovisus*, and *Cardinal Maus*; some on the *Ascendent*

dent to the *Square* of *Mars*, as *Pope Sixtus V.* and *Charles the King of Spain's Son*; some on the *Ascendent* to the *Body* of the *Moon*, as *Cardinal de Comitibus*, and *Cardinal Plattus*; some on the *Ascendent* to the *Square* of the *Sun*, as *Cardinal Zaccaria*, and *Cardinal Placentius*; others on the *Ascendent* to the *Square* of *Mercury*, as *Cardinal Simoncellus*; on the *Square* of *Jupiter*, as *Jo. Columnz* Patriarch of *Jerusalem*: And yet here he pass them all, and did nothing to the purpose, as in other *People*; and I now will give you the *Scheme* it self exactly from *Argol's Copy*.



In the *Correction* of this *Nativity* I shall make but a small *Alteration* in *Argol's* Figure, no more than 6 minutes in the *Right Ascension*, which doth not amount to 1 minute in time. So that the *Right Ascension* of my *Midheaven* will be 239 degrees and 46 minutes; and the *Part of Fortune* I allow (according to *Ptolemy*, *Lib. 3. Cap. 13.*) to be giver of *Life*; and that he did not dye on the *Ascendent* to the *Pleiades*, but on the *Part*

of Fortune to the Semiquadrate of Saturn, to the Mundane Parallel of the Sun, and the Opposition of the Sun; and this I thus prove. The distance of Saturn from the Midheaven is 93 degrees 54 minutes; from which taking half his semidiurnal Ark, there remains 52 degrees 48 minutes; to this I add the part proportional, 2 degrees 7 minutes, and that gives the Ark of Direction of the Part of Fortune to the Semiquadrate of Saturn 54 degrees 55 minutes: This, turned into time, gives 58 years and 7 months. And this is followed by the Part of Fortune to the Mundane Parallel of the Sun, Ark 59 degrees 00 minutes, and then to the Opposition of the Sun, Ark 62 degrees 26 minutes; and no Direction of any of the Tenentes save: That which is nearest is the Mundane Parallel of Jupiter; but that did not come up neither till after these Three mentioned, and therefore no relief. Thus I have endeavoured from his own Figure to prove his Death, by Ptolemy's undeniable Authority. And now I come to some Observations on the Scheme, and Directions.

First, Let us observe, that this is a kind of a violent Death; for our Author says, He was strangled on a sudden with the flux that fell on the Vessels about the Throat; and it is probable to believe, that if he had been in some other Country or Employment, that Suffocation might have been of another nature; or if it had been a violent Nativity, he might have been put to death by the Sentence of a Judge, in some such way, that Strangling might have been the method to effect; but this we find is a way of Nature's own providing.

Secondly, The Directions were violent, and fell in *Domo & Terminis Saturni*; and Ptolemy says, When Saturn rules in Death, he give *Cathartes & alia mala que ex frigidis causis superantibus oriuntur*. But the reason that made his Disease so sudden and violent, was because the Sun succeeded so near in Direction, and he in a Mundane Parallel with Saturn; for the Sun is in truth the *Poiothanas* in this case.

Thirdly, I observe, he was strangled, or rather suffocated, and that requires a reason from Astrology; and truly you need not go far for it; for do but look into Ptolemy, in *Cap. de Morte*, and there he says, When Saturn beholds the Sun by Opposition or Square, he gives Death *per Anginas aut Strangulationem*. Here the Sun is in a Mundane Parallel, applying, which is equal to an Opposition. But do not mistake me, I pray; I do not mean, That

That in any Nativity, where there is an Opposition of the Sun and Saturn applying, that the Native shall dye by Suffocation, &c. as here, but only in the like case, where the Sun is the *Poiothanas*, or in Aspect with him who is so.

Fourthly, I observe also, that there are divers violent Positions in the Figure, and by consequence ought to have a share in the violence of his Death. The Positions are these following; the Sun is in a Mundane Parallel, with Saturn applying, and near the Zodiacal Parallel of Mars; the Hileg is in an exact Mundane Parallel with Mars, and going to his Opposition.

As to his Gout, Gouty Pains and Rheumatism that he had lain under for some time before, I judge them to be from the Ascendent to the Body of the Moon, and Square of Mercury, the Moon to the Mundane Parallel of Saturn to the Square of Saturn and Body of Mars; but above all, the Sun to the Opposition of the Moon, and none of these givers of Life.

Cardinal de Comitibus was born (as Argol tells us) the 28th day of August, at 7 hours 49 minutes P. M. 1556. and under the Latitude of Rome. But the Figure is set to 3 minutes after 8, P. M. and I am sure he intended that Figure, because he makes use of that Oblique Ascension of the Ascendent, in directing it to the Body of the Moon, and that agrees to 29 degrees of Aries almost as in the Scheme.

That he was made a Cardinal June the 9th, 1604. on the Midheaven to the Trine of the Moon.

And that he dyed the second of December at Night, by a sudden defluxion of Humors upon his Jaws, Anno 1605. and this from the Ascendent to the Body of the Moon, having a little before passed the Antiscion of the Moon; in which case observe, In this Nativity the Pleiades could not kill, and in Paravacinus's the Moon could not do it.

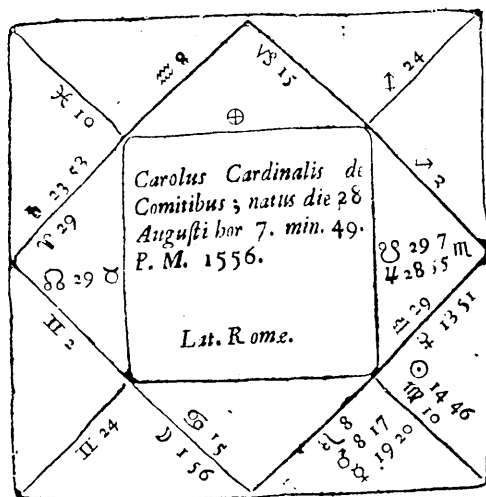
I cannot deny the Midheaven to the Trine of the Moon to be a good Direction, and likely to give Preferment; but for the Ascendent to the Body of the Moon to kill him, I cannot agree to it: And my reason is, Because the Moon is not Malefick, unless it is by being in a Mundane Square to Saturn; but my chiefest reason is, because the Ascendent is not giver of Life; and if

he will not keep to a Rule, no man can understand him, nor is his method intelligible.

This Nativity might be corrected with very good Authority, and not alter the Midheaven or Ascendent any thing considerable; for in this position of his, the *Part of Fortune*, who is *Giver of Life*, did pass the Opposition of the *Sun* much about the time of his Death. And yet, for all that, I do not think his Printed time true; but rather that the climate time given him was 7 hours 30 minutes P. M. and because the Midheaven to the Time of the *Moon*, and the Ascendent to the Body of the *Moon* did so well agree to the times of his Two Accidents, he made the time 29 minutes later, on purpose to bring up those Directions to agree with those Two Accidents mentioned; but if this time should be allowed to be true, I believe he would be shrewdly put to it to prove by good Authority, That the Ascendent to the Body of the *Moon* hath power to kill in this case; and also to prove, The Ascendent to the Square of the *Sun* had not power to do it, for by his Scheme you see he outliv'd that many years. Nor do I understand how any one single Direction can give a sudden Death as his was, that generally being the effect of a Crowd of Directions of different Natures and Effects, and for the most part in more active parts of Heaven too than *Cancer* is; but without further debate, I will give you the Scheme *Argol* hath printed, and you may spend your Opinion on it, as you think convenient.

Ido

286 45



Lat. Planet.

♄ 1 42 S.

♃ 1 36 S.

♂ 1 5 N.

♀ 5 5 S.

♁ 1 55 S.

☽ 2 43 N.

R. A. ⊕ 299 48

T. H. D. 18 54

D. à M. C. 21 38.

The ⊕ is wrought and its distance taken by the Figure I have corrected.

I do alter *Argol's* time, and make it sooner by 29 minutes; and the Right Ascension of the Midheaven to that time is 278 degrees 10 minutes, agreeing to 8 degrees of *Capricorn* in the Ecliptick, and 15 degrees of *Aries* Ascending; and if you please to set the Figure, you will find the whole position not unlike that of Cardinal *Paravacinus*, who dyed by such a Disease as this man both for Quality and Circumstance, a sudden Suffocation. He had his *Part of Fortune* giver of Life in the Tenth; so hath this man. He had his *Part of Fortune* afflicted of *Mars*, here it is afflicted by *Saturn*. He had the *Part of Fortune* in a mundane Parallel with *Saturn* in the Ascendent, so hath this man his also with one aggravation more, and that is a Zodiacal Parallel with *Saturn*. He dyed on the *Part of Fortune* directed to the Semiquadrate of *Saturn*, and the Mundane Parallel of the *Sun* Malefick followed; this man dyed on the *Part of Fortune* to the Square of the *Moon*, and the Mundane Parallel of *Mars* followed it. In my Opinion here is something Reasonable and probable;

L 1 2

but

but in both of them, by *Argol's* method and Doctrine wholly improbable.

He was created Cardinal on the *Sun* in the Crepusculine Arks to the Body of *Jupiter*. Thus, the Oblique Ascension of the *Sun*, under the Pole of Birth, is 351 degrees 32 minutes, of *Jupiter* 35 degrees 42 minutes; their distance is 44 degrees 10 minutes: From which Ark I subtract the orrive difference 43 minutes, and there remains 43 degrees 27 minutes, the Ark of Direction of the *Sun* in the Crepusculum to the Body of *Jupiter*: and this turned into time, gives 47 years and 7 months; and when he was 47 years and 10 months, *June* the 9th 1604 he was made a Cardinal.

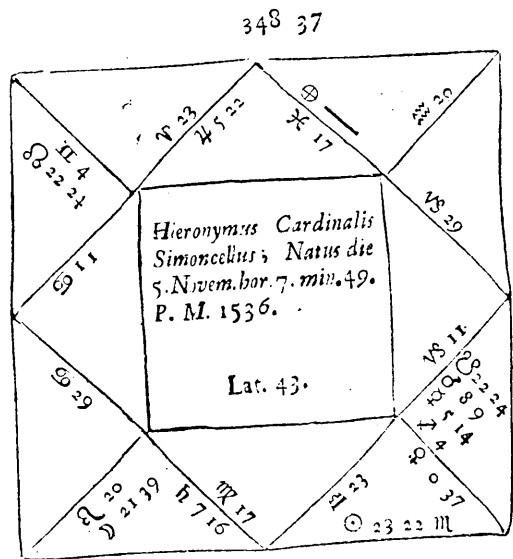
The *Moon* is distant from the Ascendent 57 degrees 55 minutes; from which taking the Part Proportional 12 degrees 42 minutes, leaves the Ark of Direction of the Part of Fortune to the Square of the *Moon* 45 degrees 13 minutes; this turned into time gives 49 years and about 2 months; and he dyed *December* the 2d, 1605. And just at the heels of this comes the Part of Fortune to the Parallel of *Mars* in *Mundo* d. d. 46 degrees 29 minutes. See the Directions together.

⊙ ad ☿ ♃ in Crepusc.	d. m.	y. m.	1604.
⊕ ad ☽ ♃.	43 27	47 7	
⊕ ad par. ☿ in mundo d. d.	45 13	49 2	1605.
⊕ ad par. ☿ } in Zod.	46 29		
⊕ ad par. ♃ }	53 2		

My Learned *Italian* tells us, That Cardinal *Simoncellus* was born *November* the 5th, at 49 minutes past 7 of the Clock at Night, in the Year 1536. under the Elevation of 43. And also says, he was created Cardinal on the 22d day of *December*, 1553. by Pope *Julius III.* and this at the age of 17 years and 2 months almost, on the Midheaven to the Body of *Jupiter* and Trine of *Mercury*. This was a very young Cardinal, in my Opinion, but old enough, I judge, to take the profits of his Trade.

And that he dyed in the month of *February*; about the middle of it, *Anno* 1605. by a difficulty in his Urine, at the Age of 68 years and 3 months; and this (says *Sir Andrew*) was from

from the *Moon*, Lady of the Ascendent, directed to the Antiscion of *Saturn* in an obedient Sign, and the Ascendent to the Square of *Mercury*, imbuted with the Nature of *Mars*, which he says, naturally gives a Retention of Urine. I can by no means believe that *Mercury* is afflicted or hurt by *Mars*, because he is in exact Trine to *Jupiter* by his Longitude, and by his Latitude in exact Conjunction with *Venus*; and for those Reasons, I think he can do no great hurt: And therefore the whole Charge must lye upon *Saturn*, for it is his Turn to murder now, because he is Lord of the Eighth House; and therefore that you may see it all before you, take the Scheme before I come to the Correction, which is the same *Argol* printed.



Lat. Planet.

♄ 0 30 N.

♃ 1 56 S.

♁ 0 12 S.

♀ 0 35 N.

♁ 2 12 S.

♄ 4 33 N.

R.A. ⊕ 3365

T.H.D. 1758

Dis. a MC. 1342

The ⊕ is wrought and his distance therein my Figure.

This is a very odd sort of Doctrine, and perfectly unintelligible, to let the Ascendent pass the Body of the *Moon*, Square of the *Sun*, and Antiscion of the *Sun*, and at last kill him with the *Moon* to the Antiscion of *Saturn*, and the *Moon* under the Earth, and no ways like to be Hileg; a very likely story! Pray observe.

serve, you see he kills Cardinal *de Comitibus* on the Ascendent to the Body of the *Moon*, and so he doth *Philip Columna*: He kills Cardinal *Flaccinius* and Cardinal *Zacchia* with a single Square of the *Sun* each of them; and yet here, where the Square of the *Sun* falls exactly on the the Body of the *Moon*, and both near the *Lion's Heart*, which adds to their Violence extremely, they will not do his business; but at last, a little sneaking Antiscion (which is indeed no Antiscion) must be called in, and had not *Saturn* been Lord of the Eighth, I believe his Antiscion could not have done it neither. Is there any man living that can justify this Doctrine, and bring it into Rule, that it may be made useful to those that depend on it? What man is there that had seen those Examples mentioned before, and believed them, that would not have been extravagantly positive in this Nativity, that the Ascendent to the Body of the *Moon*, to the Square of the *Sun*, and the *Lion's Heart*, would have killed, which you see did not? Away, away with this foolish stuff! But besides this, if the Directions of the *Moon* have power to kill, why did not the *Moon* to the Body of *Saturn*, Square of *Mercury*, and Square of *Mars* do it, when there was no Help or Relief to save Life?

In my Correction of this Scheme I alter *Argo's* Figure, and make it 5 minutes later, which I judge no body will quarrel at, that considers how little it is. The *R. A.* of the Midheaven is 349 degrees 47 minutes, *Jupiter* is in the Midheaven, and *Mercury* and *Mars* in Conjunction on the Cusp of the Sixth House, and the early preferment that he had was from the Midheaven to the Body of *Jupiter*, and the *Part of Fortune* to the Trines of *Mercury* and *Mars*; at which time, being but 17 years of age, he was made a young Cardinal. The Midheaven to the Body of *Jupiter* came up 2 years before his Preferment, and paved his way to it by Interest and good Friends, which made it come easy afterward.

The Directions on which this Native did expire, were the *Part of Fortune*, giver of Life, to the Opposition of the *Sun*, and Zodiacal Parallel of *Saturn*, and the *Moon* to the Zodiacal Parallel of *Saturn* also at the same time, who is radically in Square with *Mars* and *Mercury*. I have told you already, That the *Part of Fortune* is not to be directed in the Zodiack, but in the World only and in order to that take notice its Right Ascension is 330 degrees 5 minutes; its distance from the Tenth House

House 13 degrees 42 minutes, its *Tempora Horaria Diurna* 17 degrees 58 minutes; the distance of the *Sun* from the Cusp of the Fourth is 60 degrees 58 minutes; to this I add the part proportional 13 degrees 47 minutes, and that gives the Ark of Direction of the *Part of Fortune* to the Opposition of the *Sun* 74 degrees 25 minutes: This turned into time gives 68 years and 3 months. The *Part of Fortune* to the parallel of *Saturn* hath Ark 76 degrees 50 minutes. And these two I do allow for his Death, which was a Retention of Urine; but this last, which is the *Poiothanatos*, gives the Disease and its Quality, and is likely to produce it, either by a paralytick Accident in the Bladder and Nerves adjacent, or by impairing the expulsive Faculty in the Reins; both which are the natural effects of *Saturn* and his Terrene Quality. And I am of Opinion, that he had been subject to this Disease for 3 years before he dyed, being first began by the Ascendent to the Body of *Saturn*, which doth for the most part cause a deficiency in all parts of Nature, though he had not power to kill: See the Directions.

	de.	m.	y. m.	
⊕ ad ☐ ♃.	62	2	56 9	1593
Ascend. ad ☉ h.	71	35	65 7	1602
⊕ ad 8 ☉.	74	25	68 3	1605
⊕ ad par. h in Zōd.	76	50	70 5	1607
♃ ad par. h in Zōd.	76	50	70 5	1607

And seeing I have made use of these Directions often in this Treatise, I care not if I take a little pains, and demonstrate the thing to the young Student, which I am sure is generally unknown to the Astrologers of our Nation; I mean, to direct the *Moon* to the Antiscions of the Planets; and therefore I will here do it once for all. And to that end take notice, That Antiscions are nothing else but parallels of Declination, which are to be taken with the Planets Latitude, and not otherways; and those that take them without, make haste to discover their Ignorance, and shew you they grope in the dark without Reason or Skill, having



having taken up a false method delivered to them by they know not who, and now they are loth to part with it; and whether I am right or not, see *Morinus* in his *Astrol. Gall. lib. 16. pag. 368.* and I doubt not but you will believe him. Also see *Ptolemy, lib. 1 cap. 13.* and some others.

Now the Reason why our modern Professors have decried Antiscions, and said they could find no truth in them is, Because they neither know how to take them, nor direct them when taken; and I will make it appear to any one, That let any of them direct the *Sun* or *Moon* to such Antiscions as I shall appoint, and I will also work the same Directions with them, and when we have both done, there shall be 10, 15, or 20 degrees difference between my Directions and theirs; and therefore it is no wonder they can find no effects in the Antiscions and their Directions. Mine I can demonstrate, but they work theirs as a Parrot talks, by rote; they have learned a Notion, but it is indeed a groundless one; nor can they give you any Satisfaction if you desire the reason of them. For Example, Why must there be Contrantiscions of a different nature from the Antiscions? Or what reason can they give why the Contrantiscion should not be of the same nature with the Antiscion? Besides, there are some parallels or Antiscions that cannot be directed to, of which sort they are that be out of the Ecliptick, &c. And so I come to give you an Example in the thing, to shew you, that what I have said is truth; and that they do differ from me, as I have told you.

Let the Example be of the *Moon* and *Saturn* in this Cardinal's Nativity, as being most apt for the illustration of the thing I do here intend: The place of *Saturn* is 7 degrees 16 minutes in *Virgo*, with 30 minutes of North Latitude; hence you will find his Declination is 9 degrees 21 minutes: answering to 6 degrees of *Virgo* and 24 degrees of *Aries* in the Ecliptick, and to 6 degrees of *Pisces* and 24 degrees of *Libra*. The Longitude of the *Moon* is 21 degrees 39 minutes in *Leo*, with North Latitude 4 degrees 33 minutes; her Declination is 18 degrees 38 minutes, and her Parallels fall in 6 degrees 48 minutes of *Leo* and *Aquary*, and in 23 degrees 12 minutes of *Taurus* and *Scorpio*; when at the same time their Parallels or Antiscions, &c. fall in 21 degrees 39 minutes

minutes of *Leo* and *Taurus*, and in 8 degrees 21 minutes of *Aquary* and *Scorpio*; so that you see here there is no less than 15 degrees of difference between them and Truth. Now if I should, as they do, direct the *Moon* to 23 degrees of *Libra*, she hath there 4 degrees 23 minutes of Latitude, and 5 degrees odd minutes of Declination, which doth not come near the Declination of *Saturn*, which is 9 degrees 21 minutes: Therefore I observe what Latitude the *Moon* hath in 4 degrees of *Scorpio*; and I find she hath there 3 degrees 47 minutes; in which Point she hath 9 degrees 21 minutes of Declination, and in that Point she really meets the true Parallel of *Saturn*; and as he is, so is she equally distant both from the Tropicks and Equator; and to this Point, and with that Latitude there, I direct the *Moon*, whose Ark of Direction is 76 degrees 50 minutes: Which turned into Time gives 70 years and about 5 or 6 months. And at that time the *Moon* and Part of *Fortune* comes by Direction to the Parallel of *Saturn*'s Declination, and so of the others in the like case.

Thus I have given you One and thirty Nativities out of *Argol's De Diebus Criticis*, to prove that there were Reasons to be given for their Deaths and Preferments by a regular method in taking the Hileg, and using of it to the end it is chosen, without running from one point to another, and at last perhaps kill them on some Directions that were never imagined nor believed to have any such mortal power before. And in some of these Nativities I keep close to *Argol's* time, without any alteration at all; and in others of them, where I do differ from him, it is with good reason to believe that he strain'd the point to make his Direction that he did imagine hit the Accident: And I do believe in some of them he hath made considerable alteration from the estimate time. Like *C*—— in his *Key filed bigger*, to shew himself a man of Skill, alters his Estimate Time almost Three Hours; the Consequence you shall hear hereafter in this Treatise. And yet for those Nativities that I have not altered, as well as those I have, I do not engage for the Truth of any of them; nor doth it matter

any thing to the intent of this Book, whether they are true or not. If they are true, he hath wholly mistaken the Principles of his Art, and misguided his *Reader* and *Pupil* in his Instructions, and justly deserved the modest Correction that I have made of the whole. If they are not true Nativities, it is the same thing as if they were, for he would have given the same Reasons for true ones as he doth in these; and to be plain with you, he gives his Reasons for them, believing and supposing them to be true: And so I take them; and the same Reasons I give will hold and have adequate effects in any true Nativities carefully taken.

In these Three last Nativities here given, I have made choice of them on purpose, because in each of them the *Part of Fortune* is giver of Life, according to the Doctrine and Principles of *Ptolemy*, and that point I have directed to their several *Anaretas*, in each of them to give the time of Death, which perhaps may seem to some Old Professors a method strange to their practice, notwithstanding they have talked of the *Part of Fortune* being one of the Five Hilegical places oftentimes, but did never allow it to be directed on any occasion of Life and Death, but when nothing else would do; never considering the Rule when it is to be allowed giver of Life, and when not; and concerning this, I suppose there will be divers Professors and Pretenders to this Art, that will raise several doubts about it, and debate the Point *pro & con*, whether it ought or ought not to be admitted into practice; and I doubt not likewise but the Verdict will go against me in the case debated: Therefore, the better to guide these Sceptical Animadvertisers Judgments, I will say something in order to the reasonableness of its admission, to the probability of its power, and to the Authority I have to plead for both, from our Great Patron and Master, *Ptolemy*.

Notwithstanding it is but a Point (and for that Reason controverted by many) there seems as much Reason for its being directed (if it is truly taken) as the *Sun* and *Moon*; for the point of the Zodiac, that the *Sun* and *Moon* are in at the Time of Birth, is gone from that part of Heaven, when the point directed to, comes up to them, as we say: And therefore the Promittor never comes to the Body of the *Sun* or *Moon*,  
but

but to the point in *Mundo*, where they were at the Birth, and for that reason I have already said, That the Significator is moveable in *Zodiaco*, immoveable in *Mundo*; but the Promittor is on the contrary immoveable in *Zodiaco*, and moveable in *Mundo*: And therefore seeing it is the Point where the Significator was at Birth, that the Promittor comes to by Direction, I see no Reason to the contrary but that the *Part of Fortune* is all out as capable of meeting Promittors, as any of the other Significators, only with this difference, that the *Sun* and *Moon* are liable to be directed convers, but the *Part of Fortune* not; and the reason is, because it is not carried by the Rapt Motion, as they are. Now, if the *Part of Fortune* is a point in the Heavens collected by Rule, as all do agree, and also that it is one of the Five Hilegiack Points; then, I think, it ought to be admitted Hileg, when it is qualified according to the Rule in that case provided; and indeed they will be at a mighty *non-plus* to find out their Five Hilegiack Points without it: Then if that be granted, it is all I here do plead for; and that is its quiet and peaceable admission.

Secondly, As to its power of being directed for Death, this I do believe will be something difficult to be granted by many, and the reason is because they have not been inured to it; but the Ascendent hath been generally the Slave to do every thing. I remember but one Example in *Argol*, where he directs the *Part of Fortune* for Death, and that is in the Duke of *Montmorancy*, the *French-man's* Case, of which I have spoke already in the Second Part; and though it is but a Point, and no visible Body, yet that Point being in a fit part of Heaven, and no Competitors, is as probable an *Apheta* as the Ascendent it self; which though it be allowed a continual Point, and always in being, yet it is always moving between North-East and South-East, and also not constantly qualified to be Giver of Life, as also is the *Part of Fortune*. All the Five Hilegiack Points have their distinct and particular Rules by which they are elected to that Power, if considered by a skilful hand; yet you may talk with Twenty of the Common Practicers that know nothing of that Rule, nor do indeed ever take any notice of it: Nay, more than  
that,

that, They hug themselves with the Satisfaction of being ignorant in the point, and value themselves upon it. With such I expect no good Entertainment, nor indeed do I care whether I have or not. I say, each of the *Aphets* have their particular Rules, by which they are strictly elected to their Power; and the *Part of Fortune* is as regularly elected as any of them, and the Rules to that end as positive and absolute; all which being considered, the *Part of Fortune*, if truly taken and justly elected, hath as good a Claim to the Power of *Hileg* as the *Sun*, *Moon* or *Arcident*: And therefore it is the Duty of every honest Artist to make Observations in his Practice, and see if he can satisfie himself in the Deaths of those Persons, that dye upon Directions to any other Point besides the *Part of Fortune*, where that is *Hileg*: And in this case I my self have not been deficient, nor am I at this time. But before I do conclude, pray let me ask any skilful man of them all, How they will make out their *Five Hilegiack Points*, when they have admitted the *Part of Fortune* for one; for I absolutely deny the Midheaven to be an Aphetical Point that is to be directed for Death: For the Midheaven hath no more to do in that, than the Cusps of the Fourth and Seventh have; and therefore they ought to know which they are, or else they will be but weak Pretenders, if deficient in their Principles. It cannot be expected from me here, because I am not writing of the Rudiments, but the Improvements of this Art: I only mention it here, to put the young Students upon the Enquiry; and you know there is a certain Promise annexed to it, That *he that seeks shall find*.

