

Judiciall astrologie, judicially condemned. Upon a survey and examination of Sr. Christopher Heydons Apology for it, in answer to Mr. Chambers. And of Will. Ramsey's Morologie in his pretended reply (called Lux veritatis) to Doctour Nathanael Homes his Demonologie. Together with the testimonies of Mr. W. Perkins Resolution to the countrey-man; Mr. John Miltons [i.e. Melton's] Figure-caster; and Dr. Homes his Demonologie, all here exhibited against it. Seconded and backed by 1. Evident scripture ... 7. And the wicked practises of astrologers themselves / [William Rowland].

Contributors

Rowland, William

Heydon, Christopher, Sir, 1561-1623

Chambers, Mr.

Ramsay, Will. Morologie.

Homes, Nathanael, 1599-1678. Demonologie

Perkins, W., Mr. Resolution to the country-man.

Melton, John, Sir, -1640. Astrologaster, or, The figurecaster

Publication/Creation

London : Printed by Roger Daniel for Joseph Blaik-locke, 1652.

Persistent URL

<https://wellcomecollection.org/works/uv2yecc7>

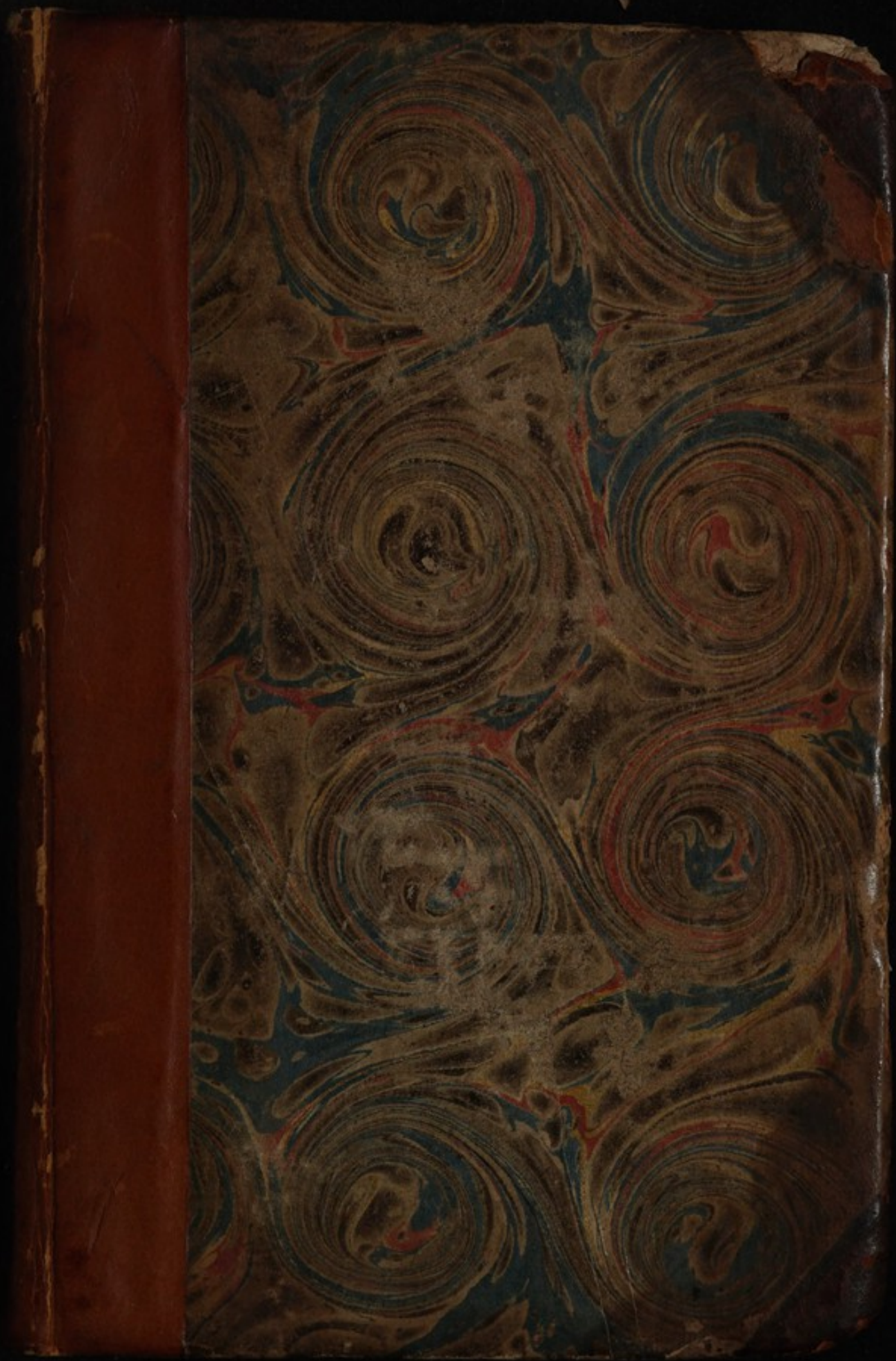
License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



JUDICIAL
ASTROLOGIE
—
ROWLAND

1652







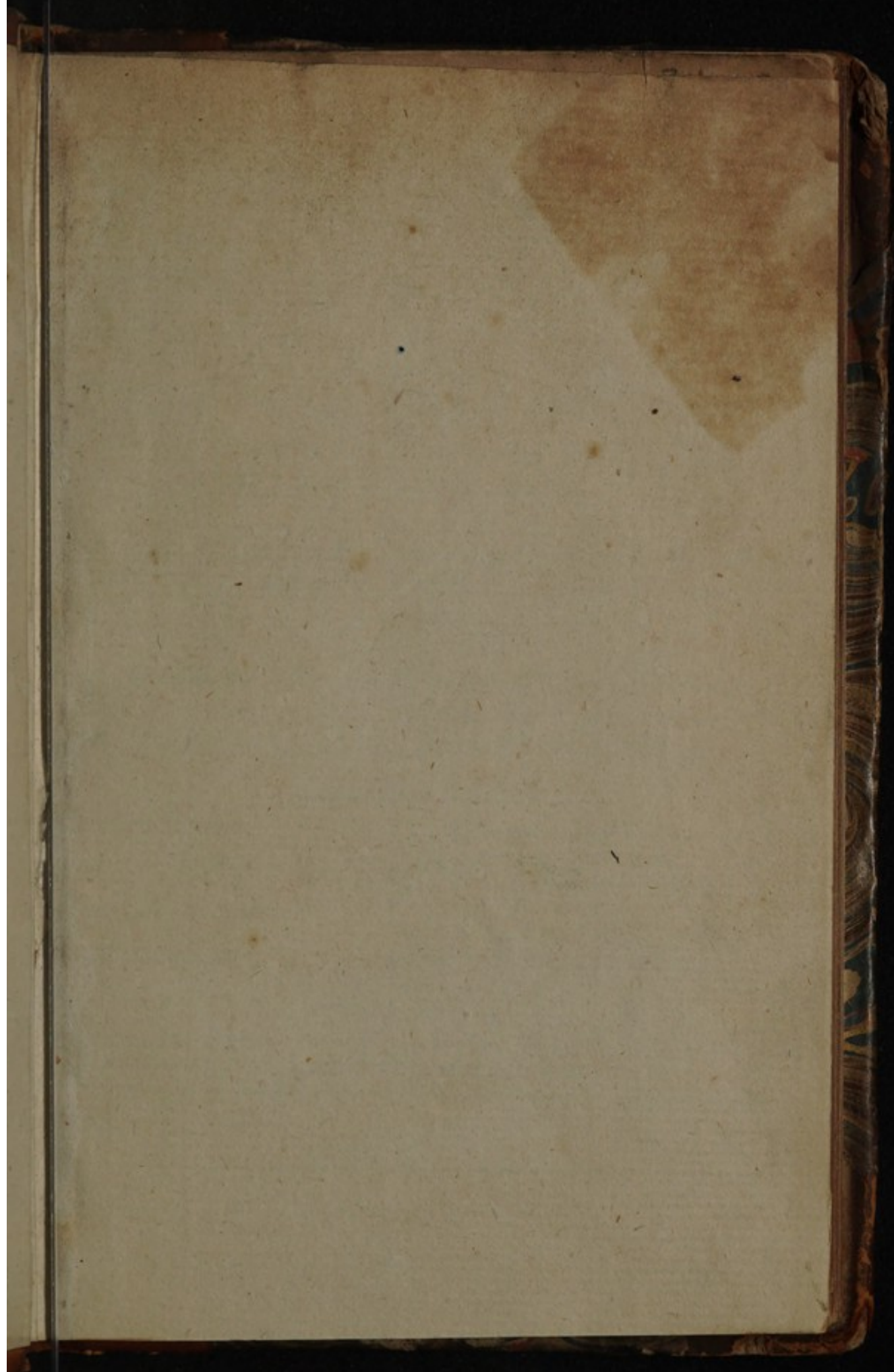
44837/A

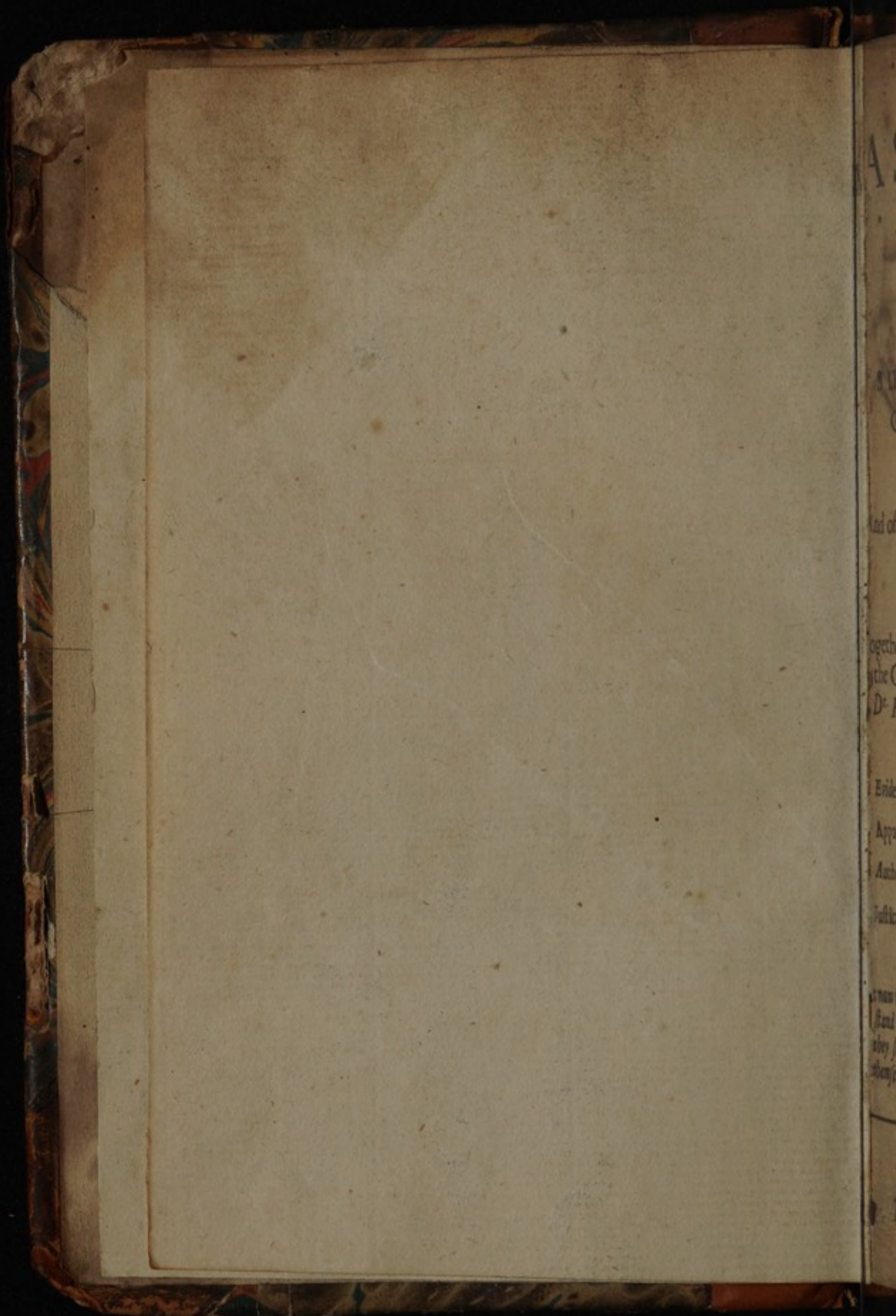
N. v

17/2

3rd prelim leaf wanting

See John Melton's
Figure-caster pp 156-217





A.

31

and of

together
the C
D- A

Eiden

Appa

Amie

Julien

man
stand
they
them

JUDICIAL L 21663
ASTROLOGIE,

Judicially Condemned. *af.*

UPON A
SURVEY and EXAMINATION
OF S^r. CHRISTOPHER HEYDONS *Apology for it*,
In Answer to M^r. CHAMBERS.

And of *Will. Ramsey's Morologie* in his pretended Reply (called
Lux veritatis) to DOCTOR NATHANAEL HOMES
his *Demonologie*.

Together with the Testimonies of M^r. *W. Perkins* Resolution to
the Countrey-man; M^r. *John Miltons* Figure-Caster; and
D^r. *Homes* his demonologie, all here exhibited against it,

Seconded and backed by

Evident Scripture.

Apparent Reason.

Authority of Councils.

Iustice of Laws.

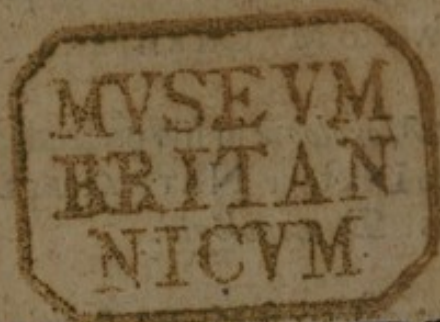
5. Arguments of Fathers, School-
men, and Modern Learned men.
6. Concessions of *Ptolamy*, &c.
friends of Astrology.
7. And the wicked practises of
Astrologers themselves.

ISA. 47. 13.

Now the Astrologers, the Star-gazers, the Monethly-Prognosticatours
stand up as a s^ave thee from those things that shall come upon thee. Behold,
they shall be as stubble, the fire shall burn them; they shall not deliver
themselves.

LONDON,

Printed by Roger Daniel for Joseph Blaik-locke
in Ivie-lanes 1652.



DUPLICATE
FOR SALE T769



To the Christian Reader.

SInce the *Sunne of Righteousnesse* arose from the *Sea of Bestiall persecution*, and the *Kingdome of patience* (*Revel. 1. 9.*) became a *Kingdome of power*, wherein the *Lamb* begins to reign, who is *over all God blessed* for evermore, we may easily perceive the clouds of *blasphemous opinions*, and *diabolicall practises* arise daily, from the *Bottomless pit*; labouring to eclipse his glory; especially from the judgement, and practise of those subtil *Engineers of Satan* the *ASTROLOGERS*, whose religion is the same with *Jacob Behmens*, the *German-Conjurer*, as appears by *Master Lilly's* recommending his Works so highly for *Gospel light*, in one of his *Almanacks*. They talk much of *Christ*: But what is *THEIR Christ*, but the *appearance of God in every Creature*; a *Dog*, or a *Cat*, by consequence; as *Bothemly*, in his *dark and light side of God* (lately burned by publick command) most blasphemously avouched. They talk much of *self-denial*. But what is that think you? Not the denial of *inordinate affections*, but of the *eternitie of humane bodyes* as *Master L. preacher of O. T. in F.* (who is rejected for a notorious *H.* yet rants in *Blasphemy*) affirms saying (as they all hold) *whatsoever had a beginning, shall have an end.* laying the body of our *Blessed Saviour*, and of all the *Saints*, equall with the *beasts* that perish. They blaspheme the *holy-Ghost*, saying that the *spirituall knowledge of Christ in the flesh*, by which he is *justified* (*1 Tim. 3. 16.*) is carnall; perverting that saying of the *Apostle*, that *he knew not Christ after the flesh*, as if he had *denyed him in the flesh*. When as there is a large difference, between *knowing of Christ*

The Epistle

*IN the flesh, and AFTER the flesh, or ACCORDING to the flesh, that is, Judaicall administrations, or humane wisdom, which is not according to the Word. This is that Antichrist 1 John 4. 1, 2, 3, that Spirituall wickednesse, which (because Rome works according to humane Tradition) hath left the foundation, and gotten another Christ. This is that sinne of Turkey, who are now under a vial, yet acknowledge Christ to be all τ that is, the breath of God; denying his humane body to have suffered, but a Jew in his stead; and say, Mahomet is above him. This opinion produceth diabolicall practises, as Sodomy, Witchcraft, and JUDICIAL ASTROLOGIE (which may be done by the Hebrew Characters as well as by the Starrs, onley 'tis not so cleanly a conveyance, as some have confessed). Hence are the entire-professours thereof given up to vild affections; and their very reason is different from that of naturall morall men. The diabolicall communion they have in the Spirit of Antichrist, with each other, makes them so confederate that a fancie boy, as if the devil had annointed him with brimstone, for his unnatural itch, not to be conversed with by Christians, writes so learnedly against the gravest Doctours, and Pillars of the Church, of Jesus Christ. And hence is it, that Master Lilly boasts in his Almanack, that a boy of seventeen years of age, shall shortly transcend the ablest Divines in Christendome, in preaching by THEIR Spirit. Hence it is that Jacob Behmen commends the Lilly of the wonders, and he H I M; like Nemo and Vulcanus viz. hic laudat versus illius, ille suos (Martiall.) though they never saw each other. Hence they $\pi α ρ ε σ τ α ζ ο υ ν$ shuffle in their abominations $\delta \pi ο λ λ α$ (2. Per. 2. 1.) like jugglers, into the minds of people; who being taken with admiration at the success of their ambiguous Prognostications (like that of the Oracle of Apollo, *Aio te Eacidem Romanos vincere posse*) run after them to their own destruction.*

You that fear the Lord, and are built upon our Scri-

pture-

Danvers fold

JUDICIALL ASTROLOGIE

Judicially Condemned.

A word by way of Preface.



As the Husband-man first chops off, and kicks aside the brush and rubbish that he may with his Axe come at the root of the Oke; so must I deal with *Will. Ramsey*; who lying in the way, must be first spurned aside before I can come to Sir *Christopher*, as *Will.* hath ordered his Method.

THE SURVEY & EXAMINATION of *Will. Ramsey's* EPISTLES, and the foul Language of his Book.

THE *Doctor* hath spoken so much, and to so good purpose, in his *Demonologie* against *Judiciall Astrologie*, and *Will. Ramsey* so little to it, whereby to enervate any thing of that Treatise (it still standing as an impregnable Bullwark) that as to him, there is little left for me to say, unlesse it be to tell *W. Ramsey* so much; and to reprove him for his *ill handling the Question*; that deceived souls may be reduced.

Poor *Will.* it seems by his Pamphlet, he was distracted when he penn'd it. For he confesseth in his Epistle to *All Well-willers &c.* that he was more *perplexed*, and *troubled at that instant of time his Treatise was penn'd, then all his life.* So he. O strange distemper! and as strange a phantasie, that counts the time of his penning of eleven

A 2

sheets,

sheets, but at the rate of an instant. He confesseth further (*ibid.*) that his *Genius was weak*; and that he went, or ran from house to house, and made it where ever he came. By which words, I professe I do really suspect, Will. Ramsey went about to his Brethren *Astrologie-favourers*, to beg, or borrow some *Latine, Greek, and Hebrew*; but lost some of it as he went home. See anon whether I speak not really true. Out of all let the judicious Reader make the *Crisis* of the mans Cranie. Collate his *Epistle to the Reader*, with his Book, and you shall see sutable fits and feits. Where (poor man) he sinnes grievously, sometimes in his *raving*, and sometimes in his *mopish* melancholick fits.

*Ira furor
brevis est.
Hor.*

*I am in-
formed
that in
compa-
rison he
is but a
Boy.*

In his *raving*, he miserably fumes at the mouth, with the froth and spittle of *Malicious, Fool, Ignorant, Knave, Babling Priests, Wretch*, &c. some of which he drivels and slavers on M. Raunce (for writing against Judiciall Astrologie) the rest on the *Doctour*, and all Ministers without distinction. He is so bold a *youth* in his Title page as to stile himself *Gent.* which I should have construed *Gentile-man*, or at least *Gentle-man*, but that his language is the language of a *Peasant* or *Boore*; unlesse the Astrologer excuse himself, that he was then under the powerful influences of the Constellations, *Canis major minor, Taurus, Aries, Lupus, Leo, Scorpius, Serpens, Draco*, &c. Never any in their sober witts, have accounted D. Homes ignorant, or fool. And of malice against *Astrologers*, the Doctour must needs be free, in that he professeth that the *Astrologers* never did him (that he knows) any personall wrong afore the penning of his *Demonologie*, whereby to kindle any malice against them in his breast, and to vent it in that Book. His Treatise of *Demonologie* fairly testifies for him, wherein he doth soberly handle the question of the unlawfulnessse of *Judiciall Astrologie*; touching upon no mans person. And there also professeth his love to the true *Mathematicks*, even

even as with great delight he studied them in the Univer-
sitie. And further, I can assure the Reader that he calls
God to witnesse, that meer pressures of conscience, to
discharge his faithfullnesse to Christ (as he is a *Teacher*
to one of his Churches) in declaring against sinne and
errour, for the preservation, or reduction of poor souls,
made him write. But as was the manner of the times in
the reign of *Arminianisme* in England, to question any
mans learning, though the ablest Scholar, if he spake a-
gainst their *Tenets*; so now are the manners of *Astrolo-*
gers, to call their betters every way by the names of
fools, ignorant, &c. if they do not sing to their tune but
contrary. You shall hear by and by *Will. Ramsey* de-
spise *Fathers, School-men, Councils, &c.* that speak the
least word against *Astrologie*.

See his
book, c.
2. p. 38.

When *Will. Ramsey* is in his *mopish fits*, I cannot, I
ingenuously confesse, either gather that he sayes any thing
at all to the *Head* he propounds; or what it is he would
have said: For instance, let the Reader consider well that
head, chap. 1. sect. 6. p. 33. *Astrologie profitable for*
health. Nor can I reconcile *Will. Ramsey* with *Will.*
Ramsey, there is such contradiction in his words. For
page 11. line 25. *me thinks* saith he, *Doctour Homes be-*
ing a wise man, (the phrase signifies an *habitnall* wise-
dome, as tis spoken without *limitation* and so left univer-
sall) yet in the very next page, but twenty three lines af-
ter, he calls *Doctour Homes* a *fool*. If he say the Do-
ctour was a fool in condemning *Astrologie*; then *W. R.*
further like one *impos* contradicts himself. For in his *Epi-*
stle to the Reader parag. the third, he confesseth, that of
his knowledge *many Discreet Gentlemen would some-*
times condemn Astrologie.

Finally this Epistle, and his whole book compared to-
gether will sufficiently argue, that the man was miserably
lost in his reason when he pen'd it. For what are those
Astrologieall predictions that *D. Homes* levels his *Demo-*

nologie against, but of such things, as which either they themselves are (as to us) *accidentall*, as the successe of businesses, or their causes are *internall*, as mens wills, and free choise, as to undertake a journey, build, &c. or not. Thus D. Homes in his very entrance upon the point of Astrology; chap. 1. §. 1. and §. 2. And in the very next page, viz. 112. he allows conjecturing, and of things whereof any naturall reason can be yielded; as (saith he, quoting and consenting with D. Willet &c.) there are naturall signes in the simple bodies, as the heavens and air, of the alteration of weather, as into winds, or rain, &c. as also in compound bodies, either vegetable, of seasons to set plants, or trees; or in humane bodies of convenient time to let blood, or purge. These are immediate effects in nature, of the Celestiall bodies. There are also mediate effects, as Comets, which shew siccity, heat, and combustion; so the Crow cries against rain, because the clammy moisture of the air affects and afflicts him in the clinging of his feathers, &c. But the Doctour doth there deny signs of humane events. So also in page 160. of his *Demonologie* he opens his heart wide to shew what he means by the Astrology against which he raiseth his battery of reason, viz. against such an Art or Science (as Astrologers would have it called) that undertakes to predict and foretell what shall befall MEN, and CITIES, and COMMON-WEALTHS, in relation to HUMANE affairs, ARBITRARY actings, SPONTANEOUS and voluntary transactions, that depend upon the movings of mens wills. To the same effect the Doctour speaks in his 113, 165, 167. pages of his *Demonologie*. And therefore it is WILL. RAMSEYS ILL CUSTOME OF TELLING UNTRUTH (to call it no worse, though justly I might) to say, the Doctour or other Antagonists to Judiciall Astrologie know not, or do not pounce what they mean, when they speak against Judiciall Astrologie. The Doctour as clearly

clearly, as if written with Sun-beams, doth often inculcate what he allows, and what he disallows, as even but now hath been plainly declared ; adding oft in his *Demonologie*, that all *Naturall Predictions* (which the *Astrologers* would cram in to their *Judiciall Astrologie*, with contradiction enough) is to be called, and considered in a way of Art or Science, either as *METEOROLOGIE*, or *PHYSIOLOGIE*, or pure *ASTRONOMIE* according to the nature of the subject under consideration.

The state
of the
questi-
on.

Thus you have heard the Doctour as plain (as they say) as a Pack-staff ; now let us hear what those predictions are that *Will. Ramsey* is pleased in his Epistle to the Reader to disavow or grant. Which are the very same that the Doctour denies or grants, and *William* speaks them in higher words then the Doctour. I will give them unto you in his own words. His heads upon a just particular account are six. 1. Saith he, the *rules* of *Astrologie* doth (so *W. Ramsey* is pleased to joyn a Noun plurall and Verb singular together ; but this is a small matter with him, who after is miserably out in his *Latine*, *Greek*, and *Hebrew*. But for present, I was forced to touch his English upon whose score it lyes, because I promised to give you his mind in his own words) I say, *Will. Ramsey* saith in the first place, “ that the rules of *Astrology* doth not meddle with *vain contingencies* ; or such as have an indifferent respect to “ the opposites, as depending upon unknown, or indeterminate causes, which may happen one way or other. “ 2. *Will. Ramsey* saith, *Mans will* is not subject to the “ influence of the stars ; neither hath *Astrology* to do “ with it, but accidentally so farre as the soul with the “ faculties thereof follow the temperature of the body, which (the friends of *Astrology* themselves acknowledge) is impeded and altered so many wayes, as that *Astrologically* predictions of *man* come to nothing. See

the Doctours *Demonologie* chap. 10. §. 4. 3. Neither doth Astrologie meddle with the *Providence* of God. 4. Or shew cause of *miracles*. 5. Or meddles with the *secrets* of God, for they are past finding out. Astrologers are but men that contemplate *natural causes*. 6. Astrologie or the influence of stars have no *fatall necessity*, except some *contingency* be mixt therewith; for this were to deny the providence of God. Thus *W. Ramsey*; whereof the last is delivered with that wonderfull *contradiction* of *fatall necessity* and *contingency*.

But you have them as he gives them.

Now let the Reader that hath a mind to understand the right, compare the Doctours, and *W. R.* his stating of the Question together; and he shall find those six things afore said, set down by *William* in that his *Epistle to the Reader*, fully to agree with the Doctours Tenet in the main. Therefore *W. R.* in his great warfare in his ensuing Pamphlet against the *Doctours Demonologie*, either as a distracted man departs from his own principles; or else plainly fights against himself; let *William* take his choyse.

And if he be like some of his brethren he will choose the former. For however they state the question in words, I am sure they practise in *deeds* quite contrary; undertaking to know by the starres *who, and where are the Theeves and stolen goods of such, and such a robbery; the cattle and Drovers that carried them away, from such and such a ground, at such a time; and the like feits; and these they practise for money.* Yea they are bold to predict the *events of warres, the successes of marriages, and thousands of such meer humane events, which the Scripture pronounceth uncertain to us. The battle is not to the strong, nor the race to the swift. Promotion cometh not from the East (starres) nor the West (starres) &c.* but all fall out as Gods providence disposeth. Yet those Astrolog

Astrologers will boldly undertake to predict such things, as their *Almanacks and Astrologicall Predictions*, &c. do testifie. By which writings they gain credit and custome of miserable seduced souls, to see them and feed them with money for meer impostures, as many of their Clients do daily complain; saying, *the Astrologers had their money* (not forbearing to name the men and the money,) *but they were never the neerer to find that they promised them.* But if this were all that Astrologers did do, it were not so intolerable. But they have practised some things that are not to be indured in any Commonwealth, viz. *to dissuade men of quality from marrying worthy Gentlemen, using lies for their arguments, forging those things of the Gentlemen, to disfigure their persons, and to reproach them in their repute, as are not fit here to be named; but at due time and place shall be made good before any Court of Justice by undeniable proof. And at the rate of Will. Ramley's sounding the Trumpet, the battle is likely speedily to begin.*

An intolerable practise of Astrologers.

And William Ramsey himself, for all his stating of the question aforesaid, undertakes to predict many humane events (quite without the sphere of the state of his question) in his discourse of the Eclipse of the Sun at the end of his rayling reply to D. Homes his Demonologie. Amongst the rest he predicts, that before that Eclipse hath finished its effects, *Ministers shall be in lesse esteem, then they would fain perswade the vulgar, concerning the students in Astrology.* Whatever the Epithets be he gives to Ministers there; he intends not them for distinction, but for agnomination to them all, good as well as bad, or else he would not lay the cause of that prediction to be the *Ministers opposing Astrologers*, and upbraid Doctour Homes.

In the last page save one.

And let me tell thee William a prophesie out of the Word of God against Judiciall Astrologers, that as *Aarens rod swallowed up the Enchanters rods* (Exod.

A Prophecy against Astrologers.

7. 12.); *Balaam* was killed when the *Priests and Levites* of the Lord were preserved (*Numb. 13. 22.*); *Daniel the Prophet* is preserved and honoured, when sentence of death was pronounced against the *Astrologers*, (*Dan. 2. vers. 2. 14. 27. 28. &c.* to the end of the chapter) : and the persons having *familiar spirits*, and the *Diviners*, and *Exorcists*, &c. fell before the *Apostles* (*Acts chap. 8. chap. 19. &c.*) : So these last and greatest sort of wicked men, that lead poor souls from God to the Devill, from his word to their circles and figures shall (without repentance) according to all the prophecies of the old Testament against *Astrologers*, *Magicians*, *Enchanters*, *Sorcerers*, &c. quoted in the *Doctours Demonologie*, perish with Antichrist and all Christs enemies at the great destruction of the wicked near approaching, for making way for the Saints Triumph a while on earth over all their enemies, *Revel. 21. 8. & 22. 15.* Now *William* and thy brethren, runne your course in *Judiciall Astrology*, according to your wonted manner of practise at your perill ; and venture it whither your *Eclipse*, or the light of our *Sun* (the word of God) will prophesie more truly.

I wonder in what starre or constellation, or their postures *William* could reade this goodly change, that godly Ministers must be discountenanced, and lying Astrologers (as the Scripture calls them) shall be advanced ? His telling me there of ☾ to a ☐ of ♄ &c. with many the like anticks, figures, gibberish and cantings, is lesse, is worse then nothing, unlesse he could demonstrate to me (for that's the honour of a true *Mathematician* to demonstrate most potently) by reason, why such postures and features of starres and constellations must needs pre-signifie such and such events, of which the *Astrologers* so confidently predict. To tell me of *Traditions*, that of old time for many generations upon such signs, such events have come to passe ; is no more (if *Astrologers* say true

Declaratio-
ones
Mathematicae
sive Po-
etice
ma.

in that) then what *Conjurers* teach and practise, viz. draw such and such circles, making these and those figures, with using of this posture and that form of words and the spirit will rise at command; which, though true, is called by the consent of all good men, *conjuring*, and is diabolicall, because there can be no naturall reason given of it, nor a divine rule to justify it. The application in a due proportion is obvious.

If thus therefore *Judiciall Astrologers* (as ye call them) do constantly in their practise transgresse against *W. Ramsey's* stating the question (in his said Epistle before his Christian *Judiciall Astrology*, as with a strong contradiction in *adjecto* he calls it) *William* hath little reason to weary the readers eyes and ears with irksome and nauseous repetition of that common rule (liable enough to exception) *Abuse should not take away the use*; or that instance, *Heresies crept into Religion, should not put away Religion*. We have a Bible for our Religion; no Scripture for *Judiciall Astrologie*, as before stated. And other *Astrology* (if they will have it so called) that is *naturall* not meddling with the six particulars aforelaid (as *W. R.* resolved the question) will get them little credit (the meer Naturall Philosopher will tell as much), and gain them lesse money. You heard afore by *Austin* of himself and others, and by Master *Perkins*, and *M. Briggs* (in the *Doctours Treatise of Demonologie*) that *Astrology* hath an innate tendency further, and beyond an immoration within the bounds of *Naturalls*, and therefore they repented of their studies in that way. For that which constantly ends in unlawful practise, argues the principles to be naught. If a thing were once of good use, but now of none, but of much abuse, that's warrant for lawfull state-powers to remove it; and *Hezekiah's breaking in pieces the brazen Serpent* will justify it. So that in things not necessary, the rule is, *Abuse must take away the use*. Yea in necessary things, *Paul would not eat*
flesh

2 Kings
18. 4.

The
judge-
ments of
God
hang o-
ver a na-
tion for
the sins
of Astro-
logers &
their cli-
ents, a
State
permit-
ting.

Demo-
nol. c. 10.
§. 3. p.
124, 125.

flesh, rather then offend his brother, as *Astrologie* doth the generality of true godly men, fearing that it will hasten judgement on the Nation; as *Saul* at last favouring such kind a-stuff, brought himself and the nation to great ruine: If *Astrologers* can not, as those among the Egyptians (when Israel was in Egypt,) and those among the Chaldeans (Judah being captivated in Babylon) and those in the Roman Empire (in the time of the ten Persecutions) cause persecution, (as their practise hath been by testimony of histories) yet their own impieties by that very Art, and their seducing poor souls from fear, and faith in God, do greatly threaten a common calamity, especially if connived at by the State. So the Prophet, *Isa. 2. 6. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East with Soothsayers like the Philistims.* How home this reacheth *Astrologers*, hath been discussed in the Doctors *Demonologie*: Little therefore can be justly spoken for *Judiciall Astrology*, more then to say 'tis all drosse, 'tis all abuse, 'tis all (as *Austin* saith) *A great Error.*

Yet *W. Ramsey* will make an Essay to justify *Judiciall Astrology* (if he can) but in such a dialect as would make a wise man the rather believe that the *Art* is of the Devill, because the Artists in their defence of it speak the language of the Devill. Not Evil speakers, or slanderers, are saith the Apostle Devils, *1 Tim. 3. 11.* where the Greek is *Μη διαβόλος*, id est, Not devils; and *2 Tim. 3. 3.* false accusers, the Greek is *Διδόλαι* Devils. See the like phrase, *Tit. 2. 3.* So *VV. R.* here. So some others in their Almanacks or Prognostications. But my purpose concerning *VVill. Ramsey's* language (at once for all, to quit my hands of his words, and be free for his matter) is this.

1. I shall most willingly give the day and Garland for railing and reviling gratis to *VV. Ramsey*. It may be the

the poor miserable creature can speak no other language; he knowing no more then what his *Physicall* and *Astrologicall* profession teach him, which favour no other. And if he be a *Scot* (as some judge by his name) then 'tis proper for him to be infinite proud and opprobrious where he dreams he may domineer. He thinks (to use *Virgils* phrase) *ARIETE CREBRO*, as with the battery of the *Ramshead*, rather to force the fort of the *Doctours Demonologie*, then to winne it by the art and reason of *School Polemicalls*. Rather (as *Alexander M.*) to cut the *Gordian knot* then solve it; thereby (as he said) to delude the Oracle, in case he could not fulfill it. Doth *VWill. Ramsey* dream that he onely hath the wit to jeer, or the sole liberty to rail in print? or doth he dote that he is a man of that compolure of person and parts, that he is shot-free from all darts of *Rhetorick*? Could I but match him in profanenesse of spirit, and error in judgement, I could repay him home neer from all the *Topicks* of *Rhetorick* *Cicero* useth in his invective orations. But (as *Chrysostome* said) *I fear sin*. Yet he might, especially pretending to predictions, have prognosticated to himself that *IF THE DOCTOUR SCORNED TO ANSWER HIM*, some body else might shew *VWilliam* his folly, least (as *Solomon* saith) *he should be wise in his own conceit*: And might (like a wise man) with soft words, but with arguments of steel endeavour to convince *VWilliam* of the viciousnesse of *Astrology*, which God and all good men generally detest. That *VWilliam* hath not taken the like sober, modest, serious way to defend his art, it hath got him nothing. It is to prudent men the sign of a bad cause, that needs to be defended with bad words; which perhaps, may raise a great dust, and cast a fogg before the eyes of men partially passionate; but do loose with men of a pure judgement in the credit of the cause.

2. I shall also passe over (as not regarding) his silly jests

Quint.
Curt. de
vita A-
lex.

jest and jeers (unworthy nameing) favouring of a light and flight spirit in him, as if some *PEG--A--RAMSEY* guided his pen not *VV. R. Gentleman*.

3. For his lifting and labouring to confute the *Doctour*, puffing, blowing, and panting (as if almost out of breath,) fetching his wind with *As I hope, and I believe, and I do think* (so often repeated) *I have confuted the Doctour*; with his calling again (as he recovers his breath) to the Reader, in his *Nota, Nota, Nota bene*, to attend; I pittie both the *man*, and the *Reader* that follows him; that he should be so clamoured by him to run to see (in comparison) a *NOTHING*. Whether I speak truly, let the sequell prove. And had it not been to tell the Reader so, especially young men in danger to be led away with Astrologically impostures, I should never accounted *VVill. Ramsey* worthy any thing that might be called a *Reply, Survey*, or *&c.* And therefore I was loath *Doctour Homes* should so much disgrace himself, and credit *VVill. Ramsey* as to have his name in print to any paper to him. For 'tis wittily observed by the Heathen, that it was too much honour to *Ulysses*, being a Coward, that he might contend, but in words, with gallant, valiant *Ajax* for the Armour of *Achilles*. And it was the judgement of the great *CARDANUS* one of *VVilliam's* profession both wayes, that famous *GALEN* (*VVilliam's* Master) did much erre in so often mentioning in his writings his frivolous Antagonist *Thessalus*; for by that (saith *Cardanus*) *Galen* did teach men to think that *Thessalus* was *some body*, and at all regarded by *Galen*.

Let not *VVilliam* or his adherents puff at this, as if but flourishes; but attend the short Surveyes of his chapters and sections, and then see whether reason can cry him up, for wit, honesty, or learning.

Ovid. l.
13. Fab. i

Galenum
non pa-
rum er-
rasse pu-
ro qui
Thessaliu,
dum no-
me ejus
proterit,
Aliquem
esse docu-
erit, &
cujus ra-
tionem
haberet.
Cardan.
de vita
propria
cap. 16.

THE

The Survey of Will. Ramsey's

I. Section of his I. Chapter.

The Definition of Astrology.

W.R. his
I. Section

THat the Reader may the better judge of the controversie between Doctour *Homes* and my self, I think best here before I enter upon any part of his discourse, to set down what this art of *Judiciall Astrology* is, which I undertake to defend. *Ptolomy lib. I. cap. I.* Of his Quadripartite, defines it thus, *Astrology* is that art (joyning it with *Astronomy*, as making no difference between them, though *M. Homes* and other adversaries thereunto do) which teacheth by the motions, Configurations and Influences of the Signs, Stars and Celestiall Planets, to judge and prognosticate of the naturall effects and mutations to come, in the Elements and inferiour and Elementary bodies. And who so takes *Astrologie* to be any other thing, is altogether ignorant of the Art, or guilty of inveterate malice in traducing so noble and admirable a science, esteemed and allowed of in all ages, and that in great reverence and honour, as well as the Students thereof (as in its due place shall be made to appear) by the chiefeft and noblest of the people. Though Doctour *Homes* would fain persuade the vulgar and ignorant sort of people that it is a Doctrine of Devils, and unlawfull, which shall in its due place be made to appear (as also the rest of his weak arguments and cavils,) that they are meerly malicious, ignorant, weak, and inconsistent with reason or the thing in question; which that he may not be ignorant of, as also for the better understanding of the Reader,

der, I do here more plainly rehearse by way of Quere;
viz.

First, whether *Astrology*, or foretelling, or Progno-
sticating by the Stars, be a lawfull Art, free from all Dia-
bolicall practises and devices.

Secondly, Whether *Astrology* may not lawfully be
studied and practised, by the best of Gods people, with-
out offence in the least, either to the law of God, or man
(if they concur with the rules of the Scripture) which
is the full matter in controversie, and to be in this follow-
ing discourse discussed, handled and cleared; and if so, then
certainly the malicious ignorant condemners of this *Noble
and most profitable Art studied by mortals*, (as in its due
place shall appear) ought to be severely punished, and
that with exemplary infliction, that posterity may take
warning how they condemn what they are ignorant of;
and likewise be encouraged to apply their minds to the
contemplation and knowledge of all Arts and Sciences,
especially this most heavenly and divine study of *Astro-
logy*, or the language of the Stars.

Now you have heard the distinction of *Astrology* the
subject intended, by it you may not onely see the causes
which concur to the constitution of the nature of the
Art, but also the finall cause, whereunto all the precepts
of the Art are to be referred; seeing then the knowledge
of the effects of the Stars in the Elements and their bo-
dies, dependeth of the motions, Configurations, and
Influences of the Celestiall bodies, *Astronomy* or *Astro-
logy* (for by the learned, there is made no distinction be-
tween them as severall Arts, but generally conclude them
(as indeed they are) one and the same Art) is divided into
two parts, the first speculative or theoricall, which con-
sisteth in the knowledge of the heavenly motions; the
other part is that which consisteth in the effects and pro-
perties of the former motions, and without this (viz. *A-
strology*) the other is meerly vain and of no use, or to none

or little purpose; the former, *viz.* *Astronomy* furnisheth the *Astrologer* with matter and stuff wherein to exercise himself; the other, *viz.* *Astrologie* disposeth the matter, and accordingly judgeth as the case doth require, and therefore to be esteemed the more noble part of this Science.

Thus *W. Ramsey*.

SURVEY. Behold here *W. R.* at the very first, begins his Pamphlet with 3 grois UNTRUTHS. For, 1. there is no such definition as he affirms, nor any thing in form of a definition, in relation to *Astrologie* in that place of *Ptolomy*, as his eyes can witness, who of purpose read the Preface and first Chapter once and again in two severall Editions. 2. *Ptolomy* doth there (contrary to *William Ramsey's* assertion) put a wide difference between *Astronomy*, and *Astrologie*. For he begins that his Book thus: *There are two things, O Syrus, speciall and most chief, by which are made Astrological Predictions. ONE, which is first in order and power, whereby we apprehend at all times the motions of the Sun and Moon and other Starrs, and their postures amongst themselves, or towards the Earth. The OTHER is that, whereby we consider by the natural qualities of the Starrs the changes that are wrought in Bodies that are congruous to those postures. And of these doctrines, the FORMER hath its proper Art, albeit the end of the SECOND be not added unto it, &c.*

If *W. R.* begins with 3. great untruths, in his entrance, how shall we believe him in the rest of his Pamphlet?

In which words most evidently, *Ptolomy* distinguisheth *Astronomy* from *Astrologie* of the nearest kinde, *viz.* *Natural*; in so much that he saith, *Astronomy* is a perfect Art without that *Astrologie*. Yea, and (as it follows there,) we have this into the bargain, that *Ptolomy* doth sundry wayes, and with severall reasons in that Treatise shew the uncertainty and imperfection of *Astrologie*; but cries up the certainty and perfection of *Astronomy*.

3. The Learned (contrary to *W. R.* false assertion) do

[B]

make

Alsted.
Enycl.
l. ii. p. 1.
c. 1. p. 4.
c. 1.

make a distinction between *Astronomy* and *Judiciall Astrology*, as severall Arts. For they thus distinguish. *OURANOSCOPIE*, or *URANOLOGIE*, or *OURANOGRAPHIE* (the *genus*) is either *Astronomy* or *Astrology*, (the *species*.) *Astronomy* is concerning the *motion and measure of the Stars*. *Astrologie* handles of the *effects of the Stars*; called also *Prognosticall*, or *Judiciall Astrologie*.

Adde to these three untruths, the impertinencies or equivocations of *W. R.* in this his I. Section; who having defined *Naturall Astrology*, he puts queres of the lawfull study of, and *Prognosticating by Astrologie*. By which if he means *Naturall*; he is extremely impertinent. For the *Doctour* allows it (as I have shewed) onely he would have it called by another name, as a part of another Science. If he means *Judiciall*; then he plainly equivocates, defining one kind, but prosecutes another.

Lastly, *VV. R.* is what he was at first, an avoucher of *untruths*, so he began, and so he concludes the Section; saying, *That Astronomy is meerly vain, and of no use without Astrologie*: Which is most false as his own *Ptolemy* witnessed afore; and renowned *Keckerman* is his second; who wrote a famous System of *Astronomy*, declaring the excellent use thereof, without handling of any *Astrologie* at all: w^{ch} *Astronomy* for me to commend here, by the enumeration of its excellencies in particular were to carry water to the sea; or hold a candle to the Sun. I therefore leave all pure *Astronomers*, *Chronologers*, *Geographers*, *Navigatours*, &c. to decry the false Assertion of *VV. R.*

W. R. his SECT. II.

In answer to some cavils of M. Homes his, wherein he denyeth Astrology to be warranted by Scripture, proved to be erroneous and false.

Having thus painted forth the matter and form of the thing

thing intended to be insisted on, I come now to shew you what M. *Homes* his utmost power and malice against it is: and first his blind zeal begins to shew it self, in persuading the Reader it is condemned by the Scripture, and no wise thereby tolerated; his words are, *It is nowhere allowed in the Scripture, under the notion of Astrology, but every where spoken against as we shall see afterward:* and all that he can shew us and make us see, is but six places of Scripture, which is far from being worthy of the Title of a generall condemnation, when there is none but knows the extent of the Scripture to consist of many half dozen Chapters, nay of Books, *Ergo*, not every where condemned; and those places neither, but imagined by him to condemn *Astrology*, when indeed they serve no whit at all for his purpose, as in its due place shall be made appear. But by the way, is it every where condemned? doth not the King and Prophet *David* say, *The heavens declare the glory of God*, *Psal. 19. 1?* and in another place, *The language of the stars*, (which is the signification of the word *Astrology* ἀστρολογία & the language of the stars; and is it not allowed any where in Scripture under the notion of *Astrology*?) *Is heard over all the earth, or the uttermost parts thereof*, *Psal. 19. 3?* as if he had said, there is no part free from the power of their influences; for their power hath a generall extent over all Nations, Kingdoms, Countreys, Provinces, and Languages. I pray, *who can restrain the sweet influences of the Pleiades?* *Job 38. 31.* *And did not the stars in their courses fight against Sisera?* *Judg. 5. 20.* One of these places had been enough to have convinced him of great wickednesse, in denying the Scripture doth any where allow of *Astrology*; for if he never read these places, then he is wicked, and no lesse then wilfully wicked, to conclude what he understands not; if he hath perused them, then most malicious to speak against truth; I may even as well say diabolically wicked, and that he

teacheth rather the Doctrine of Devils, for the Devils Doctrine is falshood; and if he preacheth such gross lyes as these, he is the Devils Preacher, and not Astrologers: neither is Astrology a Doctrine of Devils (as shall be made clear to him before the closure of my Discourse) as he in his 160. page. line 21. is pleased to terme it. So then, now I hope the Reader doth clearly see, these his first words of his Discourse, to be meerly envious, slanderous, and malicious, or (at the best) most ignorant; for it will puzzle all his brains, and M. Rannces, nay and all that dare or will take their parts, to make any one of those passages of Scripture (he brings to confute or condemn Astrology) to serve in the least for his turn, as in its due place shall be cleared.

