Opus Reformatum: or, a Treatise of Astrology. In which The Common Errors of that Art are Modestly Exposed and Rejected.

With an Essay towards the Reviving the True and Ancient Method laid down for our Direction by the Great Ptolemy; and more agreeable to the Principles of Motion and Nature, than that commonly Practised and Taught.

In Two Parts.

By John Partridge, Physician to Her Present Majesty, and Student in Astrology.

Post Nubila Phæbus.

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TO THE
READERS.

GENTLEMEN,

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

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

Nor would I have any one think, that I intend to destroy the Art of Astrology by what I have here done; no, I do assure you, that this is the least of my thoughts; nor would I impair any part of it that I judge useful and serviceable, either for its Support or Reputation. But my real Intent and Design is to excite the Lovers of this Contemible Science, to refine it, and make it more coherent in its Principles, and more certain in its Use and Practice, than it is at present; and also to lay by those Idle Notions and Practices used therein, which have drawn the Objections of Learned Persons upon us. For tho' I am not willing to swallow down those salam Errors with which it is clog'd and loaded; it doth not therefore follow, that I am an Enemy to its Truth and Excellence, and must be debarr'd my Inquiry towards its Perfection, and not permitted to approach the Spring of its Original Truth. I doubt not but you may find some Errors in this Treatise, which you may impute either to my Oversight, or want of Skill, which you please; yet I hope they may deferve your Excuse and Pardon, especially when you consider, that I have undertaken to turn the Torrent of a mighty Stream, and that with such little Assistance as I have received: I being indebted to no Man for any Service or help therein, but to my Honoured Friend and Late Deceased Master, Dr. Francis Wright, by whose Instructions only, I owe my self enabled to perform this, and what I have else at present under my Consideration for the Press. But for my Errors (if any shall think them so)
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it self Justice or not. I have also shew'd you the excellent use of the Hile, and the vanity of their calling the Lord of the Eighth, the Anarch, and judging the Quality of Death from his Nature and Position. And indeed, I have been plain in everything else useful in the Judgment of a Nativity, with my particular Opinion and Method, that I use in all Resolutional Figures, and also how to take them. And to tell you plainly, all other Methods are really Innovations, and new Projects without any ground from Authors of Authority.

In the Second Part, I have endeavoured to show you, That the Opinion of Cardinal Signs on Angles, according to Mr. Gadbury's Opinion in his Cardines Coeli, is vain and groundless; and the Arguments and Aphorisms he brings to prove it, are lug'd in by Head and Shoulders, and of no Validity to that purpose; and that the Nativities brought to that end, are also fictitious. In the Supplement I have given you several Nativities out of Heminga, that he brings as Arguments against Astrology, because he could find no Reasons directional for their Deaths, Sickness, and other things in his way of Astrology, which I have endeavoured here to shew was no hard thing to do; and in particular, in that Nativity of Cardan's Son, about which both he and Alexander de Angelis, do sufficiently abuse the Astrologers, and the Art, because there was no Direction found for his Death, either by his Father, Maginus, or Naibod, three Great Men in their Times. It was first printed by Placidus de Titus, in his Primum Mobile, which may admit of a Correction, as may be seen by that printed in this Book; and yet we both keep exactly to Cardan's estimate Time, as may be seen also by his own Figure in his Comment on Prolomy, Lib. 3. Cap. 14. And indeed, I could have given you divers

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divers more out of Heminga, were I not certain that some of them are false, and sure he took them upon Trust. In the whole thing there is much Variety, both in the Matter and Method, and these founded on very good Principles, which I shall deliver more methodically hereafter, according as I shall find this is received in the World. I do not pretend, that either the Matter or Method, is either of them new, but only the old ones revised; and to say the truth, it is so old, that I can safely say, it is forgot, and the whole of it will seem strange to this Age. Which I humbly offer to the consideration of the Ingenious Students, and intreat every one to examine it seriously and deliberately before he gives a determinate Judgment, either in Approbation or Exprobation of what I have here done.

Secondly, To the Studious Lovers of Astrology in General. I hope Gentlemen, there will be no need to persuade you with Arguments, either to believe, or affect the Truth of Astrology; especially you that have already had a prospect of it from the Top of Pilgrimage, and have also a better opinion of its Truth and Excellence, than you are able to demonstrate to the Unbelievers, by Examples of your own; fair Predictions (I mean) of the Effects of any Direction before the Accidents happened, for it is that must give your Art a Reputation. And yet I judge it may not be wholly improper to persuade you to a greater diligence and labour in your several Methods of Practice in that Art; not so much for the discovery of New Whims and Notions, without either Ground or Reason, and some of them not at all understood by their Inventors and Teachers; But for improving those we have already in our Possession, and to try whether they will stand the Test of Examples and Examinations in several Nativities; not to spend time
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Of Directions they have followed Matchivell's Rule (Throw dirt enough, and some will stick); many an abundance of Accidents to attend each Direction, and the Devil's in't if some of them do not happen to take effect. But in the Directions assigned for all kind of Accidents, Death, &c. there they have out-done themselves, and so involved us into a Labyrinth of Confusion, that we are not able to understand them if we will make Reason our Guide, and compare one thing with another. Therefore, pray Gentlemen, take it into your Consideration, and let something be done, that the next Age may be better informed by you, than we were by that which went before us. Let us have less Volumes, and more Truth; fewer Rules, and more to the purpose; plainer Directions how to work with fewer Contradictions; refine the Art, and reject those Fooleries it is loaded with; assert its Truths, and declaim its Errors, and then it will appear to be what we call the World it is, and would have it thought to be. Nay, let us have all the New Inventions likewise that can be discovered, provided they are true. There is one thing more, Gentlemen, that I would say to you, and that is, Do not hug Innovations for no other Reason but because they are new; That trick hath been too often put upon us already, and even by those too, that knew very little of the matter; and had as little skill, as those that endeavoured to follow their Directions; by which means and ways our Erroneous Confusions were not a little increas'd. Nor would I advise you to be afraid of any thing that is new, because it is so; bring it to the Touchstone and try it; and that is to do no otherwais, but by Labour and Experience; for if the thing is self with a good Bottom, and seems rational, it may prove worth your while to examine it.

And by this way I intreat you to put what I have done to the Tryal, and if it will not hold, and in the general stand a
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I shall be ready to recant and beg your better Information.

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

And whatever your Assertions are of its being forbidden in Sacred Writ, they are really false, and do not any more prohibit
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have the Impudence to ask such things, I hope it will be no
Offence to the World to know some of them, nor to any
honest Artift to hear it told; and therefore take these few,
and judge by them what they are that use such Roguifh
Tricks.

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

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

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

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cheated, went to a Fellow about White-Chappel, who took
10s. of her to make the other Cheat bring the 3l. again:
Tommy goes at the Consequence.

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

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

Lastly, Since these Sheets were printing, there is a Treatise
come to my hand from Padua, written by one Antonius
Franciscus de Bonattiis, in which he gives us a new Method
of Directions, but not by him (he says) invented, but by his
Master Confalonieri; and being the thing is wholly New,
and as yet strange to this Nation, there being no other of thofe
Books in England but mine, I believe, and I am partly sure;
therefore I will give you one Operation in the Proteor
Cromwell's Natural, according to his method, and it shall
be
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Thus, Reader, I have given thee, with this Curiosity, a short Account of the Book. And I desire thee to read it impartially, and consider the Matter and Design of it, to the end I have writ it. Correct the Errors that have slip the Press, which are not many; yet perhaps there may be more than I have observed; Deal by me as you would have another do by you in the like Case; I beg no Pity, but Justice; use me gently, and it shall be a further Obligation.

To your Friend.

John Partridge.
Correct the Errors following, that have escaped the Press.

Page 31. line 31. read Prima. p. 9. l. 32. r. overflow. p. 13. l. 36. r. be aims at.

p. 25. in the Scheme, r. C. 13. 35. p. 31. l. 3. Heavenly times, p. 41. l. 14. r.
accept. p. 80. l. 39. r. demissions. p. 81. l. 14. r. Tis. p. 34. l. 22. r. Jupiter in
Libra. p. 95. l. 6. r. march. p. 115. l. 30. r. mont. p. 135. l. 33. r. are kindred.

p. 155. l. 15. r. for that year.

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I

Shall not enter into an Argumental Contest about the
Art of Astrology in general, but leave that Work for the
more florid Pens to discuss. Neither will I at this time
undertake to demonstrate the Motion by which Directions
are made, nor the Principles of this Art, nor yet those
things that we call Causis Astronomical, they being not only in-
derstood, but also more proper for another Treatise: I having de-
tended, but also more proper for another Treatise: I having de-
tended, but also more proper for another Treatise: I having de-

tended, but also more proper for another Treatise: I having de-

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tended, but also more proper for another Treatise: I having de-

Now, if Directions, those things that we call Causis of Accidents
in the Life of Man, do really produce an Effect at any time, then
must they certainly at all times give something proportionnal to
their Natures, and the Adjuncts that do attend them, or else
some Rules of Exceptions laid down, by which we may judge
and distinguish when they will or will not answer the Rules gi-
ven us by our Authors on the Effects of Directions. I know ve-
ry well, that the same Direction shall not have the same Effect at
one time that it hath at another; and I think I know the reason
why; but yet there shall be an Effect, and such a one too, as
shall be agreeable to its own nature, and part of Heaven. And
to this purpose, Guido Boninus, speaking of things of this kind, says,
Causa esti perfeta, perfectionem indiget Ejusdem; which is indeed
really true, not only in this of Astrology, but also in all other Phi-
losophicke matters in nature. For if we own a thing to be the
real Cause of any other thing at one time, when perhaps it shall
pass by twenty times afterward without the least show of an
Effect, is to tell the World in plain terms, That we neither know
nor understand what we mean our selves; or else by reason of
our Ignorance we are not able to distinguish between a Cause
and
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and an Effect, according to our own Principles in that Art which we pretend to; which gives our Adversaries just Cause to say, *Am quem Astrologi non Intelligunt, sunt Intelligenti graviori Errent.*

For I am perfused, if the Astrologers, or such as are so esteemed, were asked, how many of their Directions, that they call Merit ones, have in divers Nativities passed over without giving Death, or any Dilease to the Injury of the Body; they would be apt to confess, As many of them have miffed as hit, and yet they are very well satisfied with their Method, and go on as confident, as if they had never found either error or disappointment, as you shall find that further examined and proved throughout this Treatise; for I have made choice of this Subject, as the proper I could pitch upon to bring me readily to the point in hand, that is, to expose their Fooleries and Absurdities, which I find not in one, but most of our Authors: Nay, our Enemies too are not without their Absurdities, as we may see by Hengina, in the Nativity of Pope Paul the Third, page 72, wherein among the rest of his Objections, he tells us of some reputed dangerous Directions that the Pope had passed, and yet did the injury to his Life; and one of these he mentions, was the Ascendant to his own Squares, A very learned Objection! And I think no man would be move to give any thing good or bad, and therefore much less, but I do not so much blame Hengina, (tho' a very Learned Man, and well read in the Art of Astrology) as I do Cerfarius of Mansuetus, who wrote in the Predictions that Hengina carps at, in which he hath these words, D. V. R. graviter si habetur interesse magis Vina dierum quam dignitatem, quam officium ad astra trium qui pro quadrato habitatur, quae quae eis quadrato Aequitatem. I must needs fay, it is a very odd Sort of Astrology to my ears, to hear them talk of the Ascendant to its own Trine, and this by so eminent a Man as Paris Cerfarius was; and what is yet more strange, that he should from hence predict danger of Death. And besides, we find the same thing printed in Cardan about this Popes Nativity, where he takes some little notice about those Directions, but fays not one word of that about the Ascendant to his own Trine, which makes me doubt whether he did not countenance that Opinion also. Now, pray let me ask any man what can be expected from such like Directions as these? and whether the Sextiles, Squares and Trines of the Dragon's Head

and Tail, are not as proper and effectual as these are? For tho' I do allow that there are such Points, as Sextiles, Squares, and Trines to the Ascendant, Midheaven, &c. taken in Married, or at Professor in their imaginary way in the Zodiac, yet what is there to irradiate these Points or parts of the Heavens? for the Ascendant and Tenet can emit no Rays, and therefore can give no Power to the other parts of Heaven to become serviceable after this manner as they pretend to, therefore I say, if these Points were ever fit for the use here pretended, they must be ever so in some measure, more or less; but in my Practice I could never find it: and I am sure there is no ground nor reason to believe it, let them say what they will; yet by these and such-like ways, young Students are seduced and led by the Nofe with these Tongs of Authority. And therefore let this serve for an Instance in general, that there are Methods used, which are both Vain and Improvable; for every Cause must have its Effect, or else it is no Cause.

To thef, I might add those Directions that are so often made use of in all Nativities and with as little success as these are, as will appear by what follows, so far as it concerns this Nativity I am about to handle. For if we allow those Reasons there alluded to be true, then we shall find abundance of Nativities to be above the Order of Nature, and reach of the Stars, or else the Stars have done their duty negligently and by halves, when we shall find so many people have escaped the Ascendant to the Squares and Oppositions of Saturn and Mars, and this poor Gentleman fall by it, which is indeed a perfect piece of Impollibility, if the Rules of the best Maiters of it are true, and the Experience of those that have tried them, the same. Now to satisfie you yet further, that their Directions for Sicknes, Death, and other Accidents, are generally vain and impertinent, and that there are very few, if any of them, that are really fitted in their own judgment and opinion, how to determine those things according to Rule and regular Method; do but carry a Nativity of any person that is dead, to any of them, and desire the Reason of his Death Astrologically, they shall immediately give you some story or other either of the Moon to the Square or Opposition of Jupiter and Venus, Rulers of the Eighth House, the Ascendant to the Dragons Tail, or to the Artificer of some ill-natured Star; say, they shall align you some Direction to the Ascendant to kill, when the Sun and Moon are both in Aphtetical places; or
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Ancestors Directions to the Sun or Moon, placed in the Third, Fourth, or Fifth Houses under the Earth, which are indeed neither agreeable to Reason, Nature, nor their own Rules published from their own hands: For do they not tell you long stories of the Sun, Moon, and Ascendant, (and some the Middlesex) being thegivers of Life? And did you ever know them keep to the use of them, unless it was to serve a turn when nothing else would do? Which is plain to me, that they do not understand their own Rules, or else they do not believe them. To my knowledge there was (as in the case of the Protector) a Figure of Charles the Second's Birth generally agreed on, and believed by all those that profess Astrology, and by which a certain person did predict his Death in 1685, and by which Figure they all said he would live to 70 years of Age; but since his Death you may go to twenty of them, and perhaps every one of them show you a different Figure, and all different Causes for his Death: they being as much confounded about that Prince's Nativity and Death, as ever they were about the Protector's: Of these and such-like stories as these are, I could give you a great number, which will forestall for no other use but to shew you, that Ignorance becomes Powerful, when it grows Popular and General, at which time it is usually guarded by Impudence and Error, and by their subsidence it commonly takes Truth by the beard. I shall therefore conclude these things with this Axiom,

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

It hath been the common custom of our Modern Pretenders to Astrology, to impede on the world, and abuse the Art they pretend to, by printing the Nativities of dead persons for true ones; for when they are laid in their Graves, it is presumed that nothing can happen afterwards able to contradict the Authority of their Rules, in the pretended Correction of the deceased man's Gentury: for now all Accidents cease, and the common Professors rest satisfied, that what was done was true, they not being able or willing to make any farther Enquiry after it, nor perhaps can they. From hence they pretend to give reasons for all the past actions of Life, Famous or Infamous, Health, Sickness, and last of all, Death it fell; making every thing appear as plain as the Sun upon the Meridian, especially to those that do not understand it. And left any of those advantageous notions should be lost, they are printed and published to instruct the young Tyroes and Students in this Science, where they may find the Nativity printed, and the Reasons thereof annexed, with choice Rules and Aporisms to be considered by those that are Beginners, that they may be led out of their way; and by the Old ones, that they may be confirmed in their Errors: For those Nativities that are commonly printed, are made by the Astrologers; they often differing from the true time, one, two, or three hours, and sometimes more: So be it, that promised his Client in print, he should live one or two and thirty years longer, and the poor Gentleman was dead before the Book was published. So that it is safer to take a Nativity by guessing only, than by their Correction, and perhaps nearer the truth: Not to mention the story of Sir J. H. or Mr. P. with many others, that may fairly challenge a place in this story, besides this Gentleman, whose Nativity is the Subject of this Treatise, and hath been as unfairly used by them, as any man whatever. For as long as he lived, they let him have Pifer ascending, and Mars in his Ascendant, which they thought was a Position very suitable to his Grandeur and Courage, and for one that was to great a Warrior. And this passed very well among them for some years, without any distrust of the truth of it; and by that Figure they could prove all his Sicknesses, Honours, Victories, &c. But at last he died; and to the amazement of the whole Society, without any Direction to kill him; which without doubt put them out of their Trines for a while, till they had agreed upon making him a New Nativity; for it was in vain for them to believe that any man would think that to be his true one, when they had no Direction, (no, nor a sham one,) to make the world believe that he dyed by Order from the Stars; and that was strange, that they had no direction at that time, for they are seldom unprovided of the Ascendant to the Square or Opposition of Jupiter or Venus, the Ascendant to his own Sebsite, Square, or Trine in Signs of Long or Short Ascension, as occasion serves; or the Sun or Moon to the Square of the Dragon's Tail, or such-like stuff as this is; and tho this may seem naughtful and fullsome, to hear such foolish
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fooleries as these are, yet I do assure you they do make life of such things, and worse, if worse can be, in point of religion: But at this time it seems they had no such Directions as they thought probable to pass among the rest of the Society: and therefore a new Nativity must be found out; and it must be such a one too that proves his Death, tho' it prove nothing else.

And the next they pitched upon, was farther from the true time of his Birth, than the former was; for now they make 

Aries Ascending, and the Sun in his Horoscope in Taurus, and 

Saturn and Mars in Opposition from the Cusp of the first and seventh Houses, and in Square to his Tenth, and 

Jupiter in Opposition to his Midheaven, and in Square to his Ascendant, which would make but an untoward Nativity, (according to their own Rules, and Gadbury's in particular, printed by himself, but all borrowed), for a Person of his Courage, Conduct, Bravery, and 

Presence of mind in his most dangerous Undertakings: For Mars on the Ascendant must be allowed to show his Manners, Disposition, and Temper, by being in that Angle; as you may see, Doctor 

Natus, pag. 91. and then his being in Opposition to Saturn, and 

in Square to Jupiter, must make a very odd temper'd man, Morose, 

Pessimist, Rash, and Un disposed in his general Endeavours, and 

withal Sickly; vide Cardia. Celi, pag. 5, 6, 78, in his own 

words: To which I will add, That the Opposition of Saturn 

should make him timorous and fearful, and by consequence a little 

cowardly, and of a Base Spirit; but I could never hear his Enemies 

charge any of these things in the least on him; but they say 

that he was Brave, Bold, and Generous, that he never had any 

Fear or Terror upon him, but always beat that into his Enemies; and 

when they took him, used them more like Gentlemen at liberty, 

than Prifoners; but besides, they all allow, that the Lord of the 

Tenth in Opposition to Mars, and both in Square to the Mid 

heaven, is a fatal Position to any man's Honour when born to it; 

and then pray how should such a Position give such Grandeur and 

Power as he advanced to, if their Rules are true? vide Doctor 

Natus, pag. 164. For it is certain, that Saturn and Mars in Opposition 

from the First and Seventh, would make him a very ill-natured 

man, and subject to many Misfortunes; and indeed I could spend 

some Pages after this manner from their own Authors and words, 

directly opposite to this Position, and very probable to prove, that 

which was then printed, was not the Protector's true Nativi-

ty; but I shall leave all these Arguments and Reasons, because 

I have better to infall upon, which will better serve, and more 

demonstrably prove the Falsity of that Figure, and the Unskilfulness of him that made it: and so I come to the matter more nearly.

The Figure of this Great Man's Nativity is owned by a very 

worthy Gentleman, one J. Gadbury by name, and by him printed 
in his crown of Errors, called Collatio Cosmographia, or a Collection 
of choice Nativities, that is, of his own making; now this I 
could have pasted by, and look'd on it as the effect and evenshight 
of his Juvenile years, but he prints the same again in his 

Cardia. Celi, after five and twenty years, to shew that he was still the 
same man, and that he had had no more skill in his own Profession in 
1685, than he had in 1659; and by doing that, he seems to 

me to justify all the Errors of his Collection, because he hath 
hitherto given us no Caution concerning any of those Errors in 
that book, of which the savingly, or some of the greatest, and to say 
the truth, this of his Cardia. Celi is as full of Fooleries and 

abundities, as the other, as I shall endeavour more fully to evince, before I conclude this Treatise.

The time he sets this Figure for, is the twentififth of April at 

almost forty seven minutes after three of the Clock in the Morning 
1659; and upon that Position he spends a whole Page to tell his 
Reader, that there are several things concur to prove it true, besides 
the Directions he after mentions; as the Opposition of Saturn and 

Mars from Aries and Libra, the three Superiors in their own 

Dignities, and above all Cardinal Signs, poising the four Angles of the 

Figure; which in the Nativity of Charles Spinners, as well as in 
this of the Protector's, was (as Gad. says) fully verified. And 

from these two Fictitious Nativities (for such they both are) he 
confidently forms this notion into an Architectural Aphorism, 
and prints it in his Choice Collection, Aphor. 18. of which more 
hereafter; and after abundance of sorry stuff besides, he con-

cludes with these words. 'Preferring that divers Artificers will be 
curious in scanning this Geniture, I shall for their assistance, 
and prevention of trouble, present them with a Catalogue of 
several Accidents of his Life, and the Directions, &c., that were 
in an Architectural sense) the proper Observations of them; and 
(with no small pains to me) they are these following.

And
Opus Reformatum.

And here I define the Reader, and all that pretend to be Artists, to consider his reasons for the Correcting this Nativity.

1. In the Year 1640, this Native's Grandeur began, for then he was first called into publick business, by being chosen a Member of Parliament; to signify which he had [as J. G. says] his Child-heaven to the Dragon's Head, now, is not this a probable thing, that this Node should give greater advantage than the M.C. to the Trine of Saturn and Sextile of Mars, nay the greatest of all, for this was the beginning and ground of all the rest of his Honours and Preferments both in the State and Army. Now if you will but consider, this Dragon's Head and Tail are nothing but the Intersections of the Equinoctial and Orbite of the Moon at oppositie Points, and those two Circles are but imaginary, and therefore the two Nodes cannot be otherways: Again, why one of these Points should be a Fortune, and the other an Infortune, is a Mystery that the greater Masters of this Science still reserve in their own bosoms. But to the Question in hand: Pray what is the reason that the M.C. ad Cuspis should give such present honour, and lay the ground-work for the future, when the M.C. to the Trine of Saturn, and Sextile of Mars, went a little before it, and gave nothing at all, as we know of: and yet this Native, designed by God and Nature to be so great a Man as he after proved, and that too, from the nature and principles of those two Stars, Pothy, Power and Courage? And indeed I would intreat honest John to present the World with some Tertive that might resolve and unfold these secret Natures not yet known to the unbelieving World, as I suppose he calls the great, if not the greatest part of the Nation. But did this Dragon's Head give this? if it should happen to prove true, I protest it is a most admirable Discovery; but I doubt this is the first Experiment, and judge it will be the last too of its kind; for whoever shall have occasion to try it in another Cafe of the like nature, will find themselves wretchedly deceived and cheated. For throughout his Choice Collections he never tells you a word of any one being preferred by the M.C. ad Ω, but of that Minifter being elected Fellow, pg. 111; but to tell you the truth, it was not on that, but the Ascendant to the body of Venus, as he tells you himself, but he doth not tell you one word of the effect of the M.C. ad Ω in Dr. George Storkey's Nativity. However, he tickled off his Friend Mr. Blayman

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man with Imprisonment and Scandal upon the M.C. ad Cauda draconis, but to tell you plainly, those Accidents (if the Figure is true) were from the Sun ad oppositum Saturni, who is the real Author of such things as these, as the Cafe then stood; and he hath let Mr. Eastwood, pag. 170, pass by his M.C. ad Ω without any remarkable effect; which shews a kind of plague-like nature in him, to let the young man at 20 years of Age pass without some good effect of it; for he might have deferred something at that Age, as well as Oliver, to have all at forty. In a word, I think he hath knocked two or three little Babes on the head besides with the Dragon Tail; which is as useful as the other in its place, and serves sometimes at a dead lift. But let him prove to me if he can, why the Head and Tail should not be both of one and the same nature, if they have any influence at all, or power to give good or evil in direction: I confess I could never find it.

2. Secondly, In the Year 1642, he was preferred to the Command of a Colonnell of Horse; having before, like an honest Gentleman, and true Englishman, raised a Troop of Horse at his own Charge, and served in his own Person to defend his Country against the then growing Popish Interest, which like a Deluge was like to overwhelm all. He had then, says J. G. the Moon directed to the Scorpion's Heart; but whether with, or without Latitude, he hath not told us; but let it be which it will, it is wholly false; for the Moon's Pole of Position in that place in his Figure is about Zod, and her Oblique Ascension under that Pole in the opposite point is about 350 18'. So that the Ark of Direction with Latitude, is 37 d. 28'; and without Latitude it is 45 d. 14'; which according to Nailor's measure, will give more than 45 years: and therefore neither of them can come up in the Year 1642, as he pretends. But suppose it did come up then, why must it give such considerable Preference as a Colonnell of Horse, which to him at that time was very great, both as to his Command and Trust reposed in him? Why should it not give trouble or Tinkness to him; the death of his Wife, or Mother (if he had one living) as well, or rather than give Honour and Preferment for in the Nativity of the French King, pag. 40, of this Collection, he gives him a violent Fever on the direction of the Ascendant to the Scorpion's Heart, without any thing else to afflict it, except a Transit of Mars on the Moon's Radical place. And in pag. 43, in the Revolution of Guftarum the Second, it is there brought in as
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an Argument of death; the Sun and Saturn in Conjunction near the Coniunctio, is there called violent because of the Ascendant. And in the Nativity of the Prince of Orange, pag. 54, it is there made use of to kill his Mother, and to give him a great deal of trouble; but to affliet it, he tells us, that the M.C. came up then to the Square of Saturn, which is notoriously false, for there was no such direction at that time, or near it. Yet after all this stuff and foppery, when he comes to Dr. Gong's Nativity, pag. 107, he sends him to Cambridge upon no other Direction, but the Sun to the Scorpion's Heart, and nothing else to affliet it. Thus you see what an Excellent Astrologer Mr. J. G. is, and how obedient the Stars are to those who can skillfully command them; make them kill one, give another trouble, lend a third to Cambridge, and make a fourth a Colloner of Horse: But if all he says were allowed in the Practitioner's Case, it serves nothing at all to the Correction, nor to prove the time of his Figure true; for all men that know anything of Directions, know very well that this Direction would have been nearly the same, had the time been taken later or earlier. But I wonder why J. G. should exclaim against Cromwell for sinking the Oath of Allegiance to his Sovereign, as he calls him, when that King had broke and sunk his Coronation Oath long before; and we all remember very well who it was that did it first also in the Year 1686, and 1687, to almost the Nation's ruin, and destruction of the Protestant Religion.

3. Thirdly, In the Year 1643, he was made Lieutenant-General to the Earl of Manchester, at which time he says he had the Moon directed to the Trine of Mars, but this is also extremely false, because there is no such direction as he pretends to at this time; which any one may see by working those Operations, in which the Ark without Latitude, which is the only Direction that he knows in that way, is 48° 26', and the Ark with Latitude is almost 42', both which are far distant from 1643, and cannot come up at that time he mentions, nor near it: but if it did, it cannot correct without some other to agree with it to the Angles.

