Astrologomania: the madnesse of astrologers. Or an examination of Sir Christopher Heydons booke, intituled 'A defence of judiciarie astrologie' / Written neere upon twenty yeares ago, by G.C. ... Published by T[homas] V[icars].

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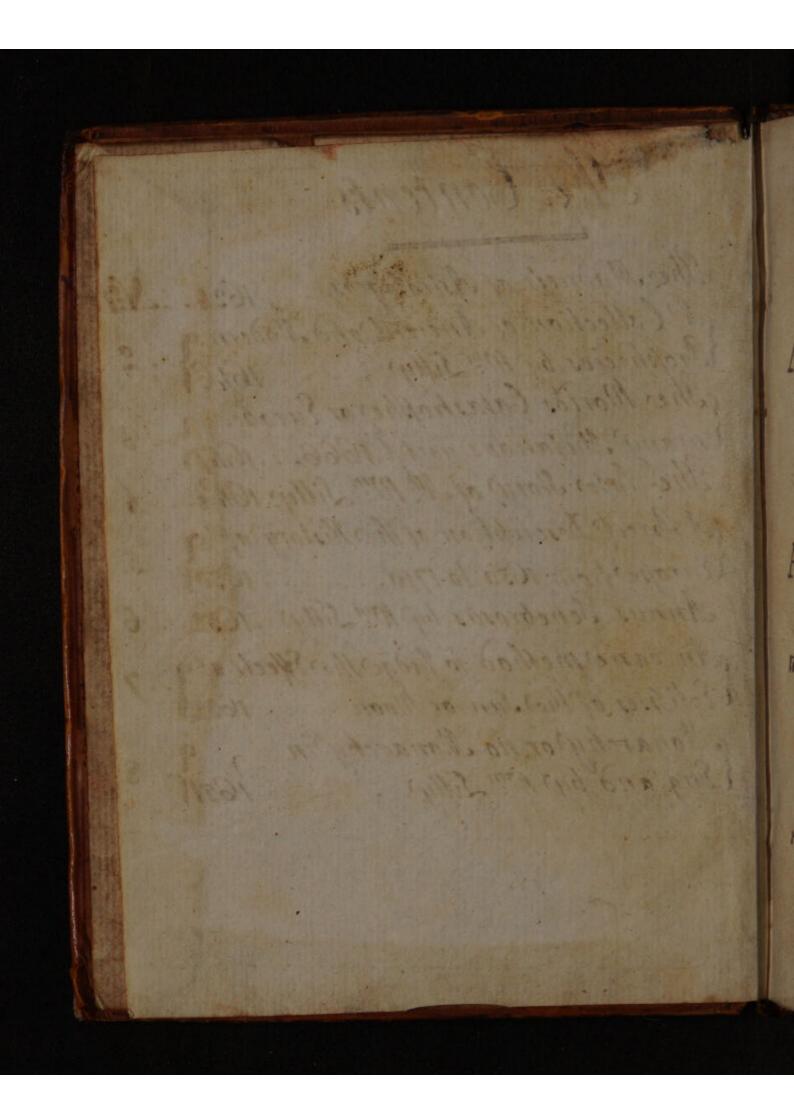




STC 4630

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ΑΣΤΡΟΛΟΓΟΜΑΝΙΑ:

The Madnesse of ASTROLOGERS.

O R
An Examination of Sir
Christopher Heydons
Booke,

A DEFENCE OF

Iudiciarie Astrologie.

Written neere copon twenty yeares ago, by G.C. And by permission of the Author set forth for the Vse of such as might happily be missed by the Knights Booke.

Published by T. V. B. of D.

Elay 44. 24.

Fam the LORD that maketh all things, that stretcheth the Heauens aboue, that spreadeth abroad the earth by my selfe: that frustrateth the Tokens of the Lyars, and maketh Diviners Mad, that turneth Wise-men backemard, and maketh their knowledge Foolish.

a q l

London, Printed by W. Jaggard, for W. Turner of Oxford. 1624.

PAINALTONOAGTEN the Meddelle of the proposed nono nomanicipat CTITUIED ENCE Constituted that is miles grant afternoon The state of the first the state of the stat Parents Table Constitute that the Constitute of the State - Mandage and the Affect of the Sales of the Control of the Contro Avd School Principle by E.



To the VVorshipfull my very good Cousin, M. Thomas Carleton Hall, in Camberland, Esquire, and one of his Maies slies instices of the Peace for the Countie of Cumberland, Grace, and Peace.

SIR,

HE Sun hath runne oner the Zodiake, in his periodicall Motion almost twenty times since this Learned Treatise was first penned. During which time, you have not bin wanting, with divers other intelligent and Iudicious Schollers, who had a fight of it, what

Siere of Sa

by Letters, what by word of mouth, to solicite the Reuerend and worthy Author, for a publication. And the Prayers of you, and the requests of others well affected, haue (at the length) prenailed. Now then,

A 3

then, that this Discourse hath gotten Feete to walke a. broad in the Light, it desires earnestly to runne into your embracements, being affured of welcome, vpon that good experience of your former loue & kindnes towards it, while it was but yet a breeding. And for my selfe, sithence I haue had the Honour vouchsafed me to conferre a little paines (though it bee nothing to speake of) in sending abroad of this worthy worke into the world, for the good of Christians in general, and more especially, for their benefit, who have bene a long time bewitched with Sorcery and Astrologie. I was verily induced to thinke, that I could neyther please my selfe, nor the Author better, then if I should make choyse of you for the Dedication, whose heart as it is truly touched with Piety, to beare love unto the Saints of God, & such as excell in vertue; fo I perswade my selfe, it is also affected with a Godly hatred of all such as imagine euill things, and that hold of Superstitious vanities. Superstitious vanity is a farre spreading Tree; one maine branch of it, is Astrologie & Diuination, whether it beea more Artificiall delufion, which Sathan worketh in the Learned and great Clearkes of the world, or a more simple and grosse kinde of infinuation which he practifeth vpon the ruder and vn-lettered people, the matter is not much, neither is the difference substantiall but graduall, the former exceeding onely in complement, being a more formall imposture and refined Villainy. Both are heere eui&cd to be impious, both to be diuellish, and PORISMA the whole Art to be an unwarrantable profession, &

superstitions vanity. And because we desire norto be

Pfalme 16.

Pfalme 119.

egnynous.

mistaken inipse limine, to open our selues a little, here

we professe nor to meddle with Astrologie, as it is the fame with Astronomia, or Ouranoscopia, which is an ingenuous part of good Learning, and one of the feuen Liberall Sciences. But take Astrologie for Astromantia or Genefiologia, as the Knight doth in his Book, and then we are right when we call it an Imposture, Jugling, Superstition, Vanity: Quanula solida ratione firmietur, nullo certo experimento insistat, nulla sapien . six. Semef. Bibtum authoritate probetur : sed quam Philosophi cen ludi-lioth. Santt. lib. briam é scholis explodant, Casarea iura damnent, pontssicum decreta Synodicag, Sanctiones interdicant, diuina Scriptura detestentur & omnium Theologorum iudicia reprobent. Which I do find condemned by the Lord naragusun. himselfe, Deut. 18. in the Canaanites, whom hee de- Deut. 18,9,10 stroyed before the Israelites for this very abhominati- 11,12. on; condemned by the Lords Prophet, Efay 47. in the Efay 47, 11, Babylonians destinied to destruction; condemned by Actes 19,19. the practise of those Converts in the prime Age of the angustim. Gospell, Acts 19. who had vsed those curious Artes, Theodores. but they burnt all their Books, and esteemed nothing Ambros. of the great price of them, though it amounted to fif- Sexi. Synod. tie thousand peeces of Silver; condemned by the Calum. iudgement of S. Austen, other Fathers, Councils, and Chambers, divers famous later Divines; and lastly, condemned K. IAMES. by the neuer-too-much admired Pen of the most Noble, and most Learned Prince incomparably, that liues this day in Christendome, and that is, His most Excellent Maiesty, our Gracious Soueraigne, whose Iudgement is clearly this: That the Diuell, who is the Doctor and Teacher of the Blacke Art, according to a double curiofity in his Schollers learned or vn-learned, hath a double meanes to feede their Curiofitie, there-

thereby to make them for to give themselves over to

this fludy, and so at the last to his service.

Thefe two meanes, He cals the Diuels Rudiments, and the Diuels Schoole. His Rudiments are Charmes and Spels, for simple and vn learned people. The Diuels Schoole is Indiciarie Astrologic, and thats for the Learned onely. The place is in HIS First Booke of Demonol. cap. 3. & 4. where you may read more ar large, touching this point. So then, this impious and vaine Are, having receyued fuch a faire Triall, & ful condemnation by competent Judges, what with-holdeth it from execution, but the methods and flights of Sathan: who worketh in the Children of Disobedience such a liking of the Art, that (notwithstanding all that can be faid against it) they will not stick to defend the Practitioners of it, and applaud them many times in their finnefull and mil-guided speculations. draguent. And because they will not be mad without Reason, they have a specious Argument, whereof they boalt very much, which they are wont to produce for them sclues in fauour of all Diviners; and it is taken for the truth of Astrologicall Predictions. In breefe it is this. The Eucnts fore-knowne and foretold by these wifemen fall out true, therefore the Art of Divining is not vaine, but viefull and profitable in the life of man-Equidem hac est illa singularis ac pracipua dininatorum demonstratio; cui, ceu immobili fundamento uniuer sum divinationis sua adificium imponunt. But as a Leauner Writer of our owne faid in another dispute, M homines mendicant argumenta; nam fi mercarent professio meliora afferrent. Silly men that they are th are faine thus to goe a begging for Arguments; fo

Sixt fenent Shi fupra.

Whitak.

fure if they went to the Market where there is choice, they would bring home farre better Ware then this. Let vs examine their reason, and we shall finde it carries no weight at all with it. Sixtus Senensis, accor- se. Bibl. sart. ding to the opinion of Basil, Chrysostome, and other 1.6. Annor 8.20 Christian Doctors saith, That the truth of Astrologieall Predictions, is not to be referred to the Constellations of Heauen, but to foure other more apparant causes; namely, Adsortem, ad pacta, ad prudentiam consultorum, & stultitiam consulentium; the secret dispose of Gods Pronidence, the fociety and complot with Diuels, the prudence and sagacitie of the Wizardes, the folly and over-much credulity of the Inquisitors; which he exemplifies very well in each particular. We referre the Learned to the place it selfe, because it is fomewhat long, and will take another course to give fatisfaction vnto this Argument, by a three-fold Anfwere.

I First then we answer, that to come to the know- Answer. ledge of any thing by vnlawfull meanes, does not make the practife warrantable. Now it doth most manifestly appeare in this infuing Discourse, that out of their owne mouthes, who have beene Masters and Professors in this Science, that the cause why the Diuiner speakes true, is not by vertue of his Skill and Learning, but because it pleaseth Godto deliver him ouer to Sathans illusions, from whom alone hee hath the knowledge of those particular Euents he doth vndertake to foretell, either by an open compact with him, or secret instinct at the least; the Lord having by some meanes or other opened his will, and made knowne his counsell touching that matter. For this by

the way must diligently bee observed, that vntill that time, I meanetill God have disclosed his wilby some meanes or other; neither the Wise man, nor the Astrologer, nor the Divell himselse, is able to foretell

any thing.

2. Secondly Ianswer, that those Predictions do not alwayes fall out impe and true, as they would beare vs in hand, but that either the Dinell doth miffe somtimes, or that his instrument doeth mistake his informations. This I am able to inflific and make good by a plaine story of my selfe when I was a child, & went to Schoole at Carleill where I was borne. There came an odde Fellow about the Country: He was reputed a Cunning man, and so called, for that he tooke vpon him to tell Fortunes. The Fellow was dumbe, or at least feignedhimselse speechlesse, but certaine it was, hee had an instinct or Familiarity with some Spirit. This Fellow being on a time in my Fathers House, there were some there more simply honest then Religiously wife, made signes vnto him, to shew what should be my Fortune, and another Schoole-fellowes of mine that was then present. Whereuppon, this Wizard having looked earnestly ypon vs both, and pawfed a little; for my Schoole fellow, he takes mee a lowe stoole, and gets vp vpon it, with a Book in his hand, and began to acte after his fashion, fignifying thereby that he should be a Preacher : and for me, he tooke a Penne and a scrowle of Paper, and made as though hee would write, fignifying thereby, that I should been Scrivener. Now it so fellout, that my Schoole-fellow proued the Scriuener, and I proue the Preacher. By which it is plaine to bee scene, that cither

ther the Diuell himselse did misse, or his instrument was mistaken in his informations.

3. Thirdly, suppose that these Predictions fall out true, yet the wizard is neuer a whit the more to be belecued, as it is plaine in the 13.chap.of Deutro.verfe 1. If there arise amongest you a Prophet, or a dreamer of Dreames, and giveth thee a signe or a wonder, or the sign or wonder come to passe, yet shalt thou not hearken unto him, for the Lord your God proneth you, &c. The Diuell in Samuels shape foretold those things that were August de doct true vnto Saul, yet the Art by which he was raised & Chrost Lob. 2. presented, was neuer a whit the lesse execrable. The Pythonisse in the Acts of the Apostles, gaue a truetestimony to the Apostles of our Lord and Saujour, yet the vncleane Spirit wanne neuer a whit the more fauour by it. The Diuell telleth truth fometimes, and yet he is still the Father of Lyes; and his Instrument (at hap-hazard) may light vpon a Truth, and yet remain a Lyer still. It is worth the while to obserue, how that the Prophet Ieremie puts voon these men their right name, Chap. 50. verse 36. Indeed, they are accounted of the world Wise men, and so they are called, verse 36. it is M. Caluins Observation vpon that place. A sword is upon the Chaldees, and the inhabitants of Babylon, upon her Princes, and upon her Wisemen. A Sword upon the Lyers, and they shall dote, a sword upon the strong, and they shall faint. Where, if we make a true resolution of the Text, we shall find that God threatens his indgements first in generall voon Babylon the whole Country, and then the Inhabitants of it are specified and parted into these rankes, Princes and Wisemen, Lyars and Strong men. Those which in the former

ba

Verse he calles Princes, or principall men, in the next are called Strong men, and the Sword vpon them, or their Iudgement, is, that they shall faint. Those whom in the former Verse he called Wise men, in the next, are called Lyers, and the Sword vpon them, of their judgment, is, that they shall dote. That of the Pfalmift, is most true, though it were spoken in haste, Allmen are Lyers; but for Astrologers, and Figure-flingers, and Natiuity-Casters, and Fortune-tellers, they are doting Lyers. It is their Iudgement, A fword is upon the Ly-

ers, and they shall dote.

COROL-LARIVM.

The Conclusion now I take it is cleare, that Iudiciarie Astrologie is a superstitious Vanity, and that the whole Art of Dininers, is an vnlawfull studie. The Corollarie thereupon is as cleere, that it is not lawfull to seeke vnto these men for their aduice or helpe, in any matter whatsoeuer. I could heere (if I would take leave to expatiate) greatly inucigh against the common custome of the worlds, too too rife in those parts, and other blinde corners of the Realme. For, if there come about but a Gypfie, or Canter, or Fortuneteller, prefently you shal have the wholcountry flock about him, to learne somwhat. If our little finger do but ake, or be a little diseased, presently we send with Ahaziah to Baalzebub the god of Ekron, to know if we shall recouer: If we be but in a little straight & trouble either of bodie or minde, we cannot rest till wee runne with Saulto the Witch at Endor, to know what will bee the cuent of it. And what hath bewirched the people thus to doe, but a strong delusion of Sathan, and a firme opinion conceyued of the Skill and Cunning that such a man hath, to tell strange Farlyes: They

They will fay, they know fuch an one well enough, he is a verie skilfull man, they have had experience of medan dis. him in other matters, and he hath told them true, and why should they not seek to him now! I remember I have read it of Archimedes the great Mathematician, when he had by his dexterious Skill in his Profession, made Hiero King of Scicilie draw a huge Ship along with his little finger, which an infinite number of his Subjects with joynt Forces were not able fo much as to stirre, από τάυτας τῶς ἡμέρας (faid the King) περί πάντος Agriculdes his ours resection, that from that day forward, Archimedes was to be beleeved in what focre he faid. Say that the Wife man thou confults withall, or rather the Diuell by him, hit on right at the first, and satisfie thy defires in some vnlawfull and curious enquiry; Well, and ravins the ruleas, from that day forward, thou doest resolve with thy selfe to beleeve whatsoener he shall tell thee heereafter. And though his Magicall Skill, and Diabolicall Art fayle him many times (as indecede it must; for de futuris contingentibus non datur Scientia) yet the opinion of Man, and the Illufion of Sathan hath fo beforted thee, that fure the fault is in thy folfe; when things prooue not true, it is eyther by realon of thy heedlefnesse in mis-vnderstanding some words, or mis applying some meanes; the blame must be layde on any thing, rather then on the Diuell.

Is it not a shame, that Christians, who live under fuch a bright Sunne-shine of the Golpell, should suffer themselves to be led away with such superstitious Vanities? Men forget that they have Learned Christ,

when

when they will needes be beholden to the Diuell for his counsell in any matter. If they would but remember that solemne Vow and protestation they once made before the face of the Church in holy Baptisme, wherein they promised to forsake the Diuell, and all his Workes, it would readily prompt them to their dutie: and what is that? Not to regard them that have Familiar Spirits, neyther to seeke after Wizardes, to be desiled with them, as the Lord commandeth, Lewit. 19.31. Where marke this by the way, that you cannot seeke after these things, but you must needes be desiled with them.

In which respect, Saint Austine excellently cals this running after Wizards, genus quoddam fornicationis, A

dent, because the vncleane Spirites are desirous to illude the Soule of man, and to make a shew of Obedience, to catch the Soule in their snares; requiring a strong Credulitie, and excessive desire to learne. So drawing the heart from Gods seare, and bringing it by little and little in their Slauerie (as is plaine by the following Discourse) which is the grossest kinde of Spirituall Whoredome that can be deuised, when the Soule goes a whoring from GOD, after the Diuell.

But I feare I have out of a zeale to the Church, exceeded the bounders of an Epistle. I will not trespasse further uppon you, by keeping you any longer (as it were) at the Threshold, from entering the Discourse it selfe. Wherein you have these things, and the whole matter, with sound indge-

ment

ment, and varietie of Learning, perfectly hanled, and the Aduersarie driuen from his starting holes, by maine force of Argument. And so ceasing to be surther troublesome vnto you, I humbly take my leaue.

Your affured Louing Coufin,

THO: VICARS.



grints tid northwest similarity strates but THO VICARS. DO AN ON TO Lan Ful Nen Cinc



In Authorem & eius Opera.

Προσφώνησις.

Chartis inornatum sileri,
Totue tuos patiar labores
Impune (Prasul) carpere liuidas
Obliniones.

Maiorum titulis magnus, sed maior haberi
Vis magè Musarum titulis (dignissime Presal.)

Dordrechtum tua fama capit, quòd a missus ab oris

Angliacis doctus Synodo consederis ampla.

Qui b Characteres heroum legerit, ipsum
Vergilium, versu ve parem legat ille Poetam.

Sacrilegos c tua docta manus prostrauit, de inde

Laus tibi, nec minor hinc, quod ineptos Astrologastros

Fuderis in terram docto conanime, surgit.

Nempe de condignos norunt tibi pendere honores,

Sceptra c tuo calamo sirmata. referre molestum

Non erit. Et pleno meritas Ecclesia laudes

Concinet ore tuas, consensum si bene servat.

T. V. posuit S.T.B.

Horas. Carres. 46.4.0d. 9.

coram Illustris.
Ordenib.

b Herosci Characteres. c Tythes proued due by diuine right. d This Difcourfe against Iudiciary Astrologie. e The threefold Iurifdi-Aion. EConfensus Cashowca Ecclefia contra Tridentenes, and Directions to the true Church, gathered out of the Confen-

Sanilegers maded; manuspreferrate, driede Leurenbarner minur hine, gand incher Africhege Concines ore rane, Contribute fiberesfirmer.



Ανακεραλαίωσις:

RECAPITYLATION of the Chiefe Passages in this Treatise.

CHAP. I.



O the Confusion of Astrologie, one witnesse more is added, by the writing of this Booke.

part of Naturall Philosophie, nor of the Mathematickes, neyther is it Media Scientia, betwist them.

CHAP. II.

The meanes of knowing aforehand particular Euents, is not Naturall, but Diabolicall.

Those that have beene most blockish in other Learning, have beene quick and sharpe-witted in Astrologie.

CHAP. III.

Astrologie and Augurie in the judgement of the learned are alike.

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The Contents.

The trueth in a Prediction doth not make an Art warrantable.

CHAP. IV.

The Astrologer foretelleth that is true, by the helpe of Sathan.

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Magic

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Thus

the

Cicero

Henry the second King of Fraunce, and Ahab King of Israels death, compared together.

Astrologicall Predictions depend not opon Natural Cau-

Natural Effects are not Contigent, but Necessary.

Of future Contingent Euents, shere is no certaine know. ledge.

Astrologicall Predictions stand not by learning, but by some instinct.

CHAP. V.

Astrologie considereth the Fortunes onely of Fooles, and the wicked.

The Knights inuincible Syllogisme dasht to peeces.

Naturali Effects must be distinguished from Contingent

Euents-

CHAP, VI.

No place for a definition in the beginning of a Controuersie.

Ars is not the Genus for Astrology and Astronomy. CHAP. VII.

The first Inventer of Astrologie was the Dinell. The first spreader of it. Zoroastes.

Eudoxus an Astronomer against Astrological predictios
Panætius and Cicero, Varro & Pliny against Astrology
Pythagoras, Democritus, and Plato, studious of Magicke, silent in Astrology.

The Contents.

A briefe rehear sal of the points delinered in the Booke hitherto.

CHAP. VIII.

Those things which have supernaturall Causes, cannot be foretold by the Starres.

Diners things depending on Naturall Causes, cannot certainly be foretold by the Astrologer: as Raine, Weather, Dearth Sicknesse.

Those things which depend partly on Naturall Causes, on Mans Will, cannot be foretold by Astrologers.

Those things which are meerely Contingent cannot bee foretold by the Starres.

CHAP. IX.

Magicke, no part of Naturall Philosophy.

The Astrologer hideth his sleights under the name of Celestiall Influences.

The Influences conferre nothing to a Prediction, without a strong Credulity, and excessive desire of learning, in the heart of the Enquirer.

Astrologie and Magicke in practise inseparable.

The Astrologer attaineth not to his intended end in a prediction, without the helpe of Magicke.

The learned Fathers of the Church, namely, Origen, Augustine, Chril, Theodoret, against Astrologicall Predictions.

CHAP. X.

That place Esay 47,12. cited by M. Chambers against Astrologers cleared: where the destruction of Babylon there threatned, is showne not to have beene myraculous against the Knights cauill.

Cicero denieth fatum Stoicum, granteth fatum Phy-

The Contents.

That place, 10b. 38.33. foundly interpreted.
That place, 1udg. 5, 20. opened, and expounded.

That place, Gen. 1, 14. Catholically expounded, and vin-

dicated from abuse.

That place of Chrysost. in Math. 2. interpreted.
God worketh in some things against his renealed will.

Blasphemy is not onely against God, but against his truth and against the Saints that maintaine the truth.

Ignorance of Astrologie, is tollerable in a Christian Knight, but ignorance in Theologie cannot bee excused.

An irreligious speech of an Astrologer, who thought by Numbers, to attaine the Mystery of Saluation, Sifted

punitually.

A place in Cicero Lib.2. de Diuinat. commended to the

Knights reading.

The Kings Maiestie as Iudge of the whole Controversie, pronounceth sentence against Astrologie Iudiciary.

Cicero devicté latam Stoicum, grayeth favois Phy-

Ennius Comment of the Comment of the Ennius



Ennius, apud Cic. Lib. 2. de Dininat.

Non vicanos Aruspices, non de circo Astrologos,
Non Isiacos coniectores, non interpretes somnium.
Non enim sunt ij aut Scientia aut Arte diuini,
Sed superstitiosi vates, impudentesq; harioli,
Aut inertes, aut insani, aut quibus egestas imperat.
Qui sibi semitam non sapiunt, alteri monstrant viam,
Quibus diuitias pollicentur, ab ijs drachmam ipsi petunt,
De hisdiuitijs sibi deducant drachmam, reddant cætera.



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CHAP. I.

Wherein the Grounds which the Knight
taketh without proofe, and vpon which hee
buildeth his Booke, are called
in question.