Then saith M. Homes, *As other things that are natural, which are brought to countenance Astrology, are not tolerated by the Encyclopædia, and general order and Seats of all Arts and Sciences, within their own Spheres, to be accounted Astrology.* For instance, First, (saith he) *Some urge that we know the Tides of the Sea, by the state of ☾, and Tempests by other Stars.* which I am confident M. Homes cannot deny, but he will render himself more ridiculous then already, which he endeavours to do thus; *These and of the like nature, are properly handled in that part of natural Philosophy, which we call Meteorology; and so likewise are all fiery Meteors, Comets, &c. and so by consequence are made an integrall part of Physicks: for if you will say, because of their external efficient cause. viz. the Starrs, they are to be handled as a part of Astrology, by the same reason there will be left no such Science as natural Philosophy, because all inferiour Bodies below the Moon (as saith the great Philosopher Aristotle) depend upon the superiour Celestial bodies of the Heavens.* In all which he doth but shew his great mistake in the ground of Astrology, and his envie thereto; for how can M. Homes prove this is a meer urging, or an opi-

nion of some, that the ☾ is the cause of the ebbing and flowing of the Sea; or that it is rather to be attributed to that part of natural Philosophy, which is called *Meteorologie*, and so consequently to be a part of Physicks; when all the World knows, that hath any experience or understanding in Astrology, that he is as far from hitting the mark, as if he had mist the Butt.

Wherefore for his better instruction, (for I see he is not so well versed in Astrology as he pretendeth, or as one that is to condemn it should be) I will make it appear to him, that the ☾ is the absolute cause of the ebbing and flowing of the Sea; and this is the opinion of all or most knowing and learned Writers, both in this Art and other Sciences; and not onely so, but it is so clear to all the Learned, that his great Friend *Picus Mirandula*, which was a stronger Champion (or at least more knowing in the Art then he) against Astrology, doth confesse the ☾ to be the positive and sole cause thereof.

And thus, if he have any understanding in the Art (as by his writing, I must confesse (as I now but said) I see none) let him take the true time of the Seas flowing first, and then observe in what part of Heaven the ☾ is accidentally placed by her violent diurn motion, and he shall finde it to flow till she come to an absolute ☐ aspect of the place she was in at the first beginning to flow; and then will continue ebbing till she come to the direct ☿ or opposite place in the Heavens &c. Still let him observe exactly when she comes to the ☐ or ☿ of the place of her first beginning, and he shall never err in this point. This is sufficiently well known to the learned Practitioners, and the sons of Art: yet note that ☉ and other Starrs may hasten, hinder, and alter the ☾ influence, as he may see at ☿ and ☿ of ☉, or the Change and Full, in Spring-tides, and Neap-tides, at quarters and half-quarters. I would he had not been ignorant of this, and then perhaps, (this being the beginning of his discourse) he had not undertook

to lay Pen to Paper against this most heavenly, most admirable, and most contemplative, delectable Study and Science of the Stars and Celestial Bodies. So by this time he clearly sees how inconsiderate and rash this his sophistical and false argument is.

A
See page 23
A
Page 25
Secondly, saith M. Homes, Others say that by Astrologie we know Eclipses and Changes of the Moon; but we say Astronomy doth challenge this as belonging to it, &c. My answer is, that I say, (what ever he telleth me others may or do say) he cannot but know that those that say so are not versed therein, and are ignorant.

And thirdly, saith he, If any one urge that Astrologie handles of the Qualities and Effects of the Stars, we reply, that so doth Astronomy, of their Qualities, namely, of their light and colour, and natural Philosophy of their Effects, in watery, airy, and fiery Meteors: as much as to say, Astrology is no Science at all, but will give its property to another Study; if this be not slanderous and malicious, let the weakest in the world judge: he might as well then all this while have called it, Natural Philosophy, as Astrologie. And then he tels us, if we admit of the Title *Alsted* gives to Astrologie, viz. *Astrologia planetaria*, or Planetary Astrology, and of Doctor *Villets* Titles, viz. *Astromancy* & *Genethliaca*; then saith he for conclusion by all observe, that there is no place left for Astrologie: by which he clearly renders himself the most malicious of all wretches, to deny that Art, which above 298. of the most wise of all Ages have studied and practised (their names you shall have hereafter in its place;) both before and since Christs time; whose antiquity may be derived from our first father *Adam*: maintained by Princes and Kings; revered by that greatest of Worthies, *Alexander the Great*; and not condemned by any of the Fathers; or the practice thereof prohibited by the Church, farther then that they should not hereby be drawn from the study of Divinity,

vinity, as you shall see by and by. M. *Homes* me thinks being a wise man, should not write against, (and that in such a zealous manner) a thing which is not in *rerum natura*, or in *posse*, as in his first Section of his tenth Chapter, he studies to make Astrologie appear; to what purpose then are all his arguments against Astrologie, when he will not admit of any such thing in the world? what doth he write against then? and why doth he so much condemn the students thereof? Because he knows not the validity thereof; because he knows not the rules and fundamentals thereof; because indeed he is altogether ignorant of the same; and let him not be angry I plainly tell him so, (plain dealing is best among friends) for if he did, he would have been so far from writing or speaking against it, that he would have been more furious and hot with any one should have condemned it. then I am with him.

SURVEY. One would wonder to hear *W. Ramsey* thus rail, and call the Doctour *diabolicall*, &c. when as the Doctour in his Treatise, gave no mans person the least ill word. Therefore whether of the twain appears to be more *diabolicall*, let the Reader judge. And 'tis as great a wonder to see the Doctours Treatise of *Astrology* so orderly digested into Sections, and *William Ramsey* to so leap from the one to the other, as if he were confounded in his apprehension; or else that he would fain rather coosen the Reader, then clear the controversie. But to the matter.

To that marked with (A) we say, It is enough to make it a speech of truth, and a true confutation of Astrologie; that wheresoever the Scriptures mention Astrologie, there the Scriptures also disallow it: which they disallow in more then six places of Scripture, or seven, as the Doctour hath observed (if *William* reckons right) although the Doctour reduced them all to seven heads.

To that at the letter (B) it is so weak a proof of a

Railers
are cal-
led Dia-
bolicall,
yea De-
vils.
1 Tim. 3.
11.
2 Tim. 3.
3.
Ti. 2. 3.
as we
shewed
afore.

Scripture allowance of Astrology, that it is not worthy the answering; onely I am willing to make *W. Ramsey* see it, if I can. For the *Heavens declare the glory of God* (as 'tis presently there expounded) as they are Gods *Handy-work*. But the inference of *William*; The Heavens declare Gods glory, therefore Astrology is lawfull, is so ridiculous as that with the bare naming of it, it is confuted. For *THE LANGUAGE OF THE STARS* which *William* saith, is in another place, I am sure is *IN NO PLACE OF CANONICAL SCRIPTURE*. For *Williams* Exposition on *Psal. 19.3.* it must give place to the Apostles, *Rom. 10.18.* viz. of *Preaching the Gospel*, not of Astrology. For the *Pleiades* in *Job*; they are answered after. The fighting of the *Stars* against *Sisera*, *Jud. 5.20.* *Junius* expounds to be the Windes, Rains, Hails, Tempests, &c. caused by the heavenly Bodies, to the discomfiting and routing *Sisera's* Army (compare *Josh. 10.11.* *Exod. 9.23.*) which makes nothing for *Judicial Astrologie*. Thus with a touch it appears, that *William Ramsey* is deceived in his conclusion to the said proofs, *that one of them were enough to convince, &c.* For, nor one, nor all, nor an hundred such, are in any shew sufficient to convince a prudent man of the lawfulness of *Judicial Astrologie*. And therefore *his hope* (as he presently adds) *that by them the Reader doth clearly see that the Doctours words were meerly envious, &c.* is *Williams* meer dream.

To that of *W. Ramsey* marked with (C) and from thence to the end of this Section, we need onely say thus. That *William* is toying at the *Labour in vain*. to shew the Doctour that *the Moon is the cause of the ebbing and flowing of the Sea*; who knew it afore ever *William* did, and it is granted by him in his *Demonologia*, (if *William* will see) onely he saith, other Sciences shew that, without the help of *Judicial Astrologie*.

And

And to that audaciousness of *William Ramsey* daring to say in the face of all learned men (that shall see his Pamphlet) *That those that say we know Eclipses, and Changes of the Moon by Astronomy, as challenging that to belong to it, are NOT VERSED THEREIN, and are IGNORANT, &c.* I will only say, that it shews such ignorance, or worse in *W. Ramsey* as for civilities sake I will not call it by its true name. Doth not famous *Keckerman* in his *System of Astronomy*, as an integrall part of the body of *Astronomy* handle the *Eclipses* of the Sun, in his *Syst. Astron. lib. 1. cap. 13.* very largely? And doth he not likewise of the *Eclipses* and *Changes* of the Moon, in the same Book, *1. cap. 14.* more largely? And doth not the renowned *Astronomer Alsted* do the same in his *System of Astronomy*, very largely; *URANOSCOPI. lib. 11. par. 2. cap. 5. cap. 12. cap. 13. cap. 14.* with *Diagrams, Figures, Pictures* to present them to the eye, as well as with *Theorems* to present them to the ear? For how possibly can an *Astronomer* do his work, to handle of the *measures* and *motions* of the *Starrs* (which is of the definition, and so of the essence of *Astronomy*) and not handle of the *Eclipses* and *changed postures* and *Aspects* of the *Planets, &c.*

For *W. Ramsey* and others quoting of *Sir Christopher Heyden*, we shall after in a more convenient place in our Survey, shew all men that will peruse this Survey, how they and *Sir Christopher*, are grossly mistaken.

I need add no more but the reprinting of the *Doctours 1. Section* of *Astrologie* word for word, as a full answer to the last part of this *Section* of *W. R.* from (C) to the end; and it will clear and confirm any of the things by me spoken afore; which is to a syllable (if the *Printer* fail not) as it here followeth.

A Repetition

A most grosse bold untruth of W.R. about the fundamentals of Astronomy.

This is a false Accusation of howlson which you may compare with the 20th Note A This passage is all Nonson

A Repetition of Doctour *Homes* his

SECTION I.

Of the nature of Astrology in some distinctions, descriptions, and observations.

IF I should distinguish of *Astrology* as *Alsted* doth, calling it, *Astrologia Judiciaria*, that is, *Judiciall Astrology*, as Master *Perkins*, and Master *Geree* call it; or should I distinguish as Doctour *VVillet*, that this Art is partly *Theorical*, partly *Practical*, and the *practical* is partly *allowed*, and partly *rejected*; as if hereby we would separate and set apart for lawfull use, the *name* and *thing* of *any kind* of *Astrology*; 'tis of our indulgence, and more then we need to do. For keeping to our terms, either first to the term *Astrology*; it is no where allowed in the Scripture, under that notion, but every where spoken against, as we shall see afterward. As other things that are naturall, which are brought to countenance *Astrology*, are not tolerated by the *Encyclopædia*, and generall order, and seats of all Arts and Sciences, within their own sphears, to be accounted *Astrology*.

For instance; first, some urge that we know the *Tides of the Sea by the state of the Moon*; and *tempests by other Stars*, &c. But these, and of the like nature, say we, are properly handled in that part of *natural Philosophy* which we call *Meteorology*; as also are all fiery *Meteors*, *Comets*, &c. of all which the essentiall internall causes, *matter* and *form*, and one externall, namely the *end*, belong thereunto, are there handled, and thereby are made an integral part of *Physicks*. For if you will say, because of their externall efficient cause, *viz.* the *Stars*, they are to be handled as a part of *Astrology*: by the same reason there will be left no such Science as *naturall Philosophy*, because all inferiour bodies below the *Moon*

(as

(as saith the great Philosopher *Arist.*) depend upon the superiour Celestiall bodie^s — the Heavens.

3 Secondly, Others say, that by Astrology we know *Eclipses*, and changes of the Moon: But say we, *Astronomy* doth challenge this, whose proper work is to teach us the Sphears, Planets, and nominated fixed Stars; with their motions, measures, distances, conjunctions, and oppositions; whence arise *Eclipses* of the Sun, or Stars, and changes of the Moon. I give but a touch upon some particulars, as an hint to understanding men to conceive of the rest. Thirdly, If any urge that Astrology handles of the *qualities* and *effects* of the Stars: We reply, that so doth Astronomy of *their qualities*; namely, of their light and colour; and naturall Philosophy of their *effects* in watery, aiery, and fiery Meteors.

Or secondly, if we admit of another term, or title which *Alsted* gives to Astrology, calling it, *Astrologia Planetaria*, i. e. Planetary Astrology; then we demand what becomes of almost all the System of pretended Astrology, if its ground work be founded mainly on the Planets, the main part of Astronomy? What then becomes of the notions about the tenth Orb, the twelve houses of the Heavens, the twelve Signs, with hundreds more of such kind of knacks wherewith they are wont to build up Astrology?

Or thirdly, If we entertain those other terms and titles that *Alsted*, and Doctour *Willet*, &c. give to Astrology, calling it *Μαντική δι' αστρων*, *Astromancy*, and *Genethliaca*, that is, The *calculatrix* of *Nativities*, or *Magick*; all these are disgracefull terms; and so unusefull to insinuate a lawfull Astrology. By all observe, that there is no place left for Astrology; but it is as meere a phantasie as Palmestry.

W.R.

Proving Astrologic to be an Art.

ARistotle, lib. 2. cap. 2. Phys. affirmeth that Astrology is *Scientia media*, a Science between the Mathematicks and natural Philosophy, for the Principles are meerly Mathematical, and in practice are applied to sensible matter as the Physical subject thereof: moreover he ranks it also amongst the Liberal Sciences; and annexeth it to Philosophy in such a sort, that he seemeth indifferent to use the name of a Philosopher and an Astrologer for the same. So likewise *Averroës* in his Commentary on the 12. of the *Metaphysics*, text 44. speaking concerning the power of the heavenly bodies, in the procreation and conservation of all worldly things, and in their mutual consent, and assisting one another in their mutual operations, he resembleth them to good Governours in a Common-wealth, that joyntly concur in one unanimous consent for ordering the same: His words are, *Dispositio in juvamento corporum celestium ad invicem in creando entia, quæ sunt hic, & conservando ea, est sicut dispositio regentium bonorum, qui juvant se ad invicem in regendo bonam civitatem*. And in his Commentary on the second Book of Physicks, his second Chapter, sheweth that natural Philosophy and Astrology have one and the same subject, and yet are distinguished by a divers consideration. And in the third of the *Metaph. Comment.* 7. he affirmeth the knowledge of the Starrs to be a Mathematical Art; and so it hath ever in all ages by the most learned Philosophers been esteemed. I believe M. *Homes* nor no man else that knoweth any thing, will deny that it is one of the Liberal Sciences, & if he will condemn it as none, he must be content to lose one of them, which were to render himself the

the eighth wise man ; what Science I pray will he place in the room of it, since he thus indeavours to excommunicate it, for he tels us it is as meer a phansie as *Palmestry* ? and yet *Galen* (one of his learned, that he brings to condemn Astrology with the word *Sophisticum*, that it is *Sophisticall*, page. 115. l. 11.) as Physitians themselves report, teacheth to know the temperature of the body by the palm of the hand ; and his reason is, because the mind commonly followeth the constitution of the body ; thus you may see how he carpeth and catcheth at any thing that he thinks will make in the least, for his turn ; as also of *Alsted's* and Doctour *VVillets* Titles of Astrology ; when the question is, whether either of them knew the common rules of the Art.

SURVEY. This borrowed Axe, borrowed of Sir *Christopher* is dull : tis most true, that that of *Astrology* which hath any truth of BEING, is a *Science* not an Art ; but is to be referred to other Sciences, and to be called by their name, according to the matter handled ; as hath been often cleared in the Doctours *Demonology*. And if it be a *Science*, how then can it be an *Art* ? The learned know they are Species logically opposite. Let *VVilliam* therefore learn it, afore he believe this grosse *non-sequitur* to be good, *viz.* Tis a *Science*, ergo 'tis an *Art*. And if *Aristotle* doth say (for I can believe *VVilliam* in nothing but what I see, we have found him so often tardy in notorious untruths) that *Astrology* is *Scientia Media*, and *VVilliam* will (as he doth) expound it, to be *A Science between the Mathematicks and Naturall Philosophy* ; how then doth *VVilliam Ramsey* agree with *Sect. 1* himself afore, where he will have Astronomy and Astrology to be all one ? For all liberall Artists do know that Astronomy is of the pure Mathematicks. But *VVilliam* consents that Astrology is a *Middle thing* between the Mathematicks and *Naturall Philosophy*. But in this *VVilliam* goes on as he began to TELL UNTRUTHS ;
for

Sed omnes interpretes retrovis modo legentes, reddunt Mathematicarum scientiarum vel facultatum.

for there are no such words in *Arist. Phys. lib. 2. cap. 2.* in three severall editions in Greek and Latine, which I carefully read over; and some of them twice over. But this I got and *William* hath lost by it, in my reading that Chapter. viz. φυσικώτερα (saith *Arist. ibid.*) τῶν μαθηματικῶν (alii μαθηματικῶν *) ὀπτική, καὶ ἁρμονική, καὶ ἀστρολογία. i. e. those mathematicall disciplines or Sciences that are more the *Physicks*, or nearer to *Naturall Philosophy* are the *Opticks*, *Musick*, and *Astrology*. Let *W. R.* therefore cease his anger against the *Doctour*, for saying *Astrology* viz. that which can be owned, viz. *naturall*, is in many respects to be referred to *Physicks*, and to be called proportionably by the name of some parts of it, as *Meteorology*, &c.

That which *W. R.* affirms out of *Averroes* on the twelfth of *Metaph.* is nothing to *Williams* purpose. Nor that on the second of *Physicks*; but rather against, viz. for us touching the onenesse of *Physicks* and allowable *Astrology*; more justly therefore called *Naturall Astrology*, if it must have any thing of the word *Astrology* in its name. For as for the *Judiciall*, 'tis in the corrupt phantasie of men and devils (according to the Scripture) rather then in *nature*. Nor is that on the 3. of *Metaphys.* to *Williams* purpose. We allow the knowledge of the stars to be a Mathematicall Art, or rather a Science; yet we allow not *Judiciall Astrology* to be a lawfull Science. But do give that honour to *Astronomy*.

But *cui bono*, to what purpose is all this waste of *Williams* words? For if all were yielded that *William* speaks to prove *Astrology* to be a Science, yet doth it not infer that any *Astrology* is a distinct Science, much lesse *Judiciall Astrology* to be any thing at all in *rerum natura*.

From *W. R.* endeavour to justifie *Palmestry*; by his confession he had received it by a report from the Physicians that, *Galen* did teach to know the temperature of the body by the palm of the hand, I inferre i. (as I afore suspected

inspected) that *William* borrows his best Feathers (that make any better shew then railing) from other Fowles. That I feel *W. Ramsey's* Pulse, that he neither hath read much his Master *Galen*, nor understands the meaning of such a speech, as that it signifies no more but that by the Pulse, or by the heat, driness, coldness, or moisture of the Palmes may be discerned the temper of the Body, without Palmestries canting upon the Lines of the Hands.

Lastly, *William Ramsey's* questioning Doctor *Villet's* and Doctor *Alsted's* knowledge of the common Rules of *Astrologie*, RENDERS HIM SO IGNORANT NOW, IN MY EYES, THAT I BEGIN TO REPENT I HAVE GONE SO FAR IN ANSWERING SO WORTHLESS A MAN, WHO KNOWS NOT THAT WHICH ALL INDIFFERENTLY LEARNED MEN DO KNOW, viz. that Doctour *Villet* in his learned Questions on the *Pentateuch*, and *Daniel*, touching *Astrologie*, and Doctour *Alsted* in his learned *Encyclopadia* of 27 Arts and Sciences, and particularly his *System* of *Astrologie* do manifest to the World, that they were not ignorant of the utmost of *Astrologie*.

W. R. his S E C T. IV.

Proving the lawfulness of Astrologie, being not impugned by the Scripture, nor Councils; but allowed of by the wisest and greatest men.

WHat hath already above been said, is clear to any judicious impartial eye, that this Art is lawfull, where I say, *The Heavens declare the Glory of God, &c.* But to clear it more plainly, the Psalmist in his very next words saith, *The Firmament sheweth the works*

of his hands, *Psal. 19. 1.* which is clear to me is meant thereby that he effecteth by them, (and no other thing) (though I must confess there are divers interpretations thereof) my reason is, that otherwise, every thing which is created doth declare the handy work of God; I believe Master *Homes* will finde *Aquinas* and *Hierome* of my opinion: He hath heard also, that there is no speech nor language, where the voice of the Starrs are not heard, *Psal. 19. 3.* which may serve hereagain very well for the purpose in hand; and to speak more plainly, that God doth not prohibit mortals from the study of them; you may see how the holy Ghost by *Stephen*, in the 7. of the *Acts, vers. 22.* speaking in the commendation of *Moses*, giveth him (over and above the commendation that was aforesaid) that he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds, which is clear to any rational man, that if it had been any wise sinfull, diabolical, or odious in the sight of God, *Moses* would not have applied his study thereunto; or at least, it would never have been recorded in his praise. I might instance here *Daniel*, *Solomon*, and others, but this is so clear, that to insist longer hereon, were but vain since there is no one place in the Scripture that can be shown to speak positively against Astrology, or the study thereof, more then to remember us not to give the glory of the Creatour to the Creature, &c. as in the answer to his divine proofs shall appear. Wherefore then since it is warrantable and lawfull out of the Scripture to study this Art, nay and as we see by experience, warranted by God, in the shewing of blazing Starrs to Astrologers, onely (not to the vulgar and proficient in other Arts) to forewarn the people of the danger and punishment to come; and if it were not so he might as well shew signes on earth to the illiterate, by common vulgar things; as in heaven to the learned Astrologer, who onely can judge of the effects. Wherefore

fore then I say, of necessity the Art must be allowed of by Councils, being the wiser sort of people, especially by the godlier sort of Councils, whose aets and determinations will be grounded on piety and the Word of God, and if otherwise, I value not what their censure is; for they are but men, and (guided by their own reasons and opinions) are but frail, subject to infirmity and errour, *Humanum est errare*. He cannot but know also that even the palpablest truths have been condemned by Councils, either for some self-interest, or for abuse of the thing condemned; as for instance, the *Bacaran* Councils (as well as the Roman Senate) hath condemned Astrologers, but how? not because they were Students in that heavenly Science, but for trusting in Astrology; (and who is so superstitious, may not lawfully be termed an Astrologer, for Astrologers are in no sort hereof guilty) the words of the Council is in the *Cap. 9.* of *Bacaran* Councils, *Si quis animas, & corpora humana fatalibus stellis credit adstringi, sicut pagani & Priscillianus dixerunt, anathema sit.* Who so trusteth in the fatal necessity of the Stars, as the Heathens and Priscillianists do or say, let him be accurst. To all which, there is no Astrologer, but will willingly descend; for by this, is not Astrology nor Astrologers in the least condemned, but the abuse of the Art, to give that to it, which properly belongs to God the Creatour of these heavenly bodies; the decree is against those that trust in them, or believe a fatal necessity, not that study the knowledge of them, and make a true use of them. So likewise the Council or Parliament in *England*, made a law against those that multiplied Gold and Silver, why? not because they condemned that heavenly revelation, or practise of the most blessed **Stone of the Philosophers**, but they forbade the multiplication of Gold and Silver, in that they thought it too great a treasure for any private subject, and to prevent rebellion, commotions and insurrections in the Common-wealth, like wise Pilots sitting at the

C Stern,

Stern, did study to prevent the Storm which was likely otherwise to shipwrack the safety thereof. So that I say then, there is no Council, (if they have any spark of Religion, Learning or Policy) that will shew themselves so ridiculous, as to decree any thing in the least, against either Astrologers or Astrology, taking it as it is in it self, and not abused; which is not the fault in the Art, but the Artist in going beyond the Art; for if under the colour of Astrology, I study Necromancy, is Astrology therefore to be condemned as unlawfull, because together with it I study unlawfull Arts? No sure, since this is a thing so far different; therefore it is good to put the Saddle on the right Horse.

And this my argument is thus confirmed, for that in former ages, both the greatest and wisest sort of people were Practitioners and Students in Astrology; as first we may see by the *Egyptians*, amongst whom it was not lawfull for any man to take the function of Priesthood on him, except he were an Astrologer; nor could any be chosen King, except he were of the Colledge of Priests. And *Rhodiginus* reporteth that for the prevention of Treason, there was none born within that Kingdom, whose Nativity was not brought to the King to be judged on. And *Dion* recordeth the same to be practised by *Tiberius*; and we see in *Daniel*, that the Monarchs of *Babylon* attempted nothing of importance, without first asking counsell of the *Chaldeans*. And the Kings of *Lacedaemonia* had none in their Councils, neither were any suffered to sit, but who were Astrologers: and also among the *Persians*, none was admitted to the Crown, but who were excellently skilled in Astrology; nay, to this day there is no King but hath his Mathematician about him. So then, it is cleared, that there is no Council but what is ignorant of Art and Religion, that will condemn or decree any thing against Astrology, and how it hath been esteemed amongst the wisest and greatest of the people. And that ye may be the better confirmed

ed in what hath been already said; I will give the names of most of the chiefest Patriarks, Fathers, Kings, Emperours, and Philosophers, (according as that worthy and noble Sir *Christopher Heyden* sets them down at the latter end of his Book, in defence of Judicial Astrology) that have been Students in this noble Art.

ASTRONOMERS and ASTROLOGERS from ADAM.

- | | |
|-----------------|--------------------------|
| 1 <i>Adam,</i> | 5 <i>Mahalaleel,</i> |
| 2 <i>Setb,</i> | 6 <i>Jared,</i> |
| 3 <i>Enoch,</i> | 7 <i>Henoch, &c.</i> |
| 4 <i>Kenan,</i> | In all about 200. |

SURVEY. 1. The Title of this Section doth extremely cheat the Reader, whiles he believes to finde *W. R.* discourse following it, to make it good; which it doth no more do, then Chalk proves Cheese to be Cheese.

To his vain repetition, abusing the sacred Word of God in *Psal.* 19. hath been spoken afore; onely *William* adds a confutation of himself; *that all the Creation shew the handy-work of God.* And therefore by *Williams* own consequence, all the World should be the proper subject but of one Discipline, viz. of *Astrology*.

His **BELIEF** that *Aquinas* and *Hierome* is of his opinion. 1. Begets in me a belief of a report that was brought to me by a godly Scholar that hath some acquaintance with some of *Williams* way, but upon another account, **THAT** *William* was helped by some of his Brethren or their Teachers in his *Christian* (un-Christian-like) *Astrology*. 2. Begets a belief in me that *William* cannot tell *where*, or *what*, either *Aquinas* or *Hierome* speaks for Judicial Astrology. For *W. R.* affirmeth nothing, quotes nothing, either of the place, or their

their words. The Doctour hath not so dealt with W. R. and his Brethren. 3. That William mistook his information, or his informers mistook. For *Aquinas* hath nothing at all, and *Hierome* saith nothing for Astrology, upon the Psalms. But this I can assure Will. Ram. that *Aquinas* in his *Summes* hath much against Astrology. And it were just to bid him and his Prompters go look it, because they deal so unfairly with the Doctour, and juggingly with the Reader, either in non-quoting, or in quoting *Non-ens*. But to clear mine integrity to the Reader; it is in *Aquinas* 2^a. 2^a. Qu. 95. where *Aquinas* putting the Question whether the divination that is made by the Starrs be unlawfull? 1. He saith, *SED CONTRA EST*, quod *Augustinus*, &c. That is, That of

Illos Planetarios quos Mathematicos vocant, consulere non desistebam; & quod tamen Christiana, & vera pietas expellit, & damnat.

Conclusio. Contingentium, & casualium per certitudinem divinatio superstitiosa & illicita est.

Respondeo, dicendum quod sicut dictum est, divinationi quæ ex opinione falsæ & vana procedit, ingerit prope ratio demonis, ut hominum animos implicet vanitati, aut falsitati. Vanâ autem aut falsâ opinione utitur, si quis ex consideratione

Austin is against the lawfulness of Divination by Starrs; In 4. Confess. "I did not (saith *Austin*) desist consulting with the PLANETARIES, whom they call MATHEMATICIANS, &c. which thing nevertheless Christian, and true piety expelleth, and condemneth. 2. *Aquinas* his CONCLUSION is, "To divine by the disposition of heavenly bodies, as by a certainty, touching con-

tingent and casual things is superstitious, and unlawfull, &c. 3. In his RESPONDEO upon that Conclusion he enlargeth much against Judicial Astrology; the summe whercof (to give it you in his own

words) is this. DICENDUM quod, &c. i. e. We must say, (saith *Aquinas*) as hath been said afore (Art. 1. 2.) the operation of the Devil doth pour in it self into that divination which proceeds from a false and vain opinion, to the end that he may inwrap the mindes of men in vanity or falsehood. And if any

man

"man will fore-know future things by the
 "consideration of the Starrs, which by
 "them cannot be fore known, he is the
 "man that follows a vain, and false opini-
 "on. Therefore we must consider, what of
 "future things may be fore-known by in-
 "spection into the Starrs. And indeed as
 "concerning those things which come to
 "pass by necessity, it is manifest that they
 "may be fore-known by consideration of the
 "Stars; as Astrologers do foretell Eclipses.
 "The dispositions and motions of the hea-
 "venly Bodies, cannot be reduced unto one
 "common cause which is natural; but may
 "be reduced unto one common cause, which
 "is divine providence. But the motions and
 "situations of the heavenly bodies are by
 "divine providence disposed one way, and
 "the events of future contingencies ano-
 "ther; because, the former are disposed
 "according to the manner of necessity,
 "that they always come to pass, and after
 "the same manner. But the later, after the
 "way of contingency, that they happen va-
 "riously. From whence it cannot be, that the
 "foreknowledge of future things can be ta-
 "ken by inspection into the Starrs, other-
 "wise then as effects are fore-known by
 "their causes. Now there are two sorts of
 "effects that are exempted from the efficacy
 "of the celestial bodies. 1. All effects
 "that happen by accident, whether in hu-
 "mane, or natural things: because as it is
 "proved in the sixth of Metaphysicks, an
 "entity by accident hath no cause, especially
 "natural, such as is the virtue of heaven-

stellarum, futura velit
 præcognoscere, quæ per
 eas præcognosci non pos-
 sunt. Est ergo consideran-
 dum, quid per cælestium
 corporum inspectionem
 de futuris possunt præ-
 cognosci. Et de his qui-
 dem quæ ex necessitate e-
 veniunt, manifestum est
 quod per considerationem
 stellarum possunt præ-
 cognosci, sicut Astrologi
 prænunciant Eclipses fu-
 turas. Non possunt dispo-
 sitione & motus corpo-
 rum cælestium reduci in
 unam causam communem
 quæ sit corporali. Possunt
 autem reduci in unam cau-
 sam communem quæ est
 providentia divina. Sed
 aliâ ratione disponuntur à
 divina providentia mo-
 us & situs cælestium co-
 porum, & aliâ ratione even-
 tus contingentium futuro-
 rum; quia illa disponuntur
 secundum rationem neces-
 sitatis, ut semper & eodem
 modo proveniant; hæc au-
 tem secundum rationem
 contingentie, ut variabiliter
 contingant. Unde non
 potest esse, quod ex inspe-
 ctione stellarum accipia-
 tur præcognitio futurorum, ni-
 si sicut ex causis præco-
 gnoscuntur effectus. Du-
 plices autem effectus sub-
 trahantur causalitati cæ-
 lestium corporum. 1. qui-
 dem omnes effectus per
 accidens contingentes, sive
 in rebus humanis, sive in
 rebus naturalibus. Quia,
 ut probatur 6 Metaph.
 ens per accidens non ha-
 bet causam, & præcipue
 naturalem, cujusmodi est
 virtus cælestium corpo-
 rum. Quia quod per acci-
 dens fit, neque est ens pro-

prius, neque unum, sicut
 quod lapide cadente fiat
 Terræ motus. Hæc enim, &
 huiusmodi non sunt sim-
 pliciter unum, sed simpli-
 citer multa. Operatio au-
 tem naturæ semper termi-
 natur ad aliquid unum, si-
 cut & procedit ab uno
 principio, quod est forma
 rei naturalis. 2. Autem
 subtrahuntur causalitati
 cœlestium corporum actus
 liberi arbitrii, quod est fa-
 cultas voluntatis & ratio-
 nis. Intellectus enim sive
 ratio, non est corpus, nec
 actus corporis organici, &
 per consequens, nec vo-
 luntas quæ est in ratione,
 ut patet per Philosophum
 in 3. de anim. Nullum
 autem corpus potest im-
 primere in rem incorpore-
 am. Unde impossibile est,
 quod corpora cœlestia di-
 rectè imprimant in intel-
 lectum & voluntatem.
 Hoc enim esset ponere in-
 tellectum non differre à
 sensu. Unde corpora cœle-
 stia non possunt esse per
 se, causa operationum li-
 beri arbitrii, possunt ta-
 men ad hoc dispositivè
 inclinare in quantum im-
 primunt in corpus huma-
 num, & per consequens, in
 vires sensitivas, quæ sunt
 actus corporalium orga-
 norum, quæ inclinant ad
 humanos actus. Quia ta-
 men vires sensitivæ obedi-
 unt rationi, ut patet per
 Philosophum 3. de Anim.
 & 1. Ethic. nulla necessi-
 tas ex hoc, libero arbitrio
 imponitur, sed contra in-
 clinatio em cœlestium
 corporum homo potest
 per rationem operari. Si
 quis ergo CONSIDERE-
 RATIONE ASTRO-
 NOMICAM UTATUR AD

ly bodies. Because that which is by acci-
 dent is neither an entity properly, nor an
 oneness; as for example, whiles a stone is
 falling there is an Earthquake, &c. For
 these and the like things are not simply one,
 but absolutely many. Now the operation of
 Nature is always terminated unto some
 one thing, even as it doth flow from one
 principle, which is the natural form of the
 thing. 2. The acts of free will (which
 is a faculty of the will and reason) are
 exempted from the efficacy of the heavenly
 bodies. For the intellect, or reason is nei-
 ther a body, nor the act of a corporeal or-
 gan, and by consequence, neither is the
 will, which is within the reason; as ap-
 pears by the Philosopher in his third Book
 of the soul. Now no bodily thing can make
 an impression upon an incorporeal thing.
 Whence it follows, that IT IS IM-
 POSSIBLE THAT THE HEA-
 VENLY BODIES CAN DI-
 RECTLY MAKE AN IM-
 PRESS UPON THE UN-
 DERSTANDING AND THE
 WILL. For this were to make the under-
 standing not to differ from sense. From
 whence it follows, that the heavenly bodies
 cannot be a cause per se of the actings of
 free will, yet may they disposingly incline to
 this, so farr as they impress upon mans
 body, and by consequence, upon the sensi-
 tive powers, which are acts of the corpo-
 ral organs, which incline to humane acts.
 Yet because THE SENSITIVE
 POWERS ARE OBEDIENT
 TO

“TO REASON (as appears by the
 “Philosopher in his 3. book of the soul. and
 “in his 1. book of Manners) NO NE-
 “CESSITY HEREBY IS IM-
 “POSED UPON THE SPON-
 “TANEOUS WILL, BUT A
 “MAN CAN ACT CONTRA-
 “RY TO THE INCLINATI-
 “ON OF THE CELESTIAL
 “BODIES, BY THE POWER
 “OF HIS REASON. Therefore,
 “IF ANY MAN shall make use of

PRÆCOGNOSCEN-
 DOS FUTUROS CA-
 SUALES, VEL FOR-
 TUITOS EVENTUS.
 AUT ETIAM AD
 COGNOSCENDUM
 PER CERTITUDI-
 NEM FUTURA OIE-
 RA HOMINUM, pro-
 cedit hoc ex falsi & vana
 opinione. ET SIC OPE-
 RATIO DEMONIS
 SE IMMISCET.
 Unde et divinatio SU-
 PERSTITIOSA &
 illicita.

“the CONSIDERATION OF THE STARRS
 “to foreknow CASUAL, or CONTINGENT
 “EVENTS, or also to know with certainty the FU-
 “TURE WORKS OF MEN, this proceedeth
 “from a false and vain opinion, and so the OPERA-
 “TION OF THE DEVIL INTER-
 “MINGLES IT SELF, from whence the
 “divination is SUPERSTITIOUS AND
 UNLAWFULL.

Thus saith *Aquinas*; on
 whom commenting we have learned. and profound *Caje-*
tan to boot. *Et ex his patet* (saith *Cajetan*) *quomodo in-*
telligendum est. &c. that is, “By these it is apparent,
 “how we must understand that celestial bodies are not
 over-ruling our elections or free chusings, and voluntary
 acts, and how the consultation of Astrologers about the
 Nativities of men, &c. are condemned. For if these
 things be applied for a certainty of knowledge of contin-
 gencies; or (which is the same thing) if we must use such a
 figure of the Nativity, &c. as a law, they are diabolical and
 condemned. And this *Austin* intends in his fourth book
 of his Confessions. But if they be onely to attain a con-
 jecture of natural inclinations, they are not evil. With
 all know, that albeit some truth may be had out of those
 things, yet THE WAY OR MANNER

“OF THE CONJECTURE IS SO WEAK
 “THAT IT IS SCARCELY A CON-
 “JECTURE. And this because of humane igno-
 “rance, of the greatest of Causes, both Celestial and
 “next Causes. For the whole of that we know in these
 “kinde of the things, doth not deserve to be called A
 “Part (how small soever) of those things we are ignorant of
 “concerning the same as in relation to us and still daily are
 “so ignorant untill the whole compleat course of heavenly
 “bodies be once gone over. Because the Starrs are unknown
 to us, how they are one towards another, and their moti-
 on is not compleated untill six and thirty thousand years
 be over. “I say that daily there is a new situation of the
 “starry Heaven, which situation yet hath never been con-
 “sidered, unto which the Planets and Starrs being re-
 “ferred, who can tell what causality they are clothed
 “with, or how they cause, change, or destroy. I mention
 “not the Calculation of Motions. because perhaps it is
 “impossible to have Instruments exactly to know the rising
 “and setting of Starrs, as I hear it from the Astrologers
 “themselves.

As for W. R. alleading *Moses* and *Daniel*, he de-
 serves rather a *Ferula*, then an answer, because the Do-
 ctour hath fully answered that those Saints were not judi-
 ciary Astrologers; so that *William* could not here give
 us any solid reply.

William Ramsey's proof in this Section, that Ju-
 diciary Astrology is not condemned by the Word of
 God, is onely his passing his Word for it, which is
 worth nothing, for how unable he is to keep his Word
 will appear after. + His alleading that God shews Bla-
 zing Starrs onely to Astrologers is a gross untruth, confu-
 ted by thousands of the vulgar yet alive in *England*, who
 saw the Blazing Starr many nights, that appeared afore
 the Swedish Warrs in *Germany*. For what hinders, but
 Shepheards, Sailers, Watchmen, &c. illiterates should

love
 lowland
 twice to
 wake W.
 lieve for

He doth not say for he is here accused perceive
 none are shew to Astrologers

perceive that which is obvious to the common eyes of mankinde; and distinguish a Comet from a Starr by his nearness, motion, and his feather or long tail.

And just as *William* proves here Judicial Astrology not to be condemned by the Word of God; just so (and no wiselier) doth he prove it not impugned by Councils; namely by bare facing it down with a bold forehead (whiles that *Councils* to the contrary are in his sight) *that of necessity* the Art must be allowed by Councils, yet in the same place professeth his contempt of Councils, if they be not of his minde. Is this *Williams* proof of the lawfulness of Astrology by Councils? To one of those Councils alleadged by the Doctour (for he alleadged two in his Demonology, and might have done more) *Will.* can say nothing. To the other he hoped he could; but hath miserably disgraced himself in *not construing a plain piece of Latin right*. For the words of the Council, as *Will. Ram.* reports them, *Si quis animas, & corpora humana fatalibus stellis credit adstringi, sicut Pagani, & Priscillianus dixerunt, Anathema sit*; are according to true Grammar, thus to be rendered; *If any one doth believe the Souls and Bodies of Men to be bound to, or necessitated by fatal Starrs, as the Pagans and the Priscillianists do let him be accursed*. So that if you compare *Will. Ram.* interpretation with this, which is close according to the Latin, you shall finde that he did not onely leave out something, because it might prejudice him; but (which is the thing I mainly insist upon) he doth interpret the Latin most falliely in the main thing; which condemns any with *Anathema*, that shall believe *that the Starrs have a necessitating power over mens Bodies and Souls*; which in plain English is, *to believe the Astrologers to say true, who in their practise, so teach and by that undertake to predict humane events by their Judicial Astrology*.

For the *Philosophers Stone*, he hath little cause to call it *Blessed*, seeing the attempts about it have undone *Will.*

inley; but Keenney says they Ramsays. Com. are Shewn to Astrologers. But Ramsays.

W. Ram.
is shame-
fully out
in his
LATIN:
See be-
fore in
this
Section
at *

Testis M.
Rowl.
Mini-
ster,

le to
Rowland
Rowland
the Philo-
stone their
Such
things
and it
more of
Divine
men to
man
then
Acquired
his
Industry

Ramsays father, who lies in Prison by it. Though the late King bore with his father defeating him of his expectation, and of scores of pounds, yet other men will not, cannot bear such wrongs. Nor hath *Will. Ram.* so blessed himself with his father skill, and the Philosophers Stone, as to enrich themselves, and deliver him.

To his large alleadging the honour and antiquity of Astrology, a brief answer will serve; viz. 1. That till *Will. Ramsey* or his associates do produce some true Christians, whiles such, to have been practisers of Judicial Astrology, all his instances amount but to the Proverb, *Ask my Fellows whether I be a Thief*: or to a self contradiction. For the Astrologers *W. R. W. L. &c.* when they see their advantage, inveigh against godly and learned Ministers, with the name of *Priests*; and *H. H. Vox cœlorum*, in the behalf of Astrology saith, the Roman Laws against *Mathematicians* and *Prognosticatours* did mean *Chaldeans*, and yet now the *Priests* and the *Chaldeans* must be alleadged for the honour of *Judicial Astrology*.

2. If *Will. Ramsey* doth not here intend a difference between *Astronomers* and *Astrologers* (contrary to his Tenet afore) in that he puts both names in the Title to his Catalogue; yet he thinks learned men may put that difference; so that if any of them should whip him for his false Scrowl, proving many of them no Astrologers; yet they may be found Astronomers.

3. *W. Ram.* Catalogue of them from *Adam, &c.* is ridiculous. We have no such thing in the Bible; and therefore can know no such thing. For *Greek Homer* the Poet is the ancientest humane Authour that is extant. The man flourished about 911. years afore Christ. The onely Authour pretended, of the greatest antiquity, viz. concerning things so ancient as the beginning of the Empire of *Babylon*, and of *Ninus* the first Emperour thereof, is one *Berosus*; of whose writings (saith learned *Sleidan*)

almost

almost all men make a doubt, and think them counterfeit. The most judicious and true Chronologer, leaves out *Berosus*. *Helvicius* puts him in *ad annum Mundi 3690*. which is but about 281. years afore Christ, which is but yesterday in comparision of *Adam*, *Seth*, *Enoch*. *Pliny* saith, this *Berosus* was an *Astrologer*. And of the true, and forged *Berosus* learned *Gesner* in his *Bibliotheca* writes thus, *There are extant in our age five Books of Antiquities, ascribed to Berosus, but all the more learned judge they are not of Berosus, but feigned by I know not what Fabler, and set forth in Berosus his name.* To this famous *Pezelius* on *Sleidan* adds. *Josephus* (saith he) cites the Histories of *Berosus*, l. i. con. App. & *Athenaeus* l. 14. The genuine *Berosus* perished. There remains the Fictions of *Annius Viterbiensis* a Monk; neither are the fragments of *Metasthen* and *Manethon* of a better metall.

Lib 7.
cap. 37.

W. R. his SECT. V.

Demonstrating the antiquity of Astrology.

WE have seen already how Astrology hath been proved lawfull by the Scripture and reason, not condemned by Councils, but admired and honoured in all ages. by the wisest of the ancients; we come now to shew its antiquity, and from whence it had its first original: Concerning this point, there hath been much controversie amongst Writers, but most hold, that it was first revealed to man in the infancy of the World by God; *Aristotle* deriveth it from the *Egyptians*, *Tully* from the *Assyrians*, others from the *Sidonians*, *Chaldeans*, *Persians*, *Indians*, *Arabians*, and *Greeks*; but however it is most certain, if we will believe the ancientest Historiographers, that the Priests and Kings amongst the *Egyptians*, the *Chaldeans* among the *Babylonians*, the *Magicians* among

mong the *Persians*, the *Gymnosophists* among the *Indians*, the chief Philosophers of *Greece* and *Italy*, and the *Druides* of *France* were all Astrologers, and esteemed by those Nations for the wisest men. But *Josephus* in his *Antiquities*, lib. 1. cap. 2. deriveth it from *Adam* and *Seth*: and that they taught it to their posterity, and that *Seth* was so well skilled therein, that foreseeing thereby the destruction of the World, first by Water, then by Fire, least the knowledge should perish by the Flood, engraved it in two Pillers, the one of Stone, the other of Brick; and he farther witnesseth that of Stone to remain in Syria in his own time; and in the 3. Chapter of the same Book, he affirmeth, that man lived so long before the Flood (by the permission of God) to learn Arts and Sciences, especially naming Astrologie and Geometrv, the which (saith he) *Ediscere non potuissent, nisi sexcentis viverent annis*, could not be learned under six hundred years time, for these are Studies that require much experience, and particular observation, which could not be done on an instant. Again in his eighth Chapter of the same first Book of his *Antiquities*, he further affirmeth, that *Abraham* having learned this knowledge in *Chaldea* being the place of his birth, when he came into *Egypt*, he first taught the *Egyptians* the knowledge of Astrologie and Arithmetick and since the *Egyptians* have been most exquisite therein, so that some Historians have believed *Atlas* King of *Egypt* to be the first inventer thereof, others have thought *Henoch* and *Atlas* to be both one, but most Historiographers hold *Atlas* to be after the Flood. And that Astrology is derived from *Adam*.

Antiquitas sine veritate est veritas erroris.

SURVEY. Were it not that the Reader might suspect my leaping over something that were considerable, I would have left out this Section, it being a vain Tautology. We have already answered to the antiquity of Astrology; and in particular to *Josephus*. The Fathers rule is excellent, *Antiquity without verity is the ancient-*

ness.

ess of Error. All that are here reckoned up to countenance *Astrology* were either the *worst of men*, viz. *Heathens*, or diabolical *Magicians*, or *Idolaters*; or both, or all (as were the *Druides*, whom some ancient Authors call *Magos*, others *idolalatræ*) or the most uncertain, if not the foolishlest of *Traditions* (as that of the *two Pillars*) of which *Josephus* hath store, and therefore not to be regarded in what he saith of such ancient times of *Abraham*, as we have given sufficient reason in the Survey of the former Section; or *self-contradictions*; as that a man could not learn *Astrology* under six hundred years, yet now *William*, and *William*, and I know not who will pretend great skill in it at half sixty: or *Ridicules*; For naming *Adam* to be an *Astrologer* he might well think, the Reader would judge if he was an *Astrologer* he was so after the Devil had given him the fall; and if there were a derivation of *Astrology* from him as such, it was in the traduction of sin. For conclusion of this Section; let me deal truly, seriously, and plainly with *William*, that it is brought to me by good hands from his own Brethren in *Astrology* that they set him on work, because he was one of the silly mean ones among them, thereby to disgrace the Doctor. But I will say what others say, that *William* hath but blown upon the Question. *Demonology* stands like a Castle of Steel. The *Astrologers* have laid their heads, and prompted *Will. Ram.* but nothing is done but the disgracing of their own cause.

