

1558

112

THE  
PREDICTIONS  
OF

1558/12

Nostradamus,

Before the Year 1558.

FORETELLING

The Trial and Death of CHARLES I.	}	King WILLIAM and Qu. MARIES Reign.
The Parliamentary and Pro- tectorian Government.		The Humiliation of the King of France by the present Confederacy.
The Burning of London in Sixty Six.		The Reformation of that Kingdom.
The Great Plague & Dutch War at the same time.		And the Return of the French Protestants.
King JAMES's Departure.		

*Considered in a Letter to a Friend.*

**A**S for Nostradamus's Predictions, I am satisfied from a thorough-examination of the Principles of Astrology, that it is a very vain thing to build any thing upon that Art; But there are some of his Rhapsodies that are confined to such individuating circumstances, as I would fain hear your thoughts about them. He has not mentioned *England* much above 20 times; in his many thousand Verses; and yet here are near half that number of Predictions which have been fulfilled in our Age, to the greatest exact-

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exactness, tho they seem incapable of being fulfilled above once, by the confining Characters of them. I will endeavour to render them more *literally* from the *French*, than others have done, that there may be no cavil about the sense of the words.

The Death of *Charles I.* is determined by these peculiar circumstances, never known before in the world; *viz.* The Death of a King of *England* by a Court of Justice; and that also by the Parliament; and this also after a time of Civil War in the *Netherlands*, as that of *Holland* and *Flanders* was, which ended at the Peace of *Munster*, 1647. It is also made to be succeeded by the Parliamentary Government, which no other King of *England's* Death or Deprivation had after it; and the *French* Alliance with the Usurpers is also added to it, just as the Royal Family was banished out of *France*.

Centurie 9. Quatraine 49.

*Gant* & *Brussels* marcheront contre *Anvers*,  
Senat de *Londres* mettra a mort leur Roy;  
Le Sel & Vin luy feront a l'envers,  
Pour eux avoir le Regne en desRoy.

'Gainst *Antwerp*, *Gant* shall *Brussels* wish to bring;  
The *London* Senate put to death their King:  
The Salt and Wine shall them against Him be,  
For them to have the Realm in Anarchy.

By the *Salt* and *Wine* in the third Verse, is meant *France*, according to the use of that same term in *Centur. 5. Quatr. 34.* and in *Centur. 10. Quatr. 7.* And it is known, that the great product of that Kingdom for the King's Revenue, for Commerce with other Countreys, as well as for the chief support of its own Inhabitants, is their Wine and Salt; but is more especially its character in distinction from other Countreys, which it excels only in these two Commodities.

*Gant* and *Brussels* stand for the two general divisions of the Seventeen Provinces, as it is usual in this Book for Cities to signify Countreys.

The plainness of the terms in this Prediction, and the particularizing circumstances of it fulfilled to exactness, does strangely tempt one to be confident, that it could be no guess at a venture; and then it does also shew from the first and third Verses of it, that the stile of this Author is both figurative and propheticall, or mysterious.

This

This would make one very really believe, that the Protectorian Government was also foretold in the following *Quatrains*.

Centur. 8. *Quatr.* 76.

Plus Macelin, que Roy en *Angleterre*,  
Lieu obfcur nay par force aura l'Empire ;  
Lafche fans foy, fans loy feignera terre,  
Son temps s'approche fi pres que je foupire !

*In England, King fhall under Butcher truckle,  
A mean man force the Realm to him to buckle ;  
Faithlefs and lawlefs he fhall bleed the Land :  
I figh to think his time's fo near at hand !*

Here we have an obfcure perfon taking the Government upon him foon after the Butchery of a King of *England*, and forcing the Nation to own him : and that alfo againft Oaths and Promifes, and the Law of the Land ; and this alfo further determined to the times near *Noftadamus*. Thefe circumftances fhew the thing not capable of happening above once in the world. But when we find it alfo fulfilled in the Age next to *Noftadamus*, how is it poffible not to be confident that thefe Verfes can mean no other thing, but that fingle event only ? And in this there is neither figurative nor myfterious expreffions. The fixing this to the fame time of the King's Death, with which the Parliamentary Government is joined in the former, does alfo fhew, that the Protectorian Government muft be juft almoft at the fame time with that of the Parliament, or force (as it is faid) the Parliament to acknowledge it.