R Chambers (a man for his Life and Learning worthily honoured of all that knew him, & by his learned Labours known far and neere) hath written against Iudiciary Astrologie, as many of the best learned before him haue done. Wherein hauing done no lesse then a Christian

learned man ought to doe, hee had reason to looke for another reward of his Labours, then hee found: For in stead of thankes and commendation for his learned Labours so well placed, hee is roughly entertained by Sir Christopher Heydon Knight, a man that hath taken much paines to hold up a Cause, which cannot bee holden up by mans strength. For albeit the illusions of B

Iudiciary Astrologie haue long beene maintained by the pollicies of Sathan; yet when the light shineth vpon it, it will neuer be able to ftand. And in truth, in the hearts and Consciences of the godly in the Church, or of the wife and learned without the Church, was neuer yet thought able to stand. Now, after so many men, my comming into this cause, can adde nothing vnto it. What can I bring hereto, which hath not been brought by the Learned long fince? Yet, that the same truth may be confirmed by the mouthes of many witnesses, and that others may not bee abused by the Knights Booke, and that himfelfe also may have occasion to consider the whole matter afresh; I will examine this matter once more, and open to the Knight the weakenes & vnfound foundations of his vnprofitable Labours. Wherin I leave not onely the intemperancie of words, with which hee hath so much enlarged his Booke; but cuen fo much as the cause will suffer the multitude of words : For the pleasure that some take in long writing, neither can I allow in judgement; nor for my businesse, practile.

I purpose to examine the grounds that the Knight hath brought, or any other may bring for Astrologie, wherein the Reader may know who they bee that stand against Astrology, and who for it. I shall also open to what part of knowledge Astrologie is referred, that is,

to speake shortly, to Magicke.

One principall ground vpon which he much resteth, is, that Astrologie is a part of naturall Pholosophy: for thus hee writeth, Pag. 18. concerning Nativities and Predictions. I confesse that Astrologers containing them30 Selues within the bounds of Naturall Philosophy and rea-

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fon, doe take upon them fo much as lawfully they may, oc. ,, And this is the common Answere almost to euery objection, Pag. 19. Noman, I thinke, of indifferency or common sense will censure the Astrologer (who judgeth no ,, farther of future effects, then as they are contained and renealed in the starres, and second and remote causes) to bu- 3, sie himselfe farther in Gods unknowne Secrets. Pag. 29. ,, Astrologie professeth onely to foresee natural mutations & ,, accidents. Pag. 30. To place confidence in Starres as in ,, divine causes and powers, is one thing, and to esteeme them , but as subordinate and second causes in Nature, is another. Pag. 36. The question betweene vs is, whether the Starres, be signes or second causes of naturall mutations or enents; and whether the study thereof be unlawfull. It were too 33 much trouble to recite every place where hee repeateth thus much. It is in a manner all hee faith; take away this Answer, and ye take away all from him.

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Now Sir, wee charge you for abusing your Reader in writing so long a Booke, and throughout the whole Booke, never once making offer to prove the thing in question. For you confesse the question betweene you and vs, is, whether the Starres be second causes of natural mutations (which I admit to be part of the question, but not all.) But by your owne grant if this bee the question, then a man of your learning & vnderstanding should have spoken somewhat for the proofe of the question. Could you finde in your heart to write so large a Booke, and yet not once prove the question, vpon proofe whereof all your Booke must rest? And thought you (Sir) that men of judgement would take these things at your hands? It is an easie matter, I perceive to write Bookes, if this liberty were granted:

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were it not better with modesty sto hold your peace, then to be called to such a reckoning? I say your Booke is idle and to no purpose, as long as that is not proued, which your selfe maketh the question betweene vs.

But least this might seeme to be rather an impersedion in the man, then in the cause it selfe: (For my meaning is not to take any advantage of selected overlights or slippes, as he seemeth to feare.) Let vs consider this thing a little farther. Then let this be the first question, which you confesse is the question betweene vs, whether the Starres (as they are the subject of Astrology) be naturall causes remote or subordinate of such events: Or (which is all one, and deliuered likewise by himselfe) whether the Astrologers in their Predictions containe themselues within the bounds of naturall Philofophy. You hold the affirmative, through al your Book, though neuer proving it: whenfoeuer you finde your felfethrust to the wall, and held hard, then you runne continually to this help, as the halting man to the horse, and without this poore shift so often repeated, you are not able to goe one foote forward. First then, let vs reafon this point, wee deny that the Starres are naturall causes of those euents which the Astrologers presume to foretell by them, or that heerein the Astrologer conraines himselse within the bounds of naturall Philoso. phy. That the truth may the better appeare in this point; first wee moue this question, To what part of learning Astrologie belongeth? Wee looke for your Answere: you tell vsit is a part of the Mathematickes: And that Astrologie, which you say is the same with Astronomy, hath two parts, the one speculative, the other

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other practicall, which you call Indiciary Aftrologie, pag. 2. I omit the escapes of this vnwarranted division: We examine now to what part of Learning this Iudiciary Aftrology is referred ! Youtell vs sometimes, it is a patt of the Mathematickes; sometimes you say it is a part of Naturall Philosophy. These things are so divers, that you cannot bring them to any accord: For the Mathematickes are diftinguished from Naturall Philosophy to farre, as when you set Astrologie sometime in the one learning, sometimes in the other, we are perswaded that you doe heerein as men shifting, and not vfing plaine dealing, & not being able foundly to speake to the point, you confound your felfe by confounding things which are in themselves distinguished. This confusion in speech, is a signe of seare & consustion in your. cause. For if Iudiciary Astrology bee a part of the Mathematickes, as you would have it, then the subject thereof is certaine, true, no way subject to error, as is the subject of the Mithematickes. But because you dare not say that it handleth such a subject, therefore you referue this hole to hide your selfe in, that it handleth naturall causes and cuents. But no part of the Mathematickes handleth naturall causes and events, which are never separated from the matter, wherein there is mutability; but the Mathematicall confiderations, areabstract from the mutability of natural matter: And the Mathematician frameth thence fuch conceits, as whether we regard the manner of knowledge, or the subiect, are no way subiect to error or mutability: and in this respect deserve onely the name of Sciences, because no humane knowledge, can bee so certaine as this knowledge is. If therefore this bee a part of the Mas

Mathematickes, it is not contained within the bounds of Naturall Philosophy; if it bee within those bounds, it is no part of the Mathematickes. If this were a true Art, or if the Professors thereof were plaine dealers, they would not thus collude betweene these startingholes of Mathematickes & naturall Philosophy. Now Sir, we whom you account vnlearned opinion-Masters, grauelled with the difficulties of the mysteries of this deepe Art, maintaining a senssesse scruple, and as you' say, monsters of opinions, in denying Altrologie, intreat your Worship with your great learning to edifie vs in this point heere in the entrance, and to certific vs to what part of learning you will referre Iudiciary Aftrologie? You tell vs a tale, that Aristorle calleth it Scientiam mediam, betweene the Mathematickes and Naturall Philosophy. To proue this, you cite Aristotle, Li.2. Cap. 2- Physic. and your reason is, because the Principles thereof are purely and meerely Mathematicall, which in the practife are applyed to sensible matter, as the Physicall subject thereof. Sir, you dreamed so; for this is no better then a dreame, to tell vs of an Art that hath Principles purely Mathematicall, & a subject Physicall. As for Aristotle, it seemeth you cared not whether hee faid fo or no, it was enough to bring his name: For Aristotle doth not say, it is Scientia media, betweene thosetwo, as you father vpon him: but disputing quo Mathematicus à naturali Philosopho differat, doth consider that which wee now call Astronomy, as a part of Mathematickes, and not of Naturall Philosophy; neither doth he leave it hanging in the middest betweene them, but giueth it directly to the Mathematickes. If the Knight here shall catch at a word to helpe himselfe, it

it is but a poore helpe: For the Learned know well, that the vse of words receive great change in divers Ages. In some Age Astrologia and Astronomia were the same, especially in those old times, when no man did euer dreame, that they who then were called Chaldei, should at any time bee called Astrologi, or that Art Astrologia. For they were called Astrologers long after Aristotle his time, who are now called Astronomers. Now Aristotle, who litle wist (God wot) how the vie of names should runne after his time, vseth the word Astrologia as then it was vsed, for that which wee now for distinctions sake call Astronomy, for faith he, Astrologia est in is rebus de quibus Mathematicus considerat: which words, if they had beene written in those times, when the Chaldei were called Astrologi and Mathematici, they might have served the Knights purpose; but being written in Aristotle his time, to turne them to this purpose, is either palpable ignorance, or wilful collusion, wittingly wrangling to no purpose. For, who is so ignorant, that knoweth not that Mathematicus in Aristotle his time did not fignifie a Chaldean (as afterward it did) but onely a Professor of those Arts which then were called Mathematica, whereof that which now is called Astrologie, was not thought to be any. Then where hee faith, that Aristotle maketh it Scientiam mediam, between the Mathematickes and Naturall Philosophy, hee is found many wayes faulty. For Astrologia in Aristotle his opinion, and the Knights meaning is not the fame thing. Forther, Aftrologia in Aristotle his meaning is not Scientia media, but a part of the Mathematickes: and Aristotle doth not once say that the naturall Philosopher medleth with it: For he vnderstood then by that word that

that which wee call Astronomy. Much lesse doth Aristotle admit the Knights reason, that it should therefore be Scientia media, because the Principles thereof are purely Mathematicall, which in the practife are applyed to sensible matter, as the Physicall subject thereof: which words without vnderstanding the Knight often repeateth : Those bee the Knights dreames, not Aristotle his reasons. Then still weevrge for an Answer, to what part of learning you will referre your Astrologie? You thinke perhaps you have faid enough, if you referre it in some respect to the Mathematickes, and in some respect to Naturall Philosophy: but we will not leave you so. Wee say, in no respect it can be referred to either of them. Not to the Mathematickes, because it confidereth not things certaine and infallible, which the Mathematickes doe. It will not helpe you to fay it confidereth the Starres, and the Starres in some respect are the subject of the Mathematickes. For it were a foolish and vnlearned speech to say, because the natural Philosopher considereth a Body, as in a place, and the Mathematickes confider a body as with his dimensions, that therefore naturall Philosophie should bee referred to the Mathematicks: fo vnlearned and vnren: sonable is the affertion that saith, because the Astrologer considereth the Starres as causes of inferiour cuents, and the Mathematickes confider the starres, for farre as toucheth their bodies or motion; that therefore Astrologie should be a part of Mathematickes. Now if wee drive this your pretended Art from these two parts of Learning, it will neuer finde any resting place in any other part of good learning. And therefore, wherefoeuer it is found, it will bee taken for a Rogue that hath

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Sir Christopher Heydons Booke.

no certaine abiding place, as it hath beene taken for the same, by the learned in former times, and for the

same whipped by them.

First then, Astrology is no part of the Mathematicks, because it proceedeth not by demonstration from certaine and knowne Principles. And even they who would have it a part of Naturall Philosophy ac-

knowledge fo much.

Now let vs examine whether it be contained within the bounds of Naturall Philosophy. If they tell
vs that the Starres are causes remote and Subordinate
of inferiour effects, they come not to the point: For
that is not heere in question, whether the Starres bee
causes of some effects in these inferiour Bodies! For
that influence which is apparant in the Moone and
Sunne may bee gathered in other Planets. This is
granted concerning such Bodies as are subject to
their Vertue.

But here to cut offtheir long & idle discourses, & to bring our disputation to a short issue, the question is, Whether the Stars are naturall causes of those euents which the Astrologers presume to foretell? For these men meddle onely with mens actions. If Astrologic stayed it selfe in this, to foretell the natural Humours or their effects, which shall be in such Plants and Bodies as are somewhat governed by Planets; it might seeme to have some likelihood. But with this they meddle little or nothing; their curiosity is about mens Fortunes.

Now the Principles by which the Astrologer commeth to his conclusion, are no natural! Principles, but Sorcery. For curious men wandring after the know-

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ledge of hid and vnknowne things, feeke the cloake and pretence of an Art, and have called it Astrologie; which they seeke to bring within the bounds of Naturall Philosophy: when as their Principles haue no Affinity with naturall causes; but with those illusions which Sathan inventeth to deceive and draw away fimpleand vnstable Soules into an admiration of curious and impious fleights and vanities. Let Philosophers judge of these Principles. That a Sextile and Trine Aspect are fortunate, but a Quadrate unfortunate. That the first House signifieth the life and body of him that is borne; the second, his riches; the third, Brethren; the fourth, Parents; the fift, Children; the fixt, ficknesse; the feauenth, Marriage; the eighth. Death; the ninth, Relivion and God; the tenth, Rule and Dignities; the elementh, the good Spirit; the twelfth, the enill Spirit. That in each of these, the three Lords of the Triplicities have their seuerall Vertues and significations. As in the first House, the first Lord of the Triplicity, must shew the Life and nature of him that is borne: The second Lord of the Triplicity, the force and Avength of his Body: The shird, bis old age, and with such conceits you must runne through the rest. That in whose House Mercury is found to accupy the dignities of Mars, Aries then ascending, it will dispose him to Contention. Are these and fuch like naturall Principles? Or, are they meanes subordinare betweene a naturall cause and a naturall effect ?

The way to bring any thing to the knowledge of a man, is either by probable Sillogisme, or by demonstration, or by faith. Now these things stand not by demonstration; themselves doe not challenge that:

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neither can they stand by Logicall deduction. For, what absurdity or improbability would follow if a man deny any of these things? Nay, what absurdity were it without reason to yeeld to any? It remaines then, if any man know these things, hee must know them by faith; but not by that faith which God taught his Church: therefore by that faith which the Diuell teacheth.

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CAP. II.

That the Conclusions of Astrologers, cannot by natural.

Reason be drawne from sheir Principles.

peare, wee will shew, that those men who have farthest pierced, and with greatest Learning and Judgement searched through all the poynts of Naturall Philosophy, have rejected these vanities, and branded them with the Title of Magicall Superstitions and Sorceries: excluding them from all parts of naturall knowledge, and good Learning. But of this in his due place: Heere let vs follow this poynt in hand a little further.

Weemay better understand the meaning of these men, by their owne examples: For in their Disputations they are neuer willing to come to the point; but they mince the question: and like men oppressed with scares, (which ludgement followeth the maintainers of an euill cause) they seeme to looke every way for helpe: and thus for sooth they come warily to the

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matter. The starres incline the humour, the humour inclineth the body, the body inclineth the minde; through all the seinclinations the starres come at last to worke upon the Soule. But the force of the Starres is spent in many inclinations, before it come to the Soule, that they dare not fay it worketh directly vpon the minde, no not vpon the body, but onely vpon the humour: for so the Knight saith. This being brought either to a Mathematicall demonstration, or to a probable Sillogisme, would proue a seeble consequence, and yet in disputation they are affraid to proceed any further: here they sticke. But if you looke vpon their examples, wherein they fet the glory of their Art, you shallfinde another matter: For in the examples of their Predictions, they foretell the deaths of Princes vpon such a day: the fortunes of Kings, the ruines of Kingdomes, the ouerthrow of Armies. Compare their Principles with their Conclusions, and there is matter to wonder at the absurdity, or to laugh at the folly: For, from these Principles, the Starres incline onely the humor, the humor only inclineth the body, the body onely inclineth the minde: this Conclusion will hardly be gotten, that therefore the Starres incline the minde.

But they proceed from these inclinations, to Predictions of the greatest Euents: which euents, whether they can be concluded by natural Reason, let vs consider. And because this Gentleman might happily deny the examples brought by others, as not proceeding from natural causes; therefore to preuent all his exceptions. I will insist onely in those examples which himselfe bringeth, & wherin he glorieth much.

Paulus

Paulus tertius, warned his Sonne long before of the we-,

Picus, being foretold by three Astrologers, that hee 35 should not live above the age of thirty three yeares, confirmed the Prediction. Pag. 193.

Gauricus warned Henry 2. French King, not to run, at Tilt in the 41. yeare of his Age, for that the Starres ndid then threaten a wound in his head. Pag. 194.

The Bishop of Vienna, by Astrology, assured Don Fredericke then serving the Duke of Bourgundy, that he should 22
be King of Naples. Ibid.

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The same Bishop of Vienna, did foretell the two ouers, throwes of Charles Duke of Bourgundy. Ibid.

These examples he rangeth with the forewarnings of Spurina to Casar, of Publius Nigidius, and Theagenes concerning Augustus: of Scribonius and Thrasillus touching Tiberius: of Ptolomy and Seleucus to Otho: of Asceletarian to Domitian. Pag. 193.

Now if this Knight, or any other man of Learning can shew vs, that these events were naturall events of the Stars, or that the Starres were naturall causes of these things, and that by Astrology these things may bee foreseene, as in their naturall causes: then will wee honour Astrologie. But how will they conclude? It will not serve to say, the Starres moved the humour, the humour moved the Body, the body affecteth the minde; therefore King Henry 2. shall have a wound in his head in the 41. yeare of his Age. Neither will it serve to say, at his Birth the Lord of the ascendant did behold Saturne the greater missortune, and Mars the lesse missortune, with quadrat Aspect or Opposition, or the Lord of the eight

House,

House, with a Trine or Sextile Aspect. And the grearer or leffe fortunes, as Impiter and Venus, were cadent, and not found in their Angles; therefore hee shall die at fuch a time, such a death: For who will yeeld vnto you that these be naturall causes of that effect. There is a dependence and coherence betweene the cause and the effect, in naturall things; in this none. Before you can conclude, you must conjure a man to beleeue these superstitious Sorceries, which Sathan hath perfwaded the Astrologer to beleeve. The naturall man receiueth them not, naturall reason doth not comprehend them: For, take any of these examples; if you will, the Example of Henry 2. to infift in one; and tell vs by what meanes the Aftrologer could fee the wound in the head: what humour did the Starres incline to this? Or, how was it possible by naturall meanes, that in the Starres he should see the 4t. yeare of Age? The humour stirred by the Starres might have carried him to many other courses, to other kindes of death. Wee would know by what naturall Reason, the tilting was foreseene: the yeare, the stroake of the head? And why are you so fearfull, as to mince the matter, as alwayes you doe when you reason of the causes? The Starres are onely as you say causes of humours, not of actions, they have no force directly ouer the will: Here is a particular action that proceedeth from the will; if this could bee seene in the Starres, then what reason can be brought why the Starres doe not directly worke in the will? I deny not but that Gaurieus might foresee this, and warne the King thereof; but the question is by what knowledge hee did it, whether by naturall knowledge, or by other mcanes:

means. For here is a particular cuent: and you know that one of your Maisters in his Centilequie hath this position. Fieri nequis, vs qui santum sciens est particulares rerum formas pronuncies: soli autem numine afflati pradicunt particularia. This testimony of one that was so great a Maister in your Art, telleth vs thus much: That if Gaurieus in a particular Euent did make a true Prediction; then hee was not therein tantum sciens. But besides his skill in the Art, he had another helpe, namely the familiarity of some spirit: Because particular events, faith he, cannot bee foretold but by

the help of a spirit.

In the nariation of Paulus Tertius, who warned his Son Aloisius of the day of his death, the Knight doth not deale fairely, and Knight-like: For hee minceth the Narration, and leaueth out a part of it, which if it had beene fully declared, would plainly open, that though the Starres are there pretended; yet that prediction was done by Necromancy, or by Familiarity with a Spirit, For John Sleidan (from whom the Knight hath taken that narration) faith plainly, that Paulus 3. was for certainty held not an Astrologer onely, but also a Necromancer. His words are these. Sub hoc 10h, 3leidani sempus Aloisio scribit Paulus tertius pater, vt decima Commenta. Septembris die sibi caueat : Astra enim ei pranunciare clademaliquam insignem. Erat enim Paulus 3. Pontifex non Astrologia modo, sed & Necromantia, sient pro certo affirmatur, admodum findiosus. When Astrologie, and the blacke Art are joyned together; then may some Predictions bee told: But the Knight should produce examples of Aftrological Predictions, without the help of that Arr, which we fay canot be done;

because

because one best knowne in both Arts hath plainly told vsa Prediction of a particular Euent cannot bee

made but by the helpe of a Spirit.

Now Sir, if this bee the Art you glory so much in: if the company of vncleane Spirits bee your naturall Principles, and naturall causes; this Philosophy wee intreate you to keepe to your selfe, and not to teach it to others. In the meane time, wee have the confession of one, who was a principall man in the Profession of Astrology, whereby, as by a rule of that Art, we iudge of all your former examples, wherein you glory fo much: For they are of all particular euents, and therfore if they were foretold, your Maister hath opened to vs the means: it was not by naturall, but diabolicall meanes. Thomas Aquinas saith as much. Si quis consideratione Astrorum vtatur ad precognoscendos futuros, casuales, vel fortaitos euentus, aut etiam ad cognoscendum per certitudinem futura opera hominum, procedit hoc ex falfa, de vana opinione, & sic operatio demones sese immiscet : quare erit divinatio superstitiosa drillicita? If it were not for thefetricks, who could not be an Astrologer? The Knight saith, that they who speake against Astrology, are such as being gravelled with the difficulty of the Art, before they were halfe thorough, to excuse their owne dulnesse, and lacke of industry, have broken into choller against it. Let wife men judge, whether without the Church, Endaxus, Panatius, Cicero, Varro, Plinie; within the Church. Origen, Austin, Ambrose, Hierom, with the rest of the Fathers: In later times Picus, Caluin, Chambers, Perkins, and for Learning and Piety, the honour of this Age, King James. I referre it I say, to the judgement

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ment of all that are wife and learned; whether all these who have expressly written against Astrology, were grauelled with the difficulty of this deepe Art: or whether Sir Christopher Heyden bee able to pierce farther into learning, then these could: this wee leave to judgement: my meaning is not to detract from the Knights Learning. But I know fuch, and could namethem, fauing that I will not touch the name of any man in that fort, who through a blockish incapacity, being judged by their proofe in the Vniuerlity vnapt for all good learning, have proved men of name and reputation in this fortish profession: Shall I thinke, that these wits can goe farther in the apprehension of any part of good Learning, then others? especially then they who I have named before: Will any man thinke, that these men, whose wits were exerciled in all the parts of good Learning, were grauelled with these difficulties, when halfe-witted men goe thorough? No, no, there is another thing in it. For these men proceeding as farre as by the warrant of naturall Reason they could goe; and finding in the end, that by naturall Reason they could not come to the Conclusion of such Predictions; but that they must leave naturall Reason, & admit vnnaturall Principles proceeding from the illusion of Satan, & in the end to have familiarity with Spirits: This indeed grauelled them, and will grauell the greatest wits in the world, that feeke knowledge by lawfull meanes, and no other.

CHAP. III.

The Conclusions of Astrologers are not from Naturali Principles, and are not to bee instified for truth in a Prediction.

Eere then, either the Astologers must informe vs in the mysteries of their Art, by better reason, or bee contented to bee informed in the mystery of Truth. When a Prediction Astrologicall falleth out true, wee seeke by what meanes the Aftrologer came by that knowledge: There are but two wayes to know the truth hereof; By the light of Nature, or by the word of God. The Naturall menthat have beene guided by the light of Nature, could never finde out the Affection of the Starres to fuch an Euent: they could not understand why the Starres should either cause it, or incline it, or fignific it more then the flying of a Bird, and as many (as wife and learned) haucheld the flying of Birds, or the entrailes of Beafts, to bee Caufes or fignes of fuch Euents. Then it would trouble you to give a good naturall Reason (for your supernaturall superstitions wee reject, otherwise wee should receive Aruspicine as well as Aftrologie) we look, I fay, for one good reason from you, why you should not judge of Astrologie, as you do of Augury? One great Maister of this Profession, Corn. Agrippa, Lib. 1. Cap. 53. perceiuing fuch affinity betweene Astrologie and Augury, both depending upon Principles, so like affected to the Conclusion; seeketh likewise to confirme, that Diuinarion, which is from Augury and Auspicie. The best learned in Naturall Philosophy, and the best learned in Magicke, haue adjudged these things like.

And because wee strive to doe this service to the truth, wee must examine and follow you into these blind corners, wherevere you flye; you must be holden vp to some particular Euent. For, the question is not whether the Starres fignifie any thing; but whether they cause, or incline, or signific such a particular Euent, as that of Henry 2. the time of his death or danger, the wound in his head, or any fuch as your other examples imply. If they shew such particular Euents, then all your Answeres of a generall inclination, of the humour only, but not of the actions of men (which you enery where lay downe as grounds) are in truth brought in by you but as cloakes to couer some secret, to try, whether in the mist of these clouds, you can escape from such Arguments as presse you. This is the very point that troubled Cicero and other Philosophers: for when they came to this point, they were at a stand, and could proceed no further; not through dulnesse of wit (as you impute) but because they following the matteras farre as the light of Nature did direct them, would goe no further then naturall Reason could warrant. It is agreed vpon betweene Cicero, and his Aduerfary in that disputation, de Dininatione, that no naturall Reason can be given. Cur a dextris coruus, a siniftra cornix faciat ratum: cur Lis. 1. de Dis Stella Jouis aut Veneris consuncta cum Luna ad ortus uinat. puerorum falutaris sit; Saturni Martisuecontraria: He ioyneth these together, as alwayes his manner is, the

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flying of Birds, and Aspect of Starres; because toward a particular Euent, there is inst like affection in both these Causes.