Lately, As to my authority to plead for both its Admission and its Power, I need not go far; for if you will not take my own Word for it, I have a couple of Gentlemen ready at hand that will be my Security, and tell you more of the matter than what I have said, and they are *Ptolemy* and his Commentator *Cardan*: To the first of which I need say nothing more to the men of Skill in this Science, than to recommend them to those Two Chapters in his Third Book, *De Parte Fortune*, and *Quot sint Prorogatores*. To the Second I will say nothing, because his Skill in Sciences and Universal Learning is so well known to all Bookish Men, that my Commenda-

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tion of him will rather be his Injury than his Advantage; and therefore I will only recommend the Reader to his Comment on those Two Chapters before mentioned, that is *Lib. 3. Cap. 12*, and *13*. and I doubt not but any unprejudiced man may receive full satisfaction about the matter now in debate. But if any conceited man shall think himself wiser than *Ptolemy*, *Cardan*, *Naibod*, *Maginus* and *Junctine*, he may reject their Rules, and set up some wise Notions of his own: Nay, he may call them all *Impudent Villains* too, if he pleaseth, as a *Poor Ignorant Impudent Fellow* did *Ptolemy* this Year *1697*. in Print. And so I take my Leave of *Argol*, and conclude this Third Part with this useful Discourse about the Lunar Horoscope.

Defectio

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## Defectio Geniturarum :

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### The Fourth P A R T.

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Continued in the Examination of those Nativities printed by Mr. *John Gadbury*, in his Book called, *Collectio Geniturarum*.

I shall have no need to say any great matter by way of *Præmium* to this Part of my Book. First, because he is one of our own Country and Nation, an *Englishman* (or ought to be so) and perhaps better known to many Persons than to my self, and to all those my Information of the Man may seem impertinent; and because some Difference hath been between us, it may be made an ill use of either on the one hand, or the other; and therefore to keep clear of that Dilemma, I will be totally silent in all things that concern his *Person, Morals, Religion, and Reputation*, and this not only here, but throughout this Fourth Part I will keep the same Method, laying aside all Expressions of Prejudice, and only stick to the matter in hand, which is to enquire into those Nativities, and to see whether they are managed according to the Old and Primitive Doctrine, and also whether he doth allow the same Effect in one that he doth in another; and I hope no man will take it ill if there appear a just ground for Reprehension, and this done in

in a modest Way, and Terms becoming one that expects future times may have some occasion to do the like by him when time shall be no more in his account.

As to the Nativities, I will not print them all, but give you some of the most remarkable ones, and make Remarks from them on those I shall mention, to illustrate the Doctrine and Method that I intend to pursue therein; and my reason for so doing is, because the Book it self is not so scarce to be had, but I believe in the hands of most Professors, or may be had if they think it is worth their while and charge to purchase it. And so I come to the matter it self, without detaining you longer in this Introduction.

As to the Nativity of the World, I think it is not worth mine nor any other man's time to consider it, and the rather, because the Learned *Sir Thomas Brown* doth conclude it was not made in any one Quarter of the Year, but in all four. And though *Firmicus* hath taken notice of this nicety, yet I am no more satisfied that he knew the Birth of the World, than I am of *Morinus's* knowing the Birth of our Saviour; and though I should allow his Curiosity in knowing something of it, I am sure it would puzzle a good Artist to correct it, notwithstanding the World hath Accidents sufficient; but if this should be allowed too, they have no measure of time, nor did they ever yet agree under what Pole of Position the Figure ought to be erected.

With this we may very reasonably join the Nativities of *Nero* and *Alexander* the Great; the last of which we are told, had *Saturn* Lord of his Ascendent in pitted and azimene Degrees, which made him wry-necked; then by the same Rule, the *Moon* Lady of the Ascendent at the Creation, ought to have had some such effect also of Deformity to bestow either on the World in general, or on its Inhabitants in particular, because she was also in a dark degree, that is, three of *Taurus*, as they have made her. As to *Nero's* Nativity, they may have some pretence of exactness more than in *Alexander's*, because our History is more certain since our Saviour, than before; but for the reason of his Death, which was the *Moon* to the Body of *Mars*, that I am sure is false, because the Opposition of *Jupiter* is in the next degree after it, and the Body of *Venus* four degrees from that; therefore they must find out some new Cause for his Death.

And

And as to *Alexander's* Birth, I must beg their excuse if I cannot believe a word of it. But when the Chronologers have certainly fixt the Year of our Saviour's Birth, I will tell them more of my mind. *Alstedius* and *Helvicus* say, he was born *anno Mundi* 3947 or 3948, they cannot well tell which. *Isaacus* says, He was born in the end of 3947. and yet afterward he tells he was born in 3950. and after all these, a private Gentleman, a Friend of mine, doth affirm and maintain he was born *anno Mundi* 4000. and of the same Opinion is *John Stow*; and in this Confusion I will leave them; but when they are agreed, bring me *Alexander's* Nativity, and I will give you my Opinion on the Position; till then I think this, and a great many more, serve only to waste Paper, and spend time to no purpose.

King *Henry* the Sixth of *England* was born, says our Author, at half an hour past one after noon: But *Stow* in his Annals says, he was born at four hours *P. M.* the same Day; and indeed this is most likely to be true, because then the *Moon* will be in the Twelfth in *Taurus* in Opposition to *Mars* in *Virgo* in the Sixth from fixed Signs, which I think naturally shews his long Imprisonment; and then the *Sun* and *Mercury* will be in Opposition to his Horoscope, which are likely Arguments of his Unsuccessfulness both in War and Peace; nay! in every thing. But as to *Mr. Gad's* Figure, pray what reason have we to believe that he was murdered on the Ascendent to the Square of *Saturn*, when he had escaped the Ascendent to the Body of the *Moon* among the *Pleiades*, and at the same time to the Opposition of *Mars*; and to make it the more dangerous, the *Moon* Lady of the Fourth? After this twenty Years he passed the Ascendent to the Opposition of the *Sun* and *Mercury* out of the Eighth, and never stirred for it, till the Ascendent to the Square of *Saturn* came, followed with *Jupiter's* Sextile; a very likely Story! but besides, the Ascendent was not Hileg, but the *Moon*, and the trust be directed for Death, and you see she had passed this fatal Square of *Saturn*, and did nothing in order to kill. This is a miserable sort of Astrology if well considered.

Now, if you please to take *Stow's* Time of 4 h. *P. M.* or at 3 h. 52 m. *P. M.* you will have the *Sun* Hileg directed to the Zodiacal Parallel of *Mars*, and to the Mundane Square of *Saturn*, and with these the Midheaven to the Opposition and Ascendent

to

to the Square of *Saturn* likewise; but I leave the Particulars to those that love to spend time about uncertain Nativities, and satisfy my self that this is false in its Correction, as well as doubtful and uncertain in the Time.

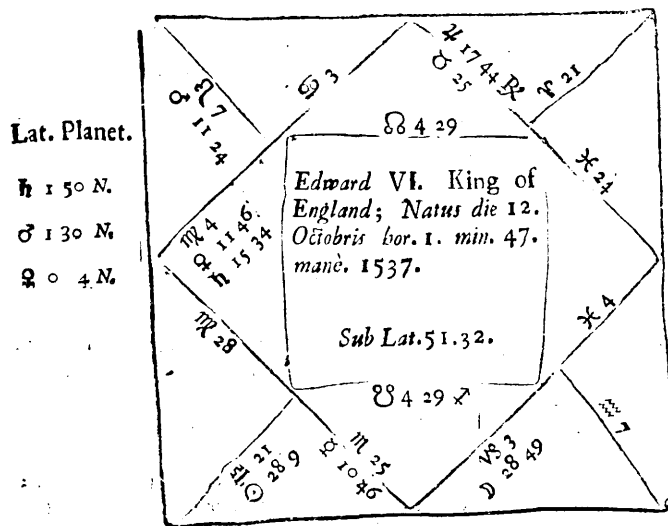
*Henry* the Eighth, King of *England*, is brought by *Mr. Gadbury* to prove the truth of Astrology; and this I find he hath taken from *Cardan*, who hath it among his Hundred Genitures; who makes it to be on the 28th of *June* before Noon, only a degree differing in the Ascendent. Now, if you please to have recourse to *Gauvicus*, he tells you he was born the 29th day of *June*; *Hemminga* and *Junctine* agree with *Cardan* exactly, from whom I suppose they took it. But if you look into *Stow*, he tells us he was born *June* the 22d; which is a horrid mistake in one of them, for the difference is here six Days, and I believe you will imagine that may make some difference in any Nativity. I shall say but little in general to this Nativity; only the Direction he says he died on, is false, for that could not kill, because the *Sun* is Giver of Life in the Tenth House; and besides it came up Sixteen years before he says it did; and if the Scheme he gives should be true, I am sure he did not dye on the Ascendent to the Square of *Saturn*; but it serves for them that know no better.

*Edward* the Sixth, King of *England*, is allowed by all to be born, or cut out of his Mothers Womb, on the 12th of *October* at two *Mane*, and our Author here makes it 9 minutes sooner, which Alteration must be allowed to any man, if his Rules agree in every thing else: That he died on the Ascendent to the Body of *Saturn*, is by all Professors and Pretenders believed; this seems to me more strange than all the rest, how they can reconcile this to their own Reason, if they believe their own Rules; for in the common way the Trine of *Jupiter* comes just at the heels of *Saturn's* Body, and *Venus* the other Fortune goes just before him. Now, if *Saturn* can in this Case kill without any thing else, and the two Fortunes so near him, I am sure you may depend upon it, that he can always kill without Exception when directed to the Hileg, as here. I know your Answer will be, He had also at that time the *Sun* to the Square, and the *Moon* to the Opposition of *Mars*; why, what is that to the

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Hileg

Hileg if he had? If he hath 20 Directions to the *Sun* and *Moon*, not Givers of Life, they shall not kill, provided the Hileg is free, and supported by good Rays. Pray why did not the Ascendent to the Body of *Saturn* kill *John Casimir* King of *Poland*, *Pope Paul V.* honest Parson *Marcherness*, Sir *Christopher Heydon*, Mr. *Eastwood*, the *Geneva* Merchant? in all which, the Horoscope was Hileg, as it is in this of *Edward VI.* and yet they all passed it, and this poor Gentleman alone must fall by it. What course shall we take now to reconcile these things, and make the more thoughtful part of mankind believe what we say of the Stars? And before we proceed any farther, take the Figure it self, with the *Sun*, *Saturn*, *Mars* and *Venus*, calculated with their Latitudes.



The Nativity I do allow to be a very weak one; yet I can by no means allow him to dye on the Ascendent to the Body of *Saturn*, unless they will disown the Trine of *Jupiter* to be brought to the Ascendent, by Direction, 4 or 5 degrees after the Body of

of *Saturn*; for if it did come up, as they say it did, I am sure the Body of *Saturn* could not kill, if I understand the Rules: But the Body of *Saturn* did kill, and there was no such thing as a Trine of *Jupiter* to the Ascendent at that time; see the Train of Directions.

Ascend. ad ♄ ♀	11 22	11 10	1549.
Ascend. ad ♃ ♄	15 20	15 9	1552.
Ascend. ad ♃ ♀	22 27		
Ascend. ad semiquad. ♂	24 5		
Ascend. ad semiquad. ☉	25 20		
Ascend. ad Δ ☽	27 22		
Ascend. ad Δ ♃	30 5		

Thus you see here was no good Direction to save, *Mercury* he was malefick, by being in Square to *Mars*; the *Moon* was malefick by being in Square to the *Sun*; and both *Sun* and *Mars* the mortal Promissors in this Nativity, notwithstanding their Rays so far distant; nor was there a *Jupiter* to help or save this hopeful young Prince.

*Mary I.* Queen of England, is said by our Author to be born *February* the 18th, near 6 of the Clock in the Morning, *Anno* 1516. And yet *Stow* says, She was born on the 11th of *February* in that year, being seven days sooner than the former. And after all, *Hemminga*, page 135. *Astro Refut.* says, She was born on *September* the 8th, in the year 1515. differing Five Months from either of them, and brings this Nativity to prove *Altrology* vain and false. I think I had best leave it as I found it, lest I spend time to weary my self, and deceive my Reader; which I would not willingly do.

*Elizabeth* Queen of England was (as our Author says) born on the 7th of *September*, at 26 minutes past 2 Afternoon. *John Stow* agrees with him in the Year and Day; but says, it was at half an Hour past 3 in the Afternoon, *Anno* 1533. To the day, and time of the day, Sir *Richard Baker* agrees with *Stow*, but differs from them both in the Year; for, he says, it was *Anno* 1534. and you know Sir *Richard* is a good reputable Author in other things, and why not in this? And yet I do own Mr. *Cambden*

agrees with *Stow* in the year, and says, She was born in 1533. Mr. *Gadbury* makes her *Sagitary* ascending; the estimate is *Capricorn*; and *Hemminga* makes *Aquary*. I confests Mr. *Lilly* agrees with the estimate, and makes *Capricorn* ascending; but I can by no means agree with him in the Direction for her Death, which is the Ascendent to the *Pleides*, as he saith.

The principal Objection our Author hath against the estimate time is, because *Capricorn* in the Ascendent is a cold, dull, earthy, feminine Sign, and she a Virago, a Masculine Spirited Princess, endued with a high and lofty mind, and therefore could not signify her. Why truly, this very thing makes me believe *Sir Richard Baker* may be true in the Year he says she was born in, i. e. 1534. because on the 7th of *September*, that year, *Jupiter* was in about 22 degrees of *Capricorn* in her Ascendent, and in Trine to the *Sun*; and I hope he will allow that Position to signifie her exactly both in Body and Mind. If so, then they mult to work again, and make not only a new Nativity, but give us also new Reasons for her Death. For those that have been given hitherto, will not do: However I will take some notice of the Scheme and Correction in general, as he gives it.

Whether the Nativity be true or not, you may guess at the Author's Skill by the Reasons he gives for Two of the Three Accidents he corrects by. The First is, She was crowned on the Ascendent to the Trine of the *Sun*. That cannot be, for the Ascendent cannot come to the Trine of the *Sun* till about 100 years of Age.

Secondly, She dyed, as he says, on the Ascendent to the Square of *Saturn*. That is also impossible, for in that Scheme he gives, the Ascendent cannot come to the Square of *Saturn* till 83 years of Age, and she dyed at 69. And besides, the Ascendent to the Square of *Saturn* did not kill *Bishop Hall*, nor Mr. *T. Gataker*, nor Mr. *Vaugban*, nor Dr. *John Brutland*, nor Mr. *Stepkins*, with divers others, where the Ascendent was Hileg, as in this Nativity.

As to the Third, I do not deny the Direction to be probable to give her Imprisonment. But I will leave the Consideration of that, and all things else in this Nativity, till they do agree in the year she was born, for till then it is all but peradventure. And I hope a man may ask him, How he makes *Henry VIII. Edward VI. Queen Mary*, and *Queen Elizabeth Kings and Queens of Great Britain* &

King *James I.* is said by our Author to be born *Anno 1566. June* the 19th, with 7 degrees of *Virgo* ascending, and dyed in 1625, in *March*, being 59 years and 9 months old, on the *Sun* to the Body of *Saturn*; now how can I believe this Doctrine? what reason is there to believe that *Saturn* hath more power to kill, than *Mars* had, who was with the *Regulus*; and yet he lets him pass that 3 years before, and doth no mischief in order to Death, nor was he sick then, as ever I heard? This I do confests is a method perfectly remote from my Practice and Understanding.

The truth is, he had not *Virgo* ascending, but the 28th degree of *Leo*, and then the *Sun Giver of Life* will be in such a Position to give the Ark of Direction to the Body of *Mars* 58 degrees 13 minutes; which turned into time, gives 59 years and 6 months; and soon after he dyed: For it is impossible (if the *Sun* is Hileg) that he should outlive the *Sun* to the Body of *Mars*.

And for his coming to the Crown of *England*, he had the *Sun* to the Zodiacal Parallel of *Venus*, Lady of the Tenth, her Latitude by *Stadius* (from whom he took the Planets places) being almost one degree South; which gives her Zodiacal Parallel, Ark 35 degrees 44 minutes, and that in time gives 36 years and some months. I do believe, to make the Ascendent to the Body of *Jupiter* give his coming to the *English* Throne, this Nativity was corrected, which was the reason they let the *Sun* pass the Body of *Mars*, the *Sun's* Pole being too small to meet it in that point they have made him.

But why Mr. *Gadbury* hath so strenuously maintained, That this Native did not dye by Poison, I cannot tell; telling his Reader, That no such thing was to be read in the Heavens at his Birth, and therefore not to be allowed at his Death; when there is nothing more plain and visible to be read both at his Birth and Death: For he dyed on the *Sun* to the Body of *Mars*, Square of *Venus*, and Body of *Saturn*; or, to take it in his own words, to the Conjunction of *Saturn*, and Square of *Venus*: Is not *Venus* with the *Dragon's Tail* among the *Pleides*? and the Author of the *Doctrine of Nativities* tells us, The *Moon* is made poisonous by being with the *Dragon's Tail*, page 148. parag. 14. and why not *Venus* be made poisonous too by that Rule? But *Ptolemy* tells us in plain Words, *Sed cum Venus est simul, significat Venefici-*

cia, &c. Lib. 4. Cap. de genere Mortis. Here you see *Venus* is joyned with the Maleficks, and makes good the Rule to a hair.

And to enforce his Opinion for Doctrine, he argues with us very odly; saying, *Jupiter* is Lord of the Eighth, and so Lord of Death: And when he is so, the Native dyes of a Plurisy, an Apoplexy, an Angina, Convulsions of the Head and Stomach, &c. but by Poison it is absolutely impossible. Before he said, The Cause of Death was from the Sun Hileg to the Body of *Saturn*; if *Saturn* gave Death, most certainly he gave the Disease also. If a man be killed with a Sword, that very Sword (and not another) that gave the Wound, gave the Death also. If *Thomas Blood* should kill a man in the County of *Cornwall*, and they should take up *Tom. Chance* in the County of *Norfolk*, prosecute him, and hang him for that Murder, though he knew nothing of the matter, it would be most barbarous and cruel. Why just to they deal by *Jupiter*; for *Saturn* murdered this man, and poor *Jove* is like to be hang'd for it. Is this Philosophick Astrology? Out upon it!

*Charles I.* King of *England*, born *November 19th* at 10 at Night (as he says) 1600. He makes him 25 degrees of *Leo* ascending, but not one Direction suitable to the Accidents mentioned, except the Midheaven to the Trine of the *Moon* for his Coronation. But to talk of the Ascendent to the Square of *Mars* for his Death, is such a rough Doctrine, not only unpleasant to the Ear, but improbable to reason; for if you have any faith in *Ptolemy's* Doctrine, the Ascendent is not giver of Life, but the *Part of Fortune*; see *Quodri. Lib. 3. Cap. 13.*

Besides, how many doth he allow passed the Ascendent to the Square of *Mars*, and never killed them? As *Qu. Elizabeth*, the *Earl of Essex*, pag 45. the *Duchess of Sforza*, *Pope Gregory XV.* *Bishop Hull*, *Mr. John Beale*, *Dr. Geoffrey le Nere*, and many others, who had the Luminaries not in Aphetical Places, as this Prince likewise had them; nor is *Mars* any more made Malefick by position in this, than in any of those: Nay, *Mars* is here in Conjunction with *Venus*, and therefore the more unliely to kill. And in a word, I do positively affirm, That the Ascendent to the Square of *Mars* was not the cause of this Prince's Death: And the reason for this seems plain to me, for we must walk by a Rule; and if they will allow this to be a positive effect of

the Ascendent to the Square of *Mars*, I would desire some Gentleman to make a Rule of Exception to it; and shew us why those Natives abovementioned did escape with Life on this Direction: And till that is made clear and plain, I must believe this to be a very doubtful Nativity, as well as his Father's.

I have told you, the *Part of Fortune* is Hileg in this Nativity; and if I were to correct it, I should direct the *Part of Fortune* to the Square of the *Moon*, to the Zodiacal Parallel of *Saturn*, and to the *Mundane Parallel* of *Mars*, and this by making but 2 small Alteration; for the *Part of Fortune* is but 10 degrees distant from the Midheaven, and the time would be a little later. I do not desire any man should be confined to my Notion or Opinion in this matter; but then I desire they would let their Directions in their own way do the same thing at one time that they do at another, and not bubble us with sham Stories and Tricks: If they do but nearly hit the Mark, it is no matter what Bow they shoot in.

The Duke of *Glocester* is said (by our Author, and I suppose believed by many) to dye on the Sun directed to the Opposition of *Saturn*; which cannot be, because the Sun is on the Cusp of the Eighth, and not Hileg, if his Figure is true, and the Division of the Heavens likewise; but the *Moon*, because of her Latitude is there certainly Apheta. Why did not the Sun to the Opposition of *Saturn* kill *Henry VIII.* *Frederick III.* Emperor of *Germany*, *Duchess of Sforza*, *Mr. Stephens*, *Mr. John Mallet*, *Mr. John Booker*, *Mr. John Gadbury*? Examine these Nativities, where it came up in some young, others in old age, and yet in none it kill'd; with divers others I could have mentioned: Therefore we may reckon this also among the doubtful Nativities.

The Lady *Mary*, eldest Daughter to *Charles I.* was born *November the 4th*, at 17 minutes past 5 in the morning 1631, as saith our Author, page 20. and that it nearly agrees with the *Bishop's Diary*: And tells us also, He was imposed on by a Pretender, to print a false one for this Lady's true Birth before; but now, he says, he is certain it is true: And yet 15 years after this, he printed another fother true time of Birth; and which of these three we may rely on, I know not. In the first he made



19 degrees of *Scorpio* ascending; in the second 27 degrees of *Libra*; and in the third, in his *Obsiqui Rationab.* 2 degrees of *Scorpio*. Now if this last is the truest (which indeed it ought to be) then the Directions that he gives in his *Collection* for her Marriage and Death, are quite out of doors: And some will make a further inference in the matter, and that is, That he did not believe his Holy Father, nor his Diary.

The truth of it is, I believe neither of the Three to be her Birth; for in this of his *Collection*, and that of the *Obse. Rati.* it is impossible she should pass the *Moon* Hileg to the Body of *Mars*, Square of *Saturn*, and Square of the *Sun*; of which *Mars* was at the head of the Train, and in their method past at 25, in mine at 27 years of age. But I do believe she had some part of the beginning of *Scorpio* ascending, and judge it no hard matter to make a rectification of it: And yet for all that, you must reckon this among the number of Uncertain Nativities.

The Duke of *Lenox* is said to be born *April* the 6th, *bor. 12. min. 11. P. M. 1612. Lat. 52 degrees 30 minutes*, and that he dyed *March* 30th 1655. of a long lingering Consumption, and no other Reason given for his long Disease and Death, but the Ascendent to the Opposition of *Jupiter*, and Square of the *Moon*; and yet the *Moon* at the same time on the Cusp of the Eleventh House, Hileg; this plaguy Ascendent kills more people by Direction, than all the Aphetical Places betide; nay, ten times as many as all of them do. If he had said, That the Ascendent to the Opposition of *Jupiter* and Square of the *Moon* had given the lingering Disease, and found out something else for his Death, it had been something like; but this I can never allow, and therefore shall look on this as a sham Nativity among the rest. And to prove it false by example, I can shew you several in his own Book that have passed these Directions, and never gave either Consumptions or Death.

*Henry II.* King of *France*, was born *March* 3 1st, 9 minutes past 7 *manè*, 1519. *Pol. 48*. This is taken from *Argol* to a minute; and yet *Garricus* makes it at 5 *manè*. If the Scheme *Argol* gives is true, the Ascendent to the Body of *Mars* might kill him, because it is Hileg, and the Opposition of *Saturn* followeth *Mars*.

*Henry*

*Henry III.* King of *France*, was born *September* the 19th, *bor. 0. min. 54 manè*, 1551. *Lat. 48.* and he was murdered by *James Clement* a Monk (who was afterward canonized for it, and made a Saint) *August* the 1st, *Anno* 1589. being almost 38 years of age. Here they are at a plunge what to allow for this man's Death; nor have they any way but to bring the Ascendent to the Opposition of *Saturn*, and then the time must be an Hour and 3 Quarters sooner; and yet *Junctinus* gives it, as he doth, within 15 minutes. But suppose that should be done, the Ascendent will not be Hileg, but the Part of *Fortune*; and in this Figure of his the *Moon* is certainly giver of Life: So that the Horoscope is shut out in both. But oh! the wonderful Ascendent! If I were to correct this Scheme, I would make the *Moon* Hileg, to the Mundane Parallel of *Mars* direct and converse, hit that Ascident with a very little Alteration in time; but I will leave it to those that will take more pains upon it than at present I am willing to do. The Nativity you see is violent, the *Moon* being among Violent Stars, in Square to *Saturn*, and he in Opposition to the Ascendent.

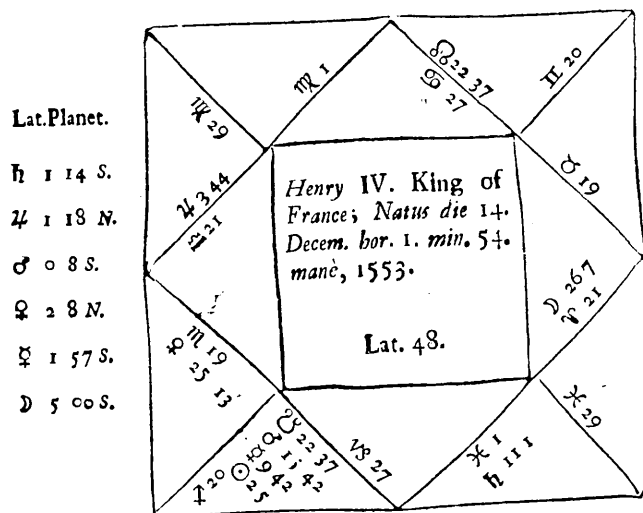
*Henry IV.* of *France*, was born (says *Argol*, from whom our Author takes it) *December* 14th, at 13 minutes past 2 *manè*, 1553. But *Junctine* says, He was born 19 minutes sooner. I suppose the Alteration was made to bring the Ascendent to the Square of *Saturn* for his Death; the Pole of Birth, says *Argol*, 48. says *Gadbury* 43. I believe the former, because it is so in *Argol's* last Edition. He was murdered by *Ravillac*, *May* the 14th 1610. having been wounded in the Mouth before by *Castellus*, in *December* 1594. And the great dispute here will be, Whether the Ascendent to the Square of *Saturn* in the Zodiac can kill or not. I can bring several Examples out of his own Book where it hath not killed, particularly *Ant. Columna*, pag. 63. *Bishop Hill*, *Mr. Gataker*, with divers others; and why should it kill this man?