W. R. his SECT. VI.

That Astrology is the most profitable Study revealed under the Sun to mortals.

WHich I shall endeavour to make clear thus; first, that it is most profitable for the knowledge

were in fixing by many Observations
the truth and Reason of this Art

+ Here
how long
should rem
ember th
that this
long time
was reg
in that
that
first
gave the
Lundam
of the
for the
He won
be as lo
learnin
his Gre
y Hebra
withou
being
Jung
as the
of Astrology

Judiciall Astrology

of *Moral Philosophy*, viz. of our selves and others. Secondly, for *Natural Philosophy*. Thirdly, for *Physick*. Fourthly, for *Health*. Fifthly, for *Husbandry*. Sixthly, for giving a reason for *Climatterical* years (which other Arts cannot) and other things. Seventhly, and lastly, for *Military Discipline*.

First, that it is most profitable for the knowledge of *Moral Philosophy*, M. *Homes* will not deny (if he know any thing in the Art,) that the constitution of the body, and the disposition of the minde is by Astrology known; so that hereby we receive a double benefit, viz. First, admonition to refrain what may prove noxious and hurtfull to our health. Secondly, encouragement to apply our selves to that whereunto we are born apt by nature; besides we may also be warned hereby of what may cause the minde by ill government to offend others. And for felicity the chief end of *Moral Philosophy*; no Art or Science can compare with Astrology, for it teacheth a man what pertains to the goods of the body and minde, and so also to moderate the unruly affections, whose violence carrieth away the minde from that golden mean wherein vertue dwels and keeps her place; so likewise in the external goods, it resolveth a man what hopes or likelihood by his own industry, or otherwise he hath to attain to the riches of this world; and also teacheth him how to increase the same, by what means, at what time, and in what place it will be best for him, or most profitable to this intent or purpose. So that then ye see Astrology to comprehend more in one part, then all the Arts in the World put together, in any or all parts.

Secondly, for *Natural Philosophy*, it bringeth no less help hereunto, then to the former, for hereby the Philosopher cometh to know God the upholder, and immoveable Creatour of all things, by the constant inchangeable motion of the Heavens; and the corruption and generation of all things, by the motion of ☉, ☾ and other Planets

in the Zodiack; and that there is a certain prefixt time of every ones life that is born, allotted by the Starrs, and that this is divers according to the nature of every Constellation, and the measure of every proper revolution; as also the reason of the ebbing and flowing of the Sea, by the motion of Δ . He comes also by ^{Astrology} Astrology to know the rising of Meteors, the motion of Comets, and innumerable other things, much conducing to the furtherance of his knowledge, experience, and skill. But this is so clear, I hasten to what is further to be said in the praise and utility of Astrology, least I spend too much time in confuting such weak stuff, as is this discourse of *M. Homes*, against so apparent a noble and excellent Art.

Thirdly, for Physick; for all that knows any thing in Astrology, can acquaint *M. Homes*, as also his great friend *Galen* (as most falsely he accuses him (in his 115. page) to condemn Astrology as Sophistical, when indeed he himself appears no other at the best, to wrong so worthy a man,) That he that shall administer Physick when the Sun comes to the Equinoctial points, or in the Canicular or Dog-dayes and the like, knows very little in the one or the other, viz. Physick or Astrology; and is rather to be accounted a fool then a Physician; and further, *Galen* admonisheth men not to trust themselves with that Physician that is not versed in Astrology; and *Hippocrates* also saith, that that Physician which is ignorant in Astrology, is not fully, nor can he be perfectly known in his Art; for without Astrology, he shall never be able to give Physick safely, viz. when to purge by evacuation or vomit, or Phlebotomy, or for what humours, or in what quantity, neither can he know or come to the understanding of the chief Pillar of his Art, viz. the true cause of the Malady without it, neither with it, (if well learned therein) can he err: Besides *Galen* further affirmeth, that Physick given at unseasonable times, doth not

only

The
rising
of Comets
is
not known
but by
Astrology

onely little avail or help, but oftentimes prove very hurtfull, even to the endangering of the life of the Patient; and that these times are onely to be known and judged by the Starrs. *Fernelius* (a learned Physician) doth hereunto also condescend, as also *Ficinus*; for there is nothing more certain, then that Astrology doth plainly deliver Rules for all the parts of Physick abovesaid, (which *M. Homes* I am confident (if any whit read therein) dare not but confesse) and not onely so, but also teacheth the critical dayes, without which they cannot be known with any certainty; wherefore it is, that those Physicians ignorant in Astrology, conclude the seventh and fourteenth dayes to be dangerous, when most times they are deceived, and so consequently apply contrary Remedies to their Patients, much to their prejudice, if not absolute destruction: the reason is, the ☾ by her various motion cometh sometimes sooner, and sometimes later, to her ☐ and ☿ or quadrat and opposite part of the place she was in at the beginning of the Disease, viz. Sometimes she comes to her ☐ in seven dayes, sometimes not till the eighth or ninth day, other times at the sixth day; and to her ☿ sometimes at the fourteenth day, sometimes at the thirteenth, other times not till the sixteenth day. I would fain now *M. Homes*, you would shew what Art in the whole earth, is more beneficial to Physick, then Astrologic. &c. but I hasten to the remaining proofs.

Fourthly, for Health, which none but the most ignorant and malicious will deny, since the constitution of the body is the onely ground, wise Physicians go upon, and look first to; that that foundation being laid, they may then fall to the rebuilding of the Patient, otherwise (as you have heard) destruction (like a house founded on the sand) is to be expected. Then consequently the most envious cannot but confesse and acknowledge it to be the most profitable thing for our health under the Sun. Wherefore then let us see whether the Husbandman will

acknowledge it to be beneficial to him in the way of living, viz. Husbandry.

Fifthly, Husbandry, and first let me ask him, whether he lops his Trees from the time the Sun declines from our Horizon, till he again re-enters the equinoctial point? or if he knows not (if he should) that it will not grow again? or whether he use to sow Pease in the increase of ☾? or if so, whether they will then ever leave blooming or blossoming? or whether therefore he doth not observe and remember to set them in the wain, or decrease of ☾. Nay, it is reported of the women in the North, both of *England* and *Scotland*, that they diligently observe a time of the Moon to set their Egges, that they may all come to good; and furthermore, let me ask the Husband-man, whether he observeth not a time to graff, and prune his Trees? but this is so common, that to spend more time hereunto were to no purpose.

Sixthly, for rendring a reason for Climacterical years, it happening by the profection of the Planets and Horoscope, ascendant or first House (as ye may call it) to the ☿ or ♀ aspects or their places in Nativities, or by the motion of ☿ if he have power in the Nativity, for *Ptolomy* and the wisest in this Art, give ☿ as much power in the decree of severall years, as the Sun hath in moneths, or the ☾ in dayes; and if his course be observed, it will be found finished much about the same number of years, as the Moons is in dayes; and further, that ☿ in every seven years comes either to ♀ or ☿ of his place in the *Radix* of Nativities. And further know, that if there be no danger (as we finde by experience) of some mens lives, at these years, they have either some of the beneficial Planets in their eighth House, or the direction of the ascendant, or Aphetical places are free from all impediment and affliction, of the interficient and malignant Constellations.

Seventhly, and lastly, for Military Discipline, History

is full of Examples herein; and for brevities sake (because I will hasten to conclude this first Chapter, that I may proceed to M. *Homes* his second Section) I will here content my self with this one, which the Indian Histories shew forth unto us; which is, that *Columbus* having the Art of Astrology, and being in a straight for want of Victual, together with the whole Army of the King of *Spain*, *Ferdinand*; and foreseeing an Eclipse of the ☾ within few dayes to happen; threatned the Indians he would send infinite Plagues amongst them, if they speedily relieved them not; in token whereof, they should at such a time see the ☾ light taken from them, which they at first slighted, but when they saw according to the former words, that the Moon began to be darkned, and grew so more and more, and being ignorant of the cause thereof, did not onely send them the Victual they formerly retained from them, but also threw themselves at *Columbus* feet, asking forgiveness: So then ye have had (as brief as may be) shewn unto you, *what Astrology is, that it is an Art, and a lawfull Art, allowed of by Scripture, the antiquity of it, and the utility of it*; there is it may be some Arts, that may be beneficial or helpfull to another; but you see both positively and conclusively, that Astrology is generally helpfull to all Arts and Sciences; nay, what other Study in the whole World in this point is like it, or able to compare with it?

SURVEY. Will. Ramsey in his Title might well have excepted *Divinity* and *Religion* (if he hath any) and have distinguished of *Astrology*. For sure the Art pretending to tell that the *Thieves* that committed the *Robbery* about *Brainsford* the last Summer, that such a way the *womans Cows* were gone. That *Mistris* ——— his *Sweet-heart* would prove a *Shrew*, with infinite the like (that may be produced in time) do not at all conduce to *Natural Philosophy*, *Physick*, &c. which *William* reckons up.

Its ill a signe by *VWill. Ramsey's* manners that *Astrology* is profitable for *Morality* (unless *VWilliam* will deny he hath any *Astrology*.) And therefore nor our *Philosophers*, nor *Aristotle* the Prince of them mixed any directions out of *Astrology*, in their *Moral Philosophy*. As for the disposition of the minde *VWilliam* assured us in his Epistle to the Reader. That the will of man is not subject to the influence of the Starrs. And learned *Huet* in his *EXAM. INGEN.* tells us a readier way then by Starrs. And of the body, we know the temper, farr better by experience of the effect, then by conjecturals from causes, if Starrs were any certain cause. But *VWill. Ramsey's Ptolomy* in his first Book tells us among other causes of the uncertainty of *Astrologically* Predictions, *That though bodies are affected by the Starrs, yet the seed of generation may alter the case.*

As for the predicting what hope a man may have, by his own industry, or otherways to get goods, it doth little tend to *Moral Philosophy*, and doth less appertain to *Astrology*, if *VWilliam* be an honest man of his word, in his particulars he layes down in his Epistle to the Reader before enumerated of *Natural Philosophy*, I have several times shewed *VWilliam*, that the thing of natural *Astrology* is a part; judicial, non-ens, or worse.

And without either, thousands of people that are no *Astrologers*, or *Philosophers* excellently well know God to be the Creator and upholder of all things; whiles *Philosophers* and *Astrologers* have turned *Atheists*, or worse, *Rom. i.*

To say, the Starrs alot every mans prefixed time of life, is to intrench upon Gods Decree and Providence, and to avouch a fatal necessity in the influence of the Starrs; with which *VWilliam* promised us in his Epistle to the Reader his *Astrology* should not meddle.

His great Preamble of the usefulness of *Astrology* for *Physick* amounts to thus much upon experience;

1. That there are in this Nation many Christian learned and succesfull *Physicians*, who are neither well-skill'd nor well-will'd to *VV. R.* his Astrology. If need be we can give him their names.

2. That the matter of *Will. Ramsey* his *Judicial Astrology* being humane events; as whether a man shall be rich, and, &c. as before he expressed, and his Brethrens writings and practise do testifie; the *natural judgement* upon mens bodies is quite hereto general from it.

3. That thousands of English men, yea, the most of the common people, that are no *Physicians*, do well know; yea, feel (without the help of *Ramseyan Astrology*) that the *Canicular dayes*, &c. are not the best times for taking *Physick*, unleis upon great extremity; and therefore are no *Fools*.

His great clattering together of the names of *Hippocrates*, *Galen*, *Fernelius*, and *Ficinus*, is but a Scar-crow to scare silly birds, I mean weak-headed Youths from the truth, and a juggle to conjure them into his Circles by Charms they cannot understand. For *William* (according to his manner of unfair dealing) doth neither quote their words, nor the place where they so speak, as he intimates. And though we have hunted after him, and beat the thickets, yet we can finde no such thing.

But this we finde.

1. That *Hippocrates* saith of *Astronomy*, (nothing of *Astrology*) that it is not altogether unusefull for the faculty of *Physick*. But how doth he there make it out? Surely onely thus; *Because* (saith *Hippocrates*) together with the times of the year, the ventricles of men receive a change; and so goes on of the difference in health the variety of windes may make. Now judge, understanding Reader, how little this makes for *Judicial Astrology*.

2. *Gallen* the Commentary upon him (to omit the *Sophisticum* quoted by *Alsted* in *Astrology* that doth so much anger *Will. Ramsey*) saith onely this to that point,

Cælum

Ὅτι
ἐλάττω
συνέ-
ρῳ
συμ-
βάλλει
ταῖς Ἀ-
στρονομίαις
(as his
Dialect
is)
ὡς ἰνδ-
κλω.

Cælum in his verbis, &c. i. e. Hippocrates in these words doth put Heaven as the cause of all vulgar diseases: yet, saith *Gallen*, (correcting his Master) sometimes the drinking of corrupt water may cause an universal disease. And then goes on to discourse of the severall diseases that befall men in the four quarters of the years, distinguishing those quarters by the rising and setting of severall Starrs or Constellations proper to them. Which is all the hint we have in *Gallen* to the point in hand. 'Tis true the Index puts high titles, and great emphasis on these places. But you see here what the matter is upon true account.

3. 'Tis true, that *Fernelius* saith, *Pura simplicisq; pestilentia causa, &c. i. e.* The cause of the meer and simple Pestilence is the configuration of the Heavens by their vertue. But withall he presently avoucheth, *Quæ neque temporum mutatione, neque ulla manifestâ qualitate, sed solo eventu deprehendi potest. i. e.* That that efficacy of the Heavens cannot be discerned, either by the change of times, or by any manifest quality, but meerly by the event.

4. *Williams* quoting of *Ficinus* was to him (to use an Astrological phrase for their use, though not approved by me) most *unlucky* of all the rest. For he though professing himself a Physician doth bang Judicial Astrology all over his vast works. I shall here give but a touch. In his book, in *Plotin. cap. 2.* the title of the second Paragraph or Head is, *That for many causes the judgement concerning future things is most difficult.* And then begins his discourse thus, *Quod autem nec homo, nec demon, &c.* that is, that neither man nor devil is able by the sole inspection of the Heavens to see the lesser matters accure among us, &c. which he there proves strongly by many reasons; too long for me to epitomise in this intended breif Survey.

Now let the observant Reader judge what *Will. Ram.* hath got by those names he so rattled together. From

De Aëre
locis, &c
Aliquis.
Sect. 3. &c
diff. re;
inquit
Xeno-
phon,
Aspe-
vomæ
ab A-
spole-
yia:
Galen in
1.1. Hip.
de mor-
bis vul-
garibus.

them all not such a word as *Astrology*; much less *Judicial*. Least of all any inference that if there be a consideration of the Heavens for sickness, Physick, &c. that therefore they can tell me where is my lost Cow; who was the Thief that robbed me.

By this, my soul loathes the silly weakness of the rest in this Section, and shall kick it off for naught. By experience we all know any observable effect of the Moon; as all men. Physicians, or others, are often enough deceived in judging the *Crisis* meerly by that Planet; by reason that the different natures of the Patients, and various change of Windes and Weathers (to which *Hippocrates* ascribes much) &c. do much alter the case.

Hipp.
lib. 3.
Aphor. 5

And *Will. Ramseys* notion upon *Health* is to me *nonsense* or *non sense* as I have touched afore. For *Husbandry*, the *Clownes* can tell more then the *Astrologer*: as presently he doth intimate ly confess that he learned *Henshousewifery* of the Northern women, not they from the *Astrologer*.

A very sutable observation, to usher in his *Fable* of the *Climacterical years*; unless he mean that which we have by experience, that every seventh year a man that observes shall finde a great change in his body, in regard of diet, &c. otherwise that Scripture assures us that every man by Gods decree hath an *appointed time*. And for conclusion *William* tells us a Tale of *Columbus*, &c. which the *Astronomer* (without *Astrology*) can do; onely, if he be honest, he cannot tell a Lie to get *Victuals*, or *Money*. But the story and the practise is tolerable enough in the opinion and practise of divers *Astrologers* about *London*, &c.

W. R.

W. R. his CHAP. II.

I Am come now to Mr. *Homes* his second Section, wherein we shall see how he vents his malice most invectively all along against Astrology, thinking he bringeth the learned to condemn it; but what are the learned Schoolmen, or great Philosophers to me, or their sayings in this matter, further then they have truth and reason on their side? If they follow their own opinions and conceits without sound reason and warrant, I see no warrant or reason why I should regard either them, their words or quoters.

W. R. his SECT. I.

Wherein is further shewn the legality of Astrology,

His first learned man (then) he begins with *Tostatus*, who he saith in his Commentary on *Levit.* 19. *Quest.* 28, 29 &c. hath these words, the which Doctour Willet gives him *viz.* Of things which are (as to us) accidental, as the success of business, or their causes internal, as mens will and free choice, as to undertake a journey, or to build or not build; predictions are not onely uncertain but superstitious: and the same is to be said of casting of Nativities by the conjunction of the Planets; But if he had considered what reason or ground *Tostatus* hath for these words, he had never thus laid them open; and I much wonder he being a *Divine*, he had not first himself considered and weighed the Text, which that he may now do, I will here set it down: *Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God. Levit. 19. 31.* Where we clearly see there is no part of the Text, once in the least mentioneth or meaneth Astrology; it is against the seeking after those that have familiar Spirits and Wizards.

*Wherein is shewn that the Stars are Signes
and Causes.*

HE then brings Doctour Willet in these words, *All manner of conjecturing (which saith he is meant by Astrology) is not unlawfull, whereof any Natural or Divine cause can be yielded; as first there be Natural Signes in the Heavens and Air, as of the alteration of weather, of windes, of rain, &c.* This doth no whit hurt Astrology; mark but the words, *all manner of conjecturing is not unlawfull, &c.* and saith M. Homes, *see he calleth it (meaning Astrology) but conjecturing onely; but doth M. Homes conjecture it to be no other? if he do, it is his ignorance.* But let me not forget my self, and spend too much time about him. It hath been already shewn, that the Starrs have the applause of power on the natural things of this world, as also the great Ptolomy (whose word in this case I believe will be taken before Doctour Willets or M. Homes his) gives his word for it; besides experience also as above shewed; (and you know *Experientia docet*;) there is no more to be said, but that Astrology is not (as Doctour Willet saith) unlawfull; neither doth he in any wise condemn it, for in his following words he tells us, *There are natural Signes in the Heavens and Air, which cause rain, winde, &c.* The cause of which, is no other then the influence of the Starrs, which if he deny, all Writers on this Art are contracted, as also the Scripture to boot; if then this be not a strong Argument, let himself judge.

But to clear this point more fully: What, saith Master Homes, is the cause of Rain, alteration of Air, and the like? If his Master, Doctour Willet, did not these words shew it, me thinks he should not have left the Reader unsatisfied; and not onely so, but have proved the Starrs to have no influence thereon, nor to be causes
of

of these alterations, and then his argument had been good. But they are causes; And first let me give you *Moses* judgement herein, who plainly tells us, *The Stars are for signs and seasons*, Gen. 1. 14. which *M. Homes* will say is fulfilled in the words following, viz. *And God made two great lights, the one to rule the day, the other to rule the night*, Gen. 1. 16. To which then I answer, by way of Quere, to what end then are these invincible, irresistible and innumerable hosts of Heaven? were they made for no other use then to gaze on? the Sun and Moon will sufficiently serve our turn for matter of light, if we look no further into their uses; but the Scripture further putteth this matter quite out of doubt if we will believe Gods own word, *Job* 28. 31. For he speaking of his Omnipotent power, asketh his servant *Job*, whether he, or any one else *Can restrain the influence of the Pleiades, or loose the bands of Orion*: On which words *S. Austin* on *Job*, referreth all men to the study of *Astrology*, for the understanding of that place; and not onely so, but shews us that under these two constellations, the Lord doth comprehend the influence of all the Celestiall host, figuratively expressing *pars pro toto*; and to shew you by experience the verity hereof, if you will neither believe *S. Augustine*, *Moses*, nor *God himself*, except you see and feel; (not to insist long on this point, which is cleared by such strong and invincible witnesses, one whereof is able to be sufficient testimony against all *Master Homes* his learned Judges and condemners of *Astrology*,) for confirming and clearing hereof, then I might here again instance that palpable experience we have of the ebbing and flowing of the Sea, by the influence of the Moon (as abovesaid); but to manifest it yet further, let him call to mind the increase and decrease of Shel-fish, the mutation and variation of times, and innumerable other effects of the Stars, which (if time and convenience would permit) might be recorded, and let him then

study the cause hereof, and he will then without doubt be of another tenet; let him observe also when h and $\odot$ is in $\square$ or $\diamond$, or when $\odot$ and h is in $\square$ or $\diamond$ or h and h are so posited and let him tell me then, what alterations they produce in the air both by Rain, Snow, Wind, Tempests, Thundering and Lightning, and the like, according to their severall positions, the nature of signs and houses and mansions they are in; (which if he be not altogether ignorant of the Art, he may daily see) These and the like effects, are most vulgarly known by experience, so that therefore he might even as well have confessed those signs he speaketh of, to be the Stars, and causes their influence, since he doth not, nor cannot shew me any other thing they are, without wronging and slander- ing the Art and contradicting the most learned therein, as also the Father S. *Austine*, *Moses*, nay and GOD himself. D. *Homes* might as well then have left out that other addition of Doctour *Willets*, where he saith, *That the Stars have not the same influence in Summer, and in Winter. Spring and Autumn, and so consequently will conclude them. First, not to be signs* (contradicting *Moses*, and the word of God, *Gen. 1. 14.* as aforesaid;) Secondly, *Nor causes, Quia ex unitate causa sequetur similitudo effectus, Of the same cause there should follow the same effect; but there followeth not the same effect from the same signs, appears by experience.* As much to say, the Stars are neither causes nor signs, because they produce not fruits in Winter, as well as in Summer, or because they cause not snow in Summer, or Buds and Blossoms in Winter. O rare cavill! but since he is already by what is abovesaid, confuted; I shall here adde nothing but this, that since the question is, whether they are causes and signs, because that passage in the first of *Genesis* manifests they are signs, I will (if he will be convinced by the word of God) here give him to know they are also causes; *I will hear the heavens, and the heavens shall*

shall hear the earth, and the earth, the corn and the wine, &c. *Hos. 2. 2.* And in another place, the increate of the earth is referred to the *Influence of the Sun and the Moon*, *Deut. 33. 14.* By all which we may clearly see (unless blinded with malice and wilfulness) that they are both signes and causes, of all our earthly injoyments and happinesse; *Et si Scriptura, & ipse Deus nobiscum, quis contranos.*

W. R. his S E C T. III.

Wherein his allegations against the ground of the Art are condemned; and his bringing S. Augustine and Galen against it, proved fallacious.

Seeing then it is most clearly so, that the Stars are signes and causes as abovesaid, what need these envious carpers or malicious gainlayers of the truth be heeded or regarded? but let these perverse rags of paper perish with themselves, not worthy the least remembrance. And indeed had it not been rightly to inform the vulgar, and to make them see, that high language serveth not to condemn truth, I had buried both them and their filthy rags in perpetual oblivion; but I hope since they must be remembered, it will be but for their disgrace, not chronicled for their worthiness, but perpetual infamy.

But this is not all, he comes next to condemn Astrology by *Keckerman*, and that with as weak Arguments as he did the rest: *Keckerman*, (saith he) a most learned Philosopher, and Christian, although he favours some things which men now a dayes call part of Astrology, did not in all his two great Volumes in fol. of Arts and Sciences set forth any Astrology. A wise story indeed; because *Keckerman* writeth not of Astrology, therefore there is no such thing: but if *Keckerman* hath not, yet as wise and as learned, and greater Philosophers have, as if the
being

Look the
second
Chapter
of this
Treatise.

being of Astrology depended on his writing hereof, or it were a whit farther from being an heavenly Science and a lawfull Art, because he omitteth it: fine Logick and rare reason, if rightly understood, and the depth thereof thoroughly searched! because *Aristotle* knew not the reason of the ebbing and flowing of the Sea, therefore no body else doth, neither is there such a thing in Nature; and because *Moses* writeth not of the Creation of Angels; *Ergo*, there is none: O profound and invincible reason! But to proceed, (he saith) he is sure he hath these words against it, *Manent tamen, &c. The Starrs abide, as of other sublunary effects, so of effects in man, the common and remote cause, which many wayes may be hindred, not onely by the first cause, God, but also by particular causes, partly in the Heavens, partly in the Air and other Elements; so that the Predictions of Astrologers are with ifs and ands, &c.* which is as much to the purpose as comes just to nothing; for first, that God can alter the course of the Starrs, there is no Astrologer but will confesse (but whether he will or no, or ordinarily uses so to do, is the question) so that Master *Homes* gets little by this querk, since he affirmeth nothing that any Astrologer will deny. But if Master *Keckerman* maketh it not appear what particular causes hinder the effects of the Stars, methinks for the strength of his argument Master *Homes* should have done it; for it standeth not with any reason, that subordinate causes as are the Air and other Elements, should predominate or rule over the first moving Causes, viz. the Starrs; this the weakest capacity that understands the Art will affirm, and you have but now heard that the effects of the Starrs cause alteration and mutation of the Air, as we also daily see by experience; and therefore his Assertion, that the Principles of Astrology are not confirmed on true Principles, is here also condemned

as erroneous, false and malicious; for we see Astrologers
 seldom fail in their judgements, except when they swerve
 from the rules of Art: wherefore *Alsted's* assertion also is
 here no lesse simple then the rest, who saith, *Astrologers*
are also often deceived; and what then? because a man
 that never was at *London*, misseth his way, once or twice,
 shall he conclude there is no such place? sure it should
 rather teach him to observe diligently his roade, and not
 turn on the right hand nor the left; and if the Astrolo-
 gers would as warily observe their rules, this objection
 of the ignorant had never been thought on. But Ma-
 ster *Homes*, is Divinity false and no wise to be heeded,
 because there is so many errours and schisms crept into
 the Church? or because every one attaineth not to a
 full perfection of the Spirit? or because *humanum est*
errare, man is frail and subject to failings? no sure, ex-
 perience, reason and truth teacheth us to the contrary.
 Wherefore he might very well have omitted these slender
 reasons, as also that place of *Galen*, where he saith,
sophisticum est, it is sophisticall: but how? not as ha-
 ving no verity therein, but in the superstitious abuse
 thereof, for you see clearly in the first Chapter of his
Treatise, *Galen holdeth that man a fool, rather then*
a Physician, that is not an Astrologer: and in all his
 works hath Astrology in great esteem and applause,
 and moreover testifieth his own practice hereof, especi-
 ally, *lib. 3. de diebus decret. cap. 2, 3, 4, 5, and*
6. and the like. So he brings Saint *Austin* to condemn
 it thus in these words, in his *Treatise De Doctrina*
Christiana, lib. 2. cap. 21, 22. est magnus error,
magna dementia, et superstitio: Astrology is a great
errour, madnesse, and superstition; it is clear that Saint
Austin here speaketh of the superstitious use thereof, as
 in attributing fatall necessity thereto, and in too much
 trusting and confiding therein, as may appear by what
 you have already heard *S. Austin* saith of it; but to clear

L. 5. c. 4.
& l. 20. c.
6. contra
Faustum
Manich.

it more fully, S. *Austin* confesseth that before his conversion, he followed the heresies of the *Manichees*; who maintained the stars to be adored and prayed unto, and therefore to reclaim the multitude, which went thus a whoring after the wayes of the Heathen, this good man useth these words to recall them, and unite them to the belief of God: But I hope M. *Homes* will not say that Astrologers are thus superstitious and wicked; he that saith Astrology (as I said before) is any other thing then what is delivered by *Ptolomy*, in the second page of this Treatise, knoweth not what Astrology is; Neither will he affirm I hope, that S. *Austin* condemns *Astrology*, but the superstitious abuse thereof, which is clear, for he delivereth five opinions concerning destiny.

L. 5. c. 1.
De Civ.
Dei.

First, that by destiny is understood *the providence, will and power of God*, and therefore he warneth the Astrologers, that they continue their opinions, but correct their tongues, for through custome of speech the vulgar commonly understood nothing by the word *fate* or *destiny*, but the inevitable power of the Stars.

The second is quite contrary to the former, *ascribing all to the absolute power of the Stars, without the will of God*: But this opinion derogating from the omnipotent power of God, and his providence in all our actions, he saith ought to be rejected, not onely by those that profess the true Religion, but which serve or worship any gods at all, though never so false.

The third *so attributeth to the decrees of the Stars, that yet they believe them to have this power in such sort derived unto them from God, that thereby they can, and do determine of us and our actions as they will themselves*: which opinion he thinketh is very wrongfully held of heaven, to maintain such wickednesse to be, as it were, enacted in that most shining Senate, that were the like acted in any Court or State on earth, it were worthy to be subverted.

The

The fourth opinion is, *That the Stars have neither power nor will to operate on us at their own pleasures, but as they do necessarily execute that which God imposeth upon them*; which Saint *Augustine* accounteth more intolerable then the other, for that it teacheth us to conceive that of God, which they hold unworthy to impute unto the Starrs, against such he sufficiently declareth.

These opinions, Saint *Augustine* renounceth, as they rather utterly deny the power and providence of God; or, as they impute absolute rule and dominion of the Stars immediately over the will of man, necessarily inforcing us in all our actions; or, as they throw all our finnes upon God, whilst they make him by the Stars inevitably to inforce us to evil: wherefore had Master *Homes* (as it had besit a learned man) first examined his Authours with good observation and deliberation, and not so readily taken hold on every thing he finds delivered by others, that he imagineth will serve for his turn; I'm confident, he had not thus inconsiderately alledged Saint *Augustine* against *Astrologers*, for (as I defined before in the second page, what *Astrology* is, so the same) *Ptolomy* confesseth the Stars not to have any fatality, as working by or with a fatall necessity on the will or soul of man as much as S. *Augustine* himself; giving them no farther operation in these matters, then the most Orthodox and Learned Divines do.

The fifth opinion is, *Which neither esteemeth the Stars of their own wils, (as if they were living souls) to decree future events nor necessarily to usurp power over minds, but onely to signifie the inclinations of the elements, and of all things compounded of them.*

Now that Saint *Augustine* meant not such *Astrologers* as deny necessity (as Master *Homes* would fain persuade the vulgar to believe;) but onely ascribe power unto the Starrs to work upon sublunary bodies; is evident.

evident by his words, *Non usque quaque absurde dici possit, ad solas corporum differentias, afflatus quosdam valere sidereos, sicut in solaribus accessibus, & recessibus; videmus etiam ipsius anni tempora variari & lunaribus incrementis, et decrementis augeri et minui quaedam genera rerum; sicut Echinos, et conchas, et mirabiles aestus oceani, non autem, et animi voluntates positionibus siderum subdi*: where we see nothing exempted from subjection to the Stars that is bodily, but onely our spirituell part. And he ascribeth not this power to the Stars in generall, as that their specificall virtues are not possible to be known to man, for he concurrerh with Astrologers, that the quality of *h* is cold, &c, as you may further see at the beginning of this Chapter. So that you may see how falsly and injuriously he brings in Saint Augustine against Astrology.

VV. R. his SECT. IV.

Wherein Astrology is defended against his allegations, from Master Perkins his words.

MAfter *Homes* comes then to tell us Master Perkins a learned man and famous, writ a Treatise against it: so did *Melancthon*, a greater Scholler then he, and as knowing a Divine, write as much and more for it, then he ever did against it; what if I should tell him of some that have writ against the Scripture, is the Word of God therefore false and to be rejected? he saith Master Perkins calls it *profanenesse*, and *idolatry*; but let the Reader seriously and diligently but observe what hath been here already said, and he cannot but understand Master Perkins spake onely against the abuse of the Art, not as it is in its self; against the superstitious confidence and trust in the Starrs, not the learching and studying of the influences and effects of the Stars

Stars on Elementary bodies; and as much as this comes to, all that study the Art will confesse *Ergo M. Homes* is mistaken to think by these words of *M. Perkins* to condemn *Astrology*, since he saith no more then all *Astrologers* themselves will say. Wherefore not to dwell longer here; we come now to his eighth learned man which condemns *Astrology* which he tells us is *M. Geree*, who hath (saith he) written a Treatise against *Astrology*. I could if need were, cite as many, and more that have written against the Divine Word of God, then he can make appear hath written against *Astrology*; shall any man be therefore so impudently wicked to conclude, the word of God is not true, or not to be credited? no sure, this were altogether as impudently wicked as *M. Homes* his sequel or conclusion is ridiculous, sophistical and envious. *M. Chambers* also writ a book against *Astrology*, which I wonder he remembered not also, but that learned Sir *Christopher Heyden* returned him such a repulse, as that none of the Antagonists or ill wishers to the Art, ever durst undertake to give a reply thereunto; for he doth not onely refute Master *Chambers*, but also *Picus Mirandula*, *Melton*, *Perkins*, and *Geree* to boot; wherefore I referr all those that would be further resolved herein, and desire to discern between truth and falsehood, to the perusal of the discourse it self, it being a piece of that exquisite wit and learning, that none can be able to surpasse it, if (in the whole World) be worthy to compare with it.

W. R. his SECT. V.

Wherein his cavilling *M. Briggs*, and others,
are convinced.

VVE now come to hear what he can tell us of learned *M. Briggs*, against *Astrology*, which
E is

is briefly thus much, That after an earnest desire to attain the perfection thereof, he seriously applyed himself unto the study, but in conclusion, when he thought to have had joy of his wearied labours, he was satisfied with nothing but uncertainty, and meeting an other Astrologer told him how he had been deceived in the rules of the Art, who (for his comfort) concluded also as he did, that there was no certainty therein, upon which he left off further studying thereof. Now I would very fain know of any man (which shall be all the answer I shall give to this sophistical cavill) whether by these words Astrology be convinced as uncertain, because Master Briggs and another, (or suppose halt a dozen more) could find no certainty therein; when Ptolomy, Galen, Hippocrates, Saint Austine, and thousands more, found not onely certainty therein, but concluded and agreed that it was the most beneficiall and pleasant Art under the Sun: and whereas he cites Phavorinus against Astrology in these words, *Aut adversa eventura dicunt, &c.* which is, They foretell either things of prosperity or adversity; if of prosperity and they fail, then thou shalt be prosperous or happy in hoping for that good, if of adversity, and hit not right, then thou wert miserable in fearing in vain &c. which agrees with what he saith M. Briggs would undertake to do, viz. To prove the rules of Astrology contradictory, viz. It shall be so, and it shall not be so, which is the meekest cavill of all the rest to say, Ergo, Astrology is uncertain. I will undertake then a greater matter then M. Briggs, for let there be what Art or Science that M. Homes can devise nominated (though never so true) I will undertake to speak as much, nay and with more proof against it, then all these his learned men hath done in this his character of the present times; (he forgot to put in those that deny the truth; nay, and not onely so, but sophistically and maliciously maintain it to their utmost indeavours, thi nk

ing the citing of *S. Austine* to be proof enough to terrifie the Reader from undertaking this study, or continuing therein, not observing the words of his Authour, and together with the *Fathers* to include the *Councils*; but tels us not how and upon what grounds and reasons they disallowed of the Art, lest then his malice be discovered.) Wherefore let me then for a conclusion, as well to this Chapter, as his cavils, ask him these two questions; whether a man may not (if enviously disposed) speak against the most manifest truths, nay against the very word of God, and wrest the Scripture to their own inclinations and intentions? And secondly, if he be proved hereof guilty, in the next Chapter, to wrest the Scripture sense to confute Astrology; whether he be not more fit to be brought under the lash of the Law, then Astrologers? So have you *his learned men* against Astrology confuted; we come now to the main point of all, *viz.* Whether Astrology be condemned by the word of God?

SURVEY. Thus with large patience have we given long leave to *Will. Ramsey* to speak thus much together, without interruption; saving onely, that in his meer impertinencies, and some unmannerly jeerings and railings, these *Sections* of his are made by the Re-Printer, in part to keep silence. But to the matter. What a huge company of *Levers* in one place doth he bring to break an *Egg*! What a many of *Candles* doth he light up, in another place, to shew us that the *Sun shines*; which we saw and acknowledged afore he lighted them up! He hath shot a great many sharp words, and with much virulency; but at Rovers, so that he doth not onely misse the mark, but also not hit the Butt. Did the *Doctour* intend in the least his Quotation of Authours that have been against *Astrology*, in a way of *argument* or *proof*? His words in the very beginning of his second Section (which *Will. Ramsey* hath all this while so puddled

himself to confute) shew *William* the contrary, if he had been willing to see. *Because* (saith the Doctour) the *Astrologers* give out, that there is no body against this *Astrology*, but one *Perkins*, or some one or two more, men not acquainted with Art; or in the like slighting speeches; it will be very convenient to quicken your attentions, as to a point considerable, by setting before you the judgement of severall learned men touching *Astrology*. Indeed if I do here but reprint that second Section of the Doctour, which *Will.* pretends to confute, it will be a sufficient confutation of all these five Sections of *William's* second Chapter.

D. H. his SECT. II.

Of the Opinions of the Learned touching
Astrology.

BECAUSE the *Astrologers* give out that there is no body against this *Astrologie*, but one *Perkins*, or some one or two more, men not acquainted with Art; or in the like slighting speeches; it will be very convenient to quicken your attention, as to a point considerable, by setting before you the judgement of severall Learned men touching *Astrology*, with their reasons. *Tostatus*, a great learned School-man hath a great deal against it, in his Commentary on *Levit. 19. Qu. 28, 29. &c.* Doctour *Willet* gives us the summ of *Tostatus*, and his own judgement thus. "Of things which are (as to us) accidental, as the successe of businesses, or their causes inter-nall, as mens will and free choye, as to undertake a journey, or to build, or not to build; predictions are not onely uncertain but superstitious: And the same is to be said of casting Nativities by the conjunction of Planets. So Doctour *Willet* on *Levit. 19.* in his 41. Qu. the head whereof is, *The Vainy of Astrologers*, quoting of, and referring us to *Tostatus*. The same Doctour,

Doctor Willet on the same Chapter, in his 32. *Qu.* hath
 this discourse: "All manner of CONJECTURING
 "(see he calls it but *Conjecturing*) is not unlawful, whereof
 "any naturall or divine Cause can be yielded: As first,
 "there are naturall signes in the Heavens and air, as of
 "the alteration of weather, of winds, of rain, &c.
 "And in compound bodies, as in setting, and planting
 "of Trees; and in humane bodies, as when tis good to
 "let blood, to purge &c. These are immediate effects
 "in nature of Celestiall bodies: There are also mediate
 "effects, as Comets which shew ficcidity and combustions,
 "and so many portend Wars, which is caused by wrath
 "among men, which cometh of ficcidity and heat: So the
 "Crow cries against rain, because the moisture of the
 "air affects his feathers: And the Dolphin against a
 "tempest swims aloft, because the Sand in the bottome
 "is stirred. For these creatures that are led onely by
 "sense, have a quicker feeling of such naturall accidents,
 "then man hath, who is most occupied in the use and
 "exercise of reason: For, *Attentio ad operationes se-*
 "*cundum rationem*, &c, that is, *The attending upon the*
 "*operations of reason, doth take away the attention to the*
 "*operation of nature*: And therefore FOOLS and SIM-
 "PLE persons, that are LEAST GUIDED by reason, are
 "more sensible of naturall things then WISE men.

"Again, there are *divine and extraordinary signs* *
 "which God speaks of, that shall be for signs at such a
 "time, or of such a thing. As *Matth. 24. 29.* And
 "the Dove descending on Christ, *Matth. 3. 16.* But
 "there is no *Judiciary Astrology* in all these.

Doctor Willet adds on the same Chapter, *Qu. 33.*
 (to give it you in a word) thus; "Signs observed by
 "men, of humane events, cannot be signs; first, because
 "*Ex varietate cause variatur causatum*: The Stars
 "have not the same influence in Summer, and in Win-
 "ter, Spring, and Autumn. Secondly, *Ex unitate cau-*

“*se sequeretur similitudo effectus* : Of the same cause
 “there should be the same effects. But there follows not
 “the same effect after the same signs, as appears by ex-
 perience. Thirdly, *Keckerman* a most learned Philo-
 sopher, and a Christian, although he favours some things,
 which men now a dayes call part of Astrology did not in
 all his two great Volumes of Arts and Sciences in *Fo-
 lio*, set forth any *Astrology* ; but in his Works hath these
 passages against it, to this effect : “*Manent tamen &c.*
 “The Stars abide, as of other sublunary effects, so of ef-
 “fects in man, the COMMON and REMOTE *Causes*
 “which many wayes may be hindred, not onely by the
 “first cause, GOD, but also by particular causes, partly
 “in the HEAVENS, partly in the AIR, and other ELE-
 “MENTS ; so that the PREDICTIONS OF
 “ASTROLOGIE, are with IFFS and ANDS.
 “So that it follows not, this man is born under an un-
 “happy Star, therefore he hath a dull wit. So *Kecker-
 man*, *System. Phys. lib. 2. cap. 3. De Motu Cœli*. The
 same *Keckerman* in another place hath these words, *Di-
 sciplina Astrologica &c.* “The Discipline of Astrolo-
 “gie about the Predictions by Heavenly bodies, or
 “Stars, is not yet confirmed upon true principles ; there-
 “fore no marvell if that part of Astrology, which is
 “conversant about the predictions of Comets, doth rest
 “upon most uncertain principles. It is granted to *Astro-
 nomy* to use such Hypotheses, or arguments, or princi-
 “ples which are not in nature, but are conceived onely
 “by a kind of similitude : But *Astrology* may not use
 “such Hypotheses. The Astrologers assign severall Coun-
 “tries and Cities, to severall Celestiall Signs ; But of
 “Cities plainly, no reason at all appears. So *Keckerman*
Syst. Phys. lib. 6. cap. 5. De Cometis in genere.

Fourthly, *Alsted* the great Philosopher of these times,
 and a Christian, sets forth a thing he calls Astrology ;
 but see his faithfulness in this ; *Astrologia* (saith he)

vitio,

vitio &c. Astrology by the vice of man hath more vanity in it then Astronomy. Astrology because of our imbecility is conjecturall. And he adds, Astrologers are often deceived. : and therefore we do rightly (saith he) pronounce the divinatory part of Astrology to be but Conjecturall.

Fifthly, The great Galen saith of Astrology, *Sophisticum est, &c.* Tis a sophistical thing; Contrary to experience.

Sixthly, So famous a man as was S. Austin famous for learning and godlinesse in his time, having been addicted to Astrology, afterwards repents of it, and renounceth it, in his Treatise, *De doctr. Christiana, lib 2. cap. 21. in fine, & initio capitis 22.* His words are these. It is *Magnus error, & magna dementia, superstitio &c.* that is, Astrology is a great error, a great madnesse, a superstition easily refelled.

Saint Austin brings in another, on Psal. 63. as a penitent renouncing this Art, Paganisme and Judaisme: For we know that the Scriptures do much forbid it to the Jews, as the evill of the Heathens, as we shall see plentifully afterwards.

Seventhly, Master Perkins, famous for learning and godlinesse, as his Works shew, hath not only a Treatise against Astrology (though once much addicted to it) but also gives us his repentance and renouncing of it in his Preface to the Reader before his resolution to the Countrey-man. His words are these: I have long studied this Art, and was never quiet till I had seen all the secrets of it, but at length it pleased God to lay before me the PROPHANESSE of it; nay I dare boldly say, the IDOLATRY, although it be covered with fair and golden shews: Therefore that which I speak with grief, I desire thee to note with some attention &c.

Eighthly, Master Gere, known to me to be a godly and learned man (being Collegians in the University) hath a learned Treatise against Astrology (which if men read

well, they dare not, if they have any truth of grace, give themselves to Astrology) His Treatise is called *Astrologia Mastix* common to be had for a small matter.

Ninthly, Master Geree avoucheth Master Brigs, sometimes Geometry Reader at Oxford an eminent godly man (a man I my self knew well, and have been at his Lectures) and a man for his skill in *Mathematicks*, I think I may say (saith Master Geree) that he was second to none. Of this Master Brigs, Master Geree gives us this account : This loving Friend of mine (saith Master Geree) upon a question moved to him by me, touching *Judiciall Astrology*, told me this remarkable Story of himself ; When he came to *Cambridge* first, he thought it a fine thing to be of *Gods Counsell*, to foreknow secrets, and resolved to have that knowledge, what labour soever it cost him ; and so early applied himself to the study of the *Mathematicks*, beginning with *Arithmetick* and so to *Geometry*, and *Astronomy* ; and to lay a good foundation, he left none of these Arts, till he had attained exactnesse in them : The foundation thus layd, he then applied himself to his main scope, the search of *Judiciall Astrology* ; but there he found his expectation frustrate ; THERE WAS NO CERTAINTY in the rules thereof. When he had tyred his body and wits in vain, he was much dejected with the frustrating of his expectation : At last he repaired to a man in *Cambridge*, famous in that Art, and a *practitioner in Prognostications by it* : to him he made his moan what pains he had taken to be expert in *Astrology*, and how the uncertainty of the rules of that Art did now defeat his hopes: The *Astrologers* reply was, that THE RULES OF THAT ART WERE UNCERTAIN INDEED, NEITHER WAS THERE ANY CURE FOR IT: whereupon Master Brigs relinquisht that study. And he did then affirm to me, that he would undertake to the skilfullest *Astrologer in the World*, that let him set down any

conclusion touching any man or State yea or WEATHER, and he would prove it CONTRADICTIONALLY; that is, Both that it would fall out so and that it would not fall out so, from their own Rules and Principles; whence (saith he) you may see apparently that there can be no certainty in the rules of that Art. He further added, that his opinion was; To those that addicted themselves to the practises of Divining Astrology, the Devill did at first secretly lend his assistance; and at length, gradually (that is gradually) did (unlesse God prevented) entice them into contract.

Tenthly, *Dominicus Nanus. Barthol. Amantius, Francisc. Tortius. Joseph Langius*; have gathered these collections touching Astrology: *Astrologia, &c.* Astrology is the Speech of Stars (**Ἀστρολογία*;) But Astronomy is (**Ἀστρονομία*;) the Law of the Stars; as ascribing more certainty to Astronomy then to Astrology. This Astrology is said to be invented by *Atlanta*, King of *Mauritanie*, witnesseth *Pliny*, l. 7. of his *Naturall History*; which if true, is no commendation of Astrology. *Contemplantur Astronomi, &c.* that the Astronomers contemplate the Stars, not as *Judiciary Astrologers* and *Chaldeans*, condemned by the Prophets, but that by the situation of them, they may set forth the set, or standing times of dayes, moneths, and years; the Eclipses of the Sun and Moon, and other things most worthy to be known, and most profitable for the life of man. The vanity of Judiciary Astrology, innumerable wise men of Old and in our Age have disallowed. See what God pronounceth of Astrologers by *Moses. Deut. 18. 10. Isa. 44. Jer. 10. Phavorinus* in *A. Gell. lib. 14. cap. 1.* was wont to reprove Judiciary Astrologers with this Dilemma; *Aut adversa eventura dicunt &c.* that is, Either they foretell that things of adversity shall come to passe; or those of prosperity: If they say prosperous things, and do frustrate or deceive men, then thou

thou shalt be miserable in hoping in vain: If they say things of adversity and do lye; then thou shalt be miserable in fearing in vain and without cause. If true things answer to their Predictions, but are not prosperous things, from thence forward thou art miserable in thy mind before thou art so in the event. If they promise happy things, and they come to passe, then plainly two inconveniences will attend; namely, both the expectation of them in suspense of hope will weary thee; and the hope thou hadst, will now desflowre, or take away the grace and beauty of the future fruit of joy. Therefore by no means may we use those kind of men who presage future things.