After this encouragement, who would not verily believe, that the burning of *London* in Sixty Six was fignified in what follows ?

Centur. 2. *Quatr.* 51.

Le fang du juftte a *Londres* fera faute,  
Brulez par foudres de vingt trois les fix :  
La Dame Antique cherra de place haute,  
De mefme fette plusieurs feront occis.

*The juft man's blood fhall guide on London fire,  
By Lightning burns of twenty three the fix :  
The Ancient Lady fhall fall from high place,  
And many fhall be flain of the fame Race.*

That which is rendred *twenty three*, does in the *French* fignific twenty three, as well as twenty three. But the *fix* in the *French* being plural, determines it beft to Threefcore and fix ; and being ufed without a Subftantive, it does in common ufe of fpeech denote only the date of years ; as *Six*, without any thing elfe joined with it, fignifies in *Seventy fix*, or *Eighty fix* : and fuch an ufe of Numbers, with-

out any thing numbred, is very frequent in the *Predictions Admirables* of *Nostradamus*. — The term of *Lady* in the third Verse must, according to the use of Prophecy, signifie either *England*, or *London*, which is the same; as *Babylon* and *Samsria* are put for those Kingdoms, and are called *Women*, and *Ladies*, and *Queens*. And the character of *falling from on high*, joined here with the burning of *London*, is the same with those of *Babylon* in *Revelat.* chap. 18. together with the Antiquity and Greatness of it. So also in *Isaiab* chap. 47. and elsewhere. This prophetical use of these terms does determine their Application. — And then the slaughter of many of the same *Self*, or *Race*, does well fit the *Dutch War* to the *English* loss. — To apply the *Lady* to the falling of *St. Paul's Church*, is without example in the kind, and is inconsistent with what is said of the *Lady* in the next *Quatraine*.

And that the next *Quatraine* does belong to the same things, appears from the mention of all the same things in it which are in the former: as that of *just blood to be revenged*; *The great Lady* joined with a *City*, which by the name of the *City-port* is the same with *London* in the former; and lastly, because it is the next Stanza to the former, with all the same things in it; as may now here be seen.

Centur. 2. Quatr. 52.

La Grande Peste de Cité Maritime  
Ne cessera, que mort ne soit vengée  
Du juste sang par pris damné sans crime,  
De la Grande Dame par sainte n'outragée.

The City-Ports Great Plague shall not be ended,  
Until the death of just blood be avenged:  
Guiltless condemn'd, for gain, upon pretence  
To the Great Lady he had done violence.

Here the great Plague in Sixty Six is said to be for the same Crime that the *Fire* and *War* are said to be for in the former *Quatraine*: And the King's accusation is here made to be a Charge of *Treason against his Country*, under the name of the *Great Lady*. This is a very determining circumstance: but how can this signifie the profaning of *Paul's Church*?

These plain Predictions would make one take notice of *Nostradamus's* claim to inspiration in his Preface. And these being so very plain, one would expect something in him about so strange a change as the late Revolution was. Consider then the following *Quatraine*, which foretels the election of a King of *England* from the  
Low-

Low-Countreys, upon the loss of a former King; which cannot be conceived to be capable of being above once fulfilled.

Trente de Londres secret conjureront  
Contre leur Roy. Sur le Pont l'entreprize :  
Luy Satallites la mort desgouteront.  
Un Roy eleu blond natif de Frize.

*Thirty of London 'gainst their King devise ;  
On him about the Bridge the Enterprize :  
His Guards for's death do with displeasure mourn  
Elected King a Dutch-man fair-hair'd born.*

The thing being a Prophecy, *The Death of a King* may be only the loss of State, and Dignity; as it several times signifies in the *Revelations*. The *Bridge* shews the King's going away by water; the *Thirty of London* agree well with the 29 Lords mentioned in the *Gazette*, Decemb. 11. ~ 88. at *Guildhall*; the *Secret Conspiracy* is the term that *Nostradamus* and all Papists would give to that meeting.