Now if I were to correct it, I would set the Figure to the Estimate Time; and the *Moon* to that time, would be in 25 degrees 35 minutes of *Aries*; and this by *Argol's* own Tables of the Motions, and not in 21 degrees 14 minutes of *Aries*, as they make her: And so the *Moon* will be Giver of Life, and at the

O o

same

same time he was killed, came to the Square of *Saturn* in the Zodiack; but by the *Caroline Tables* she is in 26 degrees and 7 minutes of *Aries*: And therefore take the Figure according to my Correction, where you may see all before you.



This is set to *Junctine's* Estimate, and the *Moon* is about 3 degrees within the Seventh; her Oblique Ascension under her own Pole is 2 11 degrees 51 minutes; Oblique Ascension of the Square of *Saturn* cum Lat. 271 degrees 23 minutes; Ark of Direction 59 degrees 32 minutes: This turned into time gives almost 6 months above 56 years of Age. And about the same time the *Moon* came to the Rapt Parallel of *Saturn*, and the *Sun* also at the same time very near the Zodiacal Parallel of *Saturn*. Now what think you of this? it is more agreeable to Rule than the other, and the exact Estimate Time too. With which consider, That I have directed the true Hileg, and not strain'd the Time; and so I leave it to your consideration.

Sebastian

*Sebastian* King of *Portugal* is also brought as proof of the Truth of Astrology; he was born 1554. Jan. 20. hor. 1. min. 46. mane, Lat. 43. And, he says, the Ascendent to the Square of *Saturn* killed him, notwithstanding the *Moon* is in the Ninth, Giver of Life. He fell by a Wound or two in his Head, when he went into *Africa*, at the age of about 24. Why should not the *Moon* to the Opposition of *Saturn* be as likely to kill, as the Ascendent to his Square? Nay! I should sooner have depended on that, than the other, according to my Skill in it. I will not spend time to correct it, for I am sure it is false.

I will pass by *Gustavus Adolphus*, having already handled that in the Second Part, to which I refer you.

*Lewis XIII.* King of *France*, I omit here, as having considered that in the Third Part, where you will find it. Likewise I pass by *Charles Gustavus*, having handled that in my *Opus Reformatum*.

*Frederick III.* King of *Denmark*, is brought to illustrate the Fortune and Fury of the Stars; he was born (says Mr. *Gadbury*) the 18th of *March O. S.* hor. 11. min. 53. mane 1609. in the Latitude of 51. But that I believe is false printed, there being no part of the Kingdom of *Denmark* in less than 54 degrees North Latitude, the Duchy of *Holstein* being on the South of it, lieth under that Elevation, and *Steswick* in particular: So that I judge that 51 should have been 55 or 56, unless he was born in his Mother's Country, at *Berlin*, in the Dukedom of *Brandenburg*; which I do not think he was: And therefore I will conclude him born under the Pole 55 degrees 43 minutes. He was first Bishop of *Bremen*, elected King of *Denmark* and *Norway* in 1648. was block'd up in his City of *Copenhagen* in the year 1659. by the *Swedes*; and he dyed *February* 9th 1670.

O o 2

6 33

Lat. Planet.

h o 11 N.

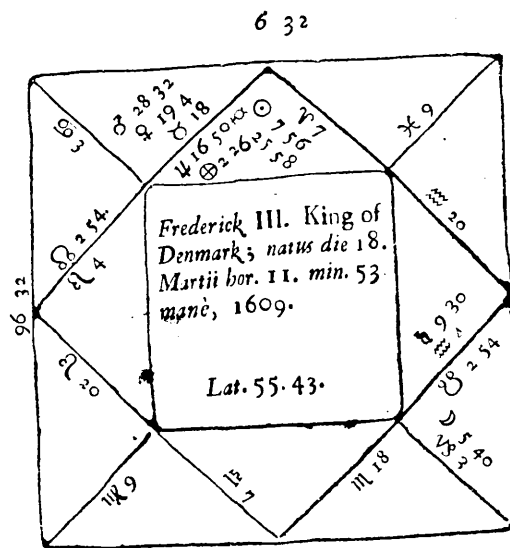
4 i 7 S.

♂ o 20 N.

♀ o 40 N.

♁ o 6 S.

♃ 2 23 N.



This Nativity, we are told, hath not its fellow among the most *Illustrious Genitures*; and for that Reason I think it worth my Consideration and Pains. How this Gentleman did get this Nativity I know not, and if I ask, it will be to no purpose: The principal thing that this Author values himself upon in this Nativity is, His Prediction, from the Scheme and Directions, when the King was a Prisoner in *Copenhagen*, that he should again recover his Liberty, his Kingdom, and his former Honour; but if he had given me the Reason for his Prediction, I should have been better satisfied in the point; for one would think *Saturn* in the Seventh, and the *Moon* Lady of the Twelfth, in the Sixth, in Square to the *Sun* Lord of his Ascendent in the Tenth, and *Venus* oppressed by *Mars*, and *Jupiter* by *Saturn*, were but cold Encouragements for such an Adventure, notwithstanding the *Sun* was in the Tenth, which I know he did depend on.

Now the first Query that I make upon these Directions of the Midheaven and *Sun* to the Body of *Mars*, which, he says, gave those

those Mischiefs (and perhaps they might do it) is, why should we believe (or how could he by his own Rules) that these Directions would terminate in Liberty, and not in Death? For, First, in *Charles Gustavus's* case, he tells us, He dyed on the Midheaven to the Body of *Saturn*, and his Nativity no more violent than this is; there was only one Aphetick Point afflicted by a single Direction, and yet that kill'd: Here is two, and yet this could not do it, notwithstanding *Mars* was with the *Pleides*. Secondly, in the Earl of *Strafford*, there he makes the Midheaven to the Body of *Saturn* likewise kill, and this by Beheading; but here the *Sun* and Midheaven to the Body of *Mars* go off and give only loss of Liberty and Honour. Thirdly, Why the Midheaven to the Opposition of *Mars* should kill the Earl of *Essex*, pag. 45. and the Body not kill this Prince? Indeed it is strange to me that he or any man else should think this Doctrine is possible to be received by any man that will not betray his Reason: And the same Cant passeth still. Fourthly, Why should we believe this could give him Troubles and Confinement, when the Midheaven to the Body of *Mars* married the Princess Royal of *England*, page 20? Why should not *Mars* in this King's Geniture, and on this Direction, give Honour and Fame, because Lord of the Tenth, as well as give Marriage in that Lady's, because Lord of the Seventh? Fifthly, Why should we believe the Midheaven to the Body of *Mars* should give this Prince any Mischiefs at all, when we find that Sir *T. Mayern* had it, and gave him nothing at all? Now what shall we say to these Contradictions? And who is able to reconcile them? For my part, I cannot, nor do I think the Author of them able to do it. These are but a few of this kind; I could give you many more, and perhaps I may so before I conclude. Now upon the whole we may conclude, That the Midheaven to the Body of *Mars*, by common Practice, gives a King Confinement in his chiefest City, gives a Princess Marriage, gives an Earl Death by being beheaded, gives a Bishop Imprisonment, and gives a Doctor of Physick nothing at all.

Well, but these things were written and done while this Prince lived, and he doth not tell us one Word what he thinks did kill him, for he lived above 10 years after these Misfortunes, and dyed *February* the 9th 1670. being then almost 61 years of age. I doubt this will prove an ugly, knotty, odd sort of a busi-

business, to find out a cause for his Death that may agree with these Directions and Figure, corrected and confirmed by them, and prove satisfactory to the intelligent Reader; and to tell you the Truth, it makes me Shrug, for I am not over-fond of the work, whatever you think on it, but it must be done, and therefore let us to it. You know it is their method when a man is dead, and they are to seek a Cause for Death, any of the Five Hilegicals serve, and an indifferent Direction will do for the most part; and I will pursue their own Doctrine in their own way, for I know what they can do and say in such cases as these are: And to this end we must certainly allow this Scheme without alteration, or else all the fine things said by our Author on those Directions of the Midheaven are out of Doors, and of no effect. I will begin with the *Sun*.

The *Sun* we find on the Midheaven, and therefore is to be directed by the Right Ascension; and by that motion I find the *Sun* is got into 9 degrees of *Gemini* by Direction, at the time of his Death, to his own Sextile a year and two months past; to the *Bull's Eye* 3 year past; and to the Trine of *Saturn* wanting eight months. What a plaguy thing this is, to be so near, and neither of them hit exactly! had the Aldebaran but hit, we would have depended on that and the Sextile of the *Sun*.

The Midheaven is got into 8 degrees of *Gemini*, and just past the Sextile of the *Sun*; shall we depend on that? No, I doubt we shall not make that pass: We'll go on.

The Ascendent is by the Oblique Ascension got into 15 degrees of *Virgo*; and there we find the *Lion's Tail*: shall we depend on that? No, no, they will not believe it; and besides, that Star riseth with the beginning of *Virgo*.

The Pole of the *Moon* is about 53, and under that Pole she is by Direction got into 21 degrees odd minutes of *Aquary*, just past the Square of *Venus*, Lady of the Fourth: Sure that will do, or else the Devil is in 'em; what, believe nothing! No, no, it is too far past, a year and a half, else it would have done bravely. Why then, we are undone if the *Part of Fortune* doth not help us out.

The Pole of the *Part of Fortune* (as they say) is about 25 degrees; its *O. A.* under that Pole is 24 degrees 22 minutes. *O. A.* of the Opposition of the *Moon*, sine Lat. 84 degrees 32 minutes;

notes; Ark of Direction 60 degrees 10 minutes; which by *Nubod* gives almost 61 years. Sure this will do without dispute. Ay, ay, this is as clear as the *Sun*; and therefore now let us agree, and settle the point. The *Sun* to his own Sextile began his Disease; the *Part of Fortune* to the Opposition of the *Moon*, and the *Sun* to the Trine of *Saturn* killed him. But now, if any unlucky Rogue should ask the reason of his Death, what shall we say? Say! Enter Mr *Troublesom*. Well Gentlemen, what do ye say, what was it killed *Frederick III.*? Say! Why, we say, he dyed on the *Sun*, Giver of Life, to his own Sextile, and Trine of *Saturn*; and *Part of Fortune*, Hileg. to the Opposition of the *Moon*. Ha, ha, ha! Pray Gentlemen speak softly, or else you'll spoil *Uranus's* Reputation. Now these Directions you will find to be all they can say for this man's Death; and is not this a parcel of miserable Stuff! I should have been willing to have seen the estimate Time, and then a man might have said something to the Correction of it, but without that we are all in the dark: And I do believe this Nativity of his to be true, as certainly as I believe that of the Lord *Strafford*, *Charles Gustavus* and the Princess Royal; nor will I venture to correct it.

*Charles Tortenson*, the *Swedish* General, is by our Author said to dye on the Ascendent to the Opposition of *Saturn*, and yet the *Moon* in the Seventh in *Cancer*, and certainly Hileg if this is the true time of that man's Birth. Besides, he lets the Ascendent pass Four Directions one after another successively, and two of them Lords of the Eighth House; and 30 or 40 years after he kills him on the single Direction of *Saturn's* Opposition. He lets Queen *Elizabeth* outlive the Ascendent to the Opposition of *Saturn*, notwithstanding the Horoscope is Giver of Life. And the Minister, page 111. and Sir *Robert Holburn*; and Mr. *Hopper* the Merchant, with divers others; and why should this man be thought to dye on it, when all these escape?

*James Duke of Richmond* and *Lenox* dyed on the Ascendent to the Square of the *Moon*, and Opposition of *Jupiter*, (if you will believe our Author) and yet the *Moon* Hileg in the Midheaven: And to add to his Skill in the matter, he lets him pass the Ascendent to the Square of the *Sun*, Lord of the Eighth, some time before, which did not affect him, as I can find.

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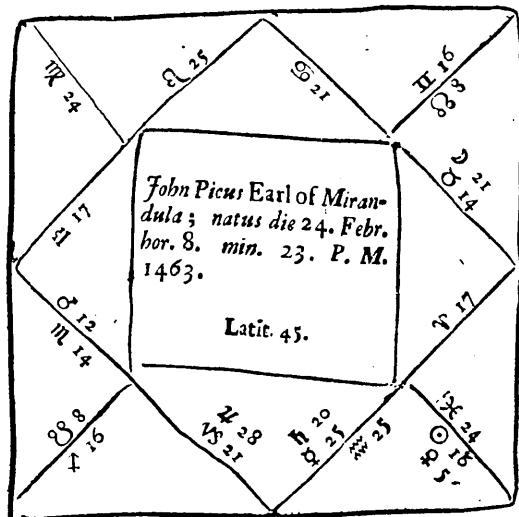
The Lord *Francis Villers* is also said to dye on the Ascendent to the Body of *Mars*, when both the *Moon* and *Part of Fortune* are in Aphetical Places, the one in the Tenth, and the other in the Seventh. The Ascendent to the Body of *Mars* did not kill *Charles Tortenson*, nor the Queen of *Hungary*, nor *Charles Gustavus I.* King of *Sweden*, nor the Duke of *Albemarle*, nor *Dr. Gouge*, nor *John Heydon*, nor *Mr. Eastwood*, and a many more; and therefore I cannot believe it in this Lord's case.

*John Picus*, Earl of *Mirandula*, is borrowed from *Lyndbalt*, to shew the Power of the Stars, and how exactly the Predictions of several Astrologers were verified in his Death. who had strenuously wrote against Astrologers and the Verity of their Art. On this man's Nativity many had spent their Judgment, and all agreed that he could not live beyond the Ascendent to the Body of *Mars*, at or about the Age of 33 years; which happened near enough to prove their Pretences (as he called them) to the Power of the Stars: For when he was 33 years of age he dyed (as they all agree) on the Ascendent directed to the Body of *Mars*; and this, as *Sir Christopher Heydon* well observes, page 193. while he was wrangling and scolding against Astrology in general, and the effects of Directions in particular.

It is most certain that he dyed on the Ascendent to the Body of *Mars*, &c. But whosoever runs away with this Notion, and makes the same Prediction on the same Direction in another case, may chance to see himself mistaken, if he lives to the Time he appoints: For I am able to shew you divers Nativities, where the Ascendent is Hileg too, and yet always the Ascendent to the Body of *Mars* doth not kill; as you may see in *Mr. Eastwood's* Case, page 170. if that is the true time of his Birth, he out-lived the Ascendent to the Body of *Saturn* and *Mars*, in Conjunction, near the *Pleiades*: But I something doubt the Truth of that Figure. But I judge you all allow that an Opposition is nearly as dangerous as the Body; if so, then take *Mr. Gadbury's* own Nativity, who did not dye on the Ascendent to the Opposition of *Mars*, and yet the Ascendent Hileg. There are divers things to be considered before you judge Death positive on such a Direction as they did in *Picus's* Case; and I think I am also able to tell you when such a Direction will, and when it will not kill; a short

short Specimen of which I will here give you as an Example in this Nativity, which was never mentioned before, though it hath gone through such hands, whose heads are far better furnished than mine is; and first see the Figure.

112 43



Now, according to the usual Doctrine, Why should the Ascendent to the Body of *Mars* kill? He is not Lord of the Fourth, Sixth, Eighth or Twelfth, but in Trine to *Venus* Lady of the Ascendent, and in Trine to the *Sun* Lord of the Eleventh, in his own House in *Scorpio*, and no ways qualified by the Common-Trade-Astrology to be a Murderer; and yet, for all this, you see they predicted his Death upon it: And you find he (either out of Constraint or Complaisance) dyed upon it. And yet you may also see the Duke of *Richmond* did not dye upon the Ascendent to the Body of *Mars*; nor on the Bodies of *Mercury* and *Saturn* that came up after it; but when the Square of the *Moon* and Opposition of *Jupiter* came, they did his business. But in this Case of *Picus Mirandula*, I dare engage,

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## Defectio Geniturarum.

where-ever you find the Ascendent directed to the Body of *Mars*, with a Train of Directions attending it, as this man had, it shall always kill, be the Nativity never so vital and strong. See the Directions wrought.

Ascend. ad ☐ ♄	d. m.	y. m.	1496.
Ascend. ad ☉ ☿	30 2	33 00	
Ascend. ad ☐ ♀	32 55		
Ascend. ad 8 ♃	34 35		
	43 34		

Now by this short Table, you see there is a Train of Directions, and not one good one to fall in either to deter their Force, or break their Fury. And it was not the Ascendent really to the Body of *Mars*, but to the Square of *Saturn* came up first, and yet I have not altered their Scheme a minute in Time; yet I allow *Mars* to be the Poiathanatos.

We are told, That Prince *Maurice* was cast away at Sea, on the Ascendent directed to the Square of *Saturn*, notwithstanding the *Moon* is Hileg in the Ninth, and about that time by Direction comes to the Body of *Venus* in the Tenth. This plaguy Ascendent kills more people than all the other Points of Heaven put together do by Direction; and yet the Ascendent to the Square of *Saturn* did not kill in *Francis Lesdiguerius's* Nativity, though he was Lord of the Eighth; nor in *Columna's*, page 63. nor in *Bishop Hall's*, where he was Lord of the Sixth and Eighth Houses; nor in *Mr. Gataker's*; nor in *Mr. John Bentham's*; and abundance more: And why in this? I am sure he hath no more Authority to kill here, than he had in those Nativities, and therefore suspiciously false.

I pass by above half a dozen Genitures, chargeable to *Origanus* and *Argol*, and come to the famous Duke of *Buckingham*, p. 66. Where we are told, That he dyed on the Ascendent to the Body of *Mars* and *Venus* in *Virgo*, and this followed by the Square of *Jupiter* in *Sagitary*, contrary to the Rules of *Ptolemy*, and indeed to Experience also. How they can think the Conjunction of *Mars* and *Venus* should give a Stab, I do not know: 'Tis true, had it been by Poison, there might have been some Pretence for it. He lets *Philip IV.* of *Spain* out-live the Ascendent to the Body

dy of the *Moon* and *Saturn*, both Peregrine and Malefick, and yet here he kills a man with a thing next to nothing. I wish I could see them make their own Examples agree one with another. In *Ann Queen of Hungary*. *Mars* was in Square to *Venus*, and yet the Ascendent to the Body of *Mars* and Square of *Venus* would not kill her, though it came up young; nor did the Body of *Venus* and *Mars* kill *Charles Tortenson*; nor the Squares of *Mars* and *Venus* to the Ascendent kill the *Duchess of Sfortia*; with a great many more: And therefore I cannot believe what he says in this Duke's case.

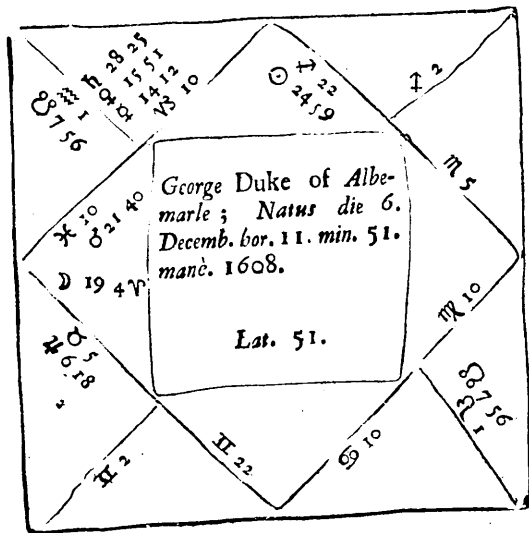
Our Author says, That *James Duke Hamilton* was beheaded on *March* the 9th, on the Midheaven to the Opposition of *Saturn*, and the Ascendent to his Square. I remember *Morinus* is the Author of this Doctrine, of killing People by Directions to the Midheaven, if they dye a violent Death: But if *Mr. Gadbury* or *Morinus* had been to predict this man's Death, when he was living, do you think they would have depended on these Directions of the Midheaven and Ascendent, and have said he would dye violently? I look on *Jupiter's* Trine to the *Sun* to ballance *Saturn's* Square, and the *Moon* in Sextile to *Mercury* Lord of the Ascendent, and both free from Affliction, to be a Ballance to *Saturn* and *Mars*, being in the Fourth; and besides, the *Sun* and *Moon* are both in Aphetical Places, and one of them must be directed for Death: And that is the *Sun* in *Cancer* in the Tenth House, in Trine to *Jupiter*; and when the *Sun* is so qualified, I see no Reason, nor have they any Rule (but what they imagine) to direct the Ascendent and Midheaven for Death. And, to say the Truth, I believe the Time is strained to make these Directions serve their turn, without which they had nothing would do; the *Sun* at that time being very near the Zodiacal Parallel of *Venus*, and the *Moon* by their way of Direction, not come to the Opposition of *Mars*; so that this or nothing must do: And I am sure this that he gives was not the true cause, and therefore the Nativity doubtful. And to shew you it is so, look into *Queen Mary's* Nativity, and you will find that she had the Midheaven to the Body, and the Ascendent to the Square of *Saturn*, near together, and it did not touch her Life; nor in the Duke of *Albemarle*, the Midheaven to the Body of *Saturn* did not kill.

## Defectio Geniturarum.

George Duke of *Albemarle* is said to be born December the 6th, 9 minutes before noon, 1608. in the Latitude of 51. and he dyed at *Whitehall*. January the 4th 1660. of a Dropsy, as they say; but I rather think a complication of Diseases, being aged 67 years and a month: And I am afraid we shall be as bad plagu'd to find out something to kill him fairly and regularly, as we were in the case of *Frederick III.* King of *Denmark*; for the *Sun* is most certainly Giver of Life in the Figure our Author hath printed; and all things both of Life and Fortune agreed mighty well till 1660.

## Lat. Planet.

h 0 17 N.  
 ♃ 1 30 S.  
 ♄ 0 49 S.  
 ♀ 0 59 S.  
 ♁ 1 20 S.  
 ♄ 4 53 S.



Now let us (for a trial of Skill) suppose this Gentleman to be living, and any dextrous Artift, that thinks himself a man of Skill, take this Nativity, and throughly consider it, and upon a perfect and mature deliberation, tell us upon what Direction he would predict this man's Death, according to a method that may not only serve here, but also hold in other men's Nativities with some kind of certainty; for if you cannot pitch upon your Direction

## Defectio Geniturarum.

rection now he is dead, I am sure you cannot do it when one is living. Perhaps when he was young you would have sworn, that the Ascendent to the Body of *Mars* Lord of the Eighth, and to the Square of the *Sun* Lord of the Sixth, would without all doubt have killed him; but that could not, for the *Sun* is Hileg. What is next? Why, if he lives to old age, the Ascendent to the Cusp of the Fourth and Square of *Mars*. Fie for shame! do not talk of such stuff as this is at this time of day! Tell me the truth of the matter without these shams, and dancing from one point to another. Why then, in plain terms, I cannot tell, if I must stick to one Giver of Life, and depend on that only, it is not to be done, say what you will, unless you trump up some *Parallel*, or such like *Maggot*, which I do not, nor never will believe while I breath. Perhaps so, I guess at their Capacity by their Answer. I have heard tell of a *Fool*, that his Nurse gave him a dish of Broth, and it being too hot, he scalded his Mouth with the first Spoonful; upon which, without enquiring further into the matter, he throw'd away Dish and Pottage too, and said, He would never eat any more Broth so long as he lived. Well, but you say, You know nothing to kill, if the Hileg is to be stuck to. Why then, I will shew you some of my Skill in the point; Supposing this to be a true Nativity, or at leastwise within 10 or 15 minutes: First then, the *Sun* Hileg meets the Square of the *Moon*, followed by the Body of *Saturn*; this you would think a dangerous business, but I do not think it so, nor should if he were living, because the *Sun* meets the Mundane Parallel of *Venus* within two degrees after the *Moon*'s Square, and breaks the Train. The *Sun* to the Body of *Saturn* could not kill, because the Square of *Jupiter* falls at the heels of it; see *Ptolemy*. Nor could the *Sun* to the Mundane Parallel of *Saturn* kill, because it came up just after *Jupiter*'s Square. Especially if the time be allowed to be about 6 or 8 minutes sooner. Thus you see there is no Train of Directions to hit him, nor is there any to come before the *Sun* reacheth the Body of *Mars*. Next, let us see when the *Sun* comes to the Cusp of the Seventh House, *Quadri. Lib. 3. Cap. 14. Paragrap. 2.* and that we find comes up (by making the time sooner by a Quarter of an Hour) at the age of 61. years, and the *Moon* at the same time to her own Square in *Cancer*, the Ascendent to the Opposition of the *Sun*, and the *Sun* just afterwards.

wards, *Motu Converso*, to the Mundane Parallel of *Mars*. Oh Sir, if this is all the Skill you have to shew us, I thank you for nothing, pray keep it to your self; you told me I must not dance from one Point to another; and why do you? This is like you, I do not dance from one Point to another, I give you two Directions to the Hileg sufficient to kill; and to corroborate those, I shew how the *Moon* and Horoscope are afflicted by Direction at the same time; for though I do not allow them to kill, when they are not Apheta's, yet (I tell you) they impair the Body, and give Diseases, and under such Circumstances an easy Direction to the Hileg lets in Death.

Now after all I have said, and the Reasons I have given why he did not dye sooner, and that there are Directions suitable for Death at the time he did dye, yet I do not depend on this for a true Nativity, and am almost of the Opinion it was topt upon us at that time, to shew his Zeal for the Cause, and they that supported it; and to tell you my Thoughts on the matter, I do not believe the Duke ever knew his own Nativity. And so much for this Nativity, and the First Part of his Genitures also.

Our Author begins his Second Part with the Nativities of Six Popes; of which Four are taken from *Argol*, one from *Cardan*, and one from the Lord knows who. The First is of *Alexander VII.* whose Nativity he knew much about as well as I do. He tells us here, That the *Moon* is Hileg; which is false, for she is not 5 degrees from the Second. And yet, after this, he says, The *Sun* (under the Earth) to the Opposition of *Saturn* would kill him 3 or 4 year afterward. By this time I believe he is satisfied, That the *Sun* in the Third House, to the Opposition of *Saturn*, will not kill, as he well remembers. And so I leave this Pope.

Pope *Paul III.* was the Prodigy of his Age; and it was on this man's Nativity that *Ceresarius* of *Mantua* predicted danger of Death at 81 years of age, from the Ascendent to his own Trine, *Qui pro quadrato habetur*, to use his own words for it. If a man should dye on such a Direction, I am sure it would be next to a Miracle. And almost like this, our Author says, A man of 81 years may dye without a Killing-Direction; which

if

if he can prove, I will justify also, that so may a man of One and twenty by the same Rule.

*Clement VIII.* Pope of *Rome*, is by our Author branded with being a *Hypocrite*, a *Dissembler*, and he loads him with *Heresy* and *Errors* in matters of *Faith*; and all this because he hath *Saturn* in the Ninth, in his Detriment. This is a sad thing, that our Infalible Father should be guilty of those horrid Crimes, and scandalize so pious a Church! You will find *Dr. Hammond* had the *Dragon's Tail* in the Ninth, and yet a good man. *Mr. Gregory* had *Mars* in the Ninth in *Libra*, in Square to *Saturn*, and yet a good man. And honest *Abiczer Coppe* had the *Dragon's Tail* there, and *Mercury* in *Cancer* in Square to *Jupiter* and *Mars*, and yet I am sure he will not call him a bad man. No, nor is the Pope a bad man by his *Saturn* being there.