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And whereas the common reply of Aftrologers is; sometimes their Predictions fall out true: may wee not answer them in Cicero his words ? Ipfa varietas fortunam esse causam non naturam docet. Si tua Conclusio vera est nonne intelligis eadem vii posse & Aruspicies, & fulgatores, & interpretes ostentorum, & Augures, & forti leges, quorum generum nullum est, ex que non aliquid sicut Prædictum sit, euaseret. Now if Augury Aruspicine, and all such Sorceries are instly condemned, as not Randing with Christianity; yea, cuen by naturall men, as not standing with Nature, though their Predictions were sometimes true; what reason hath any man to maintaine Astrology, and condemne thefe? Or to thinke, that the truth of a Prediction should Priviledge Astrologie more then these? Neither is it any reasonable or tollerable Anfwere to tell vs of the truth of a Prediction, when wee see the Cause. And yet this Gentleman confesseth,

25 Pag. 195. I, for my part (saith hee) doe freely confesse, 25 that there is no one thing that hath made me so considers 25 in the validity of this Art, as that which I have seene to

dent herein, then you have freely told vs, that in your owne judgement, you doe not so much esteeme of your long Discourses of the natural Causes, that the Starres are natural Causes of such Effects, these bee not the things that move you most; but you are most of all moved by the Events. Yet the wise and learned, are not carried to such a considence vpon the sight

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of the Euents, but vpon the knowledge of the Caufe and Reason. And therefore Cicero, and before him, as hee witnesseth, Eudoxus a Platonicke, whom hee and others much esteeme for Learning; and Panatim, whom hee accounteth the worthieft of the Stoicks: and divers likewife after him, men of great Learning in Philosophy, did reiect this Art, for that these Caules are not Naturall, albeit some Events fell out true. For, if the question bee of a thing determinable, by the light of Nature, that Rule of Cicero holdeth alwayes: It is a foule shame for a Philosopher, to speake any thing without a naturall Reason. And if this bee a sufficient warrant to make a man confident in the validity of an Art, because he seeth Predictions to fall out true; then must this Gentleman be very confident in Witchcraft: because hee seeth, that all that which was foretold to Saul by Witchcraft, 1. Sam. 29. fell out true. And shall the truth of that Prediction make a man so consident in the validity of that Art ? They who are gouerned by the Spirit of God, and seeke knowledge according to Godlinesse, may not bee confident upon the truth of Euents. And seeing by this example wee see euidently, that God in his iust judgement against the wicked King Saul, did suffer Sathan thus to deceive and illude Saul, even by foretelling him a true Euent, because by vnlawfull means he fought the knowledge of things to come: They that would judge the like of the like things, must needs thinke, that God in the like fort suffereth the Diuell to decrine and illude Astrologers, by suffering them to foretell true things fometimes; that curious men, that will not containe themselves within lawfull

knowledge, may bee deceiued, and drawne into a great confidence of the validity of this Art. Hecrein Gods Iudgement is fearefull, but iust against such as seeke the knowledge of things to come, by vnwarranted meanes.

Now this Gentleman writing for Astrologic after so many Ages, and comming to that very point, which so much troubled Cicero and the rest, and caused them writerly to abandon the Art; because by the light of Nature they saw no way to goe through this difficulty: He comming (I say) to the same point, is to be observed well, how he in his imagination goeth through, where they all stucke: For hee vseth no other means to informe vs in the Mistery, but this. Pag. 99. If Spice and other hot Simples are of force to stirre and al-

5, ter our humours by their specificall qualities; why can
50 you not as well conceive, that Mars and the rest of the

3, Starres, on which the qualities of these inferiour things 3, depend, may exercise their qualities, and do the like in our

foundly to the point. Awake, Sir Knight, and defend your Cause: You have with great confidence incountred with a man of great Learning; you have vndertaken to satisfie the Learned: Wee are come to a maine point, whereat others have stucke; Whether these be naturall Causes, or comprehended by naturall Reason? You tell vs a tale of Spices, and hot Simples, and intreat vs to conceive the like of Mars his operation. Sir, here remember, that you are come to that difficulty, wherewith you say others were gravelled; you goe smoothly through, thus: Because Spice and hot Simples increase choller, why can

wee not as well conceive, that Mars may ftirre and incline an Humour? How doe you compare Effects together? The one from a knowne Canfe, the other from an vnknowne? The one a thing in Nature, the other onely in Conceit. And if wee yeeld youthe Conclusion (which you confesse by this manner of writing you cannot proue) what have you gotten? The question is not of an Elementary humour, but of the particular Euent, that vpon such a day, in such a part of his body, by such meanes, befell Henry 2. French King; (for in one Example, for breuities take wee infift.) When the question is of such a particular Euent, whether there bee any naturall Cause thereof in the Starres? Who can beare this idle answere; that the Starres may moue a humour as Spice doth? And who will grant you this Comparison, betwixt Simples that goe into the Body, and worke immediately vpon it, and the Starres that are so remote? These things you begge, and when you have them granted, you can neuer frame a Conclusion from these Principles, to fuch a particular Euenr, as that is whereof wee speake.

CHAP. IIII.

The Conclusions of Astrologers depend upon other Principles, then them selves are willing to publish.

ow Sir, seeing you cannot satisfie vs in this point; wee will try if happily we can satisfie you. Philosophy, and the light of Nature have led men thus farre; that when the Astrologer forctel-

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telleth a true Euent by the Starres, they could fay that the Starres were not the true Caufe of that Euent. But the Astrologer rageth, and saith the Euents are true, therefore there is some true Cause. Heere the Naturall Philosopher leaueth him: For he seeth that the Starres were not the true Cause of that Euent; but what was the true Cause, hee knoweth not. And because hee findeth none in Nature, therefore hee castethit vpon Chance and Fortune: thus farre the light of Nature leadeth. Let vs come now to a greater Light, that may lead vs where this faileth, that is, the light of Gods Word. And as wee tooke one of the Knights Examples, examining it by the light of Nature; so let vs take it againe and examine it by the Word of God. To infift still in the same Example, That Henry 2. French King should receive a fore wound in his head, in such a yeare of his Age, this Euent proued true: Wee now seekethe Cause and means, how the Astrologer might come to this knowledge. You say, hee saw it in the Starres; but that is the thing in question. Wee say, that hee might come to the knowledge thereof by fome vnlawfull meanes. and yet vie the pretence of the Starres, to colour the vnlawfulnesse of the meanes. If a Chaldean had been asked in the flourishing estate of 10b, what should have beene lobs Fortune? You say, by the Starres he might foretell his fortune, which weedeny: But when the Diuell had gotten leaue to vexe lob, if after that time and before his troubles, the Chaldean had been asked of lobs fortunes, then wee see a meanes how he might haue come to the knowledge thereof, as Saint Augufine faith, Illudentibus eos pranaricatoribus Angelis. And

And hee might vse the Starres as Signes, not framed by God to that end, as also the flying of Birds was not, but by Sorcery framing Signes thence; as the same St. Augustine doth wisely admonish. Nam iste De Dettrina opiniones quibusaam rerum signis humana presumptio- Christ Lib. 2. ne institutis ad cadem illa quasi cum dæmonibus pacta & conventa referenda sunt. So that in Divinity this question might with no great difficulty bee decided .. For wee may fay, that the cause why the Astrologer sometimes speakethtrue, is not because hee seeth it in the Starres, as in naturall causes of that Euent (which thing you repeate often, but never proue) but because either by plaine compact, or elfe by a fecret illusion of Sathan, hee commeth to the knowledge thereof: which illusion may bee so great, that the Astrologer may beleeue that hee readeth it in the Starres. Albeit, before that God hath opened his will by some meanes, neither the Diuell, nor the Astrologer, is able to foretellit, as may appeare in the example of Iob. If here you returne (as often you say) that the Starres cannot foreshew the actions of the regenerate, and therefore that the Chaldean could not answer in the actions of 106: I thinke it would much trouble you to bring a good or probable reason, why the Starres should not as well foretell the actions of the regenerate, as that particular Event of Henry 2. Did the A. strologer, tro yee, first consult whether that King was regenerate or no? Will you have vs to thinke that fuch things are incident to the study of Astrologie? If it were so, then should the knowledge of the Astrologer goe farre beyond the knowledge of the best Divines: and wee must repayre to the Astrolo-

ger to know, who are regenerate in the Church, and who are not. But go which way you will: Nunquam hodie effugies: wee will followe you enen in this, and we wil bring your Astrologer to such a King, who was as vnregenerate, as euer was Henry 2. French King. Let the deat hes of Henry 2. and Achab King of Israel be compared together. Doe you thinke that any Astrologer could have told Achab, that he should either bee slaine, or hurt with an Arrow at Ramoth Gilead, at such a certaine time? It is impossible to proue, and absurd to thinke, that any Chaldean could haue foretold this by the Starres, because it was a secret which God kept in his fecret Counsell, vntill it pleased him to reuealeit, 2. Chron. 18.19. Now after that God had once reuealed his will herein, that Achab should fall at Ramoth Gilead, and to that end given him ouer, to the permission and meanes which Sathan deuised, as we read in the same place, verse 21. then may wee well understand how a Chaldean (having by Iome meanes warning thereof from Sathan) might foretell the death of Achab, the place, the time, as the Astrologer did in Henry 2. (if happily hee did so) and as they do in all fuch Euents. For what can you finde valike in the deathes of these two Kings? Was not the death of Henry 2. as well directed by Gods Prouidence, as the death of Achab? Was not Achabs death as much seene in the Starres as Henries? And if it be blasphemy to say, that either the Diuell, or any Astrologer could foretell Achabs death, before such time as God had reuealed it; is it any lesse to pronounce the Same of Henry 2.

But hee telleth vs, that if Mr. Chambers or any

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other, know any Astrologer that vseth the familiarity of euill Spirits; those hee will not defend, or excuse. But wee fay, that no Astrologer can make a Prediction of fuch particular Euents, wherein himselfe giueth instance, but by the familiarity of an vncleane Spirit: And yet vnlesse wee drive them to confesse it, hee will still shift vs off with this Answere, that hee knoweth none that doth it. What shall wee doc heere? Must we not beleeve it, till we heare the Astrologers themfelues confesse it? It is plaine enough by that which wee haue already proued; because to know a particular future Euent, is beyond the compaffe of Nature, beyond the Reason of natural men: therefore, if a man attaine to this knowledge, it is not by naturall meanes. Yet the Knight laboureth to proue this to be naturall from contingence. But how is this proued, forfooth? First, that there are some things contingent: For thus hee faith, Pag. 210. The Astrolo- 32 ger inquiresh not whether hee shall dye, or no; yes the 30 time when, the place where, how, and by what kinde of 33 death, or by whom to dye, is contingent, and not necessary, 30 and in that respect subject to Astrologie. Thus farrethe Knight. You tell vs that Astrological Predictions are not in things necessary, but contingent: When necessary and contingent are opposed one against the other! Necessary importeth alwayes the dependance betweene a naturall Cause, and his Effect: Contingent is a fortuitall Effect, whereof there is no naturall Cause apparant: Haue you not thus confirmed to vs, that the Starres are not natural! Causes of such Effects? Surely, if you can make any sense of your words, it must bee to exclude Predictions from naturall Effects: For no contingent Effect hath any apparant naturall Cause; apparant, I meane to the naturall man. Here it must bee obserued, that Astrologers haue bid Nature farewell, and haue betaken themselues, and the hope of their cause, to fortune and chance: therein their Trade Randeth by their owne confession. Now, that the thing which consisteth in fortune and chance, is out of the compasse of naturall Causes, it is apparant; because no Philosopher to this day, did euer acknowledge the Cause of a fortuitall Effect, to bee naturall: but because they know no naturall Cause thereof, therefore they call it Fortune. Now they called Chance and Fortune a Caufe accidentall, which cannot bee reduced to a naturall Cause, but may bee reduced to some other Cause, namely, to Gods Prouidence. Aristotle admitting, that Chance and Fortune may be reduced to some Cause, doth not expresse how: But Hippocrates doth; for hee teacheth, Lib. περί ευχημοσύνης, Fortunam medicam a Dijs esse. Where hee faith also, Medicos quando cum fide Artemadhibuerint, reliqua fortune committere. And expressing the same in other words hee faith, Medici Dis locum dant. So that the Philosophers that would reduce it to a cause, can reduce it to no other, then the providence of God. And it is chance only in respect of mans knowledge and purpose, otherwise there is no chance at all. Now faith the Astrologer, all Astrologicall Predictions, are of fuch things which are in Chance: then it followeth that they are not naturall, neither to bee reduced to a natural! Cause; but only to Gods prouidence. By this, Aftrology must bee reduced not to Philosophy, but to Dininity, if it bee an expliexplication of such Euents as belong to Gods prouidence: Then must you tell vs no more of naturall Causes, but teach vs these things out of Gods word.

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Now where you take paines, Pag. 227. to proue that there is contingence in Nature: which when M. Chambers hath taken away, (you fay) if hee shall dare to defend his Affertion, you will not feare likewise to affirme, that with contingence, he takes away the Prescience of God; or otherwise induceth fatall necessity. You striue not against M. Chambers, but you speake at random like a rauing man, you know not what. For hee that taketh away contingence in Nature, or that which men call Fortune, doth not take away Gods prescience, but rather confirmeth it. For in regard of Gods prescience there is nothing contingent: In this point you trouble your selfe more, then M. Chambers doth trouble you. For to proue contingence in Nature, you tell vs of contingent Propositions in Logick, Pag. 227. you take exception against this Proposition of M. Chambers. If Predictions bee true, they are of necessity, the consequence you say, is not onely false, but draweth with it impieties and absurdities: It is false, you say; because in Logicke, every true Proposition is not necessary, it may be contingent. To proue it impious and absurd, you say, would require a longer Disputation; and therefore you will not enter into it. Weeteturne, that M. Chambers his Propolition, is neither false nor impious, as you are pleased to terme it. For admitting your Principles, that Astrologicall Predictions are no other then the foretelling of naturall Effects, from the knowledge of their naturall Cau-

ses; then wee say it is a most true Proposition. If their Predictions bee true, they are necessary; for true and necessary, is all one in nature. Tell vs not here of contingent Propositions in Logicke; for what Logicke or Philosophy taught you so to proceed in Disputation, from a contingent Euent in Nature, to a contingent Proposition in Logicke? These differ total calo. Then wee yeeld that a Proposition may be true, and yet not necessarily true, but contingently: but cuery Effect, that is, a true Effect of a natural! Cause, followeth his Cause, non contingenter, sed necessario; by a naturall necessity, not by hap hazard: For if it bee a true and naturall Effect of the fire to heate; then it heateth non contingenter, sed necessario: So, if it bee the true and naturall Effect of the Starres, to worke such a particular Euent as you speake of; then it must be enecessary: For you cannot shew vs any naturall Effect, depending on a naturall Caule, which dependeth thereon contingently. Then, that which M. Chambers saith is true, you have nothing against it. But mark good Reader, how the Knight difputing of contingence, openeth his meaning. For he perceiuing belike, that if hee should attribute these Predictions wholly to contingence, hee must needs thrust them out of naturall Causes; is much troubled, wrefiling with himfelfe, and interferring hee cannot tell what, to make of the matter which he hath begun. For to make vs vnderstand how these Predictions may bee true, though not necessary, he telleth vs Pag. 283. It is not simply necessary that the fire should heate the water; yet if it bee applyed in due manner, upon sup-

3) position, it must needs heate. So hee saith, presupposing

that the matter or subject whereof the Astrologer spea. keth, be convenient and well disposed, that which they comclude by the Position of Heauen will come to passe. Before you can conclude any thing, you must have liberty granted to coyne a new Philosophy. For how many errors are contained in these words? Consider your wordes. First, whereas you would shew in these words, the difference betweene absolute necessity, and that which is called ex hypothesi: It seemeth you were neuer carefull to vnderstand what is absolute, and what vpon supposition. And whereas you call it neceffity vpon condition; when the fire heateth or burneth: this is not necessity upon condition; but it is necessity secundum consuetum natura ordinem, naturall necessity. That the fire should heate or burne matter applyed to it, is not necessary vpon condition. For that which is necessary vpon condition, doth infallibly follow the condition, being admitted, & there. fore is called necessitas infallibilitatis: but fire doth not infallibly heate or burne the matter applyed; for it is hindred by a Miracle; if a Miracle cease, then it heateth necessarily: but this necessity is naturall necessity, and not necessity vpon condition.

Consider yet another error in those words, and in Philosophy not tollerable. Hauing taught, that Astrologicall Predictions are of things not necessary, but contingent: to proue this, you give instance in the fire, whose effect is to heate; yet it heateth, you say, not simply necessarily, but upon condition: whereby you inferre, that the Starres worke upon that which you take to bee their Subject, as the fire worketh upon his Subject: Then, it must needs follow,

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that either in the worke of the Starres there is naturall necessity, or in the worke of the fire vpon an

apt subiect there is contingence.

You impute to M. Chambers errors, ignorance, impiety, absurdity, forwriting that which agreeth with good Learning, and will be instified. But are you Sir, or any man in the world by disputation able to instific these things: That the Starres worke vpon their Subiect, as the fire vpon his; & yet that the Starres worke contingently, or that the fire worketh contingently? Or, that a thing contingent is necessary? Or, that an Effect, which is granted to be contingent, is an Effect of a knowne naturall Cause? These things neither yourselfe, nor any for you, can make agreeable to Philosophy. These are the nets wherein you have wil fully intangled your selfe, and your Astrologie cannot helpe you out. Keepe the distinction of things that in themselves are distinct : distinguish naturall necessity, from absolute; because the one may beehindred, the other cannot: then distinguish it from necessity vpon coaction, and from necessity vpon condition: place naturall necessity in things that are according to the ordinary course of Nature : distinguish all necessity from contingence; that is, of things Philosophicall: speake like a Philosopher, and then shall you never be able to answer these things, whereunto the iniquity of your cause hath drawne you; but by plaine confessing of your error. Now least you might thinke, that this was rather your cuill lucke, then any fault in the Cause and Art of Astrology; wee will admit (for your pleasure)all these errors vnsaid againe. And if you can take better aduice, defend the Cause as you will, you shall

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shall be brought about to the same absurdities againe: For your Predictions are either of things necessary, or contingent; answer what you will, you are caught. If of things necessary, then holding (as you doe) the Starres naturall Caufes of fuch Effects, this necessity must bee according to the ordinary Course of Nature, the bond whereof is not broken but by Miracle: then your Predictions cannot be hindred but by Miracle. But you see they are hindred ordinarily, and without Miracles; and it is a greater Miracle to fee them fall out true, then to see them proue false: which your selfe perceiuing, dare not affirme to be of things necessary, but of contingents onely. But now when you say, they are of things contingent, you exclude them from the ordinary Course of Nature: For those Effects that are produced according to the ordinary Course of Nature, are not contingent, but alwayes necessary by Naturall necessity. Thus say what you will, your Predictions fall to the ground: Yet if words will hold them vp, they want no helpe. For, having brought your felfe into a great perplexity concerning Contingents, you goe through, as though you would fee no danger: and youtell vs, that Astrologers doe not meddle at all with rare Contingents, or such as have an indifferent respect to the Opposites, which may happen one way or another, Pag. 283. It is, as if you should say, Astrologicall Predictions are in things contingent, not necessary; and yet Astrologers meddle not at all with things contingent, but onely with things necessary; For you call that a rare Contingent, which hath an indifferent respect to the Opposites. Now the truth is, there

there are no other Contingents but onely such: For all Contingence is in respect of mans Will and purpose, which hath his natural freedome and liberty; where some things fall out besides the purpose and Counsell of man; there, and there onely, Contingence hath place. This is alwaics in such Actions, as (in respect of the liberty of the Will) haue an indifferent respect to the Opposites: If you say true; then they meddle with no Contingents.

But see good Reader, when a man is once ouer the shoots, how hee runneth through thicke and

thinne.

This hee faith to perswade (if he could have a Reader that would believe him) that their Predictions are not in such Contingents as these; but in another some of Contingents, which hee dreameth to bee such, as when the fire burneth; this hee calleth Contingence. But this is so hot and heavy, that it would burne his fingers that maintaineth it; it needeth no Resutation.

Moreoucr, whereas M. Chambers (prouing that there can be no Predictions, being of future particular Euents) for that purpose alledgeth a sentence of Aristotle, that of suture Euents there is no certaine knowledge, or things that are so to happen, can neither bee said true nor salfe. Thus Aristotle expressent a thing contingent like a natural man; the Knight sore troubled with this sentence, at last giveth that Answer which bruiseth Astrologie in pieces: His Answer is Pag. 282. To affirme, that there is no truth of suture Euents contingent; because it appeareth not to vs, is er-

roneous; for all shings are present to God, and all axiomes.

or affirmations of future Accidents appeare to him, as 33 they are either true or false. Neither is it alone knowne 33 to him; but farther to such, to whom hee shall vouchsafe to 33 reveale it, or otherwise to them that are able to discerne 33 Events in their determinate Causes. Thus farre the 33

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Were it not better vtterly to renounce the defence of Astrology, then thus to defend it? The question is whether future particular Euents can bee foretold by naturall meanes? Aristotlesaiththey cannot beeknowne being of Contingents, and no man can say that such an Euent is true or false before it be accomplished; therefore it cannot be foretold. This Knight answereth, that they are knowne to God. The question is not whether they be knowne to God or to his Prophets, when hee reuealeth them; but whether they may bee knowne by naturall meanes. Now how is the foreknowledge of God brought in here, and his Revelation to his Prophets? Vnlesse that it be to proue; that Astrologers are Prophets, to haue this Knowledge by Reuelation, as some of them confesse; that without the helpe of a Spirit, these things cannot bee knowne: Either hee must confesse, that Astrologers have this knowledge by Renelation, not by naturall meanes, or else hee answereth nothing to Aristotle. For that which he addeth, that these things are knowne also to such as are able to discerne Euents in their naturall Causes, is but a begging of the question which Aristotle will not admit, who saw Euents in their Causes, as farre as the Knight. Aristotle doth deny that these things can bee knowne in their naturall Caules, and wee with him. Remoue from your An

Answere that feeble begging of the question, and then what else doe your words containe, but that Astrologers foretell future Euents by Renelation, as the holy Prophets of God have foretold such things by Reuelation. Was not hee fore driven, trow you, that leapeth at one iumpe out of the Course of Nature! But Aristotle will not so bee satisfied: For hee keeping still within the bounds of Nature, made that Objection. The Philosopher thrusteth you on the one fide from the Course of naturall knowledge: The Prophets, thrust you out of their company, on the other side: And the Church will neuer admit, that you do these things by divine Revelation: then looke you better to your standing.

What greater euidence against Astrologie can wee looke for; vnlesse wee stay till wee heare themselves confesse against themselves; that these Predictions cannot bee foretold by Art; or from any naturall Principles, but onely by the illusions of the Diuell. If nothing can serue, but their own confessions (though this seeme hard to such as are brought to strict examinations, as witches are, betweene whom and Astrologers the difference is not great, both being brought vp in the same Schoole, saving that the Astrologers (vnder a pretence of more learning) feek to hide themselves) yet is it not impossible to wring it out of

their owne Confessions.