4. Fourthly, He tells us, that he quarrelled with the Earl of Manchester his General, and in preference divers Informations against him in Parliament, and managed it so well that he carried his point, and came off with honour; the Cause of this was (he says) Saturn being on his Ascendant, and the Radical place of Mars in Opposition to his own; and the Ascendant directed to the Terms of Mars. Certainly this man was infatuated when he wrote this. Nonsense; for I have more Charity for him, than to think he had so little Skill or Sense to believe this, and not know better; but tell us of a Triniet of Saturn by Mars his Radical place in opposition to his own; why, what was this to Cromwell? why did not (if this is true) Saturn do him a mischief the last year, when he got his Lieutenant-General's Commission, for he was then Stationary on the Radical place of Mars, and no harm observed. Well: but the Ascendant was also afflicted by direction; how to? why it came to the Terms of Mars? Ay, this is something like to do the feat; did ever any Soul hear an Infallible Son of an Infallible Church give such Reasons as these are? In the last year he says the Moon to the Trine of Mars gave him his Comforts; is that Direction so soon over? will it not continue in force one year? and if it doth, pray why should the Terms of Mars be alleged as an Injury to him, and he under a very good Martial Direction? Why should not the Trine of Mars give the Constrict (if there was such a Direction at that time, as he says there was, more likely than the Terms of Mars, it ending in his Advantage and Honour? which cannot be allowed such an Affliction as he seems to intimate by the Triniet of Saturn. But why must the Ascendant to the Terms of Mars be brought in as a cause of difference? Doth it always give Quarrels and Contests? Did it also give Quarrels, Contests, and Difference, when the Ascendant came to the beginning of Cancer, which was the Terms of Mars also, which was two or three years after? I doubt it, and I think it would be worse to the Gentleman, if it did not fall in pitted and smoky degrees; if so, then it is beyond all question and doubt; but the truth of all is, there was nothing else to them in at this time, and therefore this must do; yet I do think there is no man will look upon this as a good reason and argument to prove the Nativity true.

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

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

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

8. Eighthly, In 1650 and 1651, he beat the Scots at Dunbar, and the Cavaliers at Worcester to their hearts content; for this he gives him the Sun to his own Sextile, but how he doth make it do, I cannot tell, for the Ark of direction is 53, 46, and gives about 54 years, and he was now but 51 and 52 years of age; which is a great difference in point of time; but he doth not tell you one word of the Sun to the Square of Mars and Saturn, nor their effects, one of which happened at 48 years of Age, and the other at 51; and tho' he could not tell what they gave, yet he might have told us what the reason was that they did not kill, or at least give Sickness, as well as the Moon to the Contradiction of Jupiter and her own Square; or why the Sun to the Square of Saturn and Mars, should not give loss of Honour, and damage to Reputation, as well as the M.C. to the Dragon-head, gave the greatest of Honour; but these, I suppose are Nonsense lodged in his own Carkas, and are not to be made known till the publication of his body of Tautology, or a more convenient time: Now if this Nativity that he hath printed, were true, then the Sun is positively Giver of Life, which if so, he hath (according to Ptolomy) not only the principal Government of Honour and Grandeur, but of Health, Sickness, Life and Death; and therefore it is the greatest wonder to me, that under two such directions there should be no effect attend him either of Sickness or Scandal, but there are small things with honest John.

9. Ninthly, In 1653, in December, he was Proclaimed Protector of England; he had now the Sun directed to the body of Jupiter, Sextile of the Moon, and the part of Fortune to the Sextile of Venus; whose directions, I confesse, are probably for such an effect, and the former comes too at the time he says it doth; but the last of the three he knows nothing of it.

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

11. Eleventhly, In 1656, he called a Parliament, and they desired him to take upon him the Title of King, which he refused; for this he had (as Gadbury says) the part of Fortune to the Sextile of Saturn, Lord of the Tenth; I have little occasion to say any thing more to this, because I told you before, that he can neither take nor direct that Point.

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

13. Thirteenthly, In the year 1658, on September the Third, this great General and Statesman died of an Intermittent Fever at first, but afterward Continual; which Gadbury tells us was caused by the Ascendant (who is, says he in this Nativity, Giver of Life) directed to the Square of Mars in Cancer, his fall; the Sun
Hence that which Gad. affirms in this case, is a palpable falsehood, which might have been excused in a Novice, but in an old Billitter it ought to be reproved, and that sharply too: But let it go how it will, it was a credit for Crowndell, that his Foes could find nothing to kill him but the Head of Hercules, joined with a fictitious Direction; and that is the Ascendant to the Square of Mars, which in reality could not come up before Ninety years of age, or thereabouts.

The main Direction that Mr. John lays all the firsts of the matter upon, is the Ascendant to the Square of Mars in the Zodiac, which is, (to say the truth,) no direction at all; for you may as well direct the Ascendant to the Antipodes of any Planet, as to an Aspect in the Zodiac; they being both impossible to be done by any one, John excepted. But suppose it were allowable, and that there was such a Direction in Nature, as he there tells us there is, yet that Direction could not kill; for if he pleads but to read Ptolemy, Lib. 3. Cap. 13. Quadrare, he there tells us, That if the Rays of Jupiter or Venus fall within eight or twelve degrees after a Malefic Direction, that Direction cannot kill: Now in this case, here is but one Malefic Direction to the Ascendant, and that is the Square of Mars, which is succeeded by the Ascendant to the Sextile of the Sun, the Body of Jupiter, Sextile of the Moon, and Sextile of Mercury, and they all nearly in Aspect to Jupiter, and for that reason partake of his nature in a great measure; therefore how this body of Directions should (contrary to all good and Authentick Rules) kill, seems to me a Mystery; and what is more, that he should dye of such a Disease as an intermitting Fever or Poyion; for it is not Mars, but the Sun and Jupiter, that do speciate the Diseas; and how they two should kill, but especially after that manner, I hope my Friend John will explain in his twenty years promised Body of Lunatig, when he thinks convenient to print it; and also in that Body to give us full direction for the understanding his pitted Asinns, and smoaky Degrees; which, perhaps, may have a great hand in killing this Gentleman, tho' he hath not mentioned it, nor do we understand it, which is worse.

But seeing Astrology is allowed and owned by some of the most Learned, to be a bundle of Experience improved into Rules by continued observations of those Accidents and Effects that did always attend different Directions and Positions; Hence it then follows,
follows, 
That like Causis must always have like Effectis, or else Rules of Exception laid down to know when they shall, and when they shall not give those common Effects that they all tell us of: For in the Ascendant, Sun or Moon to the body, Sun or Opposition of Saturn and Mars shall kill in two or three Cales, and in six or twelve, it leaves Astrology an idle, foolish, and reprehensible Study, being uncertain and vainy and therefore not to be studied nor defended by any but men of a Reputation equal to it itself: For if the Ascendant to the Square of Mars, in this pretended Nativity of the Lord Protector's, should kill when the Body of Jupiter, Sextile of the Sun and Moon, &c. are so near, then I do affirm, That nothing can hinder it at any time, but it must always certainly kill; which if true, then pray observe what follows, taken out of that Learn'd Treatise, called Colleti Genitures, a Book full of Contradictions and Error, as to the Principles and Truths of Astrology; which shall more fully detect hereafter, but give you a glimpse of it now, as you saw what a sort of man he is, that pretends to be the Leader and Top-man of the Society of Astrologers in England, and how he and his Notions ought to be believed.

1. First then; In the Nativities of Queen Mary, pag. 11. the Ascendant to the Square of Mars did not kill, tho' it was afflicted by the Bodies of Mercury and the Sun, and they both Malechick and Peregrin did not the Square of Saturn afterward kill her.

2. In the Nativities of Ann Queen of Hungary, pag. 28. Lewis the XIIth, King of France, pag. 33. and Charles Cufinamer, King of Sweden, pag. 35. he let those three out-live the Ascendant to the Body of Mars, which must be undoubtedly more violent than the Square; and in two of the three it came up young.

In the Cales of Frederick King of Denmark, pag. 37. it did not kill, tho' it fell near the Lyons heart.

3. In the Nativities of the Earl of Essex, pag. 45. we have a most admirable Instance; for there the Ascendant to the Squares of the Sun, the Moon, and Mars, all together, had not Power and Strength enough to kill, and yet no Afflication from Jupiter and Venus to help or save; when you see in the Cales of Cromwell, that the single Square of Mars did the business, tho' the Body of Jupiter, &c. were very near to the place. This is Brick-Court Astrology with a witness! Risum tenemus.

4. In the Cales of Casimir King of Poland, pag. 46. it did likewise, for the Mars was there among the Pleiades, and for that reason the more violent.

5. In the Nativity of Charles Torsen, the great Swedish General, pag. 48. there Mars is in Conjunction with the Sun, Lord of the Eighth, and in Square to Saturn in the Eighth, yet this worthy Gentleman lets him out-live the Ascendant to the Square of Saturn, Bodies of Mars and the Sun, and sends him to the other world on the Ascendant to the Opposition of Saturn. In this Nativity Honet John hath shown as much of his Ignorance (as to the Rules of Astrology) as in any one Cales throughout the whole Book besides; for here he gives the Ascendant the Power of Heleg, and yet both Sun and Moon in Aphetical places, the one in the first, and the other in the seventh.

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

7. In the Nativity of George Duke of Albermarle, pag. 70. neither the Square of Saturn or Mars to the Ascendant could kill him, and yet Mars Lord of the Eighth House.

8. In the Cales of Pope Paul the 5th. the Ascendant to the Square of Mars did not kill, and yet the Opposition of Mercury out of the Eighth House fell near the same place.

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

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

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

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

13. In the Case of Dr. Richard Ladbout, pag. 137, he out-lived the Ascendant to the Square of Mars and the Sun, both which Aspects fell near the Lyre-Near.

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

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

16. In the Case of Dr. Geoffrey the Neeve, pag. 178, he likewise out-lived the Ascendant to the Square of Mars, and to the Square of Saturn after that also.

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

18. In the Nativity of Mr. Will. Leyborn, pag. 187: you will find that also hath out-lived the Ascendant to the Square of Mars and Mercury, and yet these fell near the Center of the fourth House, and in Cancer likewise; as it did in that Figure Honett John gave us for the true one of Oliver Cromwell.

19. In his own Nativity, pag. 190, he out-lived the Ascendant to the Opposition of Mars, and lives yet, as I suppose.

20. In the Nativity of Mr. John Mallet, pag. 180, he out-lived the Ascendant to the Square of Mars, but unhappily dyed afterward on the Ascendant to the Square of Saturn, as Honett John says.

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

Examples I have here made, with those Reasons he hath given, and then tell me, Whether the Ascendant to the Square of Mars is a Direction fit to be believed and depended on, for the Death of Oliver Cromwell: For you see here is twenty to one against it, and if like Cautes have not like Effects, (without Rules of Exception), then I will certainly renounce Astrology, and believe it no more: And I dare further assure you, That the Astrology which is generally made use of, Studied, and Practised, is rather fit to be laught at, than believed; as you may easily see by the silly shams of Galbua, if you compare one thing with another throughout his whole Book, called the Collection, which in a short time I shall also expose.

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

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

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

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

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

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

And then let him draw up an humble Address to Monseur Tiran, in the Name of him, and his Society, in quo humler Monseur; that he hath for a long time drove on a Trade of Lying, (but not a word of his Ignorance) being cheated and abused by a sort of obtinent and disobedient Stars. And that if now at last he pleads but to give his Mandamus, that Saturn and Mars, etc, may henceforward obediently comply with all the Astrological Rules in fashion, that he shall be in duty bound to shew himself full as skillful as ever.

And so I come to present you with the true Nativity of this Great General, without Sham or Trick, and the Directions shall also have an equal Effect in other Nativities, according to the Hypothetica before laid down.
time from Twelve, or Midnight, till Twelve at Noon; but if he had been born after Sun rising, I am very apt to believe he would have used another way of expressing it, as by Ante Meridiem, &c., but if before Sun rising, as indeed they all agree he was, then I can take it in no other sense but this that I have already given. The top of the Morning, and the time pitched upon, is at about 5 minutes after one of the Clock, and to that time the Planets places, both in Longitude and Latitude, are calculated by the Caroline Tables, as followeth.

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

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Now to gain the Cusps of the Twelve Houses, I proceed in the method following, by taking the right Ascension of the Sun, and the right Ascension of Time, and adding them together, gives...
Opus Reformatum.

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

A 237. 40. R.

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

For the M C. I take the difference between the two Arks, greater and lesser; then the Right Ascension of the M C. and that is 62. Then I take the difference between the next Left and the Right Ascension, and that is 54; then I lay by the Rule of proportion, if 62 gives 60, then shall give 52, which leaves the Cup of the Tenth in 29 deg. 52 minutes of Scorpio.

And for the Cup of the Ascendant, I also take the difference as before between the two Arks, greater and lesser than the Oblique Ascension of the Ascendant, and that is 44 Minutes; and also between the lesser Ark and the Oblique Ascension, which is 14 Minutes; then I lay as before, By the Rule of Proportion, if 44 mi-
### Nomina Directionum

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

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

The Sun (as it is agreed on by all) when he is above the Earth, exerts his Power more, and his Influence is greater, and more effectual to us as all Caes, whether he be Significator or Promitor, than when he is under the Earth; if so, then when he is under the Earth, by how much nearer he is to the Horizon, by so much the more (especially in the Crepuscular Ark) the Power and Influence of his Light and Virtue affects our Meridian; and according to the intention of his Light, so is his vital and Prorogatory Power.

But now in this Nativity, though the Sun is under the Earth, yet his Accidents are such that will not admit him to any general Rule.
Rule that I have seen in order to direction, for at the time of his birth we find the Sun in the third House distant from the Ascendant 52 degrees, 9 minutes; and in that point of the Zodiac his Oblique Ark is one hour 44 minutes, and his Crespulchne Ark is two hours and 49 minutes, which together make up his Nocturnal Ark four hours 53 minutes. Hence you see at the time of birth we find the Sun within the Limits of his Oblique Ark, and by that he ought to be directed so long as he hath any, which terminates in the beginning of Gemini, when he is increased in his North Declination about 4 degrees and 8 minutes; so that then his Nocturnal Ark is abated, and he within the Crespulchne Ark, where he ought to be directed also, different from the former method, but at that time also the method mentioned is obviated, for the Nocturnal Ark is not one continued Crespulchne, and admits of no operation; because the Orrige difference is not to be gained as in other Nativities. That is, in other Nativities of different Planets, or different Elevations, or at other Seasons of the year; for all Nativities of the same Planet and Elevation are liable to the same Circumstance, when the Sun is near the Solstitial Tropic, and under the Earth, as here in this now under consideration.

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

But as to the Sun, he is the principal Significator of all Honour, Grandeur and Reputation, as well by Direction as by Position; for as the Moon is significator of all common and general Actions of human Life, so the Sun is significator principally of those of Honour, &c. Hence we may very well expect the Sun to give something considerable in this Great Man’s Nativity; for I think every one allows the Accidents and Contingencies of human Life are brought to pass, and produced by directions, as the only effect of Motion; and therefore as this Native hath had great and prodigious Effects, so the Directions ought to be something in proportion to what was produced; for from poor weak Directions there can be but small and inconsiderable Effects produced. However, I do not lay this down as absolutely necessary to be followed; I only propound it, as being an usual Case, that you, whoever you are that understand it, may judge which is the most probable, though I am satisfied that the Directions of the Sun in the Crespulchne Circles are true, but in this Case we have no Rule, and therefore this method is offered as a supply to that defect: that is, whether the Sun directed after the method and manner he is in the Crespulchne Circles without the Orrige difference (when it cannot be had, as here) will not nearly correspond to Truth, as in other parts of the Zodiac where it can be taken. In which thing I submit my self to those skilful in that way and method, and only enter it down as an Essay to a better discovery; for I am well assured, that the best method of directions yet discovered, may admit of correction and emendation, if the Professors of this Study would be pleased to take pains and labour in it;
but one part of them are ignorant, and the other idle, and so the work lies by; but for the common way, as it is a very easy one, so it is a very safe one; and he that pretends to Astrology, and hath not found himself cheated by his own Rules in Directions, &c. some hundreds of times, I think he hath taken but very little pains in those Operations; or else by the help of a bad memory he hath forgot them: but it serves the turn; and so long as none knows better, every one is contented, and, I suppose, most of them are so far from mending of it, that were there a better produced, they are so fond of their Errors, that they will not part with their old one, and therefore let them go on and see what they can make of it; and whether this I have here done pleasantly or not, I care not; under which consideration, I come now (as I promised you) to give half a score Directions to find your Judgment on, and to consider what prospect they have to Truth: yet I do not expect every one to be capable of judging whether it be true or false, and therefore would not have every little Caprice think that I call for his Opinion, or would have him fully concerned in giving his Judgment about the matter, before he apprehends it: And yet without letting a Figure, I can tell you I must expect such usage, and that from such People too, who can abuse you (some of them) are no small Fools.

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These things being thus performed, and done, Let us now examine the whole Work, and see how the Directions do agree with his Accidents, from the Year 1640, to his death; for we have none particular and significant before he was 40, or 41 years of Age, the former part of his Life being to me unknown; neither is there any solid Account of any of note by those that have written his Life; and therefore I shall make use only of those Accidents that are certainly true, and generally known to all Mankind, and they are those that do generally relate to the Publick.

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

**Anno 1641.** Like a True Englishman he raised a Troop of Horse at his own Charge to assist the Parliament, and defend his Country against Popery, which was then coming in like a flood: he had then the ad Sequentiae of & dd. and to the & dd. the Sun to the square of the Moon, and the ad Sequentiae of the Sun, and with these he had also an unlucky Revolution.

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

**Anno 1643.** He was very active in the North, where he opposed the Earl of Newcastle, and to that purpose joined with the Lord Willoughby, and did the Parliament and whole Nation galliant Service. In this Summer he also took Stamford from the King's Forces; and this was the first year that he was taken notice of in publick, and esteemed by the Parliament, because they found him faithful; he had now the Moon ad & h in mundo dd. Moon ad & h in mundo dd. and Moon ad & parallelum & in mundo Mutus Raptus, with these...
Opus Reformatum.

Anno 1647. was a year of trouble and much labour to him about the Differences of the Army; his Enemies appear'd openly against him, and endeavour to out him by divers Artifices; but at last he got an Impeachment against them in Parliament, and with much Struggling he at last got clear with Honour and Reputation. He had now the Moon ad 8 2 in Zodiaco s. L the M. C. ad 4 4 and the Ascendant to the Square of Jupiter; and in the Second Table he had the Sun ad Square of Mars, and parallel of Jupiter, which are indeed all of them very apt and proper Directions for such Troubles and Vexations as he then underwent. The Revolution for that Year was but indifferent, more of bad than good in it; for the Sun, Moon and Saturn was in Conjunction.

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

Anno 1645. he went General for Ireland to reduce that small Kingdom out of the hands of the Papists, who had so barbarously murthered 20000 of the Protestants English before in the Year 1640. and on July the roth he set forward on his Journey, which God was pleased to prosper with success, and that gloriously too, as you may see by the History of that War; and especially his first Undertaking, which was at Drogheda, where he found that strong Garrison, and put them to the Sword; and by that means frightened the whole Country, and made other Towns easier to be taken. But during his continuance in this Kingdom, they lay he had the Flux, yet by the blessing of God he did very well: He had now his Mid-heaven ad 4 4 1 the Moon ad 8 2 in Zodiaco s. L; two very great Directions, and fit for such an Undertaking: his Revolution was but indifferent, but what was in it, was good: His Moon was in his Radical Horoscope in Trine to the Sun, and in 8 to 8 on the Radical place of his 8.

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Opus Reformatum.

Anno 1593, he was made Lord General of all the Forces in the Commonwealth of England, and was then sent into Scotland to reduce them to obedience. And on July the 22d he entered that Kingdom with a powerful Army; and on September the 3d following, he Challed the Scots in that memorable and famous Battle of Dunbar, where he flew 3600 and took 10000 Prifoners, and with them Lieutenant-General Lomfain, Adjutant-General Bigkeron, Three Colonels, Eleven Lieutenant-Collonels, Nine Majors, Forty Seven Captain, Seven Captain-Lieutenants, Twelve Cornets, Seventy Eight Ensigns, Thirty Guns, Fifteen thousand Arms, and Two hundred Colours: He had now the Moon ad in mundo dd. Sun ad Firm and the Moon to her own Square in the 2d. C. L. and in the Second Table the Sun to the body of Jupiter; his Revolution for that Year was but indifferent.

Anno 1594, he made Peace with the Dutch, sent a Fleet to the West Indies under the Command of Pen, made a League with Sweden, &c. he had now the Sun to the Sextile of Venus in mundo dd. but in the Second Table the ad * &; and indeed either of them may be allowed such an effect.

Anno 1595, His Army in the West Indies was destroyed by the overthrow of the Commander; the Fleet took Jamaica; he received Addresses from divers parts of the Nation, and he appoints a Committee to provide relief for the poor Protestants in Piedmont. He had now his Moon directed to the Trine of Mars in Zodiac L. S. L. but a very ill Revolution, Mars on his Ascendant in Square to the Moon.

Anno 1596, there was a Plot against his Life by some of his Guard; and also to set White-hall on fire; but it was discovered, and Sinderne apprehended, and also condemned for it, but died in the Tower; and as it was suppos'd, he poison'd himself. The Protector also called a Parliament, or something like it, who confirmed him in his Title and Power that he had before; He had now his Sun ad * & in Zodiac, and in the parallel of Jupiter in Zodiac also; which are very like the Effects of this Year. In his Revolution he had his Sun in Conjunction with Jupiter and Trine of Saturn, and the Moon in Trine to the Sun and Jupiter, and in Conjunction with Saturn.

Anno 1597. He sent Forces into Flanders to fight the Spaniards, he took Dunkirk, &c. He had now the Moon ad in Zodiac 8. S. L. and the Sun ad in Zodiac likewise. In the Revolution he had his Moon on the Radical Ascendant in Trine to Saturn.

But in Anno 1598, after the great Success of his Army in Flanders, the Confirmation of his Title, and many other Publick Affairs of State being dispatched by him; as the Relief of the persecuted
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But yet further to clear this point about the Hildeg. because I have mentioned my Authority for it, I will also prove it plainly from my Author's words, with the Book and Chapter, let him may realign his accused gift of Impudence, and deny my Quotations, as he did in his Reply to my Anemone of 1687, when those Quotations were really true, as they are. The Translacion that I use, is that of Melanthon, which is the best Translation of Polybius in being, and hath I think given the truest meaning of Polybius's words, and if you please but to look into the 11th Chapter of that Quadripartite, and the Third Book, you will there read these words. Eum autem quasimus in his locis postei- rum primus erit Medium Calci, deinde Horologis, postea undecim domus sequuntur Medium Calci deinde occident, postea Novus domus Antecedens Medium Calci. In this Chapter he is labouring to prove, and also lay down by Rule the place of the Prorogutor; and after he hath spent some time to show the Prorogatory place in general, he comes in the words beforementioned to the particulars, and which of them do proceed in Power and Order; and therefore says he, When we inquire who is most powerful in these places, the first in order is the Mediator, next after the Aedificans, then the House, and then the Seventh, and left of all the Ninth. And then the reason why he is so particular in this Case, is because the Sun and Moon may be sometimes both in Prorogatory Places, and both contend for priority, therefore in such a Case there Rules are to be considered and compared with those of the 15th Chapter of the same Book, by which it may be decided which of the two have the true Power of Hildeg. or giver of Life. Hence certainly our Author by taking such pains and care to lay down particulars Rules how to elect the giver of Life, did intend a greater care to be made of it, than any of our late Pretenders, I perceive, are aware of, which seems more plain from the true Paragraph of the 14th Chapter, where he discourses wholly of the Apostatical Point, and who or what he judged to be true, yet he allows none to be directed to that point, but the Hildeg. or giver of Life; and therefore he begins that Chapter with these words, Letato Prorogatur, duo modi sunt, &c.

Now, if this Doctrine be true, and that the Prefemus of this Science will be pleased to allow the Great Polybius a Place in their good Opinions; then this Lying Oracle of theirs is quite out of doors, and besides the Mark in his own Trade, when he tells the
the World, That the Sun cannot be giver of Life, if he were in an 
Aphelical place; as in the page before quoted. For when he al-
 lows the Ascendant in Cronwell’s Nativity, the power of Heilig, 
and the Sun at the same time within 12 degrees of the Capr, 
locally in it, seems to me a substantial piece of Nonence, quite 
contradictory to the most approved Authors in being, who allow 
all of them, that the Ascendant is the second place in power 
to entertain the Proconator; and that the Sun there is also certainly 
Heilig, if the Moon is not above the Earth. So that should I 
inflict on no other reason but this, it would be sufficient to prove 
the Figure and Time of his Nativity false; and this because he 
makes that imaginary Direction of the Ascendant to the Square of 
Mars, the only one to prove the truth of the whole Calculation. 
For if we should allow such a Direction in that Figure, as the 
Sun to the Square of Mars (which indeed there is none before he 
should be Ninety one years of Age) yet it is wholly misapplied, 
and a power given to it quite distinct from the Order of Nature, 
and the Authority of Authors; the Ascendant not having power 
to kill when the Sun is in the Horoscope, or any other place, giver 
of Life. I have been the plainer and fuller in this point, because 
it is the Principal Foundation of Nativities, and the only thing 
first to be known in the Directions and Predictions about Life 
and Sicknes, and the only thing neglected and forgotten at this 
time among the Professors, both old and young; they having on-
ly the Name of it, but nothing of its Power and Use; but I have 
spoken enough if understood; and more will be to no purpose if 
not understood.

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

Learned Treatises that he hath befriended the World with, being 
filled with abundance of Errors and Contradictions. But to re-
turn to our Business again; at the time of this great Hero’s death, 
besides the Directions mentioned as the true Natural Causes 
thereof; there were other things worth our consideration that 
did concur as Concomitants to the same; and the first was his 
Revolution for that year, and indeed a very remarkable one it 
was, if we consider it well and fully. And seeing I have men-
tioned something of Revolutions, I will also speak a word or two 
of their use and abuse. The Professors of this Age make a great 
battle about the exact time of a Revolution, that is, to find the 
exact Minute and Second when the Sun comes to his Radical 
Place, for which purpose they have invented a great many Foolery 
and to little purpose; but when this exact and critical Time 
is obtained, and a Figure set, they gravely tell us of strange and 
prodigious Effects that the Planets have by being in particular 
Houses therein; that the Horoscope and Millenium of a Revolutio-
nal Figure, is of a great signification both to the Native’s Life and 
Reputation. Nay, they are now grown to that perfection in 
their Trade of this kind, that they work Directions in that Fi-
ger like as they do in the Radius; to which purpose also they 
have made us a measure of Time, with other kinds of Tables to 
complement their Folly, and render their Art ridiculous. When 
indeed the Ancient and more Authentick Authors have taken no 
notice of such things as these; and Proclus himself hath not above 
four Lines in his four Books that have any relation to the Revo-
lution in Nativities; and therefore how they came by all these 
whims, it would be worth while to consider, (for we have not 
one word about them in Firmicus, one of the oldest Astrologers we 
have, that came after Proclus), and perhaps may find a spare fleec 
in my next Treatise, to unravel the Juggles that they have jum-
bled together to cheat themselves, and the rest of Mankind. For 
I do assure you, There is nothing in their method of Revolution, 

neither can they fetch their Authority farther back than Oregons, 
Argol, Schoen, Hispanioles, Junctine, and two or three more of 
them that have taken it upon very slender Authority, and they 
that still follow, do every one endeavour to improve the Errors 
of him that went before. For I will now soberly ask one ques-

tion, and that is, to tell me what they have found in the Revolu-
tional Directions, that was not as plainly discovered by the Tranfis 

G 2
in the Revolution, and the Returns? If so, what should we do to make abundance of Confusion when it may be done with less trouble? And to be plain with you; The truth and mystery of Revolutions doth really consist in nothing else but the Transtits and Returns of the Planets to the Radical Points and Parts of the Nativity, and to the places of Direction. And to this end there is no need of abundance of labour to gain the exact time of the Sun's return to his Radical place; if you miss ten Minutes of it in time, it will be no great matter of Error in your Judgement, if you understand your Business. And to say the truth, the Radical Figure may very well serve for every Revolution throughout the Native's whole Life, placing the Planets in the degrees of those Signs that they shall be found in at the time of the Sun's return to his Radical place, or near it. And after this manner I will give the Figure of this great Native's final Revolution, and it is as followeth,

Having considered the Directions, and also the Point or Part of the Ecliptick the Moon, who is giver of Life, is arrived at in this year by direct Direction in Zodiac, and that is about 34 degrees of Sagittary, the exact Square to her own Radical Place, and at the time of the Sun return, going to the opposite point of that place, and to the Square of her own place in the Radix, Saturn and Jupiter are both return'd to their own Radical Places, and so is Mars and the Moon to the Square of theirs; Mercury and Venus are in Taurus, where they were in the Radix, and not far from their own Radical Places. So that you see all the Planets are returned to their own places, except Mars and the Moon, and they are in Square to them. Now, the use I shall make of the Revolution is this: The Moon, Mars, and Saturn, are all of them Promoters by direction; Mars is in Square to Saturn, Lord of the Radical Horoscope, who is return'd to his Radical Place; and the Moon, tho' Hising, yet she is here a Promoter also, and is going to the direct Opposition of the place of Direction, and to the Square of her own place; and besides this, Mars is going to the Mundane Parallel of the Sun. And to sum up all, we find both the Moon and Mars in violent Conjunctions, the Moon being with the Amlitaru of the Nature of Mars; and Mars is with those Stars in the beginning of Cancer, called Cales & Polus, of the nature of Saturn. So that we may from the Sun's return, and the then Configurations compared with the Directions, conclude, That according to second Caesius, it could be no less than mortal. When I have done this, I always consider Secondary Directions, and Progressions, and also observe if they help on the Work; for all concurs, we may certainly judge that nothing but a Miracle can save, and therefore under this Revolution, we find that the Ascendant by Secondary Motion was directed to the Opposition of Jupiter, the Sun under the Square of Saturn, and had been so about six Months, and the Moon to the Opposition of Mars, and that just toucheth about the time of his Sickness, all which are ill, and drew a bad year. The Progression began January the 2d, about six of the Clock in the Morning, Anno 1603, and was but an indifferent one; you may if you please, call it bad, for the Moon was on the Sun's Radical place, Saturn and Jupiter on the place of Direction, in Square to the Moon's Radical place, and Mars in Opposition to his own place; but Venus is on the Radical Ascendant in Conjunction with the Sun, and that is all that may be called good in this Progressive Lunation. But above all, the Ingrissi and Transit of the Planets at the time of the beginning of his Sickness, and of his
Death are very remarkable; for about the time that he was taken sick, which was August 26th, there was a Transit
and Ingress of the Sun on the Moon's Radical Place, in Square
to the place of Direction; and a little before that, there was a
Conjunction of the Moon, Mars, and Mercury, on, or near the same
degree, and so configured as before; and the very day of his
Death, the Moon did Transit the Radical Place of Mars's Body,
and Saturn's Opposition, and also in Opposition to Saturn that very
day of his Death; and the Sun in an exact Zodiacal Parallel
with Saturn, and going to the Zodiacal Parallel of Mars, and to
his Conjunction also. Thus I have endeavoured to shew you
how I understand the method and manner of judging Death
by Primary and Converse Directions, Revolutions, Secondary Directions,
Progressions, Transits, and Ingresses; which if rightly under-
stood and practised, would give the Students in this Science
more satisfaction than all other Whims published by our Modern
Authors, and stolen from them by our Pupiss Oracle. And I
hope by this time, I have given the Professors and Students in
this Art full satisfaction, in proving that the Nativity which
Guabury printed, was notoriously false; and grounded upon
Principles next to none; and that the Reafons and Rules given
to afford its Truth, are no ways becoming a Man of Skill or In-
genius, especially one that pretends to be the Master and Head
of the whole Tribe, and ended with the advantage of Twenty
two years Experience, and more; when he wrote and published
Cromwell's Nativity last in the year 1685. And so I come in
the next place to give you my General Judgement on the whole
Figure, after the manner that the rest of our Profession do on
the Twelve Houses; and perhaps too, I may follow the same Or-
der in my Judgement, but not in their Rules and Principles of
Judgement.