Pope *Paul V.* is said to dye on the Ascendent directed to the Antiscion of *Mars*, and to the Cusp of the Fourth; and yet the *Moon* in the Seventh Hileg. The Ascendent to the Square of *Saturn*, among the *Pleiades*, pass by and let him live; but this Fourth House tript up his heels, if you can believe it. I am weary with observing such improbable Doctrines.

Pope *Gregory XIII.* is said to be born *January* the 9th at 46 minutes past 9 at Night, 1554. but the Figure is set for 22 minutes sooner; which is a mistake, and not want of Skill I am sure, but the Directions for his Death are not to be allowed, though I do allow the Ascendent Hileg too; for to believe that *Mercury* had more power to kill, than *Mars* Lord of the Eighth had, is to deny their own Rules; and yet he outlived *Mars* his Square, if this Figure and their Rules are true. And so I leave them, believing I have served the Church as far as I can possible, with false Nativities.

It is certain the Birth of *Erasmus Rotterdamus* is very doubtful, if not perfectly false; he was born of very poor Parents, and his own Countrymen have confessed they do not absolutely know the Year when he was born: And therefore I shall not spend time about his Geniture.

Philip



*Philip Melancthon* is said by Mr. *Gadbury* to be born *Feb. 16. h. 7. m. 6. P. M. 1497.* and that he had 27 degr. of *Virgo* on the Ascendent; and that he dyed at the age of 63. as says *Alstedius*; but *Helvicus* says at 60; I rather believe the former. And Mr. *Gadbury* says in the Scheme he gives, There is no Direction can come up to cut off Life at that age, and therefore he thinks it convenient to alter it from *Virgo 27* to *Libra 26*, and then the Ascendent to the Body of *Mars* will come up, and is likely to give a Fever; of which Disease he dyed. But by Mr. *Gadbury's* favour, if he alters the Figure so much, the Ascendent cannot kill by Direction, because the *Moon* will be then Giver of Life, which in this Figure of his, and *Gauricus*, belongs either to *Venus* or the Ascendent. Be it as it will, I do not think it worth my while to spend time in correcting one that is so doubtful as this is.

*Martin Luther* is said by our Author to be born *October the 22d, hor. 1. min. 10. P. M. Anno 1483.* and says, He took it from *Gauricus*; and so he might in part: That is, the time of the Day is from *Gauricus*, but the year from *Cardan*; for *Gauricus* says, He was born in 1484. which I have told you at large in the latter end of the First Part; and if I should take pains to prove it, it being doubtful, can no way prove the Truth of Astrology, and therefore I will leave it as I found it.

The Learned Cardinal *Peter Bemus* is said by our Author to be born 1470. *May the 28th, hor. 1. min. 3. P. M.* and he makes the *Moon* in 6 degrees of *Aquary*. *Cardan* says, He was born the 20th of *May* at Noon, and makes the *Moon* in 8 degrees of *Libra*. By which difference you may see the Nativity is uncertain; and whatsoever I should say upon It can be at best but peradventure, and therefore I will leave it till they are agreed when he was born.

Cardinal *Richelieu* is (by our Author) said to be born *September the 9th, a little before Noon, i. e. half an Hour, 1585.* He makes him 27 of *Scorpio* ascending; the *Sun* 26 degrees in *Virgo*, and the *Moon* almost 1 in *Leo*. *Morinus* says, He was born *September 9th, at half an Hour past 9 Manè*; he makes him 30 degrees of *Libra* ascending, the *Sun* in 16 degrees of *Virgo*, and the *Moon* in

20 degrees of *Pisces*. The plain truth is, Mr. *Gadbury* makes an Error of 10 days, which was done, I believe, by taking it the 9th Old Style, and it should have been the 9th New Style. By this you see there is no great need to say any thing to this Nativity, the man being born 10 days before the time here inscribed.

Cardinal *Mazarine* was born, says our Author, *July the 14th, 1602.* under the Pole 42. and he dyed in *March 1660.* on the Ascendent directed to the Opposition of *Mars*, and yet both the *Sun* and the *Part of Fortune* in Aphetical Places; and it seems as reasonable to me to believe that the *Sun* to the Body of *Mars* could as well kill, as the Ascendent to his Opposition; and if he brings 20 Proofs of his Figure by Directions and Accidents that seem probable, yet this last of Death destroys them all in my Judgment: For if we look into the Birth of *Henry VI.* the Ascendent to the Opposition of *Mars* did not kill there; nor in *Pope Clement VIII.* it did not kill; nor in Mr. *Richard Morgan's*; nor in *Dr. Tymms*; nor in Mr. *John Gadbury's* it did not kill; and therefore why here? So I will pass it by, as believing it to be as true as Cardinal *Richelieu's*.

Bishop *Land* is the next in order, and his Nativity I have already published in my *Opus Reformatum*, to which I do refer you, being unwilling to write one thing twice, especially when it takes up so much Time and Paper.

Bishop *Hill* is said by our Author to be born *July the 1st, of a Thursday, at 5 in the morning, under the Pole 53.* And this he says, He hath from his own hand, being set down by himself in the Diary of his Life. He was committed to the *Tower* at the age of 67 years; and this on the Midheaven directed to the *Dragon's Tail*, as our Author hath it.

And he dyed at the age of 81, on the *Sun* to the Square of the *Moon*, says my Author. See the Scheme.

Lat. Planet.

♄ 2 32 N.

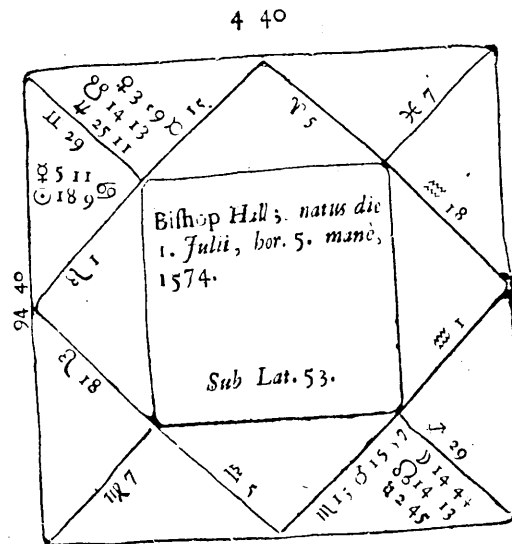
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You see I have not altered the Time he gives us one minute, nor any thing else, only I have calculated the Longitude and Latitude of *Mars* and *Venus* for the more exactness of the Operation; but before we come to the Correction, let us a little consider the Scheme, with the Two Directions he gives for his Imprisonment and Death. He tells us. He was imprisoned on the Midheaven to the *Dragon's Tail*; if so, I hope it will be found, That it gives some such effect in other Nativities, or else I cannot believe it; and to that end see the Duke of *Richmond's*, where it gave nothing at all, I believe; then see *Gustavus Adolphus*, who had the Lord of his Ascendent in Square to *Mars* in the Twelfth House, and yet the Midheaven to the *Dragon's Tail* did not imprison him; nor *Frederick the Emperor*; nor *Mr. Gataker*; nor *Judge Reeves*; nor *Dr. Tymms*; with abundance more, where it passed by and gave no such thing, nor indeed nothing at all, and why should we make it so great a Direction here? To be plain with you, it was not that which gave it, but the

the *Sun* to the Square of *Saturn* and *Venus*, and you may be certain the *Dragon's Tail* had no hand in it.

And as to his Death, I wonder any man of Sense should thus endeavour to put a Falshood upon the world, when it is neither by Rule nor Reason, That the *Sun* in the Twelfth House directed to the Square of the *Moon* should kill: When he knows, that the *Sun* to the Square of the *Moon* in *Charles I's* Nativity did not kill; nor in *Henry IV. of France*; nor in the Nativity of *Prince Maurice*, pag. 55. where the *Sun* is in the Twelfth, as here; nor in that of *Duke Hamilton*; nor in the Duke of *Albemarle*; nor in his Reverend Prelate *Bishop Laud*; nor in *Mr. Childrey*; and abundance more, too tedious to mention: And in some of these the *Sun* is Giver of Life too. Now if it could not or would not kill these, why should any man believe it kill'd this Native?

I have, you know, all-a-long this Treatise told you, That there is nothing kills but to the Hileg, and in this Nativity it is no easy thing to find that out; and if I go contrary to custom, I must be excused, I assure you I will not go contrary to Rule, but keep to the Text. In this Nativity *Venus* is Giver of Life in the Eleventh House, her Pole is 34 degrees; her Oblique Ascension is 50 degrees 53 minutes: This taken from the Oblique Ascension of the Square of *Mars* gives the Ark of Direction of *Venus* Hileg to the Square of *Mars*, sine Lat. 76 degrees 26 minutes; this Ark turned into time gives 81 years and 5 months; and this followed by *Venus* to the Parallel of the *Sun. Motu Rapto*, Ark 80 degrees 39 minutes: And these are the Directions that I say killed him, and not the *Sun* to the Square of the *Moon*; or else the Ascendent must be Apheta and the Time later.

Perhaps there may be some nimble-witted Fellow or other, that may try out against this method, and think I have overhot my self in the point of taking *Venus* for Giver of Life. To such I say, That the *Sun* cannot be Hileg, nor the *Moon*, nor the Part of Fortune; because the Nativity is diurnal, and *Venus* qualified to exercise that Power. And for my Vindication in the matter, pray read *Ptolemy, Lib. 3. Cap. 13.* where he tells us, In a Diurnal Nativity, if the *Sun* and *Moon* are not qualified for Hileg, Sumito Planetas, qui potiore habent rationem Domini, Collato ad positum Solis & precedentem Conjunctionem, & Horoscopum; and when you have read this, and understand it, you will be of my Opinion, I am certain.

The next is Bishop *Morton's* Nativity, which I shall take but little notice of, because my Author confesseth he had it only to the Day; and the time of the Day he hath found out by his great Pains and Skill; and that is the reason I do not believe it, for I know it cannot be done to any certainty, unless by accident.

Bishop *Usher* comes also under the same Predicament; for our Author confesseth likewise, That he had this given him but to the Day only, and by his mighty pains he found out the Hour and Minute of his Birth. And is not this a likely business, when we cannot depend on his Correction of one that is given within an hour or two at the most? You may depend on his Correction, if you please, but I will not, nor will I take any Pains on the Scheme.

The Nativity of Dr. *Hammond* is also at peradventure; for he tells us again, That he had this but to the day only. Can any man imagine to what purpose these uncertain Nativities are printed? Or who can expect any Advantage by them? if we do allow the day to be true, what is that to a true Nativity? And unless it be true, what doth it serve for? In a word, had I no other reason to conclude it false, the Direction he allows for his Death is sufficient to do it; for the *Moon* is Hileg, and he says the Ascendent to the Square of *Saturn* kill'd him.

Mr. *John Gregory's* I am sure is also false, and I suppose pickt out of his Life only; and being dead he made him one, as he thought, most agreeable to his Fame and Reputation, as he did before for the Duke of *Albemarle*. 'Tis satisfactory to me, that his saying, The Ascendent to the Square of the *Moon* killed him, shews he knew but little of the matter; for the *Sun* is Hileg, and must be directed for Death. You may enter this down, I think, among false (but I am sure, doubtful) Nativities.

Mr. *Gataker's* Nativity you may see is of the same Stamp with the rest; for he says, He doth rely on the Credit of him that writ his Life, and did not know the man, but hath made him a Nativity as agreeable as he could. One of his Reasons for the Correction is, he says, he was fortunate in Wives; and

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to make that out, he put *Jupiter* in the Seventh in *Cancer*. I shall not trouble my self about this Geniture neither.

We are told that Mr. *John Bentham* was born the 25th of *August*, 1 minute after 2 *mane*, 1632. This Nativity was undoubtedly done with a great deal of care; and methinks this single minute sounds prettily. He says, He took Orders and married at 21 years of age, on the Midheaven to the Trine of *Venus*: It is a likely Direction in their way, but I do not allow it.

And, he says, he dyed of a Surfeit at 25 years and 2 months old, on the Ascendent directed to the Square of *Saturn*, near the *Lion's Heart*; this is also a likely Direction, if the Ascendent were Hileg, and the Direction were wrought true, which here it is not: For the Ascendent to the Square of *Saturn* truly wrought, comes up not till 40 years of Age; by his Figure, therefore, there must be some other Cause, and this the rather because the *Moon* is Hileg; and to that end I wish we had the Estimate Time.

It is no hard matter to correct it, did we but know whether the given Time was sooner or later than his corrected time is; if sooner, then he married on the *Sun* to the Mundane Parallel of *Jupiter*, and dyed on the *Moon* to the Mundane Parallel of *Mercury* and Square of the *Sun*. If it be later, then he married on the Midheaven to the Body of the *Moon*, and dyed on the *Moon* to the Mundane Parallel of *Mars* and Square of the *Sun*. But be it which it will of these, I am very certain his Figure is not true, nor did he dye on that Direction he mentions.

*Abiezer Coppe* was a Preacher among the *Sweet Singers*, and born, as our Author says *May* the 30th, *hor.* 3. *min.* 41. *P. M.* 1619. I knew the man by seeing him when he lived at *Barn-Elms*; and to say the truth of him, his Nativity and he are as exactly alike as a couple of Eggs; look but on the Opposition of *Mars* and *Jupiter*, and they both in Square to *Mercury* in *Cancer*. I believe him to have been a man of good parts both witty and learned; but for his Religion and Sanctity, I will let that pass. In a word, I ever lookt on him as a learned Madman, and so did many others beside me; but our Author having said little of him Astrologically, I think the less I say the better, and so I leave him.

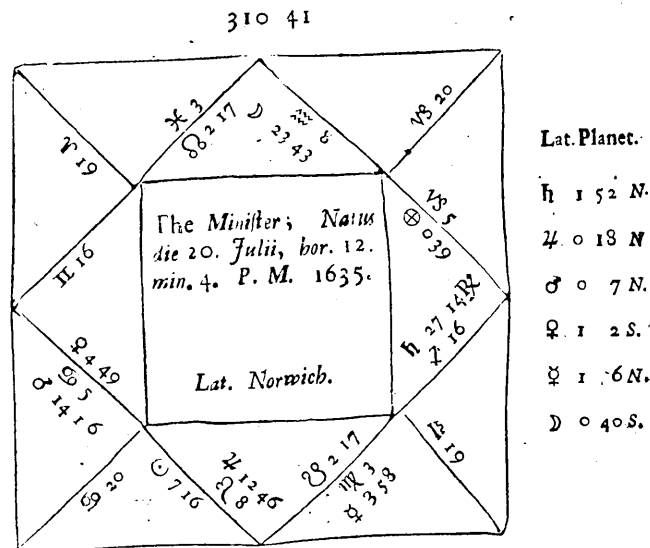
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As to Dr. *Gouge's* Nativity, you see that is nothing else but an Astrological Romance; for he tells us, He took it from the Author of his Life, and had it but to the day; the rest was supplied by his Skill and Pains, as by the Correction it doth appear. But the Reason he gives for his Death is to me a sufficient Argument of its falsity, because, he says, The *Sun* in the Third, to the Square of *Mars* killed him; which never did kill any one in this world yet, nor I am certain never will, let their Rule bear what Character they please. But besides that Direction of the *Sun* to the Square of *Mars* did not come up at his 79th year of age, but 20 years before, at his 59th year, as you may see by his Nativity. *Natus fuit die 1. Novembr. hor. 2. min. 29. mane, 1575. Lat. 51.32.* It is in short nothing else but a bundle of Suppositions, and so I leave it with you.

Mr. *Samuel Crook's* Nativity is another of the same Stamp; for he tells us, He had that only to the day, and this too, I believe, from him that wrote his Life, because he complains, as if he doubted the truth of the day too; as to the Hour and Minute he painfully produced that by his Skill: But to tell you the truth, I know his Method and Abilities too well to depend on a Correction of his of this nature; nor do I think you will, when you consider their confused Notions, unintelligible Practice, and misapplied Directions.

The *Minister*, page 111. was born *July* the 20th, *hor. 12. min. 4. P. M. 1635. Lat. Norwich*; what the Estimate Time was, we are not like to know, and therefore must depend on this of his thus corrected. I shall not examine all the *Queries*, and his *Answers* thereto, but content my self with two of them only; and those are about his *Marriage* and his *Life*. As to the first, he said, He would marry on the Midheaven to the Trine of *Venus*, and that was over before he was born, therefore in Truth that cannot give it, but his *Sun* to the Body of *Mercury* and Sextile of *Venus* may do something. But by this Figure of his Correcting, the most probable Direction is the *Moon* to the Parallel of *Jupiter* in *Mundo d. d.* and *d. c.* to give *Marriage* and *Preferment*, and this at 22 or 23; but if the time was sooner, it will come up later, according to the Alteration. The Second is, How long like

like to live? and in this Point he threatens him with extream Danger, if not Death it self at the age of 32 and some months, on the Ascendent directed to the Body of *Mars*, who hath Dignities in the Eighth House: But this Direction could by no means kill, because the *Moon* is Hileg in the Tenth. 'Tis true, that Direction might give him some illness; but I should judge it would give him Trouble also, but by no means Death. The Figure followeth.



In this Figure the *Moon* is most certainly Hileg; then how can they imagine that the Ascendent to the Body of *Mars* could give Death? And though I know nothing of the man, yet I dare venture a Wager he did not dye then; and a man may wonder (when *J. G.* knew that he did not dye on the Ascendent to the Opposition of *Saturn* Lord of the Eighth House) how he could imagine the Body of *Mars* could kill him, or give him any real danger.

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But to the point in hand, what might probably kill him? The first dangerous Direction the *Moon* meets with, is the Square of *Saturn*, about 26 or 27 years; but that could not kill, because it is but a single Direction, and the *Moon* to the Square of *Venus* followeth it. The Second is the *Moon* to the Square of *Mars* at 41 years of age; this should have been a very dangerous time, and I doubt he hardly did escape, because it is followed by the Mundane Square of the *Sun*, and the Mundane Parallel of *Mercury*; there is nothing can be supposed to save but the Trine of *Jupiter*, and I think he is too near the *Sun* to do it; but in this case much depends on the Position, and how exact that is, we know not. But beyond the *Moon* to the Square of the *Sun*, I should by no means allow it, because she meets his Zodiacal Parallel there at the same time: And had I been to correct this Nativity, I would have been particular with you which of these two times I would have pitched on for his Death. But to talk of the Ascendent, is downright Foolery and Deccit. And this is the Method I would have taken, had it been propounded to me.

Dr. *James Sibbald's* Geniture seems to be one of the truest that he hath given us, according to what he says of it without giving us the Estimate Time; for the Direction of his Midheaven to the Opposition of *Saturn* for his Imprisonment, seem proper and rational; and it is very likely to be true.

The only Nativity in the whole Book, where he hath given us the Estimate Time is in Mr. *Joshua Childry's*; which was October the 2d, hor. 3 min. 50. P. M. 1625. Lat. Rochester. And, he says, His Correct Time differs somewhat from the Estimate; and this somewhat is 28 minutes, almost half an Hour: By which you may judge at his Correction in other cases. I know nothing of this Gentleman, nor hath the Author left me any ground to say much on this Nativity. The next is Parson *Mac- kernes*; which I also pass by.

Mr. *Vaughan*, born March the 24th, hor. 3. min. 39. P. M. 1605. Lat. 51. This man, he says, from 41 years of age to 53, was much troubled with Sectaries, and could not be quiet  
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in his Living; and this from the Ascendent to the Body of the *Moon*, Opposition of the *Sun*, and the Midheaven to the Opposition of *Jupiter*. Now if you look into that of *Mary de Medicis* Queen of France, he kills her on the Ascendent to the Opposition of the *Sun*; and *Frederick III.* Emperor, on the Ascendent to the Body of the *Sun*; and yet in this Nativity the *Moon* in direct Opposition to the *Sun*; the Ascendent to the Body of one, and Opposition of the other, could not kill, and yet the Horoscope in their way giver of Life. Pray what think you of this Doctrine?

The Reason he gives for Mr. *Richard Morgan* the Minister's Death seems a little probable; i. e. That he dyed on the *Moon* Hileg to the Opposition of *Saturn*. But then I would ask him one Question, What *Venus* her Trine must do there? for *Saturn* hath South Latitude, by which means the Trine of *Venus* falls after *Saturn's* Opposition, and, by the Rule *Ptolemy* gives, must save if there is no other Direction but that of *Saturn*. They must find me out something else, or I cannot set my Hand to the Truth of this Nativity.

Our Author tells us, That Judge *Reeves* was born in 1589. on December the 24th, paulo post Meridiem, Lat. 52. and that he dyed at *Kingston*, near *London*, suddenly, in his 58th year current, on the *Sun* directed to the Square of *Saturn*. See the Scheme.

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Lati. Planet.

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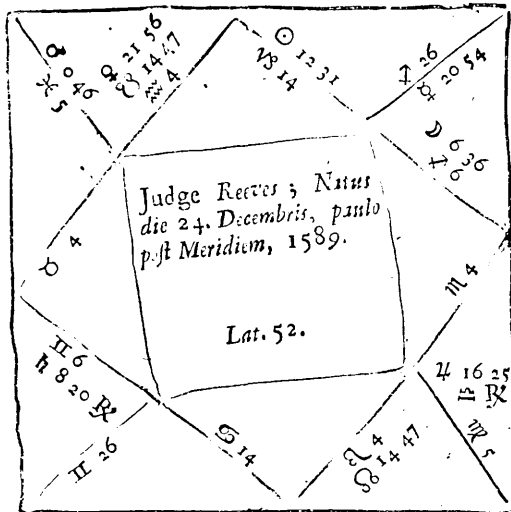
M 1 N.

♂ 1 S.

♀ 2 S.

♃ 2 S.

D 4 N.



I could make several Objections about the Planets places, which are indeed most of them false, if you believe *Leovittius*; but I let those things pass, and come to those of more concern. He tells us, This man dyed on the *Sun* to the Square of *Saturn*. The *Sun*, I must own, is Giver of Life, as being in the prime Aphetick Place, and must be directed for Death without doubt; but why to the Square of *Saturn*? and why a sudden Death? What Reasons he gives, are not satisfactory to me. Do you think it reasonable that the *Sun* should pass the Body of *Mars* in the Twelfth, and the Square of the *Moon* in the Eighth, and not kill, and yet the Square of *Saturn* must do it? Besides, if you believe *Leovittius*, *Saturn* is in 11 degrees of *Gemini*, which will mightily alter the Case, if it is true. But the main thing I lay the stress of my Argument on is, Why he should outlive the *Sun* to the Body of *Mars* and Square of the *Moon*? I should be glad to hear his Reason for it; for, I assure you I know none, and should be glad to be informed.

Secondly,

Secondly, Why should *Saturn* give a sudden Death? If the Direction had happened in *Aries* or *Cancer*, I know what they would have said; but why give a sudden Death in *Pisces*, I know not. They would do well to lay us down some Rules to know beforehand when *Saturn* shall give a sudden Death, or a Chronick Disease, or nothing at all. If I were gaping for their Instructions, this would be a hopeful Doctrine to nauseate my Understanding, and instead of teaching me, would prevent all future Information that might lead me into Truth. And to be short, I do believe this Nativity of *Judge Reeves* is much about the same Standard of Truth as that of *Judge Hales's* was; and under that Sentence I leave it.

*Dr. John Britland* was born *December* the 25th, hor. 9. min. 17. marc, 1606. sub Lu. 53. and that he dyed *January* 1654. having lain under a long Melancholy, for the space of 7 years. And for this, he tells us, He had his Horoscope directed to the Square of *Saturn* and the *Sun*, and the *Medium Caeli* to the Square of the *Moon*; and for the continuance of his Melancholy, the *Sun* to the Body of *Mars* and Square of *Venus*, and the *Moon* to the Square of *Mars*; and for the time of his Death, the *Sun* to the Body of the *Moon* in *Domo Martis*. Did ever man hear such a Clutter of Reasons before? Do you think that the *Sun* in Conjunction with *Saturn*, being directed by Body or Aspect, can give Melancholy? It is impossible. But besides, that Square came up at 33 or 34: And then, to make the Directions of *Mars* continue his Melancholy; certainly he wrote this without thinking. But for his Death, he hath outdone himself, in saying, He dyed on the *Sun* to the Body of the *Moon*, and the *Sun* in the Twelfth House. You see it did not kill *Ann Queen of Hungary*; nor *Frederick* the Third, Emperor; nor the Duke of *Buckingham*; nor *Parson Mackernes*; nor in *Mr. John Galsbury's*, and many more in his Collection besides, that have escaped it; and therefore he should not have pressed it upon us here.

We are told by our Author, That *Sir Robert Hilburn* was born *November* the 16th, hor. 2. min. 10. P. M. die *Jovis*, Anno 1598. Lat. 51. 32. And that his Nativity was elaborately done by *Dr. Fisk* (his Friend and Tutor) at the Knight's

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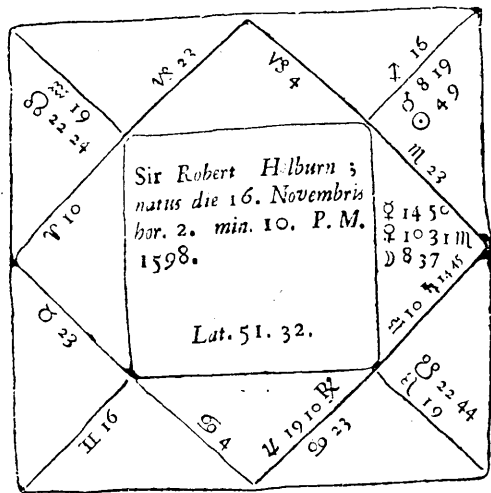
Request.

Request. That he dyed in the 48th year currant of his age; and this on the *Sun* directed to the Opposition of *Jupiter* in *Capricorn*.

Lat. Planet.

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- ♀ 1 35 N.
- ♁ 2 5 N.
- ♄ 4 11 S.

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You see the Scheme, and the Reason he gives for his Death; I wish he had also told us, Whether *Dr. Fisk* did predict his Death from that Direction; or whether our Author did not make it himself after this Gentleman was in his Grave? If *Dr. Fisk* did predict his Death at that time, on that Direction, it was a happy Hit of Fate, and more by Chance than Skill; for *Jupiter* did never before that time kill any one, and therefore a bold Venture. But I am of Opinion that it was made when he was dead; and it seems to be of the same sort that our Author hath furnished us with before, and from the same hand: And the rather, because he adds, "If any ask, Why the Square of *Saturn* might not kill as well as *Jupiter's* Opposition? I answer, "He had no Dignities in the Eighth or Fourth, and so had *Jupiter* in both. Now I am answered, and perfectly satisfied.