The Knight telleth vs, Pag. 203. That the Papacie was certainly presaged to Paul 3.by Paris Cerefarus, as Cardan testifieth And by Richardus Ceruinus vnto his Sonne Pope Marcellus 2. as Panuinus and Garimbertus report, and againe by one Erasmus a Germane,

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and Marcilius Ficinus to Pope Leo 10. whereof I take to witnesse Paulus Iouius, faith hee. And thus (forfooth) he thinketh he hath answered an Obiection of M. Chambers, of certaine false Predictions given by fome Astrologers. For if M. Chambers shew him false Predictions, hee thinketh it enough, that these whom hee citeth were not falle: And how dorh hee proue them? Forfooth, because Cardan and Paulus Iouius witnesse so much. This is very strange dealing. Hee taketh exception, Pag. 202. at the testimony of Cicero, witnessing a thing of his owne knowledge, that the Astrologers of his time were convinced daily: For Cicero knew them, that they affored Pompey and Craffus, and Cafar, that none of them should dye till hee was old, and of good reputation, and famoufly. This which Cicero speaketh of his owne knowledge, the Knight will not receive. He faith, that Tully his restimony is worthily suspected; but none that lived in his time, did euer charge him of such a crime: yet must Cuero bee rejected. But if Cardan or Paulus 10nius once say the word, hee taketh that vp as an vndoubted truth. Was not Cardan commonly noted throughout all Italy, by the name of Cardan the Foole? And who knoweth not, that Ionius is (of the learned) noted, that where he would have spoken the truth, that is in the Turkish and Persian affaires; there hee could not. But where hee could have spoken the truth, that is, in the affaires of Europe, and especially of Italy; there hee would not. They who speake most moderately of him say thus. But M. Askham in his Discouery of Germany, writeth much more sharply of him, charging him with flattery, lies, forgety, and that hee wrote

wrote his History to no other end, but to deface the truth of the Story with lies. Yet the Knight will reject Cicero, whose credit in reporting a matter Historicall, was never in question; but Cardan and Isuius are Authors for his tooth. But let vs follow him a while in this humour, and see what hee will make of this

matter.

Admit all this true that hee faith, that these were true Predictions. What followeth: Then faith hee, these true Predictions proue the validity of the Art, and maketh him confident in it. But wee fay, if they speake true (which thing wee deny, till wee heare it better proued) yet it was not from the knowledge of naturall Causes; but from the Diuell. If wee could make one of these Astrologers (on whom the Knight fo much glorieth) cofesse the truth, whether these Predictions were done by Learning and naturall Knowledge, or by the helpe of a Spirit: could any proofe bee more pregnant then that? But how shall wee wring this Confession out of them? Paris Carefaruis, and Richardus Ceruinus, and Erasmus the German, are men not famous for any writings. But Marcilius Ficinus is a man of name for his Learning, & he will tell vs the truth. Wee will intreat him to cleare vs this doubt; feeing the Knight taketh it vpon the report of Paulus Ionius, that hee presaged the Papacy to Lee 10. Whether may this thing bee done by learning, or no! Let Ficinus answere. Marcilius Ficinus answereth thus. lib. 3. Aneid. 2. Platin. Such Predictions Stand not by Learning, but by some instinct. And after fome Discourse, wherein hee sheweth, that such Predictions are not by Learning, but by an instinct; hee faith

faith thus; Hinc efficitur ve plerique vel inertes, vel minus in artibus eruditi prasagio doctiores excellunt. And after, speaking of the same knauery, as he termeth it, hee laith thus. Quam fallaciam doctiffimi quique Astronomi deprehendentes iudicia neglexerunt. In which place hee sheweth, that divers Astronomers well known to him, men of great Learning, did scorne this folly. And addeth, that Paulus Florentius, being a man of fingular skill in Astronomy, did vtterly scorn these Predictions; who living till hee was 85. yeares old,& (with all exactnesse) considering the Figure of his owne Natiuity, could finde therein no figne of long life. Briefly, Ficinus gineth this verdict of them. Astrologi fingunt, non docent. This testimony is such, against which the Knight can take no exception: For hee hath commended Ficinus vnto vs for a great Astrologer. Which thing, for his pleasure, wee will grant him; albeit Ficinus is ashamed of the Profession. But wee must beleeve the Knight, that hee was an Astrologer; yet that hee did presage by Astrologie, therein wee cannot beleeue him; vnlesse hee will exclude Astrologie from all Learning, and call it an Instinct. For Ficinus is resolute, that their Predictions cannot be knowne by Learning, but only by Instinct. Now what he meaneth by instinct, let the Learned iudge; whether an Instinct of the Spirit of God, or of another Spirit. Againe whereas Ficinus, a man of fuch Learning and skill in Aftrologie by your owne conteffion, telleth vs, that men without Art and Learning proceed further in Predictions, then men of greatelt wit and Learning; let it bee remembred, that which you so much glory in, that Pieus, Chambers and such like,

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like, were grauelled with these difficulties, before they could get halfe way through; but your felfe (with some others) passe through pleasantly. Ficinus telleth vs plainly, that which otherwise wee haue observed; That they who passe so farre, as to presage things to come, doe it not by wit and Learning; but they are either inertes, or minus in Artibus exercitati. Then if learned men come not to the knowledge of Predictions, it is not because they want any parts of wit and Learning; but because they are wise and learned: For if they had lesse parts of wit and Learning, then by the judgement of Ficinus; they could also know that, which you say you know. This witnes hath spoken well for you. Another witnesse speaking to the same purpose, is he that wrote the Centiloquie. Who writeth thus. Abste, & a scientia; sieri enim nequit vt qui tantum sciens est, particulares rerum formas pronuncies: soli autem numine afflati pradicunt particularia. He saith, if thou wilt learne this know. ledge, thou must learne it partly by thy selfe, partly by Science and skill; by Science, in things vniuerfall; by thy selfe, in things particular. Which things by Learning thou canst not foretell, but by the helpe of a Diuell. Against this witnesse hee taketh no exception, neither can hee; for it is the confession of an Astrologer: Onely, hee expoundeth his words thus, Particulares rerum formas, that is, faith he, either the effentiall forme of a thing, or the Platonical Idea: Then this must beethe sence : Hee that hath knowledge onely, and not the helpe of a Demon, cannot foretell the effentiall forme, or Platonicall! Idea: But what is this for Predictions: He is there giving Precepts for Pre-

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Predictions of particular Euents, & faith, that the thing cannot bee done without the helpe of a Dæmon. And himselfe declareth what hee meaneth by particulares formas; in speaking of Predictions concerning particular Euents. Solinumine afflati predicunt particularia. But faith the Knight, hee sheweth in divers Aphorismes of the Treatise, that the Astrologer dealeth with many particular Euents; therefore his meaning cannot bee of particular Euents, but of effentiall formes. Let M. Chambers reconcile these things together, faith hee. M. Chambers is not bound to reconcile the absurdities of your Astrologers; for that worke were infinite: Yet this may well be reconciled. For, where hee faith particulars cannot bee foresold, but by the helpe of a Dæmon; and yet himselfe in many Aphoritmes declareth, how the Astrologer may come to the knowledge of particulars; Here is no contradiction at all: For either hee speaketh of such particulars, as the Astrologer shall know by the helpe of his Dæmon: or of fuch as himselfe (knowing by that meanes) did publish in writing. Wherein wee haue an open confession of their impiety; but no repugnancie in the words. So wee may proceed to the examining of another witnesse. Plotinas, as Porphyry writing his life doth testifie, as well studied in Astrology, and after great paints taken therein, did finde, that no credit was to bee given to Iudiciary Astrology, and did refute the same, both in his priuate speeches, and in his Books: Thus much Porphyry recordeth. Marcilius Ficinus reporting this, lib. 3. Ennead. 2. Plotin. addeth farther: That Plotinus refuseth indiciary Astrology, Lib. de fato atque libris de

providentia, & lib. de Cælo. This testimony is double; for it witnesseth what Porphyry & Plotin both did find in this Study, which they both some while professed. Other testimonies to the same purpose, wee referre to the Sixth Chapter.

CHAP. V.

That Confession of the Knight examined, that Astrologicall Predictions reach not to the regenerate. An inuincible Syllogisme of the Knights examined.

Itherto wee have proved, that Astrologicall Predictions have no place or ground among naturall meanes : that the Starres are not naturall Causes of such Events: that the naturall man receiveth not such knowledge: that the knowledge of these things commeth by an instinct or familiarity with a Spirit, by the confession of those, whom the Knight much esteemeth for their knowledge in Astrologie. What proofes can wee seeke more euident? Therefore wee conclude, that the broken staffe faileth him, vpon which all his Booke resteth: That the Starres are naturall Causes of such Effects, as Astrologers foretell, it is broken in pieces, and the thiners therof strike the Cause through the sides. Seeing Philosophers have rejected the Art for this cause, the Knight comming to the same point, should have enformed vs with some convincing reasons, and not intreat vs to conceive that which hee should prove. And yet wee must both pardon and pitty him. I will admit, that hee is able to fay much for the Cause 5 that his Learning is much better then his Booke maketh proofe proofe of; that it is pitty fo good parts should bee so euillimployed. How the Knight taketh it, I know not: But vnto mee it seemeth strange, that so good parts and guifts should be spent vpon so sottish a Subiect; and failing in the maine point, that hee should not have feeling thereof. What can wee thinke, but that with Astrology there is alwayes ioyned some Magicke? And that your vnderstanding, otherwise so quicke and lively, is in this particular bewitched with an Astrologicall illusion, as it were with some Magical Incantation? I wish his good, from my heart. Neither can I feare such a base feare, that hee will take it in euill fort, which is meant for his good. And if he bee the man which I take him for, hee will one day thanke him, that is not affraid to deale roundly with him, to pull him out of the fire; I meane, to draw him, if by any meanes, so it bee the will of God, from this sottish Superstition: But I must proceed.

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One common euasion hee vserh, which I have mentioned before, that Astrological Predictions reach not to the Church, nor to the regenerate in the Church: and sometimes hee saith, neither to the regenerate, nor to the wise. Now, because properly every Art ought to bee defined by the Subject; by this, Astrologic should be defined an Art, that considereth the fortunes of sooles and wicked. For that every habite of the minde ought to bee defined by the Subject; it is well proved by Aristotle. And is not this, thinke you, the reason why the Regenerate and wise for sake the Study of Iudiciary Astrologie? For, by your confession, it profitteth them nothing, it reacheth not so farre as vato them. For what other reason can you give vs,

why Augustine, Pieus & such like, being both thorowly enabled by naturall abilities, & hauing a defire to that knowledge, vtterly forfaked the Profession therof; but because they were either regenerate or wisee then what are they who professe it? I moue nothing but from your owne Principles. And doe you not handfomly perswade men, to thinke honourably of your Profession, when you fay, it concerneth neither wife nor regenerate? Or what account doe you make of all fuch, as come to fecke your helpe in this Art? Doe you not lay, that they can have no helpe of you, vnleffe they bee fooles, and wicked men? Perhaps true. But here I intreate that it may bee well considered, what a manner of Art this is, that by the Professors thereof is confessed, wholly and onely to concerne them, who are in Regno Diaboli. All lawfull Arts doe concerne alike the Regenerate and vnregenerate; and the worke of regeneration, maketh no distinction, no manner of alteration in the vse of a lawfull Art. And is not this enough, to proue the whole Profession not to belong to Nature? For can any manshew any of the Liberall Sciences, any Art or Profession in the world, that dependeth vpon naturall Knowledge, and goeth no further, which concerneth not all men alike, of what quality or disposition socuer they bee? And what warrant can any man haue to professe or practise such Art, as is wholly conversant about the members of Sathan, and goeth no further? But as soone as ever they have bidden the Diuell farewell, the Art biddeth them farewell.

Againe, they who grant that Astrologicall Predictions touch not Religion, nor the regenerate, nor the Church,

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Church, haue no reason to vse Predictions within the Church. Let them bee shut out of the Church, and illude the Reprobate, for whose vse they hold their Art by their own confession. Now within the Church euery one receiueth the Sacrament of Regeneration: And therefore the Children that are baptized in the Church, are taken for Regenerate, albeit the effect thereof, is more or lesse apparant, or not apparant in processe of time. What then hath the Astrologer to doe within the Church, where all receive the Sacrament of Regeneration : Further, wee fay, that the Art which concerneth only those men which are in the Kingdome of the Diuell, and none elfe, is Diabolicall, and nothing elle: This is manifest from the contrary. For, as that Profession which concerneth. the godly and obedient, and none els, is only of God; to that Profession which concerneth the wicked, and none else, must needs bee onely from the Diuell: For ouer the wicked the Diueil, ruleth Ephes. 2. 2. and not in the godly; for they are freed from the Kingdome of darkenesse, from Sinne, and the power of Sathan. Now when they are once freed from the power of Sathan; then faith the Knight, they are freed from Astrologie. Could any man more plainly proue, that Astrologie is one part of the power of Sathan? Bodin Lib, 4, Demon proneth by many Examples & Confessions of Witches, that Witchcraft hath no power vpon the Regenerate, or vpon Magistrates, who execute the Lawes against them; which is fully confirmed by his Maiesty, Damonol. lib. 2. cap. 6. Now if-Astrologicall Predictions have no power over the Regenerate and wife, what doe they differ from Witchcraft? Sauing

gotten, as they thinke, a deeper hole to hide themfelucs in? But this is but the deepenesse of Sathan.
In the meane time, wee cannot but observe one especiall marke of an valawfull Art: the godly are excluded, it medleth not with them. Lawfull learning and
Knowledge excludeth none, but worketh vpon all
forts of men alike. Onely Sorcery, Witchcraft, and
Astrologie, declared herein to be the inventions of the
Divell, are confessed by the Maisters of these Arts

hereein to bee vnlike all other lawfull Arts.

The Knight saith, it is not his part to proue, but to answere; but no man will yeeld it to bee an Art or Prosession, without proofe: And therefore, Pag. 507. hee vndertaketh to proue, and warneth vs of an invincible Syllogisme, which, saith he, is of that force, that neither Hemminga, nor all the Aduersaries of Astrologie, shall ever bee able to avoid it. This Syllogisme is worth the learning, it will give full satisfaction, and make vs all recant what wee have written, or can write against Astrologie. Let vs therefore, heare this wonderfull Syllogisme. This it is. The Sun, and Moone worke vpon these inseriour matters, but the other Starres have the same nature and substance: there

But how are wee disappointed? For wee looked for a Syllogisme concluding Astrological Predictions, and that so forcibly, as could not be auoyded. Here is nothing concluded touching Astrological Predictions. This Syllogisme, M. Chambers hath answered, & so battered it in pieces, that I doe maruell, how the Knight could thinke it sit for any Service: but he that hath

hath no better, must make much of the best he hath.

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To satisfie the Knight, I must set downe how hee refuteth M. Chambers: by this the Knight can take kife exception, and the Reader may better understand the manner of his writing. M. Chambers admitting this Argument, faith, the operations of the Sunne & Mooneare enident; and nothing belonging to Predictions. How repugnant, faith the Knight, is hee to ,, him selfe? For if their operations be knowne before hand, ,, they must serue to Predictions: and to deny it is all one, >> as if confessing a man able to know when the Sunne Shall ,3 arise, hee should yet deny it possible for him, to foretell, when it shall bee day. And againe, if the operations of 33 their Lights bee also first knowne unto us in energ part , of the Zodiacke; why should not their operations by like, reason, belonging to Predictions? For the Astrologer, doth no lesse know their effects, as their motions doe di- 33 uersly apply their Influence to the matter of things, then 33 the Physician doth the operation of those Simples, which , hee doth minister. But fully to stop his mouth in this ,, point, what hath heebrought but a begging of the questi- >> on, which neverthelesse is confirmed by Moses, who ex- >> pressly witnesseth them to bee created for Signes? And , to oppose his owne Confession against him, M. Chambers , himselfe in his 15. Chapter, acknowledgeth them to bee , Signes to foretell the changes of the ayre, plenty, dearth, 30 plagues, drought, & such like: with what face then can be ,, bere deny, that which he hath expressly affirmed before? ,, I hau let downe the Knights words at large, because the Reader may judge of the proofe of this inuincible Syllogisme. M. Chambers saith, the Argument proueth

ueth not Astrologicall Predictions: the Knight saith, it is, as if granting that one knoweth the time of the rising of the Sunne, should not know when it would bee day. Either this instance is nothing worth, or else hee holdeth, that as the day followeth the Sunnerising, by such a naturall course, which cannot bee broken without Miracle; so the particular Euents in mens actions foretold by the Astrologer, follow the Positions of the Starres in such a natural course, as

cannot be broken, without Miracle.

The operation of the Sunne and Moone that are naturall, are confessed. The Husbandman can tell when it will bee day, as well as the Astrologer. The Husbandmen and Fishers, by marking the course of the Moone, can foresell the full Sea and E be, more exactly then any Astrologer: what then? Are these Astrologicall Predictions? No verily, no more then the foretelling of an Ecclipse. For, of these things that naturally follow, and without a Miracle are not broken, our question is not. This M. Chambers gran. teth: But what affinity hath this with your Astrologicall Predictions? Or, how will you conclude from this grant, a particular contingent Euent in a mans life or state: as that Henry 2. shall bee at such a time wounded in the head: or that Ioh: Medices shall bee Pope, or any fuch like. For M. Chambers by Astrologicall Predictions, meant onely particular contingent Effects, as your felte fay they are fuch, Pag. 210. Now, when as your selfe confesse, that Astrologicall Predictions are in things contingent & not necessary; you grant directly with M. Chambers, that the day following the rising of the Sunne naturally, that is,

following the Politions of the Moone, necessarily not contingently, the Eclipse following the interposition necessarily, not contingently. You must needs grant that these naturall and necessary Consequents, have no affinity with Predictions, which are not naturall and necessary Consequents, as your selfe doeacknowledge. And yet you aske, with what sace can M. Chambers say this? With an honest sace, and a learned head. Wee will not vrge with what sace you may looke vpon your ouer-sights. Learne what it is wee grant, and what wee deny. Wee grant that the operations of the Sunne and Moone are euident, that their Essess are naturall, and therefore bound to naturall necessary, no way subject to Con-

tingence.

Wee deny, that the particular Euents foretold by Astrologers, are naturall Effects or necessary, but only contingent. You confesse thus much. How then can you refute these things ? If I grant the operations of the Sunne and Moone, in things necessary by the ordinary Course of Nature; must I needs grant the power of Starres in things contingent? Yet this you thought to beefuch a Syllogisme, which all the Aduersaries of Astrology should neuer bee able to answere. You deceine your selfe, and would deceine others. But who is not able to distinguish betweene naturall Effects, and contingent Euents, which poore distinction cutteth off all your hopes of th's inuincible Syllogisme; and sheweth the Cause to bee weake, that cannot bee better supported. And whereas you take pleasure to compare the influence of Startes towards

wards a contingent Euent, to the operation of Simples, it is not worth the refuting, your felfe granting the one contingent and the other naturall. Now call you this a begging of the question; the question being of Predictions in particular Euents? What doe wee begge in distinguishing betweene naturall Effects and contingent Euents! Doth not hee, thinke you, famously begge the question, who answereth in euery passage of his Booke, that the Astrologer containeth him within the bounds of naturall Philosophy, that the Starres are naturall Causes of particular contingent Effects: which neither you proue, nor your felte or any man liuing is able to proue. Where you tell vs, that M. Chambers is convinced by the testimomy of Mofes, who expressly witneffeth, that the Stars bee created for Signes, which words are often repeated in your Booke, whereby you inferre, that Moses doth warrant your Predictions: Wee answere, that you must not give interpretations of Scripture to the Church; but take them from the Church. The Church hath interpreted these Signes, to bee such as pertaine to naturall and politicall Orders and Seafons. You draw the words to hidden secrets beyond the Courfe of Nature, without warrant. Further, wee distinguish betweene generall Effects in nature, and particuler contingent Euents. Now it M. Chambers admit with Clem: Alexandrinus and others, that by the rifing and fetting of certaine Starres, men may foretell the change of the Ayre, plenty, dearth, plagues, drought, and that in this respect, Mariners, and Husbandmen have vse of that knowledge: Must hee that granteth this needs yeeld to your Predictions of particular ticular contingent Euents? No Sir; wee admit the one, and deny the other, without any repugnance. But whereas wee vrge your particular Euents, you would gladly shift off the matter with a distinction of particulars. The conceit, good Reader, if it bee worth the hearing, is this-

Particulars, faith the Knight, are of two forts; either individuall particulars, or specificall: For species specialissima, and species subalterna are particulars faith

hee. First, it is newes (if wee speake properly) that species and genera should bee particularia; particulare, in the proper acception thereof, being alwayes opposed to

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Secondly, if a manshould admit this goodly distinction; yet will it doe the Knight no seruice : For if any were so absurd to say, that Astrologicall Predictions are in particulars, that is in generals: yetthis speech differring altogether from the sense of the Learned, cannot helpe them, who set their Predictions in such particulars; as that Henry 2, should bee wounded in his head, in such a yeare of his age; that fuch a man should bee Pope; that Don Fredericke should bee King of Naples, and such like; which are all of those, which hee calleth individuall particulars. And thus you see, to what faire end you have brought your Syllogisme, which you told vs none could auoyden to has able or careball field in comed mention as a Rule, gainer of which to love man direct his study concess.

in and Sir, if you could finde feel, Keaders as you

CHAP. VI.

The Examination of the Knights Definition of Astrologie: whereby, as by a Rule, hee would rule the question.

He Knight fearing, belike, fomething, before hee came to the Answeres of the Scriptures alleadged by M. Chambers; setteth downe, as hee calleth it, a Rule, whereby the Reader may levell and direct his Judgement, as he faith. This Rule is to compare all authorities that are brought against him, with the definition of Astrologie by himselfe set downe. This proceeding seemeth to vs strange. First, hee will make a Definition as it pleafeth him best. Then, hee will have not onely Philofophicall truths, (which were abfurd enough) to bee leuelled according to his Definition, and not his Definition to those truthes: but he would also perswade vs, to levell and direct the authorities of holy Scripture to this Definition, and to vnderstand the Scriptures by this Definition, and not his Definition by them. For these are his words, Pag. 23. I have thought 39 good to forewarne the Reader, not to bee discouraged with the shew of testimonies, which he (M. Chambers) mustered out of the Scriptures, Councells, Fathers, but still to compare his authorities and Arguments with the Desinition, by mee at first set downe, so the end it may serue as a Rule, whereby the Reader may direct his judgement. " Indeed Sir, if you could finde fuch Readers as you wish, that would take such Rules without examining; then might you thinke your Cause were in good case.

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But what if the Readers will not take your Rules? What if they wil not be perswaded to leuel the Scriptures by your rules, but examine your rules? Would any speake thus to his Reader, but an Astrologer: What Readers doe you hope for that will examine scripture and all authorities by your rule? But what is this rule? This is your definition of Astrologie, Pag. 2. Astrology is that Art, which teacheth by the mo- 20 tions, configurations, and influence of the signes, starres ,, and coelestial Planets, to prognosticate the natural Ef- >> fects and Mutations to come, in the Elements and these 3 inferiour Elementary bodyes. When you have let , downe this your definition or rule: then orderly you divide it into two parts: the first speculative, in the heavenly motions and appearances: the second, pra-Aical, which they cal the Indiciary part of Aftrology.

What learned man will euer yeeld this definition and division? It were an easie matter to prooue any thing, if this might serue the turne, to set downe a definition, and therein to begge the question. If this definition must be a Rule to rule all disputations against you, you neede not dispute or make proofe of any thing, it is all done in your definition. But this manner of writing, is both idle and prefumptuous, ruling the disputation by your fancy without proofe, without reason. Consider the absurdities of your definition. First, whereas you lay it to Master Chambers his charge, that hee did not define Astrology; you have small reason for that, if you consider all. For this deuise of entering into a controuersie with a defition, is vnwarranted. Where did any of the Ancients so? Now to examine the writings of learned men by new deuises, were not reason. The most learned and

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iudicious Writers come not rashly to a definition. Obserue Aristotle, as you shall finde that hee setteth not downea definition, before he hath fully prooued enery part thereof: Then commeth the definition as in a place of a conclusion. The judgement of this man, and others, may warrant men to write after this fort. Neither is it reason, that late deuises should prescribe against the auncient manner of the best Writers. Neither doe you vnderstand your Master Ramus herein; for it is not his meaning, that all disputations should begin with a definition. But as it is the fittest and most orderly course in teaching children the rudiments of Arts (and so farre we allow it) so in handling of Controuerfies whatlearned man did euer vie that course? There is a place, and time for all things: but in the beginning of a Controuersie no place for a definition. The reason is, the parts should first be prooued. Yet this man (without any proofes) is presently at a definition. And having prooued nothing, he will have his definition to be a Rule, thereby to examine all things that are against him.