Andr. Alciat. Emblem cap. 3.

Icare per superos qui, &c.

Exemplo ut doceas dogmata certa tuo.

Astrologus caveat quicquam predicere; praeceptum

Nam cadet impostor dum super astra volat.

i. e. As *Icarus* flying too high, melted his waxed wings and fell; so the Impostour Astrologer, by flying above the Stars. *Astrology* judiciary, or divinatory, is to be exploded with all its Patrons. So *Epiphanius* disputing against the *Pharisees* and *Manichees*. So *Basil. Hex. Hom. 1.* and 6. So *Chrysostome* on *Gen. Hom. 5.* and 6. and on *Matth. Hom. 6.* Surely *S. Augustine* who had prospered in the businesse of *Astrology*, after in his confessions, *lib. 4. cap. 3. lib. 5. cap. 3. and 7. and lib. 1. cap. 6. De Doctrina Christiana, lib. 2. cap. 21. 22. 23. De Civitate Dei, lib. 5. initia usque ad cap. 8. Contra Academ. lib. 1. cap. 7.* one while doth grievously complain that he was deceived, in attributing any thing to that Art; another while he doth sharply inveigh against it, and the Professours thereof. Likewise it is forbidden more then once in the Councils, as in *Concil. Toletan. 1. Can. 21. Concilio Barracens. cap. 9. 10. 26. qu. 2. 3. 4.*

Thus, and thus far the *Deiours* Section, word for word.

word. Now let the prudent Reader judge whether *Williams* five Sections have confuted this ; or this them ; or at least, unshaken by them. So that I need add but little as to the substance ; but onely briefly to animadvert upon *Will.* and to illustrate some brief expressions or intimations of the *Doctour*.

Not to stay upon that most *improper speech* of *Will.* in his second Chapter, to charge the *Doctour* with *malice* against *things* ; as with *malice* against *Astrology* (*Malice* is of a person against a *person*) ; let the Reader onely note there, with a glance, how professedly *Will.* doth slight Learned men, if they do not speak so as having truth and reason on their side ; *Will. Ramsey being JUDGE*. For that's the *Genuine* result of his speech. And by consequence, if all the Learned men in the world beside Astrologers, should condemn Astrology, *Will.* would slight them (as he doth in his Book) because he judgeth them not to speak according to truth and reason.

To *W. R.* his first Section of his second Chapter, a word will serve ; *viz.* onely to intreat *Will.* that so calls on others for consideration, that he himself would consider that *Tostatus*, or Doctour *Willet* doth not educe those words at (*A*) out of the text *Levit. 19*. But are *his liberty of expatiating, upon unlawfull Arts in generall ; and therein to declare his judgement concerning unlawfull predictions.* *Tostatus* and Doctour *Willet* had more wit then to take a text of *Familiar Spirits*, to confute *Astrology*. Though some *Astrologers* are not free from *Familiarity* with such. And *B. C.* proves an implicite compliance. Thus much onely hath given such a blow to *Will. Ramseys* first Section, that the whole Fabrick of it falls to the ground in the eyes of them that will understand.

To his second Section ; and first to that *Will.* saith and so labours to prove that *Stars* are *Causes* ; the *Doctour* denies it not, though that man of vast learning *Mars.*
Fici-

Ficinus a famous Platonick Philosopher in his works hath a Tract against it. 2. To *Williams* catching at the word *CONJECTURING* of and concerning things which are naturall causes, as of alteration of weather, &c. experience daily and evidently doth tell all men that have eyes to read Almanacks, and to see the weather; that how naturall and necessary soever the causes may be, the *Astrologers* predictions of it are but conjecturing, and daily prove fallie. Yet neither Doctour *Willet* nor Doctour *Homes* do move the question, touching the thing which (commonly) is called *Naturall Astrology*. And therefore as they do not justify *Judiciall*; so they do not condemn *naturall*. touching weather, &c. and therefore *Will.* is at the *Labour-in-vain*; uttering nothing against the Doctour for me to take cognizance of, till he mentions *S. Austins* referring us (as *Will.* saith) to the study of *Astrology*, in his Annotations on *Job.* chapter 38. v. 31. But how untruly *W. R.* reports *Saint Austine*, let *S. Austines* words testifie; which are, *Intellexisti nexus Pleiades? &c. Num & Astrologia perscrutenda est ad cognoscendum proprietates istorum Syderum, ut hunc locum intelligere possimus? Miror et si hoc congruit sermoni nostro, &c.* Where *S. Austine* asks the question whether we need search *Astrology* to understand that place? And wonders if that should agree to his speech elsewhere. And in the conclusion interprets the place, of *morall* not *naturall* things. *Omnium* (saith *S. Austine*) *ita syderum nomine, omnes in ecclesia tales intelligendi sunt qui conversationem habent in coelis, &c.* But the Doctour is not against the thing of naturall Astrology: but, 'tis *judiciall Astrology*, and the calling of predicting of naturall effects by naturall causes by the name of Astrology that the Doctour is against; and therefore *Will. Ramsey* in his discourse of the ebbing and flowing of the Sea, of thunder, rain, snow, &c. is again at the *Labour-in-vain*; or at a combat with his own shadow

shadow; and so goes on to the end of the second Section; For *Will. Ramsey* miserably mistakes, to say, Doctour *Villet* denied the Stars to be signs or causes, as to natural effects (which the Doctour expressly granted a little afore); and as meanly doth *Vill.* go off of Doctour *Villet*s Two mighty reasons against signs of humane events, and speaks not one pertinent word to them. Let the Reader compare and judge in the thing.

Viz. Ex
varietate
causa,
&c. and
Ex uni-
tate cau-
sa, &c.

Quem penes arbitrium est, et vis et norma loquendi.

To *Vill. R.* third Section, being a great body with little soul in it (as was Doctour *Ames* his Character of *Bellarmines* works (*Moles absque nervis*) I need not add much to the substance of what *D. Homes* hath sayd. For let me but tell *Vill. Ramsey*, that he hath not fairly repeated Doctour *Homes* touching *Keckerman*, and he must needs be *non-plus't* in his quibble. It was the fault of the Devil he quoted not the whole period of the Scripture he alleadged. And certainly the *Astrologer* is not blamelesse in his curt quoting the Doctour, whose words you may see afore are, *That Keckerman a most learned Philosopher, and a Christian, although he favours some things, which men now a dayes call Astrology, did not in all his two great volumes in folio of the Arts and Sciences, set forth any Astrology, BUT IN HIS WORKS HATH THESE PASSAGES AGAINST IT, &c.* Now this last clause here in capitall letters are left out by *William Ramsey* to the immediate ruine of all he saith, till he come to *MANENT TAMEN* a fresh matter. Yea if that Capitall clause had not been in, it had been good Logick and reason to say what the Doctour concludes; That *Keckerman* haneling of purpose of the main body of Arts and Sciences, and among them all, the reall *Mathematics*, and leaving out Astrology, doth shew, that *Keckerman* was rather against then for Astrology. Or that *Keckerman* did think there was no such lawfull Science.

Even

Even as if *Moses* of purpose had set himself to handle all Pneumatology, *i. e.* a System of Spirits and Souls, and handling of the Souls of Animals, and of the Souls or Spirits of men, and of the Holy spirit, had quite left out the doctrine of Angels, it would well have inferred there were no Angels. But the whole Bible is not a System, but a graduall discovery of truths, (according to the growth of the Church) with explications, and repetitions. And though *Moses* included the creation of the *Angels* in the creation of the *Heavens* (as *Will. Cousin-Philosopher* acutely well observes in his *Enchiridion Physica restituta*), but expresseth them not (that as Divines observe, the sons of men might not dream the concurrence of Angels in the Creation) till *Gen. 18.* and afterwards much, that was enough to clear it; *Moses* owned the being and Doctrine of Angels. But *Keckerman* from first to last doth not approve of the thing and doctrine of Judiciall Astrology. Now for *VWill.* answer to *Keckerman's* *MANENT TAMEN* &c. *i. e.* *The Stars abide, &c.* unto *Cometis in genera.* which you have here inserted out of the *Doctours Demologie* word for word; let the understanding Reader judge. 1. Whether *VWill. Ramsey* hath confuted it! 2. Whether the Doctour by the rule of reason or Art was bound to argue out *Keckermans* assertions; seeing he alledgeth him onely as a particular example of one learned man among others, that was against Astrology! 3. Whether *VWill.* doth not evidently contradict himself in saying, *That the words of Keckerman are as much as comes to nothing;* and yet presently labours, *but in vain,* to confute them. For *Keckerman* doth not say, *That the inferiour second causes are predominant and rule over the first, and superiour;* so as to alter them in themselves; but that they may be *hindred by them.* Which is no other but what all Philosophy, and universall experience will confesse.

And

And *VWilliam* himself confesseth in his Epistle to the Reader, That with the necessity of the influence of the Stars some contingency may be mixt &c. And his Brethren in Astrology do usually to excuse their mistakes in predictions; viz. That so the Stars promised or threatened, but second causes hindered, or altered the case. Lastly, *VWilliam's* own dear *Ptolomy* is often by him called upon, doth assert as much. *Deinde Regionum diversitas non exigua discrimina in nascentibus efficit, etiam cum eadem sint semina ut hominum; et cum eadem coeli constitutio est tamen magna est in diversis regionibus dissimilitudo quod ad corpora et animos attinet. i.e. in summe, and in a word, The difference in men both in body and mind may be great by reason of the diversitie of countreys though the seed of birth and the constitution of the Heavens may be the same.* But I do ill thus farre to pursue a fly. For how simply doth *VWill.* answer *Keckermans* grand conclusions upon the premises! viz. "That the predictions of Astrology are with Ifs and Ands; and that Astrology is not yet confirmed upon true Principles; and that Astrology conversant about Comets doth rest upon most uncertain Principles. And lastly, That there is no reason appears why Astrologers should assign severall Cities to severall Signs. Of all which Conclusions asserted by *Keckerman*, *VWill. Ramsey* gives no other confutation, but like that of Doctour *K.* confuting *B.* with *B.* THOULYEST. *VWilliam Ramsey* in like manner here replies, The assertion that the principles of Astrology are not confirmed upon true Principles: is here condemned as erroneous, false and malicious: which *VWill.* utters, as if he saie *Prolocutor* in some Papal Council. And that the Popes FIATUR must go for good, when they tel'd him he should have said FIAT. And as simply almost doth *VWill.* confute *Alsted* for saying Astrologers are often deceived. (of the rest of *Alsted* afore exprest against Astrology

Cl. Ptel.
Predict.
Astron.
lib. 1. c. 1.

Astrology *Will. Ramsey* takes no notice) I say, he confutes him simply; for if many professed Mariners or Artists endeavour to finde *Terra incognita*, or the *Judicial Astrology--Utopia*, and cannot finde it, 'twere better for them to go more certain Voyages. And though many Errours may creep into Professours (of which *Will. Judicial Astrology* is one, now at the Triall) yet there is no uncertainty in the Bible. But in *Williams Astrological Bible*, viz. in *Ptolomy de predict. Astro.* is much uncertainty, and there, even there confest by the Authour. *Humanum est errare*, saith *Will.* But though it be so in Judicain words, and rash acts, &c. yet learned men have prudently fixt a Rule, that *Arts and Sciences are not to be composed of uncertainties. No not of single certainties because infinite. Scire, say they, est per causas scire. Wills Astrology* must have been a Science, if any thing. But *Ptolomy* affirms (*ibid*) an uncertainty in it by reason of the contrariety of causes. As for that *Sophisticum* of *Galen*, I laid afore it was quoted out of *Alsted*; and I do charge *Will. Ram.* with a *Sophisticum* out of *Galen*, That a man is rather a Fool than a Physician, that is not an *Astrologer*. For, first, experience testifies that there have been and are many famous successfull Physicians that are nothing in Judicial Astrology. And secondly, on the other side, though *Will.* pretend much skill in *Astrology*, yet is he not famous for *Physick* or freedom from folly, as his Book (now under consideration) doth amply testifie. Yea, the next passage of this Section testifies. For he never would have mentioned *Austin* at all; or that place of *Austin*, if he would not have the shame of Astrology ript up, and exposed to open contempt. But seeing *Will.* is so imprudent, or impudent, or both, to pretend that *Austin* is a friend to Astrology; *Williams* shall now have his belly full of *Austin* afore we part. *Austin's* words at length, in his second Book of Christian Doctrine, cap. 22. & 23. are these; "*Sed ex ea notatione*

" tione syderum, &c. that is, But to undertake to foretell
 " the manners, acts, and events of men from their births,
 " is a great Error, and a great madness. And even with
 " them that have learned these things (to be unlearned)
 " i^o without all doubt, this superstition confuted. For the
 " Constellations, as they call them, is a notation of Starrs,
 " how they were, when he was born, concerning whom
 " those miserable wretches are consulted, by them that are
 " more miserable. But it may be that some *TWINNES*
 " are so immediatly poured out of the womb that no inter-
 " vall of time between them can be apprehended and no-
 " ted in the numbers of Constellations. From whence it is
 " of necessity that some *TWINNES* must have the self
 " same Constellations; when as of the things they do or
 " suffer there are not the same events, but for the most
 " part are so different, that the one lives most happily, the
 " the other most unhappily; as we see in Jacob and Esau.
 " Neither doth it appertain to the matter, for them to say,
 " that that same least and narrowest moment of time,
 " which distinguisheth the birth of Twins is of great con-
 " sequence in the nature of things, and the rapacious
 " swiftnes of the Heavens. For though I should grant, in
 " many things that to be of consequence, yet cannot the
 " Mathematician finde among the Constellations by what
 " observations or considerations of them he professeth to
 " foretel destinies. Therefore opinionatings, or conjecturings
 " by certain signes of things taught by humane presump-
 " tion. are to be referred to the same as certain *COM-*
 " *PACTS AND AGREEMENTS WITH*
 " *DEVILS*. For hence it is, that men greedy of evil
 " things, by a certain occult divine judgement are deli-
 " vered up to be illuded and deceived according to the
 " merits of their lusts, the deluding Angels coozening
 " and deceiving them.

Thus *Austin* in the place aforesaid, gives *Astrology*
 a terrible Broad-side, how ever *Will. Ramsey* would

mince the matter. And how untruly he minceth it, let the upright Reader judge by comparing *Willams* flash and glois, with the Text and words of *Austin* himself. From which *William* flies, and declines the giving of due satisfaction to them, and most impudently and impertinently tells us Stories of *Austin* against *Faustus*, and of *Aug. de Civitate Dei*. Just as if a man should be called to answer at *London* upon an Action touching Cheese; but he runs to *York*, and pleads to the matter of Chalk: However we must follow the Offender, till he be ferreted out of all his hiding places, and taken. If it were as *Will. Ramsey* reports of *Austin* against *Faustus*; yet *Austin's* judgement after his conversion is to be preferred afore his practise afore his conversion. And whatsoever the occasion was of *Austins* speaking those words (as 'tis clear in the said place, there is no mention of *Manichees*, or of *adoration of Starrs*) the Question is whether *Austin* did not seriously and positively speak those words (which is the intent of *Doctour Homes*) viz. That *Astrological predicting or foretelling of events from the Births of men is a great error and madness*? And whether it be not now under consideration, that *Austin* all along his Works was of the same minde, and that justly, against *Judicial Astrology*, "be it but as *Ptolomy* sets it forth, wherein he affirms for it (which is bad enough, and too bad)? And particularly for *Austin* against *Faustus*, *William R.* doth most abominably abuse him. For in his fifth Booth, cap. 4. or 20. Book cap. 6. *Austin* hath not one word of his being a *Manichee*, or of his Conversion or non-conversion, or of the occasion of those words. So all *Will. Ram.* quotations of *Aug. de Civitate Dei* to make the Reader (that hath not *Austin*) to believe the contrary, doth but justly lay open *Will. Ram.* juggling, the shame of *Astrology*, and the glory of *Truth*. *Will. Ram.* quotation of that fifth Book of *Aug. de Civitate Dei*, cap. 1. shall be judge; and I will give

it you according to the English Translation of *Aug. de Civitate Dei*, (commonly to be had) that the Reader may see, if he please, whether I deal truly with him or no? To omit *Austin's* Preamble, he falls upon the question, word for word thus, "*The God of Heaven by his onely providence disposeth of the Kingdoms of the earth, which if any man will say is swayed by fate, and mean by that fate, the will of God, he may hold his opinion still, but yet he must amend his speech; for why did he not learn this of him that taught him, what fate was? The ordinary custome of this hath made men imagine fate to be A POWER OF THE STARS so, or so placed, in Nativities, or conceptions; which some do separate from the determination of God, and other some do affirm to depend wholly thereupon. But those that hold that the Starrs do manage our actions, or our passions, good or ill without Gods appointment, are to be silenced, and not to be heard, be they of the true Religion or be they bond-slaves to idolatry, of what sort soever; for what doth this opinion but flatly exclude all Deity? Against this opinion we profess not any disputation, but onely against those that calumniate Christian Religion in defence of their imaginary gods. As for those that make these operations of the stars in good or bad to depend upon Gods will, if they say they have this power given them from him to use according to their own wills, they do Heaven much wrong, in imagining that any wicked acts or injuries are decreed in so glorious a Senate, and such as if any earthly City had but instituted, the whole generation of man would have conspired the subversion of it. And what part hath God left him in this disposing of humane affairs, if they be swayed by a necessity from the Starrs, whereas he is the Lord of men and Starrs? If they do not say that the Starrs are causes of these wicked acts, through a power that God hath given them, but that they effect them by his ex-*

"press command; is this fit to be imagined for true of
 "God, that is unworthy to be held true of the Starrs?
 "But if the Starrs be said to po tend this onely, and not
 "to procure it, and that their positions be but Signes not
 "Causes of such effects (for so hold many great Scho-
 "lars, though the Astrologians use not to say Mars in
 "such a House SIGNIFIETH this or that, no but
 "MAKETH the childe born a Homicide, to grant them
 "this Errour of speech, (which they must learn to reform
 "of the Philosophers in all their presages, derived from
 "the Starrs positions: (how cometh it to pass that they
 "could never shew the reason of that diversity of life,
 "actions, fortune, profession, art, honour, and such hu-
 "mane accidents, that hath befallen TWINNES?
 "Nor of such a great difference, both in those aforesaid
 "courses, and in their death that in this case many stran-
 "gers have come nearer them in their courtes of life, then
 "the one hath done to the other, be notwithstanding born
 "both within a little space of time, the one of the other,
 "and conceived both in one instant, and from one act of
 "generation. Thus Austin in *VWill. Ram.* quoted place
 to a word. Now let the Reader having all Austin's
 words in this Chapter at once before his eye, judge whe-
 ther he be not absolutely against all judicial Astrology
 disputing against it (as the Analysis and method of the
 Chapter plainly manifests) in a way of *Dilemma's* under
 all divisions, distinctions, and notions; and because not
 to be admitted in this or that, or t'other way, &c. there-
 fore not to be admitted at all. And comes up close a-
 gainst Judicial Astrology to explain he means that by the
 instance of Twinnes, the same in conception, and birth,
 yet exceeding different in life and death. But let me not
 forget one passage wherein *VWill. Ram.* doth extremely
 abuse Austin and the Reader; and it is that noted with
 * * * in his third Section aforesaid, here now under the
 hammer; the right reading of which words are those

words

words noted by us with † so that contrary to *Will. Ram.* report and falsification, *Austin* is far from encouraging Astrologers to continue in their opinions. *Austin* saith onely that if any man means by *face* the will of God, that swa yeth all things, he may hold this his opinion (speaking in the singular number) but yet he must mend his phrased of speech. So that *Austin* doth not mention Astrologers, or if he meant them, yet doth he not say, they may hold their opinions (in the Plural Number) much leis their Astrological opinions. Then *Austin* would be *heautontimoroumenos*, a fighter against himself, a self-vexer. But for all this, *Will. Ram.* will not leave *Austin* so, nor will I the while leave him. For all that *Austin* hath said *de Civitate Dei*, lib. 5. cap. 1. and his prosecuting his great argument from Twinnes, *ibid.* cap. 2. cap. 3. cap. 4. and the head and summ of his fifth Chapter is, *How the Mathematicians may be convicted of PROFESSING VANITY*; and therefore farr from concurring with Astrologers, as *Will. Ram.* would make us believe in his marginal note; yet *Will. Ram.* hopes to collect out of *Austin's* sixth Chapter of the same Book something to favour Astrology, *Non usque quaque absurdè dici possit*, (saith *William*, picking a Daisie here and there, and then stripping off the leaves of gras about it, I mean his ill translating) *Where we see* saith *Will. Ram.* *nothing is exempted from subjection to the Starrs that is bodily, but onely our spiritual part, &c.* and so *William* goes on, concluding this his third Section with a mighty outcry against the *Doctour*, for (as *William* saith) his false and injurious bringing of *S. Austin* against Astrology, &c. But Reader have patience ere thou judgest, till I have been at the pains to transcribe the whole sixth Chapter of *Aug. de Civitate Dei* as near as I can to a syllable, as 'tis in the common English Translation for thy better assurance of the *Doctours* truth, which is thus;

“ It often falleth out (saith *Austin*) notwithstanding

" that in these concurrences, and unions of times, Con-
 " ception, and Constellation, the children conceived
 " are the one a male, the other a female. I know two
 " Twinnes of divers Sexes both of them alive, and lusty
 " at this day. They are as like in favour one to another,
 " as their difference of sex can permit; but in their fa-
 " shion and order of life, *so unlike, that* (besides the
 " actions which must of necessity distinguish between
 " men and women) he is continually in warr, in the
 " office of a *Count*, and never cometh home; she
 " continually in her Countrey, where she was born, and
 " never goeth abroad. Nay, which is more incredible, (re-
 " specting the powers of the Starrs, and not the wills of
 " God and men) he is a married man, and she is an holy
 " virgin; he hath many children, and she was never mar-
 " ried. *O but their HOROSCOPES had a great*
 " *sway in all things.* Tush, I have shewn the power of
 " that to be just nothing already. I but what soever it doth
 " it is there in the nativity that must do it. What and not
 " in the conception, wherein it is manifest, that there is
 " but one generative act concurrent? For natures power
 " is such, that a woman having once conceived cannot se-
 " cond any conception, untill she be delivered of the first.
 " And therefore it is necessary, that the Twinnes con-
 " ception fall both in one moment. Were their divers
 " HOROSCOPES (think you) the cause that in
 " their birth, he became a man-childe, and she a woman?
 " Wherefore since it is no such absurdity to say, that there
 " are some Planetary influences that have effect onely
 " upon diversity of formes in bodies, as we see the altera-
 " tion of the year by the Suns access, and departure;
 " and divers things to decrease and increase, just as the
 " Moon doth (Crabs for example, and all shell-fishes be-
 " sides the wonderfull course of the Sea) but that the
 " minde of man is not subject to any of these powers of
 " the Starrs; those Artists now desiring to binde our
 acts

"acts unto this we see them free from, do shew us plain-
 "ly ; that *the effects of the Starrs have no power so*
 "much as upon our bodies. For what is so pertinent unto
 "the body as the sex thereof? And yet we see that two
 "Twinnes of divers sexes may be conceived both under
 "one Constellation. Wherefore what FONDER AF-
 "FECTION can there be, then to say, *That that*
 "figure of Heaven which was one in the conception of
 "them both, had not power to keep the sister from differing
 "in sex from her brother, with whom she had one Constel-
 "lation, and yet that that sign of Heaven which ruled at
 "their nativity had power to make her differ so farr from
 "him in her virgins sanctimony. Thus *Austin*. And now
 for shame let *Will.* hold his outcries against Doctour
Homes, for that the Doctour said *Austin was against*
Astrology. And for shame let *William* endeavour no
 more to gull his Reader with pretence that *Austin* is
 for Astrology. The Battle grows hot ; *Will.* is not able
 to bear the Shock. And if yet he, or his followers have
 not enough of *Austin*, let them turn to the Doctours
 Section of *Answers to Objections*, and his answer to the
last Objection brought out out of *Austin*, where twelve
 places out of *Austin* are alleadged, which vehemently
 contest against Astrology, besides others in the first Section
 of the Doctours tenth Chapter against Astrology.
 Now where is *Williams* boast and cry of *victoria*, that
 Doctour *Homes* did *falsely* bring *Austin* against Astro-
 logy? Go *Will.* off the Stage for shame.

Demo-
 nolog.
 cap. 10.
 sect. 5.

Will. Ramsey's fourth Section hath answered so little,
 or rather nothing (worthy to be called an answer) to Do-
 ctour *Homes* his faithfull Allegation of *M. Perkins*,
Bridges, and *Geree*, in the Doctours second Section be-
 fore inserted, which the Reader may now by the help of
 this *Survey* compare together ; and may see more (if he
 please) of *M. Perkins* in his *Treatise of Witchcraft*, and
 of *M. Geree* in his *Astrologico-Mastix*, and in him of

M. Bridges (all commonly to be had) I say Will. Ram. hath said so little or rather nothing in form of an answer to the Doctour concerning these worthy men, that I need add but very little at all.

Sufficit exiguo strigilatio curta caballo.

1. To Melancton the Doctour answers in his fifth Section of confutation of Objections. Paragraph. 2.

Secondly, to Will. curied comparison of Astrology and the Scriptures together by the injury done to these to shelter that from justice (so oft repeated in his *Lux V.*) we answer, that a good man never wrote against the Word of God, (if some bad ones have, since the reign of Astrology) but generally all good men write against Astrology. It hath been sealed to thousands of thousands by the holy Spirit of God that the sacred Scriptures are the Word of God (notwithstanding the diabolical opposition of some bad men) but Astrology is suspected, yea and asserted by many godly men, that is from, by, or with the Devil in its predictions, or the Devil in, with, or by them; choose you whether. So Doctour Homers hath cleared it out of M. Bridges, M. Perkins, (who asserts other learned men up to the Apostles times of the same minde) and S. Austin who in his 5. *Tom. C. 291*, Edit. Basil. Froben. A. D. 1565. saith plainly, that *The Answers of Astrologers are from evil Spirits.*

3. To that William distinguisheth of M. Perkins Treatise of Astrology, let M. Perkins his Treatise answer; which to any that shall view it, will quickly make it appear that he wholly bends himself by all manner of means to prove all Judicial Astrology to be altogether impious, and unlawfull.

4. For Sir Christopher Heyden's answer to M. Chambers. &c. it will be taken into consideration anon. Had not William so crackt of it and reprinted it in this his Book now under consideration, the same thereof (as great as William proclaimes to be) had not made it known to the

the Anti-astrologer; but at William's incitation it may by and by receive a due answer.

To Will. Ramsey's fifth Section touching M. Bridges, that of the Doctours second Section, before inserted is reply enough; for Will. Ram. hath upon the matter said nothing to it, but onely told his Reader most *impudently* two bouncing untruths, I might (but for respect to my own civility) call it worse. † Will. Ramsey's first Untruth here is, "that Ptolomy, Galen, Hippocrates, S. Austin, and thousands more found not onely a Certainty in Astrology, but concluded and agreed that it was the most beneficial Art under the Sun. For it hath been written as with Sun-beams, for evidence, that Austin is totally and universally against Judicial Astrology over all his works. That Galen, and Hippocrates onely ipake a little to Astronomy. And that Ptolomy in his Astr. Prædict. lib. I. doth grant that many ways Judicial Astrology is uncertain. For William's thousands more, of his fellow Impostours, they are Anonymi, and so cannot have the honour to be called by their names; if it were true there were such and so many. But I have found Will. so often tardy with untruths, that he is not to be believed in any thing of this nature upon his own word. Williams other bouncing untruth (if by undertaking he means performing) is this, That William will undertake to speak as much, nay and with more proof against any Art or Science the Doctour can devise to nominate (though never so true) then all his learned men in his Character of the present times against Astrology. For I suppose that was the sense he intended, or else 'tis non-sense. For I confess the man hath left it in print (if the Printer did not wrong him) with a semi-circle (I mean half a Parenthesis) and he forgot, and then lies I know not whether, as if just then in speaking that loud and lewd untruth he had lost his wits in a passion, or had been confounded in his intellectuals by the just judgement of God. Turn back

Reader

Mentiri
est contra
mentem
in. Aug.

Reader, and reade him at * * and see whether I wrong him ! And if that be the sense he intended, then he carries a most false tongue and an impudent forehead in his Astrological head. For he may sooner eat his fingers then with *good proof* speak against *Geometry*, *Arithmetick* and divers other Sciences of the *Mathematicks*; whose demonstrations are infallible (as the *Maxim* is) and apparently to sense. And for the rest of Liberal Sciences, their *Principles* are unmovable; and their bodies unquestionable, whether they be Arts and Sciences? But *Williams Astrology* is questioned in the very Fundamentals of what is essentially proper to it; (as the Astrologers lay claim) *viz.* in the Theorems and Canons of predicting and Prognostications. Yea, the very System may justly be questioned (as the Doctour hath hinted) whether there be any such thing, as *Judicial Astrology*; or any *Astrology* as distinct from other Sciences. For clearly *Natural Astrology* (if we may indulge that name) is according to severall matters and their considerations, parts of other Sciences, unto which it is to be referred for its being.

W. R. his C H A P. III.

Wherein the Doctours divine proofs against Astrology, are examined and confuted.

But before I begin, I shall desire the Reader to have a special care to remember what Astrology is, which is now in controversie, and either to be confuted and condemned, or defended and cleared; the definition whereof you have at the beginning of the first Chapter, for otherwise our pains and arguments are but frivolous on either side; wherefore I commend *M. Homes* in that he did not first set down the state of his question, before he began to confute it; but thinking *pleno ore*, to condemna
Astro-

Astrology, will be enough to scare the Reader from the study thereof, leaving him to consider what it is he condemns, although he be altogether ignorant of the same; and so his words may have the more force, and take the deeper impression in the Readers heart to believe what he would fain, and as much as in him lies, studies to maintain.

SURVEY. Before we hear *Will. Ram.* any further, something must be said to this general of his third Chapter, in two particulars. 1. To joyn issue with *William*, to intreat the Reader to remember *what Astrology* is now in controversie, *viz.* That same *Judicial Astrology* whereby men undertake to foretell humane events. For as *Ptolomy* (whence *Will. Ram.* definition is pretended "to be collected) confesseth (*ibidem*) *Multi quæstus causâ, alias divinationes venditant nomine & dignitate hujus Artis, ac vulgo imponunt, multa prædicentes, quæ non significantur naturalibus causis. i. e.* Many Astrologers foretell many things which are not signified by natural causes, selling their predictions (under the name of Astrological) for money, making the common people to believe them. And *Will. Ram.* in this his *Christian Judicial Astrology* professeth by the help of Astrology to foretell whether *a man may be rich*, *Cap. 1. Sect. 6.* Whether a Woman that came to him should have *her money due to her from the Parliament*; the Gentleman have his *from his uncle*, and where the *womans Husband* was that came to *Will. Ram.* to inquire of him, *Cap. 4. Sect. 3.* And so others of them predict in their *Books of Prognostications*, and practise in their *Chambers* of the like humane events. 2. To joyn with *Will. Ram.* in commending *D. Homes* in that he spake against Astrology in general, under that *name*, for that the Scripture so doth, without any distinction; and Art doth justify it; that there is no *Judicial Astrology*; no distinct Art of *Natural Astrology*.

W. R. his S E C T. I.

Wherein the Drs first Scripture proof, viz. Deut. 18. 10.
is convinced and cleared, no wise to condemn

ASTROLOGIE.

Concerning his first proof, Deut. 18. 10. I have formerly in my Reply to Raunces Declaration against Astrology said said something, and referred the Reader, to the learned Sir Christopher Heydon, to be further satisfied in the rest of his divine proofs, in his answer to M. Chamber, and that so learned a piece may not be kept from the knowledge of the vulgar, under the cloud of silence, I will here along in the confutation of M. Homes his divine proofs, use his very arguments and words (as near as I can) against the same places alleadged by M. Chamber.

His first proof then is Deut. 18. 10. *There shall not be found among you any one that useth Divination, or an observer of times*; which words saith he, by the common consent of the learned of all sorts, *Signifie Astrology and Astrologers*; and for the which sins, the Nations were driven out before the Children of Israel: Now that you shall see how far M. Homes is mistaken to think hereby to perswade the world against Astrology I will give you that learned Gentlemans words against M. Chamber hereon, where he saith, "*Picus* urgeth that *Achinas* understandeth the word in the Original, to signifie such, as observe lucky and unlucky houres, which our English translate, *A regarder of times*, and *Tremelius*, *Planetarius*, and and from hence they think they have pregnant evidence to condemn Astrology by this Law.

I may reckon up here also M. Homes his *Mercer*, *R. Kimchy*, and *Schindler*, who, saith he, take the words in the worst sense, viz. The curious and Diabolical Arts,

as *Magi* of the *Egyptians*, *Ergo*, saith *M. Homes*, Astrology is not lawfull. But to proceed with Sir *Christopher Heydon's* discourse hereon, saith he, "But notwithstanding all this, I will make it appear, that these Translations are of small force, and being admitted, little or nothing impeach this Art.

"And first, I encounter them with the authority of [A] Church, even from the time of *Moses* untill they wrote, being wholly against them. For to begin with the *Septuagint*, They have translated the word *Gnomen*, in this place *διαντισσας* which signifieth *Augurare*, or to divine by the voice and flying of Birds; *S. Hierome* and the vulgar expounded it, of such as divine by observation by Dreams. *Pagnine* in his Translation interpreteth it *Hariolus*, by a general name, or such a one, as divineth at the Altar by Sacrifices. *Arias Montanus* useth the word *Præstigiator*, that is a Jugler or Conjuror, that with Legerdemain deceiveth the eye-sight. (See that that is also confessed by *M. Homes* himself) So that besides all antiquity, and consent of the whole Church against him, we see that divers men have diversly interpreted this word; and therefore I leave it to the judgement of the Reader, whether we are to give credit to the new Expositours, rather then to the ancient and learned *Hebrews* themselves, who best understood their own Language, or to the common understanding of the Fathers and the Church, even from the first, untill these men (which hath been long since) expounded it otherwise then all that had gone before them. And now to come to the English Translation, as we have it expressed in our English Bibles; see with what reason and sound arguments *M. Homes* is silenced, who is not onely thus mistaken in the signification of the word, but most slanderously intrudeth Astrologers with, or at least makes them the same with Wizards, and those that have familiar spirits; For, saith he, so that indeed (as 'tis in *Lev.*

Lev. 20. 6.) to follow such kinde of Arts, (speaking before of Divination, by observation of times, and juggling which he all along concludes to be Astrology, as his Interpreters there have it) *Is to go a whoring (spiritually) from Christ, and God will (saith he) set his face against such, and cut off such from among his people, weighty reasons against Astrology (saith he).*

- [B] The same Sir Christopher Heydon saith, " Concerning
 " our English Translatours, I finde they rather leave us
 " in doubts, then resolved ; for whereas here they take
 " the word *Gnomen* for a *regarder of times*, in other
 " places they interpret it otherwayes, as in 2 *Chron. cap.*
 " 33. *vers. 6.* for Witchcraft, and in the 5. of *Micah.*
 " For *South-sayers*. So that in this inconstancy to them-
 " selves, they must either give better reason (then any
 " thing I know they are able) why in this place of *Deut.*
 " it should not be intepeted as well a *Witch*, or a *South-*
 " *sayer*, as a *Regarder of times*, or else such a *regarder of*
 " *times*, as makes his election by Witchcraft and South-
 " saying, and not by *Astrology*. Again, suppose the word
 [C] " be admitted, as the English translate it ; yet neither is
 " all regarding of time prohibited, neither doth it prove
 " that regarding of time by Astrology is unlawfull, For
 " *Solomon* (the wisest of men) saith, *That the heart of*
 " *the wise man knows time, and that to every purpose there*
 " *is a time, as to plant, to pluck up, to slay, to heal, to*
 " *break down, to build, to weep, to laugh, &c. which none*
 " *but the fool neglecteth.* As in *Ecclesiastes* farther in the
 third Chapter, and more at large : " and he that ob-
 " serveth not time, but shall laugh when he should weep,
 " and sow when he should reap, is unseasonable and ma-
 " keth himself ridiculous. Wherefore if this be the true
 " interpretation or signification of the word, he must
 " speak against that superstitious observation of times,
 " which the Heathen used, and that superstitious people at
 " present do use ; the very same I may say to M. *Homes.*

But

But in answer to M. *Homes* his Expositours, take the interpretation of the word *Gnonan*. as the same Sir *Christopher Heydon* delivers it by M. *Edward Lively*, Professour of the *Hebrew* in *Cambridge* to Queen *Elizabeth*: who was solicited by Sir *Christopher Heydon* to deliver his opinion and judgement of the *Hebrew* word, because it was objected by M. *Chamber*, that *Tremelius* did interpret it *Planetarius*, wherefore for the Readers better satisfaction, I have here delivered it *verbatim* as that worthy Knight hath it.

“ I have looked in all the *Hebrew* Scripture, wherein
 “ that word is used, examining as well the judgements of
 “ the *Hebrew Scoliaſtes* in their Commentaries, as also
 “ many of the best Translations, *Caldee*, *Greek*, and *La-*
 “ *tine*, among whom for the signification of that word, I
 “ finde this general agreement, that it signifieth an un-
 “ lawfull and forbidden Art of South-saying, or Jug-
 “ gling, or Sorcery, or Witchcraft; but touching the cer-
 “ tain and special kinde thereof, there is such dissention
 “ and disagreement among them, as that there is great
 “ diversity of opinions, but none cometh to *Tremelius* his
 “ minde, for a planetary, (or of M. *Homes* his Arabrick
 “ versions, which it seems he is loath, or at least ashamed
 “ to nominate.

W. R. his SECT. II.

Wherein the Drs second proof is refelled, viz. *Eſay* 2.6.

AND if so, then I may with more confidence affirm
 his second passage of Scripture to the less material
 in all respects, for the blindest of people may clearly see,
 it doth no whit so much as either hint or mean *Astrology*,
Eſay 2.6. *Therefore thou haſt forsaken thy people, the*
house of Jacob, because they are replenished from the
East, and are Sooth-sayeers like the Philistims; where

is Astrology in all this? The Text tells us, God had forsaken his people, because they were *South-sayers*, but as for their being Astrologers, I see nothing mentioned. But let us see but how he tugs to bring this farr fetcht argument or proof to serve his turn; he shews us first that the word clearly signifieth South-sayers, which is enough alone to refell all the arguments therein, let them say what they will to the contrary, *Vatablus* in his *Notes* (saith he) rendreth it Diviners; and *Junius*, *Præstigiatores*, that is, (saith he) that make shew of that they cannot do: you have heard *Junius* opinion but now, but what of this? *Vatablus* saith, the word imports Diviners, must this consequently and infallibly be Astrologers, why not Necromancers, Auguries, Inchanters, Sorcerers, Auruspicers? Do not all these divine? but I need not insist longer hereon; for, he answers this point in his following words himself, The Septuagint (saith he) rendreth it κληδονισμα; (saith *Budeus*) saith he, A kinde of fore-telling: as κληδων (saith they) signifieth Divination, and generally the *Caldee*, *Syriack*, *Arabick*; *Arias Montanus*, &c. renders it Augurers or Auguries, *Ergo*, not Astrologers; but saith he, farther because antiquities tell us that that the Augurers did divine as well by the Aspects of the Heavens as by flying Birds; Authours of late times commonly use that word to expresse Divination in general: O brave reason! because for brevities sake in Oration, or the like, Authours as he calleth them) perhaps use this word, therefore he will use it (being as he confesseth himself general) to condemn particularly *Astrology*? and because the Text speaketh against Augurers, and they know the Aspects of the Planets, therefore, it also condemneth Astrology? All that believe shall be saved (saith the Scripture) it is clear the Devils believe and tremble, *Ergo*, I shall conclude them not damned? rare Logick indeed!

W. R.

W. R. his SECTION III.

Wherein his third Text is convinced, viz. Esay 44. 25.

THirdly, he produceth the 44. Chapter of *Esay*, v. 25, &c. I am the Lord thy Redeemer, which do frustrate the signes of *Wizards*, making the *South-sayers* mad, foiling their wise men, and making their skill foolish. This is to as little purpose brought to condemn *Astrology*, as it is weakness in him to alleadge it or affirm it. How can M. *Homes*, or any one living, prove *Astrology* to be signified by any of these names, when it is clear (as abovesaid) it dependeth meerly on the natural influences and effects of the *Starrs*? which is not to foretell by the flying or voice of *Birds*, observation of the intrails of *Beasts*, and the like; nor indeed is it properly to be termed *Divination*, for to divine is, or doth not naturally signifie the foretelling of future events by natural causes, but by some divine instinct.

But to come to the words in the Text, which he would needs inforce against *Astrology*; the same Sir *Christopher Heydon*, further saith upon these words. "That they are purposely uttered to advance the omnipotency of God, so greatly diminished by *Idolatry*, but to imagine that God would set forth the greatness of his power, by opposing the same against that, which in it self is fruitless, infirm, and of no force at all, were not onely against sense, but in truth to frustrate the words and meaning of God himself; wherefore it doth necessarily follow, that so long as it pleaseth him to suffer the course of nature to proceed without interruption, *Astrological signes must be confessed effectual*, and not to be frustrated but by miracle, and by his omnipotent power, to which that the *Starrs* are subject, all our *Astrologers* do confesse, and none but an *Atheist* will deny. For as

" God is the Creatour of all things. so is he the first cause
 " of all causes, to whom all causes are but his instru-
 " ments; and therefore as the instrument worketh not of it
 " self, but when it is imployed by the hand of the Artificer,
 " so the Heavens being Gods instruments, do not exercise
 " their force upon these inferiour things, but as God doth
 " use their Ministry in the Government of the world.
 And this he saith is taught us by the Prophet *Hosea*, (as
 above said) *Chap. 2. 21. 22.* where (saith he) he saith,
 " not simply, *the heavens shall hear the earth.* but first, *I*
 " *will hear the heavens,* to shew them the power the
 " heavens have over the earth, and that it dependeth on
 " God. In which sence, the Scripture saith also, *God*
 " *worketh all in all things, and that we live, move, and*
 " *have our being in him.* And therefore whether we re-
 " spect the natural course of things, or those accidents
 " which happen besides the order of nature, we are to ac-
 " knowledge it to be the supereminent power of God, as
 " the first cause of every thing, which nevertheless can be
 " no impeachment to Astrology, because God doth go-
 " vern ordinately, and therefore seldom perverteth or
 " disturbeth that order, whereby in his eternal provi-
 " dence, he doth govern his Workmanship.

W. R. his SECT. IV.

Wherein he saith the Doctour fourth proof is refelled,
 viz. *Esay 47. 12, 13, 14.*

Fourthly, he brings the 47. of *Esay*, 12, 13, 14. Stand
 now with thine enchantments, and with the multitude
 of thy Sorceries, Let now the Astrologers, the Star-ga-
 zers, the monethly Prognosticatours, stand up and save
 thee, &c. Behold they shall be as stubble, the fire shall
 burn them, they shall not deliver themselves, &c. This
 very place (as I would have the Reader observe) is
 enough

enough to confute his former injury to Astrologers, in reckoning them no other then *South-sayers*, *Wizards*, *Sorcerers*, and the like, when he sees clearly the Lord here makes a particular distinction between the one and the other; for you see, Astrologers, Monethly Prognosticators, Sorceries, and Inchanters, particularly named.

But to come now to the clearing of the Text which he thinks doth absolutely strike the fatal blow to Astrology; inferring from thence, that Astrology is opposite to confidence in God, and that Astrologers are much of the same abomination, with Inchanters and South-sayers, and that they are to be derided, and no wise to be trusted in, &c. But as I said before, the wit of man is not able to answer these his vain wrests and interpretations of the Scriptures, better then by that honourable Gentleman Sir *Christopher Heydon*, I here give you, as he hath it in his second Chapter, in answer to M. *Chamber* bringing in the same place of Scripture, and indeed with the same conclusions as doth M. *Homes*. "I will not deny that, because God
"and his Prophets were not believed by the *Chaldeans*,
"(who reposed in their Magicians, South-sayers, and
"Mathematicians) the Prophet here in a scorning *Sarcas-
mus*, biddeth them save their Empire from ruine,
"therein contemning their Power, and not their Predicti-
"ons, and expressly noting that it shall not be in them to
"save themselves from the judgements to come. This I
"do plainly acknowledge, although were I disposed to
"stand upon all advantages with M. *Chamber*, sith both
"*Varablus*, and M. *Calvin* in their Commentaries,
"confess that word *Chabar* doth indifferently signifie
"such observers of Heaven as were Inchanters thereof;
"I could easily avoid him as not disputing *ad idem*, sith
"not Astrologers simply, but such as withall joyned *Ma-
gick*, seems here to be mentioned. And it is manifest
"by the example of *Moses*, and the *Egyptians*, and of
"*Balaam* and *Balack*, that though they were Astrolo-

gers, yet they reposed their safety against God and his people, onely in their Magical power, by which (as their Poets and others report) they profels themselves able to pull the Moon and the Starrs out of Heaven, and so doth *Diodorus Siculus* testifie, *Lib.2. cap.8.* that though they were cunning in Astrology, yet they did onely prevent the evils which they did fore-see, by Incantments and Charmes. For in truth, *Astrology* professeth onely to fore-see natural mutations and accidents, and not power to prevent and save. But to return to that which he most expects, I will admit as much as *M. Chamber* himself can desire, that the Prophet here derideth the *trust* which was put in the *skill* of *Astrologers* (which is indeed *M. Homes* his chief drift also) now let him frame his argument, and he shall never be able to bring the proposition of this Chapter (which is, That Christianity and Astrology cannot stand together) (which indeed is *M. Homes* his argument also, concluding Astrology, to be opposite to confidence in God) within this conclusion. For it followeth not, that because upon some circumstance a thing may be derided, that it is unlawfull. If this were any consequence, then because confidences in Princes, *Psal. 1. 16.* in Riches, *Psal. 52.* in Horses and Chariots, *Esay 31.* in Cities, *Jer. 5.* in Physicians, *2 Chron. 16.* in Negotiation or Trade of Merchandise. In the last verse of this same Chapter of *Esay*, (where the same words and phrase are used against Merchants, that before were used against Obliervers of Heaven, or Astrologers, as *Arias Montanus* and *Tremelius* translate it) is prohibited, derided, and punished; we must hold the *permission* of *Princes, Riches, Horses, Chariots, Cities, Physicians, and Merchants*, to be against Christianity, and unlawfull. He ought therefore first to have distinguished of the trust that is here derided, and not thus to deceive by any *elench*, *à dicto secundum quid ad dictum simpliciter*,

ter,

ter, as if all trust were taken away, because some trust is derided. For in these places, and the like, onely such a trust as excludeth confidence in God is understood, and no other. As in our case, where notwithstanding God by his Prophets threatned the destruction of the *Babylonish* Monarchy, it was not believed; but these Heathen presuming rather upon their own power and skill, in contempt of God broke forth, as appeareth verse 10. into these blasphemous speeches, *None seeth me. Quasi dicat* (saith Tremelius) *ne deus quidem novit rationes meas; Nay God himself knoweth not my wayes; and again, I am and none else; and verse 7. I shall not sit as a widow, nor shall not know the loss of Children:* Thus denying both God and his power; while they presume upon their own. But is this heathenish presumption and confidence to be imputed as a fault to Astrology? or is it not truly to be reputed the impiety of the Professours, and others, with whom the Prophet dealeth? who denying that to God which is due, and ascribing more then they ought to the Starrs, and their own knowledge and power, do that which Astrology never taught them, and therefore is not guilty of their ungodlineis. He ought then to make a difference between the Heathen, with whom the Prophet hath to do, and Christians against whom he writeth; for though it be true that Christian Astrologers do monethly prognosticate, as is mentioned in the Text, by the consideration of the Starrs; yet is he not able to tax any of them with that derogation from God, or impiety, which is here derided. For to place confidence in Starrs, as in divine causes and powers, is one thing, and to esteem them but as subordinate and second causes in nature, is another; the one maketh them Gods, the other but Gods instruments, which (as our Astrologers do acknowledge with one consent) it is in his power to alter, as best pleaseth his divine will; and therefore they are very farr

" from that heathenish presumption and confidence here
 " taxed, whereby ye may see, *that the trust may be repro-*
 " *ved, yet the Art unchecked.* For I omit here to shew,
 " that monethly Prognostications grounded upon obser-
 " vation, deduced from causes in nature, have ever been
 " permitted and suffered, in all well ordered and Christian
 " Common-wealths, so farr as I know; and that not one-
 " ly the *Fathers* and those later Divines by me before re-
 " membred but even M. *Calvin* himself, in his admoni-
 " tion, with others (that attribute as little as they may to
 " this Art) do allow thereof, so farr forth as they extend
 " to the state of the *weather*, of *health*, *plague*, *plenty*,
 " *dearth*, and to the direction of the *Physician*, when to
 " *purge* by *Pill*, when by *Potion*, when by *letting of*
 " *bloud*; this being as farr as our Prognostications pro-
 " ceed; which nevertheless would not have been suffered,
 " if God by his holy Prophet had shewed any detestation
 " thereof, or reproved the same as unlawfull, and unchri-
 " stian. Wherefore when these adversaries condemn the
 " Art for the abuses of Artists, it is clear that they do but
 " play the Sophisters, deceiving by a plain fallacy, *ab ac-*
 " *cidente.* And lastly, if it be considered what S. *Hie-*
 " *rome*, *Hugo*, *Aquinas*, *Lyra*, *Haymo*, and other ancient
 " Expositours, have written upon the Text, it is most cer-
 " tain, that not one of them is so sharp sighted as to espy
 " out any thing in this place that may prejudicat Astrolo-
 " gy, but they all defend the same as fully as my self.
 " Wherefore if in this place of Scripture M. *Homes* be not
 " as farr mistaken as in all the rest of his foregoing Cavils,
 " and maketh not himself appear to the eyes of the world
 " to be a meer Sophister, let the impartial judge.