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

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

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

The Native's Understanding, Judgment, with all the other Under-
standing Faculties of the Soul, depending on the Position and Configura-
tions of Mercury, as one well says, Qualitates animae, qua proprias et judi-
ces mentis, &c.
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sunt mentis, & ratiocinationis, summator in singulis ex Mercurii conditione. Which if true, then hath our Native a most excellent Position for intellectual Abilities, for his Mercury is as strong as in any Figure I have seen. For here is Mercury just past the Conjunction of the Sun, and in his Oriental Occidens, increasing in Light and Motion, in Reception with the Moon; but that which is the greatest, and most to be observed, is, that the Moon beholds him with a Trine, and Jupiter with a Sextile; and what is more, Jupiter also beholds him by a Mundane Square, so that they are really configurated, both in Zodiac & Mundo; and besides we find him in a fixed Sign, the House of Venus, and in a Zodiacal Parallel with Venus, in Sextile to the Ascendant. These Positions must be allowed to give all the great and excellent Qualifications that are requisite to make a Counsellor, a States-man, and a Soldier; here is no Rashness, but Resolution upon deliberate Consideration; here is no Timidity, nor yet unsteadiness in Judgment; here is no Dullness nor Stolidity, but a Natural and Native Sharpness of Fancy at all times, in either for Inquiry or Council. In a word, The Moon in Virgo in Trine to Mercury in Taurus, is without doubt the most agreeable Position to give a good, quick apprehensive Fancy and Judgment. Mundi enim ad animam proprietas signa congruent, in quibus Mercurius & Luna veritatem, multius & stellarum adspexit ad fœm & ad Cardines, & natura eiusmodibus plana congrevit etiam declarationibus animae. Quadruplantae Ptolomai. Lib. 2, Cap. 18.

I shall consider his Riches from the part of Fortune, as the general Significator of Wealth; but yet before I begin my Judgment thereon, give me leave to premise a word or two: I would not have you think, because that he arrived to the Government of a Nation, and had the Life and command of the Kings Money and Treasure, that I call him Rich. for I look on that to be but the common Attendant of his Honour and Grandeur, and not the excellence of his Fortune to Riches. For a King may have vast Sums of Money, and yet be no rich Man, as we have seen in K. G. 2, and a King may have far larger Sums than ever he had, and yet be a very rich Man, and lay by him a great Treasure for his own Use and Pottery, distinct from the Interest of the Nation and People, as was K. H. 7. Therefore I would not be thought to build his Honour upon his Riches, which is indeed no such thing, but that kind of his Wealth was really founded on his Honour and Grandeur; for the Sword was the Anvil upon which he wrote out his Fortune, his Honour, &c. And as that always brings a certain Charge, so it usually brings a Supply of Fortune to defray it. And therefore I shall consider his Fortune distinctly and separately, from that which came by his Honour, and what it might have been, had he continued in that Station in which he was Born and bred. Afterward, the part of Fortune (as I said before) is the only Significator allowed by Ptolomy, for Riches and Fortune in the World, and that we find about 2 degrees distant from the Cusp of the Sixth House in Cancer, in Sextile to Venus, and disposed of by the Moon and Jupiter, all which are strong and potent, and do certainly promise (whoever hath such a Position) Riches and Plenty of the things of Fortune; and this by various ways and means. And I am of Opinion, that it being in Cancer, a Tropical Sign, doth not add a little to the Advantage. Ptolomy says. Lib. 4. Capit. de faceliatibus: Jupiter per siderealum, preficientes, &c. That when Jupiter gives us his Affluence to the Native's Fortune, he doth it by Places and Offices of Trust, Command and Rule in the Government, &c. And tho he doth not lay it, yet I judge the Moon in Trine to the Sun and Mercury, gives the same things as relate to Dominions, and therefore from these and such like things, we may judge he shou'd grow Rich, and increase his Estate. But then we find the part Fortune is in an exact Zodiacal Parallel with Mars, and is also going to his Mundane Parallel; this gives damage and loss to his Estate, and why may not this be the Expence and Waiting of his Estate and Fortune in Military Service at the beginning of the Wars, and afterward too I believe? And indeed it is in Ptolomy's own words, Mars in Militia & Gubernatione Exercituum. And tho I think he did increase his Fortune, as he did advance in Honour, yet I think some men would have got more, for I could never hear that he left any large Sums at his Death, unless they were Debts. I do therefore conclude, that the Parallels of Mars had their Effects also as well as the other Rays; but besides these, we find Mars in the Second strong, and also Lord of the Second, but in Opposition to Saturn, and Square to Jupiter; this shewed he would gain much, and advance mightily, but it would be by Violence, Force, and with Opposition too. But wherever you find Mars strong in the Second; that Native always gets much; for as our
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nefaris; he cares not which, and seldom parts with it again as long as he lives.

Of the Nat. hev. kin.

cut is to judge these thing, from the Third House. But Proplemy teacheth us another Doctrine, and that to judge of Brothers and Sisters by the Tenth and Eleventh Houses, with Venus by Day, and the Moon by Night; and this he doth not do dogmatically and positively without rendering you a reason for it, Lib. 3. Cap. 5. from which Principles and Method I do here form and collect my Judgment. The Sign Sagittary both posseth both the Tenth and Eleventh Houses, and Jupiter Lord of it, is in Cancer, a fruitful Sign, and in Sextile to the Sun and Moon, but in Square to Saturn and Mars; and both Saturn and Mars are in Opposition, and calling their Squares to the Gulp of the Eleventh House. These Positions seem plainly to shew he had Brothers; but not above one Sister, if any; but not many, if any of both Sexes, should live to years of discretion and ripeness; and do think the Sextile of the Sun and Jupiter should give one that might live to some considerable Age.

But the Square of Jupiter to Mars and Saturn, and their Squares also to the Eleventh House, should also shew, that their Agreement was but indifferent, and that the rest of his Confuaginale Relations (Children excepted) and he, should not have an extraordinary Intimacy and Kindness the one for the other, neither indeed should they very well agree in reality, tho in his Poit and Qualisy his Power commanded it; and therefore his more inferior Relations durst do no less than shew him the Respect due to his Quality, and for which reason I shall omit all further discourse thereof. But before I make an end of this Paragraph, left I should be questioned, because I have overtourn'd the old custom of the Third House, it will not be amiss if I give you Ptolomy's own words, and perhaps that may stop a more violent Inquiry from the short sighted Capricorn, that thinks himselfe able to call me to an account; and his words are these. De fragmentis vero, sigillae generali eminacione contentus est, non supra quam possibili est, numerosas & particularias Excelsa quaser, Physica ratione de Germanis, & extemam mare nativitatem Juridicee, ex signo M. C. & materno loco; Excerpta venirem Interim & Notis Lanoni. Cum enim id signum & suasdem significantes materem, & ilia liberos, erit idem fractum Lucis. And at last he concludes thus, Ceterum sigillum particularia accurassimus fertatur.
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say, That this Doctrine of the Great Prophesy is most rational and
conscientious to Nature; and what I can experimentally justify in
several hundreds of Nativities.

Seeing all People are subject to some Distemper of Body or other,
it is not amiss to say something to this point also. And before I
begin it, I will ask J. G. what Difices or Difeases the Protecor
that were his, chronic and durable, because he hath
placed Saturn (in the Nativity he hath made him) on the Cusp of the
Seventh, a little towards the Sixth House, in Opposition to
Mars on the Cusp of the Ascendant, the only two points in the
whole Scheme to give broken Bones, dilated Joynts, and
Chronick Difeases; and yet I do not remember that it was ever
said he was subject to either of them, [perhaps now and then a
Wound, the honourable Mark of a Soldier] but a Brave. Lutly, Jolly
Gentleman, as I my Self can testify, having seen him some scores
of times. And to this purpose, I will give you Prophesy's own
words in the Cafe, as you will find it, Lib. 3. Cap. 17. De Leaffonibus & morbus Corporum. And he begins with these words following,
when he comes to inquire into the Hurts and Difeases of the
Body. Universal is vera regulæ hoc est. Duo Cardines Horizontis
Inpiscantur, vel ut intellect, qui est in astro, & alter qui est in occasu. Præcipi
ius vero consideretur hic qui est in occasu, & locus Antecedens, qui profus
non est Copulatus Ascenden. Qua observet quamvis mal-feci Planeta ex loco adiacientius. Si enim gradibus qui Ascenden in diutius Locis, jamvis furn Copurpe, et adiacentius aut quadrato adiacet, vel ex oppositi, sit alter planeta maleficus, sit utique Leaffon, & morbi natus accident. Thus you see in the Nativity that J. G. made for the
Protecor, this very Rule of Prophesy takes place perfectly; for
there we find Saturn upon the Cusp of the Seventh, in direct Opposition to Mars on the Cusp of the Ascendant. And you see also
both the Angles of the Horizon in that Figure are afflicted, which
by Prophesty's Rule [which I suppose they do not dare deny]
ought to give Hurts and Difeases to his Body: But on the contrari,
he was a Brave, Bold, Healthy, Fortunate Man, and none more
free from Wounds, Hurts, or Difeases of Body than himself.
So that this is another strong Argument to prove that Figure falls,
and that the Figure-maker did not know any thing of the matter
he pretended to give the World an account of. And yet to add
more, neither J. G. nor any Man else can shew me a true Nativi
where the two Infortunes were in Opposition from the Tenth and

and Fourth, or First and Seventh, and that Native prove a Fortu
nate Man or Woman throughout their whole Life, as did his Gen
tleman. And so I came to consider the Figure of his Nativity,
which I call the true one] and to see what Difices or Injuries to
his Body are probable, according to the Doctrine and Principles
of the aforementioned Author.

Both the Angles of the East and West, are free from the Malefick
Beams of Saturn and Mars, &c. and the Sixth House, which is his Locus
Antecedens is posset by the benigne Planet Jupiter, and there is no ill
Ray cast to the Cusp of the Fifth and Seventh Houses, but the Square of
Venus from the Cusp of the Fourth; and besides, the Moon who
is Lady of the Seventh, is in Sextile to Jupiter in the Sixth House,
and the Sun in Sextile to him also. Which Positions are no ways
likely to give any Chronic Difices or Hurts, and Accidents of
detriment to his Body, neither indeed had he any that was
remarkable and visible; and for those that are not so. I think they
are inconsiderable, especially, if we consider that all Men are sub
ject to some little defects in Nature, which may be Impediments,
but not Difices in Prophesy's sense and meaning: For in the Chap
ter beforementioned, he doth thus distinguish between Hurts and
Difices. Different enim hic interfix. Lacte semel circumvita membrum aliquem, non adhibet poteus Creatus Tenentiorem: morbus vero, aut affinies, aut per Intervallos corporis occurrit.

But to consider what he might be subject to, let us consider
Mars and Saturn in Opposition, and both in Square to Jupiter; these
might give him some idea of the Grand in the Kidney, with a
heat in, or about those parts; he might also be subject to the
Head-ache, or some little disorder there, coming from the Stomach
and Spleen: for we find both the Maleficks in Square to Jupiter in
Cancer; and besides this, he might also be liable to some Obstru
ctions of his Lungs, either by Colds, &c. but none of those continual,
but accidental, and only happening upon bad Directions, Trahitis, Re urinis, &c.

The Sun and Moon both in Sextile to Jupiter, and in Trine to
the other from Taurus and Virgo, and the Moon and Jupiter apply to one another to a Mundane Parallel; the Sun is in Sextile to the Ascendant, and in Ve
num in square to it, and Saturn no ways afflicting the Signif
ications of Marriage, are indubitable Signs that the Native should
Marry. The Moon in Virgo, a barren Sign, and a Sign of one
shape, and in Aspect to no Oriental Planet, and but to one Occi
dental
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dental, besides the Sun and Mercury, which in this case are all one, should allow him but one Wife, nor is there any Rule here that allows two; the time of his Marriage should neither be early nor late, but between both; and therefore, I judge, he might marry about the Twenty fifth or Twenty sixth year of his Age; for in Men's Marriages, I esteem Eighteen years of Age early, and Thirty years of Age late; but in Women, I count Fifteen early, and Twenty five late. And as to the Description of his Wife, I shall take a method quite opposite and contrary to the common way in Practice; and therefore I do say positively, That the Sun and Jupiter are Significators of this Gentleman's Wife, with a little mixture of Mercury, but that concerns her Intellect more than her Body. These Positions describes her to be a Woman well endowed, of a middle Stature, fleet Body'd, and when in years Fat, her Hair brown, or rather bright, a Woman of a high Spirit, a generous Temper, a healthy Constitution, Ambitious, Long-liv'd, and one of much Ingenuity and Sense.

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

In considering the Native's Children, and their Qualification, we must have recourse to the Tenth and Eleventh Houses, and the Planets placed therein, or in the Houses opposite to them; but in this Figure we find none in either but Venus, and therefore let us consider her with the Lord of the Tenth and Eleventh, and the Moon; and we find Jupiter Lord of the Houfe in Cancer, a Prophetic Sign, and his own Dignities, in Sextile to the Sun in the Houfe of Venus, and in Sextile to the Moon in the Seventh, and also in Parallel with her applying. These Positions shew, that the Native should have many Children; and as Venus was on the Cup of the Fourth, and the Moon also Angular, I should conclude, that the major part of them were Females: and because Venus is free from all manner of Affliction, and Jupiter Cadent in the Sixth, in Square both to Saturn and Mars, I judge there were some of the Males died before they came to Ripeness of years, or Maturity. That his Children should advance to a considerable Quality or Station, is visible, because Jupiter, who is their Significator, is in Cancer his Exaltation, in Sextile to the Sun and Moon, the Fountains of Promotion and Honour; but perhaps some may object and say, You might have spared your labour in that point; Object, and not pretend to give a reason for it by the Stars, seeing their Father was advanced to a degree to make his Children as Great as himself, and leave them in Possession of such a Power, as to be able to defend themselves when he was gone. To this I answer, That there is no Man rich to any great and remarkable Post or Station, but he must have great and illustrious Positions for doing and acting; and it is very probable, that some of those Stars that give him his Honour, may be also Significators of his Children, and so gives an Illustrious Birth, as well as an Honourable Name. But besides, we find Jupiter in Square both to Mars and Saturn, as well as in Sextile to the Sun and Moon, which did also shew Riches and Fortunes in their Lives, which I shall leave to the Reader to judge, whether it was verified or not. And observe, that a poor Man as well as a rich Man, may have famous and eminent Children; and a rich Man as a poor Man, may have poor, defective, and infamous Children, and this from Principles in Nature, and Rules in Astrology, without any Injury to true Divinity, or the Great Being. But to conclude this Paragraph, I desire all those who are Angry with my Method in judging on this Subject, as well as the whole Figure besides, that they would forbear Quarrelling with me, and fall upon Pekomon; but let me advise them to understand him.

By long Journeys, we commonly understand those of the Sea; of the Sea going into other Kingdoms or Nations, which our common Englishmen are ten Long. Trade Astrologers judge from the Ninth House, and his Lord's Journeys, but I pass by that, and say, that the Significator of long Journeys in this Figure, is the Moon, [as he that pleases may read more at Large, Lib. 4. Cap. 9: Quadrupar.] and as she is in Trine to the Sun, in Trine to Mercury, her Dispositor, and in Sextile to Jupiter;
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so his Journeys should be about great and eminent Actions and Businesses; and the Issue of them should be Great, Famous, and Fortunate; for you see the Moon is no ways afflicted, neither were his Undertakings beyond Sea in his own Person without Success and Glory, he always coming home Victor and Conqueror. But if we should accept and judge by J. G’s Figure, and take either Jupiter or Saturn, they having both of them Dominion in the Ninth House, but Jupiter the most Power, his long Journeys would have been [by that Position] full of Labour, Toil, Trouble, and generally without Success; but if that should have given Success, it would have been attended with much difficulty and Doubtfuls.

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

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

The Birth is Nocturnal, and the Moon is Light of the Time in an Angle, and her Satellites or Stephates, according to Polonius, are the Sun, Mercury, Jupiter, and Venus, the being in Trine and Sextile to them all; and, we may reckon Saturn and Mars too, for she is in a Zodiack Parallel with them, /so applying; and the Three Superiors, according to his Rule, are, two of them in Trine, and one in Sextile to the Med-median, and all of them applying likewife, and Jupiter Lord of the Tenth, the Angle of Honour. To which I will add this Observation, That neither Sun nor Moon is in any ilj Aspect with any of the Planets, nor any of the Planets placed to his disadvantage in the Figure. The Sun who is always the Significator of Honour, Glory, and Reputation, is likewise free from all ill Circumstances, and in Trine to the Moon, Sextile of Jupiter, and Conjunction with Mercury, and Mars just riling before him. Which if compared and considered with the following Chapter of Polonius, flawo, That Arms and Armies would be the Practice of his Life, the Delight of his Soul, and by these things he would raise his Honour and Fortunes.

The great Conjunction of Saturn and Jupiter, in the Year 1642, in the 7th degree of Leo, near the Cusp of his Seventh House, in Trine to Mars in his Second, and in Sextile to Saturn in his Eighth, was none of the smallest Causes of his Greatness and Promotion, neither was that Conjunction in the Year 1645, which was on the Cusp of his Second, in exact Trine to his Tenth House, and in Sextile to Venus.

But perhaps it may seem strange to some, why he was so Old before he began to appear upon the Stage of Mundane Affairs, which thing is not indeed very strange, because all the Planets are in Occidental parts of Heaven, Jupiter and Venus excepted; and none Angular but Venus and the Moon, all the rest being either in Cadent or Succedent Houses, which always give what they promise in the latter part of the Life; and this is the more confirmed too, if we observe, that all but the Moon and Saturn are under the Earth. So that if the Positions are but really perpend, it will seem no strange thing that this Native did not Advance and Rife sooner. But if J. G’s Figure should be allowed, all the Planets are Angular but the Moon, which must without doubt give the Native his Honour and Preferment early, even in his younger Years, which his plain he had not. I confess, I have no Authority from Polonius for this Judgment of the Time and Age, when the Native shall receive those things of Honour promised him in his Natal, he only speaking to the thing in general, Si dignatus, vel
times. When he came to be Protector, he had Enemies always plotting against him; but at the same time all Nations were his Friends, either for Love or Fear; and what is more, it was his own Prudence, Courage, Council, and Conduct, that carried him through and above all these things; and this is aptly signified by Ptolomy's own Rule and Words, which are these, *Cum Luminis congruentes, erit amicitia aequalis et consilia optimae et extrema.* Which in this Figure and Nativity takes place, for the Lights are in *Trine* to each other; the one in *Conjunction,* and the other in *Trine* and Reception with *Mercury,* and all the afflicted by the Beams of *Jupiter,* who is in *Conjunc* and in *Trine* to the Mid-heaven; by which means he is doubly concerned in giving and supporting his Honour and Friendship, which were indeed really inseparchable. In a word therefore, this Valiant and Fortunate Native had many Enemies, and those great and considerable in their Quality, and this judgeable by this Position, but he had more Friends, and those more powerful to support his Interest, which is the usual and natural Effect of so good and fortunate a Position, as he was blest with. Thus you see the best and most Ancient Astrologers, had other ways to judge of Friends and Friendship, Enemies and Injuries by them, without making use of the Seventh House, the Eleventh, and Twelfth, with their Lords and Governors, and Planets placed therein, which method is indeed absurd and ridiculous, if compared with Ptolomy's, which is founded on better Principles of Philosophy and Reason. But more of those Follyries you shall have in my *Delineo Genetarum,* now ready for the Press.

It is not very material to our work in hand to take notice of this part of Judgment in this Nativity, because he was not liable to the Fate and Accidents of private Men; for Princes seldom know their Servants, [some few excepted], and by that means are not liable to any Differences and Discord with them, nor are their Servants admitted to any intimate Familiarity with their Masters; for when they are put into an Employment, the Service expected from them in that Employ, is Diligence and Faithfulness in their Duty to their Master. But we may certainly conclude, That all Princes have Servants of both sorts; good and bad; for according as those Ministers of State are affected, that put in, and employ the Inferior Servants, so must that Prince expect to be served or be betrayed; and I could with me have no Examples of this kind in England.
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But for the Reader's satisfaction, I will also give the Judgment of this matter with the rest. Ptolemy doth allow the Twelfth House, and Planets placed therein, to signify the Native's Servant; but if there are none in that House, to take those placed in the Sixth; but most chiefly to observe how the Lord of the Twelfth House doth agree, or disagree with the chief and most principal parts of this Figure, and from thence make your Judgment of the matter in hand. In the Nativity now under consideration, we find Saturn Lord of the Twelfth House in Libra, his Exaltation, but in no Aspect, either good or bad, to the Mid-heaven, Ascendant, Sun, Moon, or part of Fortune, only in Parallel with the last of them, which should indeed shew the Native's Servant to be none of the best; but if we consider that Jupiter is in the Sixth House, and there in a Zodiacal Square, but a Mundane Scutel to Saturn, I should judge that his Servants were Moderate, Truthful and just; and this the rarer, because Venus beholds the Culp of the Twelfth, with an exact Trine; but this last I speak of my self, there being nothing of that in the Rule. Upon the whole matter, I do judge, had this Native been of the Common Quality, and liable to those Accidents that Subjects must meet with in such Affairs, that this Saturn would have been just in their Duty, but stubborn and headstrong, and that the Native and they would have agreed moderately well; some little differences there would have happened, but yet true and truly in the main.

I am now come to the last part of Judgment, that is to be given on the Nativity of any Person, Nam nunc mortem nihil, but the most confused part of the whole Art, as it is now underlood and practised by all those that pretend to understand the Language of the Stars, and have just skill enough in hard Words, to make the rest of Mankind believe that they are really what they contending call themselves, that is, Astrologers. And therefore I shall be a little longer on this Paragraph. First, To shew the World their Mistakes. And Secondly, To give a few Directions in order to fet them right; but in this I shall be very short and concise, and that for several Reasons, which perhaps you may find elsewhere mentioned in this Treatise. For I am now handling a Nativity, not giving General Rules so to do, which perhaps I may perform at a more convenient time; for I really believe I have taken as much pains in that part of Astrology that concerns Sickness and Death, as any Man; and for that reason, I think I ought to understand.

The Cause of Death is variously affected; some laying the Cause of it on a bad Revolution. So one servd my Friend Mr. of Death. R. B. whom they said lay under a bad Revolution four years successively, and kill'd him at last, for which they could never give any other reason, and yet had his Nativity to consider in the thing. Some lay the Aries on Eclipses of the Luminaries, and the Sun's place, and they say you can oblige things, especially in Death. Nay, many of them to my knowledge have no such Cause to alledge for the late Abdication, but a poor small Eclipse of the Sun, on the Sun's Radical Place, and day of his Birth, October 14, 1588. Mme. Which if they please to consider, there was an Eclipse of the Moon, April 15, 1660, near that place, and that a very great Eclipse, and yet did him no harm. Also in 1669, October 14, at which time the Sun on his Radical Place was Eclipsed in 2 degrees of Scorpio, the very place of the Dragons Tail; and yet I do not remember that it did him any harm, nor yet kill'd him; but any thing serves when better Reasons are not in their Power. Sometimes they tell us, that great Conjunctions kill, and yet that shall not happen in divers Years after the Conjunction is over and past. And this I have often heard alledged as the Cause of Death, when such a Conjunction hath happened on the Mid-heaven, Ascendant, Sun, or Moon, &c., of a Nativity, in which they could find out no other reason more substantial. They likewise say, That Comets oftentimes kill when they begin, or expire on the chief Points and Parts of the Nativity. But this as well as all the Reasons

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

- I am now come to the last part of Judgment, that is to be given on the Nativity of any Person, Nam nunc mortem nihil, but the most confused part of the whole Art, as it is now underlood and practised by all those that pretend to understand the Language of the Stars, and have just skill enough in hard Words, to make the rest of Mankind believe that they are really what they contending call themselves, that is, Astrologers. And therefore I shall be a little longer on this Paragraph. First, To shew the World their Mistakes. And Secondly, To give a few Directions in order to fet them right; but in this I shall be very short and concise, and that for several Reasons, which perhaps you may find elsewhere mentioned in this Treatise. For I am now handling a Nativity, not giving General Rules so to do, which perhaps I may perform at a more convenient time; for I really believe I have taken as much pains in that part of Astrology that concerns Sickness and Death, as any Man; and for that reason, I think I ought to understand.

- The Cause of Death is variously affected; some laying the Cause of it on a bad Revolution. So one servd my Friend Mr. of Death. R. B. whom they said lay under a bad Revolution four years successively, and kill'd him at last, for which they could never give any other reason, and yet had his Nativity to consider in the thing. Some lay the Aries on Eclipses of the Luminaries, and the Sun's place, and they say you can oblige things, especially in Death. Nay, many of them to my knowledge have no such Cause to alledge for the late Abdication, but a poor small Eclipse of the Sun, on the Sun's Radical Place, and day of his Birth, October 14, 1588. Mme. Which if they please to consider, there was an Eclipse of the Moon, April 15, 1660, near that place, and that a very great Eclipse, and yet did him no harm. Also in 1669, October 14, at which time the Sun on his Radical Place was Eclipsed in 2 degrees of Scorpio, the very place of the Dragons Tail; and yet I do not remember that it did him any harm, nor yet kill'd him; but any thing serves when better Reasons are not in their Power. Sometimes they tell us, that great Conjunctions kill, and yet that shall not happen in divers Years after the Conjunction is over and past. And this I have often heard alledged as the Cause of Death, when such a Conjunction hath happened on the Mid-heaven, Ascendant, Sun, or Moon, &c., of a Nativity, in which they could find out no other reason more substantial. They likewise say, That Comets oftentimes kill when they begin, or expire on the chief Points and Parts of the Nativity. But this as well as all the Reasons.
This being granted, That Directions are the Astrological Causes of Death; the next thing is to inquire into the Quality of it, and how to judge this according to the Method and Directions of our Authors; would puzzle a far stronger Brain than I have to employ in it; as I believe you will conclude, and readily judge, when you have heard the Cause opened, and the Matter fairly stated, according to the usual Method and Practice now in use among those Men called Astrologers, or such as pretend to it.