Now let vs consider the manifold perfections of this definitie. First, he saith, Astrology is an Art: We have learned out of Aristotle, what an Art is: It handleth things variable, qua aliter steri possumt: And so is distinguished fro science; which handleth true things not variable. Aristotle speaketh so generally, that hee wold be understood of al Arts. is i distant the period of a Arts. is i distant the period of th

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he knowne amongst men, that any thing which is truly called Sciencia, could have his geness to be ars? Then he saith, that this Art teacheth by the motions, confifigurations, and influence of Signes, Stars and Celeftiall Planets. Aftrology medleth not with motions, that is the worke of Astronomy: with configurations it dealeth; but where hee addeth influence; it had bin good : first to have declared what influence hee meaneth. For as we deny not naturall influences, fo A. strologicall influence we reject, as having no place in Nature, but onely in the braines of Astrologers. And whereas a definition should be short, no superfluous words admitted in it: to what end doth he fay Celeftiall Planets, as if there were some other Planets : And where he faith it is to prognosticate naturalleffects, and mutations to come: wee admire his wiledome, that to faue disputation and proofes, hath put the question in a definition. And therefore his definition is a very idle conceit, vnleffe he, or any, for him can first prooue, that the subject of Astrology, is the consideration natural of Causes, with their off. ets. Now whosoeuer will proue an Art or Science, or any habit of the mind, whatfocuer, must first bee sure of the subject thereof. For it is most true, which Aristotle both sharp. ly faw, and foundly delinered. Ethic. 6. That all Ares, Sciences, and habites of the minde, are distinguished one from another, by their seuerall subjects. But this man having made no proofe of the subject of Aftrology, thinketh that is enough for him to define, and not proque, but onely put the subject in his definition, and then to give warning to all men, to take this his definition for a Rule, to rule al things brought against him. And therefore we veterly reject your definition

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finition as vnlearned, because you have not prooved the subject. You say, the subject is the consideration of natural Causes, and their natural Effects. This we vtterly deny, for the reasons which we have delivered. Other escapes we let passe, for shortnes. Vpon this we stand, not only because the genus is mistaken, but especially because the Subject is mistaken. You should by proofe and disputation declare and manifest the true subject of Astrology. But you may see what commeth of it, when a man will runne so hastily to a definition.

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CHAP. VII.

An Historicall relation of the principall Authours,
that have written of Astrology.

The Knight hath added to this booke a Chronological Index of Astronomers (meaning thereby Astrologers) from Adam to his time. In this order he setteth all the Patriarches, till Abraham, Isaac, and Iacob, them, and all before them, he reckoneth Astrologers. And in the midst of these godly Patriarches betweene Henoch and Methusalah, (whereby wee must vnderstand, that either Zoroastes must be taken for an Holy Patriach, or that the Patriarches must be accounted for men of the same profession with him.) And thus along he ioyneth cleane and vncleane together, but without proofe, without reference. In this Index, he hath set Ioseph, Homerus, Hestodorus, and many other to sill the number, which would bee a hard

hard taske for the Knight to make proofe that they were Astrologers. And therefore I have thought it needfull for the vse of the vnwary Reader, to mark the indgements of the best writers that have spoken hereof, that a plaine distinction may appeare betweene

good learning, and Aftrologicall Sorceries.

The first invention of Astrology, is by many learned men attributed to the diuels. This is the judgement of Tertullian lib. de habitu muliebri. And againe, Lib. de Idolatria. And of Clemens Alexandrinus in Eclog. And of Origen. Hom. 13. in Num. Calius (thodig. Lib. 2. cap. 12. hath observed, that Lastantius writeth: Astrologia, Auspicia, Auguria et oracula esse Damoniorum inuentum. And that Apuleius (a man of that profellion) confirmeth the same. The Knight to remoue this odiousnesse of their original telleth vs. that Plate in Phedro, attributeth the Originall of Arithmeticke & Geometry to a diuell that was called, Theuth. And others fay, that Pkilosophy and other Arts were so inuented. The Knight by this answere would deceive himselfe and others. It is true, that the Græcians did attribute the invention of Arts, and of other things that serve for the benefit of man, to such as they held Gods; as the invention of Wine and Corne & other things: though we know by the truth of Gods word, that these things were invented before those Gods of theirs were borne. It is also true, that those Gods of theirs were men which had lived here before. It is also true, that the worship which they offered to such Gods, was Idolatry; and by exhibiting divine worship to such, they made them deuils. Hereupon the Knight interreth; therefore they did attribute the inuention of good Arts to deuils: This we deny. For they

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they did not hold their gods to be divels, or vneleane spirits: as the knowledge of the truth teacheth vs to hold. And the Heathen did account them Gods, which once were men, as the Knight himselfe confelieth of this Theuth, which divers thinke to have beene Mer curisus Trefmegift. Now when the learned Fathers of the Church speake of Devils, they have another sense, then the Heathen speaking of those which they cald Jaiuvas, or Jauvila. Which words of Heathen, are taken in good part, but not of Christians. And therefore his answer is nothing to the purpose; vnlesse he could shew, that the Heathen did attribute such inventions, to such as themselves accounted cuill and vncleane spirits: For from these cuill spirits came Astrology, and from these came no part of good learning. And therefore, Origen carefull long before to answer to this particular, disputing of that which is called the wife dome of the Princes of this world, saith: Sapientiam principum huius mundiintelligimus, vt est, Ægyptiorum secreta, quam dicunt et occulta Philosophia, et Chaldeorum Astrologia, et Inuedrum de scientia excelsi pollicentium, sed et Gracorum multiplex variaque de divinitate sententia. Where hee doth diftinguish Aftrology from Philosophy, and the actes which hee nameth prefently before, thus: Poetica, Grammatica, Rhetorica, Geometria, Musica, Medicina. All which, he makethan other part of wifedome or learning much differing from Aftrology. For these Arts he calleth the wisedome of the world, and of men. But Aftrology, faith hee, is not a part of the wisi dome of the World, but of the Princes of the World, for so he callern Deuils. And to this purpole do many learned, both Philosophers and Dinines, to

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distinguish betweene Astrology, and good learning, accounting the one to be profitable for mans vie, the other to have no vie in nature, no place in good learning. The first spreder of this Art, as most men agree, was Zoroastes, who being a man given to the familiarity of wicked spirits, did first open to the world in writing, the secrets of these illusions, which curious men in a defire to know things to come, beeing also inticed and drawen thereto by wicked spirits, gathered into a kinde of Art and Profession. The learning whereby these men sought to know particular actions to come, was in one word called Magicke; whervnto Astrology did serue as an instrument or pretente. And therefore Zoroastes is famous or infamous for teaching of Magicke. This man was a Persian, and not(as many thinke)a Bactrian, and from him the Perfians had this learning. Yea their Kings Sonnes were brought vp therein. Plato tearmeth this wayslar To Akibid. I. ζωροάς ων τεξρωμάζεου (ές) δε τέτο θεων θεταπία The Magicke of Zoroastes, the Son of Oromasius: this is the worship of the Gods. True it is, that Plato speaketh honourably of it: but no otherwise then of the worship of their gods. Pliny witnesseth that Plato travelled to learne it, Plan. Lib. 30. & before him Pythagoras, Empedocles, Democritus; but Cap. 1. they translled to learne all Magicke, not only Aftrology, as the Knight seemeth to say, commending Astrology by their trauell. For they were either Magitians, or lought the knowledge therof, in some measure. And therefore by their tranell hee may as well commend Magicke, as Aftrology. As also where hee saith, that Kings and great Personages have studyed this Art; where he pleaseth himselfe with a pleasant conceir of

this study, which reacheth to the highest heauens; and therefore should(as it were) through their secret influence aboue all other, be embraced and advanced by the Highest on earth. But if you strip his speech out of his Rhetoricke into plaine Logicke, then it will appeare, that these Kings, of whom hee glorieth so much, were Students in Magicke, as Pliny witnesseth, Plin. Lib. 30. speaking of Magicke. In tantum fastigy adoleuit, vt

Cap. 3.

hodicque etiam in magna parte gentium pravaleat, & in orienteregum regibus imperes. The Knight must eyther take all the commendation of this Art, or leaue it. Learned men haue trauelled for it, it hath beene the study of Kings. This he taketh as in the commendations of Astrology: By which he yeeldeth, that Astrology is a part of Magicke. For certaine it is, that the study for which these men are reported to have trauelled, and which those Kings have studyed, was Magicke. And if vnder this name of Magicke, hee commend Astrology, then indeede we grant, that he may to this purpole finde somewhat amongst the Ancients: but otherwise, he will find nothing for Astrology. And hee will neuer finde, that the Ancients referred it to any other part of learning then to Magick. The Knight seemeth to helpe it well, by taking that to Astrology, which the Ancients spake of Magicke.

Aristotle seemeth to scorne this learning, as not admitting it into any place of naturall knowledge. For he going thorough all the parts of good learning, medleth not with Astrology, shewing thereby, that he tooke it for no part of good learning. After thele, Endoxus, a Scholler of Plato, was much renowned for his learning, who being a man of great skill in Aftro-

nomy,

nomy vtterly rejected all this learning that standeth in Predictions. Cicero faith of im thus. Ad Chaldaorum Lib. de Dimonstra veniamus: de quibus Eudexus Platonis auditor, in Astrologia, iudicio doctissimorum hominum facile Princeps, sic opinatur, id quod scriptum reliquit Chaldais in pradictione, & in notatione cuius que vita ex natali die minime esse credendum. Eudoxus in the knowledge of the Mathematickes, went beyond all the Chaldeans, and all other in the judgement of the best learned, as Cicero faith. Pliny and others that speake of him, give him the commendation of a man of greatest Learning in the Mathematickes.

If then a man of fuch knowledge rejected these Predictions; was it not because hee accounted these no part of Mathematickes or Philosophy? Now because the Knight hath faid somewhat of this, and thinketh he hath well answered all this must be considered before

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To that which Tully faith of Endoxus, the Knights answer is, that hee can convince him by as Authentique witnesse, as his owne. For Laertius (saith he) was the Sonne of an Astrologer, and wrote of Astrologie. Sextus faith, that hee and Hiparchus practifed Predictions of weather. And Pliny, shewing that Magicke doth confift of Phylicke and Altrologie, affirmeth, that Eudoxus reputed it as the most excellent & profitable study, of all other Disciplines that pertaine to wifedom. And therefore, faith the Knight, confidering that Tully is so taken tripping in one, what credit are we to gine to him in the rest: Whether Cicero or S. Christopher be taken tripping, let it bee examined. The Knight would proue by other testimonies that

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Cap.L.

Eudoxus was an Aftrologer: And if hee might once proue this, then hee thinketh Cicero is taken tripping. Alas poore trip: what needeth hee fecke any proofe for this? For Cicere hath faid more for this, then all his proofes. Hath not Cicero faid, that Eudoxus was, in Astrologia indicio doctissimorum hominum facile Princeps? All the testimonies which the Knight bringeth, come short of this: to what end, are testimonies brought to proue a thing granted? What then followeth? The Knight faith, therefore wee must not giue any credit to Cicero in the rest. Let the Reader judge; whether this be plaine dealing. Cicero dealeth plainly, and therefore descrueth credit: He saith Eudoxus was a most learned man in Astrologie, and yet hee did vtterly reiect the Chaldwan Predictions. Against this, there is nothing brought; for, that he was an Astrologer, is confessed on all sides: the truth is, this word Astrologie was otherwise vsed, and in another meaning amongst the Ancients, then now it is amongst vs : and from the ambiguous vse of this word, the Knight seeketh in diners places, to deceive the vowary Reader. The word was by ancient Writers, taken for Astronomy: And when they commend Astrologie, they meane Astronomie; and reproue Astrologicall Predictions, although they speake well of Astrologie. Cicero faith, that Endoxus reiecteth Predictions, & yet was the greatest Astrologer that lived then. This sheweth, that Astrologie, as then this word was vnderstood, might be studied & knowne withour Predictions. That which the Knight bringeth out of Plin, 216. 30. Pliny, is worfe: For Pliny, speaking of Magicke, faith (as the Knight citeth him.) Endonus, qui inter sapientie

Zorastem tunc sex millibus annorum ante Platonis moratem suisse prodicts. If hee will make any thing of this testimony, hee speaketh for M gicke: so that hee must proue Astrologie, a part of M gicke, before that this can serue his turne. M. Chambers denyeth, that Endoxus was an Astrologer, as the Knight vnderstandeth Astrologie, the Knight out of Pliny proueth that hee was an Astrologer, because Pliny saith hee was a Magitian.

Panatius, whom Cicero accounteth the most judicious of the Stoickes, did not onely himselfe reiest these Predictions, but witneffeth, that Archelaus and Caffander, being as Cicero saith, men of greatest fight in Astrologie, didrefuse this part, which standeth in Predictions. Hee witnesseth the like of Seylax of Halicarnassus. The Knight, being vpon the excepting humour, would also take exception against Panatius: and why? because Tully faith, that Panatius wrote more exquifitely of morall Philosophy then any other. Doth northis exception shew the Knights humour? For this is no exception, vnleffe hee will fay, that hee who hath skill in Astrologie, cannot bee learned in other kindes of Learning : and hee would also except against him, because Tully faith of him, Non est aus negare dininandi artem, sed dubitare se dixit. This which is called Ars druin andi, the Knight taketh for Aftrology : but so Cicero calleth that which stood in Augurys, Auspicys, Extispicys: and in generall, all M. gicke.

Let vs consider what Cicero him'elfe thought of this Profession: Hee taketh Auruspices, fulguratores,

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interpretes oftentorum, Augures, Aftrologi, Sortilegi, for Profesors of certain vaine and foolish Arts, whereof no reason can bee given : and putteth them together vinally in his Booke, de Divinatione, as Professors of the like vanities: though one differing from another in the manner, yet all agreeing in the end; which is by foolish and vnnaturall meanes to know before hand the actions of men, in things to come. Wherefore, in his judgement there can no reason bee brought for Astrologie, which may not likewise bee brought for Augury, Auruspicine, and all these damned Arts. Cicero proueth, that this divination hath no part in good Learning. Neceorum que in Geometria describuntur (can any Prediction tell) que vera que falsa fint, sunt enim Mathematicorum non bariolorum: De illis vero rebus que in Philosophia versantur, numquid est quod quisquam dininorum aut responderi soleat aut consuli? Where wee note, that Divinus or Hariolus as it comprehendeth the Astrologer, is cleane thrust out from the Mathematickes and Philosophie: And thereforethe Astrologers profession, is no part of Mathematickes or Philosophy. Cicero doeth likewise oppole, naturam & sensum, against fortunam & casum, and sheweth that these Predictions come not from nature and sense, but from chance, and fortune. For who is able to give a naturall reason, Cur a dextra Coruus,a sinistra Cornix ratum faciat ? Cur stella Iouis aut Veneris consuncta cum Luna, adortus puerorum salutaris fit: Saturni Martisne contraria. And againe, it is confessed that these things are such: quorum rerum euenta, non causa quarenda. And therefore in another place, speaking of these future Euents, hee faith: Id f4\$4.

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Lib. 1 , de Di-

Ibid.

futurum est in nulla rerum natura. And because in nature hee sindeth no reason for such Predictions, therefore hee calleth them Chaldworum Monstra. And againe. O delirationem incredibilem, non enim omnis error stultitia est dicenda. And all this Art hee calleth superstitionem Sagarum. Virum Philosophia Dignius Sagarum superstitione ita interpretari, an explicatione natura.

M. Varro living in that age with Cicero, and ac- Coel, Rhod, Li. counted the most learned of that age, saith likewise. 10.Cap 20. Ex Astrologia sinu pro fluxisse superstitionum omnium vanitates. Pling putteth these Predictions not in any part of the Mathematickes, or naturall Philosophy; but amongst vnnaturall curiofities and Sorceries. And reckoneth that Divination which is ex Stellis, amongst the parts of Magicke; and reasoning of the ignorance of men, by bringing in of many Gods: that Fortune is made a God, addeth thus, Pars alia & hanc (Fortu- Zib. 2, Cap. 7. nam) pellit, Astroque suo euentus assignat, & nascendi legibus, semel in omnes futuros unquam Deo decretum, in reliquum vero alium datum. And againe. Ecce fulgurum monitus, oraculorum prascita, Auruspicum Praditta, &c. Somtimes, as his manner is, in the fearthing of Antiquities; hee noteth the Professions with the Authors. Auguria ex auibus, Car monstrauit, a quo Ca- Lib.7, Cap. 56. ria appellata. Adiecit ex cateris Animalibus Orphaus Aruspicium Delphus, ignispicia Amphiaraus: Auspicia anium Tiresias Thebanus: interpretationem ostentorum & Simniorum Amphiction: Astrologiam Atlas Lybia filius, vt alij Agipty, vt alij Affirij. And thus ioyning Astrologicall Predictions with Predictions of Augury Auruspicine, as Birds of a feather, at last hee setteth

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downe all these, as kinds of Magicke or Sorcery.

Lib. 30:10, 2. Vt marranit Osthanes species eius sunt (speaking of Magicke) nam & ex aqua, & e Sphæris, & ex Aere & Stellis, & Lucernis, ac peluibus, securibus & multis aliis modis diuina promittit: praterea vmbrarum inferorumque colloquia. I omit the Censures of the Romane State against Astrologers, as is observed

by Tacitus, and others.

Thus wee finde, that by the learned and indicious amongst the Heathen, these things were held as impious vanities. So that the holy Scriptures and Fathers need not be vrged against this impiety. We have the voyce of Nature in the Consciences of the best affected natural men, thrusting these Predictions out of all the bounds of natural Philosophy, and good learning. Let the Knight neuer plead that himselfe, or any Astrologer, hath proceeded farther in natural knowledge, and good Arts, then these men have done, that thus have overthrowne their Predictions: for herein who will beleeve him:

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Touching the Fathers of the Church, we need not trouble the Reader with long citations: for they are all ours sure: And all sound Writers in the latter time; vntill that Antichristian corruption came in, which with many other doctrines of Diuels, brought this also into the Church (practised amongst some Church men) in the smoake of the bottomlesse pit. Before wee proceede, wee must meet with the Knight in some passages, touching the matter spoken of. M. Chambers saith, that Pythagoras, Democritus and Plato having travelled to conferre with the Magitians of Persia, and Priess of Egypt, either neuer learned of

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them this kind of Art (meaning Iudi ciary Astrology or if they did, they seemed veterly to have contemned it, as neuer vouchfafing to mention it in any writings Thus farre M. Chambers. The Knight answereth, this is ab authoritate negative. But I tell you Sir, if hee difproue it Negatine, from these authorities, hee speaketh hometo you: for these are the Philosophers, that you must make much of; for you are like to have none other to helpe you. If we proue, that these haue not maintained Astrologie, nor written for it; then fure all Philosophers are cleane gone from you: All the hope of your Cause, is in these or in none. And therefore, as loth to lose these, hee telleth vs out of Lacrtius, that Pithagoras honoured parliculo nasar and out of Tully, that hee did yeeld magnam authoritatem divinationi: You may adde also out of the same, I meane Cicero, if you pleafe, that hee was Augur: For fo Cicero talleth him, Lib. 1. de divinat. the like you fay you could confirme of the others; and after ma- . ny words, you conclude thus. Because M. Chambers " hath thought this an Argument to favour his purpose, I? willadde the testimony of Pliny, who expressly witnes- " feth against M. Chambers, Lib. 30. Cap. 1. that as they "> all tooke upon them an exiled and banished life, rather '> then a travell to learne is, and all secret Arts: so after " they had attained it, and were returned, they did no lesse >> extollit; but esteemed the same as a secret, not to bee re- ? uealed. This valiant Knight dare venture vpon any thing: for the truth is, these words of Pliny, which hee citeth, are directly and expressly spoken of Magicke. M. Chambers faith, That these Philosophers are filent in Astrologie: the Knight reproduing this as an

an vntruth, propeth out of Pliny, that these Philosophers trauelled for the study of Magicke: Which thing M. Chambers witnessed. The truth is, and we confesse it, that these Philosophers were studious of Magicke, and therefore fo farre-forth, their Philofophy hath not beene accompted pure. Then are these the only men, of whome the Knight had some hope. Yet it cannot be proued, that these men fawored Aftrology: but the Knight rather (then he will loose them) will confesse that Astrology is Magicke; for otherwise he can have no helpe of these: If not of these, then of no Philosophers. Where then are the learned men that have mayntained this Art, whome the Knight mustereth in Armes? When all fearch is made of Antiquity, there wilbe found only Zoroastes, Mercurius Tresmegistus, whome though wee could be content to give him, yet a doubt may be made of this man, because in his Bookes extant vn der his name, though there be manifest profes of Magicke, wherein he excelled; yet there is little or nothing to be found of Aftrology. Apollonius Thyanous, Porphyrius, Iulianus, Apuleius, and fuch: Adde to these, whome the Knight himselfe challengeth, Spurain, Theagenes, Thrasyllus, Ptolomy, Selencus, and Ascletarion: These wee yeeld you. If you can proue that thefe or any of them (for example take Apollonius, because hee is more famous then the rest; the other being obscure or lesse remembred) If you can proue that this man (whome you recken amongst your Astrologers) or any other did performe these predictions by Philosophy, or naturall knowledge; then will wee confesse that you speake to good purpurpose: till then you have said nothing. If any man will vndertake this cause, he must be called within the bounds of certaine limitations: For otherwise, if hee shall write as much as would loade a horse, either in commendation of Astrology, or in euill speech against such as standagainst his opinion: I have nothing to say but that—

Inbeo miferum effe libenter; gratenus id facit.

Then he that will deale herein, may do well to speake to these points. I. Wee say, that it hath not hitherto bene proued by any Astrologer, that the Art that is pretended to be in Astrologicall predictions, is any part of naturall Philosophy.

2. Wee fay, that it hath not been proued, that it

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3. Wee say that as it standeth against the Judgement of the most learned; so neither can it be proued by any good reason, that it is, or euer amongst the ancient learned Philosophers, was accompted a part of either.

4. Wee fay, that all professors of Astrology of

Ancient times, were also professors of Magicke.

5. That it was accompted more honorable to professe the skill in Augury, Auspicia, and Extispicia; then to professe Astrologicall predictions, and men (of more honorable place and greater accompte for their wisedome) have professed the former, then this latter sorcery of Astrology.

If they will speak to these points and acquit Astrology, then they say somewhat. But must warne the Knight, or any other, that hee will be pleased not to take for granted the contradictory of these positi-

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ons, and so runne along in a flourishing discourse, but these bethe things that you must proue. Now Sir to proue these things, will much trouble you. First you will rake vp the Arabian dunghill; but that will not ferue your turne: For I grant the Arabians did honor this profession; but wee speake here of the ancient times, wherein good learning stood amongst the Heathen. Neither will it serue you to reckon vp Adam, Seth, Mahaleel, Iared, Henoch, Zoroaftes, Methusaleth, Lamech, Noah, Sem, Arphaxad, Abrabam, Isaac, Iacob, Albion, Ioseph, Homer, Hesiod, &c. And to tell vs, that these were Astrologers; Take Zoroastes from that company, and then wee yeeld him to you, he is the Father of your Art. You challenge him, you shall have him. But then let the worldknow, what a goodly Father this profession hath.

CHAP. VIII.

That the operations of the Celestiall bodies do not helpe the Astrologers in their predictions.

Oncerning the operation of the Celestiall bodies upon these inserior, by instruence; there is an influence granted; but not this which the Astrologers have by their imagination (without prose) deuised. First this position is taken amongst the learned for certaine, that the celestiall bodies do signific nothing which they do not also effect: that which they effect is produced by them

as by naturall causes: And therfore the things which God doth by himselfe, cannot be foreseene in the Stars, but such things proceed from supernaturall causes: And things supernaturall cannot be demonstrated by a naturall agent. Neither can those things be foretold by the Starres, which are of fortuitall euents, for such things have no naturall cause: such are all things which are directed by mans will; that is in a word, all mens actions, to foretell these things as from naturall causes, is vayne to seeke, and impossible to find : For of things that rest in mans will, a naturall cause is not to be sought, the things being voluntary; which things cannot be foretold but by renelation. It remaines then, that predictions naturall, are of fuch things as have naturall causes. The things therefore that may be certainely foretold by the Starres, as hauing their naturall causes; are all such things as belong to the Theory of Astronomy; as that the Sonne moueth swifter then Saturne, or when is an opposition or conjunction, when an Eclipse will be. These things may be certainely foretold, forasmuch as they depend vpon naturall principles,: there be other things of that kinde which are vfually (though erroncoufly) foretold by Astrologers, hauing indeed naturall causes, but not so cuidently knowne to Astrologers: the cause is, for albeit these things belong to nature, yet they have not determinate causes, and so regulated to one Euent, as those that are in the Theory: And therefore their error is in these things viually seene: such things are the predictions of raine, of faire weather, of wet times & dry: For that there are times of wet and ficcitie, it is true; & true also, that these things depend vpon the

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the ordinary course, of nature; and of such things as are vnder the gouernment of the superior bodies; yet are they not so determinate, nor so ineuitable, nor so euident to the Astrologer, as are those of the Theory: For in the one the Astrologer erreth not, in the other hee erreth commonly. Of thiskind are all Meteors, which proceed of naturall causes, but not determinate and incuitable: so that the Astrologer cannot judge of these by such certitude, as of the things belonging to the Theory. After this manner, the corruption of the Aire is also of naturall superior causes commonly; whence come ficknes, dearth and fuch like: as also the contrary followeth plenty, and healthfulnes. These are of certaine causes, but not so certainely knowne, that they may allwayes certainely be foretould. True it is, that these things sometimes come not by naturall causes, and in a naturall course altogether, but God doth send them at his pleasure; either for the punishment of some people, or for their deliuerance, as it feemeth best to him . When God doth so fend them, then are they further out of the knowledge of the Astrologer: fo that in these things the knowledge of the Astrologer, is partly nothing at all, partly little worth being taken at the best. For in matters of this kind that Astrologers haue either small or no knowledge, may be collected from their common errors in this kinde; as also from some places of the holy Scripture, where Astrologers are found ignorant in these things.