W. R. his S E C T. V.

Wherein his fifth proof is proved weak, as to his purpose,
viz. Jer. 10. 2, 3.

Fifthly, he strives to condemn *Astrology* by the 10. of *Jer. v. 2, 3.* but to as little purpose as in all the rest; the words are, *Learn not the way of the Heathen, and be not dismayed at the Signes of Heaven, for the Heathen are dismayed at them, &c.* whereupon he inferreth, *Astrology not to be lawfull*, (because as he thinks God here by the Prophet prohibiteth the *Jews* to give credit to Star-gazers) but as I said before, *Astrologers* do not make the Starrs gods, but Gods instruments; *Not in the least attributing fatal necessity to be in their power*: wherefore then consequently he argueth not against, nor contradicteth, nor condemneth *Astrologers* by these his Cavils, since they are as far from being as guilty thereof as himself; nay, and I believe more. But for the farther clearing of the Text, and the manifesting of M. *Homes* his mistake, if not wilfull malice, let us hear what the same Sir *Christopher Heydon* saith in answer to the same place of Scripture alleadged by M. *Chamber* also to condemn *Astrology*: "Whereupon M. *Chamber* inferreth, "that the Prophet willethe the *Jews* to give no credit to "the Star-gazers, (and M. *Homes*, trust or confidence, "p. 134. opposite to the confidence and comfort in God:) "But sure he that maketh this collection out of these "words of the Text, never (I think) either gazed or "looked upon them with half an eye: for the Prophet "prohibiteth fear; M. *Chamber*, credit; (M. *Homes*, "trust or confidence;) again, the Prophet speaketh of "the Starrs themselves; M. *Chamber*, of the persons "that observe them; (so M. *Homes* also) wherefore what "difference there is between the one and the other, so farr

"ought we to be from giving *M. Chambers* assertion any
 "credit (and how shall *M. Homes* his then take?

"For if he will truly inform the Reader, he knoweth
 "there is nothing prohibited in these words, but that the
 "Jews should not learn the way of the Heathen; which
 "when he wresteth against *Astrology*, he doth both shew
 "himself to be out of the way, and to seek to seduce o-
 "thers, for to the creature, as in these words, *Fear not the*
 "signes of Heaven; where the word *Fear* is not simply
 "understood, but for Religious reverence, and Divine wor-
 "ship: for that it is often taken in this sense, is no novelty
 "to those that are acquainted with the speech and phrased
 "of the holy Ghost: as for example, *Esay cap. 29. v. 13.*
 "And their fear toward me was taught by the precept of
 "men: where fear is (by Christ himself, alleadging this
 "place of the Prophet, *Matth. 15. v. 9.*) expounded
 "for worship, saying, *in vain they worship me, teaching*
 "for Doctrines mens traditions: as likewise the very same
 "word is used in other places, for the idolatrous worship
 "exhibited to false gods: as *2 Kings cap. 17. v. 7.* when
 "the children of Israel sinned, &c. it is said, they feared
 "other gods. I could confirm this by infinite like testimo-
 "nies, were it not superfluous in so clear a case: But to
 "prove that the Prophet even here, under this word, like-
 "wise revoketh the Jews from worshipping the heavenly
 "bodies, is yet more evident by the words following:
 "for after he hath in the two next verses expressed the
 "vain customs of the Heathen, in erecting and adoring
 "those images which they worshipped; he likewise re-
 "straineth them from this second Idolatry *vers. 5.* in the
 "very same phrase that he did at the first: *Fear them not,*
 "for they stand up as the Palm-tree, but they speak
 "not, &c. whereby there is no colour of wrangling left to
 "him, that disposeth not himself to be obstinately per-
 "verse: but of force it must be confessed, that the Jews
 "are here onely forbidden to imitate the Heathen in both
 "these kindes of Idolatry.

To

[” To confirm this more fully, by the consideration of other places : the Scripture giveth us plentiful testimony, that the *Jews* did follow the Heathen in their Idolatry to the Starrs, but are never reprehended for learning *Astrology* of them : wherefore the Prophet *Amos* cap. 5. prophesied to them long before, even this captivity wherein the *Israelites* were held in *Jeremies* time, because they had born (that is worshipped) the Images of *Siccuth* and *Chiun*. *Abenezra* and with him *Montanus*, understanding the Planet *Saturn* by *Chiun* : and *S. Hierome* expounding the word *Coeab*, thinketh it to be *Venus* whom even the *Saracens* in his time did worship : but *S. Luke* *Acts* 7. v. 42, & 43. following the *Greek* doth explain *Amos*, and saith, then God turned himself away, and gave them up to serve the host of Heaven, as it is written in the book of the Prophets: and you took up the tabernacle of *Moloch*, and the Star of your God *Remphaim*, figures which you made to worship them, therefore I will carry you away beyond *Babylon* : and therefore not unaptly have some *Expositours* conceived the Images by which the Prophet doth here exprobrate the Heathen, to have been the images of the *Signes*, and that not without reason ; because that after the Prophet hath restrained them from this heathenish fear of the *Signes*, immediately he giveth this reason, For the customs of the people are vain : and declaring wherein, he addeth, For one cutteth down a tree in the Forrest, &c. which should want sense, if this verse depended not on the former : thus also 2 *Kings* cap. 17. v. 15, 16. the History saith, they followed the Heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

W. R. his SECT. VI.

Wherein (as he pretends) the Doctours sixth proof is refuted, viz. Dan. 2. 1, 2, 3, 4, 5. hath nothing in it, but words, being left of Sir Christopher unto himself; and therefore his Section is not worth the setting down, as I dare be judged by the learned of his own judgement.

SURVEY. Thus with long-suffering have we waited in silence, and quietly permitted William Ramsey to tell out his Tale. But I must confess, had not the most of that he hath said, been the words of Sir Christopher Heyden, or, &c. that was wiser then himself, I do not know how possibly I could have born with him thus far. For let any wise man judge, whether whiles he speaks, he be not like Davus iste in the Comedy, viz. qui interturbat omnia. Yet though he hath borrowed all the strength he could, herein is his unhappiness, that Sir Christopher wrote long since; and so his answers do not charge home to repell the impressions the Doctour, made upon the Squadrant of Judiciall Astrologers. For let but an impartial eye compare what the Doctour hath said in his third Section (which is the Troop against which the former Brigade hath fought all this while) and it will appear that all this while to an an inch it hath fixedly stood its ground; which for the clearer manifesting of what I have said, I have here verbatim inserted him.

The

The Doctours SECT. III.

The condemnation of Astrology by the word of God, in severall places of Scripture.

THe first place is in *Dent. 18. 10, 11.* *There shall not be found among you any one that useth Divination, or an observer of times.* An ill thing that it must not be found among them, not in any one Man or woman of all the Nation: Just as 'tis said the name *Baali*, *Hos. 2. 16, 17.* must be removed, not founded, because Idolaters used it, though of the same signification with *Ishi*, there appointed, *i. e.* *My Lord, or My Husband*: and as the Apostle saith, *Ephes. 5. 3.* of covetousness, *Let it not be once named among Christians.* So the Prophet *Moses* here, as from God, chargeth that there must not be any one among them that *useth Divination, or is an observer of times*: both which words by common content of the Learned of all sorts, signifie Astrology, and Astrologers. The first word *מסק* which by our Translatours is rendered, one that *useth Divination* (the phrase indeed is strong and emphatical, *מסק מסק* that is, *Divining Divinations*) is, as *Mercer* affirmeth, taken for the most part in an ill sense; and asserteth out of the *Hebrew*, *R. Kimchi*, that it containeth every *Art* which is used to foreknow things future. *Shindler* affirmeth to the same purpose, that in an evil sense it comprehends *all things* which are done, *מלאכה* *i. e.* by any curious diabolical Art, as the *Magi* of *Egypt*. And *Elias* saith that it signifies to divine things; which is attributed to *Balaam* (see *Josh. 13.*) who because he could not curse from observation of the natural Starrs, but was forced to bleis; he yet exprest himself in his own Dialect, *Astrologically*, of a *spiritual Starr* that should arise out of *Jacob*. *Avenzara*, they say, an Astrologer affirmeth that this word is a common name to all

all Diviners, but more proper to Astrologers. Lastly, The *Arabian* Version of this 18. of *Deut.* v. 10. renders our word, *He that exerciseth Astrology.*

The second word in this 18. of *Deut.* vers. 10, מעוני, which our Translatours render, *An observer of times*, is diversly taken; but all close to signifie a prohibition of *Astrology*. The summe of what the learned *Hebrews* say (who must needs best understand their own Language) in brief is this מעוני *prestigiari* (whence is our מעוני) *Aben Ezra* will have to be derived of ענן *A Cloud*, as to foretell by the Clouds; that it will be well or ill to do, or attempt this or that upon this or that day. *R. Solomon* derives it from עת *Time*, as to signifie *observation of times*. The wise Ancients derived it from עין *An eye*, and so מעוני to signifie him that dazles the eyes of the beholder, that he may see falshood in stead of that which is true. Their words are אומרים חכמים &c. that is, The wise men say, מעוני is he who holdeth the eyes. *R. Akiva* saith, it is he which computeth times and houres; saying, It is good to go forth to day; to morrow it is good to negotiate, &c. *Sanedrīm, cap. 7. fol. 65. 2.* Of these *Kimchi*, in *Lib. Radicum*, maketh mention. In the later Etymology are signified *Curious Astrologers*, determining by the disposition and operation of the Starrs, certain dayes to be dayes of good, merry, and prosperous things: Others to be dayes of evil, sad, and adverse things: Thus the learned *Hebrews*. The *Chaldee* renders the said two words; the first, *Divineth Divination*; the second, *Observeth houres*, which is proper to Astrologers. Note further, for the clearing of this first place of *Deut.* 18. 10. that both our foresaid *Hebrew* words are used again by *Moses*, vers. 4. (and in the same manner translated by our last *English* Translatours: where again the *Arabick* Version renders קסמים *Astrologers*.) And *Moses* adds these five strong arguments against the said Art of Astrological and other unlawfull Predictions.

First, that all such are *an abomination to the Lord*,
vers. 12.

Secondly, that such Arts being used by the *Canaanites*,
God did drive them out before the Israelites, *Verf. 12.*

Thirdly, that unless men cast away the use of the said
 Arts, they cannot *be perfect*; that is, upright and sincere
with God, *Verf. 13.*

Fourthly, that godly men must *differ from Canaanites*
and Heathens, in the abandoning such Arts, because *God*
hath forbid his people the use of them, *Verf. 14.*

Fifthly, that instead of such ways of prediction the Lord
 riseth up Christ the great Prophet, (*vers. 15.* compare
Acts 3. 23.) to foretell unto them what is meet for them
 to fore-know: so that onely Christ, and they to whom
 he gives the divinely inspired gift of Prophecie, must fore-
 tell things to come: No Art may undertake it; for it is
 opposite to Christ, and presumes upon that which be-
 longs onely to divine Prophecie. So that indeed (as 'tis in
Lev. 20. 6.) to follow such kinde of Arts, *is to go a who-*
ring (spiritually) from Christ; and God will (as 'tis said
 here) *set his face against such, and cut off such a soul*
from among his people: weighty reasons against Astro-
 logy, without any intimation from God of any distincti-
 on or limitation.

The second place against Astrology, is *Isai 2. 6.*
Therefore thou hast forsaken thy people, the house of Ja-
ob, because they be replenished from the East, and are
South-sayers like the Philistims. The word *South* here
 rendered *South-sayers*, is rendered by *Vatablus* in his
 Notes, *Diviners*; by *Junius*, *Prestigiatores*; that is,
 that make shew of that they cannot do. *Greek*, viz.
Septuagint, *Κανδοπισμῶν* that is (saith *Budeus*, &c.) A
 kinde of foretelling: as *Κανδῶν* (say they) signifieth *Di-*
ination. And generally the *Chaldee*, *Syriack*, *Arabick*,
Arias Montanus, &c. render it *Augurers*, or *Auguries*,
 which by reason of the antiquity of the word, and be-
 cause

cause antiquities tell us that the *Augurers* divine as well by the aspect of Heaven as by flying of Birds; Authour of later times commonly use that word to express *Divination in general*.

But to come closer to the word; Learned *Arias Montanus* doth (as well as I) derive our word from *ἥ* that is *Time*; yea so doth *R. Solomon* derive *ἥ* or *ἡ* (same word in descent or substance) of whole signifying *Astrology* or *Astrologers* ye heard afore abundantly.

The intimations of the sinfulness and prohibition of this Divination, in this second of *Isai* are. First, that the *Jews* therein to the displeasure of God, imitated the *Heathens*, and uncircumcised out-casts; as those in the *East*, that is, the *Chaldeans* and the *Philistims*. Secondly, in that the holy Ghost puts such a singular note on this sin: He saith not, they are *Swearers*, *unrighteous*, &c. like the *Chaldeans* and *Philistims*; but they are *Diviners*, like those of the *East*, even *Chaldeans*, or like the *Philistims*. Thirdly, that with a shrill and strong Emphasis the Prophet tells the *Jews*, though considered in their highest notion, as the *House of Jacob*, and *Gods people*; Therefore for their *Astrology*, &c. God had forsaken, or cast down, or sent them away into Captivity that is, had past an irrevocable sentence so to do.

The third place of Scripture against it, is *Isai* 44. 24, 25, 26. Thus saith the Lord thy Redcemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the Heavens alone, &c. that frustrateth the tokens of the lyars and maketh *Diviners* read, that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servants, and performeth the counsel of his messengers. Mark by the way (afore we scan the words in the Original) the *Geneva Notes*, in the Margin of our greater English Bibles. Namely, He armeth them (say those Notes) against the South sayers of Babylon, which would have

born them in hand, that they knew by the Starrs, that God would not deliver them, and that Babylon should stand.

But let us come more particularly to the words. First, 'tis evident here is mention of *Diviners*, a word in our English generally taken in an ill sense, to signifie those that by unlawfull Arts undertake to foretell future things. And the *Chaldee*, *Syriack*, *Arabick*, *Greek*, and *Ancient Latine*, and that of *Vatablus* and *Junius*, render the Text in part, by *Diviners*, and *Divinations*. And *Vatablus* in his Notes upon this place, saith, *Mendacium*, that is, of *Lyars*, is in *Hebrew* בָּרִים that is, of *Astrologers*. And *Junius* in his Notes on this place, saith, *Signa mendacium &c.* that is, *The signes of the Lyars*, of which see following in the 47. of *Isai vers. 10.* and so forward to *vers. 14.* And sure enough there in *Isai 47. 10.* *Astrologers* expressly, and under severall other names, and notions also are bitterly inveighed against, as we shall see after, in the particular scanning of that place. Let us add to all, a little more particular sifting of the words of this 44. of *Isai 25.* בָּרִים *Lyars*, is of בָּרָא He feigned, lyed, and by בָּרִים in *Isai 44. 25.* are understood (as *Buxtorfe*, and *R. Solomon* and *R. David* affirm) חֲזִי בְּכֹכְבֵּם *Inspicientes astra, Astrologi*, that is, Gazers upon the Starrs, *Astrologers*. And for the other word in the 44. of *Isai*, viz. קִסְמִים that you have here rendered in English, *Diviners*; we scanned it afore in *Deut. 18.* shewing you how the *Hebrews*, yea, the *Astrologer* himself confesseth that it signifies *Astrologers*. The intimations against *Astrology* in this Text are, first, that it seems prejudicial to Gods Creation, and Redemption, and Providence. For when God would here comfort his people against *Astrologers* Predictions, threatening evil to them, the Lord that is most wise, to order his words, begins with this preface; Thus saith the Lord thy Redeemer, and he that formed thee from the womb, that maketh all things, and

that stretcheth forth the Heavens, and spreadeth abroad the Earth: Intending plainly thus much; Fear not bondage under evil men and things, as the Astrologers threaten, for I am thy Redeemer, that redeems thee from troubles, in spite of all Astrology. Fear not those Astrological Geneethliacos, that is, *Castors of Nativities*; for I formed thee from the womb: Fear not their Predictions by the Starrs and Heavens, for I spread and rowl them as I please: Fear not their predicted evils for I make all things, and spread the Earth as I please. So that God pleads these of his Creation, Redemption, and providential preservation against the Astrologers that oppose these by raising false fears from their lying Arts in the hearts of his people. The second intimation is, that God doth call, and can and will make those Astrologers and Diviners, *Lyars*, and *mad men*: all their predictions shall prove but *Lyes* and *madness*; and turn their pretended knowledge into *foolishness*. Thirdly, that the Lord will confirm the word of his *Servants*, and the counsel of his *Messengers*; that is, the Prophecies of his Prophets, in opposition to all Astrologers. Astrology opposeth the Word, but that shall overflow it.

The fourth place against Astrology is, *Isai 47.12, 13, 14*. It is spoken to *Babylon*, v.1. The words are these, *Stand now with thine Inchantments, and with the multitude of thy Sorceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou maist prevail: Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Star-gazers, the Monethly Prognosticatours stand up and save thee from these things that shall come upon thee: Behold, they shall be as stubble, the fire shall burn them, &c.*

We see in the general, if we reade but according to the *English*, how *Astrologers* under all names and titles are inveighed against by God himself, and in a holy way of divine taunting of them: The Original also is very full

and

and home to the same effect: the first word or name in the 13. Verse, חֲבֵרֵי שָׁמַיִם which our *English* renders *Astrologers*, is also by the ancient *Greek Septuagint* rendered Οἱ ἀστρολόγοι, and by *Junius* also *Astrologi*, that is, *Astrologers* whose business according to the *Hebrew*, is, *to view and behold the Heavens for Predictions*: For the *Hebrew* word חֲבֵר in his prime and native signification, signifies to play the *Astrologer*. חֲבֵר saith *Pagius*, and *Schindler*, is the Root whence comes חֲבֵר an *Astrologer*, *Isai* 47. 13. Let not the *Astrologers* of *Heaven*, &c. stand up and save thee; and this is the right rendering of the word. The *Hebrew* Doctors also expound it *Astrologers*. *R. Kimchi* doth derive it from the *Arabian* Language, in which אֶלְהַבְרַם *Alhabram*, signifies the *Decision of a matter*; as (saith he) the *Astrologers* are so called, who decide and determine things by the prescript of the *Starrs*. And to put the matter out of doubt, that the Lord means *Astrologers*, he useth another word, by which he gives them a second name, to wit, הַחֹזִים בַּכּוֹכָבִים is *Gazers in the Starrs*. *Astronomers* look upon the *Starrs*, to know their colour, distance, motion; but *Astrologers* (saith the Lord) gaze in, or into the *starrs*; that is, their business is to know the influence and predictions by *Starrs*, as they pretend. The *Chaldee Targum* doth also so render it; namely, חֹזֵן בַּכּוֹכָבִים *Gazers* or into the *Starrs*: and their third name, מְדַבְּרֵי לַחֲדָשִׁים which our *English* renders *Monethly Prognosticators*: *Vatablus* renders, *Those who declare what shall come to pass every several moneth*. The *Arabian* Version of this Verse renders them all three thus. Let them arise and deliver thee, who presage future things by the *Starrs* of *Heaven*; who contemplate the *Starrs*, and foretell thee what event shall be to thee. All (you see) amounts to this, that without fail, *Astrologers* are here spoken against, and how.

First, as opposite to confidence in God: as our Notes on

the Bible affirm in these words, [He derideth (*say they*) their vain confidence, that put their trust in any thing but in God, condemning also such Sciences which serve to no use, but to delude the people, and to bring them from depending on God.

Secondly, as of the same rank, and much of the same abomination with Inchanters and Sorcerers. *Babylon* useth both; and as we heard afore, from them that went farr in Astrology; that Astrologers that usually hit any thing right, cannot do it but by help from the Devil.

Thirdly, as a thing to be *derided*, that any man should undertake to presage good, when 'tis the counsel of God to bring evil upon a people.

Fourthly, as *a just thing with God* to send such to their Astrologers in the day of evil of judgement on them, to see if they can deliver them.

Fifthly, as that God *will the rather bring irresistible judgement* on a people that besides their evils, do believe Astrologers that they shall do well.

Sixthly, that in the day of calamity, especially Astrologers, and those that believed them shall fall by the hottest fury of the judgement.

The fifth place of Scripture against Astrology is *Jer. 10.2, 3.* *Thus saith the Lord, Learn not the way of the Heathen, and be not dismayed at the Signes of Heaven, for the Heathen are dismayed at them. For the customes of the people are vain.* *For a sign or token*, doth sometimes and especially when joyned with Heaven, signifie a prodigious, portentous, ominous sign. The word is the same, and the intent of the Text the same, as in *Isai 44. 24, &c.* (afore discussed) *that frustrateth the Tokens or signes of the Lyars.* The Geneva on our Bibles on the word [*Signes*] say thus; [God forbiddeth his people to give credit or fear the Constellations and Conjunctions of Starrs and Planets, which have no power of themselves but are governed by him; and their secret motions and

influences are not known to man, and therefore there can be no certain judgement thereof. *Deut. 18.9.*] And the same *Geneva* Notes on the word [*Customes*] say thus; [Meaning (say they) not onely the observation of the Starrs, but their Laws and Ceremonies, whereby they confirm their Idolatry] so the *Geneva* Notes. I quote them and others the more, that ye may see, not onely mine, but the judgement of the generality of the godly and learned touching Astrology. I add, as Astrology and Idolatry are conjoynd here in the prohibition, so also was it in the practise of men: for they idolatrously made Gods of the Starrs, as of *Saturn, Jupiter, Mars, &c.* as the names of our week-dayes do unhappily to this day signifie. And they also did astrologically use them to foretell by. And indeed in Prediction by them they made gods of them. For future things are in Gods hands, and not for us to know till he will make them known by his Word; or perform them, *Acts 1.7.* The *Chaldee* Paraphrase renders that of the Text of *Signes* thus; *And be not afraid of the Signes that are put in Heaven:* which must needs signifie the *Starrs*: and the *Hebrew* word for fear *יִרְאָה* signifies to cast down upon the earth with fear; which must intimate rather a *fear of evil significations*, then of *adoration*. The intimations against Astrology here, are,

First, that it is the *way of the Heathen*. Now we, whom God hath with so much cost and care distinguished from the World, must not imitate the World, *Matth. 6.32. Rom. 12.2.*

Secondly, that the *Customes of the people* in that and other things, are vain; and 'tis not for Gods people to run after vain things but rather as a sign of their repentance to do as *Solomon, Eccles. 1.2.* and *Paul, Phil. 3.7,8.*

3. That the regarding of such things causeth in men an *evil fear*, opposite to their confidence and comfort in God: so the Prophet intimates in exhorting them not to *fear them*.

Fourthly, that to fear any Astrology or signes &c. is an *heathenish thing*: We do not as Believers, but as Heathens. Godly men, yea all men that profess the true God, ought to go to that God, and to him onely to know the hidden things that are future. For it is the priviledge of God onely, to foretell such things to come, either by himself or by his spirit extraordinarily in his Prophets; and therefore not communicated to Starrs: and whatsoever we set up, as imagining they are able to predict such future things, we advance up into the place of God, which are not Gods; as is manifest by this very thing, that they cannot really and truly predict such things: and therefore to go to any thing to know such things to come, but to God himself, is to do as Heathens that set up false gods, and not as men that acknowledge the true God. All this is fully and plainly held forth to us in *Isai 41. 21. 22, 23, 24.* In *vers. 10.* to *21.* the Lord having prophesied and foretold good things to come to pass for his people, he in a holy manner thus taunteth all other things that are set up by men in which they put confidence, as if they were Gods to declare hidden things, *past* or *to come*; *vers. 21. &c.* *Produce your cause saith the Lord, bring forth your strong reasons, saith the King of Jacob; let them bring forth and shew us what shall happen. Let them shew the former things what they be, that we may consider them, and know the later end of them or declare to us things to come: Shew the things that are to come hereafter, that we may know ye are Gods, &c. Behold ye are of nothing.*

We do not count it inconsiderable to our business to discuss here what is the thing mainly meant in this place; as whether *Idolatry* or *Astrology* (iure enough in Astrology by them that confide in it for Predictions, there is *Idolatry* enough, as this Text sufficiently intimateth) but we attend the Argument to confute it. *viz.* because it cannot foretell things to come; because that is Gods Preroga-

tive alone : and therefore nor *Idols* nor *Stacrs* ; neither *Idols* nor *Starrs* ; neither *Idolatry* nor *Astrology* can predict things to come : for as *Idolatry* is but *vanity*, as 'tis oft called in Scripture : as *the vanities of the Nations*, or *Gentiles*, &c. So *Astrology* is a *lye*, *Jer. 60. 35. 36.* *A Sword is upon the Chadeans*, &c. and upon her *Princes* and upon her *wise men* : a *Sword is upon the Lyars* and they shall dote. Upon which word learned *Buxtorf* (ad vocem ברא (which is the word in the 50. of *Jeremy*, onely an emphatical article is prefixed הבריו) signifies *Lyes* and *Lyars*, *Isaiah 44. 25.* by which understand חזו בכוכבים *Gazers upon the Starrs*, *Astrologers*, according to *Rabbi Solomon* : and so understand that, *Jer. 50. 36.* *Rabbi David* on the same ; and the *Chaldee* Paraphrase renders ברין by ברין oft times ; which ברין signifies *Foretellers* : but *Jer. 50. 36.* the *Chaldee* renders ברין by קסמים *Diviners* : The result of all is this ; First, *Astrologers* are by God himself called *Lyars* : Secondly, they that seek to them for *Predictions* are *Idolaters*, therein making them gods : Thirdly, that God hath exprest so much against both ; both against the *Astrologer* and his *Clients*, because God will vindicate his own priviledge, that he alone is the God of truth that can truly foretell things to come.

The sixth place is *Dan. 2. 1, 2, 3, 4, 5, &c.* *Nebuchadnezzar dreamed dreams* ; and the King commanded to call the *Magicians*, and the *Astrologers*, and the *Sorcerers*, &c. to shew the King his dreams : Then spake they to the King in the Syriack, tell thy *Servants* the dream, and we will shew the interpretation. The King answered ; The thing is gone from me, if ye will not make known to me the dream with the interpretation thereof, ye shall be cut in pieces, &c. They answered again, Tell us the dream, and we will shew the interpretation thereof. The King answered, If ye will not make known unto me the dream, there is but one decree for you, for ye have prepared

Lying, &c. Tell me the dream and I shall know what ye can shew the interpretation thereof. Then the Chaldeans answered, &c. There is not a man upon the earth that can shew the Kings matter: there is no King, &c. that asked such things at any Magician or Astrologer, &c. But as it follows in the Story, God revealed the dream, and the interpretation thereof to the King: then the King answered unto Daniel, and said, Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a revealer of secrets.

In all which we have these particulars against Arologers: First, that the *Magicians* and *Astrologers*, and the *Sorcerers* are put together, as Artists of the same kinde. Secondly, that they themselves did confessedly so name and number up themselves. Thirdly, that all these laying their heads and hearts, and Arts together, and that to save their lives could not finde out that Dream of the King. Fourthly, that the King calls them Lyars. Fifthly, the King gives a reason; namely, that if they could certainly by any Art, &c. tell the interpretation of his Dream, they might also tell his Dream. Sixthly, that by a just judgement of God, ruine is pronounced by the King, against these as Deceivers. Seventhly, they thought that because they could not tell this Dream, that therefore no man on earth else could; and that therefore the King was unreasonable to require of them to tell it; intimating strongly their incomparable ability and confidence in their wicked Arts, that what possibly could be done in that nature, by any, could be done by them. Eighthly, that God according to his Prerogative could reveal it to *Daniel*; and so confuted the Lyes of the Astrologers, &c. Ninthly, that the heathen King was hereby thoroughly convinced, that there was no God like the true God, whom *Daniel* and all godly men do worship.

Seventhly and lastly, Note the word [*Magician*] and [*Magick*] (so oft used in *Daniel*, and joyned there with
Astro-

Astrologers and Astrology) is by the vote of the Learned generally taken in the New Testament in the worse sense. *Matth 2. oft. Acts 8. Acts 13.* And as oft as *Asaphim* is mentioned in *Daniel*, the *Septuagint* constantly expounds it by the word *μαγοι* Magicians. Now *Asaphim* say the learned Criticks, signifies Astrologers, and those which observe the Starrs in the morning or evening twilight. And though *μαγοι* may in the general signifie Wile, yet because those *μαγοι* were among the *Chaldeans* and *Egyptians*, such as used devilish Arts; it is taken in an ill sense; as of that brood (afore they repented) mentioned, *Acts 19. 18, 19, 20. Many of them which used curious Arts brought their Books together to be burned before all men. and counted the price of them fifty thousand pieces of Silver.* The most of these Books (in most probability) were Astrological Books, for Divination; because, first, the Arts are called *Curious Arts*; curious in the Rules and Principles above common means of knowledge, and curious in their end and use, to predict things that were not to be known ordinarily. Secondly, they were Book-arts, which are chiefly of Astrology; few, if any, are written of Sorcery, Necromancy, &c. but come down from Generation to Generation by Tradition. Thirdly, their price great, viz. Six thousand two hundred and fifty pounds Sterling, which imports also Astrological Books, because none others of unlawfull and sinfull Arts (as they all are here intimated) are so much valued, as Astrological Books. Fourthly, its a thing apparently known to men acquainted with antiquity, that these *Ephesians* were greatly addicted to Astrology and Book-magick. Therefore the *Syriack* and *Arabick* render *Curious Arts* by Magick. All which sorts of Arts are condemned under the name of Sorceries, *Revel. 21. 8.* as those which shall abound in the last times, afore the fall of Antichrist, as by wofull experience we do already finde.

To these things out of *Daniel*, and the New Testament, I might add much, both of Antiquities and Criticisms of Languages, to strengthen our Assertion; but the conveniencies of this little Volume constrains me to contract my self.

SURVEY. Now that the Reader hath had presented before his eye what *William* and his Champion Sir *Christopher* on the one part, and what Doctour *Homes* on the other part have said, I can with more ease and brevity explain the impertinency and insufficiency of what hath been attempted against the Doctour.

To *Williams* first Section, and first to the Paragraph noted with [A] I answer that the Replier, W. R. or Sir *Christopher Heyden* is not as good as his word in his very first entrance of the Lists: For first he saith nothing at all to the word *Diviner*. Secondly, to the

Will. Ramsey brings us false Hebrew and false Greek, to maintain his false opinion, his false interpretation of Latin you had afore.

word *Observer of times* (which is given us in false Hebrew; for the word is not עֹנֵן but מְעֹנֵן not *Gnonen*, or to write it rightlier *Onen* but *Menonen*; and also in false Greek, for there is no such word in the *Septuagint*. The nearest that is is οἰωνίζουσα & but that is wide from the word *William* brings, and is not applied to *Meonen*, but is the last word save one in the Verse) I say to the word *Observer of times*, *Will. Ram.* or Sir *Christopher Heyden* doth not bring the judgement of the Church from *Mosetime* and downward. But the Church hath been against them, rendering the Text against Astrology. So the Church in *Israel*; to the Church of the *Jews*; to the *Greek Churches*; and so the Churches formerly in *Syria* and *Arabia*.

Because First, for the Church in *Israel*, the *Samaritan Pentateuch* hath it פְּנֵי (so I am fain to write it because the *W. Ram.* his great ignorance tell D. *Homes*, that he the said Doctour quotes *Arabick*, but tells not his Authour, as if he were ashamed; therefore to inform *Will.* when I first quote either the five Books of *Moses* in *Samaritan*, or the Bible in *Chaldee*, *Syrack*, or *Arabick*, I will give him a touch of the antiquity of each, Now first for the *Samaritan*, Ecce hoc fuisse Hebraeo (inquit Guid. Mich. le Jay) Samaritanus Fecit dicitur originem, non a di-

Printer hath no Samaritan Letters) which more evidently is of **ענן** a Cloud, or **עו** Time, and is used to signifie an Observer of Times. The Samaritan version (which again I am forced to give the Reader in Hebrew Letters) is **מחור** which signifies one that by drawing lines exerciseth Prediction, or fore-telling, accordingly upon the meaning of the word, the Learned quote and alleadge Herodot. *Postquam (inquit Herodotus) artes, omnibus legibus vetitas, exercere coeperint in tantum, aucta est eorum vanitas, ut non solum observatione syderum futura predicere &c. profiterentur.* Thus of the Church in Israel, or the seat of the ten Tribes.

Secondly, for the sense of the Church of the Jews give of the word, viz. the two Tribes called Judah; 1. their Chaldee Targum renders it **מעין** (near to the Hebrew) which the Latine Translation interprets *Qui observet horas*, that is, *An observer of times*. 2. Their Hebrew Talmud, and Rabbinical Tracts say thus on the word, *These observers of times were such as did appoint times for the doing of things, saying, Such a day is good, Such a day is naught; Such a day is fit for to do such a work; Such a year or moneth is evil for such a thing. It is unlawfull (say the Rabbins there) to observe times, though one do no work, but make it known. They are lyes, which fools imagine to be true, and to be the words of wise men. Maim. in Treat. of Idol. Cap. I. Sect. 8.*

Thirdly, the Churches formerly in Syria; do render the word **מעין** by a Periphrasis, or circumlocution, describing rather the Antick, or strange gesture or behaviour or manner of working in his unlawfull Art, then the kinde of the Artist himself; but they render the former word Diviner (**קסם**) by exercising Predictions or fore-

visione religionis, sed à Colonia Cuthaorum, quæ in Samariam venerat, sed & quæ decem Tribuum sub Salmanasare deportatarum, 2. Regum, c. 17. Anno Hosh, 9. post legem Mosi 776. Muz. 3228. vide plur. apud Hieron. in Prefat. lib. Reg. & epist. ad Galat. c. 3.

Chaldaus contextus, celeberrima inter Judæos Paraphrasis, hinc desumpsit originem, quod à captivitate Babylonicâ exolevisset Lingua Hebraica neque eam amplius intelligerent. G. M. l. 7.

Of the Syriack Translation of the scriptures some think that the Pentateuch of Moses, &c. to the end of Canticles were translated in Solomon's time, at the request of King Hiram of Tyre. And all the rest or abso-

lately all (say others) foretelling, which is the immediate and native
 that in the time of the Captivity of the signification of the Syr. **משפך נמשך**.
 ten Tribes; and after
 that in the time of the Apostles (say others) there was a Syriack Translation made.
 Thus Jesudaa Syrus and Greg. Bar. Hebr. Syr in Syro. Arab. Morim. & alii.

† Arabicum contextum
 omnes Orientales eccle-
 sia magnopere veneran-
 tur. Guid. Mich. l. 7.
 Sed hinc maximum
 mutuantur commenda-
 tionem quod S. Hieroni-
 mi saculo, quidam e sacris libris hac lingua scripti reperirentur, quorum auxilio liarum
 Job, in septingenis ferme & octingenti versibus, restituit.

Fourthly, for the Churches in † Arabia
 (mentioned in the New Testament) they render
 the word **מנאגג** in Moses Text, by the word
מנאגג Munaggim, that is an Astrologer.

Fifthly, the Greek Churches in their Translation (of
 whose great antiquity divers hundred of years afore
 Christ, and after him quoted by the Apostles I need not
 speak being well known) do render our **מנאגג** **κλινδονίζου-
 μεν** (so small Editions of the Sept. that I have seen, which

† Bib. M. Gal 7. Lin-
 gear.

are more then one or two); which † one
 Translation renders, (I know not why unless in
 relation to the speeches of Astrologers) *Qui
 verba observet, i. e.* That observeth words.

† † Editio Paris. Sept.
 cum Aqu. Sym. &
 Theod.

† † Another *Divinationes observans. i. e.* An
 observer of Divinations; to which let me add
 my mite; **κλινδων, ον** faith Hesych, is Divinati-

on. And **κλινδωνίζω** faith Bud, &c. signifies *Divinaculos
 consulo*, to consult with Diviners. So **κλινδονισμ** faith
 Lucian, is *Ominatio vaticini genus*. So then Will. and
 Sir Christopher are quite out in their Greek, and quite be-
 side the Authority of the Church, unless by the old Latine
 Translation they mean the *Popish Church*; which is not
 worthy to be reckoned in the Balance against the fore-
 mentioned Churches--Besides all them, the Protestant
 Churches in France in their French Translations, both
 former and later render the word by *Prognostiqueux*, that
 is, a Prognosticator, which is a name that Astrologers do
 willingly take upon them in their Books. So that we need
 not regard the Translations of particular men, unless it be

to give a word or *item* that *Will.* and Sir Christopher had no reason to put so much weight upon Hierom. The Vulgar, *Pagani* and *Montanus*. For 1. Hierom. *aliàs* the Vulgar (for they were all one at the first, till some late *Interpolator* corruptly made a difference) they both render it, *Qui observet somnia que auguria*, he that observeth Dreams and Auguries, putting two Nouns under one Verb with a Copulative, *viz.* Dreams and Auguries, both which are in the Astrologer, or else he would not so dote and tell us Tales. But if he observe either, he is here condemned. Who but an Ignorant knows not, that the *Augurers* did prognosticate from the Aspect of the Heavens, as well as by the flying of Birds (as the Doctor before hinted). And therefore *Auguro* or *Auguror* is commonly used, (as the common Dictionaries will shew *Will. &c.*) in general to signifie to divine, to conjecture, to foretell, to surmise what will be, to suppose, or guess. And for those that are more learned then *Will.* worthy of learned quotations; they may know that *Augurium ratio est, & conjectura futuri; sumitur autem latius pro quavis divinatione, sive conjecturâ, i.e.* in a word, to signifie [any foretelling]. And that learned *J. Calvin* hath these words, *Augures similes sunt impostoribus, qui Mathematicorum liberali nomine ad umbrantes suas ineptias, profitentur se fata cujusque nosse, natalitias syderum observationes .i.e.* Augures or Augurers are like to Impostours, who covering their fooleries over with the name of Mathematicians, as if of a Liberal Art, do profess that they know every mans Fate, and the Nativity-observations of Stars. But saith he presently, *Maleficorum appellatione, &c.* that is, "Constantius established by Law such foretelling Mathematicians, that they were contained under the name of evil doers, forbidding any to consult with them. And where or under what Title in the Law

See the Roman Antiquities of *Augury*.

Vid. Calv. Bud. Alex. ab Alex. Var. &c.

Vid. ejus Lexic. Juridic. and the learned Authours he quotes.

"Law are they forbidden? Why saith he. *L. Nem. 5. C. de Malef. & Mathem.* So then the Civil Law also is against

Compare with this
the Doctors Epistle
to his Demonol.

Divining Mathematicians. The *Roman* Emperors edicted against them more then once; and do make them and Augures to be all as one.

2. *Pagnin* and *Arias Montanus* (for they are both one and the same Book, and have the same word: *Will.* and Sir *Christopher* needed not to have multiplied this and the other quotation into four to make a shew to knowing men) they both render the word by *Præstigiator*. But what hath *Will.* got by this? If it were, as he tells his Tale, that it signified onely a Coosener, have the ancient *Roman* Laws (but now mentioned) or the dayly complaints of the Clients in the City of *London* let the *Astrologers* free from that? But let us tell all the truth. *Præstigiator* (saith a learned Etymologist) à *præ* & *stige*. quia quedam stigialia facta, *præ*, id est, ante faciunt. i. e. in a word *Præstigiator* hath (saith he) his name from doing devilish Feats. "As *Austin* saith, (as the Doctor shewed in the Demonolog.) *Astrologers* have the "Answers from his Devil. Add to this, that *Guich.* saith *Præstigiator significat Præstigiatores qui computat tempora & horas*; making the *Præstigiator* and the *Astrologer* all one. Now for *Will.* interposing that Doctor *Home* [confessed]; he doth not tell you distinctly what he confessed; but I will tell you, *Præstigiator* (saith the Doctor) "which our Translatours render AN OBSERVE "OF TIMES is diversly taken, but ALL CLOS "to signifie a PROHIBITION of Astrology. This is the Doctors confession. There is nothing more in the Paragraph [A] worthy to be touched: Sir *Christopher* and *Will.* Triumphs come to nothing. And *Will.* needlessly angry with the Doctor for comparing *Astrologers* with Wizards, if he doth both consider that the word is but the old *English* wise or wiser. So that *Astrological Will.* be loth to be called wise, or would not

have

ave Wizard to be taken according to the common use of the word, *viz.* to signifie one that in an unlawfull way foretells things to come, which God hath, or doth not reveal, but by divine prophesying he is either not wise, or not just, or neither.

To the Paragraph distinguished with [B] touching the *English* Translation, in brief thus; that though there was one *English* Translation in Sir *Christophers* time that renders in 2 *Chron.* 33.6. וַיִּתֵּן He gave himself to witchcraft; yet there was then also another excellent *English* translation (more ancient) extant to this day, that renders the same, [He observed dismal Dayes] and our last *English* Translation, which was (if I do not much mistake) extant also in Sir *Christophers* time, He observed times. So here are two for one. But if perhaps some one place may render it of Witchcraft or Southsaying, it is not putting a more general word which comprehends the special, and also still keeps the *Astrologer* within its Circle, under the last. For whence is Witch but from the ancient *British* word [Wits] as if he should Witchcraft, the skill of Wits; or from the *Dutch* (the true Mother of our ancient *English* *Wiichelen* or *Wiechelen* to foretell. And that doth Southsaying signifie, but (as is pretended) to say truth, as our *English* phrase of asseveration, not yet quite worn out, doth testifie, *viz.* In good sooth it is so. In good truth it is so. Now *Astrologers* pretend to a great deal of wit, and craft or skill, and in prediction, and according (as they will say) to truth. Therefore so farre they will own the names, or at least the thing under those names. But whereas these words are commonly used in an evil sense, and therefore accompanied with the words of an ill signification, all to signifie evil Arts, and unlawfull predictions, they are not much wiser that use Witchcraft or Southsaying to signifie *Judicial Astrology*. Especially being oftentimes (as the Doctour shewed out of *Austin* presly, and out of *Ptolomy* intimatedly) *Judicial Astrology*

Ptolem.
Centiloq.
Verb. 9.

Astrology doth degenerate into, or is accompanied with *witchcraft*, or *soothsaying*. If this will not convince *William*, or the Reader, we will adde a little System of the mystery of iniquity of ancient *Astrology*, as *J. G. M. A.* in his *Notes and Observations upon some passages of Scripture* hath collected them; which to save labour, and for adding ones vote more against *Astrology*, I will give it you in his own words as near as the Printer can follow.

1 Sam. 6. 5. *Wherefore ye shall make Images of your Emrods and Images of your Mice that marre the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land.* When the *Ark* wastaken Captive and detained by the profane *Philistines*, the hand of God was sore upon them, and smote them with *Hemorrhoids*. & *ebullierunt villa & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate.* So the vulgar addeth the ancient *Greek* copies have it not. The later agree not, some *Hebrew* Copies acknowledge it not, saith *Mendoza* as if there were any that did? 'Tis found indeed in the *Dras*, as *Chimbi* hath observed. And it cannot be denied to the *Romanists*, but that it seemeth to be wanting but by no means to be supplied. 'Twere better the *Ark* should shake still, then that *Uzziah* should hold it up. Howsoever 'tis true that there was a plague of *Mice*, as well as of *Hemorrhoids*. Concerning which the *Astrologers* being consulted gave counsell that there should be made five golden *Images of the Mice*, and as many of the disease to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it self the expositours whatsoever passe lightly over it, or stop the mouth of the letter with a mystery perceiving no more of the naturall sence, then a bare tref passe offering, but wondering withall and not without

cause

cause, what glory could accrew to the God of *Israel* from such a homely present as the counterfeit of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its own name, for the *Keri* is *Tehorecem*, *Anorum Vestrorum*. But the meaning of the Images is *Stouhioticall*, and to be given out of the *Teleomaticall Traditions*.

Τὰ ἐν τῇ γένεσι καὶ φθορᾷ εἶδη saith *Ptolomy* in the *Καρπὸς* πάλιν ὑπὸ τῆς ἀργύρου εἰδῶν, διὰ τὸ τοῦ χῶντος τέτοις οἱ συχνομα-
πνοῖς, τὰς ἐπεμβάσεις τῆς ἀστέρων σκοπεῖν τε εἰς αὐτὰ. id est, the generable and corruptible forms are affected by the Celestiall, which therefore the *Talismans* make use of by observing the entrance of the stars into them.

The meaning is (saith *Hali Aben Rhodoan*) or as the *Hebrew* translation, (*Abu Giafar*) that the forms of things here below are answered with the like figurations above, and that the Celestiall forms have a ruling influence upon the sublunary, for example, the *Scorpion* and *Serpent* in heaven upon those in earth. Therefore the *Sapientes imaginum inspeciebant quando planeta de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, et miscebant cum eo alia ad hac necessaria, faciebantque cum eo ex aptatione vel destructione quod volebant, &c.* Observed when a planet was out of his Combustion, and entered into any of these forms, then placing the planet in the *Horoscope* they engraved the form upon a stone, then adding what else was necessary they fitted it to preservation or destruction, as they pleased, &c.

These concepts the Greeks termed *συχνομασεις*, otherwise *Τηεσμαλα*, from whence the Arabick *Talismath*. The *Chaldeans* from the word in the Text *Tsalmanija*, Images. An experiment of the force is set down by *Hali* upon his own knowledge practised upon a *Saracens* servant in *diebus Camorche Regis*. The servant had been
stung

flung with a *Scorpion*, and was cured by his master with a stone of this kind engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moon was in the sign *Scorpio*, and that the sign was in one of the four Angles.

The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Christ himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*.