In any Nativity, when they come to consider Death, they tell us, That the Native's Death will be by such Means, Ways, or Disease, as is agreeable to the Lord of the Eighth House, his Nature, Position, and Configuration. And to colour the Folly of this Delusion, they tell us, That the Lord of the Eighth House is the Anetis, or killing Planet, when there is not one in Twenty, or Thirty that dye by the Direction of the Giver of Life, to the Lord of the Eighth House. If so, then there is nothing more plain than the Contradictions in their very Rules, laid down to instruct those that are more Ignorant than themselves, if any such are to be found. Far is it not a plain evidence of Insanity to say, That this or that Direction is the cause of Death; and at the same time tell us likewise, that the Disease by which he must expire, will be of the Nature of the Lord of the Eighth House, &c. when perhaps Venus may be Lady of the Eighth, in Triine to the Moon, or Sextile to Jupiter, but perhaps the Direction may be the Sun or Moon, Giver of Life, to the Squares or Oppositions of Saturn and Mars and one of them Lord of the Horoscope. And it is impossible to reconcile these two Rules together, to make them either agree, or else for a Cloak to hide their Errors, for there cannot be two Causes to specify one and the same Disease, and those Causes so Antithetically opposite, and yet the Disease shall partake but of one of them when all is done, and that is the Direction or Directions, that the Giver of Life is then directed to; and according to the Nature of that Star or Stars, so shall the Disease or Disease be. And indeed, this is the only rational Method, and the other altogether improbable; for it is the occasion of the Directions touching at that time, that gives the Sicknes, which if so, it is reasonable to think that should give the Quality of the Disease also, and not the Lord of the Eighth. But I will end all in a word or two about this matter, and if I can, put it out of
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of doubt; let Jupiter be Lord of the Eighth, and in it, in Pisces, or where you please, in Trine or Sextile to the Sun or Moon, and the Giver of Life be directed to the Bodies of Saturn, Venus, and Mercury, in Aries, Scorpio, Capricorn, or Aquarius; especially near any violent fixed Stars, or to the Body of Saturn or Mars, and the Squares of the other two; and that Native shall either be poised, or intoxicated with poisonous Phyllic, and this in defiance to Jupiter, Lord of the Eighth, who I am sure gives no such thing. And so I come to the third thing, and that is to compare the Cause with the Quality or Effect, which is the Disease.

The way to compare these things, is to examine such Nativities as the chiefest of the Professors have published to the World, and to see how they make their Rules, and the Death of the Patient agree; if the Disease be from the Sun or Mars, it is a Fever, a Helick, or such like; if it is from Saturn, it is a Cold Dilemma, as Congers, Dilemmas, Agers, &c.; if from Venus, Appleshees, Impollumus, diseases of the Lungs, &c.; if from Mars, Dentes, diseases of the Stomach and Liver, Pileus, &c., and diseases of Repulsion; if from Mars, Deliriums, Madness, Convulsions, Congers, and diseases of the Brain, with all those Insults that rise from an excess of Drinck, if from the Moon, Delirium, and other Flames of the Bowels, Convulsions, Obstructions in young Women, diseases of the Womb, and such like. Then again, they give variety of Diseases, according to the Mixture and Complication of their Rays, which is a very hard thing to examine, if you are at all willing to take a little pains. And the reason why I advise you to compare the Disease and its Quality, with that which you call the Cause of it, is for you to observe how they do agree one with another, and how all of them together do agree and correspond, to the Rules laid down for that purpose Dodle. of Nativ. page 142, seq. 1 page 261, seq. 8. And to consider when any Native or Patient is dead, whose Nativity is known to be true and certain; whether there has been to have given your Judgment thereon before Death, you would have predicted that Disease of which he died, or some one very like it in Nature and Quality, [for I know there are none can be absolutely particular] by the Position of the Lord of the Eighth House, having respect to that Angle it self, the Planets in it, and those Configurations with which the Lord of it is affected. I say, a few Trials of this Nature, in a little time will

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

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

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

Query 3. Who would have judged that the Earl of Essex should have been beheaded, when Jupiter Lord of the Eighth was in Libra, and free from all Malefic Raya? Colle. Genit. p. 57.

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

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


Query 7. Why Mr. Maffeiello should not expire by a Natural Death, seeing that the Moon, Lady of the Eighth, was no ways afflicted, but going to the Trine of Mars, Trine of Saturn, and Trine of K
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Lastly, He that will come to the true knowledge of Astrology in this thing of Death, he must in the first place throw by all these Sham and Fooleries, that are kept in use without any approbation of truth, or any other Authority but that which comes from Antiquity. And I have been somewhat longer on this matter, to shew how idle a thing it is, in it itself, and yet how much magnified by those that pretend to Astrology. Not a Nativity done without the use of this Rule; and not one Nativity in forty, where the Rule takes place, unless it is by chance; for till they can prove to me, that they have a better foundation for their Houles, than any I can yet learn, I must beg their pardon, for my not believing this; and a great many Fooleries more in the Art of Nativities. Of which I will give a fuller account shortly in my Dei Gen. There is no other thing that can be in the Cause of Death, and the Nature and Qualification of the Difea, but the Direction or Directions that are then in force and operation; by Direction to the Giver of Life. I do acknowledge, that the Revolutions, Secondary Directions, with Transits, Return, Eclipse, &c. may increase the Arguments of the certainty of Death, but all of them together cannot give Death, or specificate the Difea that leads to it, but the Directions only: As I could shew you in some of those Nativities mentioned in the former Queries, where the Difeae did exactly correspond to the Directions, that gave them, Senex Astrologios. And to this purpose, there may sometimes be three or four Planets concerned in the matter, sometimes but one, but rarely less than two to serve to give the Difea and Death. To this purpose, in the Nativity of Charles II. it was the Moon that gave the Difea, but it was Mars that kill'd him, altho' there were divers Directions; I am sure fix or fever in force or operation when he died, and help'd to compleat the Work of Mortality. Likewise in this Case of the Protector Cromwell, it was not Mercury or Venus, Lord or Lady of the Eighth Houle, that gave him either an Aquus, Pessor, or Posson, no nor Saturn, Lord of the Ascendant in the Eighth, but the Opposition to Mars, but it was the Directions of Saturn, and the Moon her self, that gave his Difea, but that of Mars kill'd him. And that I do affir that to be the true Cause of his Death, and shall have a proportional Effect in all other Nativities, where the Moon is Hilic, and in that part of Heaven that is, it shall give Death, but perhaps it may not be by the same Difea, but it shall be of the same Nature, violent and quick, as indeed are most of those

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

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

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

THE SECOND PART.

The Argument that induced me to it.

Having finished this Great Man's Nativity, corrected the Figure, and refuted those absurd Errors, which others have built thereon, under the Notions of Rules and Directions for the Young Students to Steer by; I am directly led to examine a Book not less full'd with Errors, than Cromwell's Nativity [printed by the Gentleman you have heard mentioned in this Treatise] was with fallacy and flimsy. A Book written to introduce a new and imaginary Whim, that J. G. did believe the Power of his then Interest, was able to put upon the World. A Book, that the Arguments which are brought to prove the thing there propounded, and his Principle asserted, are either false, misapplied, or else lug'd in by head and shoulders. A Book, not written to do the Artists of England any Service, but rather an opportunity made use of, to show how plaidsly he was abused, and his Reputation curtailed, by being called and esteemed a Papist, from the Popish-Plot to that time; and yet at the same time, with a fide-long, skew-whiff Argument, to ridicule the Objections against the Cheats, Fooleries, and Absurdities in his Popish Religion, as I shall have occasion to shew anon more at large. A Book, written to justify and maintain the Errors of his Youth, [I had almost said, the Sins too] which were great enough then; and might have fav'd him this labour of Painting and Hanging up a Sign, to have shewn the easier seen and discovered; and so shew you, he had no more skill in Artillery at Sixty years of Age, than he had at Thirty. For in the Year of our Lord, 1663, and 1661, he made a Collection of Nativities, and most of them false ones, as shall ere long
An Inquiry into J. G's Cardinal Errors.

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

Cardinal Signs signify nothing on the Angles of any Nativity, &c.
But Cardinal Signs on the Angles of a Nativity, and some of the
Superiors placed thereon, do certainly make Men famous and Prodigious in their Generation. And so they do in those Signs, tho' not in
the Angles.

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

Why Cardinal Signs should give those stupendous and amazing
Effects in Nativities, &c. that this Gentleman speaks of, and yet
not known to the Ancients, is a thing I cannot easily believe; neither is it at this day affected by any but himself, and those of
our Nation, who were deluded into the belief of this idle Affirmation. For the Cardinal Signs without Planets in them, are
but empty Spaces in Heaven; and what reason there is, that those empty Spaces should be allowed so great and mighty a Power,
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if they have any such thing, must in my Opinion depend on one of these three Reasons, according to their Affection. First, It must either reside in the Name, Power, and Virtue of the Sign. Or, Secondly, in the Nature and Power of the fixed Stars that are in those parts of Heaven. Or, Thirdly, As being the Medium, and two extremities of the Ecliptic. As to the first, I dilate it wholly, not allowing any Mystick Power to the Name of Arietis, Cancer, Libra, or Capricorn, nor any more Power and Virtue to that part of Heaven so called, than to any of the parts of the Zodiac besides; for we all know, that the Names of the Twelve Signs are what the first Inverters imagined those Constellations to be like, and have therefore called them by those Names. And what is more, those Constellations and Parts of Heaven that did possess those points at the time when those Signs were so named, are either by the Precession of the fixed Stars, or Retrocession of the Equinox, divided from those Points, near a whole Sign, as in the Sign Arietis, which takes its Name from the Ram, the Figure of which Creature is described in that part of Heaven; and I judge at that time was, or near the Point of the Equinox, but now the first Star in that Constellation, and known by the name of the first Star in the Ram’s Horn, is in 28 degrees of Arietis, and about 30 or 40 minutes. So that if the Figure of this Creature gave a name to the Sign, and a power to the Part of Heaven, then the Precession of the fixed Stars hath quite altered the Cafe, and it is slipped away into that part and space then called Taureus, and so of the rest, neither do I care by what Names you call the Signs, so I can but tell what you intend by them, and that we may by those Names know how, and where to find the Seven Planets by their motions dispersed throughout the Zodiac. But besides, the empty Spaces of Heaven were never yet pretended by any Man, to have any the least Power imaginable, without the presence of the Planets or fixed Stars to illustrate them; and so far do I allow them, and no further.

Secondly, As to the power of the fixed Stars in those Signs, I think no Man will lay the fire there, because there are no such thing in two or three of them, unless they will make such Stars as have great North or South-Latitude useful in this Cafe, which I am very unwilling to allow in Nativities; for the fixed Stars that have great Latitude, can have but little force in the Angles of a Nativity; and I hope no Man will deny, that the point they call the Culp of the House, must be in the Ecliptick, whether in the Horoscope, or Mid-heaven, or the opposite Points. In the Sign Arietis there is not a Star of the first Magnitude, nor any of the second, but the Head and Girdle of Andromeda, and they having North Latitude, about 26 degrees; however, if they were nearer, I could not look upon those Stars able to illustrate a Space of Heaven, sufficient to give it such a Power, seeing there are Stars far more considerable to that purpose in the Zodiac, tho not in Cardinal Signs. In Cancer we find none of the first Magnitude, but Synus, or the Greater Dog, and that Star about 40 degrees from the Ecliptick with South-Latitude, which is a little too far to have this power here pretended. The rest are all of the second Magnitude, and they are the Brightest of the Twins in the beginning of Cancer, with 6 degrees 30 minutes of South-Latitude; and the Star called Hercules, with the Lisbon Dog, being about 16 degrees of South-Latitude; there are others also, but I think less servicable to their purpose than these are, if they depend on the Power of fixed Stars. In Libra there are two of the first Magnitude, the Virgin’s Spike and Arietis; yet none but the Virgin’s Spike servicable in this Work, as being near the Ecliptick, and hath but little Latitude; but Arietis hath about 30 degrees of North-Latitude, and doth coincide with the middle of Virgo. And when the beginning of Libra ascends, that Star is a considerable distance above the Horizon, and not to be found in the Ascendant; and besides, it culminates with the beginning of Scorpio, and for those reasons no way servicable. In Capricorn there is also but one Star of the first Magnitude, the bright Star in the Harp, called Lysa, which hath above 60 degrees of North-Latitude; and tho in Capricorn yet it riseth with the latter part of Libra, there are divers Stars more in that Sign, but all of the third Magnitude; and less, except that in the Vultur, called the Bright Star, which hath almost 30 degrees of North-Latitude. Thus you see there is but one Sign of the four, that hath an eminent fixed Star near the Ecliptick, which is the Virgin’s Spike in Libra; and tho it riseth with the 21st degree of that Sign, yet it sets with the very beginning. Hence, these things have no way with me to believe, that the fixed Stars are able to make those Signs so famous and eminent: as my Virtuous Adversary doth assert, and endeavour to make us believe. For it is plain, That other Signs are endowed with famous and eminent
nent fixed Stars near the Ecliptick, and yet not taken notice of in this case.

Thirdly, If they will say, That their Eminence and Power lieth in being the Medium and Extremes of the Ecliptick, it is possible I may have some faith to believe that reason, and upon very good grounds too; but yet I wholly deny, That this reason can be allowed to prove the empty spaces of Heaven to have any Power when on the Angles of a Nativity as, perhaps, I may shew by example before I conclude this discourse. But the true reason is, because when the Planets arrive at the two Tropical Points, they then reach to their utmost bounds Northward or Southward, and this is made the more remarkable if they happen to have great Latitude, North in Cancer, and South in Capricorn; by which means they exceed the Ecliptick, and obtain a greater degree of Declination; and for that reason, must have a larger course to run in our sight, if in Cancer, because they have a greater Diurnal Ark; it in Cancer, the same to our Antipodes; and therefore a truly Regular Position in this Nature, is a Figure wherein the beginning of Cancer is on the Tenth, and the beginning of Libra ascending, otherwise it is but an Oblique Position; for if Cancer happen to ascend, it rifeth North-East almost, and Capricorn its opposite Point, sets almost South-West. But the other Figure is not so irregular nor confused, but hath the four Angles with Cardinal Signs, the Ascendant directly East, and the Seventh directly West, as the other two Angles are North and South; and yet all this is but an empty Bubble and Rattle, without the Planets are in those Signs to animate and illustrate the Figure. Nay, I will allow any Man to have those Signs on the Angles, and let but the Planets be in abject Signs and Houses, and see what sort of Figure that Man will make in the World, and how famous he will be in his Generation. The Equator, or the two Signs Aries and Libra, for no other part of it is or can be concerned in our Astrologick-way in the Ecliptick, but those two Points, because there the Ecliptick cuts that Line at opposite Parts; and there are none but those two Points of Heaven where the Planets can be, and yet at the same time be visible to the whole Earth; for the Sun in the Equator is visible to those [if any such are] that Inhabit within the Aries and Antartick Circles, and have the Power in their Zenith; and of the rest of the Planets, which no other part of Heaven can perform, but those only, which doth intitle those Points to something more Eminent and Remarkable in their Position and being the rest of the Twelve Signs. With this likewise we may consider, That even by God's appointment, Aries, or Aba, was the beginning of the Year, in the Jewish Ecclesiatical Account. But in their Civil Account, they began the Year in Antiquo in the Month Tisri or Ethanim; so that both those Points of Heaven were made then the Standards for Time, and the Measures of their Years, before the Astronomers were able to tell the World, that their Year did contain 365 days, 5 hours, and about 50 minutes. There might be many more Arguments raised of this nature, to prove, that these Signs and Points of the Equator are both Eminent and Remarkable, as that of their primary Power and Precedence in Mensuration and Trigonometrical Problems in the Doctrine of the Sphere. Their Primacy and Authority in giving that motion that is the measure of Time in Directions. Their Primacy and Supereminence in admitting no Parallel, and being the only Standards of Equity to the whole World, as being the peculiar Points that gives equal Day and Night to all the Inhabitants of the Earthly Globe. Likewise their Fertility and prolific Endowments to all those Places that are Situate under that Line, and have those two Points in their Zenith; yet I do not attribute that fertile Power to those Signs of Heaven, and those individual Points of the Ecliptick and Equator, but to the Rays of the Sun, who is the Author of all Generation and Production, and always brooding in, or near their Zenith; from whose heat [by which the Terrene Menstruum is fermented] the fertile Earth lends forth its Emergent Product, and also quickens their Maturity; and not only the Parts of the Earth that lies near, or under this Line, but all the World over, even to the Poles also; for when the Sun returns from Capricorn, and approacheth the Equator, it puts a Generative Ferment into all the Seeds of Nature, exciting Animals to Procreation, and the Earth to Production, as Grecians well observes. Lastly, That which is as remarkable as any thing I have yet mentioned, is, that as those Points are the Standards of Time, so they are of distance also, for all Zodiacal Parallels are measured from the Equator, and from no other point nor part of Heaven; but of what use they are in Astrology, few understand, either their Nature or the Operation in the Mechanical part; therefore I shall say no more thereof.

Thus
Thus you see our Ancestors had some reason for believing the Cardinal Signs, so confidant in their Astronomical Observations and Judgments on Nativities, &c. when they found Planets therein placed, which according to their Positions did, and always will give things remarkable according to their Nature. As for example, in the Inclinations and Qualifications of the Mind, which is the Rudder to steer the Body with. Polomy tells us, That the Signs add much to the Temperature of the Mind; but how? Why they are those Signs wherein Mercury and the Moon are placed. And then he tells you of Tropical, Fixed, Bicorporeal, &c. Lib. 2. Cap. 18. And the same things are preached also by Campanella, Lib. 4. Cap. 7. Artic. 1 & 2. So says Junctius like wife, Pro qualitate animi igitur, considera Luen Mercurii & Lune que signa occupent. Specul. Alt. 50. Col. 4. Neither is Cardan silent altogether in this thing, but speaking almost the same words, Ducite Exam. Gener. in terris, in Oleis, in Nun & aliis Nativitabus. Secondly, In Dificafes, if those that signify their Infirmities are in Cardinal Signs, they certainly give the more violent sort of Difficulties, and such as are hard to be cured; as the Leptos and other Leprous and Cutaneous Difficulties that spread the whole Body over, and sometimes Cancerous Accident. But all these must be either when the Luminaries, or Significator of the Disease, are in those Signs and Parts of Heaven. Vide Ptolomaeum in Lib. 3. Cap. 17. And of the same Opinion is Allabaster, That it is the presence of the Planets in the Signs, not the Signs themselves, that give the Disease or Difficulties, De Nativit. Cap. 62. But Thirdly and Lastly, That which is more to my Business, and will point to the Matter in hand, is that thing of Dignity and Prettance, in which Case no Man ever laid the Cause and Ground of it yet in the Signs of Heaven, but the Planets and their Positions, till my Worthy Friend J. G. began to let it on foot. Neither Juntius, nor Omar, nor Polomy, nor Campanella, nor Cardan, nor Alibali, nor Guido Bonsani, nor any other of them that have come to my hand, have given any countenance to such a kind of Judgment as this is beforementioned. And to give one Text for all, from one of their oldest Authors that so much admire, [I have spoken enough of Polomy before, one whom he talks of, but knows nothing of the Man, nor his Matter] and that is Alibali, De Judi. Nativit. Cap. 30. de dignitatis, Apsice diemum & dominum ejus & parent Regni cum suo domine, & solm in Nativitibus diurnis, Lunam in Noturnis, &c.

scias qui ex his habet planetas dignitates, quia si fueris inter illum, quia planetas dignitates habueris, & dominum Ascenditum Alibi, vel Con- 

mitato esse Configuratio, eris Natus homo Regni, & in regno disject & 
solum hominem consortem. Observe (says he) the Sign of the 

Tenth and his Lord, and the Part of Dignity and his Lord, with 

the Sun in Diurnal Nativities, but the Moon in Nocturnal; for if 

there were Commixtion or Configuration between that Planet 

that hath most Dignities, and the Lord of the Ascendant, he that 

is then born shall advance to some Power in Government, and 

shall grow Rich thereby. And to tell you the truth, this Author 

doth speak the same Language that they all generally give out for 

Doctrine in this Case; the same may make little Additions of 

their own, yet none ever denied this, neither do I believe that 

Mr. J. G. will directly oppose it, tho' I judge he thinks this disco- 

very of his more excellent than that, but not so generally useful; 

for the former is to be considered in all Nativities, especially in 

Mens; but this of his in none but those having Cardinal Signs on 

all the Angles, which may amount to one or two in Twenty. 

However that is nothing against it, neither doth it impair the In- 

vention, were the Aphorism it fell true; which is plain to me, that 

it is not. But let every one believe as he likes. And so I come to 

his Arguments and Reasons, by which he endeavours to prove 

and enforce the belief of that idle Opinion about Cardinal Signs, 

&c. to be of themselves able to make any Native great and fa- 

mous in his Generation. The first Eighteen Paragraphs of the 

Book being spent only in Words and Noise, without any Rela- 

tion to the matter in hand, he comes at last to lay his Principle 

and Thesis in the Nineteenth Paragraph; he tells us there in plain 

words, that it is so famous and remarkable, that it wants nothing 

but Belief and Proof. Pray, what do the most absurd Errors want 

besides, or stand more in need of than those two things? Nay, 

let Errors be but believed, and a little proof will serve turn among 

those Converts. And to say the truth, he doth as good as tell 

us in those words, That Antiquity doth not in the least own or 

protect it; and whether the Modern Astrologers would own and 

believe it, or not, he was in some doubt. For it is certain, that 

which wants the Attribution of Antiquity, and the Consent of Modern 

Astrologers, is a perfect Innovation, and wholly strange to thought of 

that Proficiency. And the very words of this Paragraph pass the 

whole matter into doubt.

Neither
Opus Reformatum.

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

And the first he gives us, is from Cardan, *Sec. 5. Aphoriz. 129.* *Abbat John, ab Ariete ad Cancerum, Librabitatem reddid Aufriam partem.*

*Boreslem*
of this Aphorism. A fine large Trait of time to compleat and prove the truth of an Aphorism, when we [I suppose] shall have no occasion to quote or use it: and saith Cardan as well employ'd at the writing of it, as J. G. was, when he brought it to prove Cardinal Signs on the Angles of a Nativity, &c. and I think no Man that hath so much to say, will conclude the Argument then derived to have any way to make impartial Men believe it. And for his discourse there of Baking and Brewing, it seems to me more remote from the matter, than what he said before; it doth indeed shew the power and force of Fermentation at the time of the Ver- nal Equinox; and yet I dare say John did never try the Experiment in the use of an Election to that purpose, tho' he commends it to others. Nor did ever any Man yet say, That the Brewed at the Smar entrance into the Signs Cancer, Libra, and Capricorn, obtained any singular Approbation for Strength and Virtue, before that Brewed at other times in the year.

The Text he hath quoted from Ludovicus de Regim in his Twenty fourth Paragraph, is no more to his defigured matter, than the Text of Cardan. And now I fee, wherefore he finds an Aphorism with the words Equinocial and Tropic, in it, he presently takes it by the Lugs, and prefix't it into his Service right or wrong; and for those two words fake only, hath he brought that Aphorism to prove the fookery of his own imagination, when there is not one word in the Text to encourage it. And therefore I shall not dwell on these things that are so obvious and plain, but proceed to those things that are more idle, and more ridiculous.

I will put his 26th and 27th Paragraphs together, for the proof of which, pray observe what Aphorisms he useth, and consider with your self, what force there is in them to his end and purpose. Quando Saturnus in Libra & Jupiter in Capricorn sit, nwre maque in Monda Mutations contingent. That there shall happen great Mutations in the World, when Saturn shall be in Libra, and Jupiter in Cancer, Card. Sag. 7. Aphor. 6. And is not this a very strong Text to prove Cardinal Signs on Angles, to do those mighty things, that my dear Joy, Mr. John pretends to. Is there any one word in the Text, that can be supposed to couteinance such a thing? None as I can discern, but those two words, Libra and Cancer. And then with so good reason and success, he lays in Dialis- podium, Aph. 79. Signa Equinocialia sunt mover dominum habere superflatum Legum, &c. That Equinocial Signs are perceived to have Power

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

He quotes only four words of the Aphorism, i.e. Comete in Cardinibus, Regum mortes, &c. Comete (says he) whenever they appear in Cardinal Signs, they broken the Death of Emperors, Princes, Potentates, &c. Cardinal Signs you see, do ill carry a Signal of Wonder and Amazonian in them. By which you may see he lays the stresses of the whole Aphorism on the word Cardinibus, which he renders for Cardinal Signs, and therefore pray take the whole Aphorism together, that you may see the Impertinence and Ignorance of the
may, being indeed improved by so great a Virtuoso as this is, easily dissolve the Angles of a Figure into their first Matter, and from thence to make Cardinal Signs at pleasure. Perhaps you will not believe this, why, there are no hard things in John's Religion, and I believe the Priest with his Hoc eft Corpus, can do one as well as the other: As by your soul can be. Thus you see upon what Authority John Gad. hath rais'd this mighty Structure of his Cardinæ Calæ, and to say the truth, the other parts of his Book are full as false as this is, tho' not so obvious and notorious. For to translate in Cardinæibus, to be meant in Cardinal Signs, tells us in plain terms, it shews him to be Egregiously Ignorant, or Audaciously Confident, in offering so boldly to affect a thing without any Authority, that he must needs believe was understood by some body else as well as himself, for otherwise he had been safe. And so I will leave my old Friend Mr. Cardinæibus, only desiring him to take good notice of two Lines in Marcel. Polinga.

Indolentiam raro ossi præbellam consigis, & atro
Errorum in tenoribus montem Ignorantiae traditis.

In his 29th Paragraph, he fetched an Aphorism from Cardan, as he saies, if he doth not mistake; which tells us, That He, who is born at Noon, when the Sun enters the Verstal Equinox, will be great and famous, without other Testimonies. And this Aphorism John says, is directly intended by Cardam for that very end that he here brings it and this puts the matter out of all Controversy, and makes the Balance on his side, because at that time the Cardinal Signs posset the four Angles of the Celestial Figure, and make the thing as plain as a Pike-flatt. Now observe, this is as notorious as the other, and the thing allledged by him directly false; by which he hath likewise his accustomed Confidence to a hair again. For if Cardan had intende a Doctrine, as my Friend here brings it to prove, then he would have said thus, Whosoeuer is born on this side the Latitude of 54 degs., the day the Sun enters Ariæ, will be Great, &c. And to make it more plain to the English, he doth exclude Bernick, and all Places beyond it of his intent; that is, he hath writ an Universal Aphorism, and yet hath excepted all Scotland, part of Ireland, most part of Sweden and Denmark, and divers other Kingdoms and Dominions, out of it, which is indeed a sort of Nonence in it self, and not to be charged upon Cardan, but another Man

M2
that better deserves it. For Cardan lays down his Aphorism in plain words, and makes it both positive and general, which it cannot be in Gadbury's sense that he here with it for; and this is plain, because in the Latitude of 55 degr. when the first Scruple of Aries is on the Cusp of the 1st Hour, the first degree of Leo ascends on the Ascendant, which puts the Aphorism quite out of doors, to all them People in that Latitude, and beyond it, if J.G. is to be believed; when Cardan's Aphorism [if there is such a one] intends nothing else but the Sun in the Equinox and Mid-Heaven together. So that the thing is plain to every one that will but consider. That whatsoever he here brings in under the notion of Authority, is all of it strain'd and forced beyond the intent of the Author; as you may see more plainly in his following 30th and 115th Paragraph.

