DEFECTIO GENITURARUM: Being an ESSAY toward the REVIVING and PROVING THE TRUE Old Principles of Astrology, HITHER TO NEGLECTED, Or, at leastwise, not Observed or Understood.

In FOUR PARTS.
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 Discoursed: But the principal End and Design of the Book is to prove the Power and sole Use Of the Hifeg, in Cases of Life and Death.

By JOHN PARTRIDGE.

LONDON; Printed for Benj. Tooke at the Middle-Temple-gate in Fleetstreet. MDCXC VII.
To the Honourable

Sir Joseph Tily Knight,

A Member of this Present Parliament.

Honoured Sir,

I here presume to lay before you a small Treatise, the Subject of which is overgrown with Years, and perfectly obliviated; so that it will seem to this Age to be a real Novelty, and a produce 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-fangled 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; as
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 displeased, when you find it already protected by an Honourable Gentleman, and my Noble Friend, Sir Edward Dering; who having much approv'd the Scope and Dignity of the Book (of which he is a very able and Sufficient Judge) was pleased 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

be bury'd in my Study, I made bold to importune Sir Edward Dering to permit me to publish it; which at first, 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 protected, and shall not fear the snarling of any Ignorant Readers, although they belch 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 designed, 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;
The Epistle Dedicatory.

pect; Yet attribute that not to my want of Goo's 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 endea-vour to the utmost to shew I am,

Honoured Sir,

Your real humble Servant,

John Partridge.

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 De- fitte Gentilurum, but also to permit me the per-ufl of some part of it in Sheets; I have no good an Opinion of the Work, and the Neceffity of it, that I am for 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 Ca-dan, "Rem difficilimum & maxima industria adeo elicitum, ter tradunt ut artem in maximum vitiationem deduc-sent: And others that understand little or nothing at all of it, yet that they may seem what they are not (faith the same Author) 'Lucig; expidite artem 'proficientur, quam vis à limine fabulant. There is also a mixt sort of these self-conceited men, who pres-sumptuously trampling upon all Antiquity, have the confidence to erect their Bibles of new Theorems and Sys-tems, and other their dreaming Fancies in Astrology, tho' upon due Examination they must fall to the like Confusion with that presumptuous Undertaking; and in
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 preferred of the Art: The' indeed some of them cannot read him, nor others understand him, he having wapp'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 riven up some pitifull illiterate Mushrooms, who for Gain pretend to Astrology, which they understand not, and think that they shall raise themselves a Name and Reputation by scribbling against others, hieretofore 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.

"Ut in omni disciplina nobilior epem vitia majora continumt: alia quidem per eos qui cium non norint, feire iactant, alia per eos qui scient sed malum utuntur; ita in hanc ut nobilis scriptum est prius vitia & innumerable turbas Nebulonum se conjunct. Qui ita artem factum ac confusurunt, ut ne quidem vestigium illius superuerit. Tot Albumasires, Aenages, Alchabitiios, Abustres, Zalebes, Massalasces, Bethenes, Firmicos, Bonatos; Boni Genii! quid jam superius est religium effa tot impostoribus? at tot nugis? Id factum est cum ars hoc esset, ut quidlibet permiscere poterit, tanto difficilior quanto divinior: Imperius illi simulatur, quod aegrit non poterant, in compendio velle redigere. Itaque cum quaelibet causa omnem ad illos recurissent, miseria humana generis Divina Bonitas Ptolomaum unum pro tot millibus fecit phantarum

"phantarum largita est. Qui artem in tenebris jactam extulit, & in locum traduxit. Dignus fuim Hecules Honoribus, etiam aliquanto etiam majoribus. In vicis arborum summa diligentiat, maxima laboribus, magna fructu felicitate ac vita determinitate, non soloerrantium & infirmandi sed cum curia magnitudines, alique illorum affectus asperis, sed et illorum decreta ac praesagia tantum ingenii subtilitate, ut mortales omnes ab orte ipsa abherrere, neminem accedere. Quo est

"Est ut sursum turba sacrum Nebulonum surrexerit, ipsa disciplina cum Ptolomaei Libro jacentur squalide, & sinus sedata. Non igitur Ptolomaum futurum, sed utrum Veritatem observet, quam mendacia ac fabulis dulcedine scribere:

Sprans futurum tantum aliquem qui sua habeat, numen

"ea posset explicare. Facit itaque Liber hic annis Mille quadringentis inas aliquid, ut hie nonnus authoris illum defendat, maxima cum justa bonorum Literarum periflet, &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 Pedigree described from whence they are spawned, and another kind of Picture of the most Excellent and Learned Ptolomy than they have drawn.

Take also Junicius's Account and Character of Ptolemy, in his Prologomena, "Clarior quid ut nostris comemudationes inagurat, neminem enim latet quis Claudius Ptolemaeus fuerit; qui in Mathematicis disciplinis omnia, in Alpherogia mysteria, omne tullum nunc, ita ut Astrolagerom Homenum cum apparebatur liceat. Confess autem inter dolos, ens Autonimus fit temporibus formidibus. Sed quid externe opus es testimonio, cuius distinxit ipsa quae hoc libro continetur, tantum non claret a quo sit parente edita; hæc cum sit singularis & divina, cui po..."
And for a triple Testimony take what the learned Sir Christopher Heydon writes of our Ptolomy; "He was honoured of all the world for his extraordinary Knowledge beyond the common reach of mortal men, and especially for redeeming this Art from spurious Superstitions, wherewith it was defaced.

And this I hope is sufficient to restrain the licentious Tongues of men, who upon the foot of Learning should know the distance with Ptolomy, if any ingenuity or modesty be remaining in them: But if they have bid adieu to those Graces, they may rage on, and by my consent, all the notice or revenge which more ingenious men shall take of them, should be contemptus praterire et silentio.

Yet I will be bold to add my suffrage too (and I believe all learned and ingenuous Students in this Art will agree with me); Si non scripsisset Ptolomeus, aliquam aetas 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 structures (for the Theme is fruitful and large enough), but then he must make his Enlargements uniform, and not put in Heterodox and irregular pieces, which are contrary to and dishonour 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, "Unaquaeque pars quam Nolibilior est co pernitens, si per sapientias administratur: Quid enim sanctius Religionis? Quid ignotius perditio Sacerdotii? Quid
I am sorry, for the honour of the Art, that there should be such a heap of Examples to be produced to prove your Dr. felicio Geniturarium 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 Practitioners have the honour to err in this point with very learned men both ancient and modern; Junctine, Argol, Geraeus, Origanus, Geminus and the most ingenious and learned Massins 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 Ascendant, the Sun, Moon, to any ill Aspect of a Malefic, may and sometimes of a Malefic too shall serve their turn, or the Caedis Draconis, or the Midheaven is felt directed for Death, which is very rare, and will quadruple but in some special cases, which I fear they do not understand. Thus rather than fail to have some Direction or other which contains them, they turn the Figure toply-turvy and remove it from East to West, most confidently from any Eliminate 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 confided 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, to 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 Practitioners of it, and with what pitiful shifts some of them do farise themselves, taking non causam pro causis, 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 under the Earth to the Square of Saturn, they will be so kind to let another man escape it; and the Ascendant to the Body of Saturn, or the Moon (no way qualified to be Hilee) to the Square of Mars shall kill him; when if they understand Piolomy, there is but one principal Giver of Life, which is the Hilee; and who that is, there are Rules to agree upon, tho' some skill in chufing him: And this must be the standing Principle in all Genitures whatsoever; All the rest, and running from one Point to another, the Ascendant, Sun, Moon, Part of Fortune, and what they please (when not endowed with Aphabetical Qualifications) are all nonstené 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 Crue of Goodwin's Sails.

How many falle Genitures are given about, and how many are made false by bungling Arisits, to turn them to their own Lesbian Rules, is incredible. The voluminous number of Genitures in Junctine, in Origanus, Geraeus and others, I perfectly believe not a tenth part true, and some hundreds published by our modern Authors, most took upon trust, and will norvide the Touchstone (I may say) of the Orthodox and Primitive Astrology. This hath plung'd many good and able Arisits in the Mire, whence striving to get out, they ran for Refuge to new-invented Fancies and Chimeras of their own, and fighting with a Phraoma brouched 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 Sextus ab Hominis turn Apollate. For it is true, and will be true in all ages, what Cardin complained of in his; "Fili supplicationis & Revol. Nativitates."
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 delpitting the Pride of Vain-glory for Truth's sake, recanted and declared it to Polterity; Ego alius erravi & fessi errare, Com. in multis, sed noli tria sinceritas, fed magis dilegere veritatem quam gloriam vel utilitatem: Quod enim alio magno decori fuit, aferibent fateri tam ille rem, atque dumnum, nos pro gloria insigni, ducimus cecissen falsum exstimationem 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 Hileg) in the management of a Nativity, worth observing and imitating too; which escape many Practisers, 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 Ar-tilts will give you thanks for so ingenious a piece, published to the world, nor out of a disposition to copy at other men's Labours (who have deferred very well also by their endeavours) but to reform or rather restore some main Principles which were either forgotten, or eaten out by the Ruft of Time, or depraved by the Corruption of many ages of Ignorance. And tho' I know
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 prorogation of their own Lives beyond what they expected many years ago, hath convinced them that they must revert 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 found 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 Ptolemy. 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 THE
Candid and Unprejudic'd
READER.

Kind Reader,

IT is the general unhappiness of our present Age, that he knows nothing that doth not know in Print, and as will 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 Carcass, 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 are
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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 Telping 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-Brokers, &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 better 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 clothe the poor Gentleman in a Poodle Coat, pin Papers at her Tail, and in all their Draughts of her, make her appear a complete 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 indifferent management that our Authors have made so many Diviners; for when men of Ingenuity come to read the Authors that teach us, and meet with so many notorious Contradictions in them, it is not 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 Follies 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 anything 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 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 Votaries able to do anything, if they were willing; for their business is to make themselves Masters of the Pratling 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.

Thee are the Professors of Astrology that make it so Contemptible and Scandalous; and these are the men that Pythagoras complains of in his time; as you may see, Lib. i. Cap. i. where he tells us, Praeterea multi quibusca causis alias divinationes venditant, nomine & dignitate hujus Artis, ac vulgo imponunt, multa prvidentes, quae non significantur naturalibus causis. And in divers other places of that first Book and Chapter he complains of these Ignorant and Knaveish Professors 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 these times used under the Notion of Astrology, he says; Mendaciis aburdis artem hanc vituperantes. So that
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unt ad Astrologiam totam & recte conficiendam. And
as a Conclusion to this Paragraph, give me leave to say,
and that must truly, That all Methods, Ways and Pro-
jects in Astrology, not founded on the Principles and Do-
ctrine 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 Melanthon, and
printed at Basil in the Year 1553. and is the best of all
the Translations that are extant of the Quadruplicate.
And I have an Intention to Print that Translation of
Melanthon again, it being grown very scarce; and to Print Mel-
athan’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 handsome Pocket-Volume, in a clear Letter; an
excellent Companion for those that are studious in this Art;
and whatsoever 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 en-
courage it, nor be at the Charge to do it well or 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 Na-

tivities are for the most part false, and his Rules misap-
pied.

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 Cor-
rection of them. It is too arbitrary to impose upon man-
kind such Nativities, that we have corrected, and neither
give
The Epistle to the Reader.

give Reasons, nor the Estimate Time thereof, to affix 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 confute 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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## Defectio Geniturarum

### Chapter I.

**Proaemium.**

The Learned Cardan begins his Aphorisms, in imitation of Hippocrates, with a *Vita brevis Artis 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 authentic Expérience; 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 Medleys, instead of an Introduction and Tutor to what they desire, he brings them into a Labyrinth and Confusion to intricate, that it is very hard, if ever possible, to extricate themselves again. And this I

### Errata.

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 ever it is in itself, 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 Cafe 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 Artill 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 Fallacy 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 sooner 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 differ 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 acknowledge it my Duty, and every Man's, to pay a due Respect to their Ages and Memorie, 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 affur'd, 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 Bumth 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 primitive State were durled and deceived, and, after that, deluded and deceived one another, to the discovery of their own Shame, and the Entailing the Curfe on their Scandalous Offspring; who, notwithstanding (if Politerity may take leave to judge of the Fact, as they are affur'd 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 Brow, &c., seems to inform me, That one part of that Curse was Man's continual Labour and Endeavour; and that either through Fraility, Oversights and Errors, the Work of one Hour should
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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 Erors 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 Diffamation, whose Ways are Boundless, and confines no Circumference.'

Thus it appears there are Errors, and that those Errors had an Original, from which Source they are disseminated, 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 Conscience 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! How contentedly the Wild Irish, and the Scots in the Mountains,
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 resent 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 Cretan? 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 accustomed 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 induce himself to turn his Sight toward the
Sun, and think with himself that this is the great Torch,
which distinguishes the Times, and causteth 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 recompense with a
Reward those that should see thee 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, Prizes 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)
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time) into his Place within the Cave, would he not be as

if he had left his seeing, having left the Light, to go again

into Darkness? 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 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 retie 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-

tin Poem, called Lamia.

It is needful for me to undertake an Exposition of this Pa-

rabolical Cave, seeing the thing is so plain in itself, and so

easily be apprehended by any Reader, how dull or stupid

foolish he should happen to be. However, I will make this

one Remark upon it, in reference to the Author's Delign in

the thing. And that is, There are a Great Number in the

World, who hug themselves in their own Notions, Opin-

ions 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 Fac-

ulties and Abilities, or else their Proficiency in some sort of

Errors more than the rest of the Society, puffs them up:

And they would be thought Little Angels, or at the least He-

rones, and perwade 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 Risk 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 Happines,

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 Ufe 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-Cre-

atures, We out-do our first Parents (whom we often think very

hard of) in giving Credit to Lies and Falshood; they

were deceived by Suggestion and Perfwasion, we by Impos-

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 Affertion, let him repair to his own Boform

for full Satisfaccion.

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

eyery one; and, perhaps, at first, 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 anything 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 Lias, 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 Noise! 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 founds as well, spends Time as well, and the Hearsers of it, when related, flatter 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, let it off with a Lie or two, or, to speak more soft, some new emphatick Invention of his own; why, just 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 Præcaution 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 other Errors of the Author, or Miltakes 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 mortal enemy (saith he) unto "Knowledge, and that which hath done the greatest Execution upon Truth, hath been a preteritory 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: Whole 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 Distant of Envy; And the farther removed from present Times, are concerned to approach the nearer unto Truth it self. Now, hereby methinks we manifestly delude our selves, and wide- ly 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 enjoy. Thus: Hippocrates about Two thousand Years ago, conceived it no Injustice, either to examine or refute the Doctrines of his Predecessors: "Galen the like, and Aristotle most of any. Yet did not any
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...of these conceive themselves infallible, or set down their
...dictates as verities irrefragable; but when they either de-
...liver their own inventions, or reject other men's opinions,
...tions, 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 deferred 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
...eighteenth sphere, from west to east, and so conceived the lon-
...gitude of the stars invariable. They conceived the torrid
...zone unhabitable, and so made fructuate the goodliest part of
...the earth. But, we know now 'tis very well empe-
...plied, and the habitation thereof esteemed so happy, that
...some have made it the proper seat of paradise; and been
...so far from judging it unhabitable, that they have made it
...the bright habitation of all. Many of the ancients deny'd the
...Antipodes, as austin, &c. Others, that the earth was
...round, as lanctanis. But the experience of our enlarged
...navigations, can now affect them beyond all dabitation.

...Having thus totally relinquish'd them in some things, it may
...not be presumptuous to examine 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 ourselves;
...for, discoursing matters dubious, and many controvertible
...truths, we cannot, without arrogancy entreat a credi-
...dulity, or implore any farther assent than the proba-
...bility of our reasons, and verity of experiments en-
...duces.

...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
...credibility, by which we are so easily and willingly deceived,

...and not only brought thereby into a custom of believing
...their errors, but also into such a zeal as to quarrel and con-
...tend 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 gudgen with the more ease: and that the
...major part of readers have been deluded. Yet here and there
...we have found one, who by labour and the strength of rea-
...son 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 no-
...thing is to be done.

...Then, the next work is, to examine 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 examine their
...whole system of astrology, now in vogue and reputable, and
...where we find it defective and fallacious, 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 prac-
...tice.

...But, perhaps it may be objected; that, in so doing, you
denounce war almost against all astrologers, as an ignorant man
did lately express in print, to which I answer; if the
defecting and exploding of errors, is a denouncing of
...war; then truth and peace is in a very sorry condition;
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 satisfy my self in such a Practice, where I know my Rules are false, and give me the Lie to my Face, to often almost as I have occasion to use them; though perhaps, that Gentleman may, who made that Object- on. I do confess, he ought to hang out his Flag, and call in what Ailment he can, to make a Noise, and also play the part of Domitian, raise the Mob to secure his Trade: And indeed it seems very likely he intends such a Trick, when he utters 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!
that I pretend to in this my Enquiry; I only intend to Examine our Authors, and direct 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 Objection will not say, He denounces 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 Heretic (and this in a double Sense) it must be a Quarrel, a denouncing of War, or any thing else, what that peevish man pleads, 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 Employments: And Cardan says, Melius est longe, paucis retributiis, quam multa Erroribus mixita; 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 bubble'd to believe. It is not every one that can play the Plagiary, and meddle with 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 Horoscopes and Midwifery, the Lord of thesr Geniture, Pitted and Somnacul Degree, Art of Directions, Cardinal Signs on Angels, &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 to come under Cardan's Reproof, when he says, Deterius est, credere se esse, quae nequitias, quam ignorare quae debeat esse. 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 with it had been otherwise; but, am partly sure, that most Pretenders, besides my self, will let their Hands to this Accusation, and confess readily, That they have been often deceived in their common Practices, even by the 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 Truth, 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 extramly intricate: And with these Crimes and Abuses I can charge some very eminent Authors, at present in great Reputation 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 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 extremely 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 practiced; 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 seiz'd by a violent Fever, you immediately expect to find the Cause lodged in the Direction of the Sun or Mars, and therefore if you cannot readily find such a Dire-
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ction to some of the Hiligrical Points, you conclude the Nativity is false, and then make an Alteration in the Ascendant, 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 Chronic Diseafe, you think to right it, 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 Caufe then, and that a very plain one too. But all this may prove a Miftake, 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 Ascendant, &c. directed to the Body, Square, or Opposition of Saturn, may give a violent Fever of any kind whatsoever, either Simple, Furiouſ or Fugitive, Continual or Intermittent; 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 Choler, nay, Dropicas 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 whatsoever doth oppose this Doctrine, is not acquainted (I am sure) with all the Parts of Aſtrology.

The third Caufe of our Error, and indeed the only one of all, is, our falfé Correction of Nativities; for in all Nativities, where the Mid-Heaven and Ascendant is not true, the Directions to those Points are of necessity be fæls; and, by how much the Time corrected (as they call it) differs from the true Time, by so much they err, more or les, 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 Eroneous.

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ronous. 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 Time when he wrote 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 Ascendant to the Square of Mars, the Hyperbole 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 fifth 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 understand Directions better, and to examine the Figure and the Accident more carefully, I found the Ascendant 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 easy it is for a Beginner to make a Miftake, 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 Miftakes, and let the World fee an Aſtrology free from those Failities that its Enemies to 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
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 informed, by so much the more he is able to judge for himself, or for any others; and, therefore, whosoever hath strong intellectual Abilities, we see they are mightily advanced by the Happines 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 fort 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 Will 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, 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 sturdy Astrology: And that you may see I am not the first man that have doubted of 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.

Difficilimum omnium est seire Locum Interstellaris, &c. Sec. 3. Aph. 108. Hence I observe, That if it is the most difficult thing of all to know the Anareta or Interstellaris; there are very few that are acquainted with it; and yet how easily do the Common and more Ignorant fort 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 Interstellaris, and it is not the Point and Place they take it to be; and their Rules, in that Cafe, are all of them Falce 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 13th Aphorism, he gives you a Glimpse of the Reason why it is so, where he says; Maxima ignis ambiguitates est, cum Radii iactae Manus Luminarium, or Fortunarnum super Locum Interstellarum occidentem, frequenter nem frontem praestat神州, ali autem, de quibus sperabamus, ut examin in moribus medici interuenit. The greatest Doubtsfulness (says he) is, when the happy Rays of the Luminaries or Fortunes fall upon the intercident Place, they often give 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.

Marinus, speaking of Directions, in the Preface to his Twenty second Book, says; Verum quam difficiles & confusa sunt iuris astrologiis, Instructus Veterum & Neotericorum Astrologorum sententia plerorum 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 tellify. 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 faith, 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 fame Authors to inform his Judgment that our Modern Astrologers to admire and defend; and, if the Methods in his Time were so confused, absurd, 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 Oregens hand those things down to us that he found delivered to him by Ulovinius, &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 Nonentiatical and most Irrational Fooleries. For Example, If a Planet is under the Sun-Beams, which they call Conibug, he is Weak; but if a Planet is in the middle of the Sun, which they call in Casimi, 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 Statius, and at the same time sets up a Doctrine not allowable by the great Cardan, in Seg. 1. Ap. 21. Quadam proposito 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 topish way, generally taught by all Authors almost, except Ptolomey 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 falle: And a man would think, That any one who was able to consider anything, might easily conclude, if the Latitude of a Planet caus'd 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; Completitur autem pars iha Doctrinam pulcherrimam, amplissimam & momenti maximi, de qua Veteres Astrologi diversimode scripsunt, sed confusa, imperfecta & Erronea, defectus vero cognitionis principiorum hujus nobilissimae Scientiae, &c.

It contains (saez he) a Doctrine large, delightful, and of the greatest moment, concerning which the ancient Astrologers have written variably, but Confusely, Imperfectly, and Errorously, 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 Ptolomey also; but how he will make that appear, perhaps I may a little further enquire before I conclude; it being none
none of my Bufines to contend with him in this Place: And yet after all this, he himself hath trumped 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 lait of them, That the Art of Astrology is certain; but there are few that pretend 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 fallly, I think it is high time for him to acknowledge his Ignorance, and Enquire the way to Truth; and such Perasons, 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 Perasons, then what occasion had we for that Aphorism? But, besides, if there are no such ignorant and fallse Pretenders, what did he formerly mean by his Ratio in Science? and of late by those, that, he said, were not Ceres deep? for we shall see how the Aphorism together, it proves the Affirmation more forcibly; and I wish he is not found to be one of the Number he endeavour to improve, 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 is 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 Ptolemy 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 Marinus 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 off their Traditional Errors, and embrace 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 fleer them out of the Cave. But now 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 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, etc. 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 Sig. 1. Apb. 50. Multitudo Geniturarum necessaria sit Experimenter, illam postis facilias spumandis, unde art, ex exper- rentis enim multis illa confa. 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 Aphoristic 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, and satisfied yourself. As Cardan says himself, Sig. 1. Apb. 100. Sith ascens Divitiorum Divitias inventis, & sed foliis, sit Veritatem Veritasem amator. As a Lover of Riches (say be) dost 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.
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C H A P. II.

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

This being the first thing remarkable in the Rudiments of this Art, I have thought it most convenient to begin there, and to examine 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 Porphyrii; That of Alhobizius; That of Carybonius; 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 Ascendant, 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 Gareus: It is called 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 Apheres 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 needeth 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 Porphyrii, 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 as well without further
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Further trouble concludes this is also false, and as uncertain as the former, called the Equal.

Thirdly, That of Aleabimus, as he hath delivered it himself, in that Chapter called, De effe Circuli Accidentali, and learnedly handled by Valentin 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 Semidurnal and Sem(hObject)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 Semidurnal 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 Semidurnal 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 to myself; and this Way and Method hath been laid by some to be Ptolemy'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 Signs of the Houses in the Ecliptick, and therefore the Signs 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 Eruple of Arietis Culminantes, the Semidurnal 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 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 Semidurnal Ark grows less, that of the Equator grows larger. Thirdly, and most to the purpose, The Semidurnal Ark of the Ascendent may serve its own Distance from the Twelfth, but not the Tenth and Eleventh; for at the same time the Semidurnal Ark of 7 of Virgo is 101 degrees 6 minutes; the Semidurnal 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 30 minutes. And besides, the Distance of each House in the Equator is 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 revived 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 mentioned, 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 treated of in that Division. For Example, Let the beginning of Capricorn be on the Tenth, and Arietis ascending in the Latitude of 51 degrees, 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 Aquarius; so that you have by that Division two Signs compleatly intert
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 Zodiac, where the Culps 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 Culp of the House, and the only Point that we direct under its peculiar Pole. This Division is by Maximus commended as the most exact extant, and yet in page 469, 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 so 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 Zodiac, or any other Point whence they shall think convenient, provided they 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,
and discover the Errors of the *Modus Rationalis*, which hath so long paff'd for Current, without being question'd by any before after 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 Arithmticians 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 Eclipptic, which you fee 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 is plain, because the Eclipptic and Equator have different Poles, they may by training 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 does not conflict 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 Zodiac 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

the Giver of Life, which in the other domining 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 variably 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

with-
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 Content to deceive themselves and others.

5. The first and primary Division of the Heavens, according to Ptolemy, 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 these two great Circles, the Meridian and Horizon, as you may likewise see in thefore-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 for the Existent Part of the Ecliptic only, but that Line which the Stars pass when they first appear to our Sight; which Line is called Finitur Orientalis. This primary Division of the Heavens is by the Help of the two before-mentioned Circles, wholly and entirely divided into twelve Houses, and this Division doth not only comprehend the Zodiac, 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 Gulp of that House, nor is the Star near the Zodiac, 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 between 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 Ptolemy, 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 before-mentioned, 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 rumbling 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 Spacess in the Heavens, consisting of Parts thereof, and are endowed 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 Zodiac 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 alluded.
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 Houfes from the a 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 Rising: 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 Deflection, which are really the true a quo & ad quem of their past 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 Alchemists, as false and erroneous, because he grossly errs in taking the Semidjurnal Ark of the Point Rising, and makes that serve for the three Oriental Houfes above the Earth, by dividing it into three exact parts: For it is very well known, that the Semidjurnal Ark of the beginning of Cancer is far greater than the End of Aries; and therefore when Cancer Ascends, by that Division, the three Houfes above the Horoscope will have Arks above their Proportion and Right; and the three Houfes below the Ascendant will have Arks less than their due; and so of the other fix Houfes by the same Rule: Which you will find to be wholly irregular and false.

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 setting 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, measure 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 itself to the Principles of Reason for Authority and Proof: for according to this Measure and Motion, the Houfes are all equal, and a Star or Constellation hath an equal taintance 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 dispose their Influence to us by a constant and successive Motion both in their Ascension and Declination, 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 Houfes of Heaven, are unequal.