But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves, *Ἐὶ θεὸς ἔστι δεικνυρὸς καὶ διαότις τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τηγισματα ἐν πῶς μέρεσι τῆς κτίσεως δυνάμει ; καὶ ὃ δειγμάτων ὁρμαίς, καὶ ἀνέμων φορεαίς, καὶ μυνῶν καὶ μελῶν ἐπιδρομαίς, ὡς ὁρῶμεν, καλύουσιν, &c.* If God be the Creatour and Lord of the World, how comes it to passe that *Apollonius* his Talismes have so much over-rul'd the course of things, for we see that they also have stilled the waves of the Sea, and the raging of the winds, and prevailed against the noysome flies and incursons of wilde beasts, &c.

*Iustin.
Martyr
Ref. ad
Orthod.
quest. 24.
245.*

And though *Philostratus* in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin. Cedren. Hesychius. Olympiodorus*, the Greek *Ms.* cited by *Lennclausius*. The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Cbiliad. quod omnino legendum* (saith *Scaliger*) *siquidem horum τῶν γεγονότων notitiam habere placet, et sane lectio non injucunda. Nam in illo capite Apollonius sculpturā Culicum et Ciconiarum, culices Antiochiam, Ciconias Byzantium ingredi prohibuit.*

*Ioseph.
Scalig.
Ep. 180.*

But a fuller Tradition of this matter I shall here set down out of *Dominus* cited by *Joannes Antiochenus. Melala* in the tenth Book of his *Chronography*.

* Ην δ' πῖς χρόνοις τῆς βασιλείας τῆ αὐτῆς Δομιανῆς ὁ σοφώ-
 τατος Ἀπολλώνιος ὁ Τυανεύς, καὶ ἠκμαζε περὶ πολέων καὶ πα-
 ταχὺ Τηέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅστις ἀπὸ
 τῆς Ῥώμης ἔλθων κατέλαβε τὸ Βυζάντιον, καὶ εἰσέλθων εἰς Βυ-
 ζάντιον, πρὶν νῦν λεγομένην εὐτυχῶς Κωνσταντινέαν πόλιν, ἐποίησε
 καὶ ἐκεῖ πολλὰ Τηέσματα παρακληθεὶς ὑπὸ τῆς Βυζαντίων, τὸ
 ἥν Πελαρῶν, καὶ τὸ τῆς Λύκου ποταμῶ τῆ κατὰ μέση τῆς πόλε-
 ως παρερχομένη, καὶ τὸ τῆς χελώνης καὶ τὸ τῆς ἵππων, καὶ ἄλλα
 πινὰ θαύματα, καὶ λοιπὸν ὑπὸ τῆς Βυζαντίου ἔλθων ἐποίησε εἰς
 τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τηέσματα, καὶ ἦλθεν
 ἐπὶ πρὶν Συρίαν ἀπὸ Τυάτων, καὶ εἰσῆλθεν ἐν Ἀνποχείᾳ τῇ
 μεγάλῃ, καὶ ἤτησαν αὐτὸν οἱ Ἀνποχεῖς κτήτορες ποιῆσαι κακεῖ
 Τηέσματα περὶ ὧν ἐδέοντο, καὶ ἐποίησεν εἰς τὸν Βόρειον ἀνέμῳ
 δῆσας τὸ αὐτὸ Τηέσμα κατὰ πρὶν ἀνατολικῶς πύργον.

*In the same times of the Reign of Domitian, flouri-
 shed the most learned Apollonius Tyaneus, who got him-
 self a great name by travelling about and making Te-
 lesmes in all places where he came, for the Cities and
 the Countreys. From Rome he went to Byzantium, and
 entering into that City of Byzus (now more happily called
 Constantinople) he made there also many Telesmes at the
 instance of the Citizens, as that against the storks, a-
 gainst the river Lycus which passeth by through the mid-
 dle of the City, that against the Tortoises, that against
 the Horses, and other strange things. Then afterward
 leaving Byzantium, he went and did the like in other Ci-
 ties. From Tyanis he came into Syria, and so to Anti-
 och the great, where also he was desired by the chief men
 of the City to make such Telesms as they had need of. And
 he made one against the Northern wind, and set it up upon
 the East part of the City.*

The Authour goeth on, and at large describeth Apol-
 lonius his charms against the gnats and Scorpions, adding
 moreover that Apollonius walking upon a day with the
 chief men of the City, to observe the situation of the
 place, happened upon a ruinous pillar, and inquiring in-

Johann.
Anno.
Ms. in
Arch. Ba-
rociore
Bib. Bod.

to the purpose of that, the Citizens related unto him, that in the dayes of *Caius Caesar* when the City had been shaken with an Earth-quake, *Δεββόριος* τις φιλό-
 φθονος τελεστής ἐποίησεν τὸ τέλεσμα τῷτο, ὥστε δυνάμει τῷ πό-
 λιν ὑπὸ σεισμῷ μὴ πίπτειν, στήσας τὸν κίστα καὶ ὑψάνας αὐτὴν
 σηδαῖον ὑσμάρειον, καὶ ἐν τῷ στήθει αὐτῆς ἐγεγράφεν Ἄσεισα, Ἀπῳα,
 καὶ πυφονικὴ πύρεθς ὑπὸ τῆς ἀσεστῆς χρομῶν καυ-
 δεῖν τὸ ἐπάνω τῷ κίστον σηδαῖον ἐποίησεν. One *Debborius* a
Talisman to prevent the falling of the City in case an
 earthquake should happen again, set up this pillar, and up-
 on that a marble Pectorall inscribed *ἀσεισα ἀπῳα*, but
 which in proceffe of time had been consumed by light-
 ning, &c. The Citizens therefore were earnest with him,
 to let up a new *Teleme*, but *Apollonius* fetching a deep
 sigh ἀνεβόλετο τῷ πῶτα, ἄλλο τέλεσμα δεῖν σεισμῷ refused
 to make any further *Telesmes* against the Earth quakes;
 but the Citizens being urgent upon him, he took writing
 Tables and foretold as followeth. Καὶ σὺ τάλαινα Ἀνπο-
 χεία δις πίθοις. ἄλλα καὶ πάλιν ἐλεύσεται σοι καυρεῖς, ὅτε δὴ
 ἐπὶ πύμασι κείσῃ σειμοῖς, δις δ' αὖθ' πυρὶ καύσῃ ὅπως αἰ-
 μαλοῖς Ορέντησι, εἰ μὴ πάλιν πίθοις.

And thou miserable City of Antioch shall suffer twice,
 and a third time shall come upon thee, wherein thou shalt
 be consumed by fire even in that part by which *Orontes*
 runneth. And it may be thou shalt suffer yet once
 more.

This written, he delivered the Tables to the Citizens,
 and departed into *Seleucia*, and from thence into *A-*
gypt, Καθὼς Δομείνῳ ὁ σοφώτατ' ὁ σωεγέφυτο πάντα.

But the most concerning *Teleme* to the matter in hand
 is that against the Scorpions, ὁμοίως δ' ἐποίησεν τέλεσμα ἐν
 αὐτῇ τῇ πόλει (Ἀνποχεία τῇ μεγάλῃ) καὶ διὰ τοῦ Σκορπίου
 πύρεθς τὸ μὴ πολυμῶν αὐτοῦ πλησιάζειν τῇ χώρᾳ. καὶ ἔθηκε τὸ
 αὐτὸ τέλεσμα ἐν μέσῳ τῆς πόλεως, ποιήσας χαλκῶν Σκόρπιον
 καὶ χύσας αὐτὸν πύμας ἐπάνω κίστα μικρῶν, καὶ ἐγένοντο ἀφανῆς
 οἱ Σκόρπιοι ἐν τῇ ἐνορίᾳ Ἀνποχείας πόλεως. *Apollonius*

caused an Image of a Scorpion to be molten in brasse, and set it up upon a little pillar in the midst of the city of Antioch, and the Scorpions vanished out of all their coasts.

A like *Telesme* to this was set up at *Hempts* a City of Syria *Apamea*, that which *Ptolomy* calleth *Ἡμαρα*. In the middle of this, saith an Arabick Geographer, a stone there is set up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth clay and taketh out the figure, which having applyed to the place affected, he is immediately cured.

In the nether Region of Grand *Cairo* the Crocodiles were harmelesse, in the upper they destroyed the Inhabitants. To provide against this, the *Talismans* cast a leaden Crocodile, which written upon with an Egyptian charm they buried in the foundation of a Temple. This for a long time defended the people but when at the command of *Achmet Ben Tolon* the Caliph, the leaden Image was melted, the Crocodiles returned to their own malice again.

Geog. ar.
Nub. 7.
Clim. 3.
P. 5.
Card. de
Subt. l. 9.
Scal. ex.
ercit. 196.
Num. 6.
Joan.
Bod. ma.
demon. l.
3. f. 6.

The *Τύχη* ἢ *πύλας* or fortune of *Byzantium* stood with one foot in a ship of brasse, the *Statue* concerned the generall Genius of the whole City. The Ship was a *Telesme* erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were sollicitously searched, found out and put together again, and forthwith the winds and seas obeyed.

Ἵνα ὃ γνοῖεν ἀκρίβως εἰ τὸν τοῦ ὡς ἀληθῶς τῶν πλοίων, ἡ ἀπλὴ κωλύμα λῶ, ἀφῆρηντο αὐτοῖς τὰ μέρη τῆς νηὸς ἐκείνης, ὅσαι τῆς νηὸς ἐπύχον τότε ἐπὶ πλέεσαι πνεύματι αὐτοῖς βία κρῖνασιν ὁπιδόρμηται ἐντεῦθεν ἐξέβλασθησαν ὡς τῆ θραυσθῆναι πῶ χαλκῷ νῆα ἐκείνην πῶ κωλύμεν γίνεσθαι τῆ εἰς πῶ πό-

Zonar.
Anna.
Tom. 3.
in Anaf.

λιν εἰσπλεῖν τῶν παλίων τῶν φορητῶν, καὶ τὴν ταῦν ἐκείνην ὀπ-
 μελείας ἀξιώσαντες ἀνεχάνισαν, *id est*, And that it might
 be certainly known that this indeed was the cause why
 the ships could not safely arrive, the pieces of the brasse
 were again taken away. Thenceforth whatsoever vessels
 toucht upon the Coast were driven back by the violence
 of the winds. This confirm'd them in opinion that the
 breaking of the brassen ship was that which hindred their
 Carriages from coming up to the City. They therefore
 caused the ship to be most carefully repaired.

These *consecrations* (for so also they are called) were
 more usually but not onely practised in the East. For *Gre-*
gory of Tours reporteth, that at the repairing of a Bridge
 in *Paris*, there was found the Images of a *Serpent* and
Dormouse in brasse, and that at the taking away of these,
 the Serpents and Mice came up in great number. More
 might be added of the *Serpentina columna*, and the
Statua Equestris aenea, set up (this latter) against
 the Plague in Constantinople, the destruction whereof
 hath been followed with fearfull and *periodicall mor-*
talities. But enough hath been said, *Mizaldus* may be
 seen, and the late Authour of the *Curiosities*.

Leonola.
pandest.
hist. Tur.
N. 130.

Mizald.
Cent. Ms.
Gaff. cu-
riose et
innoces
sur la
sculpture
Talisman.
des pers.
c. 6.

If we draw all up, the summe will be the Ancient
 Rite of A verruncation, That in case a City or Countrey
 should be infested with any plague either of disease or no-
 xious Creature, the Talismans were consulted and desi-
 red to erect an Image of the plague under a certain Influ-
 ence of Celestiall Configuration.

And this I say was the cause why the Philistin Astro-
 logers gave counsell that golden Images should be made
 of the *Hemorrhoids*, and the Mice that marred the
 Land, to give glory to the God of *Israel*.

Aachid.
mag. l. 3.
p. 131. c.
dir. Lar.
germ. p.
102.

The *Teleme* against the Mice according to *Paracel-*
sus is to have this manner of Consecration. *Make an*
Iron Mouse under the conjunction of Saturn and Mars
and in the House of Jupiter. Imprint upon the belly Al-
bam-

hamata
 the hang
 More to
 to the I
 underta
 collecta
 paration
 the Art
 Maimo
 I sa
 Images
 no so m
 influence
 der part
 The
 been ple
 Talism
 pole in
 stick to
 Serpen
 ken. of
 And
 10. c. 2
 tending
 of Egre
 that is
 Greek
 10. c. 2
 Primed
 Mas.
 rome c
 ack, it v
 should
 Beelzeb
 But
 was like

bamatatox, &c. Then place the *Telesme* in the middle of the house, and the *Vermin* shall instantly leave the place. More then so he promiseth. Take a live *Moule* and tye it to the *Iron Image*, and it shall dye immediately. But I undertake not that the *golden mice* were so ceremoniously consecrated; yet that they had a *Telesmaticall* way of preparation answerable to the beginnings and mediocrity of the Art, my own reason, and above that the weight of *Maimon's* words induce me to conclude.

I say (saith he) of that of *Samuel* concerning the Images of the *Hæmorrhoides*, that they were so called More Newch. P. 1. c. 1. not so much from their extornall form, as from a secret influence within, remediall against the plague in the hinder parts.

The *Astrologers* had perceived that this God had been pleased with the *Brasen Serpent*, which *Moses* the *Talisman* (so they would account him) set up upon a pole in the wilderness, *Numb. 21. 8.* And I need not tick to affirm, that the *Brasen Serpent* against the fiery Serpents was the first occasion (I say not given) but taken, of all these *Telesmaticall* practices.

And thus also we may come to know (See *Plinie lib. 10. c. 27.* *Cyrenaici Achorum: Deum muscarum multitudinem pestilentiam inferente, invocant.* Why the God of *Ekyon* was called by the name of *Baal-zebul*, that is, *ἑλκυστίας* (as the *Lxx*) or the Fly-God. The Greek Copies of the Evangelists for the most part read *βελζεβὴλ Beelzeboul-Deus* or *Belus Stercoreus*. So the Printed Arabick and the Hebrew Translation of Saint *Mat.* But I presume not originally. And so Saint *Hierome* observed, for seeing the Idiome of *Zebul* is Syriack, it would have been expected, that that Paraphrase should not have read as it doth, (and undoubtedly ought) *Beelzebub*.

But for the reason, if any could be given, *Scaliger* was likely to give as good as another, and yet his reason

is, that the Scripture put this name upon the God of Ekron by way of derision, *quod in Templo Hierosolymitano Musca carnes victimarum non liguriebant, quum tamen Gentium fana à muscis infestarentur propter nidorem victimarum.*

Synag.
2.c.6.

True indeed it is out of the *Pirke Avoth*, that a Fly was never seen in the *Slaughter-house* of the Temple. And 'twas a priviledge of the Jewish Sacrifices above those of the Heathen. But that therefore the God of Ekron should be called the Fly-God, is a reason below that mans sagacity. He was properly so called as the most learned *Selden*. But for the cause he confesseth. *Nequeo dicere, nec mihi quis alius opinor satis potest.*

But the *Ekronitis* were pestered with noisome Flyes; To avert this Nulance the Astrologers set up the Image of a Fly *Telesmatically* endued; the people finding the benefit of this *Amūviov*, made it a God. The *Israelites* themselves did as much to the *Brasen Serpent*.

Thus farre *J. G.* and the learned Antiquities in him. Judge now whether Astrology be not Demonologicall, Diabolicall, Devilish!

To the *Paragraph* noted with (C) we say, that if the word be admitted as in the English, with the judgments of so many Churches, and in so many languages and reasons upon it as hath been declared, the intent of the Text must necessarily be to condemn *judiciall Astrologie*. And the allegation of *Solomon* in *Ecclesiastes* concerning a *prudentiall observing* of present providences and times allotted by God for men to lay hold on, if wise, is a meer impertinency, as to predictions of future times, by Astrology. And the *distinction* annext is indeed a *generall Epithite* or name of all Judiciall Astrology, that tis all *Heathenish*, and *superstitious* as hath been, and will be more made to appear. *Williams* large quotation of Sir *Ch.* his alleadging Master *E. Lively* Professour of Hebrew, &c. amounts in reality but to this

this: first, that *M. Lively* ingenuously confesseth, that among the diversities of men, and their opinions there is general agreement that the word signifieth an unlawfull and forbidden Art, as suppose of Southsaying, juggling, witchcraft, &c. which how sufficiently they comprehend *Astrology* I did but now declare; and how when divers words to signifie divers unlawfull Arts of unlawfull Prognostication, come together, that which nearest signifie the manner, matter, and means of *Astrological Prediction*, must needs there signifie *Astrology*, the Doctour hath sufficiently declared. Secondly, "That *M. Lively* acknowledgeth the word is taken to signifie such as take upon them to define times of good and bad luck: which is the dayly practise of our *Astrologers* in these times. Thirdly, that yet *M. Lively* doth not confess all the truth, either of the readings of the Learned, or the Reasons in Text, to prove the word signifies *Astrology*, which the Doctour clearly produceth. It was too common in *Sir Christopher's* time, for a Professour of the Universities too much to please Courtiers and great men: of which if *M. Lively* were free (as my Charity would willingly think) yet he could but produce his own reading, and Books then known to him. We have had the *Samaritan*, *Syriack* and *Arabick* Translations of the Bible brought over since. Thirdly, for *M. Lively's* opposing *Tremelius*, a most learned Christian Jew, whom the learned World admire to this day, I must justly undervalue him to great *Tremelius*: and if *Tremelius* according to the nature and circumstances of the place doth sometimes render the word *Præstigiatores*, that is, as *M. Lively* calls them, Jugglers, that word (as the Doctour hath shewed) doth very conveniently comprehend the *Astrologer*. As for "Will. Ramsey's *Ignoramus*, that Doctour *Homes* quotes *Arabick* versions, which it seems he is loath or ashamed to name; I lend Will. to *Paul's Church-yard* to the Book-sellers, who will inform him of the known

Book, and fame of the Bible in *Arabick*. The result of *Will.* and Sir *Christophers* struggle upon this 18. of *Dent.* 10. that they are content that Witchcraft, Southsaying, Juggling, or (at the least) *Superstitious* and *heathenish observation of times*, or any thing else should be there understood, but not *Astrology*. But that *Astrology* must be there meant, the Doctour hath sufficiently discussed afore, and I have now added my two mites. And that *Judicial Astrology* is not free from all kinde of Witchcraft, Southsaying, and Juggling; but guilty of *Superstition*, Devilisme, Heathenisme, and protaneness, let M. W. *Perkins*, and M. J. *Melton* speak; whose own arguments, and in their own words you shall have anon, all to this very tune aforesaid.

To *Will.* *Ramsley's* second Section touching the second of *Isay* v.6. we need not say much, because his usual manner of Jigs and Jeares he hath said little, yea indeed nothing at all, to the main strength of the place, which was urged by the Doctour. If *Will.* do hope it, yet let it not be, that the Reader forget what Doctour *Homes* urged from that place, now the Copy of it is afore presented to his eye, viz. "*Authors of late times commonly use the word to express Divination in general. But to come closer to the word, learned Arias Montanus doth, as well as I, derive our word from Time; yea so doth R. Solomon עֵינָן or עֵינָן (same word in substance and descent) of whose signifying Astrology ye heard afore abundantly.* So the Doctour. To all which *Will.* saith, upon the matter, nothing; nor hath he or his Sir *Christopher* clawd off (as we say) what was discussed on *Dent.* 18. 10. to which the Doctour referred us to better understand this. If the *Hebrew* word is derived of *Time*, then in its native signification it doth more then barely signifie *Divination* in general; it specially relates to *Astrology* that undertakes to predict touching humane affairs, by or from the *times* or turnings of the Heavens. And seeing

Will.

William is so peremptory, he shall now have the proper idiom of the Syriack *ܡܪܝܬܐ* in *Isay* 2. 6. whose special signification is by experience and inquisition to omninate and fore-tell; which is the character of the pretended skill of Astrology. And *Williams* brave reason is a weak reason, that ponderating Translatours should use words for brevity of oration. Tis true indeed that it is their wisdom as farre as the word will bear, to give the most comprehensive signification, because the mind of the holy spirit is such. But every generall comprehends the particulars, as he that saith *William Ramsey* to be an animal, saith true; he that saith he is an ignorant man, &c. saith he is an animal; ergo, he that saith he is an ignorant man saith true. This is better logick, then *Williams* endeavour to make the Scriptures opposite to themselves. Where the word saith, *He that believeth shall be saved*, the circumstances of the place shew the meaning to be of justifying faith in Christ, whose property is, saith the Apostle, to work by love. But by the Devils believing, Saint *James* plainly signifies such a faith as works not by love. And therefore if *Williams* or any mans faith hath no love; it is no better then the Devils faith. Thats true Logick, and according to the mind of S. *James*. Beside all this, note that *W. R.* saith nothing to the Doctours reason from the word *EAST*, proving thereby *Chaldeans* or *Astrologers* to be there meant. We add here nothing touching the aptnesse of the word Sooth-saying to signifie Astrologically predicting, because before discussed.

To *W. R.* his third Section touching *Isay* 44. 25. and in it to Sir *Christoph.* reason I will say nothing; because the Doctours exercitation upon the words (set down afore in his *Demonologie*) stands still as a wall of Brasse. *William* hath onely alleadged a fragment of the text, and in a different Translation from the Doctour, and our best translation. And Sir *Chr.* reason, viz. that Astro-
logi-

logicall signes must be confessed effectuall, and not to be frustrated but by miracle; &c. is a most unwarrantable speech; contradicted by many friends to Astrology, and by *Will. Ram.* himself in severall expressions in his Epistle to the Reader. Therefore I have nothing to do here; but to passe hence to the fourth Section of *Will. Ramsey* on *Isay* 47. 12, 13, 14. In answer to which if the Reader will be pleased but to turn back and read the *Doctours* short discourse upon that 47 of *Isay*, he will find that there is little need I should speak much to *Will.* and *Sir Chr.* words here. Briefly therefore. 1. *William* here confesseth that the Lord here with particular distinction, names *Astrologers*, *Starre-Gazers* and *Monethly Prognosticatours*. whereby he gives faire way that this Text may have its full blow at the head of *Astrology*. 2. That *Will.* doth think that in the judgement of some, this text may seem to give a fatall blow to *Astrology*, yet saith never a word himself, to stave it off. 3. He calls in *Sir Christopher* to speak for him; in whose words there are severall great mistakes. For 1. *Vatablus* hath nothing at all in his Commentary on that 47. of *Isay* 12, 13, 14. touching *Chabar*. 2. *Sir Christopher* urging of *Chabar* and *Calvin*, is against himself and his cause. For *Chabar* is in the 12. verse, to signifie *enchantments*; and therefore by *Sir Christophers* argument, there also *Astrology* is forbidden (as well as v. 13.) and so also contrary to *W. R.* struggle, *enchantment* goes along with *Astrology*. 3. In that criticisme on *Chabar*, *Calvin* is greatly against *Sir Christophers* *Astrology*, *Calvin* on verie 13. *STENT NUNC. Hic perspicimus quos potissimum consiliarios intelligat Propheta; nempe divinatores illos, qui vano scientia nomine sese populo venditabant, quasi futura omnia tenerent ex ASTRO- RUM CONSPECTU. Sed de JUDICIARIA ISTA ASTROLOGIA, & ejus VANITATE prius diximus. Si quis objiciat, istorum non fuisse peri-*
cula

cula, qua impendebant amoliri; respondeo horum monitu
 idfacturos fuisse Babylonios, si cladem praevidissent. Cum
 non praeviderint, sequitur VANISSIMAM ipsorum
 esse APTEM Frustra verò nonnulli obtendunt insci-
 tiam artis, non artem ipsam exagitari à propheta. Allo-
 quitur enim Chaldaeos, à quibus hac scientia profecta est.
 Sulsè autem dicit, caelos ab ipsis sociari; quia perinde
 proferunt sua decreta, ac si stellarum colligatione, &
 complexu, constrictum tenerent humanum genus. Quan-
 quam si quis malit incantores vertere, sensus non male;
 & verbum חכּמ utrunque significat. Etsi verò Astro-
 rum ordinem speculari per se malum non est, longius
 quam liceat prorumpere dicit propheta, qui obscuros re-
 rum eventus inde colligunt, ac videtur oblique specula-
 tores istos opponere prophetis, quo magis detestabiles red-
 dat: quia divinas omnes praedictiones extinguant, &c.
 So that by this of Calvin touching חכּמ, William and
 Sir Christopher are shot with their own Bowe. Wherein
 Calvin doth declare that this place doth not onely con-
 demn Judiciall Astrology, as opposite to confidence in
 God but also as opposite to divine prophecying, as being
 an Art of very vanity in it self; As an art that would
 pretend by the stars to know future events, yet could not
 foreknow to fore-admonish of the judgements that were
 coming. And that the Prophet doth not reprove onely
 the ignorance of the art as some would pretend, but the
 Art of Astrology it self, in that the Prophet speaks to
 the Chaldeans from whom this Science sprung. As a
 presumptuous art that would bear men in hand, as if they
 held all man-kind by the colligation and complex of stars,
 &c. As likewise the Doctour before shewed that a ma-
 ny evils in all Judiciary Astrology are here forbidden. So
 that if disobedience to Gods word and Christianity, can-
 not stand together, then Judiciall Astrology and Chri-
 tianity cannot stand together, what tale soever Sir Chr-
 r. Will. Ramsey tells us to the contrary-- For 1. those in-
 stances

stances touching *Princes, Riches, horses, Physicians, &c.* the Scripture expressly forbiddeth onely confidence, &c. in them; but elsewhere commends the use of them. But doth not so speak of Astrology; but every where it mentions it, condemns the thing --- 2. That of *Merchants* in the last verse of that of *Isay* with *Tremilius* and *Arias Montan*, on it; it comes all to nothing; *there is no such thing*; unless they mean *laborasti a pueritiâ*, is in 12. verse and last verse, which were but a *childish labour* to take off the edge and dint of that mighty Text in verse 13. against Astrology. I am sure *Junius* hath these words on that 37. of *Isay* 13. *Emphatica demonstratio*, &c. that is, *This (saith Junius) is an emphaticall demonstration of the vanity which is in all Chaldeans and Mathematicians, &c.* So that we argue *ad dictum simpliciter*, that *Judicial Astrology* is absolutely forbidden; because so here; and whereloever the Scripture names it, it gives it never a good word. 3. That that on verse 10. *None seeth*; with *Tremilius* his *Quasi dicat* is a meer impertinency: because there *one* sinne is condemned, here in verse 13. *another*. 4. To the distinction they would have put between *Heathens* and *Christians*, is a vain motion, when *Jews* or *Christians* follow the finnes of *Heathens* and become as bad, or worse then they, sinning against greater light; God reproves both alike, and the *one* and same word of God to be to the end of the world, is intended against all; as we may see in the *Prophets* and *Apostles* application of the Scriptures, from the beginning of the Bible to the end. 5. The distinction of making *stars causes*, and *subordinate instruments*, comes to nothing, as in *Logick*, (for *instruments are causes*) so in the present dispute about *Judicial Astrology*. For *Will. Ramsay* tells us but now, that *Sir Christopher* should tell us that strange untruth, that *the influences of the Stars cannot be altered without a miracle*. Which if it were true; the Astrologers confidence

dence in the stars is very great. And our relick from their
 fatall necessity very small, by the word *subordination*.
 But *Keckerman* (as the Doctour shewed) demonstra-
 zeth that the influence of stars may be altered by many
 petty naturall causes below. 6. Tis untrue that all well
 ordered and Christian Common-wealths have *permitted*
 and suffered Judiciall Astrologically prognostications;
 (which is the question in hand, and that which *W. R.* pro-
 fesseth in this his *Lux Veritatis*; witnesse his three
 Schemes or figures). The *Romane* Common-wealth
 forbids it in a law. See the Doctours Epistle afore his
 Demonology --- And again (as I have shewed afore)
 it was forbidden in a law by *Constantius. l. Nemo. c. 5.*
de Malef. & Mathem. And some of the Kings of
France have questioned *Astrologers*. And the Epistle
 before Sir *Christophers Heydens Astrologically discourse*
 confesseth, that in the times of the Kings of England, that
 discourse would not be permitted to be printed. Besides
 some of *Williams* brethren in Astrology have been que-
 stioned for their predictions, as they themselves can best
 inform him. And lastly, if any times or places have not
 punished such, tis but their *permission* and *sufferance* (as
 the objectours words are) which is of *unlawfull things*,
 properly. 7. Tis untrue that the *Fathers* or *Calvin* do
 allow Judiciall Astrology (as hath been cleared by
 the Doctour and my self) or that the Astrologers med-
 dle not but with weather, health, plagues, &c. *William*,
 and the yearly Books we have shew the contrary. 8. For
 calling Master *Chambers*, the Doctour, or any other
 Anti-astrologer by the name of *Sophister*, it must be re-
 torted. He is a *Sophister* indeed, that alleadgeth *A-*
quinas on *Isay 47.* for *Judiciall Astrology*, when
Aquinas hath no Commentary on *Isay*, and in his
 summes, he is against it, as I have afore largely shew-
 ed. He is a *Sophister* that will say, that will also say
Haymo on *Isay 47.* is for it; when he is flatly against
 it,

Let Will. see his Author using Augures for Astrologies before him. Cicero saith, Augurari pro divinare nō su p̄mū. Cic. de div. l. 1.

it, *Stentz*] (saith *Haymo* on the place) *Augures cœli hoc est Astrologi; qui vulgò Mathematici appellantur. Qui contemplabantur sidera] & ex astrorum cursu, lapsuq; res humanas arbitrabantur gubernari, & regi, & sup-*

putabant menses] dicendo hoc erit isto, vel illo mense vel anno. &c. not a word for, but all against Astrology. Finding this falshood in two Quotations, I thought it not worth the while to look into the other two (being not at hand, when I should have perused them) being loath to fling away my precious time upon flammis. Thus briefly have I touched upon these eight particulars (beside my first intent) least onely the fluency of Sir *Christopher's* Oration should have carried away the minde of them that love not to go down the stream. Now let *Will.* as *Job* said to his Objectours, *Mock on*, and crack. Great is the truth, and it will prevail.

To *VV.* his fifth Sect. of Ch. 39. touching *Jer. 10. 2. 3.* I do answer, that in this Section also *VVill.* hath yet his Spokes-man Sir *Christopher* to speak for him. Sir *Christopher* disputes, and *Will.* (*more suo*) railes: But neither of them speak any thing to the *Hebrew* or *Chaldee* of the Text; or to the *Geneva* Notes once, or the Reasons, and deductions from it, against *Astrology*; all which are to good purpose pressed by the Doctor. See afore *VVill.* saith, The *Astrologers* do not in the least attribute fatal necessity to the power of the Starrs. But Sir *Christopher* asserted (as we heard afore) that their power cannot be altered without a miracle. And *Will.* all along avoucheth the certainty of *Astrology*, and with many high epithes of a most divine, most heavenly Art, &c. with severall instances of his Diagrams of Figures. Put all together, and it can spell no less then that (in their opinion) the Stars hold forth a necessity of certainty in the power of the operations. And though the *Astrologers* confels the Starrs to be Gods instruments (as the *Jews* did) yet may they

by confidence in their effects deifie and idolize them, as did the *Jews* in some of those places alleadged after by Sir *Christopher*. The Papists confess their images to be in themselves, but creatures; and therefore assert they worship not the images, but God in or through them. But the orthodox Christian World do generally and justly condemn them guilty of Idolatry by the second Commandment, forbidding any Image to be made in relation to divine Worship. The *Jews* *Exod. 32.* could not possibly be so stupid as to think that the molten Calf made of their own ear-rings could be a real Deity. They desired *Aaron* to make it, *v. 1.* and that Idol to go before them in stead of *Moses*, who had been long absent, that (as they said) *they knew not what was become of him. v. 1.* And the Proclamation, *vers. 5.* of keeping a feast in relation to it, was expresse thus, *To morrow is חג ליהוה i.e. A Solemnity or Feast to Jehovah:* yet the Apostle *1 Cor. 10. 7.* expressly calls their respect to God in, through, or by that image, by the name of *Idolatry*, saith he, *Be ye not Idolaters as were some of them, as it is written:* (meaning in *Exod. 32. 6.*) *The People sate down to eat and drink, and rose up to play.* The Doctour in his exercitation upon this place of *Jeremy*, (presented to the Reader afore did effectually urge that the scope of it was to assert that those that go to the Starrs to fore-know future humane events do therein make them Gods; in attributing to them thereby, prophesying, which is peculiar to God, either immediately by oracle, or mediately by his extraordinary inspiration in the Prophets. To which as I said, *Will. Ram.* hath answered nothing. But I will leave *Williams* triflings, and come to Sir *Christopher*, who argues like a Gentleman, and a Scholar (for whose sake this Survey is carried on thus farr; for without him *Will.* had bin so naked that he would of himself soon have starved, or beaten himself with striving unto death. All that Sir *Christopher* saith is but two things. First, that this place speaketh

speaketh of things, viz. Starrs, not of persons, viz. *Starr-gazers*. Secondly, That adoration of Starrs is here forbidden, not *Astrological Predictions* by them.

To the first, my Reply is, *Persons*, viz. Gazers upon Starrs are here meant: for Sir Christopher confesseth persons adoring or worshipping the Starrs are here reprov'd; which adoration could not be without gazing or looking on the Starrs. But as the adoration of them that have worshipped the Starrs must needs begin from the beholding the glory of them, or else they worshipped they knew not what, so their worship was acted by looking upon them: *Job 26.27. If I beheld the Sun when it shined, or the Moon walking in brightness, my heart hath been secretly enticed, or my mouth hath kissed mine hand.*

Secondly, it is at the beginning and ending of this Text of *Jeremy*, *Learn not the way of the heathen, and the customes of the People are vain.* Therefore *Persons* acting in relation to Starrs must necessarily here be understood. To the two particulars of Sir Christopher, that here is forbidden *Divine worship* of Starrs, &c. not *Astrological* contemplation and Prediction of and by them; I say that Sir Christopher's first Reason that *fear* is often used to signifie *worship*, is too weak for his design here: for first, when *fear* is put with its object, unless the object named be the true God or Idol, it doth not (that I know) signifie *worship*: as *fear not them that kill the body*, *Matth 10.28.* Give *fear* to whom *fear* is due. *Rom. 13.7.* Ye shall *fear* every man his Mother: *Lev. 19.3.* *Fear* not the People of the Land: *Numb. 14.9.* with hundreds more of instances; where *fear* doth not at all signifie divine worship. But secondly, (which is far more considerable) Sir Christopher is extremely mistaken in the *Hebrew* word, that in *Isay 29.13.* signifieth *fear*, how different it is from the word in *Jer. 10.2.* Sir Christopher Heydon extremely mistakes the *English* Text; yea, most inconsiderately runs away with a notion in his own head

tha

K

Geneva Notes were not engaged in any wrangling (as Sir Christophers phrase is of them that yield not to him) yet you heard afore in the Doctours Exercitation the place presented to you, how those Notes interpret the second *vers.* of the Conjunctions and influences of the Stars, and their Ceremonies or Laws to make a judgement by them. Nor was Calvin moved by any, or disposed to wrangle, when he wrote his Commentary on *Jeremiah*; yet he largely (beyond his wont) doth interpret this second *vers.* of the tenth Chapter of *Judicial Astrology*, to the value of near one whole leaf, or half sheet in *folio*, in which he hath some strong and stinging passages against it. *Ne metuaris, vel ne expavescatis signis cælestibus: hoc est ne fortunam, &c. i. e.* "Be not

The opinion of Calvin
against Astrology
grounded on *Jer. 10. 2.*
with his reasons.

"afraid, &c. that is, let not men feign to themselves good or ill fortune, by the position, or aspect of the Stars. If the Stars do preface to us good or ill fortune, we have cause to be afraid of them. But the Prophet calls them here *Signes* in an improper sense; because he hath no respect to their true original, but accommodateth his speech to those perverse Errours which then prevailed. And we must remember, what I touched afore, that the *Egyptians* and *Chaldeans* were given to that Astrology, which at this day we call *Judicial*, or *Judiciary*. For the bare name, in it self it may be easily admitted, but long since. By wicked *Knaves* it was made a prophane thing. For that Art was adulterated among the *Chaldeans*. That therefore the minde of the Prophet may be certainly clear to us, let that Principle stand fixed, that the Sun and the Moon, the rest of the Planets, and the fixed Stars which are in the Firmament, are *Signes*. But withall here must be noted the relation. Wherefore would then God have the Sun and the Moon to be for *Signes*. Namely, that the course of the Moon might perfect one moneth, the course of the Sun, one year, &c. Again, the Sun as it

hat

hath respect to the twelve Signes one while it makes
 Spring, another while Summer, &c. and other things
 blonging to the *Order of Nature*. But whosoever will
 stretch out these Signes beyond that, doth utterly con-
 found the order propounded of God. Even as formerly
 when the *Egyptians* and *Chaldeans* would sware higher
 then reason did bear, they would conjecture by the posi-
 tion of the Stars, *What should be the events of all*
Nations. After that they durst descend to all particular
 men. Hence sprung the *Nativity-casters*. Therefore
 they first began to philosophize more subtilly, that the
 Sun when it was under such a Sign, it portended the ru-
 ine of the onely childe; happy events to another. But
 these things are *without the bound of the accustomed*
course of Nature. For instance, to be Summer and Win-
 ter, this is natural and ordinary; but that *warr is moved*
 by one Nation against another, this is not of the ac-
 customed course of Nature, nor from thence, but from
 the ambition and covetousness of men. Indeed a secret
 providence of God over-ruleth; but we speak of cau-
 ses which may be weighed and comprehended by us as
 falling under sense. Albeit this also is to be noted, *The*
course of the Stars of themselves have no matter
of moment. For we see how God varieth times; we
 have not equal Winters or Summers neither is there a
 constant temper: no year but is unlike to the former;
 and the third unlike to the second, &c. Sometimes the
 air will seem temperate, yet the Plague will destroy:
 Sometimes there cannot be found a reason why the year
 should bring scarcity, and yet men may be pined. So
 that God according to his own good pleasure tempers
 the world otherwise then any the acutest is able to di-
 vine by Stars. *But they that will transcend the bounds*
that God hath set will also conjecture by the Stars whe-
ther war should be in that countrey, or peace in another.
 They therefore that will collect by the Stars the things

Lat. Ne-
bulones
istos di-
co.

“that are beside the course of Nature, they surely mingle
 “Heaven and Earth together. Neither is there any
 “doubt, but that the Prophet chastiseth this *madness*,
 “whiles he forbids the *Jews* to attend unto the *Signes* of
 “Heaven, as to be *afraid* of them. But withall the reason
 “is to be attended why the Prophet so grievously con-
 “demneth that *Fear* which reigned among the Heathens,
 “to wit, because where this opinion prevailed, *That all*
 “*events of things depend upon the Stars, the fear of God*
 “*is taken away. faith is extinguished, &c.* For all *Astro-*
 “*logers* who fallibly usurp that name to themselves, I say,
 “*those Knaves*, who for their Impostures pretend the
 “name of *Judiciary* or *Judicial Astrology*, do conclude
 “that a Judgement, or determination, or Prognostick,
 “touching the life of man ought to be made by the *Ho-*
 “*roscope*; as if both fortunes depended on the *Stars*. If
 “therefore any man be born at this hour, according to
 “their opinion, that condition shall abide him; so toge-
 “ther they feign a fate, to wit, some necessity which may
 “hold a man bound to the rule of the Sun, and Moon,
 “and Stars. For one born when the Sun was in the tail
 “of such a Sign, or when it was in the head of another,
 “this Nativity portends such or such a fortune; this man
 “shall be of a short life, the other of a longer. At length
 “they also gather to themselves more boldness, and will
 “pronounce concerning every day, such an event waits
 “upon this expedition, &c. After that, when or where
 “the Nativity cannot be brought into consideration, they
 “subject all man-kinde to the necessity of the Stars;
 “behold if thou undertake any Expedition, this or that
 “day, it shall be well with thee; but if thou hasten afore
 “noon, ill success attends thee. So therefore they divine of
 “the whole life of man, and each single action; when as
 “God would not have the Constellations and Stars to
 “be for Signes to this end or use. Now, as I said, hence it
 “follows, God doth not govern as to reign; so faith is

"extinguished, and all duties of piety are reduced to no-
 "thing. For whosoever is perswaded that he is bound by
 "this necessity, that because such is the Horoscope, he
 "must necessarily perish in that hour, and also necessarily
 "perish by this kinde of death, he therefore being thus
 "perswaded, will he call upon God? Will he commend
 "his life to him? Again, if any adversity befall him, will
 "he impute it to his sins? Will he acknowledge that he
 "is called unto judgement by God? Or if it be prospe-
 "rous with him, will he be excited to sing praises to
 "God? *We see therefore how this Divination extin-*
 "*guisheth all Godliness*; because there will be no faith;
 "and then no acknowledgement of punishments, no ac-
 "knowledge of the benefits of God, no industry
 "in praying, *If once that diabolical Error hath possessed*
 "*or surprized our mindes, that we are subject to the*
 "*Stars, such is our Nativity, and further that the Stars*
 "*each single day and moment portend some kinde of*
 "*death.* This therefore we ought chiefly to think upon
 "when the Prophet forbiddeth the *Jews to be afraid of*
 "*the Signes of Heaven.* Neither is there any doubt but
 "that the *Chaldeans* did predict that a *new Empire was*
 "*promised unto them*; so terrified the poor *Jews*, far
 "well to us. For so the *Astrologers* spake among the
 "*Chaldeans.* And then on the other part, the *Egyptians*
 "saw this to be foretold by the position of the Stars: so
 "it was that the *Jews* sunk as spiritless or unsouled. And
 "so it came not into their mindes that God had so often,
 "and so many years threatened them by his Prophets,
 "whiles they ceased not to provoke his anger against
 "themselves. The judgement then of God they counted
 "as nothing; and yet the mean while this did astonish
 "them that the *Chaldeans* had discerned by the Stars
 "that there would be some change. By this time we ap-
 "prehend the minde of the Prophet, where he saith, *We*
 "*must not be afraid of the Stars.* I know how many at

“this day are foolishly curious, and therefore some way
 “given to *Judicial Astrology*; and this *Dotage* hath
 “violently carried away some men otherwise pious, and
 “very learned. But we see what here God pronounceth
 “by his servant. And I wonder that some men are so
 addicted to the Stars, who too too philosophically
 speak of free will. Thus *Calvin*, whom I have represent-
 ed largely, and yet have brought you but part of what
 he saith. So you have heard a most pious and learned
 man, uningaged from any *wrangling*, clear this Text
 to signifie *Judicial Astrology*.

Sir *Christophers* third Reason, that the *Jews* worship-
 ing of Stars is here meant (not *Astrology*) because other
 Scriptures mention such their worshipping of the Stars,
 comes in just account, to no more but this, that because
 the *Jews* are guilty of other sins, reprov'd in other Scrip-
 tures therefore they are admonish'd of no other sin,
 but of the very same here, which connexion is as far wide
 as the Texts alleadged by Sir *Christopher* are divided in
 the *Bible* from this of *Jeremiah*. All that Sir *Christopher*
 hath of any weight to pretend a piecing up of such a co-
 herence is (noted with *) or this of *Jer. 10. v. 3*. *The*
customs of the people are vain, for one cutteth down a
tree in the forrest, &c. which (saith Sir *Christopher*)
should want sense, if this verse depended not on the former.
 But the Doctour hath very well anticipated this Objecti-
 on in his third Section, in his Paragraph on the fifth Scrip-
 ture, that all *Judicial Astrology* includes consequential-
 ly an *Idolatry*, yea, and an *internal idolatrous heart-*
worship of Stars; as hath been largely cleared by *Calvin*;
 Note further that, *Learn not the way of the heathen*;
 (*v. 2.*) is (saith *Calvin*) *Præceptum generale*; the Gene-
 ral of the prohibition. The particulars are two. First, the
 forbidding of *Judicial Astrology*, containing heart-Ido-
 latry; fearing with that fear, that thing and therein;
 which is due onely to God, *v. 2.* The second is forbid-
 ding

ding Idolomany, *Idoloxoyie*, containing outward corporal worship of Images; v. 3. &c. But how doth that same *For* in the third *vers.* come logically in? Answer, First, the Prophet thereby takes them off of *the wayes of the heathen* in one gross practise, viz. *Astrology*, by proclaiming and instancing the vanity of the Heathens in another thing that is more gross and palpably vain; viz. in making and corporally worshipping material Images. Secondly, *Calvin* makes up the matter of the particle *For*, thus; *Videtur propheta abrupte, &c. i. e.* "The Prophet seems abruptly to break the sentence, and to reason unaptly. For he had said in the former Verse, *Learn not the way of the heathen, and be not afraid of the Signes of the Heavens, FOR or BECAUSE the customes of the people are vain. FOR one cutteth a Tree, &c.* The Prophet therefore seems to make his transition to Idols. as if he had forgot himself. But we must mark that the *Jews* were affected with that ancient persuasion, that, to wit, the *Chaldeans* and *Egyptians* boasted that they were the onely wise men; and had procured to themselves that fame among all Nations. For we see also that profane Writers when they speak of the rise of all Sciences, they attribute it to the *Chaldeans* and *Egyptians*. For among them 'tis said, was born or sprang up *Astrology*, and all Liberal Sciences. There is no doubt therefore but that the *Jews* would ascribe so much authority to the *Chaldeans* and *Egyptians*, that their mindes being seised upon are posselt with that prejudice they would see nothing. Therefore the Prophet shaketh out of them, this negligence, and demonstrateth that they were foolish, notwithstanding they would be the onely wise men and account others in comparison of them to be barbarous and silly. Now therefore we see why the Prophet knitteth on idolatry with that false and adulterate *Astrology* of which afore. So *Calvin*.

W. R. his CHAP. IV.

Wherein he affirmeth that the Doctours reasons and arguments against Astrology, is particularly examined and condemned, neither to consist with reason or truth.

VV. R. his SECT. I.

VVherein, as he saith, the Doctours fore-fold reason is convinced.

HIs first reason then is, (to prove Astrology is false) that *Astrologers* themselves confesse, *that either the prudence of a mortall wise man, or the piety of a godly man, or the tutelarity of Angels, or the providence of God, over-ruling all things, may prevent their predictions.* VVhereupon he concludes that Astrology is false; for saith he, *what humane providence cannot do grace can; if not, Angels may; and where all fail, providence doth order according to the mind of God, &c.* To answer this his most weak cavil, I shall begin with what he sets down last, viz. *The providence of God over-ruling all things*, which he saith himself (as well as the other three clauses) is the concession of *Astrologers* themselves, and if so, I would demand then what advantage he hath hereby, against Astrology; when he can say no more against it, then what the Practitioners in the Art do confesse themselves? *there is certainly none but wretched Atheists, that will deny, that God hath not an over-ruling, and restraining power over all things, as well celestiall, as terrestriall; but whether his will and pleasure be to alter their naturall courses, is a question, but he hath heard that Ptolomy himself, nay and all Astrologers in* gene-

generall, do attribute nothing (farther then naturall things, which are in sublunary elementary bodies) to the power and influence of the Stars; He weakly therefore inferres the Stars not to have power, because God can alter, or is able to alter their motions, influences and effects. I demand then whether Astrology be *Diabolicall, Idolatrous, the Doctrine or Language of the Devils, or wicked*, as these two *seeming zealous blades*, most falsely, maliciously, inconsiderately, and ignorantly traduce it? and then I demand, since as the Philosopher saith, ignorance is the enemy of all good learning, whether they deserve not exemplary punishment, to condemn so noble, so profitable to the Common-wealth, so excellent, so divine, and so pleasing a study, as Astrology is teaching and traducing their vile ignorance to the world; and truly as one of them most wisely said, if he should make appear what he knoweth of some Astrologers, the Parliament would make a Law against it, as sometimes was done in the Senate of *Rome*; but would he be content all Divines should be silenced, because some are Knaves, and prate non-sense, and so consequently conclude no verity or truth in *Divinity*? Truly might I be worthy to advise that High Court; in the stead of condemning and prohibiting this most worthy study, they would do well to prohibit all such Pamphleters, which without either fear or wit, undertake to condemn what they are ignorant of; and that none should be suffered to condemn, or falsely undertake to traduce any Art or Science whatsoever, without first before the publishing of their writings, to make appear to the world, that they are thoroughly versted and read in the Art they undertake to condemn. *The verity whereof, as also its legality, I dare undertake to defend, not onely against what they can say against it; but also all the Divines in England (put together to help them) can imagine or contrive to say.* But to return to our businesse in hand, Master *Homes* on his

his fore-fold argument, brings this conclusion, *that God worketh not by the stars as secondary causes. but Eph. 1. 11. he ruleth all things after the counsell of his divine wil.* If because God ruleth all things after the counsell of his own will; he worketh not by causes: then, to what purpose I pray you are Armies, and the successe sometimes this way, sometimes that, till in conclusion the victory is fully obtained on one side or other? will he say, (notwithstanding the various successe of the businesse in time of the war) that it was not concluded in the counsell of Gods own will, that the victory should be given on that side?