And here he comes to a close Proof of the Argument, and this he says, is from his noble Firmicus, in the Nativities of Pindar, Archimedes, and Firmicus, Fol. 173 & 174. And these three famous Men are but in two Nativities, and those two no ways brought to prove Cardinal Signs, but that the Conjunction of Mars, Venus, and Mercury in Libra, in the Ascendant, in Opposition to Jupiter in Aries in the Seventh, in the Nativities of Pindar and Archimedes; and the Conjunction of Mars, Venus, and Mercury in Aries, in Opposition to Mars in Libra, in that of Archimedes, do produce great Men, and those of excellent Parts; but this was not from the Cardinal Signs [theo I do allow the Positions to be the better for being in those Signs] but from the Planets in those Houses and Parts of Heaven; and on that and that only, doth Firmicus lay the Effects of the Position, as you may see, p. 173. But it was pretty odd, that they two should have both one Nativity, i.e. Pindar and Archimedes, and happen to be born in one and the same Minute, which is true, is a mighty Confirmation to Astrology; and that too confirmed by another example of Demosthenes and Hermodorus, who were also born together, as Firmicus says. But if John hath no better Arguments and Authority to prove his Hypothesis by, than these, he had as good give up the Cause; for I believe Firmicus knew the Nativities of Demosthenes, Hermodorus, Archimedes, Pindar and Archimedes, much about as well as J.G. did Judge Hale's, Sir Fred. Holler's, Oliver Cromwell's, Charles Gustavus's, King of Sweden, and the French King's, in his Collection of Nativities, with forty more that I could name, if occasion serv'd. And in his 33d Paragraph; after all these Affections, he says, He knows no reason why his Aphorism should not wear the Livry and Charact.

eer of Truth; unless it can be proved, that Persons have been born with Cardinal Signs on the Angles of their Genitures, and lived to years of Maturity, and have not been famous in one kind or other, i.e. for Honour or Dihonour, Vice or Virtue, Wealth or Poverty, Learning or Ignorance, Courage or Cowardice; and if so, then the complaint brought against him is unjust.

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

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

of h to be in force, was he top and top-gallant; then it was everyone pull'd in his Horns at the daff of his Pen, not daring to appear in their own Vindication, Prog. to his Almanac, 1669. Where it is plain to me, that one of these two Directions is false, they being both expired, and but one Accident, 2dly, That his own Nativity is false, and that he never knew yet how to correct it. And 3dly, that he did not understand one word of the truth of Astrology more at the writing of his Cards, Cali, than at the printing his Doctrine of Nativities. And for the other part of this 44th Paragraph, that I have not touched on, 'tis all false, and a lyse, and I will instance in one. He says, he does give it all men Duty to be Obedient to the Lawful Established Government, both in Church and State. Here he hath plainly given himself the lyse; for in 1690, he was catched at the Post-Office in vending a Treasunable Letter, in which was a Popish Declaration, and a Scandalous Copy of Verles on the King and Queen, which he promised in his Letter should be printed speedily: In short, there was enough to have hang'd twenty men in the two late bloody Reigns, and yet this Gentleman escaped; and how many of such Letters he did send, that were not catched, he will not tell us, I suppose; and was this obedience to the lawful Government? Yes, without doubt; and do but call at John's Office of Sedition, and there you shall find a Popish Cussul shall make it as plain as the Noze on your Face. But, I suppose, John meant, that it was all men Duty to be obedient to the Established Government, that would set up Popery. A very honest, conscientious Fellow, and a true Subject to a Protestant Prince; ha! Mafs John, is that true? Vice Versa. But by this you may call guilty, whether what he says is to be believed, or not, let him own and dissemble with the Government in what Language he pleaseth. Nay, I dare be positive he will not take the Oaths to Their Majesties, as appointed by Parliament, he is good an Englishman. But talk about Charles the Martyr, and his immortal Arch-bishop, and there you hit him; if you would know the reason, 'tis because their Religion is all of a piece. And yet further, let him but observe his own words in the 56th Paragraph, Where is our Love to Christianity, (says he) or the blest Author of it, who hath taught us better Lessons, than to injure the Grace of another, or to call fiery Bombs to the Innocent, and this without first making a reason of the Difference, or fairly proclaiming War? 2dly. In the following Paragraph. It seems its was an Injury at that time to fall upon Him, without giving either warning, or shewing Caufe why. But he had forgot that in 1687, when he did be rebel and
Villain me in print, when [I solemnly protest] I gave no Causé nor Occasion; only his Zeal for Popery and the Holy Causé, prompted him on to abuse me without a Causé, and to shew himself a malicious, envious Fellow. And in that humour I leave him quarrelling with Gavendus, and trifling with his Reader, and come down to his 8th Paragraph, where I find him very angry with his Adversary for thinking he was a Papist; which doth indeed shew the strength and excellence of that Gentleman's Judgment; for God, did really turn Papist afterward.

And here let me beg my Readers pardon for my departing from the Text; tho' indeed it is not my fault, for I am still pursuing his matter; by which you may see what shift he makes to leave the Cardinal Signs, and in an Argument to shew his Cardinal Errors, his Religion I mean. And for above a dozen Paragraphs together, he doth most Ridicule the Enemies to Popery, and those that believe the story of Pope Joan. Concerning all which, I shall only make these Remarks following, not being willing to spend paper and Time upon so idle and foolish a thing, as 7. G's Religion. Then, let us observe how peevish he is in the 82d Paragraph, and how unwilling to be counted a Papist, and what Shrugs, Shams, and Quibbles he used to evade the Story: And at last, to convince us that he is no Papist, he tells the World they may see him at the Abby-Church very often at Divine Service [not a word of the Sermon] which without doubt is a special way to prove a man a Protestant; as if no Papists came thither; but who hath seen them there in the last four or five years, ever since he used to go to Mals, and was Father Peter's Convert; ever since he told Cap. C. that Popery was the only true Religion; and to sum up all, since he was Married by a Papist Priest at Wildboof, 2 dly. In all the Paragraphs, where he hath complained of his hard usage, under that report, ridicul'd Popery after a fiend fort of a way, his laughing at the story of Pope Joan; how Dangerfield and Care had been papilled him; how Caley had sent him to his Beads; and how he was burnt twice in Effigy with the Popesy; yet this is remarkable, in all that ridiculous Stuff, he doth not say, He is no Papist; only endeavours to shew a belief upon us, as he would do this of his Cardinal Signs; 3 dly. If he was no Papist, why did he always forget to put in the Fifth of November, by the name of Gunpowder-Tresday, which he did many years together; and yet I have heard him swear he forgot it; but I know what he, his Oaths, and his Promises are, especially in all those things, when and

and where the Popish Causé is concern'd. If he was no Papist, or a Well-willer to it, why did he always herd with the Priests of that Faction, and with others publicly known Papists, and in their Company talk impudently in defence of them and their Church, as I myself have heard? If he were no Papist, why did he endeavour to make so many Converts to that Perfidion? But if I do not name who, I know his faculty of weaving, by Heaven's aide, will be the answer.

Then he endeavoured to Convert Mr. B. s Divine of the Church of England to the Popish perfidion, which his pufty Parts was not able to do; then he went with him to a Learned Gentleman in the City of that Perfidion, who did his endeavours to convince and convert him, but it would not do; then he went with him to that learned Gentleman, Dr. G. who did [said Mr. B.] say as much for that false lying Religion, as any Caufar of them all could do; and after they had exchanged some Sheets of Paper in Controversy, the Doctor let his expected Convert rest in his own Perfidion. At this my Friend J. G. was very angry, and with taunting Language told Mr. B. that he did believe he must at last of all be forced to have him to Father Peter, and Father Ebor, two Notorious and Arch-Traytors, at that time very famous and industrious to destroy the Protestant Religion, and subvert the Laws of the Land. Another Gentleman, was one Sir R. P. whom he also did persuade to turn Papist, and told him it was the only right Religion; and he did foresee by the Stars from the 8 of H and 4 in A., that it would root out the Northern Heresy, and be the Universal Faith over all Europe; and therefore did advise him to turn Bertins, and be an early Convert, which was the best way to Perfidion when the Government came into Catholic Hands; by which you may see on what Topick this worthy Gentleman builds his Religion, and what made him at last turn profest Papist; upon the whole, it admits of a reasonable Query, Whether or no this were not down-right reason, according to the Ancient Laws of the Kingdom of England? 4 dly. But do consider, what a busie he hath made in nine Paragraphs about Pope Joan, the Petticoat-Priate. In which I do observe two things, 1. What a pretty sort of endeavour he wotth to put the whole Story into doubt and question, how many thms hath he lodg'd in by head and shoulders, to amuse the Reader about it? How many Objections are there raised, to make the thing seem improbable? How many Doubts propounded in reference to his Quality of State, and her pregnant Condition, to render it impossible? How many People hath he there reflected on N
as Nonconformists, and others, to abuse them with his Language, and to the imposition of his Arguments? How many Suppositions hath he put by way of proof to what he intends, when indeed he had no proof for the least title of his Objection to the Story, but the Zeal of his Soul for the Papist Cause, and his Malice to Protestants, he at that time believing as the Church believed. I confess, the way he hath taken, is a fine Sham-argument, tho' not to convince them, yet to stagger People, and make them believe it was an abuse upon Holy Church. And by this way of argument, I dare to swear, I could perfectly defend, clear, and justify a certain Sinner within a mile of College-street. For example, suppose a man hath a good-Wife, comely, gentle, Woman to his Wife, what need hath he to go to Whoring? Or, who can believe he would tempt another man's Wife to leave her Husband, and cohabit with him? Who can imagine he should bring a Whore into his House under his Wife's Nose, and get her with Child, and then have her out to Mrs. Wright's to lie in? Who will believe that when the Woman was up again, he should seek to destroy her? Who would judge a man that came to Prayers to the Abbey, as a Protestant, should ever Plot to Murder a King, as good a Protestant as himself? And can any man be persuad ed, that he who hath made so much Noise about Duty and Allegiance to Kings, should be catch'd in a Plot about two years ago, to destroy one of the best Kings in the World, only he is a Protestant, and that John hates. Certainly no man will believe, apprehend, or imagine one word of this to be true, because it doth not seem needful, requisite, or necessary. This I think I have cleared that Gentlemen from his Sins, as well as he hath confuted the Story of Pope Joan, only in fewer words. And surely, to show the Papists, that what he did now by a side-long glance as a Protestant, was to let them know, he would undertake anything bare-faced, as a Papist, when they should have courage enough to let up Popery by a Law, and to let them know, That he would Be-heretically the Protestants, and Church of England then, as he had heretofore Be-rebel'd the Nonconformists. And if you read his Reply, p. 8, and divers other places in that Book, you will find his Arguments for so doing; where he doth as good as tell us, That all those who were against setting up Popery, and thwarting that Kings desig nes, were down-sight Rebels, Traitors, and Heretics, and fit for nothing but Jayler, Pagott, Gibbet, and As. Thus hath John vindicated the Pope and Chair of Rome, from those Apercions of Temporal Whoredom, which was a good Emblem of her

her being the Spiritual Whore of Babylon; that there was no such Creature as Pope Joan, and by consequence no Ballard; but I had rather he had spoiled something (as not half so much) about the other Joan, he knows who; and I have sworn he had never got her. But, alas poor man! At last he is pleased to quit this worthy Lady Pope's Affair, having done like a good dutiful Child to his Spiritual Father and Mother, to be set free from her Office, and her Papists, Papas and Papists, a Pope of the doubtful Gender, the Infallible Father of an unspotted Church, the Beautiful Treasure of the Merits of God, Master of the Office for Prayers and Benedic tions, where none profits but they that are poor, and want Money. It was this Holy Mother that John went backward to cover her Nakedness, and discover'd his own; and all this did delude the poor Gentleman into her Quarters, decoy'd him to a prayer of Skill, and then turn'd him up like a ragged Coat on a Common, that is fit for nothing but the Pound when he breaks Hedges. But he is never long to feel, either a new Millibar, or Religion, being always added with a grave Gentlewoman for the one, and a large Confidence for the other. While, says he, in the 33d Paragraph, like a Monkey in a Crab-tree; he takes a whipping leaf from his Holy Mother, Pope Joan, to his dear and beloved Utopia, and at once he throws himself all both into her Bosom and Acquaintance; when perhaps, if the truth was known, the poor Gentlewoman never heard of him in her days before; but no matter for that, he says he is a Retainer and Constable in her Family, and if you will believe him, can take up upon him what Office and Place of Trust he pleases. Sometimes he is the Secretary, and by and by he is one of her Councilors, sometimes a Porter at her Gate; and sometimes you shall and he be one of her Buffets; for in what shape forever you see him in, you must be sure to confine him a Servant, and a Man of mighty Power in the Court of Utopia, the Utopian Heroe, his Pope Utopia, that will deny him nothing. Now, if I were in Utopia's Place, and should long for him, Cæsar, Ester, and Rome, as generally he doth, I should judge him come to be Pig, Pick my Pocket, Rob or Carry my Things, because such Language is always useful and necessary, before the Perpetration of those private Villas, but in the 95th Paragraph he tells us, that Utopia is a Vision and Spectacle, which is the greatest wonder of all, and he acquainted with her by long, and immense as he says, how so: And so I leave him in the Embraces and Enjoyments of his Spiritual and Celestial Ladies, and come to the next Point.
thing remarkable, and that is, he tells the Readers those Aphorisms, called the Conclusi- on of Ptolomy, are really owned to be Ptolomy's; which I positively deny, and will do my endeavour to make my Assertion good: and this for two Reasons. 1. To show the young Students how they may shun the common gross Errors, and 2. thereby let the World know I do not differ from the common Practice and Method, without good Reason and Authority.

Every Textuarious Author, that writes upon any Science, Art, or Subject whatsoever, doth generally take care that his Matter be all of a piece, and not one place or Text to thwart another, one Principle directly opposite to another, and a general incoherence throughout his whole matter; for if so, then no man will be able either to understand him, or receive any Benefit or Information by his writings. And who soever reads the Quadrupartite of Ptolomy, will soon judge that he was not a man likely to be guilty of such an Absurdity, or weakness in his Judgment and Reason. And therefore for the better clearing of the matter, I will take the pains to compare some of those Aphorisms, with some of the Texts in his Quadrupartite. And before I begin, let me take the liberty to make this Observation upon that great man, and those Aphorisms, said to be his. In those 100 Aphorisms, where we find 10 that do in particular refer to, and concern Elections, divers Horary Quotations, and some Decumbitures, &c. yet notwithstanding the Aphorisms seem to be written with a sort of Authority. Ptolomy hath not written one word of any of those parts of Astrology; nor given the least countenance to them in any of his Writings, which to me seems very strange, that he hath not throughout his Quadrupartite, made the least mention of any such thing, nor any reference to any such Book, which we may suppose a man so well skilled as he was, would have done, if he had designed to have wrote any thing of the like nature; and therefore to give some broken, imperfect Sentences about any Science, that we know he was Master of, is to tell the World, that either he knew no more, or at least, if he did, was maliciously resolved to hide it from Prolificity, which uncharitable Opinion I cannot be induced to believe, no more than that they are his Aphorisms, and by him penned; which I dare be bold to say, they were not. But perhaps some may say, That he may have written some-thing of that nature, which might be lost; 'tis true, such a thing might be, but then there would have been some Reference to it in some of his Writings, as he hath in Chap. 6. of Book II. in his Quadrupartite, De generi Eventuum, where he hath made mention of a Book that is lost, i.e. Liber Magna Com- positionis; but not a word of any else, as I could meet with. And so I come to consider the Aphorisms themselves.

In the 37th Aphorism, 'tis said, That they who have 't or 't affec- ting, shall be the cause of their own Death. Which is directly repugnant to the Doctrine delivered in the Chapter, De generi Moris, Book 4th, of his Quadrupartite, where he makes no use of any of the Houfes in his Judgment about Death, but the Midheaven; neither doth he take notice of the 5th Houfe, in any thing that relates to Death; and it is upon the myrrhick Power of that Houfe, the 37th Aphorism is founded. Now, if he had thought the obscure Houfes had any power in that thing of Death when he wrote his Aphorisms, he would have certainly made some discovery of his Opinion, when he was writing that Chapter, De Moris. But neither in that nor the other of Diffeates, doth he take any notice of it in the least. But the reason of this Aphorism is, because, when 't ascends, then 't is Lord both of the Ascendant and Eighth Houfes; and when 't ascends, then 't is Lady of both those Houfes; so that the Lord of the Ascendant, being Lord of the 8th Houfe, makes the Native some way or other, the Caufe and Author of his own Death, which is an absurd thing to believe, and that the Houfes should give a power to the Stars, because the Signs [appointed them for their Houfes] happen to be upon those empty Spaces in the Heavens, which they call Houfes, the whole Schema being divided into twelve equal parts, and do you think this is not a very likely story, and that Ptolomy doth agree with Ptolomy very well? What say you? I should also have observed, that in the same Aphorism, it is said, He hath 't or 't affecing on the Horosope, shall be the same and author of his own Predestination and Advantages; and the reason is, because the same Star is Lord of the First and Tenth Houfes, which is directly opposite to Ptolomy's Doctrine in the Chapter, De Digni- tate. And so is the 48th Aphorism.

The 76th Aphorism discourseth about violent Deaths, and lays the cause of the violence to the charge of h in the Tenth, and yet the Native [forfouth] must dye of such a Death, as the Sign on the Gulp of the Fourth dignities. If it be an Earthly Sign, be shall be knocked on the Head by the fall of a Houfe. If a Waterly Sign, be shall be drowned. But if a Humane Sign, be shall be Hanged. And at last tells us in the end of the Aphorism, That if a Fortune shall be in the Eighth Houfe, be shall be near these dangers, but shall not dye by them. Which overthroweth the whole Doctrine of Ptolomy concerning violent Deaths, and natural too.
too. For he lays no lures on any of the Houfes for violent Deaths, but the Polition of the Luminaries, &c. and for the Eighth Houfe, he doth not fo much as take notice of it throughout his whole Book, as I remember, but for the Midheaven, he mentions it twice in the Chapter of Death, and no more; and then no ways favouring this Aphorism, if you understand Ptolomy and his Principles. Whence it is plain, that the Aphorism is directly repugnant to the Doctrine of Ptolomy in his Quadruplicate.

In the 58th and 68th Aphorisms, you find the word Projection used, both in the English and Latin, not only in the Translation of Trepazantium, but in that of Josephus Pontanus also; but Trepazantium's Commenting on the Centilegum, gives us a strange Explication of the 58th Aphorism; and tells us of a confused motion, which he fathers on this Aphorism, and endeavour to prove it by his own Nativity, which he calls an Aphoritical Projection, of which more anon. And I believe thinks it is a confused motion himself, because he uses terms in his Discours, that are really doubtful and suspicious in themselves; as, Tamen properiter minus circulum multiplicantem anfractum, & flreturum locum, non sic praeclari nobile Cognitae an rerum fligitur. But when he comes to Comment on the 68th, he swears this word Projection, and makes it signify another sort of Doctrine, of which Ptolomy hath spoken more fully in Chap. 16. of Book III., about Addition and Subtraction in a killing Direction: a thing known to very few of our Age, either Theorically or Practically. I say he swears this word Projection to quite another thing, wholly remote from the former, and yet the word in the Text is the same in both, i.e. Προέλθων, and why they should have two such different significations, I know not. However, that I will pass by, it being not to my present purpose. Now, if we do allow this word Projection, as Trepazantium hath translated it, and given the meaning of it in the first Aphorism; we shall not find one tittle in the four Books of Ptolomy, to give any colour or shew to such a Notion; nor, not in the last Chapter of his Fourth Book, where they would inure a ground for that, and some other Innovations. And as he hath given us the meaning of the word in the other Aphorism, the Text is much darker, and far more absurd than that Text in Book III., and Chap. 14., where Ptolomy doth lay down that Rule plain and easy. Whence it is, that the Centilegum, and the Quadruplicate, were the products of two Heads, and bepaks them also men of different Parts and Abilities. But besides, this word Projection, or Προέλθων,
patiate thereon for the benefit of those that may come after us; and to let them know, all is not truth that is Printed and Published to the World under the name and notion of Astrology; and also, that I care not a rush whether they believe me or no.

I hope no man that hath common sense, and hath also read the Quadruplicate, will ever believe the 95th Aphorism was penned by Polomy, where it is said, That the Images and forms of things, as that rise with every distinct descent in the Ascendant of Nativities, shall form what Trade, Art, or Imployment the Native will choose to live by. Which, if you please to compare with the Doctrine delivered in the 4th Chapter of the 4th Book, where he discourse at large, De Magisterio; you will find, that two things were never writ more opposite and contrary than they two are. For Polomy makes no use either of the Ascendant, or the Faces of the Signs, or the Images and Forms of men or things therein rising; which is so absurd a Doctrine to father upon Polomy, if but compared with his own words in his Quadruplicate, that no man can affect it to be his, without blushing the same moment. His words are these, Magisteri dominus solum in eis dueus modis, a sole & signo Modii Cali. Which in my Opinion have no Relation, Proportion, or Likeness to the words in the Apotheotic Text, and yet both believed to be our Authors words, when there is nothing more unlike in the very ground and principle it self; and for that reason I cannot believe it to be the Doctrine of the Great Polomy.

Lastly. And to mention no more, pray look into the 96th Aphorism, in which you find a lamen account of the Moon's nature in her several distancnes from the Sun; where he tells you from the New to the Full for so I understand it) the Humidity and Humour of Natural Bodies doth increase, but from the Full to the New it decrease; which in general terms I believe may be true enough. But then, to what purpose shoul Polomy give us an Aphorism here about a thing of this nature, and leave it so imperfect as he hath in the Centiloquium, [if his] when he had long before given it us in plainer words, and more intelligible terms to be understood [for I suppose these Aphorisms were writ last] in the 6th Chapter of his 1st Book, where he plainly tells us, Luna enim a Conjunctione, done apparat dimidia, magis o rigatrix. Inde usque ad plenilunium calassist. A pleblio, done iterum dimidia apparat, desicat. Ab eo tempore, done occultatur, frigis factis. Which is in plain words and terms, easy to be apprehended. Then what need had Polomy after this, to give us another Aphorism imperfect and lame, unless he lived to forget what he had writ himself, and so in his dotage, fumbling days, did that which was next to nothing, which I judge this, and a great many more of these Aphorisms in the Centiloquium to be; nay, there are some of them seem to me to be very idle or imperfectly given to us, as the 18, 50, 67, 78, 87, and divers others of them, that may be truly called in question. Thus I have given you my Opinion, why I think the Hundred Aphorisms, called, the Centiloquium of Polomy, are indeed and in truth not his. And thus far have I gone also to inform Mr. J. G. and his Antagonist, in the 18th Paragraph, that those Aphorisms are mistak'd as to their Author, and that they were not his whom they believe, and affirm them to be; and therefore, if they will have them to be his, and that they can prove it too, they will very much impair the Authority of Polomy in my Judgment and Opinion; and the only reason is, because the Text in the Quadruplicate is never to be reconciled to those in the Aphorisms, unless some witty Moderator can unite their Principles by the Mystery of Language in a Learned Comment upon both of them.

In a word, this is not the only time that J. G. hath affirmed these Aphorisms to be Polomy's, and therefore I am of opinion, that either he never read the Quadruplicate, or if he hath, he never understood it beyond the bare words, knowing nothing of the principles, nor design of the Author, as to the Phyllophick, Astrological Practice thereof, but if these two should happen to be true, which I am sure they are not. I am confident he never did compare one Principle with another, and to be plain with you, I am sure he cannot; but I hope he will endeavour to learn, being a man of such mighty Parts and Ingenuity, as he himself in divers of his Writings tells us he is; if the Holy Harlot of Rome hath not made him as perfect and infallible as her self, which accomplishment most of her Babes reach to, and arrive at; and seeing he hath been of that Sacred Perfection so many years, it would be strange if he should not have attained some thing of her mighty Qualifications and Virtues, both in Morality and Religion, and to have arrived at the uttering Principle of positive Perfection. Which if he be, then farewell all hopes of Reformation in my old Friend, for where that sort of truth hath once prevailed, there is seldom any admittance or entrance for Heretic. I Perfections and Instructions, either to reform his Errors in Science, or his Hobby-horse Religion. Lord! that ever a fellow should turn Papist, after having gone twenty years to St. Peters Westminster, or a Protestant!

O

Having
The King of Sweden.

I could have been very much more, if my worthy Friend the Great Prince our Friend had been ever so little more, or if the New Queen had been ever so little less, as it was, she had been so much better, and the New Queen so much better, and the King of Sweden so much better, that the King of Sweden would have been very much more, if my worthy Friend the Great Prince our Friend had been ever so little more, or if the New Queen had been ever so little less.
he will say, because the Sun is Hilig, and in the Ascendant, why, then by the same Rule, is not the Moon Hilig here in the Ninth House, and so of the same force with the other? But I suppose, if he had not found the Sun complying with his skill readily, it had been but altering the Midheaven and Ascendant two or three degrees, and then the other should have done the fact as currently as in this man's. With this also, consider the Nativity of Nothradamus, where the Sun is placed on the Cusp of the Midheaven, and yet he outlived the Midheaven, and Sun to the Body of Mercury, Opposition of Mars, Opposition of Saturn, and Opposition of Jupiter, Lord of the Eighth House, and the three latter all in Conjunction in Cancer. Now, is not this a very strange story, that the Stars should be so plaguey partial in their influence, to kill Charles Gustavus, because he was a fighting King; and let Nothradamus live, because he was a Popish Prophet? 'Tis very strange! one single Direction kill'st Charles Gustavus, two would not kill Gustavus Adolphus, nor four Nothradamus, and yet all to the same point and part of the Figure, the Midheaven. Nay, in his own Nativity, it did not so much as make him Sick, nor give the least symptom of danger to his Life, alcho the Ascendant was Giver of Life!

Both this worthy Friend of mine believe, that any man can think or judge these irreconcilable Stories can ever be ranked among the truths of Astrology, or that any man shall be so void of Reason and Judgment to believe his Opinion in the one, and make his understanding floor to a jace, and give consent to the truth of the other; being opposite one to another, as to the Opinion and Practice. For it is most certain, if the Body of Saturn [or Opposition either] to the Cusp of the Tenth, did or doth ever kill, I think it must always do it without Rules of Exception; but here he forsets a Notion upon us, which he openly contradicts by permitting the contrary to pass for Doctrine in other Nativities, as you may see in Mr. Stephen's Nativity for one, where Saturn is in Sagittary in Opposition to the Sun, and yet the Mid-heaven to the Opposition of one, and the Body of the other would not kill. In the Nativity of Mr. Stephen Rogers, the Midheaven to the Body of Mars did not kill, p. 158.

Mr. Gustavus paffed the Midheaven to the Body of Saturn and Mars, without doing him any injury to his Health; and I did Dr. Merton, p. 92. pass and out-live the M.C. to the Body of Saturn; and yet this great Prince must fall by a Direction, that either would or could not kill any Body else. A very hard Part!

I cannot deny the Midheaven to the Body of Jupiter, to be a Direction sufitable enough to signify that of his Coronation; yet I do not believe it was that which gave him that Promotion. But for the Body of Saturn for his Death, I do declare it is a thing impossible, and never to be allowed by any man that pretends to understand Astrology; unless it is for a sham to serve a turn when nothing else will do, the Rule being directly against it; and you see here are several mens Nativities where it did not kill; nay, in his own too; and for that very reason, I think he ought to tell the World why it did not kill. And I am sure those Examples that do, and must prove a new Notion [as this of his is] ought to be unquestionable; and these of his are not, and upon very good Authority too. And I do dare him to shew me an Example in a true-born Nativity, where the Sun or Moon were givers of Life, and the Directions to the Midheaven kill'd, and the Asphara at the same time free from all Mischief Rays by Direction, as in this of Charles Gustavus's, the Illustrious King of Sweden. I say, if he can shew me a true-born Nativity [that I can be satisfied is true], and no trick or sham upon me] where such a Direction kill'd under the circumstantial Qualifications before-mentioned, I will differ any Diasma, the great Polyol, for I do think I partly understand him and am partly sure he, nor man else can shew such a one, if the Doctrine of Polyol [which of all is the most rational] is true; and I can also assure you, that it is not every one that says he knows and understands him, that speaks truth. And to convince you, I could, if need were, give Example sufficient. Now, to sum up all, there is but one Direction to prove this Nativity to be true, according to John Gad's Correction, and that is the M.C., ad Corpus Jovis for his Coronation; and for this Accident by altering the Figure a little, I can give you three or four Directions, that are as probable as that he gives, if not more; and the first is, the Midheaven to the * of a; The second is, the M.C. to the triangle of a; The third is, the Midheaven to the * of the D, and of the O; But the fourth, and the most probable, was the D to the Mundane Parallel of a, and this suddenly followed with the O to the like Mundane Parallel of a; and then the D and O will come to the Mundane Parallel of a for his Death direct and convers; and also to the Zodiacal Parallel of a, yet I confess this last Direction is something an improper one, because they are, when the Direction is fulfilled, both out of the Eclipse; and for that reason, I do not look on that as a Cause, but a Concomitant. The O and D in the Revolution
in α and β to the δ’s Radical place, and the δ in direct square to α, his Radical place, and the δ by secondary motion in square to the 0; and this is the most proper Position that I can think rational to select for this great Man’s Birth, not having the ultimate time; and the Figure agreeing to this time, will be about six degrees of Gemini on the Tenth, and about the middle of Virgo ascending, which doth precede his time above an hour. And I know no reason, but that he may be as far out in this, as he was in the French King’s, that he printed at the same time, and would still have justified it [no doubt] had not Marinus long ago convinced him. And to conclude, I am not sure this Figure that I have supposed for the King of Sweden’s Birth is true, but I am confident his is not, and therefore it will but meanly plead for the Honour and Power of Cardinal Signs on the Angles of a Nativity.

