



If King CHARLES should live or dye

By William Lilly
~ transcribed by Peter Stockinger ~





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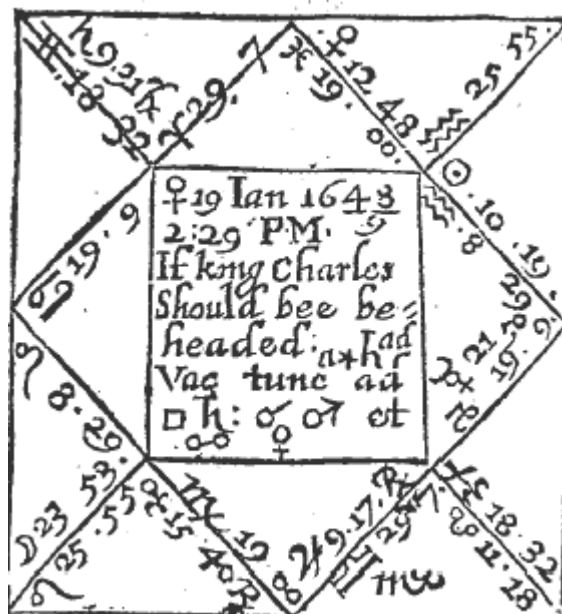
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If King CHARLES should live or dye.

Extracted from *Merlinus Anglicus* by William Lilly, London 1650.



There was never in this Kingdom, perhaps in the world, the like Astrological question propounded or answered. A *King* arraigned in his own Kingdome, his subjects fitting judges. It is in vain oh Kings of this world to fight against the decrees of Heaven, which have all along seconded this Parliament and have destroyed from the highest to the lowest all those who have opposed them and their Armies. In this Figure, strongly proposed by a *Royalist*; I finde ♃ Lord of the 10 and ♀ in his terme to signify his Majesty: ♃ Lord of the fourth, and ♂ neer the cuspe of the fourth, represent the *Parliament*, who opposed him, the seventh house of the figure but tenth from the *Kings* ascendant, shall personate his *Judges*, and therefore ♃ and ♃ doe best discover them: First, we finde ♃ his *Majesties* significator Retrog: under the earth, in the fourth of the figure but seventh from his own; arguing him to be in the power of his enemies and in a sad condition; ♃ is in reception with ♀ but in no aspect, *ergo* no help for him; the ☽ is posited with *Cor* ♁ under the earth, neer the *Radix* of his ascendant at his birth, going to void of Course, then to a □ of ♃: Lord of the 8 in the figure and of his judgement to be received as Lord of the tenth: then transferring the light of ♃, *viz.* his sentence unto the ♂ of ♂, *viz.* the *Souldiery* or the *Axe*; than last of all to the ♀ of ♀, who is in *platicke* □ unto ♃; and hastening to the malicious ♀ of ♂ Lord of the eight from the 10. Considering all these wofull aspects, I certainly conclude, he would dye and be put to death. But being demanded if there were no hope of his life; I better viewed the figures, and finding ♃ lately in *platicke* Δ to the *Sun* and ♃, and that ♃ did also hasten

unto his Δ ; I said, there would be much intercession for sparing of his life; and that if he escaped the last of *January*, it was possible he might live a little longer. We know the States of *Holland*, as also a tall *Mercurian* man did desire he might have lived, &c. But God determined his life to end the thirtieth of *January*. The party who inquired of me, gave it out, how that I said, if his Majesty escaped 31 of *January*, there was hopes of his life; which begot that infamous scandal cast upon me, *viz.* that I should advise the Councill of Warre to put him to death the 30. of *January*, or else they should never have power to doe it. Against this absurd untruth I absolutely protest, and doe deny, that either privately or publiquely I advised his death, either to the Souldiery or any other Authority. My owne thoughts were ever he would dye a violent death, for his Nativity did promise so much; which was the reason I so many times hinted such a thing in many of my Bookes. He had the Sun in his Radix with Cor Scorpii, and he laboured these two yeeres last past under the Medium Cœli to the ρ of σ ; and on the 19. of November 1648. being his birth day, the D suffered an Eclips in the 8 of II opposite to the \odot , then which nothing is more fatall; for it is said, *In evitabile est, si ipsae eclipticorum partes aut oppositae coinciderint cum gradibus alterius Luminum, quos geniturae tempore possederunt.* But he is dead, of whom his worst enemies can not but give this civill yet true Character, *viz.* That he was a Prince of most excellent naturall parts, an universall Gentleman, very few men of any ranke or quality exceeding him in his naturall endowments; and had God created him an *English* heart for his *Scottish* body, he had beene the most accomplished King this Nation had, ever since the Conquest. A sad fate from heaven surely attends the Kings of Scotland, his Grandfather and Grandmother dying violently, and his owne Father not without suspition of poison; which moved a stranger to write; *Scotiæ reges fere omnes ferro pereunt.* I may not divine into the secrets of God, or why he thus suffered. Let all men judge with charity and sobriety of his end; for neither was the *Galileans*, whose blood Pilat mingled with their Sacrifices; or those *Jewes* on whom the Tower of Silo fell, greater sinners than other *Jewes*; Christ himselfe said No, but except ye repent, ye shall likewise perish. *Meus Deo, Cetera Letho.*