A question may be moued, whether those seaven yeares of plenty, and seaven yeares of scarsitie, foretold by soseph in the interpretation of Pharaoh his dream, were of natural causes, or sent by God without re-

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spect of naturall causes. This is certaine that the foretelling of them, was not by naturall knowledge, but by reuelation: for all the Astrologers of Ægypt could not fore-tell them, but loseph did by reuelation from God. And yet the Astrologers were acquainted with the encreasing of Nilus, whose measurable rising was the ordinary cause of plenty and fertility in that country: the inordinate rifing thereof, either into great abundance, or intoo greate defect, was both a figne & also a cause of scarsity. The measurs of the rising of Nilus was precisely kept by the Priests of Egypt; and vpon the fight of the rifing of the River, they could know the fertility or sterility of the yeare following. But this was no part of Astrology, it belonged rather to Geometry:and some report, that the vse of Geometry was first found out by that means. Then upon the measure of the rifing of that river, they that observed it, could fore-tell the plenty or dearth which should be in that country: but I neuer read that any Astrologer did fore-tell the just measure of the rising of that river before hand. The Knight that is better read in them, may helpevs in this. For that the rifing of Nilus did some way deped vpon the heavens it wil not (I suppose) be denyed: because whatsoeuer was the immediate cause of the rifing thereof, that did depend vponthefuperior bodies, if any thing depend vpon them. So then, the Astrologers knowledge cometh very short, when as he knoweth not, nor isable to fore tell the euent of those thinges, that are confessed to depend vponthe superior heavenly bodies. Now if this knowledge be fo short and vncertaine, in things which depend vpon the superior bodies; it must needs be far shorter or

nothing at all, in such things that depend not of them.

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Another kinde of things foretold by Astrologers, is of such things as have partly a cause of nature, partly of mans will and operation. To undertake to foretell in such things, cannot be without superstition: For albeit they challenge a cunning, to foretell in things which hold a natural course, and subject to the powers of the Heauens: yet in things that are free, as mansactions are, nature hath no casualty but mans will.

They can challenge no skill in such things; because these things are not governed by a naturall dependance from the Heavens, but from other Causes of another nature. As if an Astrologer should foretell, that such a man shall bee sicke at such a time; this iudgement is vaine and superstitious. It is true, that a Physician may judge of a mans health or sicknesse, but not by Astrology, but by the disposition of his body.

This thing depends upon some natural Cause, wherof notwithstanding the Astrologer can have no knowledge by the Starres. For in the order of actions, if diuers Causes bee ordered to one Essect, the Essect followeth the Cause deficient; as may appeare in the
actions of reason: For it a dialectical Syllogisme
bee made of one true Proposition, and another
false, the Conclusion is false, unlesse by accident:
And if it bee of one Proposition necessary and another contingent, the Conclusion is contingent. So
is it in natural operations, if one Cause be natural,
and another free, the Essect is rather to bee said free,
then natural; And if one Cause bee contingent,
the other necessary, the Essect is contingent. Of

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fuch things there can bee no judgement, but as of things free and contingent.

An other kinde of things inquired by Astrologers, is in those things which depend meerly of contingence; in which things the connexion of the Caule, and the Euent, is a thing not knowne; in which respect these things are said not to have a naturall Cause, because the connexion of such a Cause to such an Euent, is not knowne in nature. In such things to make Predictions, is vtterly vaine, and superstitious: For as things haue their being, so haue they their signification; if then there be contingence in their being, it must needs bee in their fignification. So, that it is impossible to finde certaine fignes or fignifications of things, which are themselues contingent. And yet in such things the Knight doth make especiall choyce to place Astrologie. So it is inthings that are meerely free: For ouer a mans freedome, the Politions of heaven have no power. And it is a most foolish thing, for a man to feeke that without him, whose cause is altogether within himselfe.

The Astrologers from such vncertaine grounds, have deuised source wayes to seeke the Events of things. 1. By Revolutions. 2. By Nativities. 3. By Overstaine, that some professing Astrologie, are notwithstanding weary of the absurdities which they see in some of these, and therefore disclaime them, as the Knight doth some of these. Yet such is the folly of others, that they have added a fift way to these former, which they say is by Intentions. If a man once give way to vnnaturall grounds, his minde can never

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be free from superstitious and absurd conceits, which are impediments to faith and good manners, and in the end make ship-wracke thereof.

CHAP. IX.
That Astrologie is an Instrument to Magicke.

Or the better satisfaction of the Reader, and s clearing the truth: Let vs here examine, whether Astrologie hath any other vie, then to bee an Instrument to Magicke. Wee fay, there is no other viethereof; because wee finde, that such Philosophers as did rest only vpon naturall Reason, could finde no reason in Astrology: And further; because if any haue maintained Astrologie, they have beene fuch as were Magitians. This question I rather moue, because I am not ignorant, how some learned men haue stumbled at this stone. For, albeit wee finde none that have proved Astrologie to bee a part of Philosophy; yet some haue thought, that Magicke is a part of Philosophy: And though that can helpe them little; yet wee would not leaue the Astrologers that hole to hide themselues in. Iohannes Baptista Porta, hath writtena Booke intituled, Magia naturalis, implying in the Title, that some Magicke may beea part of naturall Philosophy. But in deliuering naturall Magicke, as hee calleth it, hee delivereth diversthings, which Philosophy reacheth not to, but are done by the ministery of uncleane Spirits. As of Elections to bee written in certaine stones, whereby those stones are supposed to bee animated, and to receive an especiall

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grace from Heaven. Et boc (faith hee) fundamentum & radicem statuunt omnium. Lib. 4. Cap. 25. Cælius. Rhodig: a man of better name for Learning, divideth Magiam, in infamem & naturalem, Lib. 3. Cap. 42. From him, we adde another testimony for the honour of Astrologie: Iam de Magia clauis commemoratur Astrologia. Vnto this opinion of Calius, lansenius seemeth to yeeld, Com. in Concord. Cap. 9. Perhaps not marking that Cælius hath that commendation of Magicke, and euen those very words out of Cornelius Agrippa. To fortifie their opinions, because they are ashamed of Agrippa, whose words they bring; they fend vs to Plato 1. Alcibiad. who there faith, That the Kings Sonnes of Persia were instructed therein. If these things were true, they make nothing for Astrologie. But we take it (by their fauour) that these men, though otherwise learned and judicious; yet herein were ouerseene. For, whereas they bring nothing for the confirmation of their opinion, but the authority of Plato; if any such thing bee found in Plato, then wee yeeld, that they might have some reason for their opinion. But in Plato wee finde the contrary; for hee, speaking of the Institution of the Kings Sonnes of Persia in Magicke, describeth that Magicke which they learned thus: μαγείαν τω, ζωροάς ρε τε Ωρωμάζε, isi de tuto seav sepánera. In which words Plate telleth vs, that the Magicke which the Sonnes of the Persian Kings learned, was that which Zoroastes the Sonne of Horomafus taught, and it is (faith Plato) the worship of the Gods. Now, if there bee no other naturall Magicke, but that which can bee proved out of this place of Plato; then afforedly, naturall Magicke

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will neuer be proued. For this Magicke, Plato will not have to confift in naturall knowledge, but in the worship of their Gods; which worship, because it was I-dolatry, therefore from hence may be proued, that Idolatry is a part of Magicke, but nothing else from hence. Then by this it appeareth, it is not Naturall, but Diabolicall. Now these men, resting vpon Plato his testimony, can in this point stand vp no longer, that staffe failing them whereon they leaned. And how-socuer it may be esuffered in an Heathen, to give an honourable testimony to Magicke, as being a service that pleased their Gods; yet is it not likewise tollerable in Christians, to approve Magicke from the same reasons.

This hath deceived divers, who looking more vnto a shew of Learning, then into the study of the truth, haue beene too easily carried away, and deceived by them that told them of a naturall Magicke. These be but the opinions of men of latter times, who were heerein deceiued by Agrippa. And Agrippa for a Cousener dealeth somwhat plainly: For he saith in his Epistle to Tritemius: Tres libros de Magia composui, & deocculta Philosophia minus infestotitulo inscripsi. Then they who will call Magicke Philosophy, because a Magitian (to colour his wickednesse) fo calleth it, may vnderstand how weake their ground is, and see themselues directly deceined, by him that professeth to deceiue. The Ancients doe exactly distinguish Magitians from Philosophers, as may bee seene aswell from the testimony of Plato last cited, which witnesseth, that the Magicke wherof he speaketh, standeth only in the worthip of the Gods, therefore in no naturall knowledge or.

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ledge, & by consequence no part of Philosophy. As alfoby atestimony to the same purpose out of Herodoim; for Herodotus, speaking of the manner of facrificing vfed amongst the Persians, declareth; that their Magi were their Priests, Magus astans theogoniam accipit, fi Herod. Cleio. quidem hanc illi dicunt esse incantationem efficacissi. mam; citraque Magum nullum illis fit legitimum facrificium. And afterward declareth, how the Magi differ from the Egyptian Priests: that is, how the Persian Priests differ from the Egyptian Priests. By which it appeareth that Magi were Priests, not Philosophers. Jamblieus distinguishing these, I meane Priests and Philosophers, saith thus. Non enim intelligentia con. Lib. de Myste sungit sacrificatores Deo, alioqui Philosophi vnionem Dei- vus Egyp. ficam reportarent. He calleth that, unionem Deificam, whereby the Priests of Egypt and Magi of the Persians, were so linked to their familiar Dinill, that thereby they had meanes to foretell and worke certaine great workes, that is illufions. These things be of Magicke craft, but not of Philosophy: and they who doe fuch things, are called Magi, Chaldai, or sometimes Priests, but never Philosophi, of the Ancients. To the fame purpose, Diodorus Siculus Witnesseth, that the Chaldeans were not as the Philosophers of Greece, studying naturall knowledge; but as the Priests of Egypt, foretelling particular Euents. Chaldai Babiloniorum antiquissimi eum locum in sua repub. quem in Egypto Sacerdotes obtinuere; ad cultum enim Deorum deputati - Divinatione quada futura predicunt. This is their Philosophy, not to feeke the naturall Causes of things, but by their manner of worshipping their Gods, that is Diuells, to learne the knowledge of

Predictions of particular Enents, which cannot bee knowne in nature, but are knowne by the helpe of fuch Diuels as the Chaldeans worlhipped. Heerein Dio. dorus consenteth with Plato, and others, and teacheth vs to know these Chaldeans. True it is, that Strabo calleth them Philosophers, but not simply, but we imposelus anosique, Philosophers of that Countrey. Whereby hee distinguisheth them from such as otherwhere are knowne by the name of Philosophers, and doth more exactly diftinguish them by their Profesfion. For speaking of Wizards by occasion of Mofes: such faith he, was Amphiaraus, Trophonius, Orpheus, Musaus, and amongst the Gete, Zamolxis; amongst the Indians, Gimnosophista; amongst the Porsians, Magi, who were called faith hee, www.drine & Annaeusimu & is pusimus, amongst the Assyrians Chaldei amongst the Romans, Hetrusci, Aruspices. farre Strabo, who speaketh of these things with vnderstanding, comparing the Chaldeans, Mazi, and Arufpices together.

And this may shew how farre they are mistaken, that without warrant, without testimony of the Ancients, call either the Chaldei or the Magi Philosophers: they may as well call the Aruspices by that name. Now these called by divers names in divers Countries, Magi, Gymnosophists, Brachmana, Chaldenans, Astrologers, Aruspices, Druides, all were Magitians of severall Nations. Whereas all the rest are, I cannot say veterly abolished; but if they bee practised, it is in secret; only the Chaldean Superstition resumeth life and courage in many places, by an abusine pretence of heavenly influences: Whereas in truth this Supersti-

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tion hath no more reason then the rest, that are not now so boldly maintained.

These men would hide all their sleights vnder the heavenly influences: we grant, that the Heavens have their force in these inferiours, so farre as the natural Philosopher can understand. If it be demanded, when

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Philosopher can understand. If it be demanded, whether they have not greater force, then the natural man can understand: to that, who can answere precisely? For who knoweth all secrets of God, but God? But weeknow, that if there beeany, no man is able to expresse it. Now the Astrologer may learne natural influences from Philosophy: but if there bee about that which Philosophers know, the Astrologer must

giue a reason how hee commeth to the knowledge of such things, which the natural man knoweth not.

Giue me leaue(good Reader) for the manifeltation of the truth, which onely God knoweth, I feeke: to disclose those secrets, which Astrologers labour to hide, holding vs with faire tales of natural influences. It greeueth me, that any should be show much more a man of fuch place and parts) so bewirched, as once to open his mouth in defence of these workes of darkenesse, in this great light of knowledge, and of the truth. If it were not against a cause that so much ouerthroweth Godlines, I should neuertroble him: but who can holde in this case, wherein Gods glory and the truth is touched; which wee doubt not, will once holde his owne place, like the Sunne in his strength, dispelling these mistes not onely of Errors but of great impieries, which now ouercast the light thereof.

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That wee may know what these men meane by their Influences, who can better teach vs then Corn. Agrippa, that hath disclosed the secrets of this Art; whose testimony is without exception, because hee was better feen in Astrology then the Knight, or any that taketh part with him. Agrippa speaking of these Astrologicall influences, first telleth vs a tale of Lib. 1. de oscul. the Platonicks : Omnia inferiora effe idiata a superioribus idais; et totidem sunt in anima mundi rationes, verum seminales, quot idae sunt in mente deuina, qui. bus ipsarationibus adificauit sibi incalis vltra stellas, etiam figuras, impressit que his omnibus proprietates: Ab hisce ergo stellis figuris, ac proprietatibus, omnes specierum inferiorum virtutes ac proprietates dependent. Then the Astrologicall influence dependeth vp. on that doctrine which Platolearned of Mercury Trefmegift, concerning Anima mundi. This influence fay they, may be hindered by the inability of the matter, and is infused acording to the merits of the matter. Asthey would draw out of Virgil, who heerein ex-

Igneus est ollis, vigor, & Cælestis origo

presseth the Platonicall conceipt.

Seminibus, quantum non noxia corpora tardant. Further, hee explicateth this matter thus. Prouenit virtus primo ab Idais, deinde ab intelligentijs regentibus, postea a caelorum aspectibus, disponentibus, porro ab elementorum dispositis complexionibus carrespondentibus calorum influxibus. This is the doctrine of his Influences. I will onely bring it to the light. One thing I note throughout all his discourse of influences, hee neuer citeth a Philosopher, but alwaies Trismeg: ft, Iarchas, Brachmanus, & Hebraerum mecucubules.

Philof.

Sir Christopher Heydons Booke.

bules. He proouethalfo out of Trismegist, that by the right marking of Influence; if an Image bee made of fuch things as properly agree to each Dæmon: that the image shall presently bee animated by a Dæmon: all this must wee take as from Astrologicall Influ-

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Let vs proceed in these hid mysteries of Influences: Hee saith further. Nihil materiales numeri & figures Lib. 2. Esp. 23. possunt in mysterijs rerum abditarum nistrepresentatine per numeros & figuras formales, quatenus reguntur & informantur ab intelligentijs, que nectunt extremamateria atque spiritus at voluntatem anima eleuata per magnum affectum operantis, cælesti virtute potestatem accipiens a Deo.per animam uninersi & calestium comstellationum observationes. Thou must not require of mee (good Reader) the vnderstanding of these things. For wee are now about the hidden fecrets and mysteries of Influences, which neither the Knight, nor I vnderstand; but their great Maister of the Art Agrippa, calleth them hidden mysteries: And hidden let them bee euer from me. And hee telleth concerningthese Astrologicall Influences, that which I would have the Astrologers to marke; but they know it better then I can tell them. And therefore I wish the Reader to marke these Deceivers, who in defence of Astrologie, discreetly seeke to maintaine all the mysteries of Magicke. For Agrippa, one of the greatest Maisters in both the Professions, or in one, which includeth both, further teacheth; that no Divination can bee perfited without Astrology, and therefore hee calleth Astrogie, Clauem ad omnium arcanorum noticiam pernecessa- Lib. 2. Cap. 53. viam. Where hee faith further. Omnia divinationum

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genera sic in ipsa Astrologia suas radices & fundamenta habent, vt absque hanc parum aut nihil videantur adferre. And againe, Astrologica divinatio quatenus calestia sunt cause & signa omnium corum qua fiunt in inferioribus, ex solo situ & motu corporum calestium, quacunque occulta aut futura sunt, illorum certi simas largitur demonstrationes. Here weesee, from whence the Knight haththat learning, which hee to often repeateth, but neuer proueth: that the Starres are Causes and Signes of those Euents which are seen in the actions of men. For, in such standeth Astrologicall Predictions.

Thou feeft much (good Reader) but yet thou feeft not all. There is yet another secret, that belongeth to these Astrologicall Predictions: For, it is not enough to beleeue without reason, that the Starres are Causes of fuch Euents, which the Astrologer would foretell, whatfocuer they bee : but hee must beleeue with a strong credulity, and earnest affection, nay, with the excesse of a defire, otherwise they cannot come to their purpose. So that, it is not in the nature of the thing, but in the vehement defire of him that seeketh to know thefethings. This is plaine witcheraft and Idolatry, in abusing men to place their highest defires, their faith, and affections ponthese things And there. fore hee teacheth farther thus. Omnes reshabent naturalem obedientiam ad animam humanam, & de necessitate habent motum et efficaciam ad id quod de siderat anima forti desiderio. And again, Quando fertur in excessum 231.2. Cap. 4. defiderij. And speaking of the sum thing, he faith : Et bac eadem ratio, est esiam radix omnium Astrologicarum quaftionum, quoniam anima cleuata in alienius desidery excell um

excessum arrepis ex se boram & opportunitatem magis conuenientem & efficacem, super qua fabricata cœli figura, potest tunc Astrologico in ea iudicare er plane coanoscere de eo quod quarens ipse scire cupit, ata; desiderat. All this goeth currant amongst Astrologers, for good naturall Philosophy. But let vs turne a Itttle to the Knight, to whom from the heart; we with found heartpray, that God wil deliner him out of these fnares: hehath given vs cause to hope, that he may be drawne to fee all these vanities; forasmuch as himselfe doth ingeniously conteffe; that, that part of Astrologie which is about questions & Elections, hathin it apparant fortilegy. p.3. He giveth there some reasons of that opinion: but I am perswaded, that the greatest reason that moued him, was, because hee law it so impiously taught in Agrippa, that without apparant fortilegy, it could not bee admitted. Hee that doth confesse that which is true, that as it is taught by these Maisters, there is apparant fortilegy in this part; may be drawn to fee and confesse, that in the whole, there is the like to be found. For this Aftrologicall Influence (without the which ground the Astrologer can do nothing) is fouded vpon the Platonical conceit of anima mundi: And this cometh not by a natural! Courfe of the light & motions of the Stars; but from the conceined Idea to the intelligence; from the intelligence to the Sphere it commeth to to the Aspects of Heaven, and to the Elementary Complexions, reducing the Heathenish superstitions. And yet all this will not serue, vnlesse the Astrologer come to defire this secret knowledge of things to come, with ftrong credulity, and exceffe of defire, placing his faith and affections vpon those M 3 inucn-

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inuentions of Sathan, which we owe only to God, his holy Scriptures & truth. This is that which being against all natural reason, hath drive away the most honest among natural Philosophers, frothis profession; And hath driven away all the holy Fathers of the Church, and is able to drive all true Christians from it. For, when we finde by their owne confession, that that these Predictions are not founded in the nature of things fought; nor in the nature of the Starres, but in an excesse of desire & credulity in him that secketh, who will not be terrified from this search? And where hee faith, all things have a naturall obedience to the foule of man; his meaning is not, that all things which they thus feeke have a defire to beeknowne, which is Witchcraft: but that all vncleane Spirits are defirous to illude the foule of man, and make shew of obedience, to catch the foule of man in these snares; requiring a strong Credulity, and excessive desire of the Soule: and so drawing the service of the Soule to themselves, from God and from godlinesse. These be the trappes and fnares that vncleane Spirites haue spred for Astrologers: Our desire is to give them warning hereof, that they may auoyde them Let vs returne to Agrippa, and marke his proceedings. Non ab alia causa quam a Cælesti terenni orbis virtutes proueniunt. Hinc Magus per illas operaturus vititur incantacione astura superiorum, verbis Mysteriosis in locutione quadam ingeniosa trabens unum ad aliud, vi tamen na. turali, per quandam convenientiam inter illas mutuam. Sir, do you heare him? When he hath laide downe a great secret of the Diuels craft, yet he saith, all is done Vi Naturali. These beethe things that wee have renounced

Lib. 2. Cap. 60

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nounced in our Baptisine; we renounce not Nature, but the workes of the Diuell. And farther, he fayth : Sicuti in corpore humano membrum unum mouetur percipiendo motum alterius, et in cythera mota ona chorda monetur et altera: sic quando aliquis mouet aliquam partem mundi mouentur et alia, percipiendo motumillarum. And to teach vs the cause of the malignitie of the Influences, he saith: Quicquid inistis inferioribus Lib. 3. discors dissonuma reperitur, non ex influentia malitia, sed ex mala dispositione percipientis prouenit. And therfore he discourseth how the Superiour Influences are first receyued in the Moone, and by the Moone reflected upon the earth. Now in the Moon they receive some infection; then the indisposition of these Inferiour Bodies receyving this Influence, maketh that which is good in it felfe, to be euill. Thus fayth hee, Saturnus influit anxietatem, deliramentum, tristitiam, blasphemiam, desperatione, mendacium, &c. Iupiter auaritiam, tyrannidem. Mars arrogantiam, temeritatem. Venus lascinos amores. Mercurius, fraudes. Luna instabilem progressum. If this Doctrine bee true, there is no euill from the Influences, but from the Inferiours indisposition. The trueth is, the Astrologers know not themselves, what to make of their Influence, and therefore we must be content not to know it. Yet one thing I must observe. When they teach, that the Superiors by Influence governe the Inferiors; and teach alfo, that the Influence of the Statres are not euil, but as they are received into indisposed Inferiors. For my part, I understand not how these things agree. For, it should rather seeme by this, that the Inferiour Elementary Bodies, do ouer-rule the Influence of the Superiours.

periors. One thing I must remember more, that Agrippa retracting in some shew, these divellish superstitions, doth not retract that which he wrote of Aftrologic of the mutuall vse, coniunction and affinity betweene Astrologicand Magicke. But that wee may vnderstand that this knot betweene them is indisfoluble, hee faith in that retractation thus. Magia cum Astrologia sic coniuncta atque cognata est, vt qui Magiam sine Astrologia profitetur is nibil agit sed tota aberret via. Then hee leaueth vs this vnretractable Polition, that Magicke and Astrology cannot bee separated. Adde vnto this, that which before wee haue rehearsed, out of the Booke intituled the Centiloquie: That no Astrologer is able by meere Art, without the helpe of a familiar Spirit, to foretell any particular Euent. And which wee observed our of Ficinus, That those Predictions stand not by Learning, but by some instinct. And then it is apparant to all such as will not blindfold themselues, that all Astrological Predictions of particular Euents, concerning the actions of men, are not naturall, but meere illusions of vncleane Spirits: and that Astrologie, so farre as concerneth these Predictions, hath no other end or vse, but onely to serue as an instrument to Magicke. This is the Do-Erine of these men, who have most of all excelled in Astrologie, whom in this case wee are bound to beleeve, before others. Now, what will the Knight fay to these things? or, which way will he turne himselfe? He will perhaps, deuisea distinction betweene Astrologers in old time, and in these times: but that will not helpe him. For Agrippa hath opened plainly, that old and new Astrologie is the same, and proceed from the