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

The Duke of Guise.

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<th>Latitude</th>
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Natus die 4 Aprilis
horse 5, min. 27. Man
die 2, 1614.

Upon this Position, John would also build his imaginary Whim of Cardinal Signs, which he hath here, by what Authority I know not, placed on the four Angles. He neither tells us his ultimate time, how, or by what means he came by it, nor by what Directions and Accidents he hath corrected it; but with a sort of Confident Imposture puts it upon us, as if we were bound to believe it because he says it. And for that very reason, I do mitruit the truth of it, well-knowing that all he ever did in Nativities, was for the most part attended with little else but Ignorance and Error to an extraordinary degree; and for those things that he hath befriended the World with, they were all either borrowed or stolen [as I shall prove hereafter] the method being only his. But as for this Nativity, it may be true as to its Effects, and not have Cardinal Signs on the four Angles, as you may observe by making it a little sooner, and yet the Position every way as forcible with δ on the 10th, and ξ on the Ascendant, as by having these Signs that he hath placed there; or it may have Cardinal Signs on the four Angles, and not a rule the better for that, excepting the four Planets that Τ and ζ carries along with them. For it is the Planets, not the Signs that do, in the Opinion of the most Sober Astrologers, that were Matters of what they professed, influence the Affairs of Mortals, and give the variety of Fortune, good or bad, to the Sons of Men. For whenever Prophesy makes use of the Signs in his Judgment on Success, Marriage, Qualities of the Mind, Dignity, Riches, and Death; it is for no other reason, but because the Planets are there, as I can illustrate in all those things beforementioned, if it were really necessary to this my present business, and that it would not swell this Treatise too big. But I suppose the Quotation is sufficient, and therefore let those that are willing to know more of the matter, read the Text, and see whether I speak truth or not. Before my worthy good Friend J.G. had arrived at this mighty Mystery of Cardinal Signs, there were other Cautes that did do as well as these, as you may see in his Doctrin of Nativities, p. 162, where he hath given you the Positions as Arguments for Kingly Comfort, in all which the Planets only are considered; and sometimes with them, their Domal Dignities, but never that, without the Planet, but often the Planet without that. Why should not the Lord of the Tenth, in α with the ξ in the Ascendant in his Excitation, give considerable Preferment, and raise a Man above the degree of his Birth? Why should not four Planets in the two Equinoctial Signs, give a man a Fame and Reputation?
Opus Reformatum.

Reputation in the World, and make him popular in his Generation? Why should not the Æ [who is Light of the Time] in Æ to the Midheaven, and in Δ to Æ in the 7th, with the Virgins Spies, give a man the Favour of his Prince, and the Love of the People, and these for some remarkable Actions and Services to his Country? Why should not in exact Δ to the Midheaven, applying in Æ her own House, be allowed to give Honour, Preferment, Reward, and Reputation in his Generation? I say, Why should not all these popular Positions and Configurations, give the Duke of Guise that Honour, Preferment, and Popularity, that he enjoyed in his time, without crowding in the Cardinal Signs to give that, which the other were fully able to perform. And to this purpose, pray observe but my Friends own Rules in his Doctrine of Nativities, [that take place in this Position] p. 46. The Æ in the Ascendant in his Exaltation; He will Rule over others; He will acquire Authority, Honour, and Dignity from Princes; He will have great Intese of Riches; He will be of Long-life, and Powerful. And in p. 55, he says, Jupiter in the 7th declares the Native to be Victor over his public Enemies, &c. In p. 164, he says, When the Lord of the 10th shall be posited in the Ascendant, it gives great Authority to the Native over his Public Enemies; He will be Beloved and Honoured of Great Persons, and shall be employed in Office of Concernment, Administrations, &c. and the great things and businesse of the Kingdoms; He also receives Honour and Profit from his Employment and Profession. Now, if these Rules [all which take place in this Figure that he hath printed] were ever true, why should they not be so still? And if they are so still, we have Astrological Reasons enough to prove the probability of his Grandeur and Fortune, without flying to this fiddy form of Cardinal Signs, invent for no other reason, but to shew his Skill in the managing a bad Cause, and to try his Inteere among the Astrological Students, how far they would dance after his Pipe, in complying with those Errors that he thought fit to impose on the World. Or else it was to out-brave his then Adversary with a cating Notion that he had never heard of, nor read in any Astrological Author, before this Learned Anwer that he was pleased to give him, called Cardines Cali.

But after all this noise and talk, Let us compare this Position with some other Aphorisms of Job's, in his Doctrine of Nativities, and you shall see how he doth belie him, and by his Rules, what a Knave he makes him to be. And first, in p. 46. he says, When Saturn shall be in the Ascendant, he gives many Troubles and Difficulties, melancholy Perturbations, both of Mind and Body; his Life shall be full of Dole, Griefs, and Troubles; and it will be a Terror for him to live. In p. 106, he tells us, That when the Lord of the Ascendant shall be in the Tenth, it gives the Native many Enemies, and much Eald, and many Oppositions from them; he will be in danger of many Imprisonments, and many Misfortunes and Infortunates from Malicious Persons. Pray let me delire the Reader not to be surprized at these Contradictions, when he compares these Aphorisms with them just now mentioned; for you see (according to John's Principles and Practice in Astrology) we do as Gamblers in their Patience at Nine-pins, set up a whole Family by the power of the Stars, and immediately kick them down again. But to proceed, in p. 95. Dein. Nativ. he says, Saturn Significator of Manners, and ill dignified, [as in this Nativity] it makes him Envious, Cowardly, Timorous, a Lyre, and a perfet Hypocrite. And a little after he says, The Sun Significator of Manners; as here, makes a Proud, Rebellious, turbulent, Dismembering Fellow; one whose Promise shall end in snuff. In the Collect, Genit. Aph. 12. The Sun in the Ascendant makes eminent Bootlers, and very proud Persons; and by the same Rule that Mars there makes Lyres, Saturn there with him must make very decent, poibdous Men and Hypocrites. And there is one Aphorism more among those in his Collection, which [if true] overthrows this whole Figure it fell; and we know Aphorisms ought to be undeniable Rules, and next to infaillible; for their very Name tells us, That they are Rules separated from the rest, to be observed as Maxims of truth. And that is the 25th Aphorism, where he says, That the Lord of the Ascendant stranger than the Lord of the Seventh, the Native always overcomes his Enemies; and the contrary. But in the Figure of this great Duke, we find D in the Seventh in Æ to the 3, and Lady of the Seventh in Æ her own House. So that the Seventh House, and his Lord, are far stronger than the Ascendant and his Lord, by which Rule he should be always overcome by his Enemies, that is, he should be unfortunate. But on the contrary, he always overcame his Enemies, and was very Fortunate, and did great things in his time, as may be seen by those that please to read that Book called his Memoirs. For I do not intend to give the History of his Life, and suppose you do not expect it.

But the great and principal Objection that I have against the truth of the Figure, said to be his Nativity, is that of his Death in the year 1664. for which I am confident, my good Friend J. C. can give no reason, nor assign no cause direcional from that Figure and Position.
Now, under these considerations I will refer the whole matter to any impartial Artificer for Judgment [provided he doth not change his Religion too often] whether he really thinks this to be the true Nativity of the Duke of Guise, and that he had the Cardinal Signs on the four Angles, which is the only thing we have undertaken to refute, which I think naturally follows, if the Nativity is false. And lastly, whether it is not far more probable, that he had ascended about 8 or 10 degrees, and then there is cause enough for his Death, and for his Grandeur too; the Ω and Ω in the Ascendant; the Ω, Ω, and Ω in Δ, and Ω in Σ in the Midheaven. However this is but guess, yet I dare aver it is as near the mark as his; for you may be sure of some hours of Error in the time; and 'tis well, if there are not some days also, for they are small faults in his Practice.

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

**William Laud.**

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Bishop Laud born O. 28 20 21. at 4 Hours, 58 Minutes. Man. 1573.

Mad Δ 4 8 Ω.

Latitude, Reading.
Opus Reformatum.

This Bishop's Nativity is brought also by my Friend, to prove what he hath a mind the World should believe, but it is as fallacious as any of the other before going, as to the time and truth of his Birth, as I shall make appear before I leave it, and this with as much plains as possible.

As to the Planets places, it matters not whether they are true or false, tho' the place of 2 here differs from his place, given by Liviuitia about 7 degr. but it is not the exact manner of Operation I question, but the misapplying the Rules of Practice, laid down by our approved Authors, and the bringing in of Innovations.

This man, I am informed, was born of mean Parentage in the Town of Reading, and from thence brought up at the Hospital for the University, to which he was sent, and spent his time for divers years among those men of Learning, after which he was preferred in the Church, where he advanced by degrees, till he came to be Bishop of Canterbury; and as I remember, he was 40 years of Age before he grew into any publick fame and repute. Now, it is something strange that his Nativity and Time of Birth should be known to any man, because he was born of obscure Parents, then brought up among Strangers that never mind or inquire into these Curiosities, having so many Children under their Tuition, which would be an endless work, if they should make that their Study, which is very rare. But besides, the births of men are seldom minded, till they begin to advance in preferment; no, nor then either, till they come to a degree of considerable height above the Horizon of their Birth; and 'tis well known, that he was towards 50 years of Age before he made any considerable Figure in his Employment. All which considered together, makes me much doubt and mistrust the truth of the Figure, when I find it so difficult to gain a Nativity in the Parish where I live, tho' born not above 24 or 25 years before.

2dly, If you please to compare this Figure and Nativity, with that of the famous Sir Theodore Mayenne following, you will find the Horoscopes both the same in 4 degr. of Σ, the Planets placed being nearly the same in both, the principal difference being in the ζ and δ, the ο here is in 23 degr. and a half in ζ, and there 14 degr. and a half in the same Sign; the δ here is 3 deg. in Ζ, but there in 7 degr. in Μ; all the rest of the Planets are not considerably different in either. The ο is Giver of Life in both Figures, as being in the Ascendant, and yet ζ [whom my Friend says] is Anaura in the one, doth not fall out to be so in the other, of which Mystery I know nothing, nor I believe he neither, if he were to be asked about the business. But in January, in the year 1644, he was beheaded at Weilmunster; and this my Friend tells me was begun by the Midheaven, directed to the Body of Σ in 11 deg. of Ζ on the 12th House, which no doubt is something the worse for that which gave his Imprisonment, Anno 1641, and about four years after the Ascendant to the Body of Σ with Latitude, put an end to his Life. Now, if this should happen to be true, why did not Sir Tho. Mayenne suffer imprisonment five or six years before him, and also dye a year sooner; because Σ in his Nativity was but 5 degr. and a half in Ζ, and h but 25 degr. in Μ, and this last was the more violent Nativity of the two, because Σ is with the Ailhbaran, is in exact Ω to Σ, and the δ and ζ are in the Vis Combata, going to the body of Σ in Μ, and Σ Lady of the 8th House, an Argument of much violence with Jupi, but instead of dying sooner than the Bishops, these plague partial Stars let him live longer by ten years; and besides, when he did dye, it was a natural Death, and he of a great Age. Now I do confess, it seems a Paradox to me, why the Ascendant to the body of h should not kill the Doctor as well as the Bishop, and the Midheaven to the Body of Σ give Imprisonment to the one as well as to the other; for Σ and h have as good a title to their power in Doctor Mayenne's Nativity, as they have in the Bishop of Canterbury's, nay, and I think more too; for they say, and indeed it is commonly believed, that Good and holy Men live above the Power and Influence of the Stars; and if the Clergy-men [the Shepherds] are not good and holy, the Lord be merciful to the rest of the Flock. Therefore, if this be true, and that the Influence of the Stars carries so absolute a fate in its power to spare neither good nor bad, I hope it may serve for an Argument to convince our Enemies of that Profession; or at least, we take off the heat of their Pelon against that, which but few of them understand, how perpetually they talk of it.

But it is not very strange, that the Ascendant to the Body of Σ should prove so cruel in the one, and so favourable in the other, and what is more strange, seeming he died a violent Death, why should not the Midheaven to the Body of Σ kill him, as well as the M.C. ad Corpus h, did the King of Sweden, [bieromentioned] pursuant to the 92d Aphorism in his Collection of Genitures. Nor do I know, that there is any Reason to be given, why the Midheaven [in the Bishops] to the Ω of h should not as remarkably fatal to him, as the Body of Σ was; nor why the Ω to the Body of h, and Ω of Σ [he being Hilde] should not kill in both, as well as the Ascendant to
to the Body of H in the one, and to the C of S in the other. I say, those things being well considered, carry with them a visible Contradiction one to another, and will without doubt at the first sight only, convince any rational, thinking man, that those Nativities are really fictitious, and not the true Natural ones as pretended; for it is certain, if they were true, there would without doubt have been some effect in the Doctors, like that of the Bishop on the Midheaven to the Body of S, and as sure the Doctor died as the Bishop, on the Ascendant to the Body of H. But seeing it was not so, I do declare that worthy Person, the Author of those Fooleries, to give us the reason why it hir in the one, and not in the other; which I am confident would be a great Service to all, and especially to me his most humble Servant. And also, That he would be pleased to permit that Treatise promised in his Coliloquy, p. 20, to be printed, where he says, he will give us a Treatise at large to demonstrate the Correction and Truth of the Nativity of this his Immortal Bishop and Martyr.

Lastly, The very same Arguments he gives to prove, That the Bishop should Astrologically die a violent Death, are the same in the Doctor's, the D excepted, who is not in S, but in the Combust going to the Body of H [and if he understood it] in a Mundane Square with S, tho' not exact. And therefore I would now ask any man that understandeth these things, and hath considered and compared them together, Whether these two Nativities are not hard to be believed by any one that is not used to believe Lies, Nonsense, and Contradictions; for it is most certain they cannot be both true, if either of them is; and to tell you the truth, I think neither of them is, and shall reit in that Opinion, till I see my Friend hath in Print made it plainer to me and the whole World, than he hath already done, or I believe is able to do. And when that is done, I will tell him my further Opinion and Judgment in the thing, and affirme him, that this speaks but very little to the purpose for Cardinal Siger on Angles, according to his Notion and Aphorism. But there is one thing more as remarkable as any of the rest to prove the Figure notoriously false, which I forgot before; and that is in the year 1626, when he was coming into Favour at Court, and learning to be an Instrument for their use, in order to be Bishop of Canterbury; good Bishop Abbess being then to be turn'd out, because he would not Licence Knave's Books] a Privy-Councillor, and a Judge in the Star-Chamber Affairs, he had then his Midheaven
This Gentleman being not one of the greatest Births in this Nation, was advanced to one of the greatest places that a Subject can enjoy, which was Lord Treasurer, to which he was preferred the 25th of November, in the year 1672, and did not continue in it a full year, but resigned his Staff, retired into the Country, and died. Hence we are to inquire what Astronomical Causes there were, 1st, For his Advancement to that great and eminent Place; 2dly, What gave the loss of his Honour. And Lastly, The Cause of his Death. For if the Art of Astrology is true, we must expect from a true Nativity, some rational and probable Cause for each of these.

1st. As to his preferment there is not one thing to signify it, for none of the Hillegack Points are directed to any remarkable Body or Aspect at that time; especially, that is any way adequate to his Honour; the ☉ was within a degree and a half of the Body of ☯ at that time, which I am sure could not give either Honour or Content of Mind. The Midheaven was then got into 4 degre. of ☉, where the ☉ of ☯ falls; and I suppose 'tis that Direction that he hath corrected this Figure by for his Advancement. But let him not cheat himself with that Notion, for 1 do assure him, That the M.C. to the ☉ of ☯ comes not up in this Figure, till 58 or 60 years of Age; however, I guess 'tis that which he depends on at this time, notwithstanding the ☉ is in Square to her, both in Zodiacs, and Mundus applying, and is very unlikely in that Condition to give such Honour. But suppose I should allow this as most of them will do in their Practice, there is nothing else to afflict it, for the ☉ is then very near the Body of ☉, and the Square of ☯, therefore 'tis strange it should do it when the two Luminaries were so near ill Rays by Direction; and that of the ☉ of ☯ to weak a Ray, and in ☉ her fall, near the opposite point to ☉.

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

3dly. For his Death, which was about August or September, in the year 1673, and they have no Direction to pretend to that Case, but the ☉ to the Body of ☯; and therefore let us see how that will agree to the time of his Death, he being then just 43 years of Age. The ☉ is distant from the 10th, about 26 degrees, which gives his Pole of Position 24 degrees and a few minutes. The ☉ Oblique Ascension under that Pole, is 133 d. 50 m. The Ascension of ☉ is 177 d. 5 m. from whence the Ark of Direction is 43 deg. 15 min. which 'tis due to the time according to Nalbodt Measure in the Doctrine of Nativities, gives 43 years, and 332 days, that is, within a Month and a few days of 44 years; but this Native died when he was 43, almost a whole year before the direction of ☉ touch. And how he will or can reconcile this, I should be glad to see, without his old cullum of shamming and shifting.

The truth is, ☉ to the Body of ☯, did kill this Gentleman, and it did touch exactly at the time of Death, or a little before; but he had not Cardinal Signs on the Angles, as he foolishly and fondly imagines; and I dare venture a wager with him, if his word could be believed or trusted, that the ultimate time, if carefully taken, was after 11 a Clock that Morning, ☉ on the 10th House, and the Ark of Direction that kill'd him, was 39 deg. 10 m. And a Figure set according to that Projection, will shew his Honour, and its Greatness, its short Duration, and the shortness of his Life, &c. For the first of which, he had the ☉ to the Mundane Parallel of ☉, Q, which
Opus Reformatum.

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

But if this, which he hath given for his Nativity was true, let him but tell us why, according to the Rules of his Practice, the Ascendant to the Body of Ω; Lord of the 4th House, that fatal Corner of Heaven [as they] and to the Square of Ω, who is Lord of the 12th, and hath Dignities in the 8th House, did not kill this Native, as well as it did his Bishop and who had by his Calculation nothing but the single Body of Ω without any thing to afflict it, and yet the Ω Giver of Life, as here. And Ann Queen of Hungary, who died upon no other direction but the Ascendant to the Body of Ω, and with that the * of Ω; or Mr. Gatager that he says died on the Ascendant to the 8 of Ω, only the Sis'tus Eye to afflict it. Or Peter Bembo upon the same Aspect, and nothing else with it, which he says there, is naturally a killing direction. Or the Lord Francis Villiers to the body of Ω; and yet the Ω in the 10th Giver of Life. Or in Henry the Third of France, the Ascendant to the 8 of Ω, and the Ω likewise Hlmg. Or in Christianus King of Denmark, where the body of Ω kill'd of it, fall, with a little ailment from an unlucky Climacterial Year. And [to name no more, let it should be baten Thom and nauseous to the Reader] that Excellent young Prince Edward the 6th, King of England, who also died on the Ascendant to the body of Ω, and yet the Trine of Ω falls just after it in Ω. I could mention many more in his Learned Collection, that would be servicable to make good what I pretend to, and give the Lyce fairly to his own Inartificial Calculation of this Nativity, which he says he had the honour to perform, and I suppose by that Lord's Command; but the Lord knows what it was, for we must only take his own account of it, which without doubt will be sparingly given. Now pray consider, Is it not very ilargot, that all these Great, Excellent and Learned men should die on these Directions, and yet his honourable Native should so be fav'rd by the Stars to cut-live and tinue those two Directions, when a single one hath done it to others, whom you see here named, and all of them printed by himself in his Collection, to theew the Truth of Astrology; but these Native printed...
for; and therefore I do not blame John for bringing so famous a Man's Birth to prove his Affection, if he is able to justify the Truth of it, which is my next business to inquire.

Mr. Hobbs.

That this learned Man had a time to be born, I do not in the least question; but that this is the true time of his Birth, I do really doubt and question, and that for these three reasons. 1. The length of Time, a hundred years almost before my Friend John did print it, at which time there were few or none could remember the thing particularly; and he himself, if he ever knew it, was then old enough to have forgot it; and I am of the opinion, that Mr. Hobbs himself never gave him his Nativity; so that at the best, it is but hearsay, and indeed I am apt to believe this is the real ground of his knowledge in the matter. And upon the same Authority of hearsay, he confidently printed Judge Hale's Nativity, and gave the World as much assurance of it, as if he had been by his Mothers Bed-side when she was delivered of him; when there was nothing more certainly a Lye, than the time he printed for that good mans Birth; and to convince you of the truth of this matter, the very same Gentleman,
One of the most significant developments in the Reformation was the translation and distribution of religious texts, which greatly facilitated the spread of new ideas and challenged traditional authorities. The Council of Trent (1545-1563), which officially upheld the Catholic Church's traditional practices and dogma, was a response to the challenges posed by the Protestant Reformation. The Council's decisions included the reaffirmation of traditional beliefs and the condemnation of certain practices associated with the Reformation, such as the sale of indulgences and the use of the vernacular in liturgical services. This resulted in a renewed emphasis on the authority of the Church hierarchy and the role of the Pope, which was a significant factor in the ongoing schisms and controversies within the Catholic Church.
Opus Reformatum.

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

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

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

Mr. Burton.

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

one man, and that is the French King, whose Nativity was printed by Mr. Gadbury in 1651, in which Figure he makes 22 degr. of m ascending, and the time 97 min. after Eleven, and this he affirms to be true by the Probation of three Directions, and their Concurrent Accidents, as may be seen in his Collection. More, he prints this Nativity in his Astartologia Gallica, p. 555, in which he makes almost 15 degr. of m ascended, and the Time 15 min. after Eleven of the Clock. Most, the same day and year, and proves this also by two or three Directions, to which he adds another Argument of truth, that the time of the day was known, per Altitudinem Solis Astartolea sumpsumque et famulum Germanam, and this a man would think were very exact, coming from a Learned Pen, and he also a Lover of the Art, as well as a Professor thereof. And yet after all this, I have had an account from Adrian, the great Mathematician at Paris, that the French King was born at 15 minutes after Four of the Clock the same day in the Morning; which is sufficient to acquaint us, that there is a Mistake, or a little Knavery in this Account given so variously, and is not only in this man, but other Bishops of which more in my Deseo Genititsrarn.

But as to Mr. Burton’s Nativity, I am not willing to make a search into the truth of it, and that for two Reasons. The 1st is, The Respect I have to that Learned Gentleman, being unwilling to call his Skill in question, because I think he gave it us to the best of his knowledge, without any design of Trick or Interest, either to bubble us, or put a fallacy upon the World under the Notion of Astrology. And the 2d is, Because I have no Accidents that are confederable in the Course of his Life, to try the verity of the Figure by, either of Speed, Progress, or Death, which are the only grounds to try and prove a Nativity, whether true or false. And yet, if this is his true Figure, I should look upon it as very difficult for him to pass the 2 to the Body of h, with and without Latitude in Zodiac; and this the rather, because h hath there almost 1 degree of North Latitude; but for the reasons before mentioned, I shall omit all things of that nature.

But suppose we should allow this Nativity to be true, and that Cardinal Signs on Angles should do those wonders that he says they do; yet I cannot see what ground there is for his bringing this Figure to prove it by. For here is almost 29 degrees of t on the Ascendant, and that a Sign of short Attention, according to his own Notion, and every one else; and the more he can make it

it, is not above 36 minutes below the Culp of the Ascendant, that the Sign t hath to rise; and in his Figure, there is the whole Sign c, and 6 degrees of t, in that part, called the Ascendant or Horoscope: Hence it follows, that he lays the whole stress of the matter on the very Culp of the Angle, or Line of the Horizon, to prove the Mystery of Cardinal Signs, which if true, I think he puts it upon a very dubious proof, both in this Figure, and also in that of Charles Guflauer before mentioned; for if we make this a very few minutes later, and that a very few minutes sooner, you will find c ascending in the one, and c in the other; and in my Opinion, will mightily shake, if not wholly confound the very Principle of his design; for I do not believe every Figure of a Nativity to be true, that he says is so; and therefore, if these should be corrected, what will become of his Notion? And for that of the King of Sweden, I am sure it is not true, and that for the Reasons there alluded.

But besides all these things, he may have his h in the 10th, and t in his 6th House, nay, and c in c with his Ascendant, and for all that have c ascending; and indeed, to my apprehension, it seems more probable to be c, because of that Explication of Mr. Burton’s quoted by Mr. Gadbury, And c principal Significator of my Manners, in partile c with my Ascendant, &c. And by that word partile c, I understand exactly on the Ascendant, and if so, c must be ascending, for c is almost 1 degree in that Sign, as God, well knows; and then pray, what will he do, for a shift to tickle the Ears of his Admirers into the belief of Cardinal Signs, and their power in this Nativity? Nay, do not observe how he shuffles, and how he is put to it to make a Nativity [nay, driven to the last degree of t] to implofe an Error on the World, and to cheat us and himself also into the belief of a lye.

But there is one thing more I observe in the 126th Paragraph, and that is, he went to Dr. Pink, to know what the meaning of t in the 6th House was, and this in the year 1650, of whom he says, he learnt that little of Astrology that he hath. Utterly dishonouring his best Master, Mr. Lilly, by whose Affilience [he says in the Epistle to his Doctor of Nativity, and Favour], he was enabled to compleat that Book, which was printed in the year 1657. Now do you think that Mr. Lilly’s Acquaintance had done him no Service, before the life of Books in that Seven years? Or do you believe his asking Dr. Pink that one question, had let him in a Station above the want of other Instructions? If so, he was the aptest Scholar to one, and

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

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

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The time of this Gentleman’s Nativity, Mr. Gadbury had from that short Account of his Life, printed by Monfieur Garnier in English, at the beginning of that Treatise called Nostradamus’s Prophecies, where it is said, he was born at St. Remy, a Town in Provence, the 14th of December, on a Thursday about Noon, 1503, and that he died of a Gun and Drowsy at Salon, a City in Provence, or near it, on July 2. Anno 1566, being then Sixty two years of Age, and Six Months. The Latitude of the Place is about 43 degrees; and how our worthy Author will make 2 degrees of V8 on the 10th Houte, and 11 degrees of v on the Ascendant in that Elevation, is to me a mystery; for if he makes two of V8 on the Midheaven, there will be about four of Y ascending; but that Error I will pass by, if being not to my business now in hand, be it true or false; nor will it deface or confound his design that the thing is brought to prove; tho the rest of the Hours are likewise Erroneous, and therefore I shall proceed in another method.

I perceive by the Authors Expression about Noon, that the Native did not leave a particular Account, at what time in that day he was born; for that about Noon, might be about an hour or more before or after it, or else the Stars in this mans Nativity had not the usual force and effect, that Mr. Gadbury allows, and affects they have in other Mens Genitures, of which more anon, when I come to those Objections. The Sign Y is well-known to be but 1 hour and 5 minutes ascending on the Horoscope in that Elevation; and therefore the error of half an hour in time sooner, and 5 minutes in time later than this Figure, will very much alter the Cafe, and extremely shake the Authority both of his Aphorism and Skill, so far as they are both concerned in this Figure and Nativity; and if I mistake not, his Dear Urania will suffer a deliquium alfo, by the Confidence and Credulity of her overt-end and bouncing Secretary, but it is no strange thing to see honest Maiters abused by the knavery of their fawning, glavering Servants.