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The truth is, the *Moon* is Hileg, and she and none but she must be directed for Death, and I doubt we shall be untowardly put to it to find a cause for it in this Scheme; but if he will allow me his *semewhat*, that is 28 minutes, I can find Directions sufficient for Death, and they are the *Moon* to the Mundane Parallel of the *Sun* and *Mars*, and the Zodiacal Square of *Saturn*. But if he doth still persist in it, That he did dye on the *Sun* to the Opposition of *Jupiter*; then I would ask him, Why it did not kill *Bishop Lind*, *Sir Theodore Mayern*, *Mr. Stepkins*, *Dr. Geoferyle Neve*, and others; and I am certain that neither *Dr. Fisk*, nor my Friend *Mr. Gadbury* would venture to predict Death from that Direction when a man is living; and I am sure *Sir Robert Halburn's* Death was not to be predicted by this Nativity. And if he were living, would it not be more rational to judge he should dye on the *Moon* to the Body of the *Sun* and *Mars*, or the Ascendent to the Opposition of the *Sun* and *Mars*, than on the Ascendent to the Opposition of *Jupiter*? Fie, fie, lay by these Fooleries, or else defend them, and I will appear against you in the cause.

*Cornelius Agrippa* I willingly pass by, as not being of any esteem for Truth, in my Opinion. And for that of *Sir Theodore Mayern*, I have already handled it in my *Opus Reformatum*; to which I refer those that would see it.

*Peter Gassendus*, nat. *Januar. 21. S. N. hor. 17. min. 52. P. M. 1592. Sub. Lat. 44.* they make him *Capricorn* ascending 6 degr. and they kill him on the Ascendent to the Body of *Mars* and Square of *Saturn*, the one in *Cancer*, and the other in *Aries*. The *Sun* is in 2 degrees of *Aquary*, and the *Moon* 7 degrees in *Taurus*; and they contentedly let him outlive the Ascendent to the Body of the *Sun*, Lord of the Eighth, and Square of the *Moon* in the Fourth, and think no body will in the least question that. Now, according to their own Rule, Why should not we believe the Ascendent to the Lord of the Eighth, and Square of the *Moon* in the Fourth, is more likely to kill, than to the Lord of the Tenth and Ascendent? And yet after all the busse they have made, the *Sun* is Giver of Life in the Ascendent, and he dyed not on the Ascendent to the Body of *Mars*, but on the *Sun* to his own Square and Body of the *Moon*, who is in the Radix in their fatal.

fatal Fourth House, and this done with a very little Alteration to the Figure.

Dr. *Nicholas Fisk*, born *July 25th, hor. 1. min. 47. P. M. 1575. Lat. 52.* and my Author says, He dyed on the Ascendent to the Opposition of *Mars*; so that at one Blow he breaks Two of the most principal Rules of *Ptolemy*. First, The Ascendent cannot kill by Direction, because the *Sun* is, in the Ninth *Giver of Life*. Secondly, *Mars* cannot kill, as a Promitter, because he is under the *Sun*-Beams. And yet both these are nothing to our Author in his way of Practice.

It is plain that the Figure he prints was made after the man dyed, because of crowding in this Direction to stop his Readers mouth, and prevent further Enquiry; but the time was undoubtedly a little sooner, and then the *Sun* Hileg was directed to his own Square, and the *Mundane Parallel* of *Saturn*, having a little before passed the Square of *Mars*, who had not power to kill, but gave him that lingering Consumption that attended him to his Death, and was indeed the occasion of it, because Hecticks are the true effect of the *Sun* in many Cases; and what *Mars* gave, was of the Nature of the *Sun* at that time.

Mr. *Stephens* is said to be born *May the 15th, hor. 10. min. 54. P. M. 1604. Lat. 51. 32.* And our Author says, He dyed on the Ascendent to the Opposition of *Mars*. But then suppose some captious Fellow or other should ask the Reason, Why the Ascendent should pass the Square of *Mercury* Lord of the Eighth, and Square of the *Sun* both together, and presently after the Square of *Saturn*, and all these together not able to kill, as well as the Opposition of *Mars*? I must confess the Readers of such Authors had need have a mighty Opinion of them, or else they cannot swallow these Gudgeons easily, without keeking.

Dr. *George Starkey* was born, as saith *J. Gadbury*, *June the 9th, hor. 11. min. 35. Mare, 1628. Sub Lat. 52.* who was living when this Book of his was printed, but dyed of the Plague in 1665. and the Scheme of his Birth seems likely to signify his Parts, and also shew the time of his Death; which if our Author had the managing of the matter, must be fathered on the Ascendent

to

to the Square of the *Moon*, notwithstanding the *Moon* is Hileg in the Midheaven.

The truth of the matter is thus: The *Sun* Giver of Life is directed to the *Mundane Parallel* of the *Moon*, followed by the *Zodiacal Parallel* of *Mars*, Body of *Mars*, and Body of *Venus*, for his Death, and its Quality, which was the Plague, which, I am informed, he took by opening a man that dyed of that Disease.

From page 130 to 138. there is nothing remarkable either to the Reader, or to the Animadvertor, and therefore I pass them by; and come to Mr. *Stephen Rogers*, who, our Author tells us; was born *October the 7th, hor. 4. min. 44. P. M. 1623. Lat. 51. 42.* This Gentleman had his Midheaven directed to the Body of *Mars* at 31 years of age, which, our Author says, gave him much Trouble, Scandal and Imprisonment. This is something strange, if compared with the *Princess Royal*, to whom it gave marriage; and with the *Earl of Essex*, where the Opposition is said to be the cause of his Death, being directed to the Midheaven. Methinks 'tis strange the Stars should have such various effects in these different persons! enough to make a man believe, there is nothing in any of these things we pretend to tell the world of.

Mr. *Culpeper* I shall pass by, I being credibly informed he was born in the Forenoon, which I find he says was Afternoon. And for *Oliver Cromwell's* I have already handled that at large in my *Opus Reformatum*. *Richard Cromwell* I doubt is taken upon trust, and so I leave it to your Opinion to judge as you think fit. *Maffiarello* the Fisherman of *Naples*, you may guess at its Truth by going along by the River of *Thames*, and ask the Fishermen there the time of their Births, and you will not find one in forty able to tell you; and therefore conclude that he hath made this Nativity as he thinks convenient, but I am certain it is false. And so I end his Second Part.

Sir *Frech. Hiles* was born *June the 8th, hor. 7. min. 22. P. M. 1642. Lat. 53.* And his Nativity given to us by our Author is presented as a mighty great Nativity: Nay! such a one as he was to expect the effects of it in the other World. But for my



my part, I see no great matter in the position, that it ought to be deemed so famous and illustrious. 'Tis true, the *Moon* is in Conjunction with *Jupiter*, but they are both Cadent and under the Beams of *Saturn*, and all Three of them in Square to the *Sun* and *Mercury* in the Seventh; *Venus* Lady of his Tenth is in Square to *Mars*; and all men allow Planets in the Seventh to involve the Natives into mischiefs and vexations. And besides, if we allow, as all do, that *Mercury* is the Image of the Soul and Understanding, what shall we say to him when he is in Square to *Mars*, to *Saturn* and the *Moon*, and the *Moon* his Coadjutor is afflicted by *Saturn*, the *Sun* and *Mercury*; now where is the Grandeur of this Nativity? for my part I cannot see.

But this is not all, it is a false one, and made to serve a turn; and I am informed Sir *F. Hollis* himself could not give his Nativity true, nor did he believe this that is printed to be so.

And to make its Fallity appear more plain, there is no pretence for his Death Astrologically, which was *May* the 28th 1672. And indeed (seeing this worthy Author hath had so long time to consider of it) I would desire him to assign something for his Death, if he can, which I am sure I shall never have from him.

But I am inform'd by a Gentleman, who was at their Meetings, when this Nativity was often shew'd before it was printed; one of the Company said, Why will you publish it, since Sir *F.* himself doth not allow it to be true? *Come, come* (says our Author) *let it be printed, it is no matter whether it is true or not; for shewing the World so great a Nativity may serve him in his Preferment, and it can by no means do any harm.* And so it was printed; but what it serves for, I contents is to me a mystery.

Sir *Christopher Heydon* was born *August* the 14th, *hor.* 11 min. 23. *P. M.* 1561. *Lat.* 53. This is that Learned Gentleman of that Name that writ the *Defence of Astrology*, in answer to *Chambers*. He dyed in the year 1620. being almost 59 years of age, and this on the Ascendent to the Opposition of *Mars*; which is probable to be true; for *Mars* is (I think) Giver of Life; but there was joynd with it the Ascendent to the Square of the *Moon*, and *Mars* to the Mundane Square of the *Moon*. Yet notwithstanding I will not contend for the truth of the Figure, because so long since; but I do say, it seems to be probably true.

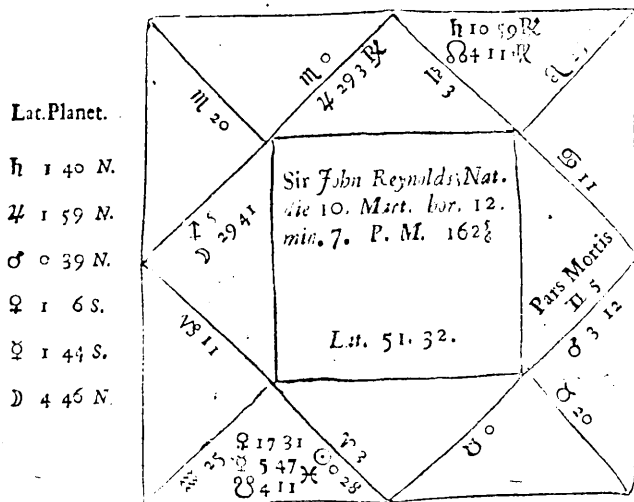
Major

Major *Strangways* born *March* the 23d, *hor.* 8. min. 22. *mane*, 16<sup>00</sup>/<sub>10</sub>. *Lat. Pool Dorset.* He was prest to Death at Forty nine years of Age, for killing his Brother-in-law, he not pleading to his Indictment; and this on the Ascendent to the Opposition of *Mars* and Body of the *Moon*. I contents in the Figure he hath printed, the *Sun* is not Hileg; nor is the Ascendent, with submission to his Skill, but the *Aphetick Power* falls upon *Mars* in this Figure, and he at the time he dyed was directed to the Zodiacal Parallel of the *Sun*, and to his Mundane Parallel likewise, if this Scheme of his Birth is within the ken of Truth; for all his Nativities must be tenderly handled in that point, because of his Skill in Nativity-making.

Sir *John Reynolds* was born *March* the 10th, *hor.* 12. min. 7. *P. M.* 162<sup>1</sup>/<sub>2</sub>. *Lat. London.* He was Knighted (as the Fashion then was) *July* the 15th, 1655. and he was drowned *December* the 5th, 1657. The first (saith my Author) was on the *Sun* to the Trine of the *Moon*, and the latter on the Ascendent to the Body of the *Moon*. What a Jilt this was to give the poor Gentleman a fine Coat, and a Feather in his Cap, and then throw him into the Water, and spoil them both? See the Scheme.

Sc

I shall



I shall not much contest the Point with him about the Cause of his Knighthood, though the Opposition of *Jupiter* with the *Moon's* Trine seems a little aukward; but let that pass. Why should the Ascendent to the Body of the *Moon* kill? I know no reason, unless it is because she is Lady of the Eighth House; yet she is in Trine to *Mars*, and Sextile to *Jupiter*; and why kill? and besides, she is in this Figure *Giver of Life*, which doth imply, she ought to be directed in that case to some other Point, Body, or Ray, to give that effect.

You see the Ascendent to the Body of the *Moon* did not kill in the Duke of *Albemarle's*, nor Mr. *Catker's*, nor Dr. *Couge's*, nor in Mr. *Voughan's*, nor in Dr. *John Britland's*, nay, nor in Dr. *Gill's* neither, where the Case is Parallel to this, she being in the Ascendent, and Lady of the Eighth, as here, and yet did not kill, though it came up in his younger years. I might mention Two *Popes*, with *Myern* and others; but let these suffice among the many more I could produce, where it hath not kill'd. And if so, what reason have we to believe it kill'd this pretended Knight? and

and therefore you may rank this Geniture also among the false and doubtful; for I am positively certain it is not the true one, nor will I pretend to correct it.

Nor do I think the Nativity of Major General *Lambert* is any truer than the rest, notwithstanding those few plausible Directions and Accidents he is pleas'd to correct it by, as he says; for among all those Accidents of Proof, there are but few that I can allow; but if it be true, I would fain know what it is he will allow for his Death, which was, I think, about the beginning of 1684. being then 64 years and an half old.

The Ascendent was then under no  $\uparrow$  Direction, it having pass'd the Opposition of the *Sun* Lord of the Eighth 10 years before; also the Opposition of *Mercury* and Squares of *Saturn* and the *Moon*. The *Sun* pass'd the Oppositions of the *Moon* and *Saturn* 5 years before; and the *Moon* pass'd her own and *Saturn's* Squares about 3 years before; so that none of these Points and Parts of Heaven can be charged with killing. But because we will not dance about from one Aphetick point to another, let us come to the strict Rule of the Hileg, who ought to be only directed for Death, and that is *Mercury*, in this Figure he gives us; who under their Pole of Position is got into 3 degrees of *Capricorn*; but that I will not allow to kill if he were come to the Square of the *Sun* exactly at that time: Because the Square of *Jupiter* is just behind it, and the Trine of *Venus* a little after that. So that here is no Direction to be pretended to, that can be regularly allowed to kill; no, not so much as a Parallel either Mundane or Zodiacal to crowd in to help out the *Sham*. I will not give the Figure, because I think it is not worth while; but in regard there may be some ingenious men that may be desirous to see the Scheme, and perhaps willing to try their Skill upon it, I will give them the time of his Birth, that I have from our Author; and he tells us, He was born *die Solis Septemb. 19. hor. 2. min. 14. P. M. 1619. sub Lat. 54.* And I should be glad to see it corrected to the purpose.

I shall not say any thing to his Friend *Cap. Bray*, because he hath laid nothing down that is either positive or particular, and perhaps it is but a made one at last; and to tell you the truth, I doubt it is no other, and seems made by the Midheaven to the Body of

*Saturn*, for his Trouble and Imprisonment at 26 years of age. Nor shall I take any notice of *Mr. Eastwood's*, nor *Mr. Richardson's*; no nor the Merchant of *Genova*: All which I pass by.

*Mr. Hooper* a Merchant, born *July* the 5th, *hor.* 7. *min.* 43. *manè*, 1612. *sub Lat.* 51. 32. We have no Accident to prove this by, but his breaking for Threescore thousand pounds at 27 years of age, for which our Author says he had his *Moon* to the 8<sup>th</sup> of *Venus*, and *Midheaven* to the ☐ of *Saturn*. And his Death at 31 years of age and 8 months, from the *Sun* directed to the Opposition of the *Moon*, and the *Part of Fortune* to the Square of the *Sun*.

I remember he says, The *Midheaven* to the Square of *Venus* made *Major General Lambert* Warden of the *Cinque-Ports*; and if that should be true, Why should we think the *Moon* to the Opposition of *Venus* was the cause of his Breaking? And for the *Midheaven* to the Square of *Saturn*, there is nothing in it; for that came up at 21, and he tells of nothing he had then, either of Sickness or Trouble.

That he dyed on the *Sun* to the Opposition of the *Moon*, I cannot really or readily believe; because the *Zodiacal Parallel* of *Jupiter* falls within 5 degrees after it, and his *Body* within 7 degrees and besides, he never flincht for the Square of *Mars*; and do you think the *Sun* to the Square of *Mars*, Lord of the Fourth and Eighth, is not more likely to kill, than to the Opposition of the *Moon*, Lady of the Eleventh? Consider and think your selves out of these improbable Rules; and when you have done that, you will soon conclude this to be a made Nativity.

It is most certain the *Sun* is not Giver of Life here; and it is a hard matter to say which hath most Title to that Power, *Mars* or *Mercury*, for to one of them it will certainly fail; and to endeavour to decide it, is in vain, unless we were more certain of the Figure than we are.

*Mr. Wooley* is said to be born on *Monday* the 28th of *November*, *hor.* 14. *min.* 27. *P.M.* 1637. *sub Lat.* 51. 32. The only Direction he corrects this Scheme by, is the Ascendent to the Square of *Saturn* at 12 years of age, which gave him an *Ague* for 18 months. Now by their own Rule this could not have any such effect (they I mean who can direct the Angles to the Antiscions) for the Antiscion of *Jupiter* fell the very next degree after it, and forbids any thing of ill; but the Square of *Saturn* came up at 3 years

years of age. I am informed this Native did dye at the Age of 28 years and 11 days, of the *Plague*, i. e. in *December* 1665. But what we shall find out for his Death, I can no ways imagine, and should be glad to be informed by the Author. The *Moon* hath not got to the *Body* of *Mars*, nor the *Sun* to his Square; nor do I know what to allow for it either in my way or theirs; and therefore I will leave it as a doubtful Nativity.

*Johannes Regiomontanus*, *Erasmus Rheinboldus*, and *Georgius Trapezontius*, are all to be doubted. As to the first of those three, *Mr. Gadbury* and *Origanus* say, He was born *Anno* 1536. But *Cardan* and *Junctine* say, He was born 1436. they differ only 100 years. The second by *Mr. Gadbury* and *Origanus* is said to be born in the year 1551. but *Garcus* and *Junctine* say he was born in the year 1511. differing only 40 years; a small matter! The third is said by *Mr. Gadbury* and *Origanus* to be born 1396. but *Gauricus* says, he was born *Anno* 1395. so that we find in all of them a sufficient ground to doubt their truth; and therefore I will leave them with the Author, and when he hath adjusted and corrected them, I will call for them again, and give him my Opinion on the whole.

*Dr. Geoffery le Neve* was born, as it is said, *April* the 15th, *hor.* 14. *min.* 22. *P.M.* 1579. *sub Lat.* 52. He had a burning pestilential Fever at the age of 44. the *Sun* then to the Conjunction of *Mars*, and he dyed at the age of 75, on the Ascendent to the *Body* of *Mars*, as saith my Author.

As to the first, for his Fever, I will not contend with him; but for his Death, I cannot allow it, because the *Part of Fortune* is in my Judgment Giver of Life, but beyond all doubt it must fall to *Venus*, or the *Part of Fortune*, and therefore the Ascendent hath nothing to do in the matter of Death. And a man would think the Ascendent to the *Body* of the *Sun* and the Square of *Saturn* should have done it long before, if the Ascendent to the *body* of the *Sun* can kill now. It is not easy to determine what Direction to the *Part of Fortune* did kill, because the Figure is not certain; but the Rule must be kept to, or else there is nothing to be done to any certainty.

You may observe, he says, This Native was subject to much Trouble, and many Infelicities in his Life-time, and particularly

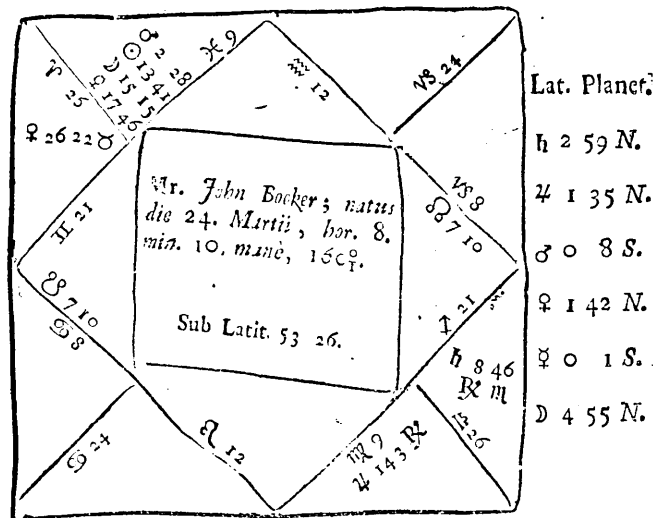
as

at 64 years of age he was plundered and forced to fly to Oxford; and this on the Midheaven to the Square of Jupiter. It is not usual for Jupiter to give such destructive Troubles as these are; his ill Rays do for the most part give Vexations for some time, but at last they go off, and leave the Native in a capacity to live; what he speaks of, seems to be the effects of Saturn and Mars's Fury. Besides, if you look into the Figure, you will find Saturn in 5 degrees, and Jupiter's Square in 9 degrees of Aquary: So that he lets the Midheaven to the Body of Saturn go off without any mischief, and 4 or 5 years after, the Square of Jupiter plundered and destroyed him for his Loyalty; is this probable, *risum tenetis!* And if you please to look over his Nativities in his Celestion, you will find he often lets the Square of Jupiter pass by without any effect at all in comparison to this; and I must confess I do not know why this Nativity should produce so many Troubles; and this Ray of Jupiter in particular so much Mischief.

Mr. John Mallet was born August the 21st, hor. 11. min. 15. P. M. 1615. Lat. 51. 32. and he says, He dyed in October 1646. of the Plague, the Sun then to the Body of Mars, and the Ascendent to the Square of Saturn. If he can prove the Ascendent to the Square of Saturn, I will excuse his Body of Mars; for in this Nativity you may be certain the Ascendent is Giver of Life, and I think soon after the time he dyed, the Ascendent was directed to the Trine of Jupiter in Mundo, as it ought to be, and then Jupiter will follow the Body of Saturn, and Venus follow the Body of Mars; so that we must find out something else to kill him, or else I cannot allow his Death upon these Directions alledged by our Author. And if you please but to look into his Examples, you will find the Ascendent to the Square of Saturn did not kill Mr. Woolsey, nor the Opposition kill Mr. Ho per, nor the Body of Saturn kill the Merchant of Genoua; with abundance more I could give you out of his own Book, that thwart this of Mr. Mallet's.

Mr. John Booker was born March the 24th, hor. 8. min. 10. mane, 1607. Lat. 53. 26. Our Author hath given us no Directions nor Accidents for this Nativity; nor had I taken notice of it, but that I have the time of his Death, which was April the 8th,

8th 1667; he dyed of a Dysentery, under the weakness of which Disease he had layn for a long time; and by the Figure following we shall be put to it to find a Direction that may be regularly allowed for his Death, and the time of it.

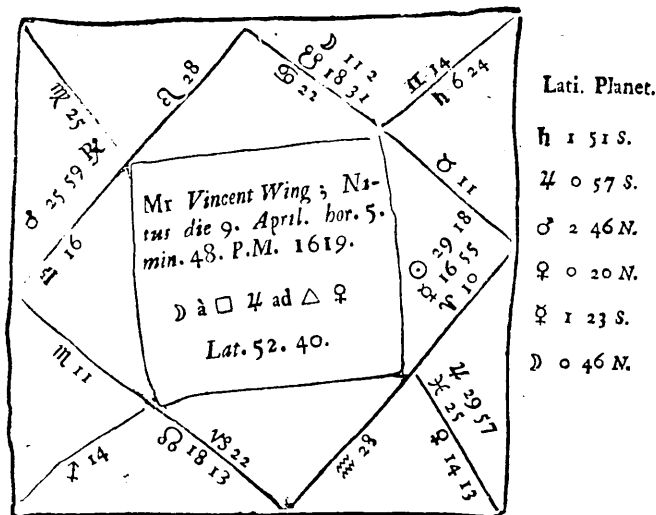


The Estimate Time that was given him, he was used to say was about 8 of the Clock in the Morning; which doth not differ much from this of our Author: And my Friend tells me, He had the Bloody Flux Three Years and an half; and there is no Direction to hit it by this Figure, neither in my method nor theirs. The only Direction they can pretend to, is the Ascendent to the Square of Saturn; and when they bring the Ascendent back to make that give Death, then I have the Horoscope in my way to the Square of the Sun, and the Ascendent being Hileg, is not likely to pass that with safety; and therefore if you will take my Opinion for his Disease and Death, it was thus: His Flux began on the Sun to the Rapt Parallel of Mars, and the Square of Mars in the Zodiack, and he dyed on the Ascendent to the Square of the Sun, there being no Help nor Relief. I confess the

the Ascendent to the Square of *Saturn* in the Zodiack doth come up much about the same time, and therefore I do not expect to be believed by some, who have nothing to say for their method, but that they have used it a long time, and they will not now be convinced of its Errors, and therefore let them go on.

Mr. *Vincent Wing* was born *April* the 9th, hor. 5. min. 48. P.M. 1619. Lat. 52. 40. and the Figure was (saith our Author) done by himself. That he was not only an ingenious man, but also a very laborious man in his Study, the whole Kingdom can testify, and that his Endeavours were succeeded with Applause and Reputation, as a just Reward to his Merit, every man bookishly inclined in this way, will readily acknowledge: But it was not because his Angles were possessed by Cardinal Signs, as our Author doth fondly imagine; for had not the *Moon*, *Sun*, and *Mercury* been in Cardinal Signs, and *Venus* Lady of his Ascendent in her Exaltation, and *Jupiter* her Dispositor in Trine to the Tenth (notwithstanding his great Parts) he might have been as obscure a man as some others are, for all the Cardinal Signs on Angles: But if any are disposed to believe that Foolery, I will not be their Hindrance; *Si Populus vult decipi, Decipiatur*. The Figure followeth.

Perhaps



Perhaps in some men's Opinion it may be doubted and disputed who is *Giver of Life* in this Nativity, because both Luminaries are in *Aphetical Places*, and in their own Dignities; but I think there is no ground for any Doubt of that nature, if a man rightly understands the Text, and will be guided by it: Let him remember, *Interdum Sol anteferendus est*. And by that Rule the *Sun* is here *Hileg*, without dispute. I am not punctually certain when he dyed, but as I think, it was in the end of the *Summer*, in the year 1668. or 1669. at the age of 49 or 50. Nor do I know what Disease he dyed of, but do believe it was a lingering sort of a Disorder, attended with a *Hectical Habit* of Body, and a *Consumption*; because *Mars*, who is first in the Train of Death, is in Opposition to *Jupiter*, and also *Jupiter's* Square in *Mundo* falls in with them, but cannot save; and therefore specifies the Disease, which I do think is some Disorder of the Lungs. See the Directions.

T t

© ad

⊙ ad □ ♀ in mund. d. d.	46 24	47 6	1666
⊙ ad ♀ ♀ in Zod. fin. Lat.	47 51	48 11	1668
⊙ ad Aldebaran sine Lat.	48 34	49 8	1669
⊙ ad □ ♀ motu converso.	49 44		
⊙ ad ♀ ♀ in Zodiaco c. L.	50 23		
⊙ ad □ ♀ in mundo. d. d.	50 31		

This is that Train of Directions that I do assign for his Death, and this done without altering the Figure he gave, a minute; and besides, I keep to my Hileg. If any skillful man is of another Opinion, I should be glad to see his Doctrine publish'd.