Again, a Star, according to this Division, being in the Center of the Eleventh Houfe, doth behold the Ascendant by a Sextile; in the Tenth by a Square, and in the Ninth by a Trine, according to the Doctrine of Ptolemy, Lib. 3. Cap. 11. de Loco Prorogatur e, 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 Ptolemy. 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 Ascendant; 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 Hours 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 fill that Star passeth through the four quarters of the two Hemispheres, nor doth the smallnes 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 Zodiac, and in a far less Orb than any of the rest, and yet we fee the 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 immovable 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 whoever 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 Directions are made by one and the same Motion, both direct and convers; and this according to the Doctrine and Method of Placid. de Titis.

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 Zodiac & 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 mislead in their Practice, as well as mis-guided in their first Rudiments, and very hard to be retrieved.
Defectio Geniturarum.

First, It hath been, and still is, the common Method in Practise, to direct the Midheaven and Horoscope to the Bodies and Opposition 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, Argelays, Henry II. King of France died on the Ascendant to the Body of Mars, without Latitude, differing three degrees from the Direc
tion with Latitude; vide de diebus Criticius, pag. 162. He also sa
ts, That Cardinal Bursfius died on the Ascendant to the Opposition of the Moon without Latitude, and nothing else to afflict 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 Ascen
dent to the Body of the Moon, without Latitude, page 310. only he allows something else to afflict it. He tells us, That Francis O'escat had a violent Hæmorrhage at the Nofe, on the Ascendant 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 Ascendant to the Body of Mars without Latitude. And that Mr. Tho. Gataker died on the Ascendant 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 Ecliptic Degrees before that with Latitude. And Mr. George Mills had the Worms to a strange degree on the Ascendant to the Opposition of the Moon without Latitude, and yet the Moon had five degrees of Latitude. And that Clement Bareford had the Epilepsy like the Ascendant to Opposition of Saturn, without Latitude, page 196. And in his Doctrine of Nativities he teacheth his Reader by an Example in his own Genes in his Table of Direc
tions, to direct the Midheaven to the Opposition of the Moon, without Latitude; as if the Moon did pass the Midheaven twice, as the Sun do both there, and in the Ascendant, if they think those Points are to be directed with and without Latitude: That is, the Sun dance backwards and forwards.

Nay! the great and learned Morinus kills Du 
Cardinal Riblicius, on no other Direction than the Ascendant to the Opposition of Jupiter, without Latitude; vide Astrolog. Gall. pag. 612, 614. And indeed of all that is here mention
ned, 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 Prac
tice 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 Founda
tion 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 Ascendant also by the same Rule must be directed to too? No, no; the Sun is directed to a Planet without Latitude, in Zodiac, with Latitude in Mundo, and between 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 Subs
terranean Hemisphere, and begins to appear in ours; for the Horizon is such a Line as the Meridian, and both but imagi
nary in reference to a real Line: Yet we are sure there are two such Points as the Meridian and Horizon; and this we are de
monstrably convinced of every Morning that we see the Sun rise; for no sooner the upper part of his Body toucheth the Horiz
on, 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 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 these 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 like 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 the 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 the place 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 the 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 vertue of the 5th degree, her Ecliptical Place, then we are not more obliged to her Body and Rays than we are to the Magnetic Power of the Ecliptical degree, which doth oppose an equal Force and Power with her Body; which, if allowed, then a Ruth 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.

Defection Geniturarum.

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 Hours 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 20th degree of Capricorn on the Tenth Hour at Birth, at which Time the beginning of Gemini Ascents; 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 Quadrat to consit 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.

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Again,
Defectio Geniturum.

Again, let us suppose the beginning of Aquarius 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 Ascendant; and they all do allow, that the Ascendant 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 of 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 Sagittary on the Ascendant, 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 Ascendant and Midheaven accordingly; by which method they discover their ignorance in directional motion; for convers directions are allowed to none of the illegible points, but the Sun and Moon as you may see in the third book and fourteenth chapter of Ptolemy's Quadruplicate. This method I have seen used in nativities by some of our modern professors; but the first author I find it in, is Marinus, page 555. Also, Gal. in the nativity of Lewis XIV, where he directs the Ascendant to the Square of the Moon for the small fox and erytipelas. The Ascendant 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 Ascendant: By which it appears, from their own operations, that they tacitly allow those 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 immovable; if so, then the angle it felt 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 ascendant doth by the ray or convers motion move to such a point, as they say; suppose therefore, the ascendant to the square of the Moon, before mentioned; but this cannot be done in the Zodiac, but by proportional distances in Mundo, under their proper natal circles of position; yet, suppose this direction is or can be wrought true, how comes it to pass that this single degree that posseth the ascendant at birth, comes to have this power they pretend to? For the myfick force of the horoscope must either lie in the first point itself, or else in the ecliptical degree that is at it at birth, or in both. If they say it reides in both, there they put us into a greater confusion than before; for the next 5 minutes after birth gives us two ascendants, and in directions of life and death we shall not know which to make use of, nor what hath the greatest power.
Power. If they say it is in the degree; then they can never have any direct Directions to the Ascendant through the whole Life, because that degree passeth into the Twelfth, and so to the Eleventh, and at last we have lost our Ascendant 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 fell, then by their own Method and Rule they must allow the Ascendant itself 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 Ascendant hath such a virtue in it to give a great 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 Ascendant 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 Cups of the Houses, why should not the Sun or Moon Hilsag in the Seventh, 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 Ascendant can give that degree an Aphethial Power, the Cup of the Eighth, according to the common Opinion, being the House of Death, must give the degree thereon at Birth an anarctical 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 Astr., page 611, and in 612 he directs the Ascendant 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 less vain and ridiculous than the rest before delivered; and indeed it is much of the fame with that I just now mentioned, i.e. the Ascendant and Midheaven Converse, and build 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 immovable, 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 fet 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 Ascendant 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 Journey, and the other Death and Lots of Honour; and to the Seventh, the one to give Banishment, and damage by four-footed Beasts.

But the Mystery of these Directions, in their Sense, depends on the motion of the Zodiac, and therefore when the degree of the Second House comes to the Fifth, they then conclude the Direction is finished, and call it the Ascendant 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 Cup of the Second, she had certainly moved to the Fifth, Cup of the Second, she had certainly moved to the Fifth; 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 Ascendant to the Second hath some influence on human Affairs, How can a degree that come in upon human Affairs, that inneffects more Power and Virtue in it than all the degrees that precedeth it; and why should not all House afterwards? And why should not all the House afterwards? And why should not all the House afterwards? And why should not all the House afterwards? And why should not all the House afterwards?
dent? But above all, Why should we imagin (and decline 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 at all? 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, pasting by an imaginary Line called the Second House, in its way to the Ascendant 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 Non-fence, that should it be said publicly, all Mankind would laugh at it: And yet our Cafe 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 should we be led away and deluded both into the Ue 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 misfaring 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 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 Errors, and make them precarious, building their greatest Edicts on some supposed Mathematical Foundation; and if they can but impose upon us by a Diagramatical Demonstration, those arts 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 Ascendant Convert; 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 Ascendant 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 Revolutionary Figures; 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 fulfils 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.

Fifthly, There is another notorious Conceit they use very gravely; and to puzzle the Caele, 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 Ascendant and Midheaven to the Aspects of a Planet in the Zodiac, with half the Latitude, either of the name 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 Helminstana, page 671, and 672. Where he endeavours...
to make his Disciple learn to work and understand an unintelligible non-entity, i.e., the Ascendant 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 thence 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 Culp when this pretended Direction of the Ascendant to the Trine of Venus is finished. Now, what man of Sense, that will confute his own Reason, as well as a little Skill in this Cafe, can ever imagine Venus is in Trine to the Ascendant before the hath past the Midheaven, and when she is not completely 90 degrees from the Horoscope, which ought to be 150? And to say the Truth of all in that Cafe, 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 Ascendant when she is not 90 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 afflict him in the polishing of it.

But let the Direction be how and when it will In his Prepossession, 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 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 easy, 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 fo different Circles of the Zodiac 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 Zodiac are to be directed in the Zodiac 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 Zodiac, or the Zodiac the Mundane Circle; and this you may easily see, for when the 11th 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 fame number between the Tenth and Seventh, and fo 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 Zodiac, I wholly deny it in Mundo, and all Aspects to the Angles; for we are not beholding to those imaginary Aspects made in Zodiac, 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 hold 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.
But why with Half the Latitude? Why truly, for no other Reason but because Marinus says it, and gives a demonstration to that purpose to confirm this Notion, which Marinus fetcheth from Blanchinus and Leuvisius, supposing their Authority might strengthen his. But whereas but in the Figure this little parcel of half Latitude should fall, I cannot apprehend; for though the thing is true in itself, when a Planet is further 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 Mundus there is not one Tittle of Authority nor Reason for it, because the Rays are measured a different way from those in the Zodiac: 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 complete Quarte: 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 Fallacious, 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, Another pretty Invention they have, is, To direct the Angles to the Antichisms 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 Antichisms, 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 Antichisms of Satura, 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 Antichism 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 Urbino, 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 Antichim. The like inadver tency you may see also in Collectio Genitorum, 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 Antichisms or Zodiacal Parallels are nothing else but certain Points of Distance in the Zodiac only; nor can they be used in Directions to any Bodies or Points but those who move in and near the Zodiac; 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 fame, both in Force and Vertue: For Antichisms 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 duly and
and truly examined, without any Success and Effect: But if that which Argal 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 Zodiac, 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 Antipodes but when the Moon is directed so too: The Reason of that will appear hereafter, when I come to that Chapter.

CHAP. IV.

Of Directions to the Sun and Moon in the Zodiac.

The Sun moves in the Zodiac 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 Zodiac, 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 Anticlines of the Planets with Latitude; but if the Sun is under the Earth, the way of directing in the Conccentric Circles, and in the Oblique Arc 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 Ascendant'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 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 the 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 1694, March the 21st. 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 full rising above the Horizon, 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 the hath at the Time of Birth, and subtract that from the Oblique Ascension of the Sun, under the Plane 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 11th degree of Aries, the hath 5 degrees of North Latitude, by which reason the Parallel of the Sun’s Body with and in 22 degrees of Pifer 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 Works 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
man but what will readily agree with me in the Truth of this Direction, and as readily agree, That the Moon's Latitude ought to be taken notice of in the Place where the Direction is finished; for by this Reasong, when a Star hath large Latitude, and the Moon large Latitude also of a contrary Denomination, the Direction may be of little or no effect, because their Bodies or Oppositions may be 10 or 12 degrees distant from one another, when the Direction is really compleat.

In the next Place, I would direct the Moon to her own Square in the Zodiac; and this under the Pole of the Ascendant also, and that falls in 8 degrees of Taurus, and according to the modish way of directing, now in Use and Practice, they subtrah the Oblique Ascention of the Moon, taken at that time, from the Oblique Ascention of the 8th degree of Taurus, and the Ark of Direction so wrought is 43 degrees 08 minutes; but the true Ark of Direction of the Moon to her own Square, taken with the Latitude she hath in that Point, is 34 degrees 8 minutes: differing from the other, wrought in the common way, 8 degrees 52 minutes. And this you may perceive by the Globe as well as the Tables that the Moon meets her own Square in 19 degrees of Aries; for at that time when they tell us, That Direction is compleat and finished, the Square of the Moon is past that Pole of Position in the Horary Circle about 5 degrees of Altitude above the Horizon; which, if you rightly understand it, will soon appear to be a notorious false way of directing; And yet among all the Professors, Teachers and Pretenders, at this day, there is no other way in use, nor is there any other to be practiced with general approbation; and so long as no body questions it, every one is satisfied: Nay! our great Mathematical Teachers too, those Men of Numbers, who, to say the Truth of them, know the least in Astrology of any men, they (I say) have swallowed the Gudgeon too, and yet we (forsooth) must trust to them in the Division of the Heavens, and contriving Methods to direct by, and which you see are false in many things, and in this for one. There is not a man in being, though totally unacquainted with Mathematical Learning, but will soon agree, that every Star that is directed, must meet those Rays they are directed to in their own Way and Circle, where-in their Motion is performed; and if you direct them in some Conceited Imaginary Circle, contrary to Nature, you cannot believe that Direction true: For it is perfectly impossible that he who travels Oxford Road, should ever meet that man or men that travel York Road: I suppose you will judge the Reason of it. Why, just so it is in our Cafe now before us; but perhaps a Diagram may more aptly shew it, and make it plain to you.

In this Diagram, let a B V S represent the Meridian Line, C D a part of the Equator, A B the Eastern Finitor, a part of which is the Point ascending, C D the
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 Zodiac, 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 Zodiac; 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 Caufe, and make the World think them Genuine (who, like Pick-pockets, make a Hurry in the Street to make the people flare, while they carry on their Trade with more Safety and Eafe) as in the directing to the Half Latitude, in the Aequus of the Planets, which none but those that want Reason to confer will ever believe or practice. And the only Bell-weather of this Doctrine in England is that weak-headed man, the Author of Clavis Astrologiae Elilmar, page 671, who wanting Parts and Abilities to invent new Follies, 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, Initiate others: And to prove in a few Words he hath neither Ingenuity, Parts, Skill, or Genius: His dealing in that base Trade of Sigil and Charm making (which no man endowed with Ingenuity and Honesty, will be guilty of) is sufficient to prove: But to that Folly in his Book, in directing the Angles, and I suppose the Luminaries too, with half
Defectio Geniturum.

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 measuresthe Aspects in Mundo, and that which measuresthem in Zodiac, are both upon different Principles, and managed by different Motions: The Aspects in Zodiac 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 Cup of the Twelfth House; when he comes to the Eleventh House he is in Sextile to the Ascendant; 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 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-aid Author of the Clarus, &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, 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 Cole in his borrowed Clarus, 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 examine 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 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, whereas 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 Interception 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 to round; 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.
Defectio Geniturarum.

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 suppuration 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. Bumthunus'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 pricket Circle.

I do not deny the Interception 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 $\alpha$ for the $\beta$. 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 1691; his North Node is then in Taurus; if so, then how cometh it to pass that his Square (according to their false Rule) falls in the Ecliptick, or in the Point of Interception, for one of his Squares is 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 before-mentioned 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 in 19 degrees of Scorpio; so that both Nodes are far distant from both his Squares, and the Interception must be in his Nodes, or near them.

But then let us consider 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. Fritt. well observes, when he says, The quadrat Rdays, 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 easy 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 intend them, that pretend to teach that Method, to explain and demonstrate the thing to the World). Nor can I apprehend any Reason
Defectio Geniturarum.

For the Squares or Quadrats of the Planets should not be described and extended as well out of the Eclipick 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 lay 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 Blancknuys new-invented Circle is fallacious, and Argol mightily overthrown to teach it to his Followers.

But besides, it is a vain idle thing, if considered in its Life 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 Eclipick, and the Sextile of Venus, with half Latitude, is 4 degrees North from the Eclipick; 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 Life 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 Eclip-
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: Argal 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 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 truly 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 Ptolomy, in a very few Words, in the Thirteenth Chapter of the First Book of his Quadrupartite, 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 these 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 11th degree of Virgo, then his Antiscion falls in 29 degrees of Aries, so that each of these Points are equally distant from the Northern Tropic; the Days and Nights are of the same Length when the Sun is in the one Sign, as in the other; and the 11th 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 11th degree of Pisces, and the 29th degree of Libra, they being both equally distant from the Southern Tropic, 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, 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 very 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...
Scepio, 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, Motinian, page 368, where he teacheth this way only, and also tells you, that the Anticirces 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 Contrarieties; for I call them all either Anticirces or Zodiacal Parallels; and they come first to Mind, for they are nothing else but parallel Distances from the Tropics and Equator; and as they are all of a Denomination, so they are all of a equal Force and Power in Directions, and from one Planet all of a nature too; though our common Authors tell us the Anticirces are good and benetick, but the Contrarieties 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 groundles.

I told you, in the end of the Third Chapter, That I would say something about directing the Sun and Moon to the Anticirces of the Planets; for the Midheaven and Ascendent are wholly implicable to be directed to them with any success, as you have heard before. The Rule is general, for as the Anticirces are taken with Latitude, so they must be directed with Latitude to the Sun, and without to the Moon; 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 finisht. and not otherwise. And the Reason is plain, because the Moon keeps the same way in her Directions to Promittors, 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 Anticirces with Latitude, because Anticirces 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 the 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 Anticirces of the Planets, is one of the most troublesome to work of any in the whole Art; and the difficulty lies 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 to 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 Anticirces 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 Contrariety? 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 Anticirce is good and benetick, but the Contrariety is very ill and malicief; 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 Malice, and yet no probable Reason for either Head or Tail to have any effect. Others also I have enquired of about these: Anticirces, 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 there is between the true way, and the common way
now used in Antiquities and their Directions, by which you
may guess, it is no wonder they found little effect in them,
according to the Opinion of the Ancients, as to conclude they
were useless and vain. But I dare affirm 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 Antiquity and Contradist-
cision are the same, and either both good, or both bad, and ac-
cording to their Natures, that in the Northern Semicircle is
the most powerful, of which Ptolemy speaks in his First Book,
and Twelfth Chapter of his Quadrifipite: In which place
he also tells you, they are Parallels, and that to the Equitor
and Tropicks.

CHAP. 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 Profeftors; but my Deign and Bufinefs is to shew, That
it is (according as they understand it) an irregular useless
thing, not agreeable to the Rules laid down for its Motion,
nor yet to the Order and Motion of Nature, as you will
quickly fee, and, I fuppose, readily grant.

The Part of Fortune, as it is usually taken by the common
Profeftors, doth dance backward and forward from one Houfe
to another, and keeps no Regularity in its periodical Motion,
nor in its Directions: Nor can any Artific make it appear to
me, how the Part of Fortune paffeth by the Pole of any Sig-
nificator in the Zodiack; or how any Promitior paffeth by

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 rapit Motion in Mondo: 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 com-
monly do in all Nativities. Nor can they prove by Reason, De-

monstration, nor Experience, that one Direction in Ten to
the Part of Fortune hath any effect; and the Reason is, be-

cause it depends on the Moon for Declination, upon her Mo-
tion for Right Ascension, Distance, &c. and hath its Diurnal
and Nocturnal Arts increased or decreased, according as the
Moon rifeet and set; and therefore I fhall here defend to Par-

ticulars, to shew you how able I am to make good what I

have faid.

First, It doth not keep Rule: This you may fee, 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 Houfe; and the Part of Fortune 19 de-
grees of Taurus, wanting 17 degrees of the Cufp, 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 Houfe; contrary to the
Rule of being on the Cufp of the Fourth, at the firft
Square.

Secondly, It danceth from one Houfe to another, as you
may fee 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 Cufp of the Ninth Houfe, being 39 degrees diverf from
the Midheaven, 14 degrees of Scorpio then culminating.
Then if you erect another Figure at 6 of the Clock the
fame Night, you will find at that time 11 degrees of Capricorn
on the Tenth, and 28 degrees of Aries on the Ascendant,
and the Part of Fortune is in 27 degrees of Capricorn in the
Tenth Houfe, 16 degrees within the Cufp. Then, if you
erect 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* on the Cusp of the Tenth, and 26 of *Leo* Ascending, and the Part of Fortune in the very end of *Gemini*, in the Eleventh Houfe, 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 Houfe, 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 almoft, 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 triefold Motion: One its Progres 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 thefe 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 Houfe. 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 Houfe, 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,
he makes the Part of Fortune to the Anticision of Mars to kill him; and fo doth J.G. in Bishop Usher's Nativity, kill him with the Part of Fortune to the Opposition of Mercury. In the firft of these, namely Angel, the Part of Fortune was, according to the Doctrine of Prophesy, giver of Life, but how far the true Part Fortune was from his, I leave to the ingenuous 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 Alphabetical 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 fo 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 Housè as the Moon doth through the Signs, and no faster; it is seldom in the Equinox, and wholly incapable of the Rapt Motion, and for that Reason not to be directed Convers and whatsoever 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 with a willingneſs be thought a man of so weak a Judgment as to frolilh a Doctrine.

They tell us it comes from Almenaœm, perhaps it may so: But neither it be true, nor any Opinion of it has any Subjeftment, because it neither seems rational, nor can be founded on any Foundation in Nature: But the Parts of the Horoscope, are Divided into a Man of Latine, and our Pious Cottymans by English, among which you shall find such ridiculous Names as this

The part of the Hileg, or the part of Life.
The part of the Spirit.
The part of Understanding.
CHAP. VII.

Of the Alchocoden.

This Alchocoden is nothing else but the Director 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 Late, his Mean, and his Old, 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 Late Years; the one is allowed but 8, and the other 12, for their Late 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. 6:1's Birth he hath the Ascendant Hileg, and Mars Lord of the Alchocoden; in Taurus his Detention, 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 Princes Royal, Collet's Genitur, pg. 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 one immortal, so that you see the wanted 37 Years to compleat the Number of Years allowed her by her Alchocoden, she having not lived to half the Number.

In the Nativity of Louis 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 48, and yet you see he has outlived that almost 11 Years already; and how many more he may, I leave to time to show.

In the Nativity of Ben. Gadbury (Collet's Gnr., p. 153), 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 Hollam, Collet's Genitur, pg. 154, the Moon was giver of Life in Scorpio, and Mars then must be giver of Years; who we find in Sagitta, with the Scorpion's Heart, and Conjoin in the Eighth House, which can be allowed but his Late Years, which are 15; and yet he lived to almost 52 Years of Age.

In the Nativity of Mary Sawyer, Collet's Genitur, pg. 193, the Moon is giver of Life, in Conjunction with Jupiter in Aquarius; 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 Late 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 too soon.

In the Nativity of Doctor Lafford, Collet's Genitur, page 153, 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 Late Years, which are 8; or her Mean Years at most, which are 43: But he lived to above Sixty.

In the Nativity of Henry Duke of Gloucester, Collet's Genitur, page 17, the Moon is both giver of Life, and giver of Years, in Conjunction with Venus and the Sun in the Seventh, Angu-
Angular, and no otherways affected; 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 the thought it. 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 dies 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 imaginative 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 falls ten times; and then where is your Rule?

CHAP. VIII.

Of the Almen, &c.

Our Authors have made a great Battle about this that they call Almen; it is an old Arabian Word, and signifies as much as soci in the Greek, that is, Lord! And indeed the Word in itself 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 Almen of a Nativity, and that he shall signify every thing, as Stature, Temperature, Riches, Preferment (as you may see, Dei. Nat. pag. 92, where you are taught how to take it) there I must leave them.

Now this Almen 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 swayed 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 Naiobd in Alcabistium, he gives order to find this Almen quite contrary to those already mentioned; for, he says, it is that Planet that hath most Dignities in the Places of the Sun, Moon, Ascendant, Part of Fortune and the Preeminent, New or Full Moon: Which Doctrine is indeed laid down by Alcabists 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: For
Delectio Geniturarum.

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, Ament et qui præfert Naturam, ab eo significatur effe anis p[er] Hileg & Alchocoden.

Now after all, I can see no ground for its Power, Life, or Election, and that it is no more but an Aethian 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 Mitchell 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 their Causes were fewer, and their Rules in Judgment more concise, they would sooner arrive to a degree of Perfection, and the Artist from being a good Guefier (as Mr. Metable 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 Alchemites Differ, Quarto, cap. 5. Natio in Alchemium, p. 381. Julius Firmians, lib. 4 cap. 12, Origines de Effelibus, p. 556. And all our English Writers in general that have writ of Nativities, especially Mr. Lilly, in his Introduction, page 551.

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

CHAP. IX.

Of the Alfrydaries, Chronocrators, Lord of the Orb, and the Division and Divisor, &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 Aethic) among us, did in an Almanack, Ann. 1693, tell the World, "That since the death of Transits, some on Eclipses, some on Revolutions, others on Profections, and some on evil Alfridas, some on the Combinations of the Ascendant or his Lord, 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 Alfridas, are imaginary Lords, and Designators 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 |
| 9 Years | 12 Years |
| 13 Years | 7 Years |
| 9 Years | 3 Years |
| 8 Years | 2 Years |

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 Alphydaries and their Lords, of which you may see more in Alcabitius; and what their Effects are, see in Scholos.

They have brought this Doctrine of the Alphydaries into such a form of Method as Ptolemy describes in his last Chapter of his Fourth Book, called De Tempor. Divisio. 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 Alphydaries, 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 Alphydaries 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 hath killed without any thing else; and also under what Alphydary 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 in its Philo-Logick 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 inculp upon it. In a Diurnal Nativity, 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.
Discoverd 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 Ascendant, 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, 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 Hour, 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 Futility 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 Algebthor, and by the Perisian Zmoonthor, is nothing else but a sort of Direction of the Ascendant, 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 Pole 51, and 10 degrees of Leo Ascending; which is the Terms of Venus, whose Oblique Ascension is 199 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 1 Year, and to every 5 Minutes a Month; which is here 1 Year and 5 Months; and for 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.
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 the Nos. affecting People to die on the Evil Affinity 3 and I suppose, he will allow the Chromostars 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 there 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.

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CHAP. X.

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

I know by my Conversation among intelligent men in this Larning, That Transits are, and have been esteemed dangerous, and ended 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 expire by, and that there were no other Causes for Death but only that Transit that they shall allege 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 applied for it, and therefore in 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 Timelicked this Doctrine into Shape and Form, sufficient to have affected the Artificer in his Judgment on Death; for it is certain, if they do ever kill, it is possible for anyone 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 Artificers themselves are mute and delirious 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 passes in Forty or fifty Years, and not kill him, it would be sufficient of itself 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 die in September, 1656. when the Sun, Saturn and Mars were all in Conjunction on 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 Sagittary, in Opposition to the Sun's Radical Place, and both in Square to the Ascendant. Or in November 1672. when all the Hilogical Points were afflicted at once, Saturn and...
Defectio Geniturarum.

and Mars in Pisces, in Square to the Midheaven and the Sun's Radical Place, and in Opposition to the Ascendant, 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 worst 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 afflict it. Now, if you will but look back to the 14th of October 1650, he had an Eclipse of the Sun exactly in 2 degrees of Scorpio on his Radical Place, and yet no Mischief to him then, as I remember, but what his Brothers and Sistres 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 Ascendant.