SURVEY. Now what will this youngling do to go on high-lone, Sir *Christopher* having left him: and what shall I do with this *Junior-Sophister*, his moderator being gone? For, from hence forward there is nothing almost to be found in him alone, but as at first; *viz.* either *Cretensian* untruths, or *Thrasomicall* vapourings, or *sophisticall* impertinencies, or *self-contradictions*. For that at (A) is *VVils.* **UNTRUTH.** For Doctor *Homes* said not *Astrologers*, but the *Friends of Astrology*. For such onely were they that spake to the Doctour. That at (B) is also *VVill.* **UNTRUTH**, For the Doctours conclusion is there in that Argument, *That there is no certrinty in predictions from the starres.* That at (C) is *VVill.* **tophisticall IMPERTINENCY.** For though *Astrologers* confesse one thing in words, yet they professe clean another in the practise of their Art (as they call it) as we have heard by comparing *VV. R.* Epistles and his Book together, and shall see more presently. That also at (D) is a meer **CONTRADICTION** of himself. For he confesseth at (C) for himself, and all *Astrologers* that they grant that the *providence of God over-ruling all things, may prevent the predictions of Starres, &c.* of the particulars at (A) and yet

yet now at (D) makes it a question whether his pleasure and will be to alter their naturall courses. That at (E) touching *Ptolomy* &c. of Astrologers, attributing nothing to the power of Stars farther then naturall things; is *VV. R.* grosse untruth. For *VVill.* undertakes by virtue of stars to predict other matters, in his Schemes figures &c. in this his Pamphlet, and at the end of his discourse about the *Eclipse*. And *Ptolomy* saith in his *Quadrip.* lib. 1. cap. 1. *that by the stars may be foretold mores animi tales, & tales eventus secuturas, &c. id est, the manners of mens minds, and their events;* with infinite more to the same tune, if worth the hearing. That also at (F) is *VV. R.* UNTRUTH and impertinency. For the Doctour confesseth the thing they call naturall *Astrology*, and therefore the power of stars; who though he asserts that God alters their effects, is far from inferring that therefore they *have no power at all*. To clear all this the better, see the *Doctours Demonol.* chap. 10. Sect. 4. (which is that *VV. R.* here would have confuted) word for word, Section 4. *Conteining reasons or arguments against Astrology.* The first is from the concession of the friends of *Astrology*. They grant that either of these foure may prevent the predictions of *Astrology*; namely, either the prudence of a morall wise man, or the piety of a godly mun, or the tutellarity of Angel, or the providence of God, overruling all things; much more all four concurring may anticipate. Now these four swallow up, and gripe within their sphereall things, especiall arbitrary things: what humane prudence cannot do, grace can; if not, Angels may: and where all fail, providence doth order according to the mind of God, *who worketh All things according to the counsell of his own will, Ephs. 1. 11.* Tis said, *All things;* for, *not a Sparrow falls to the ground without his will. And all the hairs of our head are numbred, Math. 10. 29, 30.* Which our Saviour

"Saviour speaks to comfort Believers against bodily
 " dangers, and corporall causes of fears. And on the o-
 " ther side, tis not said in that *Ephes. I. 11. He work-*
 " *eth all things according to the Stars* ; which are *visible*
 " things, and *naturall necessary causes* ; but according to
 " the *counsell* (which is secret and invisible) *of his own*
 " *will* (which is arbitrary and free.) And to expresse it
 " more significantly and emphatically, that God doth
 " not rule by a deputation committed to Stars, especial-
 " ly in things either humane and arbitrary, or spirituall ;
 " tis said he *ruleth all things after the counsell of his*
 " *own Will*. Which being set over against the many
 " soar invectives the Lord makes against Astrologically
 " observers of the Stars demonstrate iufficiently to them
 " that will understand, that there is no certainty in pre-
 " dictions from the Stars. This argument might be much
 " enlarged to good purpose ; but a word to the wise is suf-
 " ficient.

Thus far the Doctour. By which it appears not onely
 that *VV. R.* did most falsely report him ; but also that
VVil. did never rightly apprehend the dint of the Do-
 ctours argument from *Ephes. I. 11.* which was, that see-
 ing all *humane future* events were ordered according to
 Gods own *secret will* : that therefore we could not by
 vision of Stars, or inspection iato constellations find
visible signs of such *humane future* events, which before
 their fulfilling are *hidden* in the *secret counsell* of God.
 And therefore *VWilliams* quibbles on *Ephes. I.* are meer-
 ly impertinent, shooting at a Butt the Doctour never
 set up. As his frequent comparison of Astrology and A-
 strologers, with divinity and Divines ; is grosse enough
 of it self, to render it selfe odious without a confutation.
 Divinity is the Judge of Astrology, therefore the offen-
 der at the Barre must not compare with it. And *Calvin*
 (we heard afore) called *Astrologers* KNAVES, that
 pretended *Astrology* for their *Knavery* ; but if any Di-

vines

vines be Knaves, it is not as they are Divines. And therefore if *VWilliam* had his wish, I believe few Astrology-books, much lesse his *Fustiano-bumbastico-cretian-rubulisticall* would ever attein the honour of the Presse. For *VWilliam* (poore passionate ignorant young fellow) is an unfit peece, the Lord knows, to write confutations; and more unfit to give counsell to a *Parliament*, and in a mystery of iniquity wherein he is a party. Tis true he doth *Co'ny* bellow out his high *Throsonicall* Braggs *verbis sesquipedalibus* without measure, *That he dares, to undertake to defend Astrology against all the divines in England put together.* But such an expression (if he meant not onely to *dare* but to *do it*) never came out of the mouth of one that was a Scholar indeed, and morally in his sober wits, upon any dispute whatsoever. But if he mean to *dare to undertake it*, but not to *do it*. Then I confesse I am brought in part to believe him, by that story of the man, that did *dare to undertake* to take his flight from the top of *Paul's Steeple*, and to fly; though *he did it not*, but fell down and brake his neck. But I may not forget to satisfie the Reader in one thing; how neatly *VV. R.* calls some of his Astrologicall Brethren (whom he cries up in this Pamphlet) by the name of *Knaves*. For the Astrologicall misdemeanours deserving a law of the Parliament against that Art, were committed by his admired Astrologicall friend.

To those interrogatories at (G) whether Astrology, be *Diabolicall, Idolatrous, Knavery*, deserving a law to be enacted in England against it, &c. Master *John Melton* shall answer in his book called the *Figure Caster*, which is as follows.



The intent of the Authour in this Work is first to confute
all FIGURE-CASTERS, by the

*Divine Law,
Imperial Law,
Canon Law ; by
Philosophy,
Common sense, and
Reason.*

Secondly, to overthrow the absurd Opinions of many.

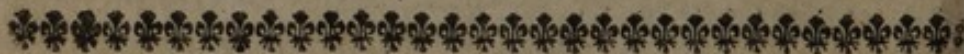
*Philosophers,
Astronomers,
Geographers,
Cosmographers.*

Thirdly, to unfold the dark and abstruse Answers of the

*Delphian, rather devilish
Oracles.*

Fourthly, and lastly, to shew the Sympathy and Corre-
spondency that is between the Roguish Conjurers, and
Remish Impostours, in their

*Ceremonies,
Superstitious,
Deceits, and
Consenages.*



MELTONS *Figure-Caster.*

IT was about the Heart of Summer, (when the Celestial Dog belcht from his burning Galls infectious Diseases to poyson frail Mortality) that I walked into a Friends Garden of mine, no far distant from this sumptuous (but sinfull) City, to scent the fresh and cool Air, that did breathe on those sweet-smelling flowers. But I no sooner entred into this *Microcosm* of sweetness, but the amenity, neatness, elegance, and splendour of the Place did so tickle and delight my senses, that I thought it rather a celestial Paradise, then a terrestrial Garden.

But, as I was wondering at this Place worthy of wonder, this extasie of my admiration was broken off by the occasion of a noise I heard not far from me, which at the first was but like the soft breathing of a winde, sighing from the pregnant entrails of the Earth, but by degrees it began to resemble a Tempest, sailing aloft in the Air. When it drew nigher me, I perceived this lowdness to be engendred by the ever-moving Tongues of some twenty Women, that came talking and walking down an Alley (neighbouring very nigh me) and all of them talking together; so that although I had an itching desire to understand, and an attentive ear to hear the subject of their Discourse, yet it was as possible for me to know what they did talk, as to make them leave talking. In the Rere of these I perceived an ancient Man (on whose head the hand of Age had snowed white hairs) come with a grave pace after them; whom I intreated, if it lay within the reach of his knowledge, to resolve me what the cause was for many people, and most of them Women, should flock together, or what business they should have in such a remote and by-place as that was, so early in the Morning?

This

This old Father without any pievishness (which is a passion incident to Age) first smiled in my face, then took me by the hand, and began to open the mystery of their meeting, and his own being there, in this manner.

Son, said he (for so I may properly call thee, because Smoothness and Alacrity, the Characters of Youth, sit on thy unwrinkled forehead) these Women your eyes did lately take notice of, are Creatures so ignorantly obstinate, that neither the milde intreaty of a Friend can perswade them from their Follies, nor the bad report of an Enemy dissuade them from their perverseness. The party to whom they come, is a Bird, of whose kinde I think there are but few living, for he professeth himself to be a Wiseman; and the cause of their coming, is to be resolved either of Money, Silver-spoons, Rings, Gowns, Plate, or Linnen they have lost; some, to know how many Children they shall have; some, how many Husbands, and which shall love them best; others, about other business; but in general, all of them to know something, which indeed at last comes to nothing. And I my self (like an Holy-day Fool) have been there at the least half a score times, onely to give my money away, to be laught at. Yet I have words enough; for he will promise more then twenty Courtiers, talk more for half a Piece then half a score Lawyers, and lie more then twenty Chronologers: yet with some trick or evasion, he will come clearly off, without being suspected for an Impostour, especially if he have some man in hand he thinks he dare work on, as he hath done me for example.

For going to the Crois one Sunday morning to hear a Sermon, some *Mercurian* and nimble-finger'd Pick-pocket, that had more minde of my Purse then the Preacher, gelt it of sixteen pound; so that I went home lighter by two Stone then I went out. After I had fretted much, and to no purpose, I used all the means I could to recover my loss, as by seeing the Keepers of *Newgate*, who

who know which of that Law are appointed to filch in every part of the City; yet still I came home a greater loser then I went out: for always being in hope to finde that which I lost, I lost more, by bribring one Knave to discover another. At the last, it was my bad fortune to meet with an old Woman, that put a greater confidence in the *Jews Caballs*, and *Thalmud*, the *Shepheards Kalender*, and Books of *Palmestry*, then any part of the *Bible*; who advised me to repair to Doctour *P.C.* in *Moor-fields*, at the upper end of this Alley, and if Art could help me to it again, I should be sure to hear of it. This draught of good News this old Woman gave me, so quench the thirt of my desire, which I drank in at mine ears as greedily as a man sick of a burning Feaver will the coolest Julips: so giving this old Piece of Superstition a Taster for her News, I instantly went to Master Doctour. Who perceiving me to be one that loved Gold well (because Age most commonly is covetous) thought the better to work upon me, as he did; for his Doctourship had he Art to hold me in hand three Weeks; in which time, he made the sixteen pounds I lost, twenty: and when all came to a period, he told me, that he had laboured hard for me, and at the last, by his no small industry and pains, had found out the Thief that had my Money, but he was tied into the *Low-countries*, because there were many Warrants out to apprehend him for many Thefts and Burglaries he had committed; and if it pleased me to take shipping, and sail thither, I should be sure to finde him at the *Labour in vain* in *Breda*. But this comfort went as cold to my heart, as the Sentence of Death to a man that stands arraigned at the Barr; for I had rather go five thousand miles by Land, then five miles by Sea; and if it had been a hundred pounds I had lost, I would rather have given as much more, then hazard my self by Water. Yet howsoever I may doubt, nay truly resolve my self, that he hath palpably cheated me: yet it was im-

L

possible

possible to finde him a Lyar, except I meant to take more pains about it, then it was worth. Therefore as patiently as I am able, I am going home again, purposing hereafter to take heed of two Pick-pockets; the one the Diver that met with me in *Pauls Church-yard*, the other the Doctour in *Moor-fields*, that robb'd me as well as the first, who in my minde hath deserved, for his artificial Cheating, the Pillory, as well as the other did the Gallows, for Stealing.

He no sooner had delivered me this Relation, but he hasted away from me: therefore seeing he was so importunate to be gone, I onely shewed my self gratefull in thanking him for his kindness; so he went homewards and I into my Garden. But now my minde was quite transported from the sweetness of that Place, and onely fixt on the subtilty of the Doctour, and his politick answer to the old man about the recovery of his money so that I could not be at quiet with my self, while I was truly resolved of the Art of this Star-gazer. Therefore on a morning which was as calm as I could wish my thoughts now were, I put on a Sute of course Northern Dozens, with all accoutrements that were most sutable to that homeliness, and with all expedition went to Master Doctour, and hastily knocking at his Worships door there came running down the stairs with a nimble dexterity (the little *Mephistopheles*) his Boy, demanding with whom I would speak; to whom, in a broad *Somersetshire* language, I answered, With Master Doctour, upon an earnest business. Upon the delivery of this Meslage, this young Spirit, like exhaled Dew, nimbly flew away from me, who upon an instant, like a flash of Lightning, was in my bosome again before I could perceive him; and then, without any more Interrogatories, marshalled me up into his Masters Study, who sate in this manner following

Before a square Table, covered with green Carpet, on which lay a huge Book in *Folio*, wide open, full of strange Characters:

Characters, such as the *Egyptians* and *Chaldeans* were never guilty of; not far from that a silver Wand, a Surplus, watering Pot, with all the superstitious or rather feigned instruments of his coufening Art. And to put a fairer colour on his black and foul Science, on his Head he had a four-corner'd Cap, on his Back a fair Gown (but made of strange fashion) on his right hand he held an Astrolabe, on his left a Mathematical Glass. At the first view, there was no man that came to him (if he were of any fashion) could offer him for his advice less than a *Jacobus*, and the meanest half a Piece, although he peradventure (rather men have nothing) would be contented with a brace of two pences. I no sooner came into his Study, but I did him the reverence belonging to his Doctourship, and good as long bare to him, as a poor Countrey Client that lies *in formâ Pauperis*, will to his hungry Lawyer. At the last, with the expence of many a Leg, and May it please your Worship, I told him that the cause of my coming was, that having lately lost at the *Kings Bench* Bar in *Westminster* Hall a Chain of Gold of three hundred Links, therefore I came to his Doctourship, having been informed, that his Art could bring it to light again: putting my hand into my Leather Pouch, I greased his ever-dry Palmes with an Angel; who no sooner had a feeling of my bounty, but he began to be more liberal to me of his Tongue. And while I stood leaning on my staff, he delivered his Emperick-like Oration.

Honest Friend, the loss you have sustained, is so great that I make no doubt, what you now have given, or hereafter shall give, will nor come forced or wrackt from you, but voluntary and free. For it is wisdom in Man to adventure small things to regain greater, where there is a possibility of obtaining. He is not worthy of Money, that will not seek after it, and he cannot truly judge, how value so precious a Metall as Gold, that is not stung with the loss of it. Therefore Sir, your care deserves a

The Fi-
gure-
casters
Orations

redress, and this Book (meaning his *Ephemerides*) with my Art and industry, shall be the instrumental Causes to make you happy in the recovery of that which is worthy both of my Care and your Cost. And to put you in some hope, if that Man that had your Chain, lives either within the Horizon of *England, France, Spain, Italy*, or the *Low-countries*, I will undertake to shew you him, and in what place, and what company he is in. There is not a Spirit either of the Fire, Air, Earth, or Water, but I have at my command as readily as any Gallant hath his Page or Foot-boy: I can conjure them all together, and make them trot up and down the City, leaving not a Pick-pockets, Gilt, Lifts, Decoys, or Divers Horse unsurveyed.

Look here Sir, (with that, he advanced his Mathematical Glass) with this Instrument, first devised by that learned Man in our Art, *Hermes Tresmegistus*, otherwise called *Mercury*, I can see all things done in *Christendom*. If in the day time I look in it, I will as easily see what is done in the City, as the Sun. There cannot a withered-faced Lady paint her decayed Countenance at her Chamber-window, and set a fair gloss on it with her *Fucusses* and *Italian Tinctures*, but I see her as perfectly as her she Secretary her Chamber-maid. There cannot a Counter-book-keeper and a Constable share a poor mans Fees, that the Night before was brought into Prison (because he would not give the blinking Beadle or begging Watch-man a Tester) but I see it as easily as their Fellow, the Bawd-like Door-keeper. There cannot a Justices Clerk, that it may be is more Justice then his Master take a Bribe of a noted Cut-purse, whose name peradventure stands at least twenty several times upon record in *Newgate Book*, but I perceive it as well as the Doxy that brought it him. In the Night-time, if I stand with this Instrument in in my hand, I can see what is done in the City as well as the Man in the Moon. There cannot a Drunkard come reeling out of a Tavern at twelve a clock

at Night, but he is as manifest before me, as the Drawer
 that beat him out of Doors after he had spent all his Mo-
 ney. I can see the commanding Constable and the drowsie
 Watch fit nodding on a Stall, while a company of Roar-
 ing Boys, *alias* Brothers of the Sword, come by first
 wearing them awake, then out of their Authority, who in
 sight of their teeth will crave leave to pass by them.
 There cannot a Tradesmans Puritanical Wife rise early
 in a Morning, under the pretence of hearing a Lecture,
 but I know whether she goes as well as the Fore-man of
 her Shop that ushers her. Nay Sir, I have seen the Pope
 go in his *Pontificalibus* with his whole Heard of Cardi-
 nals to *S. Peters Church* in *Rome*, as often as any Citi-
 zen hath seen the right honourable the Lord Mayor go to
Pauls Cross in *London*. As for *Prester Jack*, the great
Mogul, the *Sophy of Persia* and the great *Turk* I can see
 them as often as I do my Boy, that is never from my el-
 bow. And all this is done by *Astrology*, by sacred *Astro-*
logy, divine *Astrology*, the Art of Arts, the Science of
 Sciences, for it is the ancient, the most authentick, the
 most excellent Art in the World. For old father *Adam*
 was both an *Astronomer* and *Astrologer*; *Abraham*
 and all the Patriarks: Nay, I will assure you, the Stu-
 dents of our Art have been famous in all Countries;
 for *Porphyrus* and *Apuleius* derive the Original of
Magick from the *Persians*, although *Suidas* will have it
 from the *Maguseans*, and from them he calls them *Ma-*
gi; the *Latins* call us Wise-men; the *Grecians*, Philo-
 sophers; the *Indians*, *Gymnosophists*; the *Egyptians*,
 Priests; the *Cabalists*, Prophets; the *Babylonians* and
Assyrians, *Chaldeans*; the *Frenchmen*, *Bards*: And
 many excellent and eminent men have flourished in this
 Knowledge; as *Zoroaster* the son of *Aromasius*, who
 laugh'd when he was born, among the *Persians*; *Numa*
Pomptilius, among the *Romans*; *Theshion*, among the
Gymnosophists; *Hermes*, among the *Egyptians*; *Buda*,
 among

among the *Babylonians*; *Zamolxis*, among the *Thracians*; and *Abbaris*, among the *Hyperboreans*. A thousand more beside these, were excellent *Astrologers*; as *Ptolomæus*, whom some (though very Fools in their Opinion) hold to be the first *Astronomer* that ever was: then *Messahala*, *Aboasar*, *Abenragel*, *Alchibichius*, *Albunazar*, *Abraham*, *Avenezra*, *Algazel*, *Hermes Tresmigistus*, *Aratus*, *Higinus*, and *Thebit*; after whom, did arise *Maternus*, that famous Mathematician: then, *Georgius Purbachius*; after whom followed *Johannes de Monte Regio*, *Alphonsus* King of *Castile*, as his Tables can testifie. Was not broad-shouldered *Atlas*, that was bigger then the great Porter, an admirable *Astronomer* and *Astrologer*? Was not *Erra Pater* (whom I had almost forgot) a rare Fellow at *Astronomy*? Yes, as this his Table can testifie. What think you Sir, was not this learned Artist deeply read in the large-leav'd Book of Heaven? Do not you think he could learnedly discourse of the Poles, Spheres, Orbes, Circumferences, Circles, Centres, Diameters, the Zodiack, the Zenith, the Artick, the Antartick Poles, *Tropicus Capricorni*, and *Tropicus Cancræ*? He was as well acquainted with the Twelve Signes in Heaven, as any Tradesman with those in *Cheapside*, and run over the Nature of the seven Planets as nimbly as the *French* Vaultier over the Ropes. And I myself, (but that I know this kinde of Learning is out of your Element) could discourse to you what a lullen fellow *Saturn* is, (on whom the permanent continuation of all things depend) what a joviall fellow *Jupiter* (on whom the fecundity of Agent Causes rely) what a quarrelling Swash-buckler *Mars* (on whom the swift expedition of any thing to the effect doth hang) what a hot fellow *Sol* (whom all Agent Causes follow) what a wanton Wench *Venus* (on whom the fecundity of all Material Causes look after) what a merry fellow *Mercury* (in whom a manifold vertue doth flourish) and what a mad

Last

Ther
A thou
ers; a
ir Op
s: the
Altho
es Tre
whom
: then
omes de
Tables
hat was
rommer
had al
as this
not this
Book of
discourse
Circles,
Artick,
Tropicus
Twelve
Cheap
acts as
nd I my
is out of
llen fel
ation of
ter (on
a quar
it expe
at a ho
a wan
aterial
my (in
a mad
Lais

Lais *Luna* (on whom the increase and decrease of humane things consist.) For know, that the rich and golden Harvest that I have gathered out of the sweet and fruitfull Fields of many learned mens Works, and carefully hoorded up in the Garner of my breast, hath made me full and copious in my knowledge; so that there is no Art and Science, but I am as deeply and profoundly read in, as those that have taken the Worshipfull Degree of Doctor. I am so good at Physick, that every morning I have whole Troops of mad men, and others, sick of *Saragones*, *Gouts*, *Epilepsies*, *Feavers*, and many others labouring under as dangerous Diseases as these, send their Urine to me, so that never Doctor was so famous: for when Medicine will not prevail, and that neither *Galen*, *Paracelsus*, *Avecin*, *Hippocrates*, nor all the Heirs of *Æsculapius* can cure them; I have a Spirit that will fright any Disease from the most dangerous and over-spent Patient. My skill in Alchymy is so great, that I can turn any thing that is brought to me into as perfect Gold as ever came out of the *Indies*. Frier *Bacon* was an Ass, Doctor *Faustus* a Fool, *Ripley* an Emperick, and *Kelly* a Coxcomb to me; they were not worthy to blow my Bellows, or look to my Stills, while I work for the Philosophers Stone. But for *Astrology*, I can do that none of my Profession besides my self, could ever reach unto: for there is nothing lost but I can finde again; nothing in hazard of losing but I can preserve safe & sure; I have given Tradesmen Spirits, that have kept their Shops as faithfully, as if they had twenty Journeymen continually in it. There is not a part of the Body, but I can give a Spirit to keep it safe & sound. Therefore Sir, to conclude, assure your self, that if all my Spirits & mine own endeavours can do you a pleasure (as you need not doubt of my Art) you shal not fail of your Chain: so merrily return to your Lodging again, and repair to me to morrow morning, 30, Minutes after 6. and always remember to admire at the wonderfull power of sacred, divine, and heavenly *Astrology*. A Ta-

A Table made by the learned Astronomer Era Pater, shewing, that the Twelve Signes and Seven Planets have as great a Predomination over all Trades, and Callings, which are the Members of the Body of a Common-wealth, as over the Body of Man.

	♄ Saturn	♃ Jupiter	♂ Mars	☉ Sol	♀ Venus	♂ Mercury	☾ Luna
♈ Aries	Goldsmiths	Haberdashers	Merchants	Mercers	Drapers	Vintners	Horners
♉ Taurus	Butchers	Grainers	Cooks	Drydsters	Tobacco-men	Players	Fiddlers
♊ Gemini	Serjeants	Bailies	High-way men	Lifts	Cut-purles	Gilts	Decoys
♋ Cancer	Brewers	Draymen	Porters	Tapsters	Hofflers	Constables	Beadles
♌ Leo	Roaring Boys	Young Gal-lants	Courtiers	Cutlers	Fencers	Armors	Brothers of the Sword
♍ Virgo	Semplers	Laundresses	Chamber-maids	Tyre-women	Waiting Gen-slewomen	Flax-maids	Tobacco-women
♎ Libra	Grocers	Chandlers	Chesham-men	Silkmen	Apothecaries	Pewteers	Blummers
♏ Scorpio	Glucers	Brokers	Informers	Procurers	Petty-foggers	Sumners	Jaylors

Libra	Grocers	Candlemakers	Chambermaids	Laundresses	Chambermaids	Silkmen	Apothecaries	Pewterers	Plumbers.
♏	Uurers	Brokers	Informers	Promoters	Petty foggers	Summers	Jaylors		
♐	Fletchers	Gunners	Scriveners	Smiths	Brasiers	Ironmongers	Turners		
♑	Druggsters	Milliners	Coach-makers	Jewellers	Stone-cutters	Painters	Shoemakers		
♒	Watermen	Water-bearers	Cloth-workers	Bakers	Salters	Sadlers	Barbers		
♓	Oyster-wives	Fishmongers	Fruiters	Hofiers	Gold-finders	Tailors	Plasterers		

When

167

When he had made an end I gave this Answer to the Figure-caster, and the Confutation of it.

SIr, if you every day should trouble your self, or rather those that hear you, with these long-winded Exercises, you had need eat great store of Lycoris: and if you lye so much to every man, as you have done to me, you had best learn of *Symonides* the Art of Memory; for these two things are most requisite for those that talk and lye so much as you do. You have made a large Astrological discourse, onely to make me a Fool, and prove your self a Knave; for cunningly in your *Exordium* you hearten me on to cheat my self: for doth not a man palpably couzen himself, when he gives money to a Knave, that first cheats him before his face, then laughs at him behinde his back; which is the true custome of all *Figure-casters*, of whose faculty you profess to be.

As for your Instruments, as your Mathematical Glasse, with which you can do Wonders, your silver Wand, Watering Pot, four-corner'd Cap, are but meer superstitious Ornaments, either borrowed from the *Jews* or *Romans*. And it is a question, whether the *Romish* Preists had these from the Roguish Conjurers, or the Conjurers from them: for just such Ceremonies and Exorcismes the Conjurers use upon their invocation of Devils, the Papists do in their Invocations; for they exorcise and conjure their Salt, that it may not lose the savour, and their Water, which the ignorant people gape for as greedily as a Raven will for cool air in the midst of *July*, and this they call Holy Water: then they conjure their Oyl, their Balm, their Herbs, and Plants, that they may have the virtue and influence to heal the sick and diseased: they conjure their Candles, that they may not burn blue; and Bees, that they prosper, and not sting any holy or religious Frier, when he dares adventure his bald Crown nigh

the
 or ra-
 minded
 and if
 o me,
 nory;
 at talk
 large
 , and
 y draw
 a man
 y to a
 ighs at
 of all
 Glas,
 Wand,
 perfi-
 or Re-
 Preists
 injurers
 nes the
 Papists
 conjure
 or Wa-
 ily as a
 is they
 , their
 ave the
 : they
 e; and
 e religi-
 on nigh
 one

of their Hives. What is the Christening of Bels,
 Altars, Pilgrimages, Processions, Images, Holy Ashes,
 Holy Pace Eggs, Flames, Palmes, and Palm-boughs,
 Albs, Copes, and Maniples, Vestiments, Miters, Staves,
 Fools, and Friers Hoods, Shells, and Bells, Paxes, licking
 of rotten Bones, creeping to wooden Images and Crosses,
 shaving of Crowns, and a thousand of the like Antick
 Tricks, but flat Sorcery and Witchcraft? And do not
 all these Fooleries agree with the Conjurers Rogueries?
 Who always observe the Time of the Moon before they
 set their Figure; and when they have set their Figure,
 and spread their Circle, first exorcise the Wine and Wa-
 ter which they sprinkle on their Circle, then mumble in an
 unknown Language: Do they not cross and exorcise their
 Surplus, their silver Wand, Gown, Cap, and every In-
 strument they use about their black and damnable Art?
 Nay, they cross the place whereon the stand, because they
 think the Devil hath no power to come into it, when they
 have blest it: therefore I cannot be perswaded, but you
 had your Ceremonies from the Papists, who first had
 them from the *Jews* or *Pagans*, or they from you, for you
 both couzen the poor blinded people after one manner;
 first, of their Souls, by drawing them to Superstition.
 Secondly, of their Estates, by defrauding them of their
 Money: for which cause, both of you have devised these
 Ceremonies. Thus much for your Instruments. Now for
 your Authours you pile up on the neck of each other, I
 hold not lawfull to be studied to an ill intent; and for
 most of them, I hold Atheists, and Fellows, whose
 Works ought rather to be burnt, for being stufte full of
 Blasphemy, then to be read for our instruction, or know-
 ledge, as hereafter I will shew you. As for *Adam*,
Abraham, or any of the twelve Patriarks skill in Con-
 juration, Figure-casting, or raising a Spirit, as you say,
 I am sure they practised none. And for you knowledge in
Astronomy, this is my opinion of you, that you have as
 much

Plin. l. 29
c. 1.
Talis Me-
dicus est
Dedacus.

much skill of the Poles in Heaven, as you have of the Poles of *Pauls* Steeple. Your skill in Physick shall by no means make me (if I chance to fall sick) chuse you for my Doctour, except I am weary of my life; for I shall be in more danger of Death by taking your Potions, then I shall be of the Disease. But indeed, for a Man that desires present Cure, I think you are excellent for, because I make no doubt, that you will hold him long in hand: and in this you and all other *Medicasters* and Dog-leaches are happy, because the Sun doth always behold your good success, and the Earth covers all your ignorances. It is a common saying, *Nallum medicum esse peritum nisi triginta homines ad orcum dimiserit*: That it is impossible for any Physician to be skillfull, except he hath killed his thirty men. But for your part I dare swear, if you should kill three hundred (as it may be it comes something nigh that number, because you have been a long Practitioner) you would still remain but a Quack-salving Physician; one, that it may be hath some little faint glimmering of the Practick, but nothing of the Theory of this most learned and deep Art: for being so illiterate as you are, how can you, (neither understanding the *Greek* or *Latin* Tongues, in which the grounds of Physick were first writ) be so famous as you report your self to be? Yet there is one thing in your large Oration, that you would make a Man believe you have some skill in Physick, because you say, that whole Troops of mad men come to you; in this a man may believe you; for if men were not mad, and stark out of their wits, they would never come to you for your advice. There is nothing you have spoken, that I can perswade my self you have said true, but in this, in professing your self an Alchymist: for I dare undertake, that if a man bring you a Cart-load of Brasse, Iron, or Pewter, you can, in the time a man will go either into *Long-lane*, or *Hounds-ditch*, turn it into as good Gold, as is in the richest Usurers cloie

shut

it Pouch in the City. But for the Philosophers Stone, I think you can finde out the Quadrature of the Circle, or a new way to the *East Indies*, as soon as finde out that : if you can finde it out for others, why cannot you as well for your selves ? By this a man may perceive the Roguery of all Alchymists, and the true nature of their Art, which indeed is an Art without Art, whose beginning is, stoutly to lye, and whose end is, miserably to beg. And to conclude, all these Gold engendring *Chymists*, are *Archymists*, rather *Lechymists*, and make all those that follow them, *Lachrymists*. For your Art in giving men Flyes and Spirits to expell all ill luck from them ; I think it as easie to be done, and to as much purpose, as the Licence and Power Pope *Paul* the third gave to *Serena Maria Oforio*, and twelve of her Bloud, who by the virtue of a pair of conjured Beads, could be forgiven the third part of their sins, if they said but one *Pater noster*, although it was said without Devotion. Also your Spirits for all Trades, and to cure all Diseases, and to defend every part of the Body, is as pretty and queint a Deceit, as that of the *Romish* Religion ; who will sell any Vocation a Saint, to keep, defend, and prosper it : For they hold, that *S. Hugh* and *S. Eustace* guard Hunters from perils and dangers, that the Stag or Buck may not hit them on the Head with their Horns ; *S. Martin* and *S. Urban* guard all Ale-knights, Tavern-hunters, and Drunkards from falling into the Kennell, as they go reeling to their Lodgings ; *S. Chrispine* and *Chrispinus* defend all Shoemakers ; *S. Arnold* preserves Millers ; *S. Stephen* Weavers.

Libanus?
Erasmus.

It may-be (Sir) at the first you supposed me to be (because of my plain Countrey Habit) a Woodcock fit for your Sprindge : but to be plain with you Sir, your Worship is deceived of me, for I can perceive you to be an arrant Knave ; for your Tricks are so thin and sleight, that a man of a very dum understanding may see clean through them.

them. Your Discourse is neither knit together with the Nerves of Understanding, Wit, Art, Judgement, or Discretion, it hath no reality or essence in it : but you huddle a company of Astronomical words together, wanting both coherence, method, and congruity ; you pour out whole Dictionaries of strange words, talk as though you could repeat *Dutch Gallobelgicus*, or *English Hollingshead* without Book, and lye as if you had held *Herodotus* Pen while he writ the Nine Muses. To tell you true Sir, I came not hither to finde out a Chain (for indeed I have lost none) but first to finde out, then to expresse your Roguery : therefore I think, if you had been a true Wizard, it were impossible I should put a Trick upon you, that is so excellent at the most couſening, cheating, and conycatching Art of *Astrology*. I perceive by your swearing, I am very tedious to you : but good Sir be patient, for I have given your Tongue an uncontrollable liberty, to speak in the defence of your Art, that hath been so beneficial to you : therefore I hope you will give me leave (if not, I now will be so bold as to take it) to speak in the dispraise of it, because it hath been so prejudicial to many. If Figure-casting be an Art, or Science, why is it not a Liberal Science as well as all the other ? Or why is it not studied as freely and as lawfully as the rest, but that the Professour of it is forced to flie into such by-places ; dark corners, and Garden-allies as these ? If you are ashamed to shew the Reasons, I will not, but truly reveal them ; which are, either because the general eye of the World may not take notice of the foolery of those people, and so give them warning, or that the Roguery of you that entice them may not be apparent, and so you come to a deserved punishment : Or that you may be thought more famous in the opinion of the ignorant, who suppose that such melancholly places best suit with such as study these Arts. This may appear by the cunning Man on the *Bank-side*, Mother Broughton in *Chick-lane*,
young

young Master *Olive* in *Turnbole-street*, the shag-hair'd Wizard in *Pepper Alley*, the Chirurgion with the Bagpipe Check, Doctour *Foreman* at *Lambeth*, and you here in *Moor-fields*, and many such Impostours, that like the Birds of Wonder, flie the light of the City.

Again, there is no Art or Science, but the definition shews the excellency of it. *Grammar* is the Science of speaking and writing truly, the Fountain and Original of all Arts. *Logick* the Art of Arts, the Science of Sciences, that makes way for the beginning of all Methodes, and an Art that by disputing findes out the Truth. *Rhetorick* is an Art teaching to speak elegantly, by Tropes and Figures. *Arithmatick* is the Doctrine of Numbers. *Musick* the harmonious faculty of weighing the differences of Sounds by sense and Reason. *Geometry* the Discipline of immoveable Greatnesses, and the contemplative description of Forms. *Astronomy* a certain Law and Rule, considering the Motion of superiour Bodies. *Philosophy* the knowledge of Divine and Humane things, joyned with the study of living well. *Physick* the Art of curing and healing the sick and diseased.

But for your *Astrology*, your sacred *Astrology*, your divine *Astrology*, I never read, that any Divine, Father, or Preacher ever gave any commendable description of it: indeed, some of that wise Sect you profess your self to be of, have endeavoured to illustrate and beautifie, with one of whose Authority I will not allow of, because Divinity (the Queen and Mistres of the Arts) doth deny it. Therefore, because there is no true description of this Art, if the Students of it will think themselves beholding to me, I will furnish them with one.

A new and true Description of A S T R O L O G Y.

Astrology is an Art, whereby cunning Knaves cheat plain honest men, that teacheth both the Theory and Practick of close Cousenage, a Science instructing all the

Str-

Students of it to lie as often as they speak, and to be believed no oftner then they hold their Tongues; that tells truth as often as Bawds go to Church, Witches or Whores say their Prayers, or never but when the English Nones and the Greek Calends meet together.

This is the true Description of your Art. Now the virtue and power of your Art, is to calculate Deaths and Nativities, cast Figures, finde out things that it may be were never lost, gives Fools Flies to win if they can at Ordinaries, and more of the like, which I will not nominate, because it will be troublesome to my self, and tedious to your Doctourship (whom I perceive to be as full of Frets, as a Musician) all which I will prove to be unlawfull, to the disgrace of all the damnable and diabolical Students in that Art: and if I do not artificially confute and confound all those that can raise a Spirit, and cast a Figure, and all other *Mountebanks, Emperick, and Impostours*, such as you are that pretend to do it; then let them boldly and confidently say, I am but a meer Fresh-man, and no true Master in my Art.

Some Principles, conducing to the perfect Science and knowledge of *Astrology*, handle the Natures and the Parts of the *Zodiack*; others, the Qualities of the *Planets*; some the Dimensions and abstruse significations of the Houses. The *Astrologers* themselves divide the *Zodiack* into twelve Parts or Signes, having every part consisting of thirty Degrees of Longitude, and twelve of Latitude. In these pretty Inventions they shew themselves *Poets* as well as *Astrologers*, in feigning so neatly: for can any of them make me beleive there are twelve Signes to be seen in Heaven as visibly as those on the Earth, or that there are any such Creatures in Heaven, as the crook-horn'd *Ram*, the goring *Bull*, the poyson-spitting *Scorpion*, any lecherous *Crab-fish*, unconscionable *Scales*, roaring *Lion*, or hot-rained *Goat*? Can any of you make me believe there is such a Wilderness of wilde Beasts as these?

it may be indeed there is *Virgo*, because she is seldome seen on the Earth; but for the angry *Bear*, snarling *Dog*, venomous *Dragon*, greedy *Vultur*, hissing *Snake*, horrible *Hydra*, fearfull *Hare*, or Man-loving *Dolphin* to be in Heaven, I never will believe it: howsoever I have heard a plain Countrey fellow stand in defence of it, that if there were no such things in Heaven, such wise men as *Almanack-makers* would never put them forth in *Print*. But I will laugh at their ignorance, and scoff at all weather-wise *Wizards* with *Bion* the *Philosopher*, that held those *Astronomers* and *Astrologers* ridiculous, that cannot see *Fishes* swim in the Sea, yet affirm they have seen them in Heaven: Or deride them, as *Diogenes* did.

The same *Philosopher* hearing a *Star-catcher* make a long, and (as he thought) a learned Discourse about the *Celestial Signes*, askt him if he ever were there, he knew them so well, or ever had any hope to come thither, he did lye so much? For is it possible (saith he) that you can truly know what is in Heaven, or what is done there, when in your absence, you cannot see or know what is done at home? But these are onely *Jests* put upon them, not Arguments to confute them: but I will prove there are no such things in Heaven as these they talk, and shew the Reason why they feign such things to be in Heaven.

As the diversities of the *Circles* described in the *Spheres* are meerly imaginary: so the division of the *Zodiack* is not material, or of the first *Creation*, but onely designed by the will and arbitrement of *Astrologers*, that hereby they may know the *Beginnings* and the *End* of the Heavens motion. And the reason that they divide the *Zodiack* into twelve *Signes*, neither more or less, and that every *Sign* is divided into thirty *Degrees*, and every *Degree* into sixty *Minutes*; is because this Number is most fit for *Calculations*, as the *Astrologers* themselves witness: as *Hales Avenradon* on the Exposition of *Ptolomy*, and *Abraham Avenozra* in his Book of

Astrological Reasons, so that they might, if it had pleased them, have divided the *Zodiack* into more or fewer parts, but they would not: which Division is clean contrary to the Doctrine of the *Caldeans*, for they teach, that there are not *twelve Signes* but *eleven Images*, so couple *Libra* and *Scorpio* together.

Aug. de Civ. Dei. A man cannot alleadge a stronger Reason not to believe these *Astrologers* and artless *Empericks*, then the strange opinions they hold, and to hear how stoutly most of them will defend the gross absurdities of many *Philosophers* and *Astronomers*: For do you not think *Eu-doxus* and *Aratus* were mad when they would boldly affirm, that they knew how many Stars were in *Heaven*, and the *Names* and *Operation* of them all? Were not the ancient *Astronomers* out of their wits, that held the Stars were stuck on the Roof of *Heaven*, no otherwise then artificial Stars on the top of some sumptuous building? Was it not a foundness in that *Epicure*, that did certainly believe, that when the Stars did shine in the Night that then they were but kindled of God, and when they did vanish away, by the approach of the Day, that then they were quencht by him? As if we would say, when we see a man, then he is born; but when he is out of our sight, then he is dead. What an absurdity was it in *Origen*, to affirm that the *Sun* and the *Moon*, and the rest of the Stars, were living Creatures, being capable both of our Vices and Virtues? grounding his weak argument upon the words of *Job*, who said; That the Stars were not pure in the sight of God: which was not meant, or spoken, as they were rationable Creatures, but as they were glorious Stars, and of a most excellent and full brightness, who although they were never so tralucen and bright, yet they were but dim in the sight of their Maker. Therefore in my minde, what *Astrologers* or *Astronomers* soever they be, that think Stars rationable Creatures, are worthy to be accounted most unreasonable

Instant. confut. hanc opinionem. in lib. 1. Inst. c. 5.

and senseless themselves. What a vanity was it in that *Astronomer*, that held, that *Stars* had their motion from themselves? which is most absurd: for if a *Star* is moved by it self, then Nature is defective, which never gave any Figure or Organ to any *Star* for such a Motion. But Nature never was defective in any thing, doth not abound in superfluous things, or doth any thing in vain: Therefore we must conclude, no *Star* hath the motion from it self, but hath it from God, that is the true prime *Motor* all the wise and learned *Philosophers* have so much talked of. What an Errour is it in some again, that doubt whether the World be Spherical, or round, or not? which doubt is most vain and idle: for this sensible World was made according to the example and similitude of the *Intellectual*, the *Arch Type* and *Idea* of the *Divine Minde*; in which is neither *Beginning* nor *End*, such as you may perceive in a *Spherical Figure*. Again, it may be argued mathematically thus, that it is a fit thing for that Body that contains within it all things, should have the most capable Figure, which is *Spherical*.

Motus
Stellarum.

Boetius,
de consol.
lat. lib. 3.
Plato, &
Mercurius
Tresmagister.

Was it not a great oversight in *Cicero*, *Plato*, and many other *Philosophers* to believe, that there is a *musical consent* and *sound* wrought by the ordinary motion of the *Stars* and *Planets*? which cannot be: for the *celestial* and superiour part of *Heaven* hath no *Air* in it, without which there can be no sound made; neither do *celestial Bodies*, while they move in their *Spheres*, touch any hard or harsh thing, as the *Finger* doth the *Lute* or *Harp*, which is the cause of such *musical* and *harmonious Raptures*. Also to what purpose was it in many Writers, to hold a difference whereabouts the middle of the *Earth* should be? But I fear I have erred too far out of the path I am bound to follow: therefore I will come into it again.

Ambrosius,
lib. 2.

There cannot be a greater argument of the falseness of *Astrologers*; then the deadly *Antypathy* that is between

Diversita-
tis quali-
tatum &
influenti-
arum Cae-
li ab ef-
fectibus
cogno-
cuntur.

them concerning the Art it self; for some of them hold, that the *Degrees, Planets, Qualities, Apparances, Ends, Exaltations, and Fallings*, they attribute to the *Planets*, may be attained to by the diligent observation of the Effects of the *Heavens*, who by degrees may come to the knowledge of the *Causes*: for they think, that in the beginning of the World God gave Men so long Lives, that they might give their Mindes to Speculation, whereby they might finde out *Astronomy, Astrology*, and such Arts and Sciences, which require a long, large, and exact experience. In this I believe they say true: for some say (it is a sin to bely the Devil) by long observation they may learn many Experiments concerning *Astrology*; yet, if by meer experience they had attained to the Principles, then not once, but often, they should have observed the same Constellation, which is opposite to the Tenent of most of them, who hold, that the same Constellation cannot appear wholly again, unless it be after the revolution of many thousand years: and if they could perceive them sooner, yet doth it not suffice to observe the same particular Constellation, because seeing the influence of no Star tends upward, it is decreed by *Astrologers*, that it is uncertain whether the experimental effect is to be ascribed to this or that *Planet*, unless by chance it be to the Sun or Moon, which are often proposed to us in operation, when oftentimes they are the influence of a lesser *Star*, although farther from us. For another Constellation in superiour parts doth vary, hinder, and diminish the operation of *Heaven* in inferiour parts, the disposition of the matter. But suppose the influences of Constellations may be understood, yet they are not sufficiently made manifest, as may appear to him that reads the many doubts that arise about *Astrology*, concerning the Motion of the *Stars*, the *Firmament*, and the *Planets*. Some grant, that there is a *Heaven* above the *Firmament*: some late Writers make use of and practise another *Heaven*; the *Chalde-*

ans and Egyptians one Motion, that is to say, diurnal to the Stars: *Ptolomy* adds a second, which is from the East to the West; *Thebit* a third, which is from the North to the South: but they all vary about the time. And wonder not, if they vary about the fixt Star, seeing they differ about the Motion of the Sun and the Moon, for the precise knowledge of the Solar Year: and it is needless to report, how much they differ about the declination of the Sun. Therefore, why should any man believe them, when their Writings and Opinions differ so far from one another? for it is certain, that if *Astrologers* be deceived but in one Degree, in taking an hour, they err likewise in the Division of the Houses; for the Degree will change the Sign: then is it necessary that their experiments are deceitfull. The *Chaldeans* (the most ancientest *Astrologers*) differ from the opinion of the *Egyptians*; for the *Egyptians* divide the Zodiack into twelve Signes, but the *Chaldeans* into eleven Images. Again, some of them disagree in their Degrees: some of them will have this Planet placed in this House, another in the third, fourth, fifth, or sixth. Thus is there such a deadly enmity between these heavenly Doctors, that like so many Masters of the noble Science of Defence, they strive to break the head of each others Reputation, and stand at defiance with each other. For when *Ptolomy* hath his *Jacobs Staff* in his hand, he thought himself as skilfull at it as *Turner* was at his Rapier and Dagger, and was assured, that *Hermes Tresmegistus* durst not stand up against him. When *Alchibicinus* had got hold of his *Astrolabe*, he was as safe as *Robin the Devil* with his Sword and Target, and durst prognosticate, that neither *Albumazar* nor *Aboazar* durst challenge him. When *Abraham Haly*, or *Thebit*, were peeping through their Prospective Glasses, they did believe, that neither *Avenozra* nor *Algazel* durst look them in the face. Nay, do but look into the humours of our Modern Calculatours, and you shall

finde them rail one against another as bitterly as *Nash* against *Harvy*; and why is all this? but because they condemn each other for lying; when *Heaven* and *Earth*, *God* and *Man*, know, that he that lyeth the seldomest, doth lie very often. Some of them will prognosticate, that on such a day very infallibly there shall be *Rain*, when it is a *thousand pound* to a *Farthing token*, but all the *People* dwelling in that *Meridian* his *Almanack* was calculated for, but will finde them *Lyars*. Yet, howsoever they do often miss in their Prediction, when they foretell of the disposition of the *weather*, of *war*, of *sickness*, of the *change of Times*, and of *Laws*; yet I cannot deny altogether, but that futures may be seen by the Contemplation of *Heaven*. For there is none can doubt, but that *God*, the great Architect of this visible and invisible World, infused a manifold virtue and operation in the *Heavens*: but that many of these Qualities are secret, and occult, the kingly Prophet *David* telleth us, saying; *God* numbeth the multitude of *Stars*, and imposeth severall Names unto them. Therefore it is manifest, that things are named according to their properties, which none but he that made them, can perfectly and distinctly understand. Yet many *Philosophers* by their Speculation knew and observed the general influence of *Heaven*, by their *Motion*, *Heat*, and *Light*: which made *Aristotle* affirm, that this *Elementary World* is contiguous to *Heaven*, and that the *Sun*, under the *oblique Circle*, or the *Zodiack*, causeth *Generations*. Which is not absurd to affirm: for certainly, the thick and gross *Bodies* are governed by the thin, and that the influences of the *Stars* do rule the differences of *Bodies*; as in the *Suns* rising or setting, we see the times of the year do vary, and by the increase and decrease of the *Moon*, some Creatures are augmented and diminished; as *Shell-fish*, at the wonderfull flux and reflux of the *Sea*. But to be of the *Astrologers* opinion, that the *Stars* have a power over the Will of *Man*, I ne-

Arist. lib.
Meteor.
um, &
de Gene-
ratione.