Since I wrote this, I have found his Life in my Study, written by Mr. J. G. which I did not think of before; and he says, He dyed September the 20th, Anno 1668. of a Hoarsness, with a Catarrh and Consumption.

In the Nativity of Mr. John Sabye it is said, He was born July the 1st, hor. 5. min. 15. P. M. 1621. Lat. 52. and that he dyed on the Direction of the Ascendent to the Opposition of Saturn. But that cannot be, for Two Reasons; First, The Ascendent is not Hileg; and Secondly, Saturn is under the Sun-Beams, and therefore cannot kill by a positive Rule. Besides, what reason have we to believe the Ascendent to the Opposition of Saturn hath more power to kill here, than in Mr. Hooper the Merchant's, Peter Gassendus, Sir Robert Holburn, the Minister, pag. 111. Frederick King of Denmark, and divers others, where his Title to kill is full as good as here, and yet did not do it. In the Scheme that he hath given, Jupiter is Hileg; but I judge the time was given him half an Hour past 5, or between 5 and 6, and then the Sun will be Hileg; by which means the Nativity will be doubtful.

Mr. John Collins the Mathematician was born die Saturni, March the 5th, hor. 6. min. 12. P. M. 1625. Lat. Oxford. Our Author makes him the beginning of Libra Ascending; but I rather think he hath the latter end of Virgo ascending, or else I cannot imagine what kill'd him at 58 years and 6 months old. But I am certain our Author can give no reason for his Death by the Figure he hath printed, unless he will make the Sun to the Body of Venus mortal;

mortal; which perhaps some may be so weak in their Understanding as to believe, because she is in the Eighth. I judge he was born at 6, or a very little afterward, and then the Moon is Hileg, and directed to the mundane Parallel of Saturn, followed by his Body, and the Opposition of Mercury. But as to the Correction he hath made by the Midheaven to the Trine of the Sun for his Office, and the Ascendent to the Trine of the Moon for his Marriage, it is false, and those Two Accidents were not from those Two Directions. This Gentleman was an excellent Mathematician, and taught it in London many years with great Approbation; and I have heard him recommended for a man of great Reason and Ingenuity; which if true, how shall we construe the 36th Aphorism in the Collection, which says, Mercury in Pisces makes a man Confident without Reason, and pretend to what he knows not.

Mr. Will. Leybourn was born die Mercurii, October the 18th, hor. 5. min. 41. P. M. 1626. and hath lived in defiance of their Stars; and the Continuance of his Life hath given the Lye to most of their Rules now in fashion; for he hath outlived the Midheaven to the Opposition of Saturn, that killed Duke Hamilton and James Sibbalds. He hath outlived the Ascendent to the Square of Mars, that killed Oliver Cromwel. He hath outlived the Ascendent to the Square of Saturn, that killed Lewis XIII. King of France, and Prince Maurice. He hath outlived the Sun to the Square of Saturn, that killed Judge Reeves. He hath outlived the Moon to the Opposition of Saturn, that killed Mr. Eastwood. He hath outlived the Moon to her own Square, and the Opposition of Mars, that killed Bishop Morton; and the Sun to the Square of Mars, that killed Dr. Gouge. And if he hath got this Art, and Power of Living. I believe they must be forced to find out some new Stars, for the old ones will not do, you see.

The Moon in this Nativity is Giver of Life, without any doubt; and though she hath passed her own Square in their method, yet she hath not in mine; and that is followed by a Mundane Parallel of Saturn; but when that happens, I cannot tell; because I suppose this Figure is corrected (as he calls it) by the Ascendent to the Square of Saturn for his Fever at 24 years of age, which I am sure alters it much from the estimate Time. I know a Thickheaded Astrologer, who on such an occasion altered his Estimate

mate time but Three Hours, to crowd in such a Direction upon us; and therefore I must suspect this by that Rule.

We are told by our Author, That the famous Mr. *William Lilly* was born the 1st of *May*, at 8 minutes past 2. *manè*, 1602. *Lat.* 52. 38. and we all know he dyed the 9th day of *June* 1681. being then 79 years and a month old: And a Club of Authors, in a Book lately printed, have told us, He dyed on the *Moon Hilg* to the *Mundane Parallel* of *Mars*; which I should be glad to see proved; to do which, will, I am sure, require a Club of a double number, and the *Famous* and *Learned* Mr. *C* ——— to be one of them. But to be short, there was no such Direction as that at that time, nor within 20 years of it; but if there had been such a one as they say it is at that time, it could not kill, because they say it is a *Converse* Direction; and *Ptolemy* says, There is but one *Converse* Direction kills, and I am sure this is not that which he means, and therefore I give Credit to their Figures both alike. Indeed had they told us of the *Moon* to the *Zodiacal Parallel* of *Saturn*, to the *Zodiacal Parallel* of *Mercury* and *Body* of *Mercury*, it might have had some Credit, but the other non at all.

Had I any certain ground to proceed on, I am very willing to take some Pains on this famous man's Nativity; but the Estimate Time being so uncertain; nay, the day is no more but guessed at; and the time of the day, for ought I see, is more uncertain than that; and therefore to pretend to take pains on such a doubtful Subject, is but to abuse the world with another Imaginary Nativity, which I am not willing to do.

The next I shall consider, is that of the Author himself, Mr. *John Gadbury*, which he hath printed three or four times already, and in my Judgment every one of them false. The Accidents that he corrects it by, are the Ascendent to the Sextile of *Venus* for his Marriage at 24 and 10 months; and to the Opposition of *Mars* for a Surfeit, at 19 years and 8 months, and when all this is done, he hath not given us the Estimate Time. And therefore let me say this in short, If he should bring twice as many such Arguments more to prove it, I will not believe one of them, unless he can solve the main Objection about the Midheaven to the *Body* of *Saturn*, on which Direction I say he was

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Committed to Prison. As to his saying, It was the Midheaven to the Square of the *Sun* gave that Trouble, it will admit of a Debate, whether there be such a Direction or not; but this of the Midheaven to the *Body* of *Saturn* is certain and positive, and admits of no debate, because *Saturn* is visible on the place, and we can see him pass the Midheaven; but the Square of the *Sun* is perfectly imaginary, as he understands and works it; and therefore I will correct it by the Midheaven to the *Body* of *Saturn* for his Trouble, beginning *November* the 2d, 1679. at which time he was taken into Custody. But if you look into his Table of Directions, you will find that his Midheaven to the Sextile of *Jupiter* and Square of the *Sun*, came up and toucht in *December*, 1678. and he was not in Trouble till *November* 1679. By which, I suppose, it will be granted, That his Correction is not true in itself, if you allow his method; and that I thus prove. If you keep to the Figure printed, then the Ascendent to the Sextile of *Venus* in *Zod.* comes up at 24 and 8 months to marry him: The Ascendent to the Opposition of *Mars* for his Fever and Surfeit at 19 and 11 months; but he was sick at 19 and 8 months; but then the Midheaven to the Square of the *Sun* will come up just a year before his Trouble, which I cannot allow, if there were such a Direction, which I say there was not. If you correct the Scheme by the Midheaven to the Square of the *Sun*, to touch 2 months before his Trouble, then the Ascendent to the Opposition of *Mars* comes up at a year and a month after his Surfeit; and the Sextile of *Venus* comes up just 8 months after he married: So that these things differing, will call the whole Calculation in question, if we should grant such a thing as the Square of the *Sun* in *Zod.* for the Directions will not nearly hit; I do not expect them to hit exactly, and I know the Reason why they will not do it; but a year difference is not to be allowed, notwithstanding *Morinus* his Sham of a Direction that lay dormant 14 months after it toucht, and then began to work. And so I will shew you the Figure of my correcting by the Midheaven to the *Body* of *Saturn* for his Trouble in 1679.

I shall

139 28

Lat. Planet.

h 2 29 S.

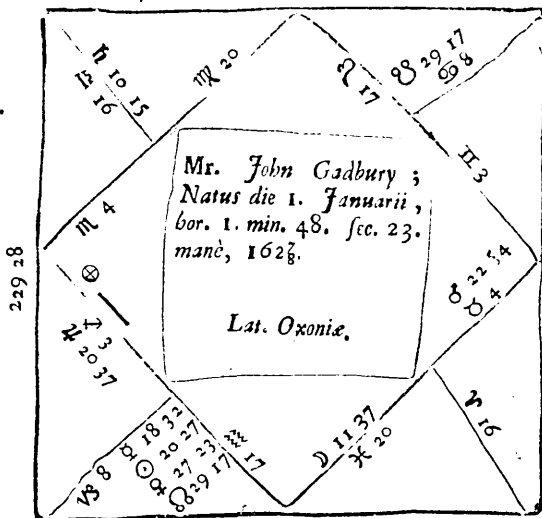
4 0 47 S.

♃ 2 11 S.

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♁ 3 8 S.

♃ 3 30 M.



I shall not trouble you with a long Preamble of Reasons for my Correction, it is sufficient I have told you my Reason why I think his is not true; and by the Direction following you may judge of the truth of the preceding Figure; only I will tell you this, That neither the *Sun*, *Moon*, *Ascendent*, nor the *Part of Fortune* are any of them Givers of Life, but *Mars* alone, and it is he must be directed for Death, if any one will take the Trouble to do it, which I will not at this time. And as to his Marriage, I allow the *Moon* to the Sextile of the *Sun* in *Mundo* to give that; though I must tell you, I do not look on Marriage or the Small Pox to be such remarkable Accidents (as some think they are) to correct by; and for his Surfeit and Fever, the *Sun* to the Rapt Parallel of *Saturn*, with the assistance of a violent and pernicious Revolution; and so I will give you a few Directions past and to come, that you may see what reason I have to believe the Figure I give to be true: And also observe the effects of those to come; but if you have better of your own, either print, or else let me see them without Printing, and it will be an Obligation.

- © ad

	d.	m.	y.	m.	
© ad parall. h motu raptō	19	39	18	10	Surfeit and Fever
♃ ad sextil. © mundo d. d.	24	27	23	3	Married first.
Med. Cæli ad corpus h	51	8	51	8	Imprisonment.
Med. Cæli ad Δ ♀	59	39	59	10	Married again.
Ascendens ad corpus Jovis	61	48	62	00	(fin'd.
Sol ad par. h Zod. per A.O.	62	12	62	8	Trouble & con-
♃ ad 8 ©	66	25	66	11	Sick and disord.
Sol ad 8 h	71	45	73	1	1700
♃ ad parall. h in Zod.	71	58	73	4	1700
♃ ad parall. ♃ in Zod.	72	31	74	2	1701
♃ ad parall. © in Zod.	73	57	75	7	1702
♃ ad corp. ♃ cum Lt.	74	36	76	3	1703
♃ ad parall. h motu raptō	75	35	77	3	1704
Ascendens ad semiquadr. ♃	76	9	77	10	1704
♃ ad parall. ♃ in Mundo	76	49	78	6	
© ad parall. h in Zod.	79	55	81	8	
Ascendens ad Δ h	79	58	81	9	

Thus I have given you my Sentiments of this Gentleman's Nativity, and what Reasons I have to dissent from the Scheme he corrected; and for the future part of his Life, I do not think it is my business to meddle with it here, but leave that to his own private Enquiry, not doubting of his Ability, especially to satisfy his own Curiosity.

I do observe, That he assigns Directions for every one almost of those Children at the end of his Book, as the cause and occasion of Death, but in that he is mightily out; for where there is one dyeth by Direction within the space of a year, or a year and an half, there are ten dyes by Position; and so did most of those there given: Especially his own Son, Mr. *Martyr's* Daughter, *T. Tryon's* Daughter, *Coley's* Child; and for Mr. *Sawyer's* Child, can any man conceive the Ascendent to the Opposition of *Saturn* could kill it, when the *Moon* was in Conjunction with *Jupiter*, so near the Horoscope? I judge the Nativity is made and fitted to the time of Death, not to the Birth of the Child, for the *Moon* is most certainly Hileg in this Nativity, and the Child lived beyond the years of Nutrition, and therefore it dyed by Direction, and not

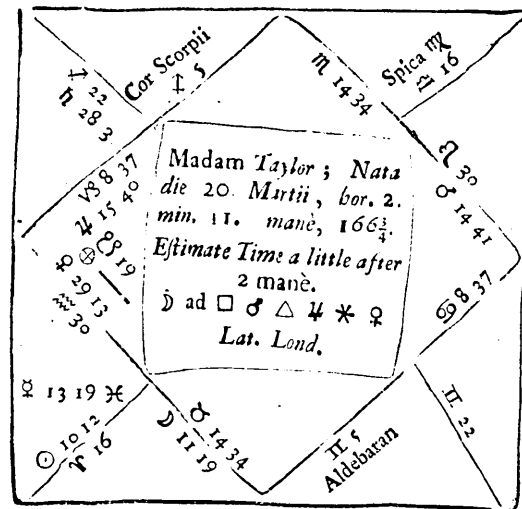
not



not by Position, but not by the Direction he hath given. And so I conclude my Discourse on those Nativities mentioned in his Collection of Genitures; and yet before I end this Fourth part, let me give you two Nativities more, that I believe will be as useful to you that are Readers of this Book, and Students of this Art, as any I have before mentioned, they being both of them very remarkable ones.

The First is the Nativity of one Mrs. Taylor, a Woman as Remarkable as any this present Age can afford us, especially if we consider and weigh the Circumstances and Contingencies of her Life and Death. She was born of good Reputable Parents, but not endow'd with any great Estate, that might put them into a capacity above that of their Neighbours among whom they dwelt. She married at the age of 18 years and 9 months, and had four Children living at her Death. At the age of 23 or 24 she did so well improve her Credit, that she borrowed of divers People, without Bond or Security, a great many Sums of Money, to the value of 20000 Pounds in the whole, and some say 40000; which, I believe will seem very incredible to those that hear the Story only, and knew nothing of it, that people should so easily part with their money, as you must believe they did to this Gentlewoman. As she improved in her Estate of Money; so she lived very much like a Gentlewoman, by keeping a Coach and Horses, and enjoying her self in a comfortable manner for some time; at last she fell into Trouble about this Money, they that had lent it, did expect it to be repaid with mighty Interest, which it seems she was not able to do, and for that reason divers Suits were commenced against her, and she at last forced to take the Bench or Fleet; in one of which she dyed, being a Prisoner, and very poor, about the year 1693, or 4. And all this done in the space of seven years, from the beginning of her Credit to the end of her Life.

222 5



Lat. Planet.

♃ 14 N.

♄ 03 N.

♅ 39 N.

♆ 025 S.

♇ 120 S.

♈ 500 S.

Pol. ☉ 26

Pol. ☽ 42

This Nativity I did calculate for this Lady, about the year 1690. and having said something to the Riches she would be Mistress of, &c. I did conclude she would live till the Ascendent (which I thought was giver of Life at that time) came to the Square of Saturn, followed by the Body of the Sun: But she dyed at the age of about 30, long before the time I did conclude on; and this mistake (for it is no more) is mightily improved by a silly fellow or two, and some as silly as they, who are their Admirers: By which means I have this Opportunity to let the world see I am ready to own it; and also to let them know I am able to rectifie my own Errors, which none of them are, where they have made greater Blunders, which I shall make appear before I have finished this Treatise.

When I did that Nativity, I did conclude (notwithstanding I had Ptolemy's Rule before me) that the Sun, Moon, Part of Fortune, or Ascendent, must be one of them Hileg; and finding the Sun, Moon and Part of Fortune not qualified, I did repair to the

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Horoscope,

Horoscope, and depended on that; but afterwards I found that Ptolemy's Rules were to be strictly observed, and that he that observes them will not lose his Labour; and in this Lady's Nativity either *Sun*, *Moon*, *Part of Fortune*, or *Ascendant*, is either of them *Hilg*, but *Mars* only, as being exactly qualified by Ptolemy's Rule; for it is not to take *Mars*, because he is in an *Aphetic* Place, but because he is in such a capacity as my Author lays down, which neither of my Adversaries, to my certain knowledge, know any thing of; nor have they Abilities to do it, should I take more pains to make it plain to them than what I am at present willing to do: I think it is sufficient I have laid down the Rule, and told you the Truth, and the Author that writes it; I was never taught it, nor had I it by Inspiration, let them study for it as I have done, I have told them where they may find it as I did. But alas, one of them is a *Set*, and the other hath a *Whirlygig* in his Head as well as his Tail, and therefore ———.

I have told you that *Mars* is *Aphetic*, and must be directed for Death; and at the time she dyed he was directed to the Opposition of the *Sun*, and this followed by *Mars* to the Zodiacal Parallel of the *Sun*: And here you may see the Train of Directions that followed these two, and did help to complete that fatal stroke; and if I had but depended then on the *Great Ptolemy* exactly (which I shall for the future do in all those Cases) there had been no occasion for this Example now. And I do challenge either of my two Adversaries, or both, to shew any Reason for her Death by their prodigious Skill, and make their Rules hold in other Nativities, which these that I give will do.

	d.	m.	y.	m.	
<i>Sol ad ☐ 8 Zodi.</i>	26	37	28	10	1693
<i>☉ ad 8 ☉ in mundo</i>	27	50	30	2	1694
<i>☉ ad 8 ☉ in Zodi.</i>	29	3			
<i>☉ ad par. ☉ in Zodi.</i>	29	3			
<i>☉ ad ☐ 8 in mundo</i>	29	27			
<i>☉ ad ☐ 4 in Zodi.</i>	30	45			
<i>☉ ad par. ☉ in Zodi.</i>	34	1			
<i>☉ ad par. ☉ in Zodi.</i>	38	44			

I do not know what Disease she dyed of, but do judge by the Directions that it must be generally an ill Habit, attended with

a Scurvy

a Scurvy; but the particular Disorder, a feverish hectical Distemper tending to a wasting, because *Jupiter* is also concerned in the Directions, but cannot save Life; and therefore will bear a Share in this Disease, as to its Quality and Nature; and that her Lungs were out of order, and suffered by the Distemper, I am almost certain. I have told you the estimate was a little after Two *mane*; and if I should alter the Time I have here printed (which was the same I gave her) so many minutes as will make *Mars*'s Pole 44 degrees, it hits to a miracle; and then *Mars* to the Opposition of the *Sun* in *Zodiac* comes up exactly at her Death. Ark 27 degrees 20 minutes gives 29 years and 8 months, and this will not be more than 10 or 12 minutes later than I have made it; not 3 hours, as some people of this Profession have done.

This Nativity, that I did in Writing under my own Hand, did some way or other fall into the hands of Mr. *Duncius Syderius* on the North side of *Holburn*, *Colcy* I mean, and was by him given to the *Killing Doctor* in *Salisbury-Court*; and now, I hope, I have printed it, they will do something in it themselves also to shew their Skill: And so much shall suffice for this Nativity.

The Second Nativity is one that was done by that fortunate man, who, contrary to the Order of Nature, had the good luck to *fit a Key bigger*; and it being now grown a little rusty, I will take the pains to polish it for him. Let it be should take it in hand, perhaps it may also increase and grow greater by Scouring as well as by Filing; for I perceive he hath a natural Faculty in the Art of Procreation; and though he begins to work with Tools of Destruction, yet by his Sobriety Labour and Excellence of Judgment, the Conclusion is always attended with a happy Production and Increase. Nay! should he lay an Ax to the Root of a Tree, and like a resolute fellow fall to hewing, you must not expect the destruction and fall of it, but either another Tree spring up presently, or else the body of the old one grow monstrously bigger. But before I come to handle his Nativity, it will not be amiss if I do say something to the Book in general.

The whole Book is (to say the truth) a perfect piece of Thievery; and if it were not for spending Paper so foolishly, now it is

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dear,

dear, I would set the Authors he hath robbed, all of a Row, and send them after him with a full cry of *Stop Thief*; he hath spun out matter on purpose to make the Book swell and look big; and there are some hundreds of pages stuf with Rules and Directions to instruct (*his* perplex) the young Students, which he himself never used nor practised by, nor never will. The first 40 pages every one knows from whence he had them; from thence to page 98 I would ask him how often he useth them Rules himself, and what he puts them there for. From page 98 to 350 it is all stole and transcribed, and the major part of it useles and troublesome to the Reader; and most of it printed in *English* often enough before: Nay, should every Bird claim his own Feather, our monstrous Man-teacher would not have matter enough left of his own to furnish one Page of his Almanack, which is generally borrowed or stolen as well as that Book is. From page 350 to 443 is nothing to Astrology; nay, a man may be a good Astrologer and know nothing of it; and how able an Astrologer the knowledg of that hath made him, you shall see when I come to manage and handle the Nativity in his printed Book. Now if this Book of his should fall into the hand of a young Student, that never had seen any Books of the Art before, he would conclude that this Stuff was necessary to be learned and understood, and so open the Shop of his Understanding, and begin to furnish it with this old braided Ware, fit only for the Dunghill or the Fire; and signifies no more to make the Student perfect in this Art, than a whole pound of *Mercury* doth to the cure of the Ulcer in his Friend's Throat, of which the dy'd; but more of that hereafter. It had been more commendable, if (instead of this old stuf) he had published something to prove the Doctrine they pretend to, by examples; to shew the use and certainty of their Rules, and how far we may rely and depend on them, than to run further on the score, and serve us up with *Dissis* that have been too often at the Table already. For example, the pitted, smoaky, dark, void degrees, of no use but to foul Paper; nor doth he use them for any thing in his practice, only recommends them to the poor young ignorant Student, to plague and puzzle him. His Table of the Part of Fortune's Dignities and Debilities; his Table of the Alchocoden; his Table of *Ptolemy's* Measure of Time, which is false, nor did he understand it, no, nor doth he yet;

nor

nor can any Reader understand his meaning by what he hath laid down on that subject; and if he and some others did but understand it, *Magnus* and *Ptolemy* might be easily reconciled; nor was *Magnus* (as they understand him) when he projected his Measure of Time, far from what *Ptolemy* intended. All these you may soon call to mind where they were stolen and not owned. In divers parts of his Book you find it furnished with Poetry, which is either bought or stolen, for if he had been able to have done it himself, he would never have robbed my old Almanacks for a little sorry Poetry to furnish his own with, I being then in *Holland*, and he hoped he should have seen me no more; and the same Trade he drives yearly still with other men's Works that are dead. His directing the Angles and Houses to the Aspects of the Planets, with Latitude, half'd and quarter'd, is taken from he knows who, only ashamed to own his Author; yet among all the rest of his mysteries, it would do well if he could demonstrate how the Aspects meet the Angles in such a way; but it is needles to mention all, because I may at some other time make a through search into that as well as his Sigil-making, and shall content my self to tell you at this time, It is a bundle of *Impertinence*; and all that is necessary in this Book to the Service of Astrology might have been couched in less than ten Sheets of Paper. And so I come to examine the Nativity of that Gentleman, whose Geniture is brought as an Example, to inform us poor ignorant Fellows; and you will presently see how our mighty Instructor will teach us.

The Estimate Time of his Birth was the 12th of *March*, at half an hour past 6 of the Clock in the morning, 1642 under the Latitude of 51 degrees 18 minutes; and he had a violent Fever at the age of 15 years and almost 5 months old; by which Accident alone the Nativity is corrected. At this Estimate Time we shall find 22 degrees of *Aries* on the Ascendent, and 9 degrees of *Capricorn* Culminant; *Mars* is in 6 degrees 34 minutes of *Aries*, just risen into the Twelfth House: And the next point is, What Direction must give this Fever at 15 years and 6 months? To work goes the man of Art, and after he had jumbled the *Arks* and *Semidimeters* together, out steps a Reason with a *Mathematical Problem* at the heels of it, with which the man of Art being perfectly inspired; Now, says he, I have it, and I understand the true Philosophical Cause of that Fever; and I have

corrected

*Diapente* is  
a sort of  
Mathemati-  
cal  
Punch.

corrected it with that exactness, that were *Euclid* and *Ptolemy* here, the one would chuck me under the Chin, and the other give me a Bowl of *Diapente*, and say, *Well done Harry*. But, pray Sir (said the Gentleman) How do you correct it? favour me with a word or two to inform your humble Pupil. The man of Art having snuffed a while, replies, Why Sir (said he) I do not correct it by the Ascendent to the Square of *Saturn*, because he is a Cold Planet; nor by the Horoscope to the Opposition of the *Moon*, because she is in a Watry Sign, and cannot give a Hot Disease; but I correct it by the Ascendent to the Square of *Mars*, he is a Hot Planet, with the *Sun*, in a Fiery Sign, and this certainly doth it to the splitting of a hair. Pray, Sir (said he to the man of Art) which Square of *Mars* do you make it, for *Mars* is near the Ascendent? Why (said he) the square Sinister, which falls in *Cancer*. Oh alas! (said the Gentleman) How far do you alter the Estimate Time then? Not much, said the man of Art, not full out three Hours. *How man!* what, alter the Estimate almost three Hours! Peace, Peace (said the man of Art) I have good reason, *other Testimonies concurring*, for what I do; I am certain the Correction is true. Why, it is impossible, said the Gentleman, for my Parents told me I was born about half an hour past Six, and that the *Sun* was not above an hour high, and this they were certain of; and you make it to be past Nine in the Morning, and the *Sun* Three hours high; which is a plaguy kind of way to correct a Native, in my Opinion. Sir (said the man of Art, and lookt very gruff) this is not like a Gentleman to question my Parts and Abilities; do not you see what Pains I have taken to correct it, and by this Example to teach all men to do the same? I have calculated the Cusps of the Houses to Minutes and Seconds by *Trigonometry*; and by the *Sines* and *Tangents* I have calculated the Circles of Position. I have calculated the Planets Places by the *Rudolphine Tables*; I shew you of what excellent use Mathematical Operations are, in the Calculation, but especially in the *correcting Nativities*. I have shook the *Sines* and *Tangents* from Pole to Pole to produce Truth, and made *Napier's Bones* rattle in his Skin; I am Master of the whole Mystery: I teach the Mathematicks, but especially *Astrology in all its Parts*; and therefore what I have done is True and Authentick, and performed according to the true Rules of Art; and Sir, How dare you question it? Well Sir (said the Gentleman)

man) you may be master of all this, not to say a Word of your Ignorance and K——— but it is a plaguy hard Fate, for we poor Pupils, that must be obedient to our Masters though we know them to be *Blockheads*; but with Submission, I have done, only give me leave to say, I believe your own Nativity is corrected by the same Rule, and full as true; *almost three Hours*.