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 afflict by their Motion to give, or rather show, 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 aligned 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 Doleys, but 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 unities 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. Scheiner's Institutes tells us, in his De Nativitate, 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 C. I. E. Genit. page 164, he says, He dyed on the Ascendant 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 Ascendant Rising 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. E. g., but this was not from the Second and Eighth Houses. Say you so? That may be something indeed. That is a special Reason, Ex Graumio to Motum factum. In a Word, there is nothing in Revolutions, in order to Death, but as they Quadrare with Directions. Notwithstanding Marinus doth with a great deal contend for their Power and Force in his Aphor. Gall. lib. 23, where he tells us about the Death of Religione, that to several of his Friends he predicted his Death from that very Revolution of his, in 1632. And in several other Places of that Book, he lays mighty Weight upon them, as the Causes of many and various Accidents. And Argel, in his Palaomus paraus, labours as much as the former to ascribe that Doctrine; and, in his Delius Criticus, he hath in many Nativities rendered very inconsiderate Reasons for Death, besides what he lodged in the Power of Revolutions. Nor doth the Authority of Compendiosa any way sway me to believe what he affirms and concludes ought to be done in the Judgement.
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 let your Hand to the Truth of them.

Profections, 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 Origemus tells us of another dangerous rising, which he calls Climacterium Horribilis; 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 way 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 the in the Murations of Human Life, and especially Death. Nor doth the doubtful urging of this Doctrine by Manlius Pacinus, 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; by which it will appear it is founded only on Precarious Principles, and no Authority in Nature, but grounded on Supposition, heaped Antiquity, and an Joki dicti; and yet it is alligned by G. in his Almanack for 1693. That this like wise of it felt 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 Sense) nothing else but Pythagorean Whims, or Fossewich Magot, 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 divers other things in Nature; yet I can by no means be brought to confound and believe, that the Influence 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遂eocolies, that they are never to feck for a Caufe, let the Cafe 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 Lectiberer Caufes shall give Death; Whether Revolutions, Trans-fections, Eclipses, Alajyderies, Profections, 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 Caufe they derive their Power, and by what measure of Years they are to be understood.

Climacteries 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 Dilexes, and
and Climacterical Years, have both the same Foundation, only one is Measure in Days, and the other in Years. Thus, suppose one born the 12th of March, at Noon, 1633, the Moon then is in 00 degrees in Cancer; when the Sun comes into 30 degrees in Libra, by telling the Days and the parts of a Day, if you will be so exact, it shows you when the Hill Climacter is, which will be at the Age of 7 Years, and 15 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 first, unless the Hill 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 Ute 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 Hill shall be directed to the ill Rays of a Malebick 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 the pestilence by the ill Rays of the Sun, Saturn, Mars, on a Critical Day. And to say all in a Word, Climacterical Years are 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 part Capricon object and say, What! do you allow the Climacter 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 Affection; and yet if you will have but Patience to hear, I will make that clear also, for that is my next thing to inliff on.

Criti-
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 Prophets, That the distance in the Zodiac, &c. which is called an Aspec, and sits up,agitates and conveys all oblongary Influence diffusely 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, *Aspektus est Angulus a Radiis Lunorum inorum Plantarum, apud Terram formatus, Efficus ad Firmamentum Naturam Substantiam.* 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, whole Places are to be seen from some part of this terrestrial Globe; and therefore, in my Opinion, this Text of Kepler alone doth cut down and destroy all Heliocentric Pretensions of that nature; as you may see by this Exposition of *Apud Terram formatus,* which I take to be positive in opposition to the Heliocentric, and others of that kind.

Likewise Sir Chrift. Heydon tells us (speaking of Rays and Aspects) *This favouring nothing of Matter, but hath only consideration of Form, not so much respecting the direct 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 Geocentric, and not the Heliocentric 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, *Aspektus Stellarum non considerandus quisquis refpectus partiur Coeli, refpectus non habet 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 Heliocentric Aspects in particular, he doth enforce it with this Argument; for, says he, by the same Rule the Sixth and Second Houfe
House may be said to be the Midheaven, for it is only in respect to the Earth that there and many other divisions of the Heavens are made. For in respect to the divers parts of Heaven, the Stars are perpetually in Aspects one to another, and of these Aspects two of different Denominations, though from the same Bodies. For example, the Sun and Moon are constantly in Combination, Sextile, Square, Trine and Opposition, according to the Geocentric Rule; for when in respect to the Earth, it is a Combination, 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 Combination, and 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 more directly to the matter in debate, than this of the Learned Bellinian. 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 Heavens, and by what Motion or Circle must it be divided? and where the Haroscope will fall? I doubt we shall have all Haroscopes, or all Midheaven; for I am sure there will be no Subterraneum Ark, no Geocentric Line, nor any such thing as Directions to tho' that inhabit the Globe of the Sun, to which Point all Geocentric Aspects are to be referred and considered.

Marinus, in the 16th Book of his Astronomia Celestis, 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, 4 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, 4 as if the Stars did look towards one another, and as they constitute an Angle at the Center of the Earth or World. To the same purpose he speaks also in the third Chapter, Tenthsæus diemans Lincæan ad Terram: And a little after he says, 4 Where Aspects Conspicuus sunt Terrae aspectus. 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 Geocentric Bodies doth consist in its Angle made at the Center of the Earth; because from thence, 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 is seen from the Earth to be, as you see Lucius Bellinian hath before observed. Therefore if this Doctrine be allowed, where shall we find a good Philosophical Basis to build this Notion on about Geocentric 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 Primium mobile; or by a right Line drawn from the Eye on the Superficies of the Earth through the Body of the Planet to the Primium 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 Marinus should overlook and neglect it. I might quote you many more places in this Author, in order to my design; but I shall content my self with these, and sum up all in that Aphorism of his in the third Chapter, Concessus diemans Radiorum Caletum ad Terrarum, five Centurum Mundi: qui in primi mobile Zodiaco Terminati arcum abscindat, qui Circuli maximus in ducem aequales partes divisi partem, aut partes Centinext, similique angulum ad Terram subtenat.

Lastly, Didacus Pritius tells us, page 62. Radii sunt proportionales partes alieni Circuli secundum Communes vetentiam, Caesum Centrum sit in Centro Tere. 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 mystick 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 is reported to be, the Star or Stars being not to be seen in
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 pervert 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 Polonies, in the 20th Chapter of his first Book of his Quadrarist; 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 practiced 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 either of these will hit my Accident by Direction, I will fly 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 Intellectuals 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 wonderful Phenomenon, I want a Chronocentric Topographer to give me some Heliocentric Directions how to find my way; and when that is done, I must wait for a Heliocentric Pase, and a Post-Boy, before I can proceed on my Journey; for I guess I must travel into the Sun, the only
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 invisible Midheaven and Ascendent, and
then we shall be always plentifully furnished with Directions on
all occasions whatsoever.

But besides, should we allow these Directions to the Heliocen-
trick Places of the Planets, as in the Nativity before-men-
tioned to the Earth, as he says; Shall we direct the Midheaven
and the Sun also to the opposite Point of Mars in 17 degrees of
Aries? Certainly no Man will venture to persuade me or any
body else, that the Midheaven comes to the Opposition of Mars
in 17 degrees of Aries, when his opposite place is 8 degrees
distant from it; nor do the Inventors of these Mysteries tell us
which we must depend on, or which is most dangerous in that
Nativity, the Sun to the Heliocentric, or Geocentric Opposition
of Mars. And after all, pray tell me, is not the Sun to the
opposite Point of Mars, his Heliocentric Place, as dangerous a
Direction as the Earth to the Point it felt; if so, then what
need was there to crowd in the Earth; as if a Man would study
for a way to expose himself and his Reputation by unintelligible
Mysteries that deserve another Name? And to direct the
Earth to the Heliocentric Place of Mars, is as possible, as to
direct the Atlas in Africa to Mount Taurus in Asia, or in a word,
London to York. I have, as I promised, in my Almanack for
1693, said something to the matter in hand, and I think enough
to any considering Student that will employ his Reason in the
Controversy; and for those that resolve they will believe without
reason, I take my leave of them, and with them good success;
but pray remember, that what I have said here, is in order to
Nativities, and their management, in Answer to the Innovator's
Doctrine and Folly.

As to the Heliocentric Aspects in general, I do not con-
demn the use of them in any thing where Reason and Expe-
tience can testify their Power; and therefore the Place,
perhaps there may be something to be said for them, and yet
I do not think half so much as is pretended; for among all the
efforts that I have seen, I do not find any thing mightily
remarkable out of the Geocentric way; but because this of
the Weather is not my Province, so much as that I did before

infinit on, I will leave that to those that believe they un-
derstand it better, and are able to prove by Observations, that
there is undoubted Effect attends these Motions. But that
they have anything to do either in Questions or Nativities,
I wholly deny, and I think they believe it, do it without
reason.

That there are such Aspects is most 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 such parts as we call Aspects, made by
the common motion, being beheld from every one of the Se-
ven Planets; and if so, why should we not believe upon as good
grounds, that the Aspects form'd at the Bodies of Saturn, Jupi-
ter, but especially Mars, have an equal share in the Wea-
ther, and alterations of the Air with the rest? This I will
leave to be considered by those more curious on that Sub-
ject.

CHAP. XII.

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

In my Opus Reformatum I have mentioned something of this
matter, and also promised to be larger here on that Subject,
because it is one of the principal Causes of Scandal to the Art
and Error in the Professors: For by the handing down false Nativities
(perhaps only mistaken without any delign) for true ones, they
oftentimes make groundless Corrections, and Impertinent Apho-
risms, too many of which we are abused with at this day. Thus
what the Consequence of that is, and hath been, you may easily
see; And so I come to shew you, now, and by whom these
guils; And so I come to shew you, now, and by whom these

guils; And so I come to shew you, now, and by whom these

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. 15. min. 48. P. M. 355 years before our Saviour, under the Pole 41. and makes him 20 degrees of Leo Ascending. But Lindbout says he was born the 8th of July, hor. 9. min. 32. 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. 356 years before Christ, and gives him Cancer in the Ascend. Here you see three several Years, and all several days of the Month, and times of the day, and yet brought by Argol and Lindbout 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 pleases, if he doubts the truth of these three, which he may take his choice of at his pleasure.

Lindbout, and others, tell us M. T. Cicer was born August the 8th, 105 years before Christ; so says Gareus and Cardan likewise; and according to that Account they conclude he was born Anno Mundi 3842. as by the Collection of Genitures, pag. 119. But if our Saviour was born in the Year of the World 3437. as Alstadius proves he was in his Thesaurus, pag. 16; & 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 Cicer's Birth. Can any man imagine what they bring their 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 Sagittary ascending at his Birth; and if so, we may rank this also among the uncertain and suspected Nativities.

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

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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 futility is not plain, yet you may enter this also into the Catalogue of doubtful Nativities, which is all one.

George Trazonius is said by Gareus and Origio to be born April the 4th, 1396. by Gareus, April the 4th, 1395. So that here is a whole Year's difference, and it appears as the same from two great Men, Gareus and Origio; how they came by this Nativity, I know not; but I do observe that Julianus agrees with Origio and Gareus.

Origio, and after him, J. G. Gareus, tells us, that Regiomontanus was born June the 6th, hor. 4. min. 40. P. M. 1536. But Gareus in his Life of Regiomontanus, tells us, June 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 Origio are both out of the way, and ought to be corrected; and not the others; because I find in Alstadius's Thes. Chron. pag. 484, that Regiomontanus was famous about the Year 1470, and as I remember, he lived but forty odd years. Ranzius says he died when he was almost 42 years of Age, as quoted by J. G. Gareus says he died when he was 51 years, and about 12 days old, at a Pelitian Fever, in the Hospital of the Holy Ghost at Rome. And yet Heliogabalus 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 Ran-
Defectio Geniturarum.

Rantzovius allows, and four less than Gaurius 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 Regionanus, 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 Regis, from thence Johannes de Monte Regio, or de Regio Moni, which you will; and his true Name, says Gaffendas in his Life, was Johannes Mullerius.

Gaurius tells us Martin Luther was born Anno 1484. the 22d of October, at 1 h. 10 min. P.M. but Cardan says it was the same day at 10 h. P.M. and after all this, Garsee says he was born November 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 Gaurius; another by Night, as Cardan, and gives Leo ascending.

Cardan, Gaurius, Garsee, and Origanus, all of them tell us, that Erasmus Roterdaminus 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 1467, differing two years in his Birth from Cardan, Gaurius, &c. but if you look into his Life printed at the end of his Colloquies, Anno 1543, he tells us, de anno quo Natus est, apud Batavorum, non Confr. 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 guess for a doubtful Nativity. And as they differ in his Birth, so they differ in his Death also: Gaurius says he lived 63 years and 11 months wanting 6 days. Cardan says he lived 70 years; and the Author of his Life says, he lived 70 years, 8 months and 15 days, 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 Garsee, Gaurius, and Juntila, make him to be born at Sun-riding on the 11th of December, 1475. but Cardan says he was born December the 9th at Sun-riding, which would 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 Juntila says he was born January 19. at 4 min. 48. P.M. 1472. But Matitius (as quoted by Gaffendas) says he was born February 19. at 4 min. 48. P.M. 1473: and after all, Garsee 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 Pius Mirandula's Nativity among the rest. Juntila tells us he was born Feb. 24. at 2 h. 42 min. P.M. and so says Cardan: Garsee says he was born Feb. 24. at 2 h. 42 min. ante occasum sole: My Friend says he was born 2 h. 42 min. post occasum sole: and indeed in F. God. says it was 2 h. 42 min. post occasum sole: and indeed for this I believe he is true: But he is horribly out in the Year; for this I believe he is true: But he is horribly out in the Year, for this I believe he is true: But he is horribly out in the Year, for this I believe he is true: But he is horribly out in the Year, for this I believe he is true: But he is horribly out in the Year, for this I believe he is true: But he is horribly out in the Year.
Defectio Geniturarum.

Johannes Frederick the Third, Duke of Saxony, was born, says Januarius, the 16th day of January 1538. but Garcius tells us, he was born the 15th day in the same year; so uncertain and ule-Its are these Nativities.

Cardan and Gauntius say, that Henry the Second, King of France, was born the 1st day of March, at 5 in the Morning, 1519. and give him Aries ascending. Garcius makes him to be born at 7 that Morning, and gives him Gemini ascending. And to pin the Basket, and make it more doubtful, Januarius 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 Richeieu, 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 September the 9th at 9 before Noon, and makes the Sun 26 degrees in Virgo, and 27 degrees of Scorpio ascending; so that there 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 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 Sow 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. man. 1491. and from him or Januarius, Gadbury and Hemings have taken that they have printed, which are all the same. But if you have recourse to Sow, he tells us that he was born on the 22nd day of June, 20. min. Man. 1491. and yet after all, Garcius lays he was born on the 29th, at 9 man, 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 Hemings 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 [in 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 Sow lays she was born on the Eleventh day of that Month; and Isackton says the Year before, Anno 1515. And Hemings, who brings this Nativity to refute Astrology, lays 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 belowe 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 endeavours to do.

As to the Birth of Queen Elizabeth, Mr. Lilly had no better authority for it, than what he consulted he had from the Florentine Author Januarius; 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 upon within a quarter of an hour. My Friend John says she was born September the 7th, in the 2nd. min. 26. P. M. 1533. Januarius, and from him Mr. Lilly, lays she was born that Day at no. 3. min. 39. P. M. But Hemings lays she was born that Day at 36 minutes past four in the Afternoon; one makes her Sagittary ascending, the other Capricorn, and the
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 publicly
known at that Time, in England, should be thus mistaken; why
may not many of the Popes and other great men, born of ob-
scure 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 Nati-
vities 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 Astronomical 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 Ascendant to the Body of Sa-
turn; but most of them are ashamed to mention it now, be-
cause they had for several Years together told the World, That
he died for several Years together told the World, That
the Horoscope was composed by him that bloody Flux.
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Day before, on the 29th: 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 a 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 Constablerius, 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. Gadsbury, in the Year 1659, printed this King’s Nativity, and made it after Ten Man, as this Man doth; but then he did not err in the Day, as our Author before-mentioned hath done; and yet no more servicable 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 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, Whiston’s Memoirs, and England’s Remembrancer, all tell us, he was born the 13th of October, which is most notoriously false; for, he was born October 14th of a Monday 1633, and yet I have seen one or two Medals made at his Birth, that said, He was born the 14th 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 Gestaus, King of Sweden, Mr. J. Gad’s old Lowly Hermit Gregory Lopez, Michael Nostredamus, with many others; and

and sometimes about our own Countrymen’s, promoted by the Ignorant, and believed by the Unskilful: Among that number reckon Sir Frech Holles, Sir Matthew Hale, 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. 1409, and I will begin first with Marinus, 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 improved.
Defectio Geniturarum:

The Second PART.

In which is examined,

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

Having 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 Ptolemy, which have been owned by all the great men that ever yet lived, well-willers 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; affuring 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 Grammarius, 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 Zige-Christi, a Prince of the Abyssines, born at Cairo in A-frica, 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 Rarities of the Case, I will give you the Scheme 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 11th, hor. 8 min. 10 P.M. Merid. 1614.

What the utmost Time was, he hath not told us; nor what Ground he had to Corsect 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 Morinus 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 likewife; 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 Difease, 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,
Defectio Geniturarum.

thereo, given by himself, pag. 648, and 649. Epistola 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 Zoga. Now, do you think, That the Moon in Zoga’s Nativity is more Malefick, and by that means hath more Power to kill, by being in Trine with Saturn, than the hath in Marino’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 Zoga’s Nativity to be as strong and vital as Marino’s is.

Thirdly, Let us compare it with the Nativity of Mary Queen of Poland, pag. 554, where the Ascendent is Hirs, 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 lodg’d in the Stars that I do not understand, that shall fall and yet half a score escape on the same Direction. Though I have a very great Honour for Marino, 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 Zoga’s; Why then, say I, the Moon is in the Fourth (this Queen’s Cafe) 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 Cafe, but not in the Consequence; for since he allows the Ascendent to the Square of the Moon, in Zoga’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 of the Quartile of the Sun by her Longitude, and in Aquary, a Violent Sign beside, 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 Behaved, as Marino 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 Marino’s way too, the Sun was Lord of the Eighth, a thing he lays great weight on in other like Cases.

By these Examples, thwarting one the other, it appears, that Marino’s Astrology is not all of a pieces; for in each of these Cases the Moon hath as good a Title to kill as in that of Zaga-Chrisphus: 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 Marinoi, 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 alleged by Marino 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 about 8. min. 30. P. M. Nay! I dare be certain of it, had Marino 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: Ascent. Ob. Ascent. 20 degrees 14 minutes. And the Directions that did kill him were the Ascendent to the Semi-quadrature of Mars; and that followed within less than 3 degrees with
with the Ascendant to the Square of the Moon, imputed (as Morinus lays) with the Rays of Saturn. The Ark of the First, i.e. Ascendant 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 instruxcted.

But perhaps some young Capriccio may object, and say, How is it possible that this of yours can be true? for Morinus tells us, He fell into Sadaoff and Grief (he uteth the Word multitas) 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 Difeafe; as you may see Opus Reform, pag. 67. and as seldom that a man or woman dies on a single Direction: And for solution in the matter, I refer them to the Place quoted, to learn the Poliothanator.

The Second Nativity, mentioned by Morinus, is that of Cardan, pag. 396, and that he brings to prove the Vanity and Folly of the Dividing the Heavens medio aquisi: But he hath laid 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 Corrext 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 Ascendant 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 Prophecy, 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 believe it when he was alive, notwithstanding his facile occidit in Teste decripta. Nay! though we should allow what Thomas faith of him, That he hastened his own Death by Abstinence, &c. Yet I cannot think that thefe Directions could any ways cause or further his Death: But on the contrary fortifie his Life, if Prophecy is to be believed; and therefore there must be some other Cause found than the Quartile of Venus and Mercury, by Direction to the Ascendant for his Death. Pray observe, he tells us himself, That at 29 Years old he was seiz’d with a Cough, and violent for 7 Months; during which time he spitt’d 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 exact 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 Deceive the Fame and Learning of this most excellent Man, who hath deferred so well of all; but what I aim at is nothing more than to justify the Science from the Abuses and Inconsistencies 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 Capricorn.
Defatio Geniturarnm.

Aged 61, 1644. he solicited for the Royal Allowance, for the Longitude found: He quarrelled with Ebbidina and some others: He had now the Midheaven directed to the Body of Saturn, Mars to the Opposition 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 Opposition 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 verify any Scheme, and Accidents that I have seen, these are indeed the weakest and most improbable; especially coming from so great a Man as Mieron 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, Thirty of them, of which I allow but Two; and that is, the Sun to the Body of Saturn for his Quartern-Age for one.

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

But as to the Third, I think he hath done himself there, to tell us, he was feiz'd with a dangerous Disease, when the Sun was Exalted, and to direct the Ascendant to the Square of the Eclipse, and Jupiter and the Moon to the Ascendant to give this dangerous Disease. As to the first it is impossible he should give a Disease before it was in being; and for you cannot believe the Body was brought into a deadly Heat in an Hour's time, as you may if you think that the Sun:

R
tion to bring the Ascendant up to Jupiter and the Moon. I know what you have to say for your selves in this Cate, which is, That the degree of the Ascendant comes up to them. Why, yes, that I will allow; but that is not the Ascendant; 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 Ascendant gives power, to the degrees of that place, this Gentleman had the Moon and Jupiter directed to the Ascendant every year afterward, 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 Ascendant. Besides, by this Rule, we have two Ascendants; for if this degree is one, 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, I 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 Semiextile of Saturn give his Doctrinal Dignity, with Saturn ad Vartem Fortunae. As to the Semiextile 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, those two are of no Force nor Power.

The Fifth hath little or nothing in it: He says, he received Physician in Ordinary to the Bishop of Bath and Wells, who compelled him, against his Will, to the Study of Astrology. He had now (as he says) the Sun to the Ascendant. 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 Promitor that gives him Advantage; if so, what reason is there for the Ascendant to give Promotion (for so it was at that time to him) and also of study with the assistance of a great 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 soil: For there is no such direction in Nature as the Ascendant to the Square of a Planet in the Zodiac. For at the time, he says, that direction is complete, Saturn is but 63 degrees distant from the Ascendant, and he ought to be 90; so that he wants 27 degrees of a complete square: so that you have here a Square within a Square, a little Quartile and a great one. In a word, it was not the Ascendant 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 Dicestation on the Ascendant to the Quartile of Saturn with Fortune. This overthrows their old Doctrine of the Quartile always falling in the Equinox; and therefore no latitude: And what himself takes notice of like-well in his Projection of the Rays, that the Quartile always falls there. And, to be brief, the Ascendant it felts 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 Ascendant from other parts of Heaven always with latitude, if the Sun 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 preference 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 Ascendant 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.
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 Moriscus did not understand Astrology to any perfection, nor Problem, who he doth endeavour and pretend to often to correct in diverse Places of his Astrologia Galca: I am also certain that he had no first Principle to guide him, or build upon: only an Universal conceived 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 Ascendant to the Square of the Sun did not kill, That this is false; and if that Scheme had been true which gives, this Direction had never perfectly come up, only to near as to precipitate the Diacafe he should dye by.

The Twelfth is certainly the most irrational thing that ever was offered by an Artist, where the Ascendant was Giver of Life: To tell us, That he died for the Royal Reward, for his finding the Longitude: That he quarrelled with Enkideus; 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 Ascendant 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 Penitent 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 Spirit 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 stands well, but if examined, there is as little in that as in the rest; for the Part of Fortune cannot be inflicted in the Zodiac, as they imagine, because it is subject to greater or lesser Daily and Nocturnal Arks, according to the Moon's Declination and Latitude, upon whom the Part of Fortune depends, and for that reason is seldom or never in the Ecliptick. But besides, the Part of Fortune is not in 90 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 90 degrees of the Body of the Sun; if so, how can the Part of Fortune be 90 degrees from the Ascendant, 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 for that, as well as for every thing else before mentioned; and to satisfy my Reader there is nothing can be pretended to in that case, take this following account of all the celestial places by Direction at that time, but especially the Ascendant, who is lying, 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 220 degree of Cancer, a place inhabited with no Malefic Beams, but palls all the hate power to kill: Nay! so much as the Lords of the Fourth and English too. The Midheaven is 30 degrees in Figs, and palls all both good and bad. The Sun is, by Direction, in 20 degrees of Taurus, and palls both the Squares of the Sun and Saturn, and under no ill Beams. The Moon is got to 22 degrees of Cancer, and by the reach of all Deliginate Rays that are worth observing. The Part of Fortune is put also into 24 degrees of Cancer, and pretty free likewise; as are all the rest, and yet this poor Gentleman had the hard Fortune to fall, and this with an Auge. And therefore, if this should happen to be true in the Nativity, it may prove to be a may, in 100 more: And if to, I read Astrology, pray deliver it over to H-mung and Alex de Angelis to laugh at.

Lastly, it may (perhaps) be expected, seeing I have (think) proved this Nativity to be true, that one may form it true in my own Judgment, which, I believe, would be no hard thing to have
have done, have been so fair to us, as to have given the
estimable time of his Birth. But thus far you shall know my Opin-
on concerning the Correction of it. It is most certain that
either the Ascendant or Sun must be Hileg, in this Scheme; and
which sooner of them is so, I believe the Sun will also prove the
Almighty's Vite. If you will make the Ascendant Giver of Life,
then there will be 26 degrees of Pisces Ascending: But if you
make the Sun Alphera, 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 368, 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 Morinus is that of Gusta-
vus Adolphus, King of Sweden, page 400, who was slain in
the Battle of Lutzen, November 6th 1632, fighting against
Wallis, the Imperial General. And this, he says, was caused by
the Midnight father to the Quartile of Saturn in the Zodi-
aci, and Body of Mars. Yet in the Figure he gives us,
the Sun is in the Ascendant, and most certainly Hileg: but
by a Figure of my Division of the Heavens, the Sun is 18 Equi-
dar degrees above the Cusp of the Second House, and very
near in the middle of the Ascendant, and admits of no Dispute.
The Figure follows, let to his time, but to my Division of the
Heavens. The Planets Places are Calculated by the Rudolphine
Tables, as Morinus says.