The *Queens* Succession seems also to be plainly foretold,

*Centur. 4. Quatr. 96.*

La Sœur aînée de l'Isle Britannique  
Quinze ans devant le frere aura naissance,  
Per son promis moyennant verifique  
Succedera au Regne de Balance.

*The eldest Sister of the British Throne,  
Fifteen years older than her Mothers Son,  
On promis'd terms fully unto agreed,  
Unto the Balance-Kingdom shall succeed.*

The determining Characters of this Prediction are, 1. The eldest Daughter of *England*. 2. Born 15 years before a Brother, that is, the Duke of *Cambridge*, Anno 77. 3. Her admittance to the Throne upon condition, or a Bill of Rights first declared. 4. Succession as a Sovereign Queen. 5. With the Title of *France*, as *Balance* or *Libra* signifies here, and in *Quatraine* 42, 61, 70. of *Century* the fifth. And *Orange* is also in *France*; why not then a Kingdom to be hoped for there? That the *Salique* Law shall be abrogated in *France*, is this Author's mind in *Quatr. 38. Centur. 5.*

And the present King of *France's* Humiliation in *Orange* by the present Confederacy, seems fairly promised from hence.

*Predictions Admirables 5.*

Celuy qui la Principauté  
Tiendra par grande cruauté,  
A la fin verra grande Phalange,  
Par coup de feu tres dangereux.  
Par accord pourra faire mieux,  
Autrement boira suc d'Orange.

*He who the Principality  
Shall keep with cruel Tyranny,  
At last shall see a dreadful Troop,  
Most dangerous for him to give fire,  
Better b' agreement to retire,  
Else juice of Orange he shall sop.*

*Orange*

Orange in the last Verse fixes the *Principality* in the first Verse to that only. And never was there such a *Tyrant* in it, as now; nor ever so dreadful a Troop of Confederates against him.

This is still further confirmed by these following Predictions.

Centr. 6. Quatr. 1.

Autour des Monts Pyrenées grand amas  
De gent estrange secourit Roy nouveau  
Pres de Garonne, du grand Temple du Mas  
Un Romain Chef le craindra dedant l'Eau.

About the Pyrenean Hills, great Bands  
T'assist a new-made King from Foreign Lands,  
Hard by the Garonne, the great Temple near,  
A Roman Chief Him in the Sea shall fear.

The *Garonne* in the third Verse determines the signification of *About the Pyreneans* to any part of *South-France Eastward*. And the *Roman Chief* must then be the *King of France*.

With this agrees Quatrain 9. Centr. 3.

Bordeaux, Roan, & la Rochelle joints  
Tiendront autour la grand Mer Oceanes;  
Anglois, Bretons, & les Flamans conjoints,  
Les chasseront jusques aupres de Rouannes.

Bordeaux and Roan and Rochell join'd shall be,  
To keep the Coasts of the great Ocean Sea:  
Dutch, English, and French Britains all united,  
Shall chase them to Rouannes fore afrighted.

In the following *Quatrains* we have the Reformation of the Kingdom of *France* about this time.

Centur. 5. Quatr. 51.

La gent de Dace, d'Angleterre, & Polonne,  
Et de Boeme feront nouvelle ligue  
Pour passer outre d'Hercules la Colonna  
Barcins, Tyrrens dresser cruelle brigue.

The English, with the Poles, and men of Dace,  
And the Bohemians, shall agree to pass  
Hercules Pillars by a new-made league,  
Spaniards and Tuscans drive on the fierce Intrigue.

Quatr. 52. Ibid.

Un Roy fera, qui donra l'opposite  
Les Exils elevez dessus le Regne  
De sang nager la gent cast Hippolyse  
Et florira long temps sous ceile enseigne.

To this a King shall opposition make,  
The Exiles into the chief places take:  
In blood, Hippolyt-like, the Chast Tribe lay,  
And long time shall be flourish in that way.