Now we have settled the Point, and it is agreed, That this Native hath 22 degrees 32 minutes of *Gemini* Ascending, and *Saturn* in it, as our man of Art hath made it; and so we will take a short survey of his Judgment on this Nativity, and see what the Ingenious and Learned Mr. C———y will make of it; for, as you see, it is exactly corrected, so you must expect to find the Decline all of a piece, and managed with the same exactness throughout. And I will begin with Chap. 12. Sect. 1. page 576. where he says, He had *Saturn* in his Ascendent, which made him sickly in his young years; and in 1653. when the Horoscope was directed to the Body of *Saturn*, he had like to have dyed, when at the same time *Saturn* lay saug in the Third, and laugh'd at the man of Art. In the same Section he also says, The Native is not designed for a long Life; and yet in Section the third, about the *Alphacoden*, he says, He believes he may live to the *Sun's* mean years, that is Sixty nine. Pray ask him what he calls Old Age, and also if this is not an open Contradiction?

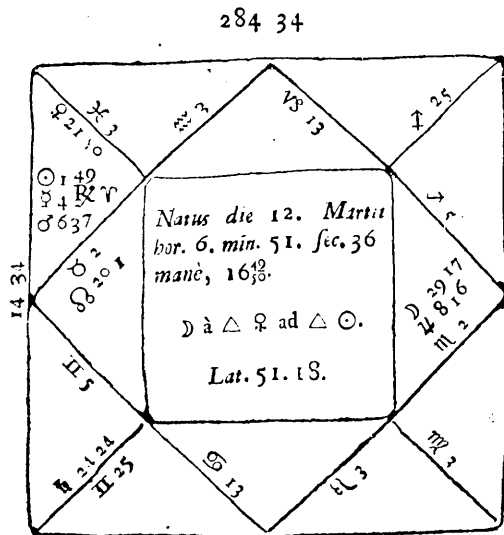
In the Seventh Section he says, He had Four Planets in the Eleventh House; pray be my Judge in that Case. I know he hath lugg'd 'em into it, but how? The First Section of the Sixteenth Chapter is all to no purpose; for he tells us of *Saturn* in the Ascendent, *Jupiter* and the *Moon* in the Sixth, and Four Planets in the Eleventh; and there is no such thing in truth, but as he hath forged it so. The like I have to say to the whole Chapter about Marriage; it is the Seventeenth, 1st there are two Seventeenth's. But in his Two and twentieth Chapter he hath perfectly hit the Mark, and shewn his Skill to a Cows-Thumb: First, He tells us, That *Saturn* is the *Anoreta*; but it is because he is Lord of the Eighth House; Fly for Shame! Then he says, The *Sun* is *Hileg*, and at Sixty years of age he meets with the *Anoreta*, and that will kill him; when, to say the Truth, the Gentleman dyed at about 27 years of age, before this Learned

Treatise came well abroad in the world to tell us his Fate. He says also, That the Ascendent had passed the Body of Saturn; which was false: And that the Moon had passed his Opposition; which is likewise false, for it was not then past, for it killed him. Besides this, he says, He would dye a violent Death; and why forsooth? Why truly, because Mercury Lord of the supposed Ascendent is in Aries, a violent Sign, and within the Orbs of Saturn's Square, and a violent Sign on the Eighth, &c. Did ever Soul hear such Stuff as this is? See if you can find any of this in Ptolemy. By this he declares to the world his Skill, and if this Rule may be the Judge of it, we shall find it very small. And so I come to give you the Figure truly Corrected, and not Three Hours different from the given Time; and it is this that followeth.

The Nativity in Coley's Clavis truly corrected.

Lat. Planet.

- ♄ 0 51 S.
- ♃ 1 28 S.
- ♂ 0 39 S.
- ♀ 1 26 S.
- ♁ 3 10 N.
- ♃ 1 00 S.



The

The Estimate Time, you have heard, is at half an hour past Six of the Clock in the Morning; and the only Direction he hath given to correct it, is the Fever at 15 years and 4 months old; for which Accident I do allow the Moon Giver of Life to the Cusp of the Seventh House; and had most certainly killed him, had not the Moon Hileg been directed just after to the Square of Venus, and Mundane Parallel of Jupiter. And to make this Direction hit the Time, I alter the Figure from about 22 degrees of Aries to 2 degrees of Taurus, and the Time from 30 minutes past 6, to 51 minutes past 6. And to that Figure not only the Time of his Death agrees exactly, but his Sickness and Weakness in his Childhood, as you may see by the Table of Directions following. And though I dare not be positive to the exact minute, because I have but one Direction, yet I am sure it is within 5 or 6 minutes of the truth; and if it requires any Alteration, it must be a little later. But besides the Directions I have given for those Distempers in his younger years, the Position of the Sun with Mars and Mercury in the Twelfth, and the Giver of Life is also in Parallel with Saturn, that did naturally give Disorders in his Childhood. See the Train of Directions for Death.

	d.	m.	j.	m.	
▷ ad paral. ♀ in mund. d.d.	1	32	1	7	1651
▷ ad paral. ☉ in mundo d.d.	4	9	4	6	1654
▷ ad paral. ♂ in mundo d.d.	7	30	8	4	1658
▷ ad Cuspi Septi. Dom	13	54	15	4	1665
▷ ad ☐ ♀ in Zod. cum Lat.	17	23	18	11	1669
▷ ad 8 h cum Lat.	20	6	22	1	1672
▷ ad ☐ ♀ sine Lat.	21	38	23	7	1673
▷ ad paral. ♃ in mundo d.d.	22	29	24	5	1674
▷ ad 8 h sine Lat.	24	11	26	6	1676
▷ ad ☐ ☉ in Z.d. cum Lat.	27	46	30	5	1680
▷ ad ☐ ♀ in Zod. cum Lat.	29	38			
▷ ad par. h Mnu Rapto	29	52			
▷ ad ☐ ☉ in Zod. sine Lat.	32	13			
▷ ad ☐ ♂ in Zod. cum Lat.	32	48			
▷ ad ☐ ♀ in Zod. sine Lat.	34	34			
▷ ad ☐ ♂ in Zod. sine Lat.	37	31			

Death

XX

There

There might arise divers Queries fit to be answered concerning this matter of Death. First, Why the *Moon* to the Seventh House did not kill? Secondly, Why the *Moon* to the Opposition of *Saturn cum Lat.* did not kill? Thirdly, Why the *Moon* to the Opposition of *Saturn* without Latitude did kill? with divers others. Were I to write to one that were fit to learn, I might expatiate; but seeing the Gentleman that is here concerned is out of that Capacity, being a perfect Master, and one that *Teacheth Astrology in all its Parts, &c.* it would look a little odd, and as if he did not understand what he pretends to, should I come to expostulate those things with him: I will therefore pass by those in silence, and leave them to his Consideration, hoping when he files his Key again, he will find out some way to correct this Nativity, without altering the Time almost Three Hours. And to tell you the truth; I had not medled with this Nativity, to shew the world his Ignorance, had not I found him privately and maliciously concerned with another as ignorant as himself in these things, to undermine me, and blast my Reputation, which is above their Power, I thank God; they are two Fellows well match'd, take them every way, the one a *Mighty Physician*, and the other an excellent *Sigil-Maker*; who, the better to catch the Gudgeon, tells us in his Almanack, *He Teacheth Astrology in all its Parts, and many Varieties therein not known to the Common Professors.* I wish he could tell us one besides that of *Sigil-making*; I am sure Mr. Lilly never taught him that Cheating Trick. Lastly, if this Ingenious Author (as some term him) hath any thing to offer in vindication of himself concerning this Nativity, let him print it, and I will fairly enter the Contest with him. It is plain he pretends to Astrology in an extraordinary way, and yet you see he doth not understand it, as appears by the Nativity foregoing; and I am of Opinion that he pretends to teach some parts of the Mathematicks with the same Ability and Skill, if the thing were thoroughly examined. And after all his Noise about Trigonometry being of excellent use in Astrology, it appears in himself to be no more but a Juggle; for you see it hath not made this great Master one hair a better Artist than the veriest Blockhead that pretends to the Art. In a word, They are Two such Fellows, that it will be my Pleasure, not my Punishment, to contend with them; I am bound to defend, since they basely attack'd me,

and

and perhaps they may live to repent it: And I can safely say, I never did begin a Quarrel with any man.

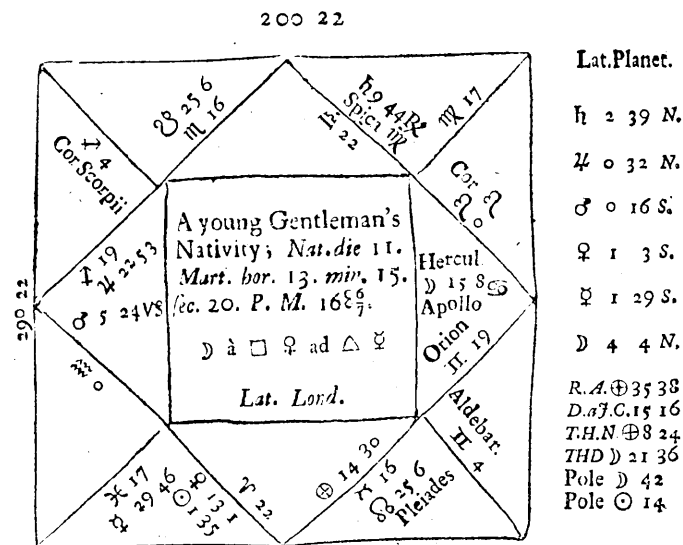
Thus I have finished my *Defectio Geniturarum*, which proves something larger than at first I intended it, and yet it is not so big as the subject-matter requires: But because I love and expect small Volumes well furnished from others, so I have endeavoured to write after that Copy myself; and though I confess I might have been larger on every part I have handled, yet I do not remember there is a new thing deficient to inform a studious honest Artist, for whom only I have taken this Pains, and to whom I bequeath it, and wish him hearty Success.

A  
SUPPLEMENT  
TO THE  
Former Work.

**A**S a Supplement to my *Defectio Geniturarum*, I will add Two or Three Nativities of Persons living; by which you may see my way of managing Living ones is the same with that of Dead ones; and he that can do either, may do both, because it is the same: But in the Common way they have one Giver of Life for the Living, and another for the Dead: Nay, sometimes they are forced to fly from one thing to another Three or Four Times in a Nativity, according as the Native escapes and outlives Malefick Directions, to the several Aphetick Points, and at last of all to seek which was the true Hileg when they came to dye.

The First is of a very young Gentleman, well descended, and of a good Family; whose Birth I have the rather pitched on, as an Example to illustrate the True and Ancient Doctrine of *Prolemy*, he having a considerable course of Life and Fortune to run in the World. And by this I will shew you, That I make use of no Principles in one Nativity that I will not adhere to in another. And that I will not shift from the Ascendent to the *Sun*, from the

the *Sun* to the *Moon*, from the *Moon* to the Midheaven to find out the Cause of Death when the Party is in his Grave. And by this Nativity Posterity may see some remarkable things verified; by which they may be enabled to judge of the true Rules of Art, and between me and the modern Practicers of this Age. The Nativity was given me by a Learned and Ingenious Gentleman; the Estimate Time of which is *March* the 12th. a little after 1 *manè*, 1686 *die Saturni*, *sub Lat.* 51. 32. and I believe the Time may be relied on, it being taken with a great deal of care, and certain it is we cannot err 15 minutes in time. The Scheme with the Directions follows.



This Native being so young, he hath had no Accidents that are sufficient to correct it; the only one that I have made use of to correct this Scheme is, That at Four years old and three months he was taken into the Care of a Gentleman, who hath plentifully provided for him ever since; for this I do allow the Ascendent to the Body of *Jupiter*. He hath had two other Accidents, but

but not sufficient to add to the Correction; the first is the Small Pox in January 169 $\frac{1}{2}$  being 7 years and 10 months old, at which time he had the Sun to the O. position of Saturn sine Lat. and in December 1695. he fell down by a Stair-case, and had a great deal of Hurt, it was just at that time when Sun did transit the opposite place of his Moon, and an ill Resolution: Jupiter also about that time did meet the Zodiacal Parallel of Mars.

## A TABLE of DIRECTIONS.

	Ark	Measur	A. C.
Sol ad paral. h in Zod.	2 14	2 5	1689
Sol ad quad. ♂ in Zod.	3 7	3 4	1690
Ascendens ad corpus ♃	3 5	4 1	1691
Sol ad 8 h sine lat.	6 41	7 5	1694
Luna ad Δ ⊙ in Zod. sine la.	9 00	10 4	1697
Sol ad □ ♃ in Zod.	10 51	12 2	1699
Sol ad paral. ♃ in raptō	11 44	13 1	1700
Pars Fortune ad * ⊙	13 18	14 8	1701
Luna ad * h in Z. d sine lat.	14 32	15 10	1703
Luna ad Δ ⊙ in Z. d cum la.	15 50	17 2	1704
Sol ad quad. ♃ in Mund. d. d.	15 59	17 4	1704
Luna ad sesquiqu. ♃ Mun. d. d.	16 52	18 3	1705
Pars Fortune ad paral. h	17 7	18 6	1705
Luna ad Δ ♀ sine lat.	17 39	19 6	1706
Sol ad Δ ♃ in Zod.	17 48	19 8	1706
Ascendens ad corpus ♂	18 38	20 6	1707
Medium Cæli ad □ ♂	18 38	20 6	1707
Ascendens ad Δ h	18 57	20 10	1708
Luna ad par. ♃ Mundo d. d.	20 8	22 2	1709
Pars Fortune ad Δ ♂	20 23	22 5	1709
Luna ad * h in Z. d. cum lat.	21 35	23 7	1710
Luna ad paral. ♂ motu raptō	22 00	24 0	1711
Pars Fortune ad * ♀	22 10	24 2	1711
Medium Cæli ad * ♃	23 8	25 6	1712
Luna ad Δ ♀ in Z. d. cum l. s.	24 16	26 8	1713
Luna ad Δ ♃ in Z. d. sine lat.	24 20	26 9	1713
Ascendens ad semiquad. ⊙	24 50	27 3	1714

Luna

	Ark.	Measur.	A. C.
Luna ad Cor Leonis sine lat.	25 47	28 3	1715
Sol ad Δ ♂ in Zod.	28 37	31 3	1718
Sol ad paral. ♃ motu raptō	29 47	32 5	1719
Luna ad Δ ♃ in Z. d. cum lat.	30 48	33 5	1720
Sol ad □ ♂ in Mundo d. d.	30 48	33 5	1720
Luna ad sesquiqu. ♂ Mund. d. d.	31 12	33 10	1721
Luna ad Δ ♂ in Z. d. sine la.	32 13	34 10	1722
Luna ad Cor Leonis cum lat.	32 14	34 10	1722
Ascendens ad semiquad. ♃	32 47	35 4	1722
Ascendens ad sesquiqu. h	33 37	36 9	1723
Luna ad paral. ♂ Mund. d. d.	34 45	37 11	1725
Sol ad Δ ♃ in Mundo d. d.	35 17	38 5	1725
Ascendens ad 8 ♃	36 28	39 7	1726
Sol ad * ♃ in Z. d.	37 22	40 6	1728
Medium Cæli ad * ♂	37 44	41 0	1728
Pars Fortune ad * ♃	38 15	41 6	1728
Luna ad Δ ♂ in Z. d. cum la	38 34	41 10	1728
Sol ad paral. ♂ motu raptō	38 39	41 11	1729
Luna ad paral. ♃ Mun. d. c.	39 47	43 1	1730
Medium Cæli ad Δ ♃	40 10	43 6	1730
Medium Cæli ad Δ ⊙	40 45	44 2	1731
Luna ad Δ ♂ in Mundo	40 45	44 2	1731
Pars Fortune ad □ ♃	41 00	44 5	1731
Pars Fortune ad □ ⊙	43 8	46 7	1733
Sol ad sesquiqu. ♃ Mun. d. d.	44 56	48 5	1735
Ascendens ad semiquad. ♂	45 17	48 8	1735
Luna ad □ ♃ in mund. d. d.	45 49	49 2	1736
Luna ad 8 ♃ in Z. d. sine lat.	46 5	49 8	1736
Luna ad 8 ⊙ in Z. d. sine lat.	47 11	50 10	1737
Luna ad □ ⊙ in mundo. d. c.	47 12	50 10	1737
Sol ad □ ♃ in mundo d. d.	47 12	50 10	1737
Med. Cæli ad * h	48 17	51 11	1738
Sol ad Δ ♂ in Mundo d. d.	49 00	52 6	1739
Luna ad □ ♂ in Zodiaco s. l.	49 20	53 0	1740
Sol ad paral. ♃ in Mun. d. d.	49 48	53 5	1740
Luna ad 8 ♃ Z. d. c. l.	51 00	54 8	1741
Luna ad ♂ h in Z. d. sine lat.	51 35	55 3	1742
Luna ad 8 ⊙ in Z. d. c. lat.	52 3	55 9	1742
Med. Cæli ad Δ ♃	53 16	57 00	1744

Sol



## Defectio Geniturarum.

	Ark	Measure	A. C.	
<i>Sol ad * proprium in Zod.</i>	53	22	57	1 1744
<i>Luna ad parall. h in Zod.</i>	53	35	57	4 1744
<i>Part Fort ad parall. h in Zod.</i>	53	35	57	4 1744
<i>Luna ad □ ♀ in Zod. c. lat.</i>	54	13	57	11 1745
<i>Luna ad parall. ☉ in Zod.</i>	56	16	59	00 1746
<i>☽ ad corpus ♀ in Zod. c. lat.</i>	56	20	59	1 1746
<i>Medium Cæli ad corpus ♀</i>	62	00	64	8 1751
<i>Ascendens ad □ ♀</i>	62	00	64	8 1751

From the Position preceding, these Directions are wrought; there might have been more, but these are sufficient for the end and purpose I do them for. In the Scheme you have the Regal Sign *Sagittary* Ascending, and *Jupiter* Lord of it placed in the Horoscope; which is no small Argument of a just, prudent and bountiful Disposition and Temper: The *Virgins* Spike on the Angle of Honour: And to add to this, there are Five Planets in Cardinal Signs, which add to his pregnant Parts, Spirit and Fortune. And because I have not seen a more illustrious Geniture, both as to Positions and Directions, I do resolve to handle this Nativity in a methodical way, and speak something largely on the most material Passages, Fortunes and Occurrences of this hopeful young Gentleman's Life; and at last to give my Opinion of his *Terminus Vitæ*, and what, according to Astrological Rules, will be the cause thereof. And so I proceed to give my Judgment on these particulars following.

## I. Of Life, Manners, Temper, Ingenuity, &amp;c.

As to his Life, I judge he will live to years of Perfection and Maturity, and not dye young, because *Jupiter* guards his Ascendent, the *Sun* is in Conjunction with *Venus*, the Part of Fortune is in Aspect to *Jupiter*, the *Sun's* Dispositor is strong in the Ascendent; but above all, the *Moon*, who is *Lux Temporis*; and Giver of Life in the Scheme, is no ways afflicted either by Position or Direction for many years to come. His Manners, Inclination, &c. are to be considered from the Signs, as well as the Planets; but especially from *Mercury* and the *Moon*: And in this case we must consider *Mercury* by his Latitude is in *Aries*, and the only Planet the *Moon* applies to; *Jupiter* Lord of the Ascendent is in it, and

Mercury

## Defectio Geniturarum.

*Mercury* is in Square to *Mars* applying. Hence I judge he will be of a Fair, Generous, Easy Temper in his Conversation, and very Ingenious, subject to a little Passion because *Mercury* is in Square to *Mars*, and the *Moon* in Parallel with *Mars*. Just, because *Jupiter* is in the Ascendent. Popularly Ingenious, and desirous of publick Business, because of Five Planets in Cardinal Signs. Inconstant, because a double-bodied Sign Ascends, and *Jupiter* Lord thereof in a double-bodied Sign also, and in the Ascendent. And in this case *Mercury* is disputable. In general, it is impossible but that this Native must and will be of a very lofty, soaring, ambitious and something too haughty a Spirit, because of Five Planets essentially dignified; Five Planets (I may say Six, for *Mercury* by his Latitude is got into *Aries*) in Cardinal signs, and *Jupiter* (who is himself) strong in the Ascendent, which is as good as a Seventh. Which Positions indeed will have great and eminent Influence upon his Fortune, as well as upon his Temper and Disposition. But this Haughtiness and Aspiring, after some years, will be much corrected and abated by the Wisdom of *Jupiter*, and the Gravity of *Saturn*, after the first fervour of his Youth is over; not to insist that the *Moon's* Application to the Trine of *Mercury* and the *Sun*, must needs give him a sound Judgment and Consideration, and a Decorum in all his Actions. Besides the Constitution of the Luminaries (as *Cardan* saith in his own Nativity) *Secundum Naturam*, alterius scilicet in signo Masculino, alterius in Feminino (as they are in this Nativity) indicat ut circa actus naturales sit absque reprehensione. Honour and a sense of Reputation will sway his chiefest Conduct. But these so strong and dignified Positions, being in violent Aspects for the most part, will make him also Proud, Head-strong, Willful, Careless of good Counsel, and thereby running himself into divers Mischiefs and Prejudices, especially in his younger days, till dear-bought Repentance hath made him wiser. And naturally, through his whole Temper, he will be much of a Mercurial Nature and Disposition, Ingenious, Subtile, Discreet, Fair, Genteel, and very studious in his after-part of Life; but for the former part, till he is past Twenty, I do think he will be a little Wild and Careless, and subject to Expence. And this part I shall conclude with that of *Argol* in *Ptolem. Parvus*, where he says, *Jupiter in primâ Domus longum decernit, ac prosperum vitæ terminum: & producit corpus sanum*.

Y y

*num. pulchrum, ac proportionatum, mores honestos tribuit, reddit. Natam prudentium, pium, justum, honestum: & multos facit Natus primogenitum, prescipue in Nocturna Genitura; P. P. pag. 16. Semper autem Jupiter valde potens in Genitura, bonum aliquod Ingens pollicetur. Card. Seg. 5. Aphorif. 14. And Cardan again, Jupiter in Ascendente ante tempus dat Sapientiam.*

## II. Of his Estate and Condition of Wealth, &c.

The principal point to be considered in this Case, is the Part of Fortune and its Dispositor, which in this Figure is *Venus*: Next the Lord of the Second, which is *Saturn*, and his Dispositor, which is also *Venus*: So that *Venus* is like to bear a great sway in the Fortune and Estate of this Gentleman; but in this Nativity I take *Jupiter* to have as great a Signification as any of them, because Angular in the Ascendant and in his own House. Hence I judge he will arrive to be something considerable in the world, either by Publick Business, or something signified by *Venus*, and perhaps by both; but I should rather judge it would be by some Employment in the Publick Civil Affairs of the Nation; but that he will arrive to an Estate, I am certain, and in gaining of it he will wade through some Difficulties also, because he hath the Planets (though strong) in Opposition and Square one to another. For the Time when he shall advance in his Estate, take *Ptolemy's* Words. *Tempus vero universaliter accipi potest, pro accessu Stellarum ad Cardines & loca succedentis.* And the Directions that suit to this are, the Midheaven to the Sextile of *Jupiter*, Trine of the *Sun* and Sextile of *Mars*; and the Second House to the Sextile of *Jupiter*. But that the Position naturally promiseth Riches, take *Cardan's* Opinion; *Jupiter in Secunda, vel Luna in Prima, aut in Prima Jupiter in sua dignitate, vel Luna simili modo in Secunda divitiis prestant.* Seg. 6. Aphorif. 48. Cardani. And though I doubt he may be too Extravagant and Expensive in his younger years, yet after two Revolutions of *Jupiter*, or one of *Saturn*, believe me, he will grow more wise, solid and grave, he will undertake Men and Things, and have something more of the hold fast in him, in preserving what he hath gained, and look well to his own Interest, and Reputation; yet to as always mixt with a very free, discreet and noble Disposition, because of so many Planets in Cardinal Signs, and *Jupiter* in his Ascendant.

dent; which runs through his whole Life, and seasons all his Actions and Affairs.

## III. Of his Marriage and Children.

*Jupiter* in the Ascendant, and in a Biorcorporeal Sign, and the *Moon* in *Cancer* Angular in her own House also, applying to two Planets, will give this Native Marriage, but not early, because all the Planets are in Occidental Parts of the Figure, and the *Moon* also in an Occidental Quarter from the *Sun*: but I judge he will Marry twice for all that. The first Wife is signified by *Mercury* and the *Sun*; a brisk witty Woman, well descended, and of a good Fortune, but not of a long Life: And this Marriage may be effected about 27 years old, on the *Moon* to the Trine of *Jupiter* and *Venus*. The second Wife is signified by *Saturn*, and she a Widow, of a grave, sober Deportment, and a very judicious Woman, and perhaps subject to a little kind of Jealousy; she will be well descended, and of a good Fortune, and also long liv'd: And more than twice I do not think he will marry, though *Garcens* saith, *Luna in Septima, in quocunque signo, propter suam & loci naturam, fræc plures semper decernit Uxoræ, nisi radius Solis aut Saturni insigniter sit impedita*: How much more than being in her own House there in *Cancer*, wherein also the Lord of the Ascendant, *Jupiter*, hath an Exaltation? As to Children, we ought to consider the Eleventh House chiefly; and after that the Fifth; neither of which are so qualified as to predict a numerous Issue: Yet because of the presence of *Jupiter* in the Ascendant, and the *Moon* in a fruitful Sign, in a Mundane Trine with *Venus*, I do say he will have Children, but not many, yet of both Sexes, and these that will live too: And as *Jupiter* is the principal Promoter of Issue, so I judge the Males to be the longer livers.

## IV. Of his Travels, and the occasion thereof.

The cause of Travel is not taken, as some fondly imagine, from the Third and Ninth Houses, but from the Two Luminaries and *Mars*, but especially the *Moon*. *Locus Perigrinationis* (says *Ptolemy*) à *Luminum positu sumitur, &c.* And here we find the *Moon* in the principal Travelling part of Heaven, in a Moveable Sign,

Sign, and the *Sun* Cadent in a Moveable one also; hence I say he will travel, and I believe pretty frequently, but not early; and the occasion I take from the *Moon's* application to *Mercury* and the *Sun*: *Mercury* signifies Literal and Writing Business, but the *Sun* that of Rule, Honour and Dominion; and therefore the occasion of his Travels will be honourable, and publick Business for the most part, and that it will be to his Advantage and Profit. *Causam Itinerum domini significatorum ostendunt*; Seg. 3. Aph. 93. Cardani. Besides, the *Moon* in the Seventh, thus dignified, always denotes *longam moram extra Patriam*.