The only thing I contend with him here for, is, Why he
should believe any man would credit his Affirmation in this, when
in his own he lets the Midnight put the Body of Saturn and the
Moon, and gives him nothing but a Quarrel: And in Francis de
Bon, he lets him put the Midnight 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 Midnight nor
Ascendant had any thing to do with Directions of Death, be-
cause the Sun is solely Giver of Life, and claims the other as his
Own Property. Nor did the Midnight to the Square of Saturn
kill his Friend D. Lutzen. Francon. 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 exact by Opinion and Credulity, I do indeed wonder; especiall. in a thing so plain as this, contrary to his Darling the Mathematicks; for by Mathematical measure it is not a Square or Quadrate, contrary to Rule and the best Authors. 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 any man to show me where the Ascendant or Midheaven by Direction has been the Cause of Death, when either Sun or Moon were givers of Life: And I am sure no man will undertake that Work but he that hath no Principles to build on in this 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 dispartied 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. Th. 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 estimable 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 estimable time) but believe it to be something nearer Sun rise than the Time Marius takes for truth; however, because I will pull no Controversies about our ears, I will work all my Directions according to this Position of 6 degrees of Sagittary 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. 6 in Zod. 32 55 29 6 1624
- ad Parall. 6 in Zod. 35 3 31 8 1626
- ad Corp. 6 in Zod. 33 51 33 5 1629
- ad Parall. 6 in Zod. 41 50 38 5 1633
- ad Oppos. 6 in Zod. 43 52 40 5 1635
- ad Quad. 6 in Zod. 44 19 40 10 1635
- ad Oppos. 6 in Zod. 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 Zodiac, and the Opposition of Saturn C. L. Observe. 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 6 Months, which is 6 Years to Months and 19 Days old, and I hope you will not make your Stars kill him after he is dead, as we do. Absurd. No, no, so to start, my Friend, I will clear this Doubt to you presently. I told you before, That the Scheme is not the ultimate Time, but of Marius'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 Ascents, 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 Ascendant 2 degrees, and instead of 6 make 8 of Sagittaries, 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 12 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 thence before alleged. But if any
of you think they are not, pray produce me better Authority than I have for it in Quadr. part. lib. 4. ch. 10. where he begins that Paragraph thus, Except um M. rer. Vio Jens, &c. Perhaps I may meet with a second Objection: and that is, Why the Sun to the Zodiakal 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 162, and the better to shew you your Search, I have wrought that Direction, and those that attend it, that are of convenient in the thing you propose.

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 Folly that this last was. i.e. That the Midheaven to the Square of Saturn took off his Head, October the 53th 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 exact time of his Birth. The Figure follows; the Planets Places from the Rudolphine Tables.

Here you see, the Birth is Nocturnal, and all the Planets under the Earth, except Saturn in the Eighth House; so that the Ascendent or Part of Fortune must be Hileg. If the Ascendent 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 Dibus Crit. ps. 239.) tells us, the Part of Fortune is Apheta, and that it was directed to the Antilocution of Mars for his Death; but withal, he brings in likewise the Midheaven to the Square of Saturn. I must needs say, Mariana 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 Antilocution of Mars; nor could it be done in that Nativity that the he hath given us.
Defectio Geniturarum.

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 cloth'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, nor not one in twenty; nor is there any Rule in substantial Authors to justify it.

I have already told you, That either the Ascendant or the Part of Fortune must be giver of Life; and to make his Death correspond with Rational Rules, we must alter Morris his Figure. If the Ascendant 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 well to the Rule, lib. 3, cap. 13, Quadrupart. For by that Rule the Part of Fortune is to be allowed High, without dispute; and in a Figure of my setting it is on the Coup of the Eleventh: but in their Scheme it is in the Ninth House. They direct the Part of Fortune in Zodiac, 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 Meri, within 10 degrees, and no Relief from the Benefics: And this I do from a Figure of 3 degrees of Sagitarry 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 Morris's is.

The next we meet with is the Nativity of Albert Duke of Friedland Walton, the Emperor's General, that fought against Gustavus Adriphus when he was slain. This man was murdered by the Command of his Master Ferdinand the Second, Emperor (Justus imperatoris trucidatus, says Morris) on the 23th of February 1634, being then Fifty Years and Five Months old: and for this, Morris 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 Apherical Places, the one in the Seventh, and the other on the Coup of the Eleventh. From whence you may observe, That Morris takes no notice of the Hilg. 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 Planet's Places from the Rudolphine, as Morris says.
Deficiet Geniturarum.

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 fought from his direction Motion, and not from the Tenth House, the Moon, the Ascendant, 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 whatsoever doth imagine that the Sun or Moon can be directed to the Cusp of the Houses (otherwise than Conver) 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 Prophets in their misguided Opinions concerning the Anaret, 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 Ascendant, 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 Ascendant, 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 deg. 55 min. which gives in Time 50 Years and 5 Months; and followed by the Sun to the Square of Saturn in the Zodiac, thus,

| M.C. ad | 43 37 | 47 | 1630 |
| M.C. ad | 43 48 | 47 | 1631 | Made General. |
| M.C. ad | 46 19 | 49 | 1633 |

Now what need we fly to impracticable Sham's, when Truth is so near at hand? And what need is there to imagine a single Direction, that is both Improvable 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 Planetary Rule, which is this, Ist own Jupiter aspect Mars affliction, erret nexus infamiae ex judicato, an in Ducem tantus ingenii. Sandr. 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 directing 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 tickle with some Readers. This Native, after he had beat the Swedes, and killed their King, grew so horribly insolent, he was above all Law and Government, neither the Emperor nor the Prince of the Empire knew how to deal with him: They tell us, He would fend 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 to much, that he asked 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 Morin'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 Bone, 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
part of Heaven; but it is next to impossible he should escape those Directions if the \textit{Moon} were Illeg, because they came up late, even at 60, and then with the \textit{Caput Medusa}, 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 Illeg.

The next we meet with is that of \textit{M A R T} Queen of \textit{P o L a n d}; she was a French woman, and was married to \textit{U l a d i s l a u s} King of Poland, the 5th of November 1045, and he dying soon after, his Brother \textit{Casimir} was chosen King, and afterward married his Widow, \textit{Ma y} the Thirtieth 1049. 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, Let to his Time, but by my Table of Houles, and the Planets places from the \textit{Rudolphine Tables}, as he says. Elitimate Time 3 minutes past 8 manc.
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 Eclipses to examine.

Mercurius 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 Zodiac, 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 itself, 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 felleth 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 Moon's Latitude where she is two Degrees? Why truly for no other reason, but to help out at a dead lift; 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, for
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 try the truth, I find it so 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 Countertwist, and such great Enemies to prevent its Effect at the same time; there must be some malicious Beams to raise those Adversities, 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 fully 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 57 years and 9 months, he says, was caused by the Direction of Jupiter and Saturn, in Conjunction to the Body of Mars; which certainly can never be allowed nor believed by any man but him that can believe anything. And the better to enforce and fortify his Doctrine, he tells us, That Jupiter, Lord of the Seventh, with Mars, 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 supose 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 yet at both Ages, under proper Directions, we find such Examples frequent enough? Nay! he tells us, That his Friend M. Gouge, 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 is there anything in it worthy of our imitation or credit, though he 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 ultimate time is 3 minutes after 8 of 7; 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 3; and the Directions are these following.

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<td>1626 Dangerously sick.</td>
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<td>1629 Courted to marry.</td>
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<td>1649 Married again.</td>
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<td>☰ ad ☳ ☄  in Zod.</td>
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<td>☰ ad Par. ☳ mo. rap.</td>
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If I understand the business, these Directions are far more agreeable, and more natural too, than those given by M. Gouge; and besides, I am nearer to the ultimate time than he is, which seems to be given very exact, even to 3 minutes; as you may see.
De septio Geniturum.

The Ascendent to the Square of the Moon, for her Sickness, is no ways iatrain'd, but a true and a fair Direction; and yet Meri-
minus 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
doeth 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 Zyg-Christ; he makes the single Square of the Moon kill
him, and yet here it gave a dicafe, and did not kill: And in
my opinion it would have been your knowing, had he been so free as to have told us the reason of these things; for every Astro-
loger, that is Master of his Profession, doth or ought to
know this Mystery.

The Sun at paral. Mars in Zodiac, 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, not conver, are Directions probable
to give Marriage, as well as that Direction of the Body of Venus
to theMidheaven; and though that doth not touch in this 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 Zodi-
ack, 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 pur-
pose. To this I answer, I have followed Origina for the Latitute of the Moon, as having no other for that year; and, you
know, he is none of the exactest in those Calculations. There-
fore 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 lon-
ger: 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 do 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 Au-
thor, and this by keeping closer to the ultimate 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 Meri’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 immedi-
ately consider, with the reasons of it.

Merini 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 Direc-
tion 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 un-
der 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 Disaste. -But why must Jupiter be a sig-
nificant 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 Sagittary on the Second House, and 5 of them 10 must be allowed to the Second; so that he can have but 5 in the Ascendant, and how those 5 can entitle him to be Lord of the Ascendant, 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 Disposition, which was the Small Pox, he says, was from Jupiter, directed to the Square of the Moon, with Latitude, and the Aequinotial contra 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 Triple will not do neither to Jupiter nor the Ascendant; 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 Scorpius, 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 Equinoctial, as supposing the Intercensions of the Equinoctial 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 Denotation from that of the Body, and therefore by that Rule this Square of the Moon could have no Latitude, as it is laid to have by this Learned Author.

Secondly, By Marine's own Principles, who hath blamed Blaneburn 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 Bafil and whole Project of this Balmes, 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 Marii reali Planetae, and answered several Objections, he leaves us well 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 takes largely of the matter he handles; yet what is that to Directional Motion? who is performed by Motion in Orbit: But this is a Main Rapper: And I am of opinion that this is the reason that 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 bell Pretenders in the Town; and I am sure I shall do it with less trouble. But to the point again.

Miss us 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 Zodiack that is the Standard of the measure of those 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 Polition in that cafe. 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 manner of any Nativities, but where Necessity obligeth him; take an Example or two. In the Nativity of Francisca 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 outline the Moon to her own Square conjunct Lat., and kill'd him above a
year and a half after, on the Moon to her own Square, fine Lat. which is much the weaker Ray. So that you see either he doth not believe his own Rule, or else he dare 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 Twelth House, and Three of them Violent ones, yet he takes no notice of any Converse Direction that ever hurt him; and yet the Ascendant was giver of Life there, which it was not in that of Lewis, which is an odd kind of Doctrine, as if a Converse 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 yet off with a fine flourish, after the French mode, but should rather stick to the utmost 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 no. For the First I do allow the Moon Converse 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 excc. 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 Higel was directed to the Lions Tail, and the Zodiacaal 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 29 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 Direction.
as Jupiter. But for this Dilecte, I say he had the Sun to the Zodiacal Parallel of Mercury, and also to the Square of Jupiter for Aequum Obliquum.

Anno 1559. December 8th. he was taken with a Violent Fever, Plurisy, and an Iamaion of the Liver, with great Danger to his Life: for these reasons, says, he had Jupiter directed to the Body of Mars. I am aghast to hear such an improbable Reason given by so great a man as Mars, for if Jupiter should be allowed to be Significator (which I cannot permit), why should Mars in Conjunction with Flora 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 Names, when they are single and apart. In a word, as this Direction is improbable to give these Dilectes, so I am positive it was not the Cause of them; but it was the Mars directed to the Lyre Hept, and the Parallel of the Sun in the Zeugol and Bileus, &c. let any one look on that Revolution, and observe its Violence and Danger.

Anno 1662. the 2d of August, he married, for which Mercury 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 is Mars also by his Rule, and would have turned 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 always I have observed it rather gives Lewdness, Debauchery, and Whoring, then a regular Marriage; but if it had held good, it must 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 Time of Mars gave this Marriage; you may say the Time of Venus, if you please; for that went just before, and wrought upon the inclination and disposition, and this of Mars maimed the Work.

Anno 1516. the 2d of December, he was taken with the Loss of his Senses and Strength, which at last ended in a Quadrant Fever: for this reason, says, he had Mars Lord of the Ascendant directed to the Sun, i.e. the Sun Conures to the Body of Mars.
of Mars and Venus; a likely story! In the first Deseafe, Jupiter was Lord of the Ascendant, and now Mars is; I perceive his Pitcher hath two Handle, 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 wherefore; and after all, his Direction of Mars to the Sun fell short a year and a half; too, as you may see by his own words, Retardant igitur per annum qui non fuit Reussio congrua, & per diem et seminum sequentis congruo. The truth of all is, he had at that time, and for this Deseafe, the Sun to the Square of Saturn per Ascidam Obfuscation in Arietis, 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 those things were cauled (says Morinus) 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 Prettenders to Astrology, as a true Natural Gaue. But, in my Opinion, the Moon to the Opposition of Mercury, and the Ascendent to the Semiquadrature 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 alluded, with their Arks and Measure of Time correspoding thereunto, as followeth.

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<th>Ad</th>
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<tr>
<td>C</td>
<td>ad Corpus &amp; fine Lat.</td>
<td>13</td>
<td>53</td>
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<td>B</td>
<td>ad Corpus &amp; moon Lat.</td>
<td>17</td>
<td>39</td>
<td>18</td>
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<td>1551</td>
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<td>D</td>
<td>ad par. &amp; in Zodiac.</td>
<td>20</td>
<td>19</td>
<td>21</td>
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<td>1555</td>
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<td>O</td>
<td>ad &amp; in arc. obscur.</td>
<td>21</td>
<td>47</td>
<td>23</td>
<td>3</td>
<td>1555</td>
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<td>D</td>
<td>ad Sun &amp; in zodiac</td>
<td>24</td>
<td>32</td>
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<tr>
<td>D</td>
<td>ad par. &amp; in Zodiac</td>
<td>25</td>
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<td>MDC.</td>
<td>Calends ad</td>
<td>28</td>
<td>27</td>
<td>30</td>
<td>6</td>
<td>1563</td>
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<tr>
<td>A</td>
<td>ad N. in arc. obscur.</td>
<td>30</td>
<td>15</td>
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<tr>
<td>B</td>
<td>ad par. &amp; in Zodiac</td>
<td>36</td>
<td>48</td>
<td>39</td>
<td>6</td>
<td>1572</td>
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<tr>
<td>A</td>
<td>ad 8° &amp; fine Lat.</td>
<td>40</td>
<td>47</td>
<td>44</td>
<td>1</td>
<td>1577</td>
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<tr>
<td>Ascendent ad semiquadr.</td>
<td>41</td>
<td>4</td>
<td>44</td>
<td>7</td>
<td>1577</td>
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</table>

These are the Directions that I judge gave these Accidents and Disorders; they are not forced or from 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. Homega 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 Armund du Puits, or Cardinal Rebelloius as Morinus says it is. But concerning this Nativity, be the Figure true or false, as to the true time of his Birth, he hath showed more Ignorance and Unskilfulness 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 Cardinals; 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 he is Lady of the Eighth House, and hath as good Authority to kill as Jupiter, and yet he cut his
lived that. But besides, Jupiter cannot kill by any single Direction of his own, nor did never did yet; nor nor never will; and I do fully invite those that are of that Opinion, to print half a dozen of carefully-considered Nativities for Examples of such effects as there are; That is, where the Rays of Jupiter have killed, without any other Affluence, 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 Ascendant is not giver of Life, but the Sun, if this Figure is true, which I very much doubt; for the Sun is within 2 degrees of the Eleventh House, and in such a case, I am sure the Directions to the Ascendant cannot kill, he being never so violent, especially where the Hilg 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 Ascendant to the Opposition of Jupiter in the Eighth House was compleat, and Jupiter in a Sign where he is unfortunate, Page 614. Jupiter also, who was unfortunate 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, Cardiadius Richebrun, ab arte Edico successivato morbi hunc quo nuncurbit proficiscetur currantque, lumen minitor aliis 4 Decemb. 1642, salutem mea in horoscopo iterat Diciobur ad oppin. Jovi in Citerne. This being allowed, I do from hence infer, That Minimus has no fixed Principles nor Rules, but rambles, as most of our Pretenders do nowadays, from one thing to another; and if any thing could be found that looks like a mortal direc- tion (though contrary to Rule) it was 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 Caius 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 Ludov, the Ascendant to the Square of Jupiter is not observed to have done any thing of Injury to his Health; and yet he is, by Motor's Rule,
Defension Geniturarum.

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 Jotthn 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 given as 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 mané, 1585. and the Planets Places from the Rudolphine Tables, R. M. A. C. 230. 58.

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 ultimate time; which I believe was at some distance from this.

The next Nativity I meet with, is Monsieur Louis Trenson, a Privy Councillor to the French King, who was born (as says Morinus) September the 11th, hor. 9 min. 19 mané, 1576, at Paris. And that this is the true Nativity of this man, he endeavours to prove by the 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 Opposition.

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

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

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 Pre-ferment.
ferment, and the Ascendant to the Square of the Sun kill'd him, is such a rugged fort of a Doctrine, not like the Polite Magna 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 Square of Mars in Zodiaque.

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.

Mars is, 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 Zodiaque.

But that about his death in 1642. December the 5th, I can by no means comply with, when he says the Ascendant 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 Aspherical places, the Ascendant cannot kill, though it was directed to 20 Malebick Directions at once: And furthermore, the Ascendant to the true Square of the Sun, came up at about 42 Years of Age. Secondly, It is not like an Artific to say so, but like a Mountebank in Astrology; and whenever I hear any man render such a reason as this is for death, let him be never so famous an Artific, 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 Mr. John's Method, that dares venture his Name in Publick to a Prediction of this kind; and I dare venture a Wager Martianus 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 Artific, for every man that undertakes 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 Aspherical places; but the Sun claims the power of Hyleg as his due, and yet this Learned man tells us he died on the Ascendant to the Square of the Sun, which notion tells us that he did not build upon a fixed Principle: For in Humeuna's, Francisci de Bombe's, and his own Nativity, that Direction did not kill, nor doth he take any notice of it to do any harm; then, pray, What must the confidant Reader think of it in this Case? Why truly he must think it is a point fain'd, not to say any worse of it. Now to sum up all, I say he died on the Sun to the Mundane parallel of the Moon, and the radical imbuted by the Rays of Mars, by being in a Mundane parallel with him, the Moon to the Degree of Saturn in Mundus, the Moon to the 12th Square of Mars in Zodiaque, and the Sun to the Square of Mars in Mundus; and then the Calculation stands thus:

<table>
<thead>
<tr>
<th>Luna ad △ &amp; in Zodiaque</th>
<th>16 51 61 1617</th>
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</thead>
<tbody>
<tr>
<td>M. C. ad Corpus ⊗</td>
<td>16 51 61 1618</td>
</tr>
<tr>
<td>Luna ad parall, &amp; Mundus &amp; d.</td>
<td>16 51 61 1623</td>
</tr>
<tr>
<td>Sol ad □ &amp; in Zodiaque</td>
<td>16 51 61 1626</td>
</tr>
<tr>
<td>Luna ad □ parall, &amp; Mundus &amp; d.</td>
<td>16 51 61 1628</td>
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<tr>
<td>Sol ad □ □ in Mundus &amp; d.</td>
<td>16 51 61 1648</td>
</tr>
<tr>
<td>Luna ad □ □ in Zodiaque</td>
<td>16 51 61 1648</td>
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</tbody>
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At the time of Death, the Sun, who is Hyleg, is arrived by his Directional Motion to the 4th degree of Scorpio, and is there rid of all relief that can succour, 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 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 fall from Marsus, any more than one degree and a few minutes in the Ascendant, and a little more than two in the Midheaven. His Time is at 9 minutes past 9 in the Morning, and reigne at 28 minutes past 9 in the even: 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.

Object. But, perhaps, it may be Objeced. That by Direction of the Sun to the Mundane parallel of the Moon falls short almost a whole
Defectio Geniturarum.

a whole Year of the time of his death. For the Direction gives but 69 and 5 months, and he lived till he was 66 and 3 months.

Answer. Marinus tells you, That his Diseafe began the Year before, and was a double Tertium, which afterward did change to a Quartum, which is naturally seen in that Direction of the Moon to Saturn: A Quartum you know is a Chronick Diseafe, 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 flow in all cases where he is concerned; and after all this is said, the time is no nearer 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, beter 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 Mariner calls his Peter Breuer. He was a Jesuit, and General of that Order in France: He was born the 16 of December, at 9 minutes past 6 of the Clock in the morning 1588. Latitude of 49. the Planets from the Rudolph Tables, the Figure followeth:

Anno 1658, 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 Midheaven 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, faith Mariner, was raised by the Sun, directed to the Trine of Jupiter; but yet he adds, ubi im a Deo supernaturalem motioneus denegamus.

Anno 1614, he was made a Priest; besides the continuation of the other Direction, he says Mercury was directed to the Antiscia of the part of Fortune. Pray what is that to the purpose?
For the Planets do not kill because they are Lords of the Fourth, Sixth, or Eighth Houses, as he would here intimate; 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 Ascendant to the Bodies of Saturn and Mars; the one certainly by his own Nature gives hot, and the other cold Disease.

But if all that Marinus pretends to, were allowed; yet that doth not take away Saturn’s power to kill; and (if this be 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 be adds 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; and that he hath printed, and my reason for it is this: About 40, or a little before, the Sun passed such Directions, that nothing but a miracle could have him, and they were the Zodiacal parallels of the Moon and Saturn, and the Mandane 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 ultimate 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
Defectio Geniturarum.

I heartily wish. But one thing I do observe on this Nativity, 
&c. That Minus hath given us this Nativity in his Book of 
Revolutionsinity, and it is not so much to shew the Proof, Coherence, 
and Truth of the Nativity itself, as the admirable agreement 
between the Revolutions and the Accidents of this Nativity in those 
Years they are set for, of which he hath taken notice of half 
a dozen ³ and so I have done with his Nativities, and their 
Examination.

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

It is both plain and certain, that Minus had been at his se 
pina utra, in point of Directions, to suit 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 discircled 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 itself, yet he makes a 
wrong use of it; and the way he utters 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 
by, yet that doth concern the other Planets, being directed nothing 
at all; for every Star that is directed to a Promitter, 
whether Body or Aspect, meets them in his or her own way: 
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 be directed to them in the Zodiac, but in Mundus, to 
speak like an Artificer, because he always moves in that Circle, 
and never out of it; and therefore when Minus 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 3 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 Mundus, 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 truly) 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 conceive, 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 
troubles to the Young Beginners.

But to say the truth of Minus, he hath in this Sixteenth 
Book outrun all that went before in Antiquity; for he hath 
there taught the true way of taking them, which is with Latiti 
dude, 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 Houes: Nay, he hath talked himself into a be 
lief of their power, which overthrows and destroys all his Phi 
lophilic 7.
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 Dodecit, which is in plain English a Seventeenth, 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 450 degrees; but for these Aspects I never did work any of them in the Zodiac, and therefore I can say little either in their praise or displeasure. This Quincunx is the same thing in measure almost with that some call a Bifurcate, and they may be wrought either in Mundo or Zodiac, if you will take the pains. This Learned Author hath also given us Tables to Aequate 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 Cups of the Houles wrought to Minutes and Seconds; and after all this pains they have erred 6 or 7 degrees in the Cup itself. Yet I do not deny but the thing admits of such a regulation in nature, that Murius mentions; but I say it is wholly useless 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 handom witty Style, and said all that his curiosity and ingenuity could think of, in relation to Aspects and their Circumstances in all cafes; he has forgot the main point that would recommend him and his Labours to some great and mighty Artists (if you will believe their own words) in this age; and that is the Hillocentric Aspects; and if he had done that, it might have saved him the trouble of his new-fangled Tables of Latitude, to multiply Directions; that is, jump out of one world into another to solve the Phanomena.

Concerning Directions, he says very well and truly, Materials aggregimus totius Astronomiae praecedent, sed meberaque difficilissimae, Cautiones obviam & spinis horribilis, &c. But when he says Protopsy
Defectio Geniturarum.

Iony did content himself with explaining two ways of Direction only, Secundum & contra facsimilem figuram; as if there were more ways requisite in this Science; nay, as if there was a possibility of more, which indeed is not, nor can be for Nature itself hath provided but two Motions, Obligator and Rapt, and all the rest that they talk of are nothing else but witty inventions to puzzle the Caule. 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 Protractor 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, i.e. the Cups of the Twelve Houses, the Seven Planets, and Part of Fortune: he also there determines the Cups 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 directs 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 confounded by better authority than my own; but I do think that there may be something said for directing the Lords of the First and Tent, 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 discourse of the Promoters, and tells us they are in number 92, that is 77 Aspects, 14 Antilogs, 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 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, Corona, Jupiter, and others after Ptolomy, would predict a violent death on the Consonent 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 Eclips, whether the Hileg is in the Terms of a Benefic or a Malefic, 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 Heres; but withal complains that it was never perfectly understood by any that came after him; which I do not believe. He commends Nalhid'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 refer it from Magnus in his Book, De Legitimo Astrologia in Medicina Utrum, in which he hath transferred divers Chapters out of that Comment. But Magnus doth in his practice only make use of the Method laid down and taught by Regiomontanus, 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 Reverse 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, nor hath it any ground in nature; for he says, Directione contra figuram facsimilem pro Planetis retrogradationem ☤ & ☐ maturum. 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 Zodiac, as some fondly conceit, but the Rapt Motion; and that the point any Significator is directed to,
Defectio Geniturum.

is gone from that place 70 degrees in six hours, and sometimes 76; and therefore it is the Stamp of Virtue progrationis & proumptiosis, that remains both in Z disco and Mando; and how he will form an intelligible notion to be believed, that that prorogatory virtue or power can be liable or subject to any Retrogradation, or any other motion whatsoever like it, that can alter the progrative 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 conceive a necessity for a different motion in direction, because the Star is Retrograde, I have by the same Rule and Arguments just cause to allege 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 9th to be directed Converse, I am afraid it, and to find a great Philosopher infallible is ridiculous a Solipsism, not a perfect impossibility; for among all the Authors that ever I have read, there are none that pretend to this foolish, 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 Marius, who doth also direct the Angles Converse, and this by the same Rule with the former, and upon the same ground, but both fall. 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 the Culp of the seventh, and so to the Fourth and Ascendant, &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 Ascendant 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; but it will look so like no Direction at all, and your pains so ill rewarded with empty expectation, that perhaps you will have that labour the next time. I think this is sufficient to convince any one in this matter, that is not too proud to be informed: And for those that are too fatedly to be taught, and bid adieu to Truth, if there were ten times so much more laid, it would be in vain.

The next Hystadox 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 paid for them, but opinion: And to shew you the true way of doing it, you must have recourse to the Nativities of Willin 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 Ascendant Converse to the Square of the Moon, both which, I say, are no Directions, but 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 2nd 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, I judge.
I judge no man will venture his Reputation and Credit, I know what Philosopher lays 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 Merinus 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 Nation, the Celestial Influence ceaseth from that Figure, to the Parents, Brothers, Wife, Children, and all other so related? But as I think there is little in the thing, it fell, and left to be made of it, I shall pass it by with as little notice, and refer those that would see more of it to Merinus's own words, page 553.