The *Opposition* mentioned in the last *Quatraine*, does necessarily tye it to that before it; and the *Confederacy* in the first *Quatraine* had never

ver any thing like it in the world, but the present Confederacy against the King of *France* and the *Turk*: It is a Confederacy from all parts of *Europe*, East, West, North, and South. And from thence it appears, that by *passing Hercules Pillars*, must be meant the Latin use of that phrase; that is, To go to the end of the world; which join'd with a great Confederacy, must signifie in Prophecy a very great design of Conquest. For, that it is not to go to *America*, appears from the situation of some of these Countreys. The *King* mentioned in the second *Quatraine*, against whom this Confederacy is, must be a *Romish King*, who has Monks and Friers in his Kingdom, as the *Chast Tribe* or People must signifie: And then the King must be the King of *France*: for there is no other *Romish Prince* excepted out of this Confederacy, but He. *Barbins*, or *Barcelonians*, stand for *Spaniards*, as *one City* is generally used in this Book for the whole People of that Nation. So also may *Tuscans* stand for *Italians*. Thus then do we see all here tied to this present juncture. And then the raising the *Exiles* above all, must signifie the advancement of the exil'd *French Protestants* to govern that Kingdom; and the *Chast Tribe* slain, must be the *Monks* and *Friers*, for rebelling against the Change: This is well expressed, by likening it to the Case of *Hippolytus*, who was torn in pieces for refusing to lie with his Mother-in-law; the true Church being but the Mother-in-law to those people, who will be pressed to enter into her Bosom and Embraces, but will judge it to be *Spiritual Adultery*. This agrees well with the 7000 to be slain upon the *Ascension of the Witnesses* in the 11th chap. *Revelations*, ver. 13. Upon this Reformation of *France*, the *King* is said to flourish a long time in this way; which intimates, that the Conversion shall be lasting.

From a reflection upon the late Revolution, compared with the other changes of the State of *England* within these hundred years, we may observe the fulfilling of what follows, contrary to all examples of the neighbouring Countreys round about us.

Centur. 3. Quatr. 57.

Sept fois verrez changez gens Britanniques  
Taints en sang en deux cens nonante ans.

In ninety and two hundred years, you'll see,  
England seven times with blood will changed be.

This Change of *England* must be either *seven Conquests* of it by Foreign Nations, or *seven Changes* of the Governing Power of it with-  
in

in it self. An *Conquest* of Foreign Nations is unconceivable and parallell to that compass of years. It must then be seven Changes of the Governing-Power of *England*. *Nostradamus* wrote this in the time of *Q. Elizabeth*. The first Change then was to *Kings*; the next was *the Parliament* after the Death of *Charles I.* Then *Protectors*; then *Kings* again: for the business after the *Protectors* were but a State of Anarchy, and struggles only for the King's return, which began with *Sir George Booth*. And besides, the whole interval was so small, not above one year, and three Scuffles of unsettled Powers only in that time, that none can account them settled Governments. Wherefore *Kings returned* were the fourth Change; and the late change to King and Sovereign Queen is the fifth; and we see it necessary thence to have one Change more, and very likely two, before this Generation passes away. The *Blood* mentioned with the Changes, may signifie only the trampling down all opposition against it, or the end of the Plotters against the Government.

Thus you see with how little allowance for Prophecy, or mysterious expressions, these things are verified. But what to ascribe the Predicting Power to, I leave to your self. *Nostradamus* pretends to Inspiration, as well as to Astrology; and indeed, as I see many lucky hits from Astrology, without the least grounds from the force of its Principles: why may there not be the hand of some unseen Spirits in it, either for good ends, or to draw in some to a too great trust in unreasonable ways? The famous stories we have of *Nickson's*, and other ordinary persons Predictions, which can very hardly be doubted of, do satise us, That men need not be very Wise, nor be extraordinarily Holy, to foretel things truly, where they have no grounds or reasons for it. However, I hope I have given you some diversion in this, and desire your opinion of all. I am

Your &c.

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