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he same Principles by the same meanes, to the same end, and all is to serue Magicke. Hee will perhaps say, as often in his Booke hee doth, that Aftrologie is condemned onely as it is joyned with Magicke, but neither will this helpe him. For Agrippa telleth vs, that there is such affinity and cognation beteene them; that as Magicke cannot bee performed without Aftrologie; so Astrologie cannot have a his and perfection without Magicke. So the difference is not much, whether wee call these Predictions Magicall or Astrologicall Predictions. Nay, will the Knight say, the Magitian though vsing Astrologie, yet may proceed so farre as to the conference with an vncleane spirit: but the Astrologer may stay himselfe in his figure, and proceed no further. I answere, that difference is not great, in what degree hee proceedeth, to he proceed at all with the Diuell in his illusions. But if hee come to the knowledge of a particular Euent, whether that bee by conference, or by some other meanes; wee are heerein certified, that this thing cannot bee done by Arrand learning, but by the helpe of a Spirit; take that helpe which way you will, it is Diabolicali. For that iudiciary Astrologie, either hath beene, or may be altogether separated from Magickes this the Knight can neuer proue: Neither can hee bring the testimony of one learned man of ancient times, to testifie for him: but wee have enough against him. For, besides these which wee have cited, lamblicus is so round herein, that his testimony admitteth no answere; thus hee saich: Et impossibile indicare certos enentus, cum omnium causarum concursum comprehendere nequeamus, nist per inspirationem dininam

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id affequamur. To the same purpose saith Pfelius a Platonicke. Instructa est Magia multum Astronomica facultate, plurimag: per ipsum peragit. And Philostratus writing the Life of Apolonius (the most famous both Magitian and Astrologer in his time) saith, that Apalonius conversing with larchas, the chiefest of the Indian Wizards, called Brachmana, did seeke to find out

Cap. 13.

the end of Iudiciary Astrologie, that is, to bee able to foretell things to come, by certaine fecret facrifices. Philoftr.Lib.3. His words are these. Verum arcanas libationes per quas Astrologicam facultatem, & divinandi peritiam inquirebant, sacrorum praterea rationem & incantationem, quas dis gratissimas esse nouerant, larcham cum solo Apolonio communicasse refert Damis. Ir will much trouble the Knight, to answere these testimonies, and especially this last: For Apolonius was as well scene in the Mathematickes, as any other. If the meere knowledge of Mathematickes could helpe a man to the knowledge of Astrologicall Predictions, then might Apolonius have beene able to know such Predictions by his skill in Mathematicks: but his skill was notable to helpe him; and therefore he fought Aftrological Divination by certaine fecret Sacrifices. And, b ing all the skill in naturall knowledge that ye will; yer your great Masters hauetold you, that a Prediction of certain euents, cannot be made without inspiration. These be the secrets of Astrologie, which the Knight cunningly hideth from vs, but others plainly reueale them: secrets they are, & must be done in great secrecy. & that Agrippa witnesseth, Experimenti omne magicum fugit publicum, quarit occultari, filentio roboratur, propalatione destruitur. Opportet ergo Magicum operatorem

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secretum esse, nullis aut opus suum, aut locum, aut tempus, ant desiderium propalari, nisi preceptori aut coadiutori. Ipsa socii loquacitas, incredulitasq; in omni operatione effectum impedit. These things agree together: For Agrippa speaketh of the secrets in Magicke, as Philostratus doth of the like secrecies in Astrologicall Diuination. This knowledge that thus flyeth the light, sheweth evidently whence it commeth. Iamblicus disputing against Porphyry, telleth vs, that Parphyry following Aftrologicall divination, went not foundly to the way of foretelling, but the Egyptian way was as hee thought the furer. Both did feeke to know the Lord of the Figure, which in truth was a Diuell: but they were not well agreed to what Diuell to give the place: but the Egyptians (faith hee) went more directly to it. Quidnam prohibet figure dominum, atq; Lib. de Mys. damonem per Astrologiam quidem difficile inueniri; fa- Egym. cillime vero per diuinum vaticinium atq; sacrificia. Where hee plainly confesseth, that Dominus figura, whom the Astrologers sceke so much, is in truth Demon, a Diuell. Sir, you understand by this, how your Astrologie is censured. There is no certainty in it till you come to Magicke, that is the fure way: fo that Jambliens telleth you, that Astrologers doe but spend the time in vaine, till they come to the Egyptian facrificing, that is, to plaine Magicke. Plotinus Infom. Scrip. qui inscribitur; si faciant astra : saith (as Macrobius ci- Lib.c. 9. teth him) Pronunciat Plotinus nihil vi vel potestate eorum hominibus euenire: sed ea qua decreti necessitas in singulis sanxit, itaper borum septem transitum statione, recessine monstrari: vt aues seu pratervolando, seu stande futura provis velvece significant nesientes. Where-

by it appeareth, that in his judgement, there is no more naturall cause of a particular Euent in the Starres, then in the flying of Birds. And therefore these things being that out from naturall Causes, are found onely

amongst diabolicall Superstitions.

My purpose is heerein to refute Astrologicall Predictions, as standing against nature; by the voyce of the naturall man: by Philosophers, and the confessions of them that have been ereputed most learned in that fession: And I have dealt little with Divines: I will adde a few. Origen upon the Booke of Numbers, expounding those words: There is no Sorcery in lacob, nor Dini ation in Ifraell, in due time it shall beereuealed to Iacob and I fraell, what the Lord will doe : speaketh of the curiofity, which men by vnlawfull meanes vie in feeking the knowledge of things to come. Hee shew-Life de Hisp. eth that there are but two waies to know those things. either from God, as the Prophets spake, or from the Diuell, as all other doe that feeke the knowledge of particular Euents. Estalis quadam (saith he) in Ministerio prascietia operatio Damonum, que artibus quibusdam ab is qui se Damonibus māciparint colligitur. And expounding the latter part of that Verle: Intempore dicitur? Iacobo & Ifraeli quid perficiet Deus. Quid eft. (faith he) in tempore dicetur? cum oportet es expedit, hoc est in tempore. Si ergo expedit pranoscere nos futura, dicetur e Deo per Prophetam Dei, per spiritum factum S: vic. Tin form Scrip ro non dicuntur neque denuntiantur feito quia nobis non expedit futura pranoscere Quod si idcirco non dicuntur nobis quia nobis ea scire non expedit, qui diner sis artibus, & damenum innocationibus gestiunt futura pranoscere, quid alind faciunt, nisi ea cupiunt discere, qua sibi scire

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non expedit. And a little after after, A folo Deo debemus de futuris discere, & neque d vinum neque augurem, neque alind quodounque horum recipere. The Knight would make Origen to Stand for Astrologie; and produceth a testimony of Origen (as he dreameth) out of the narration of Tofeph, in which Iacob is faid to tell his Sonnes, that Heauen was a Booke, wherein they might reade whatfoeuer should befall them. This, howfoeuer the Knight thought worthy his Relation; yet I doe not account it worthy my Refutation. It is groffe ignorance, or wilfull collufion, to thinke that Origen gaue credit to any such Booke, or wrote any fuch thing: it is true, that many fuch tricks are put vpon Origen, by deceivers, and thrust in amongst his work's; of which Origen complained in his life time confessing that his workes were interpolated by conseners: but for this particular. 1. It is against the viuall Doctrine of Origen, in other places. 2. It is rejected by the Church as fabulous. 3. It is refuted by S. Augustine, and others. Augustine teacheth no otherwise, speaking of Astrologie, and of Diuination in generall : He faith; Omnes Artes huin modi vel nugato ie, velnoxie superstitionis ex quadam pestifera societate hominum & Damonum. Hee calleth it pestifera curiositas, crucians sollicitudo, mortifera seruitus. And reckoning all the kindes of Magicke, harufpicum, & Augurum libros, ligaturas, remedia in pracationibus & Characteribus, and other things of that fort, at last hee faith. Nec ab hoc genere permitiofa fuperstitionis segrezandi sunt, qui geneibliaci propter natalium dierum confiderationes, nunc autem vulgo Mathematici vocantur. For anciently these were not called Lib.83. quest.

Mathematici, and therefore hee feemeth lorh to give them that name; as a name vidue to their occupation. For himselfe obserueth so much, Non eos appellarunt Mathematicos veteres, qui nunc appellantur, sedillos qui temporum numeros, motu cali ac Syderum persestigarunt. This amongst the Ancients was the knowne Subject of the Mathematickes, the supputation of times by the motion of the Starres: And anciently, Predictions were neuer accounted any part of the Mathematickes. The Knight vtterly scorneth this ancient vie, as idle and vaine without Predictions. For an answere to S. Augustine, the Knight telleth vs, that S. Augustine reproueth onely such, as either follow the Idolatry of the Heathen, or suppose a fatall necessity in those things that depend vpon our will; in all things else confessing the government of the Heanenly Bodies, and both the Starres to haue their properties, and the Astrologer to know the same. This was soon said and boldly; but when will it be proued? The cruth is, that S. Augustine and the rest of the Fathers, reprone Astrologie, for the vaine curiosity of foretelling things to come; which cannot bee foretold but by God and his Prophets, or to the Diuelland his Prophets. This is that which moued the Fathers against Prediction, because a Prediction cannot bee foretold, but by the Spirit of God. This faith Origen, this faith S. Augustine. That the Predictions of those that are called genethlisci, is nothing but permitiofa fuperstitio. Cyrill, writing against Iulian the Apostate, answereth an Obicction that Iulian hath made, that Abi aham was an Astrologer, that hee did vse Dinination or Prediction by the Starres. Cyrill answereth, that

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that there is no fuch Divination or Prediction; the Starres have no fuch vie, they were not made for any fuch thing : but as hee faith; Factum ab ipfo (Deo) dicimus Astrorum chorum, non quod santtorum Prophetarum dignitatem habeat, velalind quicquam preterquam vt luceant hominibus, & fint in signa temporum. When the Fathers reproue Astrologie, this is their purpose, to reiest it for Predictions of future things. This Prediction cannot be done without the Spirit of God. The holy Prophets did make Predictions by that spirit: If any shall attempt such things by the Starres; then they answere, the Starres were not made to have the honour of the holy Prophets, which they should haue, if by them wee should come to the knowledge of things to come. The Fathers fay, the Starres have no other vie or end but to give light, and by their motion to measure the times. The Knight saith, they should have an idle and vaine creation, if this were all their vse: so hee faith, Pag. 2. Behold how farre these men proceed, to censure not onely all learned men, that stand against their fancy, but the very Creation of God must bee censured, if it stand against their madnesse. God give them a meeke spirit. To fatisfie the Knight in this, that the Fathers in reprouing or relecting Altrology, doe it in respect of the Predictions, that their Divination and Predictions are vnlawfull: That this was the thing, which fo troubled the Fathers, hee may vnderstand by that which wee haue faid, and if that will not fatisfie, wee could bring enough. S. Augustine saith; Planetarios quos Lib. Confis. Mathematicos vocant, plane consulere non desistebam 4.0.3. quod quasi nullum eis esset sacrificium, & nulla preces ad

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aliquem spiritum ob Dininationem dirigentur. Quod samen Christiana & vera pretas consequenter repellit & Lib.Confess.7. damnat. And againe, Iam & Mathematicorum fallaces divinationes, & impia deliramenta reieceram. And a-Lib. confesi. 7. gaine, Inde certissime collegi, ea que vera consideratis constellationibus dicerentur, non Arte dici sed sorte: que autem falsa, non artis imperitia, sed sortis mendatio. And again. His omnibus consideratis, non immerito creditur, Lib.de Ciuit. Des. 5. Cap. 7. cum Astrologi mirabiliter multa vera respondent, occubso instinctu sieri spirituum non bonorum, quorum cura est has falsas & noxias opiniones deastratibus fatis humanis mentibus inserere, aig, firmare: non horoscopi notati & inspecti aliqua arte, que nulla est. And to this Theod, in Zac. purpose Theodoret saith, Vniversum Diaboli genus in medio proposuit, diuinatores ex syderibus prognostica profitentes, somniorum interpres, corum mendacia reprehendit, & panas constituit. It would bee a worke to fill a Booke, if I should write all which the Fathers have observed to this purpose: Let the Knight satisfie himselfe in this, that the especiall cause why the Fathers reproue Astrologie, is, for that they take vpon them to foretell particular Euents fortuitall. Which thing cannot bee done but by a Spirit, though many times that Spirit may lye: But without a Spirit this cannot bee performed, by the common consent and torrent of the Fathers.

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CHAP. X. The Censure of the Knights Dininity.

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He boldnesse of many men is much to bec maruelled at in these euill & licentious times, who in colouring of corrupt Causes, dare presume to vie the pretence of holy Scriptures, turning and forcing Gods truth sometimes to instific the forgeries of Sathan: which impiety, as it proceeded from the Diuell, the first corrupter of the truth; for wherefore rit appeareth in other, it doth bewray it felfe, and sheweth euidently, whom they imitate that vie it. For Gods holy truth cannot be so spoken of, as a matter of common Learning may be: For Imooth tearmes, and a trimmed speech, without a religious heart, opening the truthes of Gods word, will prefently bee descried. Whether this religious heart bee in the Knight, or that hee hath prefumed with vnclean hands to handle holy things; let the Children of the Church judge. I will not charge him with prophane words; as where hee, speaking of the immortality of the Soule, of the divine Providence, of the Miracles and Mysteries of Religion; calleth these things meerly Theologicall, or Metaphysicall, Pag. 94. 695. Religion is Metaphysicall, as it dependeth vpon the immediate will of God, and not vpon the order of nature: This wee paffe ouer, and come to try his spirit, and found his judgement in Divinity.

Whereas M. Chambers citetin the Prophet Esay 47.
12.13. where the Prophet foreshewing the destruction of Babylon, derideth the Astrologers (so much vsed

and honoured there) who tooke vpon them to foretell calamities, because their Predictions herein could not help Babilon. After a fruitlesse Discourse, wherein hee telleth vs that those Astrologers were Magitians, at last hee affirmeth, That the ruine of this Monarchy (meaning Babylon) was extraordinary, beyond the compasse of natural things, and did no lesse transcend humane knowledge by naturall meanes (to speake his owne words) then the standing of the Sunne in the Heauens, in the dayes of Ioshua, or the going backe thereof in the time of Hezekiah. which things, being miracu. tous and not naturall, the Astrologer cannot foretell. And such hee affirmeth the destruction of Babylon to be. Because God in his secret purpose, had decreed to stirre up the Medes against that people: this determination depending (as hee faith) upon the immediate will of God: because Cyrus is named two hundred yeare before the accomplishment of that Prophesie: because the Medes were subject to the Babilonians, and of small power: because the surprise of Babylon was so sudden, as Herodotus reporteth, that the enemies found themeating & drink-, ing, and dauncing.

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And thus hee runneth on, and telleth the Reader, that theleare reasons to proue, that the destruction of Babylon was not naturall, but miraculous, depending wpon the immediate will of God: what hee meaneth by the immediate will of God, I know not: But this we know, that the Miracles that are wrought only by the Word, or immediate will of God, are such, as being done without meanes, causeth the naturall man to wonder, whose knowledge can reach no higher, then as it is led by meanes. Therefore the stan-

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ding of the Surne in the time of Itshua, and the going backe therof in Hezekiah his fight, & fuch like works, were Miracles, because they were done without naturall meanes, and against the ordinary Course of Nature, and beyond the knowledge of the naturall man. But what Divines hold the destruction of Babylon to beea Miracle? Here were all the meanes vsed, that are vsuall in other destructions: the meanes are well understood by the Heathen Historiographers, that neuer foundany Miracle herein. The force of Men, great Armics, a valiant and politicke King Cyrus, against a feeble and dissolute King Beishazzer, a man without vertue and forefight. What Miracle doe you fee heere? Herodotus recordeth, as the Knight also noteth, Pag. 36. when the Medes on a Festivall day had entred on the one side of the City, the other part was ignorant thereof, being wholly given over to dancing and merriment. This the Knight noteth, to proue, that this destruction was miraculous, not by naturall meanes. Did euer man reason thus before? Is it a Miracle, that a vigilant, wife, valiant Atmy, should ouerthrow a careleffe and drunken People? And must this be brought as a reason to make it a Miracle? Your Cause wanted reason to maintaine it; for shame give ouer such a Cause, as must be maintained by such reasons; or else set better heads to it. But he thinketh that he hath said much to it for proofe, because the Prophet Esay nameth Cyrus 200. yeares before the accomplishment of the Prophesie. If this be enough to proue a Miracle, because God foresaw the thing long before, and revealed it to his Prophet; then, what thing in the world can the Knight name, which by this worthy

reason will not proue a Miracle? Doth not God forefee euery thing as he did that? If there were such Prophets amongst vs, as had such reuelations of things to come, as Efay had; then should other Euents be likewife foretold. But seeing wee haue not such reuclations, God hath given to the Children of the Church, that precious guift of Faith; by which wee beleeue and know affuredly, that all things in the world are ruled by Gods Prouidence; and wee are taught to know, that the knowledge of things to come, not reuealed to vs, is not needfull for vs: When it it is needfull, we shall hauc it, but from God and his Prophets, not from Astrologers. Thus wee rest in Gods Proui-

dence, and we exhort the Knight to rest there.

But the Knight like a graue morall Dinine, to winne fome honour both of Cicero, and of M. Chambers, braueth it out thus, Pag. 95. Tully profanely in his 2. de Dininat. and in his Booke de Fato, denyeth and derideth the providence of God; and yet (faith he) may M. Chambers goe to Schoole with him, and learne manners. But before wee haue done Sir, it will appeare, who they are that have need to goe learne manners, and the Doctrine of Gods providence; which they may learne even of Cicero. For, good Reader, confider whether his wits bee not inchanted, that writeth thus. Cicero through all the 2. de Dininat. denyeth & derideth nothing else but Predictions, which are made by Auruspicine, Augury, Astrologie, Sortiledge, and fuch like. This the Knights Booke calleth Gods prouidence: Is not this good Divinity? Cicero in his Booke de Fato, disputeth fo, as to take away fatum Astrologicum, and leave fatum Physicum; that P10-

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that is, a dependance betweene naturall Causes and their effects: and this is all which is called fatum. Chrysippus, saith hee, necessitatem effugere voluit, or retinere fatum. This conceit pleased Cicero, and therefore hee saith. Quid afferripoterit, cur non omnia fato sieri fatendum sit? modo intelligatur, qua sit causarum distinstio, ac dissimilitudo. Tully then taketh away fatum Stoicum and granteth fatum Physicum. And herein he goeth as farre as the naturall man could goe, holding naturall Principles, which hee is ever carefull to hold. But whether the Knight goeth so farre as a Christian should, in speaking of Gods providence, or as one professing morall vertues, fathering that vpon Cicero

which hee ouerthroweth; let others judge.

Hee proceedeth still the same man, handling the vndefiled word of God without reuerence, without feare of checke. M. Chambers acknowledging the power of the Starres, in things subject to their power, but denying it to touch particular Euents, or mens actions, wherein the Astrologers wholly set it, faith, that the Starres haue no force at all in this fense: the Knight speaking hereof, saith, that place of lab, 38.33. vnanswerably refelleth that barbarous opinion which M. Chambers holdeth, that the Starres have no force at all (understand over mensactions) for if they had no force, God would not vainly tell vs of their Dominion ouer the Earth. Pag. 48. Then bleffed is M. Chambers, and the Cause which hee handleth, that cannot bee charged of Barbarisme; but with him the liuing God must alto bee charged of vanity. It grees neth mee to write these and such like olasphemies. Shall a wretched man corrupt dust & ashes lay vanity

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to the living God, if the Dominion of the Starres reach not so farre, as hee in his foolish heart imagineth? These things need no resolution, but a sharp reprecote. Repent and weepe for this blaspheary, and pray to God, that these thoughts of thy heart may bee forgiuen. This also is your pride and presumption, that you thinke that you can see farther into a Text of lob, then all Divines can. In that place of lob, there is mention of the sweetnesse or amenity of the Pleiades, the bands of Orion, and the Dominion of the Heauens; which the best Interpreters expound thus. The sweetnesse or pleasures of the Pleiades; Delitia; doth expresse the sweetnesse and amenity of the Spring, which those Starres bring in. The bands of Orion, the constriction of all things procured by Winter, which that Starre bringeth in. The Dominions of the Heauens on the Earth, is apparant in all things vegetable sponthe Earth: And is not this a great Dominion which the Heavens have over the Earth, when all things spring and flourish at certaine positions of the Heauens. And againe, all things are bound vp and frozen, and as it were deaded at some other Positions of the Heauens: What worldly power is like this power? Moreouer, wee yeeld the influence of the Heauens ouer things vegetable: And when we yeeld this dominion of Heauen, wee yeeld nothing but that which is scene in Nature. If you will have more, you must proue it. The actions of men weedeny to bee ruled by this power. And you, if you cannot get the action; of Men, and particular Euents to bee under this power; you open your mouth against the Creator, and charge him with vanity.

But how doth the Knight proue his imagined dominion of the Heauens: Forfooth hee maketh some shew, to proue that the Starres have some force, which thing is not denyed. But the question betweene vs and him is not, whether the Starreshaue some force or no; but wherein their force standeth. After some wandring discourse, at last hee will proue forsooth, that the influence of the Starres reach to the successe of mens actions. Now Sir, you are welcome home, proue this, and there shall bee an end. But how proue you this? thus forfooth, Pag. 49. The influence of the Starres extendeth to the successe of men, which is yet more fully confirmed, (as if before hee had proued it) whereas he hath faid nothing to this point. But how is this more fully confirmed ? Iudic. 4. 20. Where it is expressly testified, that the Starres fought from Heauen in their Courles and order, against Sifera.