In his 23d Book he discusses the Inconvenience 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 the Revolution: And when that is done, how much are we the Exacter, than what Argel did by a Table before him? and what did Argel do more than Lortius 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 Cauter, and increase labour and toil; and when all this is attained and done, they only load the Art with abundance of fooletries of nouse, of which this of Revolutions is one: I do not say the observing the Revolution is every year a fooletry; but I say the way of managing and handling them as now used and taught, is a mere 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 Lalande improved Revolutions after the manner now used, was Schoner: And since him they are grown to 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 fooletries, some of our English Artists (as they call them) are behind-hand with none of them; but of all the Modern Writers, I know none that go beyond Merinus in 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 employed, than to write to 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 Inferences there are; and how the Radical Protectors are affected by the good, or afflicted by the bad Stars, as in their words, Aphilis enim Luces, et in Annum exita Stella Infestissimus praebuit loca, mortem certam. Perhaps, perhaps, there may be many in their words, that may not understand them, though good Proficients in Grammar, and the Latin Tongue; but that is not my fault. I have been the Knave 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 Credins tells us, there were originally but four Diets; and yet a Physician, a few years since, told us in print, that there were 660 Diets belonging to the Eyes: So extravagantly numerous they have multiplied our Mischiefs.

What reason have we to believe, that the Degree Ascending (and consequently all the other Houses) have any virtue or force in them to influence that year's Affairs? The Revolution is set for? And what is more absurd and foolish? Why should we cheat ourselves to think that the Directions to the Mars, Ascendant, Sun and Moon in a Revolution, have any more force and power in them, than if you let 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 Wigs, in some
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 let the Revolutionary 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 Ascendant and Mid-heaven? Then how do you think the Directions of the Five Helegic Points will agree in these two men's operations and what a figure 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 Figure in their excellence, especially page 710, 713, 714. things I am sure he knows nothing of; only he imagined there might be some easy people swallower the Gudgeon, and believe his most ingenious Invention, of no use but to spend 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 Ascendant or Mid-heaven but that of the Radix? Perhaps you will say, Tis but found by Experience a great deal of truth in them, by corresponding to the Fate and Fortune of the Person. 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 Revolutionary Figure you ever set in your days, Transits and Ingrissias excepted: And any man may see this is true by the great noise Minerva makes with his Lunar Revolutions. There is no Figure you can set at any time, but you may fancy it to be a Revolutionary, and its Directions and Pettitions 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 commences; and it is that gives the Effect, and not the Direction you imagine; but it you do but conceal 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 (as if this disent) as I can prove from their own words: But because Minerva is my subject, therefore I must keep to my Text; and pray hear what he says, Predixi (lays he) plumbus Amicitia.
Defectio Geniturarum:

...tion: And when they have made all the Noise they can, this is the utmost 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 Cups 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 Cups of the Houses, is to puzzle the young Fellows, and make the thing look great, without any use in it at all.

Defectio Geniturarum:

The Third PART.

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

Andrew 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 Heylin says, is belotted generally on thole 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 Quadrature of the circle; 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, sed nobis actis futuris. He was a man that may justly be reckoned among the Philosophers of the last age, and one whose Acquisitions I dare not pretend to reach to; Nay! the more I read Argoli, 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 examine 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 writ 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 Miter 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 besides, yet in all of them he may not arrive to an equal proficiency and Skill. So in this of Astrology, I suppose Argoli 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 in some other parts of Learning. And perhaps I may find 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 Conjunction 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 sure there is an occasion for my using Argoli’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 Argoli all the Justice I can, I will print his Animadversion in his De Diibus Criticiis, 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.

**CVM in Decemlibus infra**

Whereas in the following Decemlibus the time of Death is ascribed to divers Causis; 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.
Defectio Genitururum.

Concerning the Space of Life, the opinion of Ptolemy in his Quadruparti is this: The Apathas or Significators of Life are Five: And those are the Sun, the Moon, the Ascendant, Part of Fortune, and that Planet which hath most dignities in the place of the Sun, Moon, Ascendant 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 which hath most Dignities in the beforementioned places, and in an Aphetical place also; but if there is none such, then you must take the Ascendant for Giver of Life.

In a Nocturnal Geniture the Moon claims the first place among those qualified to be givers of Life. But if the Sun 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 Ascendant, and in the Mid-heaven, 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 choose 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

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Notandum quod (ut sopé contingit) si fuerit Duo aut Tres Significatores in locis Apheticis, Sol, Luna, & Dominus ilorum locorum, tunc eligendas est validiora tum ratione dignitatis, tum ratione situs: Ex Sole & Luna eligendus est potior 3 non quisque (exempli gratia) Luna in Medio Calvi, in suis dignitatis in Sole vero peregrino in Septima, aut Nona, quemvis Nativitas est In Diurna Luna est preferenda; Dominus etiam illorum locorum potior est, poterit itaque Ptolemaei Dignitas preferri Luminariis cum solis fuerit in loco
Anaretas, Absciissores, et qui
vivum detruncant ex Ptoleмо-
sium Corporea Saturni, et Marsis,
Eorum Radii Oppositi, et Quad-
трати, Eorum Antifias, Imper-
antia & Oblectation, illorum
Radius Sextilis in signis longarum
Ascensionem, & Timum brevis-
rum, qui Radii habent vires
Quadratam. Festin Luna Veneri
Significavit Corpus Solis inter-
mit cum ad illam pertinere
Dirictione; idem multi contend-
dunt de Solis Radio Quadrato &
Opposito. Radius Quadratus
Aphetae, cum sitent Apheta
per Peregrinat ad sumum Quadratam
d ei est 75 gradus ad minus inter-
rimit. Festin Aphetae inter Cus-
pidem Dominas Septimae, & Me-
dium Calis unus Statutur Anare-
ta id est Angulas Occidentalis;
religiam vis orae Compressit, ab Radiis
Malesconarum incidentes inter
Apheta & gradum Occidentis
non interrimit; sed facit dis-
cussione Beneficorum & Malefic-
orum minvissim, vel addunt annos
demonstratis ex directione Aphet
ae ad Gradum Occidentis, qua
Directione est Exem, quae Ascen-
dentis ad Opposition loci Aphetae
destit. Hec est Ptolemei sen-
tentia.
Defectio Geniturarum.

cially if the Sun be imbeded with the Maleick Beams of Mars or Saturn, or when he dyseoth 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 Houfe for Areta, as it were the Pit of the Planets; likewise the Casus & Cauda Draconis, but chiefly the Cauda, the Lion’s Heart, the Bull’s Eye, the Scorpion’s Heart, Hercules, the South Pallance, and other Maleick Fixed Stars, the Lord of the Eighth, the Terms of the Maleicks, also Eclipses and Comets being in the place of the Aphaet.

They teach also, that the Aphaet to his own Square certainly kills, and that this is the utmost term of humane Life, which Niccplus & Pithofyras have confusely taught; affirming, That no man can live beyond a Trimorion, that is three Signs, a Tetragonic Key, which should exceed 75 degrees, for other wise 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 Germania vero, & Regimibris in quibus Polus Boreus magis elevatur annis admodum pluribus pro numero gra-

Thus you see that Argol was Matter 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 Delign, I dare not say. I am very apt to believe it was not done out of Delign, 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 earneft, to study this that he calls, The Opinion of Ptolemy about the Hileg, and I am certain whooeuer doth so, will not lose his labour. Let no man mind the barking of thole little, ignorant, malicious Fools, who exclaim against this Author, and call him hard Names, and that in a furious manner too; but pas thole 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, Gordan, Nasibod, and Magnus, admired him, and thought it worth their while to learn to understand him; but this by the way.

I now
Defectio Geniturarum.

I now come to the matter in hand; and the first Nativity that Argel 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,

\[\begin{array}{c}
\alpha 26 48 N \\
\sigma 27 4 S \\
\varpi 4 29 K \\
\end{array}\]

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

That at the death of Pius the Vth he was made Pope, and got the infallible Chair May the 13. 1572. and this on the Direction of the Midheaven ad $\varpi$ 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 Hilar to the Trine of Saturn.

As to the first Direction he mentions of the Midheaven to the $\alpha$ $\varpi$ 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 alleged before, as I ever heard, especially he not being Lord of the Eighth, which is the Astronomical 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 stingle, or afflicting others; but here the $\triangle$ of $\eta$ alone is said to kill him with that Disease.

I believe this Nativity may be near truth, because I find all things agree to 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 $\alpha$ C. L. and he dyed on the Ascendent to the $\alpha$ $\varpi$, Sesquiquadrat $\sigma$, $\sigma$ $\triangle$ $\eta$, as you may see by what followeth.
Defectio Geniturarum.

<table>
<thead>
<tr>
<th>Sign</th>
<th>Degree</th>
<th>Minute</th>
</tr>
</thead>
<tbody>
<tr>
<td>☢ ad Corpus Veneris</td>
<td>47° 17'</td>
<td>47°</td>
</tr>
<tr>
<td>☢ ad ☢ in Zodiac</td>
<td>59° 57'</td>
<td>61° 4'</td>
</tr>
<tr>
<td>☢ ad ☢ &amp; Sign Lati.</td>
<td>67° 57'</td>
<td>70° 2'</td>
</tr>
<tr>
<td>M. C. ☢ &amp; ☢</td>
<td>68° 51'</td>
<td>71° 1'</td>
</tr>
<tr>
<td>☢ ad ☢ &amp; Sun Lati.</td>
<td>69° 7'</td>
<td>71° 6'</td>
</tr>
<tr>
<td>M. C. ☢ &amp; ☢</td>
<td>70° 8'</td>
<td>72° 7'</td>
</tr>
<tr>
<td>Ascendant ad ☢ &amp; ☢</td>
<td>79° 32'</td>
<td>83° 1'</td>
</tr>
<tr>
<td>Ascendant ad ☢ &amp; ☢</td>
<td>87° 59'</td>
<td></td>
</tr>
</tbody>
</table>

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 show is, That to the same time that he gives his birth within 3 minutes, the Ascendant, who is without dispute Heileg, 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 he hath supposed; for some say it is as Erroneous as the Julian, and will do appear before it hath stood as long as that hath; for which you may read Michael Meftlin his Examen Novi Pontificatis Gregoriati Kalendarj.

The next Nativity he gives us, is that of Pope Sixtus Quintus, which I had by pass'd 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 Ascendant to the Square of Mars, and the Sun at the same time in the Ascendant, and that is F. G. in his Collection, page 78. which Doctrine I do positively deny and disown; for if the Sun be in the Ascendant, I am certain the Ascendant by Direction cannot kill, but 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 anything.

To the purpose, for though you can shew 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 in the Sun at the time of his death (and not the Ascendant to his Square) whole 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, 1599, being 69 years old within 3 months and a few days. But the new Doctrine is this; as for the ☢ to the ☢ of thought I allow it to give the time of his death, yet had not the ☢ 3 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 Pтолемy in the End of the 14th Chapter of the 5th Book. But I do not expect that either Pтолемy 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 for 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'd 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 ☢ of 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. 43, lane 1521. Lat. 43, and four degrees of ☢ Ascending; whole oblique Ascension is 298 degrees 14 minutes, and the Planets I did calculate from the Caroline Tables were these:

B b 2
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.

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

Answ. 'Tis true, I do affirrit it, and say the Rule will hold; but in this case he is excepted by the Rule, because he 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.
As to the first of these Directions, it seems so improbable toSuit 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 knocked 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 cafe. 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 Ascendant pass by the body of Mars, Lord of the Eighth, near the Ptolemaic; 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 there three Directions, he kills him with this silly foolish thing not to be imagined by any Artifiat that hath had either Reading or Experience; To pass the bodies of both the Malefics 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 Ascendant 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 Ascendant 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 failed them both; I content 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. C.

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 1657, the Fronde Faculty was restored, and in 1658, he had a Son, or at least his Wife had one. Now who would not believe Astrology, that sees it so fairly and so fully verified, That after 20 years being in the Powers Potentia Generandi, the Midheaven to the Trine of Venus should get 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 Artificer, 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, with to have this happy Trine of Venus come up often, may, 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 1630, and 1640, he had his Ascendant directed to the Square of Saturn, which caused a Detruction of Humors, and a Debility and Decay of the natural Health; and in the year 1643, upon the Ascendant directed to the Trine 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 Ascendant 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 Ascendant to the Trine of Mars killed him; which is indeed no Direction, for it is not possible to direct the Angles to the Trines 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 Antecedent 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 lingering 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 Pims, Ascend, ad & c killed with the help of the Terms of &. In the Nativity of Federus Duke of Urbine, the Ascendant to the Trine of Saturn killed; and in Cardinal Ludovisi, the Ascendant 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

Francisius
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 Ascension, having for 6 months laboured under a Disorder of the Bowels, and a constant Excretion of Cholerick Humors.

Can any man believe these two Reasons given for his Preferment and Death? two so improbable, it 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 Morbidick 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 Catarh, 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 Flight 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 this wonderful Ascendent!

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 flateth 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 Blanchanus on the Ascendent to the Opposition of the Sun, and there giver of Life, as in
Defectio Geniturarum.

this Queen's Cafe. And in Cardinal Zacharia Jannem, the Ascendant to the Square of the Sun kills. So in Gonzagne Duke of Mantua, the Ascendant to the Body of the Sun killed him as dead as a Herring. The like you may see in many more, as Cardinal Placentinus, Cardi Vodinius, &c. and do you think that the Sun hath not as much Power to kill here, as in those Cafe's? 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 Ascendant 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 Track; 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 ultimate time is not given to us. But I am sure this of Argell's is not true, and that for the preceding Reasons. And now, considering he had a Cataract, 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. Arn 22 degrees 7 minutes, gives in time 24 years and about 5 months, and

and the Oblige Ascension of the Ascendant in the Figure that I use, is 325 degrees 7 minutes, and these Directions seem rationally like: to be the cause both of the Cataract, Palpitation, and Death of this Queen; and though I cannot say their Directions will give the Disparity 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.

Argell says, That Charles Gonzaga, the first Duke of Mantua, was born May the 6th, hor. 12. min. 32. P. M. 1580. in Pol. 48. 10 degrees of Aquary ascending; and he tells us, He dyed on the Ascendant 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 Aemilius Paetus, 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 Furquisius Duke of Parmus's Case; nor in Cardinal Paetus; nor in Cardinal Nathaniel; nor in the Nativity of Edward Duke of Parmes; nor in Cardinal Lenius Ramus to, with divers others, and yet he kills Cardinal Zacharia Jannem on the Ascendant 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 Divinity? 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 Ascendant, and a likely giver of Life, and without any Skirmishing of the Directions, comes to her own Square in Zodiac at the same time; and by altering the time he gives, a little later, he 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 cram'd with Heliocentric Maggots, may ask me: First, Why
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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 sick 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 malicke. Secondly, Why the Moon to the Body of the Sun did not kill? This, I confess is a very bad one, and must put his life in danger, but I should hardly have judged it mortal for these 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 that 12 degrees of Jupiter's Opposition, for which Authority see Problem, lib. 3, cap. 14. The Planets' Places are as followeth,

\[ \begin{align*}
\text{Luni. Planet.} & \\
\h & 0 44 \text{ N.} \\
\ve & 1 0 \text{ N.} \\
\ve & 0 2 3 \text{ S.} \\
\ve & 0 49 \text{ N.} \\
\ve & 1 42 \text{ S.} \\
\ve & 4 14 \text{ S.}
\end{align*} \]

He tells us, That Edward Duke of Parma was born the 28th of April, at 17 minutes past 3 mane 1612. sub Polo 48. This Prince dyed September the 11th anno 1646, being very fat and corpulent. And it was his Misfortune to die on the Ascendent directed to the Pleiades, notwithstanding the Moon is Hileg. Here you may fee he hath broken his own Rule, for he kills the Duke of Minoia, 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 you see the wonderful Ascendent doth everything, and so it will do till some witty Heptarchick 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, 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 assiagned 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.
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Again, can any man believe this to be his true Nativity, when he tells us of his Corpulence and Fatness, and yet placeth Mars and Saturn on the Ascendant? 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 Zodiac; but if the Ascendent by Direction could have killed at any time, he had never outriv'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. tab Pol. 51. as you may see by the Scheme it self.

This Prince going from Basel to a Fortres not far distant, on the 15th day of July, 1639. perceived himself to be ill, and therefore haliued to Naumburg, where he died on the 16th 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 Cuiom, 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 fair conclusion 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 like 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 let your Stars in derision.
But perhaps you will now ask me, What I think kill’d 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 exact 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, directing them to make me happy in the light 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 Converse, and this followed by the Mundane Square of Saturn; and I really think that these Directions are both suitable and probable to produce such Diilemners, whereas 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 Culp of the Tenth is 24 degrees 5 minutes; the distance of Saturn from the Culp of the Ascendant is 62 degrees 27 minutes; now, by the Rule of Proportion, 1 day, 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 Ascendant, 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 Ascendant to the Body of Mars, which is but a Sham Direction, and nothing in it.

Argoll tells us, Leonora Dutchess of Sforza was born the 12th of March, at 7 of the Clock at Night, 1570. Fab. Polo 43 R. A. of the Midheaven 107 degrees 19 minutes; and that the dyed on the Ascendant to the Opposition of the Moon, E. A. 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 Uterets, and Suppression of Urins, 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 Ascendant 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 taft she is not so that the Mystery 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 Gaspar Cardinal Mestius, who had his Moon in the Eighth; Duke Bernard Vienisma, whole Nativity see before; Pope Gregory XV. Dona Felix Gloveria, where the Moon was Lady of the Eighth; Cardinal Cobeliuns, who had the Moon in the Eighth; and Cardinal Willeis, 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 Sixtus 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 futilicus is here. Nor doth he tell us whether he lays the stress on the Ascendant to the Opposition of the Moon, or the Moon to the Seventh House; but in his way, if the Ascendant to the Opposition of the Moon could kill
now, why did not the Body of Saturn do it when the was young? Sometimes the Sextile and Trine of Saturn will kill, and sometimes the Body and Opposition will not; and is not this a very sort of Astrology?

But to what purpose do they talk of a Hyleg, 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 Hyleg; 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 15 degrees of Libra, and mine 12 degrees ascending.

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'Tis needless, I think, to quote Authors to prove the Moon Hyleg: I suppose, every one will readily grant that the Moon within two degrees and half of the Cup 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 the complain'd of before her Death, which were Pains, with a Supplication of Urine; and for these, I lay, the Sun to the Mundane Square of Mars, that gave the beginning of her Disease; but the mortal Directions were the Moon to the Cup of the Seventh, and to the Mundane Parallel of Saturn, which I thus work.

The Oblique Ascension of the Moon under the Pole of Birth, is 263 degrees 17 minutes; her distance from the Cup of the Seventh House, is 63 degrees 15 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 Beneck Stars fall between the Cup 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 Malefics are likewise projected in that place; for they diminish the number of years, and must be subtraced from the Ark of Direction; each of them 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 Quadrile thither. Saturn fiendeth his Opposition, his Biquintile and Sexquiquadrate. The Sun his Semi-square, and Mars his Square. I might have taken notice of Mercury, but that I do not find him joy'd either to a Beneck or Malebick, and therefore pass him by; for Ptolemy's words are, Mercatorius vero Utirius Adjunctus fuerit, nos Adjunctus. But in the Table following you may see a Synopsis of the whole Calculation.

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|---------|-------------| |---------|-------------|
| ad Sextile | 4 16 0 23 | | ad Sextile | 4 16 0 23 |
| ad Quintil | 4 43 0 23 | | ad Semiquadr. | 43 42 2 33 |
| ad Biquintil | 43 42 2 33 |
| ad Quadril | 43 42 2 33 |
| ad Sexquiquadr. | 43 42 2 33 |

Arcus Directi Addenda. 7 45
Arcus Directi Subtrahenda. 5 5
I now come to the Nativity of that most Excellent man Dominicus Minus, Senator of Venice, who had Travelled through all Europe, England, France, Germany, Denmark, Greece, Italy and Poland; and who was born (as says Argel) on the 20th day of November 1572, at 2 minutes past 10 in the morning, in the 45th year of M. C. 217, 15, and here he tells us, that the Sun is Aphiata, 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 65 years of Age; and that he dyed of a kind of Fever and Ague, on the Direction of the Sun to the Antiquion of Mercury and Saturn. It is true, I do allow that he did dye on the Sun to the Antiquion of Mercury; but he takes his Antiquion in 9 degrees and 10 minutes of Aquary, and I take mine in 15 degrees and 13 minutes of that sign. The Pole of the Sun is 24 degrees, and his oblique Ascension under that is 256 44, and the Ark of Direction is 58 degrees 27 minutes; which turned into time, gives exactly 65 years, and this immediately followed by the Antiquion of Zodiackal parallel of Saturn. And with this he had also the Sun to the Mundane parallel of the Moon, whole 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 Zodiackal 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 suffusion, 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.

Sol ad ☉ & in Zod. | 60 41 | 64 6 | 1634
Luna ad Cusp. Sept. | 60 50 | 64 8 | 1634
Luna ad par. 1st d.d. | 63 54 | 67 9 | 1634

I now
Argel gives us the Nativity of Ursiopius Romanus, a Cardinal, born March the 6th, hor. 13. min. 22. P. M. 1572. under the Pole 4_z. 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 Attention of the Midheaven that he useth, doth also agree to that time; as you may see by his Direction wrote: And very near to that time, I shall endeavour to give the reasons for his death and preferment, different to what Argel 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 1637; he then being 55 years and six months old almost, and this on the Midheaven to the Trine of the Sun.

And he died the 27 of January Anno 1639, as Argel faith, on the Ascendent to the Trine of Mars, having just pasted the Ascent to the Square of Saturn, which he says consumed his natural heat, and gave him an ill habit of body, subject to the Dropoly. I confesse it was a Dog-trick of Mars to lead 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 friendliness and kindnese. Nay, it was a jailing trick of Venus likewise to confederate with Mars in the murder; for she this by with her Sextile at the same time, and would not to 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 pray let me ask Argel 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 alfo to the Sextile of Saturn; and in the Nativity of Cardinal Farnese before going, the Sextile of Saturn alone did the business. Thirdly, Why did not the Ascendent to the Antidiction of the Moon, Lady of the Eighth, kill here, as well as the Ascendent to the Antidiction of Saturn in Cardinal Farnese's Case; or to the Antidiction of Mars, as in Cardinal Salviati, Federicus Feltrini, Prince of Urbino; Vitellius Archbishop of Urbino; Cardinal Creconfius, Laurentius Mancinius, with others? Or to the Antidiction of the Sun, as in Cardinal Sabellius, with divers others too tedious to name: For in my opinion if the Antidictions can do in one, they should by the fame 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.
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 pleae, whose Ark is 51 degrees 36 minutes, which turn'd into time gives 55 years and almost fix months.

As to his death, it was not the Ascendent to the Trine of Mars, but the Moon Hileg to the parallel of Saturn, not Rapt, to the parallel of Saturn in Zodiac, and to the body of Mars in Converse; 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 their 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 substracted 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 the meets the parallel of Saturn's Declination in 27 degrees of Aquarius, 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 Ark's work, to find out the Fourth number, which must be substracted from the Moon's primary distance. The way is thus; If the Horary Times of Mars gives 57° 35', and the Ark of Direction 60° 40'.

Cardinal Gypius (says Argol) was born the 14th of October, at 50 minutes past two Afternoon, 1564 sub luna 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 prefaged by the Canda, with other effects caufed by the Terms and Trine of Mars following it.

This is a bold daring Touch you fee; for all those improbable Directions that Argol hath ventured at before, are nothing to this; and I am sure that whoever can believe this Direction hath power to kill, can believe any thing, nor will there be any impossibillity 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 consider'd the Nativity that followed 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 Hymnings make a noile 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 that, 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, serv'd only for Loog-holes and Back-doors to creep out at, when they are constrain'd to align 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 pass'd 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 Canda 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 Ultimate 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:

In this Scheme we shall have for the time of his death the Moon in a fixed 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 lingering Dilemmas, which afterward ended in a Flux of the Bowels, with death, when the Moon came to her own Square in Mondo. And this I have known the Moon do often when she is a Promitter, i.e. gives Fluxes of the Bowels and lingering 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 1659; 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 Munita's Birth (as delivered to us by Argel) 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 1566. on the Midheaven to the body of the Sun, as my Author says.

He tells us likewise, that by reason of many bad Directions to the Luminaries and Ascendant, he underwent many grievous and tormenting distempers of body; yet by the help and assistance of happy Ingrimes, he recovered. But at ait Amo 1615, on the first day of February he dyed on the Ascendant being directed to the Dragon's head; nor doth he use any other Direction to akill 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 Culp of the Second; the Sun on the Culp of the Twelfth House, and a New Moon preceded the Birth, and therefore the Ascendant must be certainly Giver of Life; which he allows paffed the body of Mars, Square of the Sun, body of Saturn, and that murdering point the Culp of the Fourth, and at ait 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 Dileape 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 Angels, because it is no body, nor no Ray; it is nothing else but the interseccion of the Eclipstic and Orbit of the Moon, and the Sun and Moon may be directed to it; but with
faction of those that are minded to set the Figure, I will give you the places of the Planets, with their Latitudes, printed by Argoll, and take my Leave of Franciscus Cardinalis Manciae Vicarius.

5 18 7 6 0 18 Sept.
\( \frac{1}{2} \) 28 51 0 4 Mer.
\( \circ \) 0 53 5 2 0 Sept.
\( \frac{1}{2} \) 24 23 6 3 55 Sept.
\( \frac{1}{2} \) 19 43 6 1 45 Mer.
\( \frac{1}{2} \) 18 48 6 4 16 Mer.
\( \frac{1}{2} \) 9 46 6 0
\( \frac{1}{2} \) 12 6 0

Philippus Cardinalis Spinellus was born January 4th, hor. 10. min. 21. 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 Sickness and Danger, and this upon the Ascendant 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 Ascendant 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 Ascendant, 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 Ascendant. 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 Ascendant 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 Ascendant pass more destructive Rays, and never kill. For example, in Cardinal Salibellus his Nativity, he lets him pass the Ascendant to the Opposition of Mars, Square of Saturn, and Body of the Moon, and live Twenty 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 Hypotheses and way of practice. In the Nativity of Cardinal Cesarinus, he lets him pass the Ascendant to the Square of the Sun, Square of Mercury, and Square of Saturn, and live twenty years after them. Likewise in Cardinal Lentinus, he lets him pass the Ascendant to the Bodies of both Sun and Moon, and Opposition of Saturn, and no Injury to his Life. The like in Paulus Burchheim (Paul the V's Nephew) and abundance more, if you will take the trouble to examine them. By which it appears, he hath no first 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.