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

But before I begin to examine the Figure in general, it will be very necessary to settle all the Particulars of the Midheaven and Ascendant; for as I laid before, if we allow 2 degrees of V8 on the Tenth, there will be 4 degrees of Y on the Ascendant; and if we should allow 11 degrees of Y ascending, there...
there will be about 5 degrees 30 minutes of # on the Tenth. And because I will give him all the fair play imaginable, I will take that which stands fairest for his advantage; [no he did not serve me so when I was in Holland] and I think that is 2 degrees of # on the Ascendant; for I do suppose out of the Abundance of his Ignorance, he doth conclude the Ascendant to the # of the O was the Direction upon which this Native did expire; now if so, I would be resolved, whether the Ascendant to the # of the O, is likely to give the Gaunt and Dropsey; which Diseases he suffers from his Doctrines of Nativities, p. 122. And tells us there also, that the O gives Swelling, Inflammation of the Eyes, Fallopion of the Heart, and Wringings in the Stomack; which Diseases are not the usual Attendants of Dropsey and Gaunt.

I cannot find any other Direction he can pretend to, that may be allowed to give Death, but that of the Ascendant to the # of the O; for the # by Direction, is at that time in their way come to the ninth degree of #, having past the Body of the O, and his own #; and not come to the Body of #, # of #, Lord of the 8th House, that pernicious part of Heaven; and the O is at that age in 2 degrees of # by Direction, being come to the place of his own #, and within Rays of the #s #, which is the next Direction; and therefore we must conclude [seeing none of these can be used in the doth the fact that the # of the O to the Ascendant, was the fatal Point that kill'd him, notwithstanding the # of the O was very near after. Thus you see a forty shift is better than none; and for ought we know, had not this unlucky Direction fell so unluckily, he might have lived till this time, unless #, Lord of the 8th, had happened to have been born; for # being Lord of the Ascendant, would without doubt not hurt his own; and # durst as well have cut his Fingers, being under the power of # in his Triplicity [and besides very weak in his detriment] as molest or kill him; such a pretty fort of Astrology he pretends to be Master of.

In this Nativity we find both the O and # in Apheresical Places; and it is certain one of them must be Heav, or Giver of Life; and yet the Ascendant to the # of the O killed the Native; which if so, I am sure it can do it always, and that with much more ease and certainty, when the Ascendant is Giver of Life. But let us have recourse to his Collection of Genitares, and there you will find abundance of Nativities, where the Ascendant to the # and # of the O did not kill, as in Pope Paul V. p. 80, Dr. Morton, p. 92. Bilbop Other, p. 96. Mr. Gasher, p. 102. Mr. Childrey, p. 114. Mr. Vaughan, p. 117, who had his O in the Eighth in direct # to the 3, and yet the Ascendant to the Body of the one, and # of the other did not kill; what think you now, are these partial Stars or not? Sir Robert Hoburn, p. 124, Sir Frob. Hill, p. 159, that was to live some Decades of years, he also outlived the # of the O. Major-General Lumber, p. 160. Vincent Wing, p. 182, an even half score that outlived the Ascendant to the # of the O; and some of them underwent its Influence at a considerable Age too. And I could furnish you with more likewise under his own hand, only I think thee sufficient to prove that Direction false and horrid as to his Death, and the Cause of it; and to shew this Learned Artits Skill, is as little as his Modesty and good Nature.

But besides all this, there are several Nativities in being, in which our Nativity-maker allows the Midheaven to the Bodics or Oppositions of # to # to kill; sometimes by violence, and sometimes other ways, and this done only by a single Direction of either, as in the Case of Charles Grafton, and William Lord, the Midheaven to the Body of # in the one, and to the Body of # in the other; but in this Nativity the O, who is Giver of Life, and the Midheaven, were both at once directed to the Body of #, and # of #, Lord of the 8th in the 4th; and then to the # of # and # from the 4th likewise, all which had no power enough to kill him till the Ascendant came to the # of the O; # #, a pretty fort of Stars, and as prettily managed by thofe that pretend an acquaintance with them. Indeed I cannot blame People, when I hear them cry out against the Poultries and Chats of Astrology; for according to this kind of Doctrine, no man would trouble his head with the Study of a thing so contradictory and uncertain, that could find anything else to exercise his Thoughts and Meditations in. I know the Answer some of them will make me, and say, The Midheaven never kills but in violent Death, Collect. Genitur. Aph. 92. To that I answer, They know nothing of the Caus of a violent Death, till it is over and past; and therefore that is but a blunder, and a silly one too; for if it hath power to kill at one time, it hath at another; and who a man may not dye by an Axe, or a Halter, yet he may dye violently in his Bed, or some other way, for the Stars are not bound to a particular way.
and method. And I do assert it for truth, that if it did ever kill, it must do it always [without Rules of Exception] and I know no reason [nor he neither] why all those Directions to the Sun and Midnight should not have kill'd this Native. And besides, he talks without knowledge about the violence of Nativities; for what violent Positions are there more in Guiliamns Adolphus's Nativity, than in this of Nostradamus? And also, what is there of violence more in Charles Guiliamns than in the Duke of Albermarle's? Collect. Genit. p. 70, and yet two of them died violent Deaths, and the other two Natural ones; but besides, before the People are dead, he knows not a word which is a violent one for Death, and which not; but when they are dead, and that by violence, he can prentently find the Cause. What Nativity in his Collection carries more violence with it, than that of Charles Tertoten the Swedish General, where the O and σ are in σ in V in the Ascendant, and both in σ to h in his own Dignities; the Μ is in σ with Υ, Lord of the 12th in σ, with violent Stars, in direct σ to h, and in θ to σ, and the O Lord of the 8th, and also to θ, who hath Dignities there likewise. Now is it not strange, that this Native under so violent a Position should dye a quiet Natural Death, when those two Kings of Sweden, especially Guiliamns Adolphus, under a very moderate Position should dye violently? Which things Mr. John would very much oblige the World with, to let us know the Reasons of them, and to acquaint us with those curious Nostradamus, by which we may be able to understand these [hitherto improbable] Nativities as well as he.

To conclude, this Nativity was about Noon, that is, a little before 11 a Clock, at which time he will not have τ ascending, but the latter part of ιν, and the Sign Σ on the Tenth. And under this Position and its Effects, it will at the time of his Death labour under the Influence of the Ω, Giver of Life, to the Mundane Parallel of Σ and h, Direct and Converse; which are proper Directions to give the Gum and Dropsey. And therefore, if Mr. John doth not think this a reason sufficient, I would defer one from him more Authentick.

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

Gregory

I wonder Mr. Gad should have so much confidence on his Reputation, as to think to be believed in this, and such like Caes, when he says the things is so; seeing we have found him tardy so often in his bestowing Mankind with such Curiosities as these are, Nativities I mean, and not one in forty of them true, as may be justified by his Learned Collection, and the Opinion of every one about that Book; for it is not only my self, but divers others also, that are of the fame Persuasion with me about the Fallacies, and visible Contradictions to openly justified and affected by the Author in that Treatise, and not only there, but in most of those Books he hath published, to inform the unlearned World. Do you think it is reasonable to believe, that he should obtain the true time of this man's Birth, who was born so great a distance, as Madrid in Spain, and perhaps unknown to all his Friends and Acquaintance [and probably himself too] till after his Death? When we may be certain he could not give us the true Nativities of thowe born at home in our own Nation, and near him, and had the opportunity of their Acquain-
Acquaintance besides, as Sir Fred. Holle, Sir Culppeper, Mr. Lilly. Nay, he hath given us his own sall, and printed it three or four times over; besides those of Oliver Cromwell, Two Kings of Sweden, Judge Hiler, and abundance more, too many here to relate. I say for those very reasons he ought [since he hath crackt his Credit so] to endeavour always to prove those Nativities he gives us, that when they shall happen to be questioned by any in mine, or other mens Company, we may have something to say in his Vindication, which now we have not, relying only upon his Say-so.

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

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

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

And tho' I have not so good a proof for the Falsity of this Figure, as I have of several of the former, yet I am partly sure it is false, because he out-lived the Sun, who is Hileg to the Square of Saturn and Mars. And so I come to his Ninth Example of Truth in the Cafe of Cardinal Signs on the Angles. The Figure follows, let Poetically,
difference in their Births is not any ways remarkable; what is, you may observe in the places of the $\varnothing$ and $\exists$. In the Doctors, the $\varnothing$ is in the beginning of $m$ in $\varnothing$ with $\varnothing$, and both going to the $\times$ of $\varnothing$. In the Bishop's, the $\varnothing$ is in $\times$ in $\varnothing$ to $\varnothing$ and $\exists$ to $\varnothing$, applying to both. But why should I cease such vast difference and disproportion in their Bodies, I confess, I know not; nor do I believe my Friend is able to reconcile the one to the other, or either of them to his Stars. Indeed I will allow the Bishops Intellectuals to be wholly different from the Doctors, as his $\varnothing$ in $\boxplus$ to $\varnothing$, (the Patron of Religion) in $\varnothing$ to $\varnothing$, $\exists$ with $\varnothing$ in $m$, and $\exists$ Retrograde with the Virgo Spikes, do very well show. And I could tell you, what they promise in such Positions too, if I thought I might escape the severe Censure of being maliciously inclin'd; but this I do say, the Positions are naturally like the man, as to his Temperature and Humour, in the way and order of Nature.

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

But to return to our Starry-business again; There are many more things to prove these two Nativities do not agree in, besides those mentioned. The Bishop he lived all his days single or unmarried. The Doctor had both Wife and Children, [one of which married to a French Marquis] and the Lord of the Seventh the same Star, and in the same place in both the Figures; and I hope my Friend John will not make the $\varnothing$ in $\varnothing$ to $\varnothing$, an Argument of a single Life; that Politian, I confess, is often judged to be a wanton, but never fords Marriage. Nor I cannot believe he will lay any weight or stress on the $\times$'s Separation from the $\varnothing$ of $\varnothing$, they being now at 7 degrees distance, and $\varnothing$ in Aspect both to $\varnothing$ and $\times$ applying in the Zodiac, and to a Mundane Aspect of $\varnothing$ also.

Well, but how shall we reduce all this into a way for Practice, and to be serviceable another time, when we meet with such crabblish?
crabbed stuff again? Why, really I cannot tell you which way to begin that work: it is beyond all the Rules of Astrology that I have read, and do think it will prove a knotty, puzzling piece of work; for which reason we must be forced to treat our worthy good Friend, to favour us with this Information, and let the World know, why Sir Theodore Mayron should marry, and why William Land should not; and indeed he is the only man able to do it, being furnished with all the curious, delicate, fine-sent Notice, and those lofty Notions, the Quintessence of the whole Art, lodged only in his capacious Head, that mighty Magazine, or rather Kettle-drum of Astrology.

But besides this, it will not be improper to consider the Directions in this Figure and Nativity, for it is certain, that Planets which was Anore in the Bishop's, such as necessity do the same Office in the Doctor's, because the Figures are both the same, and the same Flag also; and the Planets of a Malefic Influence are in the same parts of Heaven, and Lords of the same Houses in the one Figure, as well as in the other; and if the Lords of the 8th and 4th had power to Imprison and Kill in the Bishop's Nativity, I know no reason to the contrary, why they should be debarred of that force and ability in the Doctor's, pursuant to their Dominions in those two fatal Houses before-mentioned, which my Friend lays a mighty weight upon. For if their Dominions is so considerable by being Lords of those Houses, as our Friend John, and some other Authors tell us it is; then beyond all doubt, we may rationally judge that the Malign Influence that Authors say is lodged in h and s, which renders them perfect Enemies to our Nature and Being, and also Authors of Death and Sickness, may mightily add to their Power and Ability in point of Death, especially in the Doctor's Nativity: And yet our Learned Author kills the Bishop on the Ascendant to the Body of h; and lets the Doctor live ten years beyond that Direction, and dye on the Ascendant to the 8 of s, and 8 of h, which to me seems a mighty Mystery, that h should have power to kill, and yet not have power to kill, when I am sure there is no reason to be assigned, that can reconcile the Contradiction to any rational man. But if Mr. J. G. can show me, or any one, by what Direction, Conjunction, or Position, s, it is more enabled to kill in the Bishop's, than he is in the Doctor's, or by what way or means he is disabled in his power of killing in the Doctor's Figure more than in the Bishop's, I will cease my further inquiry into the rest of his Errors, and not only acknowledge my Ignorance, but do him right in Print; nay, Eras mihi Magnum Apollo. For he tells us in plain terms, That the Bishop was taken up and imprisoned on the Mid-heaven to the Body of s', where he continued about four years, and was then Beheaded on the Ascendant to the Body of h; and yet the Doctor had both these Directions, and neither of them kill'd him, tho at that time he was very Infirm and extremely Corpulent; therefore, if these things should be true, or believed so to be, how shall we reconcile this Doctrine to his own Apology, where he says, The Directions of the Midheaven never kill'd, but where a Violent Death is threatened. Which Apology was made from the King of Sweden's, to serve a turn at that time. In which Naivety, how shall we believe that his M.C. to the Body of h did kill him, when we see plainly these two Gentlemen out-lived their M.C. to the Body of s', and John himself his M.C. to the Body of h.

But besides all this, my Friend hath nightly discovered his Ignorance in the Direction assigned for the Doctor's death, which tells us plainly, That tho he doth make a noise with Ptolomy's Name, yet he doth not understand one word of Ptolomy's Matter and Doctrine. For he says [Collet. Gen. p. 126.] that he died on the Ascendant directed to the 8 of s near the Antars. Now, if you please but to observe, 8 is 5 deg. 20 m. in Aries, and s is 5 deg. 27 m. in Virgo, which is a very small difference in s, where the Opposition of the one falls on the Square of the other exactly, and both Directions must be allowed to come up at the same time, and this in the House and Terms of 8. Therefore, if he or any one else please but to look into the 14th Chapter of the Third Book of Ptolomy's Elenchus, they may find their words, he there discrediting these things that do prevent Death in dangerous and killing Directions; his words are these, Impediuntur enim, even in faces beneficam Incertam, and that benefic adpotuit quadrato Aspeltus, aut Trigonos, aut opprobria Signis Interflorum. The Mortal Effects [says he] is hindered, when the Direction happens in the Terms of the Benefics, or when a Benefick beholds the Interfector by a Quadrato, Trine, or opposite Degree. So, that by Ptolomy's own Rule, this Direction of the Ascendant to the 8 of s could not kill, because 8 beholds his Radical Place, and the place of Direction at a minute; and because the Opposition is a more perfect Aspect than the Square, it must without doubt have over-powered it, taken away the Sting of its Nature, and prevented the Mortal Effect; had this Learned Philosopher's Nativity...
tivity been true and exact. Nay, you see Proloomy makes two distinct Rules of them; the Rays of Jupiter, and the Terms of Jupiter, which are, I dare be confident, sufficiently able to over-balance both the $\delta$ of $\sigma$, and the Antares. And therefore I shall rett my self satisfied [till that worthy Gentleman shall better inform my judgment] that seeing Sire Theodore Meyenne did out-live the Midheaven to the Body of $\sigma$, and the Ascendant to the Body of $\eta$, when there was not any thing to support, assist, or save him; it is highly improbable this supposed Direction [for indeed it is no more] of the Ascendant to the $\delta$ of $\eta$ near the Antares, should send him to his Grave, when it was so much over-faied by a Benefic Ray, and in the Terms of $\beta$ besides: All which considered, speaks aloud in my Ears, that the pretended Nativity of this Learned Physician is most notoriously false, and either ignorantly or knavishly obtruded upon us, to prove one of his supposed Mytheries, as vain as his new Religion he was so fond of in the year 1657, &c. which now he seems to be ashamed of; for he denies that ever he was a Papist, but Oportet mendacem esse errorem.

And yet to be more plain with my Reader, in pursuing the Rules of Astrology in the track of Truth, give me leave to make thee further Obseruations on the falsity of his Figure in improving little false Nations and Directions with a great deal of labour, and putting by those of more weight and moment in perfect silence, as if they were not worth noting, or to be obeyed by the fictitious Reader. And the truth is, the Sun in the Ascendant, which is allowed by all Authors [yes, our Author too] to be Hilgi, or giver of Life; and for to chuse a giver of Life, and never intend any futher use of it, is but to give a man a thing. A Nick-name to caufe it to be admired without any peculiar use or Advantage, unless it is by chance to serve a turn, and then its Power and Virtue is proclaimed in words at large; as in James 1. King of Great Britain; in Dr. Le Neve's, p. 119. in the Duke of Glocsfer, p. 17. Calgens. Co. and also in that of Oliver Cromwell, where our Author makes use of that Term to inform his Argument with the greater power and probability of Death. And to be plain with you, I know no reason we have to observe a Hilg., if we do not make it the only and principal point in Directions of Life and Death; and I am sure Proloomy would not have given so many curious Rules for the more exact finding of the Giver of Life, had it not been of more than ordinary use in Nativities, and especially in those Predictions of Life and Death.

Death. Nay, the word it self be-speaks its Power and Office, which by the Latin Authors is rendered, Prorogator Vite, à verbo prorogare, which is to prolong or continue; and nothing can do that, but what hath the full and sole Power and Command of it. And pray observe, That all the five Hylegiack points, are not called Prorogators at the same time, but that Point or Star only, that is Giver of Life. By the Greeks, it is called, $\alpha$νησ $\lambda$κη, aut $\alpha$ρην, that is, the Lord of Life, or a Messenger sent out on a particular Business; and it is derived from the Verb, $\alpha$ρην, Demitio. But by the Arabs or Chalden, who seem to be the first Authors of the word, it is called $\theta$ιλγ or $\theta$ιλγ, derived from the Radical Hebrew word, $\theta$ιλγ, Ambulzvs; which signifies one that walks forward, as in a Journey, making a regular Progress from the $\alpha$ to the $\alpha$ or $\alpha$. And besides, a very Eminent Author tells us it is, Planaet vel Locus Cell, cæcum digressio sen directione de frate veste Judicat Astrologii.

Now, if this should happen to be true, that from this Point, and from this only, we ought to judge of the length of Life, and also the time of Death by the dangerous and mortal Directions; let us see what use our profound Author makes of the Hilg. in this Nativity, as well as in that of the Bishops, in both which the Sun is certainly Giver of Life, by the Rules given by Origam, Peselun, and Proloomy; nay, we may add Argel, Campanella, and the Learned Author, &c. of the Diallme of Nativities, p. 90. all which agree, That the Sun in the Ascendant [the Moon being under the Earth] is certainly Giver of Life, as in the Nativity of this Learned Gentleman. Therefore, if you direct the $\eta$ to the Body of $\eta$; with and without Latitude, you will find it comes up at or near the Age of 51. $\alpha$nn Lat. and at the Age of almost 52. $\alpha$nn Lat. and this in $\alpha$, the Dignities of $\sigma$, Lord of the 6th House, and not far from his Square; what the Effect of this Direction was, I know not, but this may be certain, that he did not dye of it. The next is the Direction of the $\eta$ to the $\delta$ of $\sigma$, near the Scorpion Heart, with the $\delta$ of $\sigma$, Lord of the 6th, at or about the Age of 66 years, an Age that generally brings Death; but especially when the Giver of Life is directed to the Malefic Rays of $\sigma$, Dominus dominus Mortis, and to the beams of $\delta$ Lord of the 6th, that makes the assault so violent on the Stars of both their Natures; and yet this furly old Man would not dye upon these neither, but lives, expecting further orders for his remove. What! not dye on the Giver of Life, being directed to $\sigma$, Lord of the 6th House, their true and only Antares; This is a wonder with a witness; $\delta$nn, $\alpha$nn, it is a;
activity been true and exact. Nay, you see Prolemy makes two distinct Rules of them; the Rays of Jupiter, and the Terms of Jupiter, which are, I dare be confident, sufficiently able to over-balance both the \(\Delta\) of \(\sigma\), and the Antares. And therefore I shall not so much as satisfy myself with a sufficiency which is but better informed [till that worthy Gentleman shall better inform us] by virtue of the doctrine of St. Theodore Mayroyne. And out of the Midheaven to the Body of \(\sigma\), and the Ascendant to the Body of \(\Pi\), when there was not any thing to support, assist, or save him; it is highly improbable this supposed Direction [for indeed it is no more] of the Ascendant to the \(\Delta\) of \(\sigma\) near the Antares, should send him to his Grave, when it was so much over-swayed by a Beneficent Ray, and in the Terms of \(\Pi\) besides: All which considered, speaks aloud in my Mind, that the pretended Nativity of this Learned Physician is most notoriously fallacious, and either ignorantly or knavishly obtruded upon us, to prove one of his supposed Mysteries, as vain as his new Religion he was so fond of in the year 1587, \&c. which now he seems to be ashamed of; for he denies that ever he was a Papist, but, \(\text{Opini vaux mensae} \text{ de memor}.\)

And yet to be more plain with my Reader, in pursuance of the Rules of Astrology in the track of Truth, give me leave to make these further Observations on the falshood of his Figure in improving little false Notions and Directions with a great deal of flourish, and puffing by those of more weight and moment in perfect silence, as if they were not worth noting, or fit to be observed by the judicious Reader. And the first is, The Sun in the Ascendant, which is allowed by all Astronomers [our Author too] to be Hileg, or giver of Life; and for to chuse a giver of Life, and never intend any further use of it, is but to give a man or thing a Nick-name to caufe it to be admired without any peculiar use or Advantage, unless it is by chance to serve a turn, and then its Power and Virtue is proclaimed in words at large, as in James I. King of Great Britain, in Dr. Le Neve's, p. 119, in the Duke of Glocester, p. 17, Calleri, Geis, and also in that of Oliver Cromwell, where our Author makes use of that Term to inforce his Argument with the greater power and probability of Death. And to be plain with you, I know no reason why we have to observe a Hileg, if we do not make it the only and principal point in Directions of Life and Death: and I am sure Prolemy would not have given so many curious Rules for the more exact finding of the Giver of Life, had it not been of more than ordinary use in Nativities, and especially in those Predictions of Life and Death.
and too true to make a jest of it; he did out-live that Direction, or else the Nativity my honest old Friend hath printed for his Birth, is false; and indeed I would advise Mr. John to knock under, and say it is false, or else he breaks two of the main Hinges of Astrology, i.e. the Power of Hille, and his Ancestors. Well, well, but what needs all this triumph and noise about a thing of nothing, or nothing worth at least? For tho' the Sun to the Lord of the 8th House did not kill him, yet the Ascendant did his business [and verified the true Rules of Art, every when as well as the Sun] upon its Direction to the Square of Mars, which you will find came up at 81 years of Age, Que circums circum, and therefore the Ancestors is not to be blamed. And for your Hille, it may be all nonsense for ought I know, neither am I bound to believe a pack of old mutiny Authors; and I know no reason to the contrary, but the Horoscope ought to be a standing Hille in all Nativities, and at all times of the day.

Soft and fair my good Friend, not so hot and passionate, I pray you; methinks you talk a little out of the way, when you would have the Ascendant to be a standing Hille, which you will not suffer to be so; but you dance it backwards and forwards, as they do the Puppets in the Shows, and make it serve any turn, and do any service you have occasion for, as Marriage, Death, Preference, Death of a Wife or Husband, Sickness, Sorrow, Change of Religion, Loss of Estates, Getting of Riches and Children, and twenty things more of this nature, you make the Direction of the Ascendant signify in your Correction of Nativities. And I doubt not, but if you could dance the Sun and Moon too and fro, from one Degree or Sign to another, as you do the Ascendant, there would be nothing difficult in the Art of Astrology, but there would be a plain reason for every thing, and also a forcible Direction for every Accident. Oh, the wonderful Horoscope, and the excellent use of it! But my design and defence is, that this Ingenious Author would be so kind to us, as to let us know when the ill Directions to the Hille will not kill, and when the Directions to the Horoscope shall do it, that the young Students and Practitioners may not be cheated and deluded with expectations of a thing that will never succeed the Operations. And indeed, the Direction he here builds upon, of the Ascendant to the Square of Mars for his Death, was over almost twenty years before his Death; so that in truth there could be no Cause aligned for it, but the Opposition of Jupiter, and the Scorpion's Heart to the Ascendant. And tho I have here not mentioned the Bishop's Nativity, yet the same Errors here alleged in the Doctor's, do most of them also claim the same Remarks in the Bishop's, which for brevity's sake, I here omit, having already observed several things there, that are not mentioned here, which I would advise you to compare in the reading, and then consider, whether these Nativities are true or false, and what credit and reputation they can bring to Cardinal Signs of Angles, according as he hath tested the matter. I having already granted, that Planets in Cardinal Signs of Angles, do and will give Glorious Effects and Eminent Men, and so will the Planets in Cardinal Signs out of the Angles, or in their own Dignities in Angles, not in Cardinal Signs. And so I conclude this Examen of his Ten Genitures, with the Errors observed.

But yet, before I conclude with my old worthy Friend, I will shew you a visible Demonstration of his Ignorance and ---, and also what Credit is to be given to his Calculations Astronomical, as well as Astrological. He having a great Opinion of his own Abilities in Astronomy, and of his being capable to judge between the truth of the Cardine Tables, and the Cleary Extant, took an occasion in Trigg's Almanack [which is written by him] to fall foul upon those Tables, and those that use them also, in the year 1691, upon the occasion of the O's entrance into T; and the better to facilitate his design, and make it plain and clear to his Reader, that the Cardine Tables are false; he calculates the O's place [or at least the Sun's place is so] by the Astronomia Anglicana, written by Mr. Nicholas Greenwood, by which Operation Mr. J. G. tells us, That the O enters the first point of T on March 10, at 53 min past 6 a Clock in the Morning, according to which time he ought to make O deg. of ascending in the Vernal Figure; but he makes 2 degs. of this, yet that mistake I will allow him, tho' it is false. And then he begins to bluster, and tell us, how some Almanacks makes fortune to be singular, to oppose manifest verity; that they are in love with ill-look, and believe lies: Oh, brave John! Non nisi manducat sibi fuerunt in nuchte tua. But at last he is very Civil, and tells them, they may hug their own Concoits, and ride their own Hobby-horses, and welcome. Now, after all this impudent sort of daring, let any impartial Man but look into Mr. Greenwood's Almanack for that year, and the Calculation of the O's entrance into T, done from his own Tables, by which J. G. also pretends to do his; and you will find, that the O enters T on March 10, at 53 min. past 7 a Clock in the Morning, differing from the Learned Mr. J. G. T2, 58 min.
Opus Reformatum.

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

In the former part of this Treatise, I promised to shew you, that there was never any Eminent and Famous Prediction made of any one's Death, but when the Astrologers made use of the Eligus in Direction, and did direct that to some of the Malefick Rays of h and σ, &c. &c. and you may see throughout this Book, that my Doctrine there delivered is wholly purgant to this Principle, for I allow no Promittor to any Significator to kill, but to the Giver of Life only; and how to take or else what, I refer you to Book III. Chap. 13. of Ptolomy's Quaestiones.

And the first Example we have (that occurs to my Memory) is that of Don John of Austria in Sestus ab Heninga, p. 42. whose Death the said Heninga predicted seven years before, and that almost to a day, from the Direction of the d to the σ of h; for the d was in the 7th, and beyond all doubt Giver of Life. And we find there, that the Ascendant to the σ of the d, Lady of the 8th House did not kill, nor did that to the σ of the σ and σ, effect it; nor could the σ to the σ of h kill, tho the Direction fell in the 4th House, that fatal part of Heaven, as some esteem it; and the reason of this was, because none of those Significators were Givers of Life, but the d only; and therefore, when the was directed to the σ of h, this Princely Native was made a Sacrifice to Death, as you may see by his Nativity, printed in the beforementioned Treatise. And here give me leave to observe one thing, it is plain from Heninga's own words, that this was done by chance too, he not knowing the reason of the thing, nor could he ever do it again; and therefore brings this Example in to refute Astrology, and tells us at last, Unica heredum non efficit vi, and it is indeed no wonder, that he could not do it again, when he did not know the true reason why this had such an effect as it had; which is the fault of too many beside Heninga, who could never arrive yet at a true Rule, to judge of the Effects of Directions in Death and Sicknes.

The second Example, is that of Lucius Bellantis, in the Nativity of Vicia Mirandula, where you may observe, that the d to the σ of the σ did not kill, nor the M.C. to the σ of h, nor the Ascendant to the σ of h in the 4th; but the Ascendant, who is the true Eligus, or Giver of Life, to the Square of h, and Body of σ did do it effectually; so that it is plain, the Giver of Life is to be principally and only taken notice of in Directions of Death.