#### V. Of his Honours and Preferments, and when.

A man may venture at the first Sight of this Figure to tell this Native, That he is by Nature appointed for something that is great and honourable, from his 5 or 6 Planets in Cardinal Signs, besides *Jupiter* angular and dignified in the Ascendent, which is equivalent; and that he will receive ample and honourable Preferments, and be employed in the most remarkable stations where he is concerned: And that the Employments he will naturally incline to, will be Mercurial and Martial; to which he will begin to make some gradual Steps at 30, and to on till 34 or 35: But that which will be the most considerable will be toward his latter end, at the age of 44 and 45, on the Midheaven to the Trine of the *Sun*, which is a very great and honourable publick Employ: However, we may conclude that his chiefest Preferment will not be early, because all his Planets are in Occidental parts of Heaven, and those immediately concerned in his Honour and Preferment are under the Earth, and some of them Cadent. But take *Cardan's* Opinion in this Case, *Cum Sol & Jupiter, & Luna bene disponantur, & cum fixis fuerint fortunatis, & Directiones ad tempus juventutis bonæ terminantur, & plures Revolutiones fortunatæ, tunc heros & maximus vir evadit*. Lib de Judi. Geniturarum, Cap. 26 Cardani. *Si Sol, & Jupiter, & Mars, vel Saturnus in trigono igneo fuerit, vel in locis sublimibus, vel cum fixis nobilibus, vel se aspicientes, erit natus magni nominis ratione potentia: Et si Sol cum Jovis & Mercurio in aereis eodem modo fuerit ratione industrie*. Seg. 3. Aph. rif. 135. Cardani.

#### VI. Of

#### VI. Of his Friends and Friendship, Enemies and Imprisonment.

It is most certain that every popular man must naturally contract Friendship and Envy, Friends and Enemies; and I dare engage that this Native will have a large share in both, as all men meet with, that have such Positions from Cardinal Signs and Violent Rays; and were not *Jupiter* strong in his Ascendent, and the *Moon* in Trine to the *Sun*, both in *Mundo & Zodiaco*, he would feel the Fury of his Enemies more than the Favour of his Friends. He will have Enemies, and those malicious ones; but his Friends, and the Friendship he will receive, will screen and defend him from the greatest of their Fury, and yet his Enemies no small people neither. Notwithstanding I think the Square of the *Sun* and *Mars*, and the Opposition of *Saturn* to the *Sun* and *Venus* will give him Troubles, yet they will be in the latter part of his Life, and not attended with Imprisonment or Confinement; for *Jupiter* in his Ascendent will defend both his Person and Reputation. And it is my Opinion, That in all Nativities that have such popular Positions as this Native hath, he must have many Friends, and also many Enemies, and both sorts men of great and eminent Quality; but *Jupiter* in his own House, in the Ascendent, will give him that obliging Temper that will make his Friends the greater number by far, by his fair and genteel Carriage.

#### VII. Of his Sicknes and Diseases, Losses, Troubles, &c.

In this case the Great *Ptolemy* adviseth us to consider the Two Angles of *East* and *West*, and whether the Luminaries are there, and joynd to either of the Maleficks; which in this Scheme you see is not so, but on the contrary *Jupiter* defends the prime Angle, and doth irradiate the other with his opposite Rays. Nor is there any Malefick in the Sixth House afflicting or afflicted; which by our Author is much to be minded in judging *Diseases*, which he distinguisheth from *Lesions* or Hurts of the Body. I therefore conclude, he will not be subject to any fixt perpetual Disease or Infirmity of Body, but to such as will return at some Intervals on proper Directions, &c. and these are Disorders from the *Spleen*, mixt with *Nephritic Pains*, and when grown into years *vertiginous disorders* of the *Head*, and perhaps the *Gout*; but generally of a healthy Constitution otherways. His

His Troubles are to be considered first in their nature, and so we must judge them to proceed from *Saturn* and *Mars*, who afflicts his *Sun*; the persons by them signified are false and sly Friends, and malicious Enemies to hinder his progress in publick Affairs. And 2<sup>dly</sup>. as to the time they will happen, which may be known by the Directions preceding; and those will not appear till the latter part of his Life; some few fall in the former part of it, but they are not considerable, if compared with the good Directions that will attend him.

Losses and Damage to his Estate may happen divers ways, for we find *Saturn* Lord of his Second in Square to *Mars*, and Opposition to *Venus*, and the Part of Fortune in a perfect Mundane Square to the *Mer* from the Fifth and Seventh: This threatens him with Loss by Play or Gaming; and indeed I would advise this Native to shun Gaming of all sorts, for it will be destructive to him and his Estate; and I dare venture to tell him positively, That whatever he plays for, he will lose, and always be unsuccessful in Pleasures of that kind. There seems to be other Losses likely to attend him also, signified by *Venus*, afflicted by *Mars* and *Saturn*; Women will prejudice him if he is too intimate and familiar with them; but especially Lewd Women, because *Venus* is nearest in Opposition to *Saturn* Lord of his Second: Therefore it will be his great Wisdom to avoid these ruinous Courses, and all ill Company or Acquaintance.

VIII. Of his Profession and Employment, and what he may be inclin'd to.

I would not have my Reader think by the Title of this Paragraph, that I intend to pitch upon a Trade, or think he will ever settle to one; no, he that hath *Jupiter* in his Ascendant, and Five Planets in Cardinal Signs, will employ his Thoughts in things of another nature and quality than a Trade, and also endeavour to find business suitable to his humor.

In this Nativity *Mercury* is the prime Significator of his Business and Inclination; and next, *Venus* and *Mars*, the one Lady of the Tenth, and the other her Dispositor. And all these we find in Equinoctial and Tropical Signs; and both *Venus* and *Mercury* in Conjunction with the *Sun* in his Exaltation; this shews his Employment will be business of Credit and Honour. And if we consider the *Moon* applies to the Trine of *Mercury*, and she in his

Terms;

Terms; the Ascendent, *Saturn*, *Mars* and *Venus*, all in the Terms of *Mercury*; from whence I conclude his Employment will be Mercurial, belonging to the Pen, Accounts, or such like bookish Business, that he will incline to. Secondly, As the *Sun*, *Mercury* and *Venus* are in *Mars*'s House, and the *Sun*'s Exaltation; so I judge his Employment will be among those concerned in the Government of a Nation or an Army, or the like business of Credit, Honour and Publick Affairs, perhaps something of a Secretary, Publick Minister or Envoy; and this the rather, because of the *Virgin* Spike on the Angle of Honour, I do not desire to predict the particular thing, because *Cardan* says, *Cumque hoc scire exquisitè omnino sit impossibile, per genera res erit diducendi*. Seg. 6. Apho. 43. *Cardani*. But I have been the larger on this part, as well as some other parts of my Judgment, because I am of opinion, that this young Gentleman will come to understand this Art himself, when he arrives at years of Maturity, there being an Aphorism in *Cardan* that takes place in this case exactly, thus; *Quando Luna in Occidente, & Jupiter in Oriente in Maris aspectu, natus fito & Astrologie credit*. Aphor. 181. Seg. 5. *Card.* If he believes it, very probable it is he may also study it.

IX. Lastly, Of his Death, the Cause, Kind and Time of it.

Death, you know, is the natural Consequence of Life, and it is hard to say whether it is a Blessing or a Punishment to us: But be it as it will, no man lives that shall not taste of it; and therefore as I have begun with his Life in a natural way, so I will go on to his Death, and the time of it, as near as I can.

According to this Correction we have before us, the first Direction that is or can be allowed dangerous to Life is, the *Moon* Giver of Life to the Cusp of the Seventh, at 39 years and 7 months old; but I am partly certain that cannot kill, because the *Mer* at the same time comes to the Mundane Parallel of *Jupiter* just after it, *non converso*, and within 9 degrees of his Square, so that I cannot allow that to hit him; yet he will have some Illness at that time, but without eminent Danger.

But when the *Moon* comes to the Opposition of the *Sun* at 51 years of age almost, I do not think he will escape it, because it is followed by such a train of Directions after it, no less than 10; but the next and immediate Direction that succeeds is the

Square

Square of *Mars*, and from him we must seek the Species of the Disease. *Mars* you see is in *Capricorn* in Square to the *Sun*, *Saturn* and *Mercury*; hence I judge his Dilemper to be a Fever, complicated with disorders of the Reins and Head, perhaps Delirious and Nephritick, if not a Suppression of Urine totally. The Direction toucheth in the end of the year 1737. but the preceding Revolution being no ways violent, *Saturn* being then with *Mars* in 9 degrees of *Gemini*. and *Jupiter* in 7 degrees of *Pisces*. I judge it will not affect him till the beginning of the year 1738. about the time of the Ingress, or a little after, *Saturn* then being in 19 degrees of *Gemini*, and *Mars* in the middle of *Aquary*; and when *Mars* comes to the beginning of *Arctus*, or the latter end of *Pisces*, he will influence the place of Direction; at which time it is probable he may feel the Influence of his rugged Stars.

I have already told you, That the Estimate Time was a little after 1 *manò*; and my Rule generally is, That Children are born sooner than the time commonly given, and so may this for ought I know; for the Direction that I principally rely on in the Correction, is but a single one to suit to a single Accident, which tho' they seem rational and probable, yet I dare not be positive to the truth of the Correction, though I believe it to be true. But if he should happen to be born at 1 of the Clock, or a few minutes before, then the *Moon* will not be Giver of Life, but the Ascendant; if so, the Cause and Time of Death must be sought from the Horoscope, and not from the *Moon*, and therefore I will give you the Directions to the Ascendant in a Figure set to that time.

Ascendens ad ♂ ♃	7 45	8 6	1695	Ascen.in
Ascendens ad Δ ♄	22 23	24 4	1711	15 ♂
Ascendens ad ♂ ♂	22 33	24 6	1711	
Ascendens ad ♀ ♀	24 3	26 4	1713	
Ascendens ad semiquad. ☉	29 45	32 5	1719	
Ascendens ad semiquad. ♃	35 57	39 1	1726	
Ascendens ad sesquiquad. ♄	37 3	40 2	1727	
Ascendens ad 8 ♃	40 23	43 8	1730	
Ascendens ad semiquad. ♂	51 12	54 10	1741	

If the Ascendant is Hileg, when it comes to the Body of *Mars*, it will be a severe time for danger to his Life; but I do not think he will dye of it, because he hath a favourable Revolution, no evil

evil secondary Directions, and *Jupiter* on the Place of Direction to a degree, and in his radical Horoscope all that year; and what is more, it is a strong vital Nativity.

At the Age of 32 years and 5 months the Ascendant comes to the Semiquadrate of the *Sun*; which will give him another dangerous fit of Sicknefs, but not so bad as the other, yet both of them attended with danger, but I think he may outlive them.

But at the age of 40 years if the Horoscope is Apheta, he will certainly dye, without a Miracle from Heaven; for according to my Skill in Astrology, I can by no means see any ground to judge his Life will be continued beyond that time: And to say the truth, his Nativity cannot be exactly and truly corrected till the Ascendant comes to the Body of *Mars*, it being the first Direction of consequence to an Angle, and no other Directions can correct true either in this or any other Nativity; Directions to the *Sun* and *Moon* will come near, but the Angles exact: And so I come to say something to the effects of his Directions in the former Table.

At the age of 4 years and 3 months he was taken into the particular care of a Gentleman, and ever since hath been plentifully and genteely provided for by a Relation and a Person of Quality: He had then the Ascendant directed to the Body of *Jupiter*.

At the age of almost 8 years he had the Small Pox, and at 8 and 10 months he fell down a pair of Stairs; for this I allow the *Sun* to the Opposition of *Saturn*, cum & sine Lat. with some other things already mentioned.

Aged 16 years he hath the *Moon* to the Sextile of *Saturn*, and to the Trine of the *Sun* just after; on these Directions he will be placed out in the world, perhaps sent to the Univerlity, or otherwise disposed.

Aged 17 or 18 years, the *Sun* to the Square of *Jupiter mundo*, the *Moon* to the Sesquiquad. of *Jupiter mundo*, and the Part of Fortune to the Parallel of *Saturn* in mundo, his affairs of Life will be uneasy, and he hindred in his Preferment, according to his Capacity.

Aged 19 years and 6 months, the *Moon* to the Trine of *Venus*, and *Sol ad Tr. Jovis*; this gives a healthy Constitution, all things go easy and pleasant, and some Preferment seems to offer it self.

Aged 20 years and 6 months the Ascendant comes to the Body of *Mars*; this will give a Fit of Sicknefs, and a ruggedness in his Affairs; his Friends seem to be but indifferent in his Interest, and all things for a short time go but untoward.

Zz

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Ascendens ad ☿ ♃	22	33	24	6	1711	
Ascendens ad ♀ ♀	24	3	26	4	1713	
Ascendens ad semiquad. ☉	29	45	32	5	1719	
Ascendens ad semiquad. ♃	35	57	39	1	1726	
Ascendens ad sesquiquad. ♁	37	3	40	2	1727	
Ascendens ad 8 ☽	40	23	43	8	1730	
Ascendens ad semiquad. ♂	51	12	54	10	1741	

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Zz

Aged

## Defectio Geniturarum.

Aged 22 years, the *Moon* comes to the Mundane Parallel of *Jupiter*, and the *Part of Fortune* to the Trine of *Mars*; he grows vigorous in his Health, new Friends appear with Interest and Preferment, and perhaps some attempt at Marriage.

Aged 24 years, the *Moon* to the Parallel of *Mars*; about this time he will be subject to a feverish Habit, and a Sarfeit; but a fit of illness will happen, with a little Trouble or Disappointment in his affairs; and I do think he will keep some wild Company under the Influence of this Direction.

Aged 25 years, the Midheaven to the Sextile of *Jupiter*; this Direction will certainly introduce the Native into the Acquaintance of new and honourable Friends, by whose means he will advance to some place of Honour and Profit; it is a great Direction, and will give something suitable to it self: But I do not so much look on the present Preferment as, what it will lay the groundwork for hereafter; but it must give some profitable thing now, because the *Part of Fortune* just before, is directed to the Sextile of *Venus*, which shows Profit by Marriage, or Women.

Aged 26 years and an half, the *Moon* comes to the Trine of *Venus* and *Jupiter*; these supply him with Health, Pleasure, Plenty, Preferment, and all things to make him happy and easy, and under the Influence of these two Directions I think he will marry, and the year following he will have a slight Fever.

Aged 31 and 32 the *Sun* comes to the Trine of *Mars*, and rapt Parallel of *Jupiter*; these likewise will be Directions for his further Preferment. And now he begins to rise toward the Meridian of his Glory and Preferments; and so it will hold till the age of 38 and 39; in which years he will receive Checks to his Advancement, and at last a fit of Sickness, but I think without Death, tho' there will be danger to his Life: It is upon the *Moon* Hileg to the Cusp of the Seventh, that I predict that Sickness. He will also have some little disorders in his Health and Affairs at the age of 34; but I look on those things as inconsiderable. and so I pass them by; and about 33 or 34 perhaps marry a second time.

Aged 40 and 41, the *Sun* comes to the Sextile of the *Moon*, and the *M.C.* to the Sextile of *Mars*, with the *Part of Fortune* to the Sextile of the *Moon*; these are good Directions, but they will give little besides making him easy and happy in his general affairs of living, and preparing Friends for him against the *M.C.* comes to the Trine of the *Sun*, which will be a great and a glorious Direction,

tion, and the most popular one that hath passed in his whole Life before.

Aged 44, his Midheaven comes by Direction to the Trine both of *Mercury* and the *Sun*; which I take to be one of the best and most flourishing Directions in the whole Scheme: This certainly sets him in a Post and Condition beyond what he could ever imagine or think; and indeed it looks like some eminent and honourable Preferment to the Service of a Prince, attended with a Knighthood and publick Employment, perhaps an honourable Journey (for the *Sun* is a Travelling Planet) or something as great and considerable: In a word, its effects must be both honourable and profitable, and the Influence of this Direction will sway and govern all the after part of his Life, which I think will not be long afterward. I have told you before, That I am not exact and certain in the exactness of the Angles, though I am sure we are not far wide of truth; and if the time were sooner, then this Direction may come up later in his Life by 2 or 3 years: But let it come when it will, the Character I have given of it will be true, and the most happy part of his fate, if he lives to see it, as I dare be certain he will, if this Scheme be true, and the *Moon* Apheta.

Aged about 47 years, he hath the *Part of Fortune* to the Square of the *Sun*; this will give Loss and Damage to his Estate and Fortune, either by a Suit of Law, or Injury done him by some great and eminent man, or the like; in which I will not be particular, but let it suffice in Directions to name the Quality of the thing.

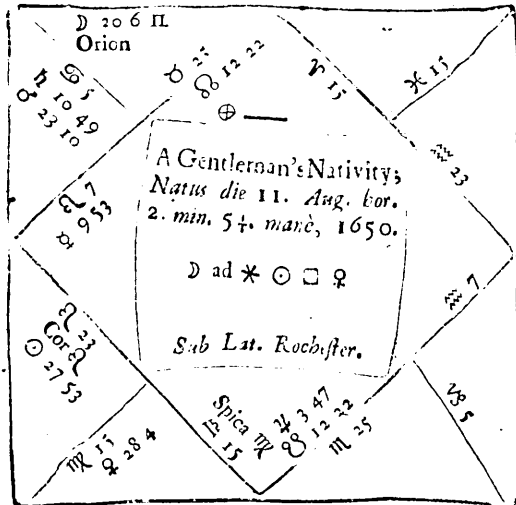
Aged 51 years, he hath the *Moon* Hileg directed to the Opposition of the *Sun* and *Mercury*, and to the Square of the *Sun* with *Mercury*; this time will be, I fear, the most dangerous that he ever yet saw, and in plain words the *ultimum vite*. Beyond this time I do not think he can live; it threatens him with a Fever, Delirium, Nephritick Accidents, and such like Disorders of the Body, which may seem violent. But he dyes in Honour and Reputation, and leaves a plentiful Estate, and hopeful Children to inherit it behind him.

The Second is of a Gentleman, a very good Friend of mine, but an unbeliever, that gave me his Nativity himself, and desires me to shew my Skill upon it in relation to Life; the Estimate time he gave me is *August* the 11th, *hor 3. mane*, or rather before. He hath had but few Accidents to correct it by; the most principal

are, Between 16 and 18 preferred according to his age; at about 33 and a few months, he had the Gout in his Stomach; and by these I will endeavour to correct it. The Planets places I have taken from *Durret*, except *Saturn* and *Mars*, who are calculated by *T. S.* in Longitude and Latitude.

Lat. Planet.

♄ 1 6 S.  
 ♃ 0 59 N.  
 ♀ 1 35 N.  
 ♁ 0 54 N.  
 ☽ 0 5 N.  
 ☾ 3 00 N.  
 T.H. ⊕ 21 22  
 D.M.C. 34 39  
 A.R. ⊕ 48 9  
 Pol. Lun. 32 0  
 Pol. Sol. 36 00  
 T.H. ☉ 12 25  
 Decl. ☽ 23 5



You see I have altered it little or nothing from the Estimate Time, and yet I think things agree pretty well to justify its truth; but the great point will be. Who is *Given of Life* in this Figure? The *Astrologers in general* will swear the *Moon* is *Hileg*; and I will swear she is not, notwithstanding she is in the *Eleventh House*; and that I know will seem a mighty mystery to them; nay! to them too, that tell you in their *Almanacks*, *That they teach the Art in all its parts, and have also Secrets that others know nothing of; I wish we could see the effect of some of them.*

I can scarce decide the Point, who is positive and sole *Hileg*; for they seem to stand equally Competitors for the Power, *i. e.* *Mercury* and the *Part of Fortune*; and it is no great matter which

of

of them is allowed, or both, for that is out of their way and practice; nor would I have any of our forward Teachers think that I doubt, and so ask their Advice in the case; and indeed, when you see their Directions together, you will say it is no great matter or difference indeed which we take; and seeing they both agree in their Equality of Power, and their Arks of Direction, I will give the Operations in both, and will engage for the effect I work it for, which is the *Terminus Vitæ*; but if you will have me speak positively, I think *Mercury* ought to be allowed the Power; but see them together in their Directions.

Luna ad $\Delta$ 4 in <i>Zod.</i>	d. m.	y. m.	
Luna ad $\odot$ h cum <i>lat.</i>	14 28	16 10	1667
Luna ad $\odot$ h sine <i>lat.</i>	22 53	25 2	1675
Sol ad $\square$ $\Delta$ in <i>Zodisco</i>	25 27	27 9	1678
$\oplus$ ad $\odot$ $\Delta$	26 58	29 8	1679
Luna ad $\odot$ $\odot$ cum <i>lat.</i>	30 30	33 8	1684
Luna ad <i>par.</i> <i>Pleiad. Zod.</i>	37 8	40 8	1690
$\oplus$ ad <i>par.</i> <i>Pleiad. Zod.</i>	53 59	59 2	1709
Luna ad <i>paral.</i> $\odot$ <i>Zod.</i>	53 59	59 2	1709
$\oplus$ ad <i>paral.</i> $\odot$ <i>Zod.</i>	55 14	60 5	1710
$\oplus$ ad <i>corpus</i> h	55 14	60 5	1710
Luna ad <i>corpus</i> $\odot$	55 21		
Luna ad <i>par.</i> h <i>Zod.</i>	57 45		
$\oplus$ ad <i>paral.</i> h <i>Zod.</i>	58 59		
<i>Mercurius</i> ad $\square$ $\Delta$ cum <i>lat.</i>	54 33	59 9	1710
<i>Mercurius</i> ad $\square$ $\Delta$ sine <i>lat.</i>	55 40	60 10	1711
<i>Mercurius</i> ad $\square$ $\Delta$ <i>Mundo</i>	56 11		
<i>Mercurius</i> ad $\odot$ $\Delta$ <i>manu con.</i>	57 45		

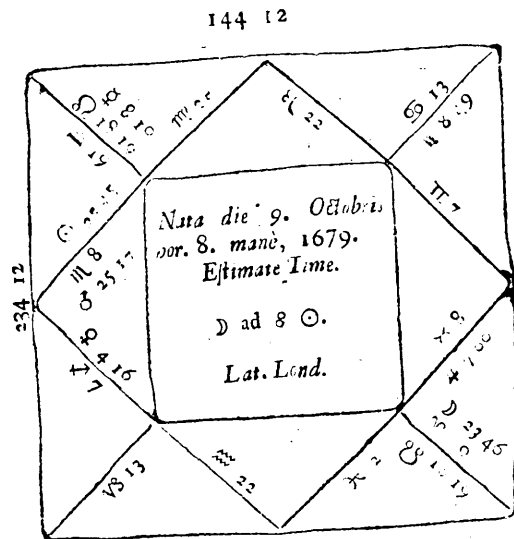
By what is done, you see the years 1709. or 1710. are the years that I think will be fatal, and beyond which without a *Miracle* he will not live; and so I leave it. But I know the common method of judging in this case, by the learned Teachers of *Astrology* about *London*, is from the *Sun*, *Moon* and *Ascendent*, and which to pitch upon in this case they cannot tell; nor can they shew you a reason why this man outlived the *Moon* to the Body of *Saturn* Lord of the Eighth, or the *Sun* to the Square of the *Moon*, his *Dispositor*. The



The next Scheme I give you, is of a young Woman, living and well at the time of Writing and Printing this Treatise; she was born *October* the 9th at 8 of the Clock in the Morning. in the year 1679. near *London*; and she was Married in the *Summer*, anno 1696. on the *Moon* to the Body of *Jupiter*, and *Mars* Lord of the Ascendent to the Body of *Venus*. See the Figure.

Lat. Planet.

- ☿ 54 S.
- ♃ 26 S.
- ♄ 34 S.
- ♁ 54 S.
- ♀ 40 N.
- ♃ 39 S.

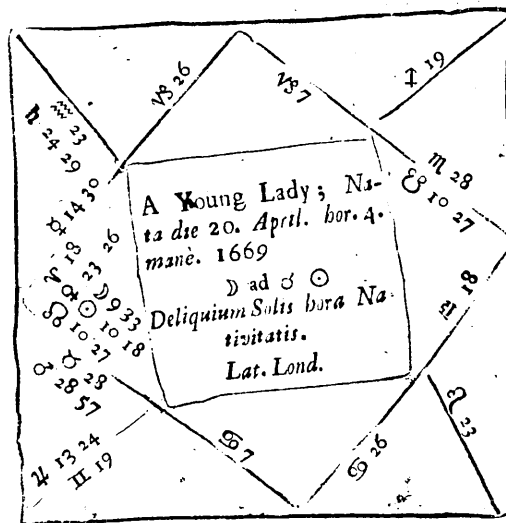


This Nativity I have pitch'd upon. to convince some People of the Force and Power of Semi and Sefquiquadrates; for I understand there are some *Alfavian Squires* that are horribly learned, who ridicule and laugh at them, as believing themselves to know more than they do. I also print it to invite some of our great Masters and Teachers of Astrology to do the like; which I believe they dare not do, notwithstanding the Noise they make.

This is the Estimate Time, and taken by her Father, who was my Friend, and an ingenious man, and I believe it cannot differ from the true Time 7 minutes. In this Figure there are Three Directions

Directions to the Ascendent; the Semiquadrate of the *Sun*, the Sefquiquadrate of the *Moon*, and the Body of *Mars*; and these Directions I really think will kill; but the exact time I will not be particular in, because it is but the Estimate, and not corrected; but the time that I judge they will shew their effects, will be the latter part of 1698. or beginning of 1699. and the Sefquiquadrate of the *Moon* toucheth first, the *Sun* in this case being the Poiothanatos, assisted by *Mars*; but if this should happen to be before 8 mane, about 7 or 8 minutes, then *Saturn* will be Hileg, which I believe he is not.

And now at last, I will give you the Nativity of a Lady that is living also; she was born the 20th of *April*, di *Martis*, hor. 4 mane 1669. Lat. Lond. and I have only one thing to beg of the Teachers of Astrology in *London*; but first see the Scheme.



Lati Planet.

- ☿ 8 S.
- ♃ 21 S.
- ♄ 28 N.
- ♁ 26 S.
- ♀ 50 S.
- ♃ 10 N.

The only thing (among the many I could puzzle them about) that I would ask them is, *About what Age this Lady will dye. and what Direction they will allow for it?* I believe they will hardly venture to tell the World, She will dye on the Ascendent the Body

Body of *Jupiter*, Lord of the Eighth; and yet perhaps they may; for great is their ignorance in that case, but I wish I could see it under their Hands. I suppose they will not say she can live for ever; and therefore since she must dye, I desire them to lay their Heads together, and tell me in Print what it is will kill her, and when? or be so ingenuous to confess they cannot; then I will not be afraid to shew them my Skill, when I say she will dye, and what Directions I have already wrought: And when they print theirs, I will tell them what Directions she will dye on, having already given them to a Gentleman, who gave me the Nativity. As to the Figure, this is the Estimate time of it, and therefore I may err in time 6 or 12 months as to the time of Death; and so much I will allow them, if they will be pleased to favour us with a Word or Two in Print about it. When I use the Words *They* and *Them*, I mean those that pretend to be Masters of the Art, and confidently tell the world in their Almanacks, That they teach the Art in all its Parts, with Secrets unknown to others.

*Sic Stolidos filia virtutis Imagine fallunt.*

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F I N I S.