Now is it reasonable to believe that the Ascendant to the Square of Saturn (as they call it) should give such dangerous Diseases 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 Didacst Herarcs, the Moon to the Square of Mars he says is mortal, with a little help of the Sun to the Ascendant. And in the Nativity of Cardinal Simenellus, the Moon to the Opposition 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 Argoll'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 those followed by the Zodiacal Parallel of the Sun, which the Moon meets in the 13th 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 43 minutes of Scorpio, with almost 4 degrees of South Latitude, whose Oblique Attraction is 239 degrees 35 minutes; from whence subtracting the "Moon"
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 30 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, Direcione Directa, 52 degrees 14 minutes; which turned into Time gives 52 Years and 4 Months.

As to his Sicknes 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 afflict them. Those that will fet the Figure, I will here give them the Planets Places as followeth.

\[
\begin{array}{cccc}
\hline
\text{h} & \text{m} & \text{s} & \text{Sign} \\
0 & 6 & 0 & 25 \\
4 & 6 & 0 & 42 \text{North} \\
8 & 20 & 0 & 1 \text{26} \\
12 & 37 & 0 & 97 \\
12 & 29 & 29 & 33 \text{South} \\
12 & 4 & 37 & 5 \text{15} \\
23 & 54 & 0 & \\
65 & 55 & 0 & \\
\hline
\end{array}
\]

Michael Cardinalis Mazarinus was born (says Argel) 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 Anticfung of Jupiter, Lord of the Ninth, and the Triune of Mars, Lord of the Medium Cali 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 Argel'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 fort 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 Anticfung of Jupiter, when indeed there was no such Direction in nature at that time, nor never could be in this Nativity, because the Moon halts 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.
As for his Death, the Ascendent had nothing to do in it, nor any Direction to that Point; for it is well certain that the Part of Fortune, or Jupiter, is Hileg, according to the Doctrine of Prolemy. The Part of Fortune hath a right to it by Polition, and a full Moon preceding, and then the Correction is as I have showed you in the Figure, and the Directions that suit 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 23 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 3 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
Defectio Geniturarum.

Now to shew you, That Argoll doth not keep to his Rule, pray observe the Nativity of Cardinal Gypius (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 Blanchetius, 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 Burgisius, who outlived his Ascendent to the Opposition of Mars, and many years beyond it.

You may likewise observe the same in Cardinal Sabellius, 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 Seginary culminating, and I make 25 as followeth.
the Sun to the Midplane parallel of Saturn 58 degrees 43 minutes; and the Sun to the opposition of the Moon comes up between them both, Ask 58 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 specifies the Disease, which he says was a Cheleick 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 9 ṭ 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. Marinius forms it into a Rule, and tells you that whenever Saturn or Mars are in the Eighth, on the Midheaven to their Square in Zodiac, the Native dies by violence, and for the most part the Hand of Justice. And Argel, in the cafe of Montomarancy 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 Anticition 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 Montomarancy, with Marcellus Landriusus, 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 50 years beyond them. Like wise Cardinal Cyprianus (before mentioned) had 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 Sabinus, 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 Rules makes.

Otho Murs, Cardinal Udaline's Brother, was born on the 17th day of September, br. 12. min. 12. P. M. 1587. Sub. Lat. 42. Argel says, this man suffered extremity 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 Doctrin.

And that he died on the 12th of August, Ann. 1592, 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 Argel) some time before it happened, by the Astrologers of France, and from the Direction here affected.

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 of 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 faint 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 Anticition of Mars, to the Anticition of Saturn, and to the Square of Saturn, did not kill before the Square of Mars came up: For the Anticition of Mars fell (according to their opinion) in 7 degrees; and the Anticition of Saturn in 14 degrees, and the Square of Saturn in 16 degrees of Leo. Now is it not a wonder that he should put the Ascendent to all those Malefic Beams, and at last dye on this single Square of Mars? Oh the wonderful skill in the management of the servileable Ascendent! But here by the way pray take notice, that in the Nativity of Cardinal Jullien,
I shall not alter the Figure a minute, but take it as Argil 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 High, and must be alone directed for death.

The Pole of the Moon is 5 degrees, and her Oblique Afection under that pole is 6 degrees 20 minutes: The Oblique Afection 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 completely 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 deg. 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 funis Lucis, & funis Vitae: And if you please you will find him as certainly funis 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 lay 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 lay (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...
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 lays, fig. 1. Apoth. 33. Manifestum et igitur, Astrologiam Confiniare ex fisciatis maximas exquisita, & Naturalis Philosophia, quarum neutram cum plerique habeant, utrumque ante bec non; nil minus cit, Infamiis aris predastræs nostris Addidisse. Apoth. 34. et igitur Astrologiae, ut puleherissima, sic laborisissima & difficilissima.

Ollivius Velzius 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 (lays Argol) was one of the Pope's Bed-chamber, and died on the Sun Apheis to the Body of the Moon in the terms of Mars, and Square of Mercury, May the 11. 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 levities 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 lenies 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 fell hath not power to kill, yet it increaseth the mischief that Mars's Square fills up, and this the other, because Radically Saturn is in Square to the Sun, who (as Argol truly lays) is Giver of Life. Nay, I dare swear, if his Nativity was known before he died, 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.

In the Figure Argol prints he makes 118 degrees 40 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 semidurnal Ark is 95 42, the primary distance of Mars from the fourth is 7 degrees 28 minutes, which subtrahed 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 the Radically in Square to Mars. The Pole of the Sun is 22, and his Oblique Ascension is 162 15. The Oblique Ascencion of the Moon under the same Pole is 209 57, from which subtrahing that of the Sun, leaves the
the Ark of Direction in the Zodiac 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 Impet- 
hume 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 Hilt are more likely to kill, than that of the Moon alone that he allledgedth.

Laurentius Mancius 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 Antifecion 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 Mancius; I will here give you the Scheme, as followeth, set according to my Division of the Heavens, but to his time.

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 Angel 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 sit locus sit Interficior. And it is a most certain truth, which will never fail you, without some very considerable thing happens to give; 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 have on that Direction, but
but on the contrary, great Aggravations and Arguments of death by Ptolemys 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 fix years after it on the Moon to the Square of Mars in Zodiac, 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 compos’d and made agree without any trouble or difficulty. The Moon by Original 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, Sun’s 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 334 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 Practical Habit of body, if not a Consumption, or else a Fever that may leave such a habit behind it.

Cardinal Maffei 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 15th 1643, on the Direction of the Sun to the Anticifion 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 delusion and pains of the Gout, with Running pains throughout the whole body from Cold humour; that from these Complicated Diseas, 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.

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, the 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 fo long before, that they could give no assistance at all to this Direction; for their Anticifion 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 Anticifion 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 not 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 Orbit of the Moon, and Square of Saturn, and it could not do it? But besides all this,
it is not more strange, that the Ascendent should pass the Square of Mercury,
Lord of the Eighth, and the Antiscion 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 drest up so fantastical 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 ignornat Opposers, by making
it appear Finit, Rational; and Secondly, Certain. But the Methods
and Practices of the Professors of the late 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 Argol's Figure, but
what it is, it will be sooner, and that about 12 minutes: At which
time the Right Ascension of the Midheaven is 221° 30',
The oblique Ascension of the Ascendent 311° 30'. Hence
that Direction that gave his Preferment, was the Midheaven
to the Sextile of Jupiter. And for his death, the Sun Hilled
to the parallel of Saturn, Moon Rappo, to his own Square, to the
Mundane Square of Venus, and to the Zodiacal parallel of the Moon;
and all these in Turnua Meretis, which is and ought to be
preferred, like this, and such like cases.

The Pole of the Sun is almost 41 degrees, and his oblique
Ascension is 515 degrees 31 minutes: The semi-diurnal Ark
of the Sun is 4 deg. 37 min. the semi-diurnal Ark of Saturn is 4 deg.
53 min. The Sun's distance from Venus 475 32 4 9 m. The
Sun's distance from the 10th Houle is 7 32 31 2 9 m. which
subtracted from that, leaves the Ark of Direction of the Sun to the Rapp parallel
of Saturn 57 degrees 33 minutes; This turned into time,
gives

Thus you see here are four Directions to the Giver of Life,
and three of them Malefic and Mortal, and will afford us some
proof of the Truth of Ptolomy's Doctrine, That the Squares and
Oppositions of Jupiter and Venus do savor: 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 savor, but
helped to precipitate the Death, and afflict the Moon. The Sun
by the Caroline Tables 23° 43' 23 V° 15° 31' XI 9 11 24 VS.
C. cardinalis was born January the 6th, 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 1527, 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 vio-
let many things did concur. First, the Direction happened
among the Planets. Secondly, Saturn was partly in the Sixth
Houle 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 Argol on this Nativity.

Certainly if the Ascendent were to be taken away, these Horos
cope Astrologers would be quite undone; for you plainly see
the Ascendent is their perpetual Slave, their Right-hand; it doth
HH 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 Ascendant to the Opposition of Mars and Sextile of Saturn killed this man by a sudden death, and yet the Moon in the Ascendant 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 Ascendant 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 Cale of Philip IV his Son, where Taurus is on the Eighth, and the Moon is called Lady of the Eighth, because he 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 Ascendant was fury, and refused to obey the Sun and Saturn, as having no Order for it.

But when Mars came and threw 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 Aesculapius Columna, Mars was among the Pleiades, and Lord of the Eighth, and yet the Ascendant to his Body could not kill there. And in that of Cardinal Sabellius, Mars was in Taurus in the Eighth, in Opposition to the Moon, and in Square to Saturn; and yet the Ascendant to the Body of the Moon, Square of Saturn, and Opposition of Mars, could not all together kill him. In the Duchess of Parma, the Ascendant to the Square of Mars and the Moon in Conjunction could not kill. Nor in the Nativity of Bernardus Dux Visarmius, the Ascendant 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 Controvert? And indeed they are most of them, as well as Argol, guilty of the same thing when they please to befriended the World with Collections of Remarkable Nativities; but they always let the People be dead before they pretend to be alive 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.

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 and

Lati. Planet.
$h$ 0 9 N.
$\zeta$ 0 4 N.
$\delta$ 0 33 N.
$\xi$ 1 38 S.
$\gamma$ 1 8 S.
$\delta$ 5 9 S.
and therefore I have nothing to do with the Ascendant in Directions for death, but to the Moon only, as being Lord of Life. And when this man dyed, he had the Moon directed to the Zodiacal Parallel of Mercury, to the Trine of Mercuries to her own Square cum & fine Lat. and to the Zodiacal Parallel of Saturn: and this by true and real Motion, not an imaginary one, which our Magi & Magi 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 59 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 malefic, as being in a Zodiacal Parallel both with Mars and Saturn; by which mixture of Ras the Direction became so fatal, and the effects so sudden and quick: And so I will give the Directions, all wrought as followeth.

Thus, you see, here are Five Directions, and they mortal too, and all thee to the Apheres, 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 diempers 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 mite so much thir about) to the Square...
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 Ascendant to the Cor Scorpioni killed him, that I can by no means allow, because the Sun is in the Ascendant, and there giver of Life. And indeed I cannot much blame Argol, for it would have puzzled a better Artist 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 Censorium of better Artists than my self to judge of it's 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 itself, as delivered by Argol, only let by my division of the Houses.

\[\text{Lat. Planet.}\]
\[\begin{array}{l}
\text{b 0 8 N.} \\
\text{4 1 6 N.} \\
\text{6 3 16 S.} \\
\text{1 1 33 S.} \\
\text{5 45 S.} \\
\text{D 4 42 S.} \\
\end{array}\]

In the Correction of this Figure I shall differ no more than 9 minutes in time from Argol; the Oblique Ascension of his Ascendant 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 Ascendant 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 we find the Moon in the beginning of Sagittary, with that violent Star called the Scorpion's Heart, out of the Elliptic, and in a Zodical Parallel with Saturn, imbued with the Rays of Mars, and every way qualified to make him a Libris, and likewise the Anarctis, to whom the Sun (being High) was first directed at the time of Death, according to the Doctrine of the great Prolog.

The Directions that killed him were the Sun to the Mundane Parallel of the Moon, d. d. and to the Zodical Parallel of Saturn. The distance of the Moon from the Ascendant 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 Zodical Parallel of Saturn in 12 degrees of Sagittary; and the Ark of Direction is 65 degrees 49 minutes: And these two were the real culpe Astrologically that killed 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.

\[\begin{array}{l}
\text{C ad corpus \& Sun Lat.} \\
\text{C ad corpus \& Sun Lat.} \\
\text{Ascendants ad \& .} \\
\text{C ad parall. \& in mundado} \\
\text{C ad parall. \& in Zodisco} \\
\text{C ad \& D} \\
\text{Ascendants ad \& D} \\
\text{C ad parall. \& in mundado} \\
\text{C ad Cor Scorpioni} \\
\text{C ad parall. \& in Zod.} \\
\text{C ad \& D in mundo.} \\
\end{array}\]

Thus you see here are Directions to the Hilag (without making use of the serviceable Ascendant) to kill him, and such as were inable to his Desease; 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 58? The reason was, because the Sun at the same time came to the Zodiacal Parallel of Cancer, 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 Dominus Felix Gloveria was born the 5th of December, at 34 minutes past 6 in the Morning, 1588. Sub Lat. 42, and in the 25 day of November 1633. she having been at a Vintnery to recreate her self, being returned to her House in the Evening, fell sick of a Fever; under which Diseases she lingered and languished till the 15th day of January following, and at 7 of the Clock that Evening dyed. And this, Argell says, was from the Moon to the Square of Saturn, and the Ascendant 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 Saturnian Age 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 Hiley, 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, even Lat. came up about Three years before this without Latitude; and I would know why that did not kill?

Thirdly, The Ascendant hath nothing to do in the case, no more than the Moon hath; first, because it is not Aphelion; secondly, there was no such Direction at that time to the Ascendant, 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 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 Life 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 Argel's Figure, I will not alter it a minute, but take it as he hath delivered it to us, with 14 degrees of Sagittary ascending, and by that Figure prove that the had Directions suitable to

The
the Fate she underwent; and that she had not the Ascendant 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 Zodiakal Parallel of the Moon. The distance of Saturn
from the Fourth House is 49 degrees, to which adding the pro-
torional part 47 minutes, gives the Ark of Direction of the
Sun to the Square of Saturn in Mundus, a degree 49 degrees 47 minutes; which turned into time, gives 45 years and a month of months; and to I will give the Directions all together, that gave her both Sicknes, and Death.

Ascendent ad □ h 49 00 44 7 1632
\(\text{adm} h\) \(\text{in mundi, d. d.}\) \(49 47 45 3 1633\)
\(\text{ad c} \circ \text{in Zodiac.}\) \(50 47\)
\(\text{ad paral.} \circ \text{in Zodiac.}\) \(52 1\)

Thus, you see, without any alteration of his Time and Figure, here are no less than Four Directions, and three of them to the Heavens, which will kill in any Nativity; but that which began the mischief, was the Ascendant 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 Redix, 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 Malefics 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 Death; 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 define him,
according to his Principles and Practice, to tell me, Why the
Ascendant and Wiring 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 there-
abouts; I am sure Argol and divers others of them have killed
many a one with half that Power, and would at this day pre-
dict Death too upon those Directions, if they were not past; to
horribly ignorant are they in their Profession! And now, left
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 Ascendant came to the Square of Venus and Trine of Jupi-
ter. And how this is performed and to be understood, every one
that understandeth the 14th Chapter of the Third Book of Pto-
lemy's Quadruple, 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 Hilo to the Body of Mars in Virgo; the Figure is as follow-
eth, let to his time, and my division of the Heavens.
You see, now it serves a turn, he tells us of the Hilg being directed to the Body of Mars for his Death, and this is 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 Cæsar II. Duke of Tuscany; nor in Cardinal Breatius; nor the Duchesses of Parma; nor in Cardinal Campeggio; nor in Lisdiguier, the French General; nor did the single Opposition kill in the Nativity of Cardinal Fisu; and yet in all these the Sun, giver of Life, as in this of Breatius: 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 confess to this single Reason for his Death.

Now, to be more plain with you in the Cafe, it is impossible (if Ptolemy’s Rules are true) that he could die on the Sun to the Body of Mars, because Jupiter’s Zodiakal 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 Sicknesse: Nay! I have known it goever, 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 Cafe, 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 50 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 same power; and indeed this seems likely enough, but the first is the more possible, and so I leave it to be further enquired into, if the Reader thinks fit.

This Learned Author of ours tells us, That Cardinal Blechettius was born the 18th of September, at 11 minutes past 1 after-noon, Anno 1545. ibid. Lat. 44.

That he was made a Cardinal in March, 1526, 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, inhabited with a malick Nature. What he means by malick 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 up till 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 hills 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 Hilg, 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 it should happen to
to be true, it would prove an excellent discovery of many
vexity, especially if it could be brought into a Rule; but before
we go any further, let us see what use he makes of these Direc-
tions in other Genitures.

In the Nativity of Ann Queen of Poland, the Sun was Hileg
in the Seventh, and yet the Ascendant to his Opposition did not
kill. In the Nativity of Cardinal Cesarini, Mars was in the
Eighth, as in this Figure, and he kills him with the Ascendant
to the Opposition of Mars, without any difficulty. In the Nat-
ivity of Cardinal Spinola, Mars was in the Eighth, as here,
and he kills him on the Ascendant to his Opposition, without
any thing else to help. In Cardinal Ubal dnius the Sun was in the
Eighth, and yet there the Ascendant to his Opposition would not
kill, notwithstanding he was in direct Opposition to Mars in
Aries. Nor in Cardinal Gymnastius, the Ascendant to the Oppo-
sition of the Sun and Mercury would not kill, and Mercury Lord
of the Eighth too. In Cardinal Cyprius, the Ascendant to the
Opposition of the Sun could not kill him, but the Dragon’s Tail
whipt him off afterward. Nor in Cardinal Pancirolus, in Car-
dinal Ursinus the Ascendant to the Opposition of Mars kills with-
out any thing to affirm it. And the like in Ramacius, 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 de-
grees 37 minutes in Libra, and by Calculation he is in 12 deg.
5 min. of that Sign.

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 lugged 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 fals to give his Preferment
and Death, are groundless and improper, and whatsoever be-
lieves 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 Argel gives us,
I do believe it was given either at 1 of the Clock, or at 2; if at
2, then the Ascendant 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 Ptolomy teacheth,
Lib. 3. Cap. 14. but if at one hour post Meridiem, (which seems
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
Preferrment and Death, all agreeable both to Rule and Time,
and will cause such effects in other Nativities, where the like Di-
rections 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 in 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 Ascention 19° 44′, the Pole
of the Sun 9°, the Pole of the Moon 42°, and the Figure will dif-
fer 35 minutes from that of Argol. And I shall give you the
Directions, with their Arks and Measure.

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Cardinal Valesius was born (says Argol) the 21st day of
September, Anno 1557, at 2 hours 22 minutes P.M. Tab Litt. 42.
That he was made a Cardinal by Pope Paul V. December 22d 1615,
being then 47 years of age and 2 months, Midheaven ad 4° V.

And that he dyed April 22d 1635, of the Stone in the Bladder,
and for this, our Author says, he had his Ascendent di-
rected to the Square of Saturn in the Zodiac, 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 As-
centent to the Square of Saturn come to kill him; and by the same po-
tion the MC to the sextile of Jupiter give his Preferrment, both
which Directions are false and groundless, and not to be relied
on in any case, as he understands and directs them; and I am ve-
ry certain they were not the Astrological Cause of his Death or
Preferrment.

Preferment; for the Midheaven to the Sextile of Jupiter came up
at about 53 years old, and the Ascendent to the Square of Sa-
turn ad 6°.

But to omit those things as frivolous in comparison to that
which I am now going to mention: In the last Nativity men-
tioned, you see he makes the Ascendent to the Opposition of the
Sun kill without any thing to afflit 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 to
have baffled these two fiery Stars; but they came up at 53 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 Opposi-
tion of the Sun killed Blanchet, and yet the Ascendent to the
Body of Mars and Opposition of the Sun cannot harm 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 Opposi-
tion 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 Velitis, Francisque
Vidius, and Cardinal Crequeatis, it would not; with abundance
more, I could give you. But these things I will leave to your con-
 sideration, and come to the Figure itself, that you may see what
I lay to be no more nor less than Truth.
Defectio Genituarum.

Saturn's distance, leaves the true Ark of Direction of the Sun to the Mundane Parallel of Saturn 55 degrees 22 minutes; this turned into time, gives 56 years and 5 months: And here, by the way, observe, I do not lay that this Direction gave the Dilemma of which this man dyed (as Argel says) that is indeed to be sought from another Caue, and not the mortal Direction; perhaps he had lingered under this Ditimeper more or less from 40 years of Age, even from the time that the Moon passed the Opposition of Saturn in Capricorn, but the Radical Caue was from Saturn's being in the Ascendant in Capricorn, and the Sun in Opposition to Mars; vide Opus Reform. pag. 149. to which I refer you for that Dilemma: And so I will give you the Directions.

Cardinal Pavanus was born July the 11th, at 8 of the Clock at Night, 1552. Lat. 42. Argel says, This Native was a man of Quality, and had divers Characters of Honour conferred on him, and at last was made Cardinal by Pope Gregory XIV. in the year 1591. March the 6th, on the Direction of the Sun to his own Sextile.

And he dyed on the 4th of February, 1611. by a sudden Deduction of Humors that fell on his Neck and Jaws with that Fury that it suffocated him; and this (says my Author) was from the Ascendant to the middlemost Star of the Pleiades, in 23 degrees 45 minutes of Taurus. Which Sign governs those Parts; and in the Month of December preceding there was an Eclipse of the Moon in 7 degrees of Cancer, in Square to her Place in the Nativity. Now Reader, do but consider what a parcel of Astrological Reasons here are, such Reasons that none but Argel would have given, and such as none but very weak men will believe.

Argel tells us, This man was a Cardinal, a Clergyman, a Nobleman and perhaps more than a man for all the Nativities that I have seen, this is the foremost and principal fellow among them:

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Defectio Geniturarum.

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 baffled all the Seven Planets; and had not the Phisides (called the Seven Stars) took him to task, for ought I can see he might have lived till this time. The Malechick Rays of the Planets could not kill him, if you will believe Argol; for his Ascendant had pulled the Malechick and Beneficent Rays too off all the Seven, and they could make no work of it till the Phisides took up the Cudgels. He eu'il'd the Opposition 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 quintcy'd Star steps in, that no body did dream of, and gave him his Death: But then you must observe, that was alighted by an Eclipse in Cancer, and the Dispute was in his Neck and Throat, the part that Taurus governs, and therefore you must conclude these all together are weighty things; Rebus tantissi.

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 Prophet. 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 Opposition of Jupiter or Venus, especially if they have dominion in the Eighth House, to the Phisides, &c. No matter who is Hilo or what they allow for Doctrine in one Nativity, they diallowl it again in twenty afterwards; and at this rate we are taught and instructed, and the Art illustrated and beautified with Falsity and Foolery. 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 Lucifirius, and Cardinal Minus; some on the Ascendent 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 Comitis, and Cardinal Placentius; some on the Ascendent to the Square of the Sun, as Cardinal Zelazia, and Cardinal Placentius; others on the Ascendent to the Square of Mercury, as Cardinal Simeonius; on the Square of Jupiter, as the Calvosa Patriarch of Jerusalem: And yet he kills them all, and did nothing to the purpose, as in other People; and I now will give you the Scheme itself 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 Afection, which doth not amount to 1 minute in time. So that the Right Afection of my Midheaven will be 2° 59' degrees and 46 minutes; and the Part of Fortune allow (according to Ptolomy, Lib. 3. Cap. 13.) to be giver of Life; and that he did not dye on the Ascendent to the Phisides, but on the Par
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 Położiana- tos, or in Aspect with him who is so.

Fourthly, I observe also, that there are divers violent Positions in the Figure, and by conquence 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 Ascendant 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 Camillus 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 fit 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 Ascendant, 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 delusion of Humors upon his Jaws, Anno 1605; and this from the Ascendant 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 Parvaeminis 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 Ascendant to the Body of the Moon to kill him, I cannot agree to it: And my reason is, Because the Moon is not Malefic, unless it is by being in a Mundane Square to Saturn; but my chief reason is, because the Ascendant 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 Ascendant any thing considerable; for in this politick 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 ultimate time given him was 7 hours 30 minutes P.M. and because the Midheaven to the Trine of the Moon, and the Ascendant 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 threaddly put to it to prove by good Authority, That the Ascendant to the Body of the Moon hath power to kill in this case; and also to prove, The Ascendant 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.

I do alter Argol's time, and make it sooner by 29 minutes; and the Right Ascension of the Midheaven to that time is 279 degrees 10 minutes, agreeing to 8 degrees of Capricorn in the Ecliptick, and 15 degrees of Aries Ascending; and if you please to let the Figure, you will find the whole politick not unlike that of Cardinal Paravicinus, 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 Ascendant; 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 Semi-quadrature of Saturn, and the Mundane Parallel of the Sun Male-fick 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.
Defectio Geniturarum.

but in both of them, by Argel'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 $35^1$ degrees $32$ minutes, of Jupiter $55$ degrees $42$ minutes; their distance is $44$ degrees $10$ minutes. From which Ark I substract the orbive difference $43$ minutes, and there remains $32$ 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 $7$ months, June the $9$th $1604$, he was made a Cardinal.

The Moon is distant from the Ascendant $57$ 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 died 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.

\[
\begin{array}{c|c|c|c}
\text{d. m.} & \text{y. m.} & \text{1604} \\
0 & 43 & 27 & 47 & 7 & 1604 \\
0 & 45 & 13 & 42 & 2 & 1605 \\
0 & 46 & 29 & 0 & 35 & 8 \\
0 & 53 & 2 & 0 & 35 & 8 \\
0 & 53 & 2 & 0 & 35 & 8 \\
\end{array}
\]

My Learned Italian tells us, That Cardinal Simoncellius was born November the $5$th, 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 $22$d day of December, $1553$, by Pope Julius III. and this at the age of $17$ years and $2$ months almost, on the Sidheaven 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 died 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 the Moon, Lady of the Ascendent, directed to the Antifon of Saturn in an obedient Sign, and the Ascendent to the Square of Mercury, imbued 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 lie upon Saturn, for it is its 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 Argel printed.

348 37

Lat. Planet.

$\mathfrak{h}$ 0 37 N.
$\mathfrak{y}$ 1 36 S.
$\mathfrak{s}$ 0 12 S.
$\mathfrak{q}$ 0 35 N.
$\mathfrak{u}$ 2 12 S.
$\mathfrak{d}$ 4 33 N.