By all which, saith the Knights Booke, it appeareth what Dominion they have over all men, as over all other creatures, either vegetable, or sensible. But if M. Chambers object, that this power is not understood by men, why doth Moses testisse, that they were created to be signes? whose significations if they be not understood, I affirme to be Barbarous, or no signes to us at all. M. Chambers must be content to be charged with barbarous opinions; Moses and God himselfe, and whosoever stand in his way, are thus charged. Sur, bee contented and quiet your selfe, and you shall sooner see the truth. The Conclusion which you would prove, is, as you tell us, a thing naturall: wee looked for a naturall reason of a naturall Conclusion. You

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goe to proue it by Scriptures, confessing thereby, that you finde no reason in nature for it: Wee need no Scriptures to proue things naturall; they are for higher matters then nature can reach. But you fay, the Starres have Dominion over the successe of mens actions, because it is said that the Starres fought from Heaven in their order against Sifera. Did euer any Divine expound this as you doe! And, what warrant haue you to make the word of God ferue your fancy! First, you charge not onely the words, but the sense of the place: which thing either, you should not have done; or elfe, not so rashly and without considering of your owne words, charge M. Chambers of falle lug. gestion, or false translating, as you doe, Pag. 47. For whereas M. Chambers citeth the words of 10b thus: Dost thou know the order of Heauen, and wilt thou reduce the course of it to the Earth? You say he doth falfly translate the words; because the Originall hath, Knowest thoughe Lawes or Ordinances of Heauen; and canst thou dispose the Dominion thereof vpon the Earth? Let a man, not transported with affection, tell me the difference betweene your words and his, and give a sensible distinction betweene. Dost thou know, and knowest thou: betweene the order of Heauen, and the Ordinances of Heauen: betweene reducing the Course of Heauen to the Earth, and dispoling the Dominion thereof vpon the Earth? Is not one fense kept in both? But now, how the sense and words of the other place, is chopt & changed by you, let vs confider. The place which you cite, in the originull and in all Translations, certainly in all that I have scene. The Hebrew Text hath it, the old Latine Tranflation M

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flation, the Septuagint, Tremelius, Leo, Iuda, the English: all, I say, without exception reade the place thus. They fought from heaven; even the Starres in their Courses fought against Sofera. The Interpreters of this place, old and new, vnderstand it so, that this fighting from Heauen, was by Hayle, Raine and tempest. And true it is, that the Startes by their Cofmicallriting or fetting, are observed to further raine and tempelt. And thus wee have the words of the Scripture, faithfully translated in all Translations, expounded by ancient and later Expositors, showing how the Heavens fought against Sifera. This is confirmed by the circumstances in the Text. For in the next words, it followeth. The River Kison swept them away. The inundation of the River is declared, caused by the Hayle and Raine, which fell from Heauen, whereby the Canaanites were ouerthrowne by the tempest from Heauen, and drowned in the River. Thus much is cuident by the Text, and confirmed by the testimonies of all that have touched this place. Against this the Knights Book (for Alas, the Knight himfelfe may be guiltleffe of many things contained in the Booke) against this, I say, this writer taketh upon him to translate it anew, and to expound it as him listeth. That the Starres fought from Heauen in their Courfes against Sifera: and expoundethit, that the Starres by their Influences gaue successe to the Action; against all Expositors. But if the Influence of the Starres gaue fuccesse in this Action; wee would know, whether the Astrologer could have given Prediction hereof, by looking vpon the Starres. In the destruction of Babilon, you fay, hee could not; and why could hee more

more in this? For in this a Miracle was shewed euidently. Againe, if the Starres did signific successe; whether was it good fucceffe or euill? For, wee know the ancient cosenage of Astrologers and Oracles. If the Astrologer should have told the King of Canaan, that the Starres signified good successe, hee should haue but deceived him, as many doc. Further, if this be a good reason, because the Starres did fight against Sisera, therefore the Influence of Starres reacheth to successe in mensactions: Why should not this bee as good: The River Kison helped the people of God against Sifera; therefore the Influence of the Rivers doe the like: For there is no more given to the Starres then to the River. It is true, that all the Creatures of God, are at his command, and are vied as Instruments to doe his will in the protection of his Church, and against his enemies. What is this to Astrologie:

But you say, why did Moses testifie, that they were created to bee signes; whose signification you affirme to be barbarous, or no signes at all to vs, if they bee not vnderstood Your meaning is, that Moses witnessing Gen. 1. 14. That whereas God in creating the Lights of Heauen said, Let them be for signes & for seasons, and for dayes, and yeares. These words must bee so concer understood, let the Starres bee created to signste particular Euents of warres, of troubles of the Estate of General Euents of warres, of troubles of the Estate of General Euents of particular Euents of mens actions: that the determ Astrologers by looking vpon them may foretell those things. For if they bee made for signes, they must significate these things. And if they doe not signification these

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dies to the things, then are they vainly created. And is not this a great meruaile, that the Diuell did not let some Astrologers a worke to interpret Scriptures? For if you had the testimony but of some one Expositor of Scriptures, you might have some pretence to excuse the impiety; but having none, what Aftrologicall Sorcery hath bewitched you, to dare (without reuerence) offer force & compulsion to Gods holy word, to make it serue your turne? All Expositors that ever I could fee, with one confent expound this place fo, that your Astrologicall fignifications, are quite shut out. August. Lib. Imperf. in Gen. adliteram. Chrysoft. in Cap. I. Gen. Homil. 6. Beda in Cap. I. Gen. Origen in Gen. I. Theodoret in Gen. I. Abeuleus in Gen. I. Lyra in Gen. I. Glossa ordinaria. Caluin in Gen. I. Francifcus Vatabalus, not a Translator of the Bible, as you call him, but a diligent Expounder. All doc agree in this, that this fignification is of things in the knowne Course of Nature, for times, yeares and seasons: And some doe expressly reiest Astrologicall supposed fignifications. The Knight will have it only for Aftrologicall fignifications. Sir, doc you thinke in your inward judgement, that God hath written a Booke in the Heauens, onely for the vnderstanding of Astrologers? If this fignification bee such as you would haue it, it is onely for Astrologers; for none other can open the fignifications that you meane, and yet you know many Doctors doubt, whether the Aftrologers can open them: This is your Divinity. But we thinke that it may much better become a Christian Knight, to take Divinity as the Church receiveth it, then to make it new. Some expound these signes of

the moments of times, some of seasons & weather: of which fignes all Husbandmen take vse: none as you doe. Iunius translateth the place thus: Vt fint in figna cum tempestatibus, tum diebus & annis. Which tranflation if you receive, so agreeing to the vie of words in the Originall, then are your fignifications gone. Be contented farther to consider the manner of your Argument; for thus you reason. If the Starres beenot created for vaine and barbarous fignes; then they fignifie the successe of mens actions; but they are not created for vaine and barbarous fignes; Remember your selfe, where you had this Argument; for by the like kinde of reasoning, Q. Cicero. Lib. x. de divinat. would maintaine the Prediction that you maintaine. Si sint di, neque ante declarant hominibus qua futura funt, aut non deligunt homines, aut quod euenturum sit ignorant, Ge. And a little after, Sunt autem dij fignificantergo. Et si significant, nullas vias dant nobis ad significationis scientiam, frustra significarent, &c. By which manner of reasoning hee would conclude, that future Euents of mens actions, may bee foretold by Augury, & Astrologie: He would charge the Gods of vanity, voleffe these Predictions be admitted. You are not affraid to apply the same manner of reasoning to the living God. But what reason have you to leave out the whole Argument, and conclude but for one part? For the Conclusion followeth as well for Predictions

Gen ile by Augury, as for these by Astrologie.

gether to die were too long to trouble the Reader, with all the determ. Knights errors: yet I must touch a sewe. M. Cham-ow her bers referreels to a place of Chrisostome in Math.2. The walkers Knight saith, this maketh more for Astrologie then a-

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gainst it. For this is all that Chry fostome faith; Si Christus secundum legem sit natus Astrorum quomodo Astrologiam dissoluit, fatumque destruxit? If Christ were vnder the law of the starres, how then (as the Knight translatethit) did his comming dissolue Astrologie, and destroy destiny ? To which I answere, faith the Knights booke (marke now his deepe Divinity) That hee hath so diffolued destiny and Astrologie, meaning the power of the Starres ouer vs, as hee hath dissoluted death by his passion and resurrection; nor that wee are in this world freed from naturall death by the death of Christ, but from the eternall damnation of death: thus farre the Knight. Hee faith that Christ hath dissoluted the Dominion of the Starres, as hee diffolued the Dominion of death. But how did Christ dissolue the Dominion of death? Verily that his Church might bee freed from it, onely true Beleevers, the members of his body, all other lye still under the dominion of death; for none are freed, but those whom hee soone maketh free. Then, where the Knight faith, Christ hath dissolved Astrologie, as the power of death over vs; whom doth hee meane by vs? If you meane vs, that is, all men, then it is false: For Christ harh not diffolued the dominion of death for all men, but onely for his Elect. If you meane by vs. vs that beleeue; then how can you make your Similitude good, making fense, and keeping Dininity? As Christ hath diffolued the dominion of death to vs Belceuers onely, but not to all : what will you make the affarted out? will you inferre, so hath hee dissolved Astrologie to beleeuers, and all other are under the Dominion of the Statres, as they are under the dominion of death. month P If

If this beea true inference, it proueth plainly, that Astrologie is a part of the power of darknesse, euill and wicked: for true Beleeuers are deliuered from all fuch things; and the things from which Christ hath deliuered them are such. But then you say, that except they which produce this place, and otherwise interpret it, can proue, that Christ by his comming hath taken away the naturall vertue and efficacie of the Starres, there is nothing faid by Chrysoftome. It were good for him that wrote this, to peruse that testimony which in the next Page hee citeth out of Salomon. The foole multiplyeth words. No man faith that Christ hath taken away the vertue of the Starres? but that mens actions depend vpon the naturall vertue of the Starres: But the question betweene you and vs, is, what is that naturall vertue of the Starres. You say againe if Christ came to dissolue it, hee could not dissolue that which was not: Ergo, of consequence it was, and till it bee dissolved, is effectuall. And after this manner; for want of better stuffe, you trouble your selfe and your Reader, with such as commeth in your head. Wee answere, Christ dissolued Astrologie, as hee dissolued Idolatry; yet S. Paul saith an Idoll is nothing. Now will you Sir, chop Logicke with S. Paul, and say, if Christ came to dissolve Idols, hee came not to destroy that which was not; Ergo, by consequence it was. But the Apostle will tell you that Christ came to diffolue those things that are not in truth, but onely imagined by the superstitious conceipts of men, illuded by Sathan: For Christ doth not destroy the nature of the Starres, but superstition, which fancieth another power in the Starres then God hath given them

them: which superstition is the worke of the Diuell, and therefore Christ dissolueth it, as Saint John saith. For this purpose appeared the Sonne of God, that hee might dissolue the works of the Diuell.

If the Starres haue such power ouer the actions of men, then was your booke written under an unfortunate Starre: For as it is commonly said, hee casteth cuill, that casting all day, casteth not one good chance; So may it well bee said, hee writeth badly, that writing so long a Booke, writeth not one sound sentence: Such is your Booke, alwayes like it selfe. And I suppose it were hard to cull out one sentence through the

whole Booke, that a man can instifie, who is resoluted

to maintaine nothing but truth.

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After your manner you preach thus: Pag. 393. I would know of him where hee learned this Divinity, that God having expressly forbidden any thing, as is were against his revealed will (as hee affirmeth Astrologie) neverthelesse concurres to the effecting of that, which shall advance the credit of an vnlawfull practises, to the derogating of his owne glory: this is start repugnant to all Divinity. And a little after, That God doth not worke by such means as himselfe prohibiteth: If need were, I could amplifie by sundry reasons and authorities.

Because I am loth to enter into such a large Theologicall Discourse, as this question which here you move requireth: I will briefly answere. Sir, did you ever care to vnderstand what were those famous Controversies, which that blessed Father S. Augustine held against the Pelagians: It seemeth not. And what doe the knowledge of these things belong to a Knight?

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No more doth it belong to a Knight to moue fuch deepe questions, and peremptorily toconclude in Diuinity; these waters bee too deepe for him to wade in. Briefly know thus much: That God doth worke in many things against his reuealed will. His reuealed will was to Abraham, that Isaac should bee offered in a Sacrifice; yet God wrought against it. Nay the case may bee so, that the will of God and the will of man may bee contrary one to the other; and yet both good. The Father lyeth upon his death bed; the Sonnes will and desire is that the Father should line, and this desire of the Sonne is agreeable to Gods reuealed will; for that reuealed will containeth what wee ought to doe: But Gods secret will is contrary to this desire of the Sonne, and the Father dyeth, will this Gentleman accuse God, because hee concurreth to some effects against his reuealed will? When Adulterie is committed and Bastards begotten, it is against the reuealed will of God! But hee that shall affirme that God hath no will, nor power, nor part in genegation, shall take away part of his power, and give it to some other thing, and so make moe Gods. The people and principall of Israell conspired to put Christ to death; this was an volawfull action: Now hee that shall say, that the hand and Counsell of God did not concurre in this action, shall denye the plaine Scripture. Act. 4. 27. Herod and Pontius Pilate, with the Gentiles and people of Israell gathered themselues together to doe whatfoeuer thy hand and counsell had determined before to bee done. Neither dothit follow hereby, that God doth advance the credit of an valawfull practile, to the derogation of his glory : for Adul-

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God ordereth all things in nature, himselse being pure from sinne; and punisheth all sinners, punishing both Adulterers and Astrologers: But when (I say) that God ordereth all things in nature, this doth not teach Astrologicall Predictions, which are

out of the compaffe of nature.

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No better is that Theologie which hee vttereth Pag. 4.80. There is no place in Scripture in which blafphemy is named, but doth describe it to be a verball iniury vttered in detestation of God. Whence hee feeketh to proue, that except it bee euill speaking of God himselfe, it is no blasphemy. His knowledge and sense in these things, whereof hee is bold to speake, is rather to bee pittied, then refuted. I tell you Sir, that you doe nothing throughout your Booke but blaspheme, when you speake euill of M. Chambers; though then your intent is not to offer a verball iniury to God. Yerwhen you speake enill of such, as for conscience, maintaine Gods truth, and therefore speake euill of them, because they maintaine the truth, then you blaspheme. This is true; and if you repent not of this finne, you will finde it to bee true another day: But therefore wee labour to doe this seruice, both to the Truth and you; that when the knowledge of your finne is brought to your fight, you may the fooner finde the way to repentance. Now, that blasphemy is not as you say, onely a verball miury vttered in deteltation of God, and so taken in every Scripture where it is named; but that it is also against the truth of God, and against the Saints that maintaine the truth; may appeare out of these places and many moe. Act. 14.45. When

the lewes saw the people, they were full of enuy, and spake against those things that were spoken of Paul avloseyoffes, ig Brasonuerles, that is contradicting and blaspheming. Act. 18.6. When they resisted & blasphemed he shooke his rayment. S. Paul speaking of himselfe, and other his fellow Apostles, saith, Kom. 3.8. We are blasphemed, And 1. Cor 4.13. Being blasphemed, we pray. And 1. Cor. 10. 30. For if I through Gods benefit bee partaker, why am I blasphemed for that, wherefore I give thanks. To omit many places: they are also said to blaspheme, who dissemble in hypocrific, making thew of an holy Profesfion, themselves being vnholy. Apoc. 2.9. I know the blasphemy of them, which say they are lewes & are not, but are the Synagogue of Sathan. Which places I note the rather, because the Knight out of his wonted confidence, doth boldly give it out, that there is not one place of Scripture, where blasphemy is named; but it doth describe it to be a verbal iniury vttered in detesta tion of God. If the places of Scripture were numbred, there will be more found against this, then for it. But his aduantage is, he is no professed Dinine, & therfore may erre in these points, and we must pardon the imperfections of a Knight in Dininity. Which kinde of pleading as I would neuer deny to a man that did defory afound minde, or were compelled to write; foif our Knight looke for the same fauour; we may justly answere him, as Cate answered A. Posthumius Albinus, who being Cos. wrote some Romane Stories in Greeke, desiring all men to beare with his imperfections: Because, quoth he, I am a Romane, and therefore of methe exact knowledge of the Greek tongue is not to bee required. But Cato told him that this was but crifling,

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without fault. For who compelled him to doe that for which he ethought fit to craue pardon; so may we say to the Knight, by silence hee might have beene blamelesse: By writing so vnskilfully of vnknowne tihngs, vpon hope of pardon; because his place requireth not such exact skill in Divinity, and of by vpholding a corrupt cause, hee hath shut himselfe from the benefite of that favour, which otherwise he might looke for. And if ignorance bee to bee excused in a Christian Knight, I should rather excuse igno-

rance in Astrologie, then in Dininity.

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But must wee pardon this also which followeth: Where M. Chambers had found fault with one, for ascribing so much to numbers, that therby he thought to attaine the mystery of his faluation, and to have his name registred in the Booke of God. The Knight defending that irreligious speech, writeth thus; Pag. 419. It is euident to him that is not blind by malice, that hee intendeth nothing in that Hyperbolicall and excessive speech; but such a sequestration of our thoughts from all materiall things, as thereby wee may the more freely contemplate the mystery of the Trinity in Vnity; vntill through our whole conversion to the same, wee come to bee registred in the number of those that are sealed to faluation. Thus farre the Knight. If any man contradict this Gentleman, he is presently charged to be blinded with malice: And yet, M. Chambers did not intend to contradict him, but opened an irreligious speech of another. But the Knight will take the defence of all vpon him. It were to bee wished, that hee would deale more adnisedly,

and not take vpon him the defence of every foolish Astrologer. Wee hope voon better aduice, hee will thinkeleast malice in such as deale most plainly with him. And truely, if wee should suffer such prophane speeches to passe without reprehension, it were enough to spill him. Wee reproue that prophane speech: your Defence makes the speech no better, but your selfe worse, then wee tooke you. For you tell vs, that by that Hyperbolicall and excessive speech, hee intendeth nothing, but such a sequestration of our thoughts from all materiall things, as thereby we may morefreely contemplate the mystery of the Trinity in Vnity; vntill through our whole conversion to the fame, wee come to bee registred and sealed to faluation. Some of your Astrologers haue told vs, of great power of some names of God abused, and of some words spoken without vnderstanding. They tell vs also, of the Language that the Angels vse among them selves; these bee things which wee vnderstand not, therein they may goe further then wee poore foules can reach them. But when they tell vs, how by numbers wee may bee fealed to faluation; this thing is fuch, wherein wee may judge of their understanding. For in these things we have the rule of the Scripture: And if an Astrologer from the Starres, or an Angell from Heaven, preach vnto vs any other thing concerning our scaling to saluation, then that is deliuered in the Gospell, wee are warned to hold him Anathema. You fay, wee may know our names registred in Heauen, and scaled to faluation by numbers, or by sequestration of our thoughts from all materials. Consider the euill fauour of this extrauagant speech. 1. This which

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which you fay, is no Doctrine of faith; not contained in the Scriptures, and therefore it containeth not our fealing to Saluation; because all things necessary to our Saluation, are, as S. Augustine truly faith: Aperte in Scripturis posita.2. We say this sequestration of our thoughts from Materialls, is neither Divinity, nortrue Philosophy; for what doe you meane by it? If you meane Mathematicall abstractions which consider magnitude and number, without matter; then is it impious in Divinity, to fay, that fuch a sequestration can bring to vs any Mystery of Saluation : And ab. furd amongst Philosophers, who put not mans felicity in that- If you meane any other thing, then you depart from your friends purpose, who speaketh of Mathematicall numbers. 3. Where you fay, we may thereby contemplate the Mystery, &c. You erre in setting the knowledge of a beleeuer in Contemplation; For our knowledge is in the heart, working in loue, and not in the braine an idle contemplation. 4. Where you fay, by this we may contemplate the Trinity in Vnity: this is blasphemy to say or to thinke, that the knowledge of this holy Mystery, can bee apprehended by numbers, or by fuch meanes as you describe. 5. It is against Divinity, admitting it were spoken in good words; for a man is not taught to know his faluation by looking vpon the Mystery of the Trinity; but by looking into the Mystery of Christ his Incarnation, and Passion, wherein hee findeth redemption; for heerein hee may finde himselfe; in the Mystery of the Trinity no man can fee or find himselfe. 6. Where you by our conversion to the Mystery, &c. these bee idle words, not vnderstood by him that vttered them. For,

For, true it is, by our Conversion to God, we come to know our felues to be Gods children; but this conuersion to the Mystery is vnknowne in Diuinity. 7. Our conversion to God, is not either by contemplation of numbers, or by abstraction of our thoughts from Materialls, but by faith and repentance. 8. Where you fay, by our conversion to the same, wee come to bee registred in the Booke of Life; understanding it the best way, it containeth false Doctrine : For our conversion is not a cause of registring our names in Gods Booke; but the contrary is true: Wee are not registred by our Conversion; but wee are converted because wee were registred. It dependeth not vpon our Conversion; but our Conversion dependeth vpon it. 9. Where you say, wee come to bee registred; as if something that wee doe may cause or procure this registring, it is falle Divinity; for that dependeth not vpon any thing which wee doe. 10. Where you fay, registred in the number of those that are sealed: this is a confounding of registring and fealing, which are things distinct. For wee are registred or Predestinated not by faith, but vnto faith; wee are sealed by faith after our effectuall calling: as the Apostle teacheth, Ephes. 1.13. In whom after that you beleeved you were sealed with that holy Spirit of promise. 11. The manner of your speech doth breath out Pelagianisme: For you fay, we may by sequestration of our thoughts come to bee registred, &c. Doe you not attribute this power to Man, that by the vie of his naturall faculties, hee may purchase this registring as you call it ? For by naturall meanes, wee may contemplate numbers, by naturall meanes, wee may sequester our thoughts

thoughts from all things materiall. If by this meanes wee may come to be registred, as you say, in the number of those that are sealed to Saluation: may we not then by naturall meanes obtaine that grace? And do you know Sir, how to distinguish this Doctrine from the Doctrine of Pelagius? 12. Last of all, you ruune into that damned error, which Pigghius with some other few of late, raked vp out of Hell: That men may predestinate themselves when they please. For when you fay, Men may by fequestration of their thoughts from Materialles come to bee Registred in Gods Booke: If you meane that which the Scripture calleth the Booke of Life, that is nothing elie but Gods eternall purpose of Predestination, then you tel vs, That men may by your deuice Predestinate themselues.

Howfoeuerit is, you have played the part of a bad Interpreter, whilest you desirous to expound another mans wordes, fall into so many Errours, Ignorances, Absurdities, Impieties, Blasphemies, in the

compasse of so few Words.

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This may teach you (if you bee Wise) not to play the wanton with holy Scriptures: not to speake of God, and his holy Mysteries with a prophane heart: For I must bee plaine with you; if your heart were Sanctified, you would not speake in this sort. Give your heart to God, and all this will be mended. Before that time, meddle with these Mysteries. For our God is a consuming Fire, and will bee Sanctified in them that come neere him.

I will cease to trouble the Knight any further, exhorting him to abandon that blinde Studie, which

hath

hath no place in Nature, but onely in the superstitious conceipts of men; and so indged as well by Heathen Philosophers, as by the learned of the Church. Before we part, I commend voto him the reading of Cicero, that if he heare not vs, hee may be reprodued out of the mouth of an Heathen man. Nam vt vere loquamur, superstinio fusa per gentes, oppressit omnium

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Lib.2.de dinin fere animos, atque hominum imbecillitatem occupanit: Quod et ijs libris dictum est, qui sunt de Natura Deorum, & hac disputatione id maxime esimus. Multum enim & nobis ipsis & nostris profuturi videbamur, sieam funditus sustulissemus. Nec vero (id enim diligenter intelligi voio) superstitione tollenda Religio tollitur. Nam & maiorum instituta tueri sacris ceremonijs retinendis, sapientis est: et esse præstantem aliquam æternamq; Nasuram, & eam suscipiendam admirandama; hominum generi, pulchritudo mundi, ordo g, rerum Cælestium cogit confiteri. Quamobrem vt Religio propaganda etiam est, que est iuncta cum cognitione natura : sic superstitionis stirpes ommes eigeiende sunt : Instatenins & vrget, & quoeung, te verteris persequitur. Sine tu vatem, sine zu omen audieris, siue immolaris, sine auem aspexeris, si Chaldaum, si Aruspicem videris, si fulserit, si tonicruit, si factum aliquid erit de Cælo, si ostenti simile natum, fa-Etumue quippiam : quorum necesse est plerumg, aliquid eueniat : vt nunquam liceat quieta mente confistere. Out of which Testimony, from the mouth of a Naturall man, it may please the Christian Knight to consider, that the Naturall man espyed thus much in Predictions, that they who yeelded to them, were in their weakenesse oppressed with this strong superstition, as they were also with other of the like fort. All which haue

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haue no place in Nature, nor in Religion, that as a pernitious conceite, it is with diligence to bee rooted out of mens hearts; that wherefoere this superstition is once receyued, men are driven, and as it were, haunted with Furies, that they can have no quiet reft. This man shall rife a Witnesse against all such Astrologers, as now in the light of the Word, follow that Studie, so famously convinced by the Light of Nature.

To conclude therefore, we have heard the Principles of Astrologers examined: We have found, that they abhorre from the knowledge of the Naturall man, and from all good Learning. This hath beene confirmed by the testimonies of Philosophers, of Diuines, and by the confession of Astrologers themselues. What then remaineth, but the sentence of some Noble Iudge, that may give iudgement, the cause being opened. But as heere we seeke not an ordinary judge, so wee hauefound one, a most Noble, Learned, and Iudicious Prince, our gracious Soueraigne, his most excellent Maiesty: with whose iust Iudgement, let this plea be shut vp without Appellation, or any further contradiction. His judgement is this. As there are two forts of Folkes that may bee inticed to this Art, to wit, Learned or vn-learned: fo Damentople, Feeders of their Curiofity, thereby to make them to giue themselues ouer to the same. Which two meanes I call the Diuels Schoole, and his Rudiments. The Learned haue their Curiofity wakened vp, and fedde by that which I call his Schoole. This is the Astro-

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logie Iudiciarie: For diuers men hauing attained to a great perfection in Learning, and yet remaine ouerbare (alas) of the spirit of Regeneration, and the fruits thereof: finding all naturall things common, as well to the stupid Pedants as vnto them, they assay to vindicate vnto them a greater name, by not onely knowing the course of things Heauenly, but like wife to climbe to the knowledge of things to come there. by: which at the first face appearing lawfull vnto them, in respect the ground thereof seemeth to proceede of Naturall causes onely: they are so allured thereby, that finding their practife to prooue true in fundry things, they studie to know the cause thereof. And so mounting from degree to degree, vppon the flippery and vncertaine scale of Curiositie, they are at last inticed, that where lawfull Artes or Sciences fayles, to satisfie theyr restlesse mindes, euen to seeke to that blacke and vnlawfull Science of Magicke. Where finding at the first, that such divers formes of Circles, and Conjurations, rightly joyned thereunto, will ray se such divers formes of spirites, to refolue them their Doubts: and attributing the doing, to the power inseparably tyed, or inherent in the Circles, and many wordes of GOD, confusedly wrapped, they blindely glory in themselues, as if they had by their quickenesse of ingeny, made a conquest of Plutoes Dominion, and were become Emperours in the Stygian Habitacles. Where, in the meanetime (miserable Wretches) they are become in very deede, Bondslaues to their Mortall Enemie: And their knowledge, for all that they presume thereot.

Sir Christopher Heydons Booke.

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of, is nothing increased, except in knowing euill, and the horrours of Hell for the punishment thereof, as Adam was, for eating of the forbidden Tree.

This iudgement is according to right, and wee rest in it.

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1821 Sir Christopher II sydous Booker of is nothing ingreated, except in knowing will, and the surround of Hell for the punishment thereoff as Agent was for caring of the forbidden Tree. This indefendent is according to flor sove bus reft est DoMinVs In