The third Example, is that of Edward VI. King of England, who died July 6. Anno 1553. being almost sixteen years of Age, and as it is reported, it was predicted before by Cardan, although he had his Nativity imperfect, as to the exact time; yet did say, That the Ascendant to the Body of h would kill him, and indeed so it proved; and that because the Ascendant was Giver of Life by Ptolomy's Rules; a Conjunction preceding, and both the Luminaries, and part of Fortune under the Earth; and neither σ nor σ, who are in Aphetical Places, do behold the Points of Heaven that are mentioned by him in the Life-case after an Opposition; and therefore I do afirm, That the Ascendant was the real and true Eligus, and the Effect confirms it to be so.

The fourth Example, is that of the Nativity of Vincent Wing, where we shall find upon inquiry, that neither the Ascendant to the σ of the σ, nor the d to the σ of the σ, was able to kill this Native.
Opus Reformatum.

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

The fifth Example, is from the Nativity and Death of Charles II, which was predicted by a certain Person some years before it happened; and it is well-known too, to several and about the City of London, to be true, what I here say; and that Person to my knowledge made use of no other Significator, but the true Giver of Life; and in that Nativity you may observe two or three things that are very remarkable. If, The Ascendant to the Body of h did not kill him, neither did the Midheaven to the ☉ of h kill him, nor the ☉ to the Body of the ☉; and what is more, the ☉ Hileg to the ☉ of h, did not kill neither; which admits of a question, and that a very rational one too; But why did it not kill him? Because ☉ was not Lord of the 8th, i.e., not a very good reason; Hs, ba, ba! Or else, because he was strong, and like a noble Enemy, from'd to hurt him; by which Rule the Stars are always, either too strong, or too weak, according as Mr. Astrologer pleaseth to turn the Scales with his Finger; or perhaps the Direction falling in the House of Hope, a fortunate Corner of Heaven, and so it could not kill him; or else, because the ☉, who disposeth the place of Direction is in Trine to the Ascendant, which for ought we know might save; and if not singly, yet certainly, altogether may be allowed to do it, notwithstanding the place of Direction was in pitted and deep degrees a plaguy kind of an unhappiness to a man under an ill fate! But to tell you the plain truth of the matter, there are all Sham's and Folly's. And as a Learned Divine once said of the Pictures in Church-windows, They serve only to keep out the Light, and so do these in their places. And for the true Reason why it did not kill, you have it in Book III. Chap. 14 of Ptolemy's Quadruplicite, where you may find it if you please. And so I come to tell you, That when the ☉ came to be about 9 or 10 degrees in ☉ by Direction, he met there with seven Malefic Directions, without any affliction to relieve

lieve or save the Native, which I say, Mode Astrologie, was the real and true Cause of his Death. Thus I have performed, what I promised in Page 20. and I think spoke enough to the purpose I intended it for; but if any think it not sufficient, or at least, o thes and others, they have the liberty, either to improve it, or reject it.

A Supplement serviceable to the former Work.

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

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

R. 352.
Opus Reformatum.

R. 352. 39. A.

This is the estimate Time of this Gentleman's Birth, and he died of a Consumptio at almost Twenty years of Age. Now, the main thing to inquire, is, what was the Direction that kill'd this Man, and why it should be a Consumptio? I have told you already, That the Hlges, or Giver of Life must he directed for Death; for if all the other points are afflicted by Direccon, and the Hlge free and befriended by a good Ray, the Native shall not dye at that time; therefore we must first endeavor to find out who is Giver of Life, before I proceed to determine the Cause and Time of his Death: First then, The ☉ cannot be Hlges, because in the third House; nor can the ☐, because the is not in an Aplanatical Place, unless we should alter the Figure, and make it later about Nine or Ten Minutes in time; but if she had been Apollina, she could come to no violent Direction before the ☐ of ☐ in Zodiac at about Twenty-nine years; and Seguequadrato of ☐ in Mondo at Thirty six, or thereabouts; the Mundane Parallel of the Sun excepted, which comes up sooner or later, according as you alter the Figure in the roth and rif Houfes.

Therefore that Dominion will fall on Jupiter, or the part of Fortune in the Tenth Houfe; if we accept of this Figure, being the estmate Time of Birth; or if we make it sooner, as it is most generally. The part of Fortune cannot, because Jupiter is strong in the Tenth, in Sextile to the Moon, Light of the Times, and besides there are no Directions to that Point, nor near it, that are very considerable; neither can Jupiter be singly Giver of Life, because the part of Fortune is in the Tenth: Therefore I will alter the time given about 11 minutes later, and make 25 degrees of Pifes on the Tenth Houfe, at which time the Moon will be Hlges, and yet Jupiter bear a share also in the Natives Death, as you shall see by the Directions following: The R. A. of the M. C. to that time, is 355 d. 25 m. and the distance of the Moon from that point of Heaven, is 53 d. 6 m. her Oblique Ascention under her own Pole of Position, is 59 d. 46 m. and her Temp.Horit. 16 d. 5 m. from whence you have the Directions following wrought.

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Thus you see here are Eleven Directions, and Nine of them to the Moon, who is Giver of Life, the other two to Jupiter. I have not deviated far from the estmate Time, because it should not be objected to me, that I had made a Figure for my own purpose, and yet I dare not swear this to be true; but I am sure it is as likely to be true, as any time that can be selected within an hour or two of the estmate. I confess, I did not know the Gentleman, and therefore I do leave the Directions here wrought, to be applied, and judged by those who did know him. But as to his last six years, I will give my Opinion on the Directions about the Age of Thirteen years, he had two dangerous Directions, after which I judge he was never perfectly healthy; nor do I believe
he appeared Confusivt till about his Eighteenth year; and for his Death, he had the Moon Converst to the Parallel of the Sun, and also to the Opposition of Mars; and these, followed by three other Directions that were violent. As for allowing the Directions of Jupiter to the Square of Saturn, I do not bring that in as an Argument of Death, but a Confusion: An Observation that I have made in divers Nativities of those that died Confusivt. And tho I do but just mention it here, and so leave it to the Censure of the Candid or Sceptical Reader, to give his Opinion as he thinks fit; yet I shall endeavour to prove it when I print those Nativities I have promis’d, among which you will find several of Confusions. But besides, if there is such a thing as the Planets governing particular Parts of the Body [which I believe they do] then why should not those Planets direct the Malefick Beasts of Saturn, Mars, &c. give a weakness and debility to those Parts they govern? For I suppose we all own bad Directions to be an Affliction; and all Authors do give the principal Parts of the Body to Jupiter’s Government: Fertility allows him the Lungs, Arteries, and Seed; and Cardam the Lungs, Blood, Liver, and Feet; so that, take which you will, ’tis plain, they allow him to govern those very Parts of the Body, that always suffer in Confusions; and tho these Directions do give such Difcauses; yet, at above, do not allow them to kill, but when they are followed with violent Directions to the Giver of Life. Therefore you see some People fall into a Confusion, and dye of it, and all in the space of six Months, and yet others linger under it ten or a dozen years before they dye, and yet fall by that single Diffcause at last, with those Attendants that always bear it company. Therefore, I say, ’tis my Opinion, he fell into that Confusivt habit of Body under that Direction of Jupiter to the Square of Saturn, and had no Balamick and Healing Direction came up afterward to repair that Breach, till the Hileg came to those Violent and Malefick Beasts, that proved his Antagonist, as you may see above.

But partly foresee what the Capricions may object to this Correction, and Directions; and tell you, they can give a good substantial Reason for his Death, without this trouble and labour, and that is the Ascendant to the Square of Mars, which comes up exactly by this very Figure that I give for his true one. To this I answer, The Direction which they call the Square of Mars, doth come up then certainly by their Measure of Time. Now, if that Direction [which is but a single one] can kill, when the Sun or Moon is Giver
The Second Nativity is that of my old Friend, Mr. J. B.'s Son, who died of the Stone, Fever, and other Illnesses, at the Age of Seven years, and a little more, and the exact time of his Birth was almost three quarters of an hour after Ten at Night, Dec. 14: 1673. And so it was given to me by his Father above Ten or Eleven years since.

And the first thing I shall fall upon by way of Enquiry, is, why this Child should be of so short a Life, seeing the Moon, who is Helios, was in Trine to Jupiter, in her own House, and Angular? Why, truly this is no very strange thing, if rightly considered; for tho' the hath been in Trine to Jupiter, yet she is in direct Opposition to Mercury applying, and in a Mundane Square to Saturn, and all this from Cardinal Signs; to which we may add likewise, that she was very near the Sesquiquadrate of Mars in Monde, and no less than three of the Hylegack Points afflicted by Directions near at hand, as I shall presently make appear, and those of the Moon in the Terms of an Infortune, which Positions of themselves [had the Giver of Life been free from the ill Rays of the Infortunes] were sufficient to have given great Weakness and Dilemmas to the Body, not only with danger, but continuance too; and therefore it need not remain a wonder, that he should live no longer, nor be more healthy while he lived.

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

I have generally observed in many Nativities, that where-ever the Stone was produced and caufed in the Bladder, both Saturn and Mars had a finger in it both by position and Direction: and if Saturn afforded matter for the Terrene ferment, and Mars for the petrification; so likewise in this Nativity we shall find them both concerned in the Cause and quality of his Death, as you may observe by the Directions following.
To which we may add the Sun secondary to the Square of Saturn at 5 years, and the Moon by secondary motion to the Opposition of Saturn and Square of the Sun at six years of age, which did not a little add to the Effects of the other Directions; and on the day of his last Revolution, Saturn was to a degree on the Radical place of the Moon, and Mars on the Radical Ascendant.

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

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

It is no great matter for the exact time of this Nativity [though I do indeed believe it was a few minutes sooner] because those that dye within the year, do for the most part dye by position; as you may see Book the Third, Quadr, 13, S. f. d. the time of the Day by direction, and so did this Child: the Positions of themselves being sufficiently able to kill it, if well considered.

But before I proceed, it may not be amiss to tell you the Story I hinted at above, and it was this. About the middle of January 1624, one that kept a Coffee-house, and was a Pretender to Astrology, call’d on me one Afternoon, and told me I was desired to come to his House the Thursday following in the Evening to meet four or five very great Astrologers that had a mind to spend an hour or two with me, and also told me their Names; so I promised to be there [Deo permissu] at his hour, and did accordingly perform my Promise; but what the matter was, I know not; he nor his Company were not there; and when I had lain about two hours, and was preparing to be gone, he comes, and excused the matter as well as he could, telling me he was very sorry the Company had disappointed me, but desired me to stay and smoke a Pipe with him.
months after birth, that Ptolemy certainly affects the Child all the time of its Life, for the Child's Life is but a continued effect of such a Position of Direction, if you have one: And therefore I will sum up all with that Text of Ptolemy, *Vivit Natus tantum si facio quantum di numerus graudum inter proregatorum & proximam malleviam, tot videlicet mensis dies, vel horas pro medio & virtutem Canumarii noceetim;* and here you see the Child died when the Sun came to the Square of Saturn, and there is sixteen degrees almost between their two Bodies, and that lived for many weeks: make the best use you can of this Intuition. These three Natalities have been all printed in English already.

The next is that of *Ioannes Baptista Cardannus,* the Son of the Great Cardan, which hath been printed by his Father already, by *Sixtus ab Heininga,* who brings it as an Argument against Astrology, because there was no reason given by him, nor *Nahor,* nor *Maggard,* (who had the surveying of it,) and were, I really believe, three of the greatest Men, and Masters of Astrology, that have appeared in the last Century, for his violent death: And it is also brought against us to confute and confound the Art, and its Professors, by *Alexand. de Angelis,* pag. 301. in his Treatise against Astrology.

The Story is thus: *This Baptista Cardannus was the eldest Son of his Father,* brought up to Learning, and employed himself in the study of Phythick, which afterward he professed and lived by: But in the 24th year of his age, he (without the Advice of his Father or other Friends) married a Wife with a small Fortune, and left Modestly; and being incumbered, and overcharged with her Debts, and his Practice being small, they fell into necessity, and thence into difference, which difference being aggravated by Different, on the one side, and increas’d by greater Provocations on the other, they at last came to down-rate each other; and under this Perturbation of Mind he contrived how to destroy her, and the method he pitch’d upon, was Poynt. This Poynt he put into a Cake, and sent it to her by a Servant, the being then in Child-bed, and in a small time after she had eat it, died. The next day he was taken up by the Officers of Justice, and examined; but was in far from denying the Fact, that he confessed he had been two months contriving how to do it, and in that time had made two Attempts at it, but mist of his design. For this Crime he was
was Beheaded [which is the common way of Execution in those parts, of thefe guilty of Blood] on April 7. Anno 1560. being almost Twenty six years of Age; and this without any Account of its Cause Astrologically, which made Edmunds and Alex. de Angelis laugh at us, and all those also, that pretend to Astrology. I have therefore made use of this opportunity to let the World know my Opinion, as well as that Learned Monk's, who hath already discharged of it. The Figure I shall give, is the same with his Father's; the oblique Time of Birth, for I am sure it cannot be far from truth, because his Father was so Ingenious a Man, and I presume careful in taking the time of it. The Figure follows, with the Planets places calculated from the Caroline Tables, both in Longitude and Latitude.

The Moon is beyond all doubt Giver of Life in this Nativity, and must be directed for Death, and therefore without altering or fixing any thing in the Figure, we shall find Cause sufficient at that time it did, so put a period to his Life, and the principal Direction which destroy'd it, was the Moon, Rising to the Zodiacal Parallel of the Sun, which the meets in 14 degrees of Cancer, whose Arc of Direction is 26 d. 26 m. which gives in time 25 years and 10 months, at which time he fell into that unhappy misfortune, as you have before heard; and that was attended with four other Directions, which helped to compleat that fatal and dreadful Sentence, as you may see by the following Table.

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

But perhaps it may be asked, Why a violent Death? And why by the band of Justice? First, The Direction falls in Cancer, and there too where the Parallels of the Sun, Moon, Saturn, Mars, and Jupiter, do all Center, and in the Terms of Mercury also; the Sun and Moon are with violent fixed Stars; and the Moon at Birth afflicted by the Parallels of the Sun, and the Infortunes, who are likewise Promoters in Death. And these very Rules you may (if you please) find drawn out for your use, by Ptolomy, in that Chapter, where he discourses about natural and violent Deaths; as in these words, Erunt autem mortes violente, & insignes, quando aut ambo Mafiit Dominans laco Interfodit, seu Conjugante, seu ex quadrato est sufficiens aut oppressi secundum Longitudinem, &c. Now, it is your work to inquire how they govern in the Anarctic Point, and how they behold one another. And I dare assure you, it is worth your while, if you are a Lover of Astrology.

Secondly,
Secondly, It is as plain by the hand of Justice too; if you will observe Ptolemy’s Rules, which in these very words he expresseth it, 

*Est cum Jupiter adduxit martem adduxit, erunt neceae Inferiorem ex Judiciis aut iec decum aut Regnum.*

And now examine the Figure, and see whether Jupiter is not afflicted, and whether he doth not behold Mars, or not; and lastly, whether his Rays are not intermixed with the Maleficks in the Caeuse of Death; and when you have done that, read the Paragraph that next follows, which I quoted before.

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

What I have here done, is by the Figure of the Ecliptic Time, without any Correction, and the Directions agree very well; nay, to a Miracle! but if it were to be corrected, and the Figure set to the true Time, which would be about 20 minutes sooner than the time here used, then should we have all the Directions fall exact; as the Sun ad par. Mars mundo dd. the Moon ad par. Saturn mundo Mon. Con. and with these the Midheaven to the Time of Venus for his Marriage at almost Twenty four Years of Age, with divers other things that might be observed; but I will leave that to the ingenious Reader to exercise his Thoughts on when he thinks it convenient.

The next I shall consider, is that of Louis King of Bohemia and Hungary, which I perceive Heminga hath taken from Lovius, and printed that very Figure, which he makes to be half an hour before Noon; and for that Reason, Heminga says, it cannot be true, because the Chronicles of his Life say he was born at Noon; but that Alteration I could have executed, had they it rendered a good and sufficient Reason for his Death; but that on the one side, and the Objection on the other, are much alike; neither of them becoming such Learned Men as they two were, for Lovius [as says Heminga] tells us, it was the Moon to the Square of Mars that kill’d him. A very unlikely Story!

The History of him is thus; he was born the 30th of June at Noon, in the year 1506, and in the Month of August, in the year 1526, he was put to Flight in a Battel against the Turks, and by the weight of his Armour, passing a River, he was drowned; but others say, that his Horse threw him [in the Flight] in a wet, muddy Place, where he was suffocated; and this when he was but Twenty Years and a Month old. 

Comminitator [says Heminga] Astrologus domicilium hujus Caniam, Directionem Corporis Lunari ad signum quadratum Martianus. But if any Astrologer should imagine such a Causa of this Accident, in my Opinion he would shew him self but a very weak man in his Profession, because the Moon is not Giver of Life, neither did that Direction kill in these two preceding Nativities of Sir Theodore Mayers, and Mr. Hobbs, yet I will not disown, but that this Direction of the Moon to the Square of Mars, might add to the Violence of the other, but in no wise kill without them.

As to the time of his Birth, which Heminga lays so much stores on, and quarrels because it was not kept to exactly, the he himself doth not alter the time to be exactly at Noon, but whereas these words, Sub Meridiam, about Noon; I hope then, if I make a little Alteration from the exact time of Twelve, I may be pardon’d by the Candid, if not by the Sceptical Readers, and I assure you, whoever keeps so near to his estimate Time as I do here, shall never be blamed by me; for I have alter’d the Figure but 12 minutes from Noon, the Time he affords; and do believe I can give a better Account of his Death, then the Moon to the Square of Mars, which Heminga states at; and well he might. The Figure follows.
Thus you see the Sun was directed to the Parallel of Saturn by direct Direction at Twenty years of Age; and at the same time by the Converse Motion: The Sun was also put into the Parallel of him do; and there attended with two other violent Directions to the Sun like wife, and all in Cancer, a Water sign, and no Benefick Beams to afford and support Life. Now, what think you? Are not these Directions of Saturn to the Sun more proper to kill, than that of the Moon to the Square of Mars under the Earth? Which I dare undertake to prove, never yet kill'd any man since the Art of Astrology was known; but often serves for a Sham, when nothing else is to be found to do it. Now, if any Gentleman, &c. shall think these Directions aligned in this Case, either to be no Directions, or not to have the force that I allow them, [for such a fact I expect to meet with] that they will be pleased to give any other Reasons, that seems to them more proper than these; and also print them, as I do, for the benefit of our Brethren; and not only in these, but to take others already printed, or some of their own collecting, and be so kind as to print the true Time of each of their own, and by that means they will excite others to try their Skill, and make Observations.

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

Thus the next is the Nativity of Gemma Frisius, which is inferred by Hemings (from whom I take it) with a great many pretty Comments, Objections, and Observations thereon; the chiefest of which I will answer, and make use of the Planets places as he hath printed them.

This Native, Gemma Frisius, was born the 8th of December, at 10 h. 53 m. P. M. 1508. He was a Learned, Ingenious Man, and both an able Physician and Mathematician, well skilled in Music, and divers other curious Studies; but in the year 1555, May 15, he died of the Stone, being then compleatly Forty six years and Five months old. The Elevation of his place of Birth, Hemings hath not told us; but I judge by the setting of the Figure, is about 54 degrees, or near it, and so I have set the following Scheme.
These Directions I judge more proper and natural to give Death, than the Lyon Heart; but as to its Quality and Morbific Caule, that takes its Origination from other Principles, as well as Directions, as the Moon in Leo in Opposition to the Sun, and both in Square to Saturn, in an Earthly Sign in the Ascendant. But, perhaps I may be questioned, why I bring the Direction of the Moon to the Trine of the Sun, as an Argument of Death, which was ever judged otherwise. I do not say, the Moon to the Trine of the Sun kills; but I do affirm, That to be a Concurrent Caule of Death; and is so far from favoring, that it strengthens the Violence of the other Directions, as I can shew in divers Examples by me, in observed and carefully taken Nativities. But beside, that Trine was indeed a Sesquiquadrature, if you consider it well, and hath naturally Violence with it. But I lay no stress thereon to enforce the Argument of Death.

But Heming, is pleased to ask two Learned Questions: The first is, why the Moon in Opposition to Mars, did not kill? And why, the Sun afterward to the Body of Mars did not kill? 'Tis strange, a man of his Reading in that undertaking should ask two such foamy, silly Questions. The first could not kill according to Ptolomy's Rule in that Case, because the Trine of Jupiter followed within a degree and a half; nor could it contrary give any Sicknes. Not the latter could not kill, because the Sun was not giver of Life; it might give Trouble and Sicknes, but by no means Death. With these and some more idle Objections (for Heming knew the Excellency of his Parts in bantering an Art and Study that he never understood) and after he had magnified the non-effect of these two Directions [because the Native did not dye upon them] he gravely tells us, the whole Art is a Lye and Deciet; his words are these, Arguit istique fection hes Delirina falsitas or mendacii. But indeed it was his Ignorance, not the Art that was accutable.

Another Nativity I have taken from Heming, which to me seems the most plain of any that ever I have judged or seen, and yet he ral Leh many Doubts and Objections, that do indeed either shew him to
I have ventured to alter the Figure about 3 degrees in the Midheaven, and two in the Ascendant, which amounts to about 15 minutes in time, sooner than Heminga's Figure was, which is no great cause of difference in the method Heminga used; and for his Death, he could find nothing that he thought the Astrologers would alledge, but the Moon to the Lyon's Heart, which he doth a little laugh at, and do do I, but with this difference. I will tell you the reason, why I do very little esteem that Direction, and he doth not: The Moon passeth that Star with 4 degrees and 39 minutes of South Latitude; and the Star it hath half a degree of North, so that their distance is at least 5 degrees when the passeth the Star, and for that reason can have very little Effect in point of Death; and indeed that Direction came up Five years before his Death, as you may see by the following Table. The Moon is here certainly Heilig, or Giver of Life, and was directed to the Parallel of the Sun in Mundo, Direct and Converse at the Time of Death, the Moon having before passèd the Lyon's Heart, and Parallel of Mars in Mundo mortuus captus.

Thefe Directions I judge more proper and natural to give Death, than the Lyon's Heart; but as to its Quality and Mortifick Cause, that takes its Origination from other Principles, as well as Directions, as the Moon in Leo: in Opposition to the Sun, and both in Square to Saturn, in an Earthly Sign in the Ascendant. But, perhaps I may be questioned, why I bring the Direction of the Moon to the Trine of the Sun, as an Argument of Death, which was ever judged otherways. I do not say, The Moon to the Trine of the Sun kills; but I do affirm, That to be a Concurrent Cause of Death; and is so far from faving, that it strengthens the Violence of the other Directions, as I can shew in divers Examples by me, in observed and carefully taken Nativities. But besides, that Trine was indeed a Selphindact, if you consider it well, and hath naturally Violence with it. But I lay no stress thereon to enforce the Argument of Death.

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

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

This Gentleman died of an Apoplexy on the 7th of January, 1572, being then almost Forty eight years of Age. Having drunk plentifully the Night before, which was Tuesdays, and the Direction which gave it, was the Ascendant to the Opposition of Mars, Ark 44 d. 25 m. which turned into Time, gives Forty seven years, and about Eleven months. And tho’ Heminges allows this Direction, yet he asketh, why he did not dye on the Ascendant to the Opposition of the Sun, and after that, to the Dragons Tail: And why the Sun in his younger years to the Bodies of Mars and Saturn did not kill, Saturn being Lord of the 8th, and in it, which in the old way hath a mighty sway, I will give you an Answer to these things, before we leave them. 1st, The Ascendant to the Opposition of the Sun could not kill, because the Opposition of Venus did not succeed it; and for the Dragons Tail, I know no reason why that should kill, nor cannot be persuaded that it ever kill’d any one yet, or ever will for it is an empty void place in the Heavens, being but the Intersections of two imaginary Circles, and can have no Influence of its own, because it is no body, nor is it visible, and therefore very improbable to give any Effect, especially Death. And for the Sun to the Body of Mars and Saturn could not kill, because the Sun is not Giver of Life; but I judge the first of those might give the Small-pox; and the second, some little kind of Illness, but neither of them anything very Remarkable or Eminent, as to the Native’s Health.

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

2dly, If the Eighth House is the House of Death, and that every Planet according to his Dominion must do his Office, why did not the Ascendant to the Opposition of Venus, kill, the being afflicted, and afflicted by the Beams of the Sun and Mars, and Lady of the fo’th’s fatal Fourth House.
3dly, Those things considered, may help to inform their understanding better, who believe that the Sun ought to be always Giver of Life, but especially when he is above the Earth in any part of Heaven; when they observe, that the Sun to the Body of Mars, and Body of Jupiter and Saturn, did not kill; but the Ascendant to those Rays did do it, and that because it was HLG, or Giver of Life.

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

Thus I have given you four Nativities out of Heminge, that he brings to afford ridicule Astrology with, which you see are not guilty of what he alleged, nor is Astrology blamable in those things he obtrudes upon the World. He was, I confess, a very Learned Man, and indeed a far better Gramarian than an Astrologer; for in this he was Master of no more than what was common to all. I could, I confess, have given you divers Nativities more of his in the fame Treaute, but I am fearful of medling with bad Tools; divers of his Nativities there mentioned, being to my knowledge false, and yet serves him to make a noise about that which he was but little acquainted with, as to its Truth and Operation. He tells us, Henry VIII. was born the 28th of June, and yet Stow says, he was born the 22d of that Month. Mary Queen of England [he says] was born the 8th of September, Anno 1515, but Stow tells us, it was the 11th of February, 1515, and J. G. affirms it to be the 17th of February, *adem anno.* And tho' he is right in the day of Queen Elizabeth's Birth, yet he is out in the Time, if Stow may be believed. From whence I conclude, that most of his far-fetch'd Nativities are false; if so, then it is no wonder, that they failed his expectation of Effects; and pray, who can believe his mighty Objections raised from false Nativities? Or, what can be expected besides wrangling, where falsehood is made the Foundation? And to I take my leave of him.

I have this year 1692, seen a Nativity printed in an Almanack, and brought as a proof of a particular Direction there alleged to
Again, Why should not the Sun directed to the Heliocentric Opposition of Mars, be every way as effectual as the Earth to the Body of Mars [for the Directions of each are equal in every thing, only opposite Points] which if it be, then he had two Directions at the same time, which are doubles of more force than one. Now, if these things are allowed, then we must direct to the Heliocentric Sextiles, Squares, and Trines of all the Planets, to do which, we must have a new Theory of Directions, which would be of excellent use to those that see foreign in that way; and I am sure it would puzzle me unawares to find out a way to direct the Sun, Ascendant, and Midheaven, to the Heliocentric Bodies and Squares of some, or all the Planets, and at the same time reconcile it to my Reason and Sense; for if I should direct the Midheaven to the Body of Mars Heliocentric and Geocentric, and believe it too, I must give my Eye the Lie, because I see it passeth the Meridian point but once. And to believe the other, is next to Transtabilization; yet I believe, if any man would go into the Sun with his Telescope at his Back, I doubt not, but he might see Mars in 17 degrees of Libra, when we see him in 25 degrees of the same Sign, &c. And I am sure it will require a larger Faith than mine, to believe [in this Figure for Example] that the Heliocentric place of Venus in Scorpio should any ways affect, or be taken notice of by us Geocentric Bodies. Nor can it concern us, than as we being Subjects of England, are obliged to keep the Laws of Confiniment, for those there are such Laws, yet they have no force upon us in England, nor take no notice of us.

Many more things might be alluded in this Cafe, to inform the Ignorant World about this Mystery, as when it is Hug, and what Parts of Heaven are most proper for that Power and Domination; Let us suppose the Moon in the Tenth, the Sun in the Ascendant, then the Earth must be in the Seventh. Now the Query is, which of three must be allowed to be Giver of Life, seeing they are all in Aethetical places. Again, how shall we know when the Directions of the Earth have power to kill, and when not, and whether the Earth to the Heliocentric place of Mars doth always give a Fever, or the Small-pox. For if it hath not always an adequate Effect, or Rules laid down to shew when it will, and when it will not do it, I am sure no Man of Reason will believe that, nor many other things in Astrology.

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

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

Omnis ab offerro nimium est noscitur usw. Palinge, Lib. 5.

FINIS.