R.A. $\oplus$ 3365
T.H.D. 1758

The $\oplus$ is wrought and
his distance stan-
in my Figure. This is a very old fort of Doctrine, and perfectly unintelligible, to let the Ascendent put the Body of the Moon, Square of the Sun, and Antifon of the Sun, and let it kill him with the Moon to the Antifon of Saturn, and the Moon under the Earth, and no ways like to be Hiclis; a very likely story! pray ob-
serve,
In my Correction of this Scheme I alter Argol'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 Culp 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 Zodiac, but in the World only, and in order to that take notice its Right Ascension is 336 degrees 45 minutes; its distance from the Tenth House

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 Anticipions of the Planets; and therefore I will here do it once for all. And to that end take notice, That Anticipations are nothing else but parallels of Declination, which are to be taken with the Planets Latitude, and not otherwise; 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 lost to part with it: and whether I am right or not, see Motions in his Aérol. Lib. 16. pag. 368. and I doubt not but you will believe him. Also see Ptolomy, Lib. 1 cap. 15; and some others.

Now the Reason why our modern Professors have decayed Anticiscs, and said they could find no truth in them is, Because they neither knew how to take them, nor direct them when taking; and I will make it appear to any one, That let any of them direct the Sun or Moon to such Anticiscs 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 Anticiscs 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 Contrarietie of a different nature from the Anticiscs? Or what reason can they give why the Contrarietie should not be of the same nature with the Anticiscs? Besides, there are some parallels or Anticiscs that cannot be directed to, of which sort they are out of the Equiptick, &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 Aquarius, and in 23 degrees 12 minutes of Taurus and Scorpio; when at the same time their Parallels or Anticiscs, &c. fall in 21 degrees 39 minutes of Leo and Taurus, and in 8 degrees 21 minutes of Aquarius 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 the 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 to the others in the like case.

Thus I have given you One and thirty Nativities out of Argel's De Deibus Crisis, 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 Argel'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 found 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 ultimate time. Like C—— in his Key filed bigger, to shew himself a man of Skill, alters his Ultimate Time almost Three Hours; the Consequence you shall hear heretafter 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 modést 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 Reason 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 Astrology, and that point I have directed to their several Anomalies, in each of them to give the time of Death, which perhaps may seem to some Old Professor a method strange to their practice, notwithstanding they have talked of the Part of Fortune being one of the Five Higliegats 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, Astrology.

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 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 Zodiac, immovable in Mundo; but the Promittor is on the contrary immovable in Zodiac, and moveable in Mundo: And therefore seeing it is the Point where the Significator was at Birth, that the Promissor comes to by Direction, I see no Reason to the contrary but that the Part of Fortune is all out as capable of meeting Promissors, as any of the other Significators, only with this difference, that the Sun and Moon are unable to be directed correctly, 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 Higliegats Points; then, I think, it ought to be admitted Higliegats, 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 Higliegats 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 Ascendant hath been generally the Slave to do everything. 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 Cafe, 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 Aphabet as the Ascendant 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 Higliegats Points have their distinctive 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 Practitioners that know nothing of that Rule, nor do indeed ever take any notice of it: Nay, more than

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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 Apothecaries 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, it truly taken and justly elected, hath as good a Claim to the Power of Hileg as the Sun, Moon or Ascendant: And therefore it is the Duty of every honest Artificer to make Observations in his Practice, and see if he can satisfy 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 may well 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 Aphical Point that is to be directed for Death: For the Midheaven hath no more to do in that, than the Cups 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 Promisc annexed to it, That be that seeks shall find.

Lastly, 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 Parts Fortunae, and Quae sunt Praegraphes. 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 Commendation 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, Nathod, Magnus and Juncline, he may reject their Rules, and let up some wise Notions of his own; Nay, he may call them all Impudent Villains too, if he pleacht, 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 Geniturarum:

The Fourth PART.

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 Proemium to this Part of my Book. First, because it 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 thofe 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 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 thofe 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 Fermius hath taken notice of this nicety, yet I am no more satisfied that he knew the Birth of the World, than I am of Marina'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 Ascendant in a pitted and azimuth Degrees, which made him way-necked; then by the fame Rule, the Moon Lady of the Ascendant at the Creation, ought to have had some such effect also of Deformity to follow 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, is 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 Caution for his Death;
Defectio Geniturarum.

And as to Alexander's Birth, I must beg their excuse if I cannot believe a word of it. But when the Chroniclers have certainly fixt the Year of our Saviour's Birth, I will tell them more of my mind. Alcidius and Histrius say, he was born Anno Mundi 3247 or 3249; they cannot well tell which. Sir John says, He was born in the end of 3247; and yet afterward he tells us he was born in 3250, and after all these, a private Gentleman, a Friend of mine, doth affirm and maintain he was born Anno Mundi 3200, and of the same Opinion is J ohn Smyth, 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 that many more, for 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 Signes, which I think naturally thaws his long Imprisonment; and then the Sun and Mercury will be in Opposition to his Horoscope; which are likely Arguments of his Unsuccessfulboth 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 Ascendant to the Square of Saturn, when he had escaped the Ascendant 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 paissed the Ascendant to the Opposition of the Sun and Mercury out of the Eighth, and never titter for it; till the Ascendant to the Square of Saturn came, followed with Jupiter's Sextile; a very likely Story! but besides, the Ascendant was not Hileg, but the Moon, and the right be direct for Death, and you see he had pass'd this fatal Square of Saturn, and did nothing in order to kill. This is a miserable fort 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 them the Midheaven to the Opposition and Ascendant 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 Ascendant. Now, if you please to have recourse to Gauicur, he tells you he was born the 29th day of June; Hemminga and Jonas 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 they 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 Ascendant to the Square of Saturn, but it leaves 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 Moc, and our Author here makes it 9 minutes sooner, which Alteration must be allowed to any man, it his Rules agree in every thing else: That he died on the Ascendant 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 jalt 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 anything else, and the two Fortunes to 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 alo at that time the Sun to the Square, and the Moon to the Opposition of Mars; why, what is that to the Hileg
Hildeg is he had? If he hath 20 Directions to the Sun and Moon, not Givers of Life, they shall not kill, provided the Hildeg is free, and supported by good Rays. Pray why did not the Ascendent to the Body of Saturn kill John Cunipen King of Poland, Pope Paul V. hoping Parlia Merkensit, Sir Christopher Heydon, Mr. Eastwood, the Genoa Merchant? in all which, the Horoscope was Hildeg, 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 do what Mr. Symonds to be brought to the Ascendent, by Direction, 4 or 5 degrees after the Body 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.

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Thus you see here was no good Direction to save, Mercury he was malick, by being in Square to Mars; the Moon was maleick by being in Square to the Sun; and both Sun and Mars the mortal Promitters 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 12th of February in that year, being seven days sooner than the former. And after all, Hemminga, page 135. Alte Refat 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 Astrology vain and false. I think I had best leave it as I found it, lest I spend time to weary myself, 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 A.M. 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 1533, and you know Sir Richard is a good reputable Author in other things, and why not in this? And yet I do own Mr. Campion

Agrees
agrees with Snow in the year, and says, She was born in 1533.
Mr. Gadbury makes her Sagittary ascending; the estimate is Capricorn; and Humming makes Aquary. I contest Mr. Lilly agrees with the estimate, and makes Capricorn ascending; but I say by no means agree with him in the Direction for her Death, which is the Ascend to the Pleiades, as he saith.

The principal Objection our Author hath against the estimate time is, because Capricorn in the Ascend is a cold, dull, earthy, feminine: Sign, and she a Virago, a Malecine Spirited Princess, endued with a high and lofty mind, and therefore could not dignify her. Why truly, this very thing make 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 Ascendunt, and in Trine to the Sun; and I hope he will allow that Position to dignify her exactly both in Body and Mind. If so, then they must 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 Ascendunt to the Trine of the Sun. That cannot be, for the Ascendunt cannot come to the Trine of the Sun till about 100 years of Age.

Secondly, She dyed, as he says, on the Ascendunt to the Square of Saturn. That is also impossible, for in that Scheme he gives, the Ascendunt cannot come to the Square of Saturn till 83 years of Age, and the dyed at 69. And besides, the Ascendunt to the Square of Saturn did not kill Bishop Hall, nor Mr. T. Carter, nor Mr. Vaughan, nor Dr. John Britland, nor Mr. Stephens, with divers others, where the Ascendunt 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 Ann 1566.
June the 19th, with 7 degrees of Virgo ascending, and dyed in 1625, in March, being 50 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 let him pass 3 years before, and doth no mischief in order to Death, nor was he sick then, as ever I heard? This I do confess 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 Ascendunt 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 Pleiades? 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 Pooley tells us in plain Words, Sed cum Venus sit finalis, significat Venen.
the Ascendant 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 a 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 Nation or Opinion in this matter; but then I desire you 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 Gloucester 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 Affected. Why did not the Sun to the Opposition of Saturn kill Henry VII. Frederick III. Emperor of Germany, Duchess of Stock, Mr. Stephen, Mr. John Miller, Mr. John Booker, Mr. John Gadsbury? Examine their 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 1621, as faith our Author, page 20, and that it nearly agrees with the Bishop’s Diary; and tells us also, He was baptiz’d 16 Novem. 1621. And he says, he is certain it is true: And yet 15 years after this, he printed another farther true time of Birth; and which of these three we may rely on, I know not. In the first he made
Dese Outurum.

Henry III. King of France, was born September the 19th, bòr.
0. min. 54 màoè. 1551. Lat. 48. and he was murdered by
James Clement a Monk (who was afterward canoniz'd for it,
and made a Saint) Augst the 11th, 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 to bring the Ascendant
to the Opposition of Saturn, and then the time must be an Hour
and 3 Quarters sooner; and yet Junctius gives it, as he doth,
within 15 minutes. But supposse that should be done, the Ascen-
dent will not be Hileg, but the Part of Fortune; and in this Fi-
gure of his the Moon is certainly giver of Life: So that the Horo-
scope is that out in both. But oh! the wonderful Ascendant! If I
were to correct this Scheme, I would make the Moon Hileg, to
the Mundane Parallel of Mars direc't and converyse, hit that Ac-
cident 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 will-
ing to do. The Nativity you see is violent, the Moon being among
Violent Stars, in Square to Saturn, and he in Opposition to the
Ascendant.

Henry IV. of France, was born (says Argol, from whom our
Author makes it) December 14th, at 13 minutes past 2 màoè,
1553. But Junctius says, He was born 19 minutes sooner. I
suppose the Alteration was made to bring the Ascendant to
the Square of Saturn for his Death; the Pole of Birth, says
Argol, 48. says Godber 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
Cassilis, in December 1594. And the great dispute here will be,
Whether the Ascendant 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 Act. Column, pag.
63, Bishòp 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

19 degrees of Scorpio ascending; in the second 27 degrees of
Libra; and in the third, in his Obfoci Rationab. 2 degrees of
Scorpio. Now if this last is the truth (which indeed it ought to
be,) then the Directions that he gives in his Collection for her Mar-
riage 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 Obs. Kat. 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, bòr.
min. 11. P. M. 1612. Lat. 52 degrees 30 minutes, and that he
died March 30th 1655. of a long lingering Consumption, and
no other Reason given for his long Difease and Death, but the
Ascendant to the Opposition of Jupiter, and Square of the Moon;
and yet the Moon at the same time on the Cuip of the Eleventh
House, Hileg: this plaguy Ascendant kills more people by Direc-
tion, than all the Aphetics Places besides; nay, ten times as
many as all of them do. If he had said, That the Ascendant to
the Opposition of Jupiter and Square of Mars had given the
lingering Difease, and found out something eile for his Death, it
had been something like; but this I can never allow, and there-
fore shall look on this as a sham Nativity among the rest. And to
prove it faile by example, I can shew you several in his own Book
that have passed these Directions, and never gave either Con-
sumptions or Death.

Henry II. King of France, was born March 31st, 9 minutes past
7 manè, 1519. Fol. 48. This is taken from Argol to a minute;
and yet Gauricus makes it at 5 manè. If the Scheme Argol gives
is true, the Ascendant to the Body of Mars might kill him, be-
cause it is Hileg, and the Opposition of Saturn folioweth Mars.

Henry
same time he was killed, came to the Square of Saturn in the Zodiac, but by the Caroline Tables he 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 211 minutes; Oblique Ascension of the Square of Saturn cum Lat. 271 degrees 23 minutes; Ark of Direction 59 degrees 32 minutes: This turns 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
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 Ascendant 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 Minchets (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; there was only one Apheric Point afflicted by a single Direction, and yet that killed: Here is two, and yet this could not do it, notwithstanding Mars was with the Pleiades. 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 receiv'd 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 Prince's 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 Minchets at all, when we find that Sir T. Mayer 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 Prince's 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 died February the 6th 1670, being then almost 61 years of age. I doubt this will prove an ugly, knotty, odd fort of a...
busines, 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 pick a Cause for Death, any of the Five Higelicals 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 nine 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 pugnacious 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 9 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 Ascendant is by the Oblique Ascent get 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 rifeth 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 Aquarius, 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, fine Lat. 84 degrees 32 minutes; 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 Dicata; 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 would ask the reason of his Death, what shall we say? Say! Enter Mr. Thablist. 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 Urania’s Reputation. Now these Directions you will find to be all they can lay for this man’s Death; and is not this a parcel of miserable Stuff! I should have been willing to have seen the ultimate Time, and then a man might have laid 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 Guizian and the Prince of Royal; nor will I venture to correct it.

Charles Tortenfon, the Swedish General, is by our Author said to dye on the Ascendant 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 Ascendant 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 Ascendant to the Opposition of Saturn, notwithstanding the Horoscope is Giver of Life. And the Minifter, page 111.; and Sir Robert Holtburn; 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 Lanx dyed on the Ascendant 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 Ascendant to the Square of the Sun, Lord of the Eighth, some time before, which did not affect him, as I can find.

The
The Lord Francis Villers is also said to dye on the Ascendant to the Body of Mars, when both the Moon and Part of Fortune are in Aphabetical Places, the one in the Tenth, and the other in the Seventh. The Ascendant to the Body of Mars did not kill Charles Tottafon, nor the Queen of Hungary, nor Charles Gustavus I. King of Sweden, nor the Duke of Albmarle, nor Dr. Ginge, 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 Lyndall, to shew the Power of the Stars, and how exactly the Predictions of severall Astrologers were verified in his Death, who had furiously 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 Ascendant 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 Ascendant 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 Ascendant 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 Ascendant is Hileg too, and yet always the Ascendant to the Body of Mars doth not kill; as you may see in Mr. Eastwood's Cafe, page 170. If that is the true time of his Birth, he outlived the Ascendant to the Body of Saturn and Mars, in Conjunction, near the Pleiades: But I somet ime 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 Ascendant to the Opposition of Mars, and yet the Ascendant Hileg. There are divers things to be considered before you judge Death positive on such a Direction as they did in Picus's Cafe; and I think I am also able to tell you when such a Direction will, and when it will not kill a 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.

Now, according to the usual Doctrine, Why should the Ascendant 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 Ascendant, 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 Richmound did not dye upon the Ascendant 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 Cafe of Picus Mirandula, I dare engage, where-
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.

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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 Polothanas.

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 plagues 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 Lejfigueroa’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 House; nor in Mr. Gatzer’s; nor in Mr. John Benthams; 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 fupliciously falle.

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 Sagittary, contrary to the Rules of Proclus, 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 Pofion, there might have been some Pretence for it. He lets Philip IV. of Spain out-live the Ascendent to the Body 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 Terteson; nor the Squares of Mars and Venus to the Ascendent kill the Dukes of Sparta; 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. Galbany 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 balance Saturn’s Square, and the Moon in Sextile to Mercury Lord of the Ascendent, and both free from Affliction, to be a Balance to Saturn and Mars, being in the Fourth; and besides, the Sun and Moon are both in Aphabetical 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 Albermarle 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 15% of a Droply, as they say; but I rather think a complication of Diseases, being aged 62 years and a month: And I am afraid we shall be as bad plagud 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.
L 1 30 S.
G 0 49 S.
Q 0 57 S.
D 1 20 S.
D 4 33 S.

George Duke of Albermarle; Nat. die 6.
Decemb. hor. 11. min. 51°.
manx. 1608.

Now let us (for a trial of Skill) suppose this Gentleman to be living, and any dextrous Artificer, that thinks himself a man of Skill, take this Nativity, and thoroughly 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 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 Ascendant 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 Ascendant to the Cup of the Fourth and Square of Mars. Fie for shame! do not talk of such flufh as this is at this time of day! Tell me the truth of the matter without these flurns, 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 breathe. 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 inquiring 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 leastwife 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 Cup of the Seventh House, Quadri. Lib. 3. Cap. 14. Paragraph 2, and that we find comes up (by making the time sooner by a Quarter of an Hour) at the age of 63 years, and the Moon at the same time to her own Square in Cancer, the Ascendant to the Opposition of the Sun, and the Sun just after-
Defectio Geniturarum.

wards, Mon Converta, 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 you 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 Hildegufficient to kill; and to corroborate thefe, I shew how the Moon and Horoscope are attested 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 Difeases, and under such Circumstances an easy Direction to the Hildeg 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 fo 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 Argel, 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 Hildeg; which is false, for she is not 9 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 Houfe, 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 Cererarius of Mantua predicted danger of Death at 81 years of age, from the Ascendant 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

Defectio Geniturarum.

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 Difsembler, 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 bad thing, that our Infallible 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 Abiezer Copp 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 Antiflion of Mars, and to the Culp of the Fourth, and yet the Moon in the Seventh Hildeg. The Ascendent to the Square of Saturn, among the Ptolemy, paff by and let him live; but this Fourth Houfe 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 let 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 Hildeg too; for to believe that Mercury had more power to kill, than Mars Lord of the Eighth, is to deny their own Rules; and yet he outlined 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 possibly, with false Nativities.

It is certain the Birth of Erasimus Roterdemus 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 Melanthon is said by Mr. Gadbury to be born Feb. 16, b. 7, m. 6, P.M. 1497, and that he had 27 degrees of Virgo on the Ascendant, and that he dyed at the age of 63, as says Alstedius, but Hevelius says at 62; I rather believe the former. 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 Ascendant to the Body of Mars will come up, and is likely to give a Fever, which Difesa he dyed. But by Mr. Gadbury’s favour, if he alters the Figure so much, the Ascendant cannot kill by Direction, because the Moon will be then Giver of Life, which in this Figure of his, and Hevelius, belongs either to Venus or the Ascendant. 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, b. i. min. 10. P.M. Anno 1483; and says, he took it from Hevelius; and so he might in part: That is, the time of the Day is from Hevelius, but the year from Cardan 5 for Hevelius 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 Bembo is said by our Author to be born 1470. May the 28th, b. i. min. 3. P.M. and he makes the Moon in 6 degrees of Aquary. Cardan says, he was born the 30th 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 of Virgo, and the Moon almost 1 in Leo. Marinus 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 lay any thing to this Nativity, the man being born 10 days before the time here inscribed.

Cardinal Magazine was born, says our Author, July the 14th, 1602, under the Pole 42; and he died in March 1660, on the Ascendant directed to the Opposition of Mars, and yet both the Sun and the Part of Fortune in Aethereal Places; and it seems as reasonable to me to believe that the Sun to the Body of Mars could as well kill, as the Ascendant 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 Ascendant to the Opposition of Mars did not kill there, nor in Pope Clement VII. It did not kill; nor in Mr. Richard Morgan’s; nor in Dr. Tyman’s; 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 up to much Time and Paper.

Bishop Hall is said by our Author to be born July the 11th, 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.
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 Nativit did not kill; nor in Henry IV. of France; nor in the Nativit 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 Albermarle; nor in his Reverend Prelate Bishop Land; nor in Mr. Childry; and abundance more, too tedious to mention: And in none of these the Sun is Giver of Life too. Now if it could not or would not kill there, 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 Heileg, and in this Nativit 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 Nativit Venus is Giver of Life in the Eleventh House, her Pole is 34 degrees; her Oblique Ascendent is 50 degrees 53 minutes: This taken from the Oblique Ascendent of the Square of Mars gives the Ark of Direction of Venus Heileg 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. Mota Rapto, Ark 80 degrees 39 minutes: And there 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 cry out against this method, and think I have over-shot my self in the point of taking Venus for Giver of Life. To such I say, That the Sun cannot be Heileg, nor the Moon, nor the Part of Fortune; because the Nativit is diurnal, and Venus qualified to execute that Power. And for my Vindication in the matter, pray read Ptolomy, Lib. 3. Cap. 13. where he tells us, In a Diurnal Nativit, if the Sun and Moon are not qualified for Heileg, Sumito Planetas, qui possebant habent rationem Dominii, Collato ad j jutum Sunis, & precedentem Conjunctionem, & Horoscopum; and when you have read this, and understand it, you will be of my Opinion, I am certain.
Defectio Geniturarum.

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 Potter 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 Ascendant to the Square of Saturn kill'd him.

Mr. John Gregory's I am sure is also false, and I suppose pick't 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 Athemars. 'Tis satisfactory to me, that his saying, The Ascendant 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 to

Defectio Geniturarum.

We are told that Mr. John Bentham was born the 25th of August, 1 minute after 2 minutes, 1652. This Nativity was undoubtedly done with a great deal of care; and methinks this single minute sounds pretty. 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 Sufet at 25 years and 2 months old, on the Ascendant directed to the Square of Saturn, near the Lion's Heart; this is also a likely Direction, if the Ascendant were Hileg, and the Direction were wrought true, which here it is not; For the Ascendant 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.

Abner Conno was a Preacher among the Sweet Singers, and born, as our Author says May the 30th, 4th of May, 1619. I knew the man by seeing him when he lived at Barnet Elm's; and to say the truth of him, his Nativity and he are 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 look on him as a learned Madman, and so did many others beside me; but our Author having laid little of him Astronomically, I think the less I say the better, and so I leave him.

As
As to Dr. Gage’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 Futility, 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 am certain never will, let their Rule have 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. *Nativitas est die 1. Novembris. hor. 2. min. 29. min. 1575. Lat. 51.32.* It is in short nothing else but a bundle of Suppositions, and so I leave it with you.

Mr. Samuel Crock’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 in July the 20th, hor. 12. min. 4. P. M. 1635. Lat. Norwich; what the Ultimate 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 myself 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

In this Figure the Moon is most certainly Hileg; then how can they imagine that the Ascendant 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 die on the Ascendant 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.

But
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 the 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 Ascendant, is downright Folly and Deciet. 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, bor. 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 Mackenzie; which I also pass by.

Mr. Vaughan, born March the 24th, bor. 3 min. 39. P. M. 1605. Lat. 51. This man, he says, from 41 years of age to 53, was much troubled with Scuraries; and could not be quiet in his Living; and this from the Ascendant 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 Medici Queen of France, he kills her on the Ascendant to the Opposition of the Sun; and Frederick III. Emperor, on the Ascendant to the Body of the Sun; and yet in this Nativity the Moon in direct Opposition to the Sun; the Ascendant 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 Hiding 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 Progress gives, must save if there is no other Direction but that of Saturn. They must find me out something else, or I cannot let my Hand to the Truth of this Nativity.

Our Author tells us, That Judge Reeves was born in 1589, on December the 24th, 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.

R x

I could
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 Dileafe, or nothing at all. If I were gazing for their Instructions, this would be a hopeful Doctrine to instruct 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 Reece is much about the same Standard of Truth as that of Judge Hide's was; and under that Sentence I leave it.

Dr. John Bylot was born December the 25th, hor, 9 min. 17, meri. 1606. Sub Liv. 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 Calid to the Square of the Moon; and for the continuance of his Melancholy, the Sun to the Body of the Sun 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 Sun in Domo Marsis. Did ever man hear such a Cluster of Reasons before? Do you think that the Sun in Conjunction with Saturn, being directed by Body or Aspect, can give Melancholy? It is improbable. But besides, that Square came up at 32 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 laying. He died on the Sun to the Body of the Moon, and the Sun in the Twelfth House. You see it did not kill Anna Queen of Hungary; nor Frederick the Third, Emperor; nor the Duke of Buckingham nor Parson Macharenus; nor in Mr. John Godley's, and many more in his Collection besides, that have escaped it; and therefore he should not have prefixed it unto us here.

We are told by our Author, That Sir Robert Heath was born November the 16th, hor. 12 min. 10 P.M. dies. Jan. Anno 1598. Liv. 51, 32. And that his Nativity was elaborately done by Dr. Fink (his Friend and Tutor) at the Knight's Request.
Defectio Geniturum.

Request. That he dyed in the 48th year current of his age; and this on the Sun directed to the Opposition of Jupiter in Capricorn.

274 39

Lat. Planet
h = 9 N.
4 = 5 S.
0 = 2 S.

Sir Robert Hubben
natus die 16. Novembre
hor. 2. min. 10. P. M.
1598.

Lat. 51. 32.

You see the Scheme, and the Reason he gives for his Death; I will 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.

Defectio Geniturum.

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 somewhat, 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 fill perfeet 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 Linf, Sir Theodore Mayen, Mr. Stephen, Dr. Geoffrey the New, and others; and I am certain that neither Dr. Fisk, nor my Friend Mr. Gaddery would venture to predict Death from that Direction when a man is living; and I am sure Sir Robert Hubben’s Death was not to be predicted by this Navity. 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 Ascendant to the Opposition of the Sun and Mars, than on the Ascendant to the Opposition of Jupiter’s Fic; sic, lay by these Fooleries, or else defend them, and I will appeare against you in the caufe.

Coranius Agrrippa I willingly pase by, as not being of any eftem for Truth, in my Opinion. And for that of Sir Theodore Mayen, I have already handled it in my Opus Reformatum; to which I refer those that would see it.

Peter Gaffadus, nat. January 21. S. N. bor. 17. min. 52. P. M.
1502. sub Lat. 44. they make him Capricorn ascend 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 Aquarius, 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 buskle they have made, the Sun is Giver of Life in the Ascendent, and he dyed nor 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. Let. 53, and my Author says, he dyed on the Ascendant to the Opposition of Mars; so that at one Blow he breaks Two of the most principal Rules of Ptolemy. First, The Ascendant cannot kill by Direction, because the Sun is in the Ninth Gate of Life. Secondly, Mars cannot kill, as a Premitter, because he is under the Sun Exempts. 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 Reader's mouth, and prevent further Enquiry; but the time was undoubtedly a little sooner, and then the Sun Higie was directed to his own Square, and the Mundane Parallel of Saturn, having a little before passed the Square of Mars, who had no power to kill, but gave him that lingering Consummation that attended him to his Death, and was indeed the occasion of it, because Fheciks 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. Stephen is said to be born May the 15th, hor. 10. min. 54. P. M. 1664. Let. 51. 32. And our Author says, he dyed on the Ascendant to the Opposition of Mars. But then suppose some capacious Fellow or other should ask the Reason, Why the Ascendant 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 calily, without kecking.

Dr. George Storky was born, as faith. G. Gardby, June the 9th, hor. 1. min. 35. Mars, 1628. Sub Let. 53. 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 animate 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 Ascendant to the Square of the Moon, notwithstanding the Moon is Higie 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 Animadverter, 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. Let. 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 Prince's Royal, to whom it gave marriage, and with the Earl of Effex, 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. Calper is still pafs by, I being credibly informed he was born in the Forenoon, which I find he says was Afternoon. And for Oliver Cromwell, I have already handled that at large in my Opera Reformata. Richard Cromwell I doubt is taken upon truth, and so I leave it to your Opinion to judge as you think fit. Maffiniello the Fisherman of Naples, you may judge 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 Fred. Hille was born June the 8th, hor. 7. min. 22. P. M. 1642. Let. 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 mischief 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. H. himself could not give his Nativity true, nor did he believe this that is printed to be so. And to make its Fallacy appear more plain, there is no pretence for his Death Astrologically, which was May the 26th 1572. And indeed (seeing this worthy Author hath had so long time to consider of it) I would desire him to afford something for his Death, if he can, which I am sure I shall never have from him.

But I am informed by a Gentleman, who was at their Meetings, when this Nativity was often shewed 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 showing 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 confess 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 died in the year 1620, being almost 59 years of age, and this on the Ascendant to the Opposition of Mars; which is probable to be true; for Mars is (I think) Giver of Life; but there was joined with it the Ascendant 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 Strange was born March the 23d, hor. 8 min. 22, mose, 1608, Lat. Pool Dorest. He was preest to Death at Forty nine years of Age, for killing his Brother-in-law, he not pleading to his Indictment; and this on the Ascendant to the Opposition of Mars and Body of the Moon. I confess in the Figure he Irish printed, the Sun is not Hileg; nor is the Ascendant, with submision to his Skill, but the Aphetic 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. 1621. Lat. London. He was Knighted (as the Fashion then was) July the 15th, 1655, and he was drowned December the 5th, 1657. The first (faith my Author) was on the Sun to the Trine of the Moon, and the latter on the Ascendant 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.

If
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 pleased 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 vainly 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 Ascendant was then under no Direction, it having passed 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 passed the Oppositions of the Moon and Saturn 5 years before; and the Moon passed her own and Saturn's Squares about 3 years before; so that none of those Points and Parts of Heaven can be charged with killing. But because we will not dance about from one Aphecetic point to another, let us come to the strict Rule of the Hilem, 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 such 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 Shame. I will not give the Figure, because I think it is not worth while; but in regard there may be some ingenuous 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 Salis Septemb. 19. bor. 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
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; nor the Merchant of Geneva: All which I pass by.

Mr. Hopkins a Merchant born July the 5th, hor. 7, min. 43, man., 1615. 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 8th Venus, and Midheaven to the 6th of Saturn. And his Death at 51 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 Sicknes or Trouble.

That he died on the Sun to the Opposition of the Moon, I cannot really or readily believe, because the Zodical Parallel of Jupiter falls within 5 degrees after it, and his Body within 7 degrees, and besides, he never fluxt 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 this, you will form conclude this to be a mere Nativitie.

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 fall; and to endeavour to decide it, is in vain, unless we were more certain of the Figure than we are.

Mr. Hop's 7th is said to be born on Monday the 28th of November, hor. 11, min. 27, P. M. 1657. 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 give him an Age for 18 months. Now by their own Rule this could not have been; for all (they I mean who can direct the Angles to the Antidotes) for the Antidote of Jupiter tell the very next degree after it; and forbids anything of ill; but the Square of Saturn came up at 3 years.

Dr. Geoffrye le Nce was born, as it is said, April the 15th, hor. 11, min. 22. P. M. 1579. sub Lat. 52. He had a burning pestifential 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 Ith with 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 Dr. eh. 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 Inconveniences in his Life-time, and particularly at
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 vitriolic 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; this is probable, nisi veritas! And if you please to look over his Nativity in his Collected, 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 to much mischief.

Mr. John Mallet was born August the 21st, b. r. 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 Ascendant to the Square of Saturn. If he can prove the Ascendant to the Square of Saturn, I will excuse his body of Mars; for in this Nativity you may be certain the Ascendant is Giver of Life, and I think soon after the time he dyed, the Ascendant was directed to the Trine of Jupiter in Mundus, 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 alluded by our Author. And if you please but to look into his Examples, you will find the Ascendant to the Square of Saturn did not kill Mr. Woolstery, nor the Opposition kill Mr. Huyser, nor the Body of Saturn kill the Merchant of Genoa; 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, b. r. 8. min. 10. manè, 1602. 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,
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. 43. P.M. 1619. Lat. 52. 40. and the Figure was (with our Author) done by himself. That he was not only an ingenuous man, but also a very laborious man in his Study, the whole Kingdom can testify, and that his Endeavours were succeed with Applaus and Reputation, as a just Reward to his Merit, every man boohsfully 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 Sun, and Mercury been in Cardinal Signs, and Venus Lady of his Ascendent in her Exaltation, and Jupiter her Disposestor 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, Despicatur. The Figure followeth.

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 Aphelitical 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 antefrendus est. And by that Rule the Sun is here Hiled, 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 hectic 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 Mondo 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.
This is the 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 skilful man is of another Opinion, I should be glad to see his Doctrine published.

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 Hoar-frost, with a Cataract and Consumptation.

In the Nativity of Mr. John Salye it is said, He was born July the 11th, hor. 5 min. 15 P.M. 1621. Lat. 52. and that he dyed on the Direction of the Ascendant to the Opposition of Saturn. But that cannot be, for Two Reasons; First, The Ascendant 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 Ascendant to the Opposition of Saturn hath more power to kill here, than in Mr. Hooper the Merchant’s, Peter Gaffnordus, Sir Robert Holborn, the Minister, pag. 311. 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; which perhaps some may be so weak in their Understanding as to believe, because he 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 Ascendant 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 Approval; and I have heard him recommended for a man of great Reason and Ingenious; which if true, how shall we confute the 36th Aphorism in the Collection, which says, Mercury in Places makes a man Confident without Reason, and pretend to what we know 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 Lyre 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 Ascendant to the Square of Mars, that killed Oliver Cromwell. He hath outlived the Ascendant 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 Wrexer. 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. Garve. 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 the 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 Ascendant to the Square of Saturn for his Fever at 24 years of age, which I am sure alters it much from the ultimate Time. I know a Thrice-headed Astrologer, who on such an occasion altered his Ephemerid, mortal;
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 touched 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 it itself, if you allow his methods; and that I thus prove. If you keep to the Figure printed, then the Ascendant to the Sextile of Venus in 2d. comes up at 2d and 8 months to marry him: The Ascendant to the Opposition of Mars for his Fever and Scurf 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 2 years 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 Ascendant to the Opposition of Mars comes up at a year and a month after his Scurf; 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 2d, 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 Mortens his Sham of a Direction that lay dormant 14 months after it touched, 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 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, Ascendant, 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 Mondo 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 Scurfet and Fever, the Sun to the Rapt Parallel of Saturn, with the advantage of a violent and pernicious Revolution; and so I will give you a few Directions pait 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.

Thus have I given you my Sentiments of this Gentleman's Nativity, and what Reasons I have to differ 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 dyeth by Position; and so did most of those there given: Especially his own Son, Mr. Martyn's Daughter, T. Tryon's Daughter, Cidy's Child; and for Mr. Samsel's Child, can any man conceive the Ascendant 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 Hiliel in this Nativity; and the Child lived beyond the years of Nutrition, and therefore it dyed by Direction, and 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 6 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; that left she fell into Trouble about this Money, 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 the left forced to take the Bench or Fleet; in one of which she dyed, being a Prisoner, and very poor, about the year 1692, or 4. And all this done in the space of seven years, from the beginning of her Credit to the end of her Life.

This Nativity I did calculate for this Lady, about the year 1690, and having paid something to the Riches she would be Mistress of, &c. I did conclude she would live till the Ascendant (which I thought was giver of Life at that time) came to the Square of Saturn, followed by the Body of the Sun: But the dyed at the age of about 39, long before the time I did conclude on; and this mistake (for it is no more) is mightily improved by a mildly fellow or two, and some as lately as they, who are their Admirers: By which means I have this Opportunity to let the world feel I am ready to own it; and also to let them know I am able to rectify 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, or Part of Fortune, or Ascendant, must be one of them, and finding the Sun, Moon, or Part of Fortune not qualified, I did repair to the Horoscope.
Defectio Geniturum.

Horoscope, and depended on that; but afterward I found that Presbytery'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 Ascender, is either of them Heli, but Mars only, as being exactly qualified by Presbytery's Rule, for it is not to take Mars, because he is in an Applied 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 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 she, one of them is a St., and the other hath a Würth in his Head as well as his Tail, and therefore.

I have told you that Mars is Apis, and must be directed for Death; and at the time the 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 for the Train of Directions that followed these two, and did help to complete that fatal stroke, I had but depended then on the Great Presbytery 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 I believe I shall do.

\[\begin{array}{ccc}
S: ad & \sigma & Z. di. \\
& 26 & 37 \\
& 27 & 30 \\
& 29 & 3 \\
& 29 & 27 \\
& 30 & 45 \\
& 34 & 1 \\
& 35 & 44 \\
\end{array}\]

I do not know what Disease the dyed of, but do judge by the Directions that it must be generally an ill Habit, attended with a Scurvy.
Defectio Geniturarum.

dear, I would set the Authors he hath robbed, all of a Row, and fend 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 stuff with Rules and Directions to instruct (as it 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 often he utth them Rules himself, and what he puts them there for. From page 98 to 350 it is all fable and translated, and the major part of it useless 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 knowledge of what he has 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 to open the Shop of his Understanding, and begin to furnish it with this old braided Ware, fit only for the Dunghill or the Fyre; and signifies no more to make the Student perfect in this Art, than a whole pound of Mercury doth to the cure of the Ueuer in his Friends Throat, of which he dyd; but more of that hereafter. It had been more commendable, if (instead of this old Stuff) he had published something to prove the Doctrine they pretendto, 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 leave us up with Difficulties that have been too often at the Table already. For example, the pitted, shrivelled, dark, void degrees, of no use but to fool Papists; nor doth he use them for anything 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

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, Magna in Ptolemy might be easily reconciled; nor was Magna (as they understand him) when he projected his Measurc 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 fancy Poetry to furnish his own with, if he had been in Holland, and he hoped he should have seen me no more; and the same Trade he drives yearly till 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 alluded to own his Author, yet among all the rest of his mysologies, it would do well if he could moderate how the Aspects meet the Angles in such a way; but it is needless to mention all, because I may at some other time make a through search into that as well as his Sigil-making, and I shall content my self to tell you at this time, it is a bundle of Inaptitudes; 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 to 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 Instructr will teach us.

The Ultimate Time of his Birth was the 12th of March, at half an hour past 6 of the Clock in the morning, 1685, 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 Ultimate Time we shall find 22 degrees of Aries on the Ascendent, and 9 degrees of Capricorn Culuminant; 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 Aries and Semidiameters together, out steps a Reaon 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
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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 Eupheme, and say, We, 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 mumbled 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 warm Sign, and cannot give a Hot Diffusel; 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 the) the square Sinister, which falls in Cancer. Oh alas! (said the Gentleman) How far do you alter the Eternity Time then? Not much, said the man of Art, not full out three Hours. How much, what, alter the Eternity almost three Hours! Peace, Peace (said the man of Art) I have good reason, other tellurides existing, 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; and you make it to be past Nine in the Morning, and the Sun Three hours high; which is a plagy kind of way to correct a Nativity, in my Opinion. Sir (said the man of Art, and look very gruff) this is not like a Gentleman to question my Parts and Abilities; do not you see what Pain I have taken to correct it, and by this Example to teach all men to do the same? I have calculated the Coups of the Hours to Minutes and Seconds by Trigonometry; and by the Sines and Tangents I have calculated the Circles of Planets. I have calculated the Planets Places by the Rudolphine Tables; I show 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 Mathematics, 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)

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Now we have settled the Point, and it is agreed, That this Nativity 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 Descine all of a piece, and managed with the same exactness throughout. And I will begin with Chap. 12, Sect. 1, page 576, where he lays, He had Saturn in his Ascendent, which made him sickly in his young 7 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 in the Third, and laugh’d at the man of Art. In the same Section he also says, The Nativity is not designed for a long Life; and yet in Section the third, about the Riches, 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 hung’d him 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 to. The like I have to lay to the whole Chapter about Marriages; it is the Seventeenth, and there are two Seventeenth Parts in his Two and twentith Chapter, he hath perfectly hit the Mark, and thrown his Skill to a Cow-Thumb: First, He tells us, That Saturn is the Aureta; but it is because he is Lord of the Eighth House; For, it Shelfe! Then he says, The Sun is Hinge, and at Sixty years of Age he meets with the Aureta, and will kill him; when, to say the Truth, the Gentleman died at about 77 years of Age, before it is Answerd.
Defectio Geniturarum.

Treatise came well abroad in the world to tell us his Fate. He says also, That the Ascendant 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 have a violent Death; and why so? Why truly, because Mercury Lord of the supposed Ascendant 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? See if you can find any of this in Ptolomy. 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.

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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 in 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, to be a perfect Master, and one that Teaches Astrology in all its Parts: it would look a little odd, and as if he did not understand what he pretends to, shou’d I come to expatiate those things with him; I will therefore pass by those in silence, and leave them to his Consideration, hoping when he finds his Key again, he will find some way to correct this Nativity, without altering the Time at all Three Hours. And to tell you the truth, I had not medled with this Nativity, to show 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 Phisician, and the other an excellent Sigil-Maker; who, the better to catch the Judge, tells us in his Almanack, His Teacheth Astrology in all of its Parts, and many Varieties therein not known to the Common People. I wish he could tell us one besides that of Sigil-making; I am sure Mr. Lilly never taught him that Cheating Trick. Lately, this Ingenious Author (as some term him) hath anything 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 things were thoroughly examined. And after all his Noise about Trigonometry being of excellent use in Astrology, it appears in him 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 hastily attack’d me, 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 Delectio Geniturarum, which proves five things larger than all I intended it, and yet it is not so large as the subject-matter requires: But because I love and expect small Volumes well furnish’d from others, to 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 anything deficient to inform a judicious reader, Artift, for whom only I have taken this Pains, and to whom I bequeath it; and with him hearty Success.
Defectio Geniturarum.

A Supplement to the Former Work.

As a Supplement to my Defectio Geniturarum, I will add Two or Three Nativities of Persons living, by which you may fee 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 Aphetic 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 Pro-lemry, 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 Ascendant to the Sun, from 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 Pottery may see some remarkable things verified, by which they may be enabled to judge of the true Rules of Art, and between ye and the modern Practicers of this Age. The Nativity was given me by a Learned and Ingenious Gentleman; the Ultimate Time of which is March the 12th, a little after 1 man, 16° of Saturn, 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 Ascendant 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 1654, being 7 years and 10 months old, at
which time he had the Sun to the ♄ position of Saturn fine Lat.
and in December 1655, he fell down by a Stair-case, and had a
great deal of Hurt, it was just at that time when ♄ did tran-
fit the opposite place of his Moon, and an ill Revolution: Jupiter, also about that time did meet the ZodiacaL Parallel of
Mars.

### Table of Directions

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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 Virgin Singing 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 Genius, 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 Termius Vite, and what, according to Astrological Rules, will be the case thereof. And so I proceed to give my Judgment on these particulars following.

I. Of Life, Manners, Temper, Ingenuity, &c.

As to his Life, I judge he will live to years of Perfection and Maturity, and not dye young, because Jupiter guards his Ascendant, the Sun is in Conjunction with Venus, the Part of Fortune is in Aspect to Jupiter, the Sun's Dispositor is strongly in the Ascendent; but above all, the Moon, who is Lux Tempori, 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 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 Puffing because Mercury is in Square to Mars, and the Moon in Parallel with Mars. Just because Jupiter is in the Ascendent. Popularity Ingenious, and desires 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 disapprov'd. In general, it is imperfect but that this native will 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 Will of Jupiter, and the Gravity of Saturn, after the first favour of his Youth is over; not to inquit that the Moon's Application to the Trine of Mercury and the Sun, may in due time give him a sound Judgement and Consideration, and a Discernment in all his Actions. Besides the Constitution of the Luminaries (as Cardan faith in his own Nativity) Secundum Naturam, alterius sitis in signis diuersis, alterius in signis diuersa (as they are in this Nativity) indicat ut eis, atque naturae sit oblique reprehendatur. Honor and a tenue of Reputation will sway his chiefest Conduct. But these are strong and dignified Positions, being in violent Aspects for the most part, will make him also Proud, Head-strong; Wilful, Carlefs of good Counsel, and thereby running himself into divers Mischiefs and Prejudices, especially in his younger days, till dear-bought Repenance hath taught him better. And naturally, through his whole Temper, he will be much of a Mercurial Nature and Disposition, Ingenious, Subtle, Diflect, Fair, Gentiel, and very fluentious 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 Carlefs, and subject to Ex pense. And this part I shall conclude with that of Argel in Posleum Parusus, where he says, Jupiter in primo Domi longum dicuntis, ac praeferens vitae terminum: & product corpus ja,
Defectio Geniturarum.

I. Of the Estate and Condition of Wealth.

The principal point to be considered in this Case, is the Part of Estate and its Difficulties, which in this Figure is Venus. Next the Lord of the Second, which is Saturn, and his Difficulties, which is also Venus. So that Venus is likely 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 Offices, 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 many 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 Pride's Words. Tempus uter universalis accipit potestatem a Stellis et Cardinibus successione et fortuna. And the Directions that lead to this are, the Midheaven to the Secule of Jupiter, Trine of the Sun and Sextile of Mars and the Second House to the Secule of Jupiter. But that the Person naturally promiscuous Riches, take Cardan's Opinions. Jupiter in Scudder, and in Vincula Fraternas, also in Prima. Jupiter in its degenerate, and Luna first on the Sun. Secundum praedictum. Seg. 6. Aphorizm. 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 understand Men and Things, and have something more of the hold fast in him, in preferring what he hath gained, and look well to his own Interest, and Reputation; yet to as always mixt with a very free, direct and noble Disposition, because at Omnia Planets in Cardinal Signs, and Jupiter in his Ascendant, which runs through his whole Life, and seizes all his Actions and Affairs.

III. Of his Marriage and Children.

Jupiter in the Ascendant, and in a Biconspicuous Sign, and the Moon in Cancer Angulus 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 Quartier 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 Deposition, 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 lived. And more than twice I do not think he will marry, though Jealous faith, Lucretia Septima, in qua quidem non est proprius form & loci naturae, sed de placere satis docetur Venus, in sedem Solis et Saturni insufficere fuit imposita: How much more than being in her own House there in Cancer, wherein also the Lord of the Ascendant, Jupiter, hath an Excitation? As to Children, we ought to consider the Eleventh House chief; 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 Kentrical Sign, and in a Mundane Trine with Venus, I do say he will have Children, but not many, yet of both Sexes, and those that will live too: And as Jupiter is the principal Promoter of Issue, I judge the Males to be the longer lives.

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 Ptolomy) est Luminum positi finis, &c. And here we find the Moon in the principal Travelling part of Heaven, in a Moveable Sign.
Defectio Genituarum.

This page contains a discussion on astrology, focusing on the movements and significations of the Sun and Moon in relation to other planets, particularly in the context of friendship and enmity. The text discusses the influence of planetary positions on human relationships and character.
Defectio Geniturarum.

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 sighted are false and fly Friends, and malicious Enemies to hinder his propens in publick Affairs. And 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.

Loss 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 Enemy in a perfect Mundane Square to the Moon from the Fifth and Seventh; This threatens him with Lows by Play or Gaming; and indeed it 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 Woldom to avoid their ruinous Courtesies, 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; I think he will ever settle to one; no, he that hath fixed in his Ascendant, and Five Planets in Cardinal Signs, will employ his Thoughts in things of another nature and quality than a Trade, and the 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 Dispose. 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 of Credit and Honour. And if we consider the Moon applies to the Trine of Mercury, and the in his Terms;

Terms; the Ascendant, 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 judge his Employment will be among those concerned in the Government of a Nation or an Army, or like Business of Credit, Honour and Publick Affairs, perhaps something of a Secretary, Publick Minish or Envy; and this the rather, because of the Virgin Sign on the Angle of Honour, I do not define to predict the particular thing, because Cardani says, Chance has some exquisitc oncles sit impossible, per genera res con dividentur. 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, then being an Aporhlin in Cardan that takes place in this case exactly, thus; Quando Luna in Orecta, & Jupiter in Opponente in Merito oppositionis, nativus sit & illa aequi order. Aphor. 181. Seg 5. Card. If he believes it, very probably 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; 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 Culp of the Seventh, at 39 years and 7 months old; but I am partly certain that cannot kill, because the Moon at the time comes to the Mundane Parallel of Jupiter just after it, monte conracto, 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 31 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 pleasing; but the next and immediate Direction that succeeds is the Square
Defectio Geniturarum.

Square of Mars, from him we must seek the Species of the Dilecte. Mars you see is in Capricorn in Square to the Sun, Saturn and Mercury; hence I judge his Dilecte to be a Fever, complicated with disorders of the reins and head, perhaps Delirious and Neuritic, 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 Insolent, or a little after. Saturn then being in 19 degrees of Gemini, and Mars in the middle of Aquarius; and when Mars comes to the beginning of Aries, 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 Ultimate Time was a little after 1 manis; 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 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 fit to that time.

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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 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 Ascendent comes to the Semiquadrature of the Sun; which will give him another dangerous act of Sicknes, 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 30 years if the Horoscope is Aphetis, 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 Ascendent comes to the Body of Mars, it being the third 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 to come to say something to the effects of his Directions in the former Table.

At the age of 4 years and 8 months he was taken into the particular care of A Gentleman, and ever since has been plentifully and genteelly provided for by a Relation and a Person of Quality; He had then the Ascendent 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, and &c. I think 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 University, otherwise disposed.

Aged 17 or 18 years, the Sun to the Square of Jupiter munds, the Moon to the Square of Jupiter munds, and the Part of Fortune to the Parallel of Saturn in munds, his affairs of Life will be uneasy, and he hindered in his Preferment, according to his Capacity.

Aged 19 years and 6 months, the Moon to the Trine of Venus, and Sun ad Tr. Fortis this gives a healthy Constitution, all things go easy and pleasant, and some Preferment seems to offer it felt.

Aged 20 years and 6 months the Ascendent comes to the Body of Mars; this will give a Fitz of Sicknes, 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 Aged
Defectio Geniturum.

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 Dilemma to be a Fever, complicated with disorders of the Stomach and Head, perhaps Delirious and Nervous, 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 Ingrefs, or a little after, Saturn then being in 16 degrees of Gemini, and Mars in the middle of Aquarius; and when Mars comes to the beginning of Aries, 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 Ultimate Time was a little after 1 month, 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.

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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 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 Semi-quadrature of the Sun, which will give him another dangerous ft of Sickness, but not to 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 Hileg, 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 Conjunction 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 genteelly provided for by a Relation and a Patron of Quality; He had then the Ascendent directed to the Body of Jupiter.

At the age of almost 8 years he had the Small Pox, and at 3 and 10 months he fell down a pair of Stairs; for this 1 allow the Sun to the Opposition of Saturn, even & fine 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 University, or otherwise disposed.

Aged 17 or 18 years, the Sun to the Square of Jupiter Mundus, the Moon to the Semi-quadr. of Jupiter mundus, and the Part of Fortune to the Square of Saturn in mundus, 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. bauris, this gives a healthy Constitution, all things go easily and pleasant, and some Preferment seems to offer it still.

Aged 20 years and 6 months the Ascendant comes to the Body of Mars; this will give a Fit of Sickness, 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 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 Heat, and a Sufferer; 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: Eat I do not so much look on the present Premonition, what it will lay the groundwork for hereafter; but it must give some probable thing now, because the Part of Fortune just before, is directed to the Sextile of Venus, which favours Profit by Marriage, or Women.

Aged 26 years and a half, the Moon comes to the Trine of Venus and Jupiter; these supply him with Health, Pleasure, Plenty, Preferment, and the like; 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; those 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, though 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 33; 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 a little besides making him easy and happy in his usual 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, 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 favouring Directions in the whole Scheme: This certainly sets him in a Port 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 Imposition, 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 other 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 Times, 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 Life, if he lives to see it, as I dare be certain he will, if this Scheme be true, and the Moon Aplagia.

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: this time will be, I fear, the most dangerous that he ever yet saw, and in plain words the ultimum ulla. Beyond this time I do not think he can live; it threatens him with a Fever, Delirium, Nephritic Accidents, and such like Disorders of the body, which may seem violent. But he dies 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 defines to me how to use my Skill upon it in relation to Life; the ultimate time he gave me is August the 11th, but 3, max., or rather before. He hath had but few Accidents to correct it by; the most principal 32 are,
Defectio Geniturarum.

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 Duret, except Saturn and Mars, who are calculated by T. S. in Longitude and Latitude.

You see I have altered it little or nothing from the Eminent Time, and yet I think things agree pretty well to justify its truth, but the great point will be, Who is Giver of Life in this Figure? The Astrologers in general will swear the Moon is Hileg; and I will swear he is not, notwithstanding he is in the Eleventh House; and that I know will seem a mighty mystery to them; may I 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 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 for ask their Advice in the cafe; and indeed, when you see their Directions together, you will say it is no great matter or difference indeed which we take; and feeling they both agree in their Equality of Power, and their Arts of Direction, I will give the Operations in both, and will engage for the effect I work it for, which is the Terminus Vitae; but if you will have me speak positively, I think Mercury ought to be allowed the Power; but see them together in their Directions.

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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 Ascendant, 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 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.

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This Nativity I have pitch'd upon, to convince some People of the Force and Power of Semi and Sequequadrates; for I understand there are some Almanac 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 Semiquadrates of the Sun, the Sequequadrates 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 Sequequadrates of the Moon toucheth first, the Sun in this case being the Ptolemaicos, allied 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 Merit., 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.

The only thing (among the many I could puzzle them about) that I would ask them is, About what Age this Lady will die; and what Direction they will allow for it? I believe they will hardly venture to tell the World, She will dye on the Ascendent to 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 Ultimate 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 Maiters 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 Solidos filia virtutis Imagini fallunt.

FINIS.