Corpora
inferiora
subiectum
in supe-
riorum &
influen-
tiis.

ver will believe; for the *Mind* cannot be subject to the Po-
 sition of any *Star*: nor is it at all times true, that the dif-
 ferences of *Bodies* are caused by the influence of *Heaven*: Sexus di-
versitas.
 for two *Twins* of divers *Sexes* may be conceived in the
 same instant a *Man* and a *Woman*. And though many
 hold, that there may be a general influence into *Bodies*,
 yet not into the faculties of the *Soul* or *Minde*; for a cor-
 poral *substance* cannot cause an operation in a *spiritual*
essence. But the Reason that many *Astrologers* and
Prognosticatours err in their *opinion* (although there be an
 influence in the *Stars* concerning the fertility of the year,
 of pestilence, of war, of thunder, hail, rain, fair or foul
weather) is, because they do not keep themselves within
 the compais of *Astrology*, but thirst after *vain-glory*, go
 beyond their *limits*, thinking to presage that by the *Stars*,
 which possibly they cannot do. Again, most *Astrologers*
 in former Ages held divers opinions concerning the *Prin-*
ciples of *Astrology*, and they (though but *Pupils* in this
Art) presume to come in with their *opinions*, because they
 would be thought *Masters* of their *Art*: and although
 oftentimes they hit upon the disposition of the *weather*,
 and *future things*, by the observation of the *Heavens*; yet
 at all times, concerning the disposition of the *Corn*
 especially, they cannot chuse but err, because the four parts
 of the year are so different in *quality*, so that it is impos-
 sible, but that the excess of the *heat* in one part of the
 year, and the excess of *cold* in the other doth distemper
 the *Soil*. Concerning the *Predictions* of *Diseases*, they
 may the easiest tell: for by the corruption of the *Air*,
Physick teacheth us, many *Infections* may putrifie the
Brain. This onely shall suffice for *Astrologers*. Now I
 will come to the *Art* it self, whereby they can calculate
Deaths and *Nativities*, tell *Fortunes*, either good or bad:
 which they fetch as far as from the *twelve Houses* they
 have built in *Heaven*.

The signification of the twelve Houses of Heaven.

THese *twelve Houses* are the Tenements most commonly such *Astrologers* as you your self do let out to simple people, whereby they purchase to themselves much Money, and to their Tenants much sorrow. And to tell truth, these *twelve Signes*, placed in their *twelve Houses*, are like a *Jury* that sit upon the *life & death* of *Mortality*. By the disposition of the first *House*, by the *Planets* and *Stars* fixt in it, by the *natures* and divers *effects* that are wrought by them, many *wonders* are discovered: as to know of what condition he shall be of, either as *liberal* as an *Aldermans* Son and Heir, or as *penurious* as the *Irish* Catch-pole, that will feed his *Dogs* with *Rabbits* in *Lent*, while he sits eating a piece of *poor John*: it can tell of what *Vocation* or *Calling* a Man shall be of, either a Stubble-bearded *Barrister*, and wrangle stoutly and loudly at the *Bar*; or whether he shall be a *Souldier*, and fight bravely, if a man do but scorn for to pledge him a deep Health unto some of his White-Frier Mistresses, &c.

By the second *House* you can foretell of the prosperity or adversity of him that is born: whether he shall be a rich *Citizen*, and break three or four severall times of set purpose, either of set purpose to couzen the World, or out of meer poverty; whether he shall be an *Heir*, and inherit his Fathers vices as well as his riches; or whether he shall be a *Marchant*, and loose his Goods on salt Seas, or have them drown'd in the *Canaries* of some Tavern.

By the third *House* you can judge of the secrecie of the Conscience, whether it be good or bad toward God, or Man. In my Conscience they err from the truth at the least a thousand *Dutch Miles*, because the *Holy Ghost* tells us, that *No man knows whether he deserves Hate or Love*; so that by this we may perceive that the secrets of the Conscience are onely known to God. Therefore this mad-

ness of the *Astrologers* is not onely to be confuted, but burnt for an Heresie. Besides this wickedness, they hold there are two most fortunate *Planets* above all the rest; which are *Venus* and *Jupiter*, and that *Venus* gives the felicity of this life, and *Jupiter* of the life to come, which I utterly disallow of: for if a man follow such a wanton Wench as *Venus* is, he shall in small time lie sweating in some Hospital, or groaning in some *Barber Chirurgions* house, which I think can be no great felicity; and he that follows the humour of joviall *Jupiter*, shall finde, and quickly know, that it deserves that place which is contrary to *Immortality*. So that by the assertion of these *Astrologers*, whosoever is born when *Venus* reigns shall live in this World most pleasantly, in spite of ill Fortune: and when *Jupiter* reigns, he shall live in the World to come, although he live never so wickedly, for you make no exception, but indefinitely say, They shall.

Maternus was as mad, or rather as wicked as the rest, who writes and affirms, that when Saturn is placed in Leo, men live long, whose Souls afterward shall go to God. Mark but how confidently and arrogantly he speaks this, which I will confute with the words of our Saviour, who saith; *Whosoever will enter into the Kingdom of God, must keep his Commandments*. And not whosoever will enter into the Kingdom of God must be born when Saturn is in Leo. *Albumazar* also is as devilish as the rest, heaping impiety on impiety; affirming that he that prays to God in the hour which the Moon with the Head of the Dragon is joyned to Jupiter, shall obtain whatsoever he asketh. If this sacrilegious Foolery is true, why do not the *Astrologers* themselves observe this hour, that they may pray that they may never more err, or that they may obtain so much Riches that they never after may be forced to set their Lies to sale, or that they may live no more on the four-penny reward of some Suburb-sinner, for casting her hot water; or the six-penny gratuity of some old Maid

servant

servant that would be loath to die a Virgin : or they may pray that they never more sell their good Fortunes to *Oyster-wives* and *Butter-women* for greasie two-pences ? But by this *Argument* that you cannot follow that you prescribe to others, *a man may smell your Roguery to be as rank as a Mountain-goat.*

By the fourth *House*, you will judge of the *essence* of the *Childe* that is born, how long it shall *live*, and how *well*; if it shall be as long-lived as a *Raven*, or *Stag*, or as short-lived as a *Goat*, or *Cock-Sparrow*.

By the fifth *House*, you can judge, how he shall *live*, and affect his *Parents*, whether he shall love his *Father* better then his *Mother*, or his *Mother* then his *Father*. *Ptolomy* thinks you may judge by the tenth *House*, but *Mallens ab Ascendente*.

By the sixth *House*, you will know of what *Profession* it shall be of, either a *Fool* or a *Physician*, a *Parasite* or a *Courtier*, a *Beggar* or an *Alchymist*, a *mad man* or a *Musician*, a *Thief* or a *Tailor*.

By the seventh *House*, you will judge what *Wife* he shall have, either a delicate young plump *Helena*, that looks as merry as *May*, and as jocund as *June*; or an old decrepit *Lamia*, that is as frosty as *February*, and as dull as *December*; whether she shall be as mute as a *Fish*, or have a *Tongue* as loud as a *Fish-wife*.

By the eighth *House*, you will judge how unfortunately a *man* will *die*, either on the *water*, like a *Pyrate*, or in the *water*, like a *Fish*, or on a *Tree* like a *High-way-man*, or on the *Bough* like a *Bird*: whether he shall be *sterv'd* to *Death* in a *Prison*, like some *Prodigal*; or in some *Burdello*, like a *French Monsieur*, or a *Spanish Don*, whose *Bones* the *Neapolitan Dog* hath pickt so clean, that they would serve well some *Gilder* to burnish with.

By the ninth *House*, you can judge, whether he shall be a *Traveller*, as famous as our *English Coriate* or outlandish *Peter Columbus*; what fortune he shall have in his *Travell*, what *Fashions* he shall wear.

By

By the tenth *House*, you can judge of the state of the *Mother*.

By the eleventh *House*, you can judge of what *Complexion* he shall be *Sanguine*, *Chollerick*, *Phlegmatick*, or *Melancholly*, or what *hair* he shall be of, of a *brown* or *Abraham* colour, as the *English*; of a *yellow*, as the *Dane*; *flaxen*, as the *Irish*; or *black*, as the *Spaniard*.

The twelfth and last *House*, where he shall dwell, and what *Neighbours* he shall have.

Thus have I run over the *twelve Celestial Houses*, whereby you can infallibly foretell of our good or bad *Fortunes*, according to the *nature* and *influence* of that *Planet* that reigned at our *births*, in which you are most lamentably deceived: for you say, *There is no man born but he is borne either under an Auspicious or Malevolent Star*, and according to that *Planets influence* he is born, under, he shall thrive and prosper; also you say, that every *Planet* hath but one influence, either good or bad. Now that this is false I instantly will prove. I have heard of two *Bretbren* that were *Twins*; now there is no *Astrologer* will deny, but that these *Brethren* were born under one *Constellation*, because they were born within the space of one *Minute*, and being born under a *malevolent Star*, they must be both *unfortunate*; and under a *smiling* and *luckie Star*, happy. But not long after the birth of these *Twins*, there was a *Fortune-teller* did calculate their *Nativities*, and told the *Parents* of these *Children* that they should both be *fortunate*, because he perceived they were born under a *fortunate Planet*, which proved contrary to his *predictions*: for these wanting means belike to supply their *Wants*, being come to mens *Estates*, did against some good *Time*, (although they had no *Lands* or *Tenements* of their own) take up other mens *Rents* either on *Newmarket-heath* or *Salisbury-plain*; who for those *Facts*, to be short, were taken, carried before a *Justice*, by him committed to *Prison*, the next *Sizes* were brought to

to their *Triall*, convicted, condemned, and judged to be hanged. Now all this while their *fortunes* were equal, but contrary to the *prediction* of the *Astrologer*; but belike the *Star* that reigned at their *births* had a double influence, which is contrary to your *Writings*, for when these *Brethren* were brought to the place of *Execution*, and ready to be turned off, there came a *Reprieve* for the youngest, who was carried back again to *prison*, had his *pardon*, and afterward became an *honest man*; but the *eldest* with the loss of his *Life* satisfied the *Law*.

There was another *Astrologer* did divine, that one *Donello Forobosco* a notorious *Thief* should be hanged, which did come something nigh his *prediction*, for he being a hungry *Lazarello de Tormes*, robb'd *Market-women*, and *Countray people* of *Chees-cakes*, and *Buttermilk*, for which Fact he was apprehended and condemned to be hanged; so coming to the *Gallows*, he studied how he might escape that *Destiny*; at the last, seeing his time, he flung *Ginny-Pepper* in the *Hangman's* eys as he came to put the *Nooze* over his *Neck*, leapt off the *Ladder*, and shewed himself a very nimble *Foot-man*, for he ran away, making toward the *Sea*, which was nigh the place of *Execution*, and endeavouring to swim to save himself from those that pursued him, the *Cramp* took him in the great *Toe*: and so, whereas by the *Law of Nations*, and the opinion of the *Astrologer* he should have been hanged, he was most unfortunately drowned: and thus these learned *Astrologers* were deceived.

It stands to great reason, that these *Artists* cannot at all times tell other mens *fortunes*, when they cannot foretell of their own good or bad luck: for there was an *Astrologer* made a *prediction* of *Henry* the seventh's *Death* (but some attribute this to *Alphonfus* King of *Arragon*) and that should die on such a year. The King hearing of the *South-sayer*, sent for him, and askt him if he were an *Astrologer*, and could tell *fortunes*, to whom he

he answered, *Yes*. The King again askt him, if he never did foresee by his *Art* that there was imminent Danger, that much about that time should hang over his head, meaning the *Astrologers*, to whom he answered, *No*. Then the King replied, *Thou art a foolish Figure-caster, for I am more skilfull then thou art ; for as soon as I saw thee, I instantly prophefied thou shouldst be in prison before night, which thou shalt finde true :* so the King instantly sent him thither. But he had not been long in custody, but the King sent for him again, to know, if he could cast a *figure* truly, to know *how long he should be in prison* ; to whom he still answered, *No*. Then the King said, *Thou art an illiterate fellow, that neither can foretell of either good or bad luck that shall befall thy self ; therefor I will conclude, thou canst not foretell of mine.* So forthwith set him at liberty, giving him many disgracefull words. Yet howsoever these *Examples* touch the *Reputation* of those that profess your *Art* ; yet I will not infallibly say, that such things were never done, although it be not ordinary to do them ; for it is almost incredible to believe, yet I perswade my self that it is true what *Zonaras* declareth, that the day before *Julian the Apostata* died, a certain man lying in a solitary place by himself, saw a heap of *Stars* in the *Element*, which he said, did expresse these words, *Hodie Julianus in Persia occiditur*. That *this day Julian the Apostata is slain in Persia*. And the time being afterwards noted, it was perfectly known that he died that day. But this I take to be an extraordinary *Revelation*.

Another *Astrologer* did foretell a *Prelate*, an Acquaintance of his, that *he should have a great fall*. Therefore the *Prelate*, that he might be more safe (knowing the *Astrologer* to be a learned Man) would never go higher then the lowest Room of his House ; would never dine, or sup, but sit on the ground ; when he went to Bed, would lie on the ground ; hoping by this wariness, to change the
position

position of the *Star* that did threaten him: but it was in vain; for a while after News was brought him, that he was deposed of his *Bishoprick*: who instantly cried out, *Now the Astrologers prediction is come to pass, for indeed I can fall no lower.*

Byron, Marshall of France, was told by a *Wizard*, that a *Burgundian* should be the death of him: upon which prediction he gave expresse Command, that not a man of that Nation should come nigh him: but all would not help, for he found the prediction true, by the loss of his head, which a *Burgundian* cut off, that was his *Executioner*. These two last seem to favour somewhat of the *Devils* subtleties, and the *Astrologers Amphibologies*.

There was another *Wizard* (as it was reported to me by a learned and rare *Scholar*, as we were discoursing about *Astrology*) that some twenty years before his Death told *Cusse our Countreyman*, and a most excellent *Grecian*, that he should come to an untimely end: at which, *Cusse* laughed, and in a scoffing manner intreated the *Astrologer* to shew him in what manner he should come to his end: who condescended to him, and calling for *Cards*, intreated *Cusse* to draw out of the *Pack* three, which pleased him; who did so, and drew three *Knaves*: who (by the *Wizards* direction) laid them on the *Table* again with their faces downwards, and then told him, if he desired to see the summ of his bad fortunes reckoned up, to take up those *Cards*, one after the other, and look on the inside of them, and he should be truly resolved of his future fortunes. *Cusse* did as he was prescribed, and first took up the first *Card*, and looking on it, he saw the portraiture of himself, *Cap à Pe*, having men compassing him about with *Bills* and *Halberds*: then he took up the second *Card*, and there saw the *Judge* that sat upon him: at last, he took up the last *Card*, and saw *Tyburn*, the place of his *Execution*, and the hangman, at which he then laughed heartily; but many years after, being condemned

for

for Treason, he remembred the fatal prediction of the Wizard, and before his death revealed it to some of his friends. If this be true, it was more then Astrology, and no better then flat Sorcery or Conjuring, which is devilish.

There was another (with whom I will end) that was told by a Scholar, that he should have his brains beaten out : but he was so wary of himself, that he would not lie in a House for fear the Roof should fall on his Head, resolving to lie in a Tent ; but that Resolution lasted not long, for he durst not trust himself there, for fear the great pole, that went cross over it, should knock him on the head : then he resolved to lie under some Tree, but then he feared, if he should fall asleep in a windy night, the Tree might fall on him. He durst not go into any Town, least a Tile should crack his Crown : so that what place soever he went into, he still was very wary of himself. At the last, as he was walking in a hot Summers day in the Fields, he was forced to put off his Hat, and having a bald head, a strange bird that was in the Element having an Oyster in her Claw, thinking it to be some white Stone, let it fall on his head, and so beat out his brains. Thus for all his care and providence, he came to his untimely end, and fulfilled the prediction of the Astrologer, or rather Conjurer, if the Tale be true, which I scarce believe.

Thus Sir, you see, I will not so much disparage your black Art, as to say, that you cannot foretell of things to come, calculate Nativities, or do strange things, though not by it, but by the help of the Devil, who abuseth you : but I say, they ought not to be done, because as S. Jerome saith, You lift up your self against the knowledge of God, giving your selves to a feigned Art, imputing every Accident that happens in a Year or an Age, to the rising or setting of Stars, thinking that humane affairs are managed by the course and falling

Jerom. in Cons. super prophetam Sophoniam.

Greg. in Hom. Epiphania accepta occasione ab apparitione Stella quam Magi viderunt in Oriente Nato Domino contra Mathematicos, orationem texens.

of

Ambros.
in 4. lib.
Hexa.
August

of the Stars, and while you promise health to others, you are ignorant of your own punishments. Again he saith, that to seek out the course of the Stars, and the events that follow them, is the scandal of Egypt, and plain Idolatry. S. Ambrose saith, He that thinks to express the severall qualities of Nativities, and will tell what disposition the Childe shall be of as soon as it is born. is both a villanous and vain man, because it is most wicked and impossible to do. S. Augustine saith, that these Astrologers and South-sayers hold, that all things good or bad happen by fortune, which is both wicked and heathenish: for the Gentiles called Fortuna, Dea, or a divine power, not considering any mans merits, but gave Riches to one, and misery to another. And the better to express her, they made her Image according to the form of a Woman, sitting in the middle of a Wheel, always turning it, having the right side of her face bright, the left obscure, yet both blinde; shewing, that those she favoured, were merry and jocund, but those she hated, discontent and melancholly. Her blindness shewed the indifference both of the good and bad: by the Wheel, they did shew the prodigious change of this unconstant Goddess, which is impious, and against all Christian Faith: for we ought to consider, that all the ill that happens to us have their original from our sins and all the benefits and good that come to us, from the mercies of God, and not from this or that malevolent or smiling Star, or from the frown and smile of Fortune.

But if you will have these Accidents good, or bad, that happen in the minute of an hour, and sometimes in larger and lesser distances of time to Fortune, she is very predominant among us, and like one of the most power-fullest Planets reignes and rules over our Nativities and Affairs. For it is some mens fortune to be Citizens, some again to be Cuckolds; some mens fortune to be Courtiers, some to be Flatterers; some to be Scholars, some to be Fools; some to be Lawyers, some to be Knaves; some to be

be *Usurers*, some to be *Devils*; some to be *Captains*, some to be *Cowards*; some to be *Beggars*, some to be *Alchymists*; some to be *Heirs*, some to be *Fools*; some to be *younger brothers*, and some to be *wisemen*. Again, it hath been many a *Gallants* good fortune, to have a *brave Sute of Clothes* on his back in the morning, yet it hath been his *bad fortune* to have them in the *Lumbard* before night. It hath been many *honest mens* good fortune to have a *fair VVife*, yet it hath been his *bad fortune*, not to know truly how many *Children* he hath had by her of his *own getting*. It hath been many a *roaring Boys* good fortune, as they say, to *kill his Enemy in the field*, yet it hath been his *bad fortune* to be *hanged* for it the next *Sessions*.

Thus you see your *Goddes Fortune* hath a great *predominance* over this *lower world* the *Earth*: yet howsoever I will not believe these things *happen* by *fortune*, and the *meer influence* of the *Stars*; therefore let all men avoid them, for this opinion causeth many to affirm there is *no God*. S. *Augustine* will not allow of your *Astrology*, but calleth it a *meer vanity*; and those that profess it, *Enemies of the Truth*: he saith, that the *Devil* first found out this *Art*, and those that are curious in it are *Enemies to God*, because it breeds many *superstitious Opinions in Men and VVomen*, especially the *ancientest*, which they hold as *Canonical*, and as *lawfull* to be observed and followed as any part of *Scripture*, of which I will reckon up some.

Aug.
contra
Mathe-
maticos
in capitulo
quinto
& in fine
capitis.

S. *Augustine* calleth your *Art*, a *Sacrilegious Foolery* an *unlearned Learning*, and a kinde of *Fornication with the Soul*. S. *Jerome* makes mention that *Pope Alexander* the third, finding a *Priest* that found out a *Thief* that had robb'd the *Church*, by the inspection into his *Astrolobe*, suspended him from his *Order* for that *Fact* for a year together, saying, it was a *most heynous sin* for a man of his *Order*, to exercise such an *unlawfull Study*, although it were for the good of the *Church*.

Lib. 2. de
doctrina
Christiana.

Thus Sir, you see your *Art* is forbidden concerning
N telling

Calenda-
rium ve-
rum &
perpetuum.

telling of *fortunes*, or finding out things that are lost, &c. And in forbidding the practise of this *Art*, is also included all those for whom it is practised; for many people in these days cannot break his Shinnes, have his Nose bleed, lose a Game at Cards, hear a Dog howl, or a Cat wawl, but instantly they will run to the *Calculatour*, and have him turn over his *Ephemerides*, and his *annual Calendars*, fluff full of Lies and superstitious Observations. I will counsell all those therefore, that would know their *fortunes*, to look to that *everlasting Calendar*, the *sacred Bible*, for the *Astrology* they shall learn there, never tels false, but will certifie them, that the cause of their *ill fortunes* is their sins; and the *good*, the Mercies of God: that will tell them of the nature of *Summer*, that is of their *Resurrection* and *Salvation*, and the true condition of *Winter*, that is *Death* and *Damnation*. If they study this *Book*, they will quickly learn to be excellent *Calculatours*, and learn what will become of them if they do ill and what if they live well, it will tell them the *Cause*, and the *Cures* of every *Disease* that doth infect the *Soul*. Yet for all this, it is the true condition, rather superstitious of the *world*, to put their confidence rather in *Astrological fallacies*, then in the *Holy Ghosts verities*, drawing from the *Stars* the *Events* of *future contingencies*, ascribing what good soever befalls us to the *influence* of some lucky *Planet*, and not to Gods Mercies; and what mischief soever to the *position* of some *malevolent Star*, and not to our sins, we put our confidence in *Astrologers*, *Stars* and *Planets* for a few experiences, and never hate for their innumerable fallacies: but this is especially hereditary to Women, because by succession it came from the Mother *Eve*, who by her vice of curiosity or levity, of admirable facility rather than fatuity, was deceived by the *Serpent*, in desiring to know *future things*, which folly descends naturally to Women, who will rather believe a *Mathematician* then a *Divine*; so that these *Calculatours*

thous if among a hundred Errors they happen but upon one Truth, then without any suspicion they may lie a thousand times after, yet these foolish, credulous, and *Apple-eating* Women will believe them.

Francis
Peirce

Sebastian that writ bitterly against *Astrologers*, saith, it is an Art against the Law of God, and full of deceit and villany. For, saith he, Go to any Doctour of the *Mathematicks*, antell him thou hast had very ill luck all thy life time, and desire him to tell thee under what Planet thou wert born, and no doubt his Answer will be that thou wert born either under malicious Mars; or that Saturn was Apostolical and Retrograde: when you have been with him, then go to another, and tell him that you have had very good fortune, and desire him to tell thee what Star reigned at thy birth, and it will be very strange, if he do not tell thee as the first did, either under Mars or Saturn; who to prove himself an Artist, will turnover huge Volumes, by which he will shew, that it is necessary that you must have good fortune, being born under those Stars the first said were ill, and in a Circle drawn together in every part, by which he will take divers and sundry occasions to speak anything. Now if they chance to miss any thing in their predictions, they have a pretty evasion to shun the suspicion of Lying, which they draw from the interrogatory part of *Astrology*.

The opinion of *Astrologers* is, when the minde of Man is spurred to the desire of knowing any thing; that suddenly it cannot be done by election, or consultation, but the influence of the Constellation that hour consisting in Heaven. And when any man consults with an *Astrologer*, by a figure in Heaven the hour of interrogation being found out, the *Astrologer* can answer truly of any thing sought for, or demanded: As whether an absent Friend be live or dead; if a Legate or Messenger, that is sent into any Countrey, shall return home again safe and well, and whether he will dispatch that matter he went about pro-

sperously, and an innumerable many of other things, that humane curiosity doth doubt of: to which sometimes they may answer truly, although they often lie, and are never found fault with for it; for they have found out a way, whereby they can sufficiently excuse themselves to those that are ignorant and simple in these things. For they say, that if *any man, being doubtfull of any thing, doth with a natural motion and radical intention ask them any thing, that then they can resolve them of any Question they ask.* Now if they miss, and cannot answer directly and truly to what was propounded to them, then they say, that he that askt that Question, did it not with any natural motion, or any firm or radical intention to be resolved, but onely to try their *Art*. Thus oftentimes they deceive, and are deceived in their Answers; not by the defect that is in their *Art*, but by the levity of him that did ask the Question: and thus they excuse themselves: which are meer Tricks for Evasion, and haue no ground at all from Reason.

Chaldaei Astrologi Nabuchodonosor somnium accere nequiterunt.

Aegyptiaci Divinatores somnium Pharaonis accere non poterunt.

But I admire what Excuse the *Egyptian* and *Chaldean Astrologers* could finde, when among such an infinite number of them, not one of them could truly answer touching the Dreams of *Pharaoh* and *Nabuchadnezzar*, when *Joseph* and *Daniel* could answer directly? Do you think this was done by any

inspection, or peeping into an *Astrolabe*, or observing any *Constellation*? No: for it was done by the revelation of Almighty God; therefore it was past the *Rules* of your *Art*. There is another neat Delusion, whereby they benefit themselves very much; which is, by the observations of the *Heavens* to know, if it be fit or convenient for a man to travell, or do any other business in: which is most superstitious and diabolical. For they will not have a man eat, drink, be merry, take Physick, or travell, marry, joyn friendship, send forth a Messenger, buy, sell, put on new Clothes, begin the *Alchymists* work, set Boyes to

School

School, go to Law, hawk, hunt, fish, or go to the Bathe, but they will have them to do it under some *Constellation*, and will set forth *Rules* when to do these things, and when not. If they can do these things, I wonder they do not set forth a *Rule*, and chuse an Hour and *Constellation*, under which a man may die well, and avoid Hell-fire, and enjoy the Joys of Heaven: but I think their *Art* hath nothing to do with this. Yet I will not deny, but that the *influences* of the *Stars* have an operation in the differences of *Bodies*: for what is more belonging to the *Body*, then to exercise *Husbandry*, to cut down *Timber* for *Building*, while it is not too full of *Sap*, and to observe the *Times* and *Seasons* when they should be done. But those observers of *Time* are to be laught at, that will not go out of their *house* before they have had counsel of their *Almanack*, and will rather have their *house* fall on their heads, then stir, if they note some natural effect about the notion of the *Air*, which they suppose will vary the lucky blasts of the *Stars*, that will not *marry*, or *traffick*, or do the like, but under some *Constellation*. These sure are no *Christians*: because faithfull men ought not to doubt, that *Divine Providence*, from any part of the World, or from any time whatsoever, is absent. Therefore we should not impute any *secular business* to the power of the *Stars*, but to know, that all things are disposed by the arbitrement of the King of Kings. The *Christian Faith* is violated, when so like a *Pagan* and *Apostata* any man doth observe those Days which are called *Agyptiaci*, or the *Calends* of *January*, or any Moneth, or Day, or Time, or Year, either to travell, marry, or to do any thing in: for whosoever he be that believes these things, hath erred from the *Christian Faith* and *Baptisme*. S. *Augustine* in his *Enchiridion* saith, that it is a great offence for any man, to observe the time and course of the *Moon*, when they plant any *Trees* or sow any *Corn*: for he saith, *None puts any trust in them, but*

Canonica
inhibitio
26 q. c. 7.
Divina
Providentia.

they that worship them ; thinking, that the position of some Star ought to have an influence in them according to those things they believe concerning the Nativities of men. This me thinks, is most simple and ridiculous ; for thus I will argue against them. If this be true which they hold, that it is good to sow Corn under such a luckie Constellation, what is the reason then, that after the Corn that is scattered on the Earth by the laborious hands of the Husbandman, that after so much Grain is come up together, look green together, ripen together, and fit for the Sickle, that some of it is blasted, some quite choak'd up, some devoured by Birds, some by Beasts, some trodden down, and some of the Ears pluck from their stalks by men that come by that Field they grow in ? How comes it to pass then I say, that some of this should go safely into Barn, and some of it again be devoured and spoiled ? which me thinks, should not be, if the same Constellation under which it was sown had but one influence, which should be good, and not a second, which was bad.

But I will now let these things pass (because I make no doubt but I have strongly confuted them) and come to the last, but the wicked part of *Astrology* ; which concerns the making of *Astrological Images*, and to what purpose they are made : where I will shew, they have no force or virtue from any Star or Constellation, but that the Devil worketh about them, and in them, causing them to be made under a Constellation, that the impiety of their Idolatry may the more secretly be hid.

The vanity of Astrologers about their Images..

THe Fabrick of *Astrological images* are made under a certain Constellation, either to avoid hurtfull things, or to intice profitable things, for to divers uses they are made. Some are made for the destruction of some things : as if you would remove a *Scorpion* from a place, you must

must carve the Figure of some *Scorpion* either in Stone, Wood, or Iron, under some convenient Constellation, and inscribe on it an effectual Name, signifying the Name of the thing that is to be avoided, and the Name of the *Sign ascending*, and of the like in divers parts of the *image*, with many other Observations, which for brevity sake I will now let pass. For a contrary effect, you must have a contrary Constellation, and a contrary Operation, as in the like *images*, pertaining to *Love*, *Enmity*, *Health*, or the like. And although there are many Effects caused by these *images*, as experience teacheth us, yet they are miserably deceived, that think it done by the virtue of any Constellation, when it is done by the meer operation of the *Devil*: For not the virtue of the *image*, but the operation of the *Devil*, worketh the Effect. And learned *Averrois* writing against *Algazel* the *Astrologer*, saith, that *these images have no virtue from the Stars, because artificial things are not capable of any influence, neither are they any cause of a natural operation: for Quality is in the Predicament of Actio*. An *image* therefore made of any earthly substance, is nothing but a massie *Effigies*, and capable of no Action. And in like manner, those *images* that are buried in the midst of the place where their Operations are expected, are contrary to natural Reason. And other things that are observed in them, shew us great vanity: as, when some mens Names must be with the left hand, some with the right; some *images* must be buried with their faces upwards, some with their feet upwards: which are all signes rather of a Compact with the *Devil*, then any other natural cause; as in the *Negromantick images* of *Angels*, or rather of their inscription of *Devils*, and other unknown Names and Characters. Also, the use of their *Suffumigations* and *invocations* are signes of a Compact and League with the *Devil*.

Non virtus
in im-
aginibus sed
operatio
demonis
producit
effectum.

The prodigious impiety of the *Dominick Friers* in the fabrick of these *images*, would make a *History* bigger

then the *Iliads* : for they have made by their *Magical* tricks *weeping Statues*, by which they wrought many *Miracles*, which they learnt of the *Priests* of the *Idols* of the *Gentiles*, who have deceived many, as may appear by the *Alexandrian Statues*, destroyed by the *Christians* : for when they overthrew the *Phane* of *Syraxis*, there were *images* found both of *Wood* and *Brass*, whose inward parts were made hollow, and with instruments were fastened to the *Roofs* of their *Churches* and *Temples*, from whence they spake. And since the time of *Popery*, there have been found in *Churches images* that have had *Eyes* put in by Art, that would *weep*, and let *Drops of Bloud* trickle down their *faces*, sweat *bloud*, and would *twinkle* with their *Eyes* to the *People*, by the help of *instruments*, and would *wrythe* their *heads* and *Necks* backward and forward, according to the will of the *Priests* that invented them, to beguile the *People*, and enrich *themselves*. These *Puppets* had no *Tongues*, but onely *moved* and *stirred*, making signes to the *People*, many of which, the *Cardinals* erected, adorned, and commended, to instruct the *People* : which were nothing but *Deceits* and *Tricks* of these *holy* and *religious Fathers* still to detain the *people* in ignorance, and that they should not smell out their *Knavery*. Also, many of these *Scab-shin Friers* (when any rich man *died*, that had left their *Abbies* and *Monasteries* nothing to feed their fat *Guts* with) would place some of their *Accomplices* in a *Vault* they had made of purpose under the dead mans *Tomb*; so that when any of his *Sons* or *Kindred* came (as the *Custom* in those *Times* was) to pray for the *soul* of their deceased *Father*, or *Kinsman*, they should hear a *dreadfull voice* under the *Sepulcher*, telling him, *it was the Spirit of him that was but lately buried there, and that his Soul could never be at rest, while such* (the *Friers* had most minde to) *were given to the Monastery* : so that the *blinde people* believing this to be the *Spirit* of their *father*, or *Kinsman*, would instantly go home

home, and confirm those *Lands* on their *Monastery*. Thus^s poor *Souls*, they were often deluded by such counterfeit *Voices* of some subtle *Frier*, or as knavish a *Companion* of their *Fraternity*. Therefore if there be any in these *Days* (especially old *Men* and *Women*) that believe the *Souls* or *Spirits* of the *Dead* walk, let them but reade the *Scriptures*, and they shall finde it to be most false: for that affirms, that the *Souls* of the Good instantly go to *Heaven*, and of the Bad to *Hell*; therefore their *Spirits* cannot wander. Again, the *Soul* that is in *Heaven* mindes no earthly matter; and it was never known, that any *Soul* ever returned out of *Hell*; for the *Poets* themselves say,
Nullus rediturus ab Orco.

But these *images* and *Tricks* of the *Friers* do but resemble the *statues* of *Negromancers*, made with great toil and labour. For *Frier Bacon* was many years, before he could make his *Head* speak. And the *image* of *Albertus Magnus* was to be wondered at, which he made in the full and perfect shape of a *Man*, who with the *wheels* and other *Engines* that he had cunningly and artificially wrought in it, made it speak and pronounce words as distinctly, as if they did proceed from a *Man* indued with *Sense* and *Reason*. This *Statue*, when *Thomas Aquinas* was sent into his *Chamber*, where it lay hid, heard it speak very articulately; which when he heard, then looking for it, and finding it, and viewing it very seriously, at last struck it with a *Club*, and brake it all to pieces. Which when *Albertus* heard and saw, he cried out, and said; *Thomas*, thou hast destroyed the *Work* of thirty years labour and pains. Now can any man judge, that either *Bacon* or *Albertus* made these under any *Constellation*, or that it spake by the influence of any *Star*? if they do, they are wretchedly deceived: for it was either by a material *Engine*, or the *Devil* that spake within them, brought into them by their *Art*. Therefore we may persuade our selves, that all these *images*, made by the *Art*
 either

Phil.
Camp.
Medica
Cent.

either of a *Frier* or *Negromancer*, are unlawfull to be made of them, or used of any other. But if we must allow any *statue* or *image*, they must be those of *Pasquil* and *Morphirius*, on whose breasts were no Lie-Bills, as the *Popes* called them, but *True-Bills* of their Villanies. *statues* were of stone, and the *Verses* carved on their breasts, were bitter and Satyrical, sharply reviling the *Sorcery*, *Sodomitry*, *Simony*, *Incest*, *Murther*, *Witchcraft*, *Poysoning*, and *Sacriledge* of the *Popes* and *Cardinals*. wheteupon the *Gentlemen* of *Rome* wittily said, that *it was not lawfull for mento speak there vices, the stones did proclaim them*. But *Pope Adrian* would have taken an order, and have them flung into *Tyber*, if *Suessanus* the *Legate* of *Charles* the *Emperour* who favoured them, had not prevented him; who said to his *Holiness*, that *if they were flung into Tyber, the Crocodiles and Rats, and other monstrous Serpents would catch them, and sing them*. To which Answer some report, the *holy Father* stood as mute as one of his *Cardinals* Mules: but some report, that he began to be angry at *Suessanus* Answer, and in a rage suddenly said, that he *would have them burnt*, to whom the *Legate* wittily replied again, saying, *If you burn these images, their Ashes will not be blown through the City, but into other Countries, so that the people will take occasion to celebrate and reverence those Ashes for the writing sake, and so it will come to pass, that they being dispersed through the world, the sins of Rome will generally be known to all Nations*. At this second Answer, his *Holiness* was more perplexed then before, and seeing he could do no good, either by Drowning or Burning, he bid them *stand in the Devils Name*. But I have made too long a Digression, therefore I will return again to our *Negromancers*, and now I have spoken of their *images*, I will breifly and plainly lay open the viperous *Generation* of *Negromancy*, which are *Idolatry*, *Divination*, and *vain observation*, with all the *hellish brood* that proceeds from them.

The

The damnable Offspring of Negromancy.

Idolatry is a *divine worship*, attributed to *idols*, which *Idols* are *statues* or *images*, which the *Gentiles* worshipped with *divine honour* believing there was some *Divinity* in them, by reason of their *Answers* and wonderfull *Effects* the *Devil* wrought in them. Such were the *images* of *Hermes Tresmegistus*, otherwise called *Mercury*, in which they did believe, that by a kinde of *Art* the *Souls* of *Devils* and *Angels* were included, under a certain *Constellation*, which *Divinity* and *Natural Philosophy* doth reprehend: for they hold that a *Spirit* cannot possibly be *vegetable*, or can substantially inform artificial *Bodies*. For the *Soul*, as *Aristotle* saith, is an *Act* of a *natural Body*, not *artificial*: for a man cannot by any matter, as *Herbs*, *Wood*, *Stone*, *Words*, or *Constellation*, expell a good or bad *Spirit*, or being call'd, that it can come presently, and dwell in an *idol*; because corporal things cannot by any natural order have any operation in incorporeal things. There have been some of the *Gentiles* that have not onely attributed *divine honour* to *statues* and *images*, but believed them to be *Gods*, for some virtue, or magnitude of their *Acts* these *statues* represented; as to *Jupiter*, *Hercules*, *Venus*, and the rest, and other *Monsters* of this kinde. Also they did not onely honour corporal, but incorporeal things, as *intelligences*, *Angels*, and the *souls* of *heavenly bodies*, which they call *Aeria Animalia*, and they did not separate the *Souls* of men from *divine honour*, which is most devilish. This kinde of *idolatry* at these daies is used among our *Antagonists* the *Papists*, for they pray to *Iron*, *Wood*, *Gold*, *Silver*, and *wooden images*, that have neither *sight*, *feeling*, *sense*, *life*, or *operation* in them, & have as small *influence* in them after they are made, either by the *Carver*, or *Gold-smiths* hand, as they had when they first were in a massie lump, either in the *Tree* or *Mine*. The

De Anima.

Lib. 8.
Eym.

Lib. 2.

Prastin.
2um.

The second Daughter of Superstition is *Divination*, by which our *Astrologers* miserably labour to know of future things, either good or bad. These are they (*Isidorus* saith) report themselves to be full of *Divination*. who by craft and device foretell of things to come, by the effects which proceed upon necessity from Causes, unless they are especially hindred of God, certainly proceeding from the cause of Nature: as the Eclipse of the Sun and the Moon, and the Effects which proceed from these Causes may be foretold of by as probable conjecture, as well as a *Mariner* may foretell of a Storm, that will arise by a dark Cloud, that is either before or behinde him. Have not many old women told by the unhappy conditions of a Boy, that he would be hang'd, and hath it not fallen out right? Have not many grave *Matrons* foretold, that young wanton *Lasses* would prove *Wag-tails*, and hath it not come to pass? Have not many men by the damnable Tricks they have seen in *Catchpoles*, foretold, that they would prove *Knaves*, and hath it not been true? Yet these are but meer Conjectures. Again, *Astrologers* boast they can divine, which is most false; for the *Prophets* themselves foretelling of future things by Revelation of God, did not divine but prophesie; for *Divination* is always taken in the worst part, because in it the operation of the Devil doth always come. For *Bonaventure* saith, to ask counsel of the Devil is a great mischief. The species of *Divination* by which they can foretell of future things are many. Sometimes they do it by plain invocation of the Devil, who with their execrable *Exorcismes*, *Conjurations*, *Characters*, and *Figures*, and divers other *Ceremonies*, and to speak more truly, *Sacrifices* at divers times do call the Devil to give them Answers, who by divers manners and forms appear to them, who as subtly and deceitfully doth answer to those Questions propounded to them, as may appear by these Examples. Pope *Sy'vester* the second, that with small Learning had attained to his

Pont i-

Pontificalibus, being greedy long to enjoy that *Sea*, by this devilish kinde of Conjurat[i]on railed up the *Devil*, and askt his Counsel how long he should live. To whom the *Devil* answered, that if he did take heed of *Jerusalem* he should live a long time. Pope *Silvester* now thought himself long lived, because he determined never to see *Jerusalem*: but four years after he came to his Pallace of *Sanctæ Crucis*, he lay in a Chamber unknown to himself, called *Jerusalem*, then instantly being mindfull of the *Devils* Answer, he said, that he should, as he did not live long after. Also *Alexander* the sixth, whom the *Devil* did help to his *Popedome*, promising him that he should live *Decem & Octo* in his *Popedome*, upon Composition that he should be his after that time was expired. Now these Numbers were over generally expounded of *Alexander* touching his *Years*, for he supposed the *Devil* meant by *Nine* and *Ten*, *Nineteen Years*, when the *Devil* meant but *Nine Years* and *Ten Moneths*, which was much about the time he came to claim his Right of the *holy Father*. Also *Albertus Scotus* doubting of his fortunes, raised up the *Devil*, and asked him, concerning the security of himself and his state, to whom the *Devil* thus subtilly and intricately answered, *Domine stes securus, inimici tui suaviter intrabunt terram, & subicientur Domui tui*; which as the words now lie, bear this interpretation in *English*. Sir, you shall stand secure, thy Enemies shall peaceably enter into thy Kingdom, but shall be subject to thy house. Therefore he did hope well of this Answer, and made no doubt of the *Victory*; but the *Devil* did not promise him the *Victory*, but the *Overthrow* and meant thus, *Domine stes securus*, so did divide the word *Domine* into *Domi ne*, again, *inimici tui sua vi ter intrabunt terram, subicient ur*, that is, *ignem Domui tui*; so the *Devil* did expound it, thus any man else would do the syllables, being so divided and cut a pieces. Thou shalt not stand secure at home, thy Enemies three times

Papa Pa-
 ter. Polyd.
 Virg. l. 5.
 de verum
 inven-
 tione.

Guicci.

Lord of
 Placenzia.

their Forces shall enter upon thy Land, and shall overcome with fire ; and so was *Albertus* deluded. Also the Oracles of *Apollo* were but meer *Witchcrafts* and delusions of the *Devil*, giving Answers from a hollow place of the Temple, after the *Priests* had sacrificed to him, who did most commonly speak nothing but *Amphibologias nodosas & flexiloqua responsa*, deceiving many that came to it, becaule his Answer did still include a double sense : so that if a man did reade over all *Chrysippus* Volumes, concerning the Oracle of *Apollo*, he should not finde one Answer but did include a twofold meaning, of which I think it not impertinent to remember two or three of them.

Lib. de
Mora.

Francis Petrarch maketh mention in his *Morals*, that *Nero* asking counsel of *Apollo* at *Delphos*, desiring to know how long he should live ; this Answer was made him, that if he did take heed of seventythree years, he should live a long time. When *Nero* did hear this Answer, such a security did rock him asleep, that fearing nothing, he did glut himself in delight, becaule he thought he should not die before the prefixed time of the Oracle, so that his minde was ravished down the swift Torrent of an insolent vanity and vain insolency, pampering himself with high Diet, Musick, and delights that please his Senses, but being in the Meridian of his happiness, in a minute he was flung down into the Dungeon of Disgrace, for he heard the popular Voice curse the Name of *Nero*, and celebrate the Name of *Galba*, by whom he was discepered, and who at that time was just seventy and three Years of Age. But one of the prettiest Tricks the Devil plaied by his Oracle, *Valerius Maximus* makes mention of ; for he reporteth, that a Sophister to make himself merry, came to laugh at the Oracle of *Apollo* in *Delphos*, and askt him if he should finde his Horse he had lost. To whom the Oracle answered, that he should finde his Horse again, but if he did not take heed, he would take him such a kick, that would break his Neck. At this

Answer

Answer of the Oracle, the Sophister went away laughing, because it promised him to finde a Horse he never lost. But as he travelled into his own Countrey, he fell into the hands of King *Attalus*, to whom in former Time he had done some wrong, and was commanded by him to be set upon a Stone, called *Equus*, a Horse, from whence he was flung headlong down, and brake his Neck, fulfilling the Oracle of *Apollo*. Thus much for the Devil & his Oracles, which always were some such cunning Delusions, whose end was commonly mischief. Sometimes you dodiue by Dreams, and that is called *per somnia*. *Natural Philosophy* and *Divinity* do manifest the cause of Dreams; Dreams sometime proceed frō the fulness or emptiness of the Belly, sometimes by illusion, sometimes by revelation, and sometimes by cogitation and revelation. Also, the divers habitudes of the Body doth administer divers causes of Dreams; so that melancholly men often dream of horrible and fearfull shapes and forms of Devils. Chollerick men, of cutting Throats, of Quarrels, of Stratagems, and firing of Cities. Phlegmatick men often dream that they are in fear of drowning, and sometimes dream a sweeter Dream then this, that they are eating Honey, which is caused by the Phlegme which is naturally sweet, distilling to the pallate of the mouth. The Sanguine Complexion, from the abundance of Bloud causeth men to dream of the *Incubus*, which Physicians hold is the cause of a future *Apoplexy*: And that is the reason that many ignorant people that are of Sanguine Complexion, and feed on Flesh, Eggs, Veal, and drink Wine, and such like, which causeth Bloud, that believe that in their Sleeps they often feel the Night-mare, or an *Incubus*, which is nothing else but a Disease arising of Vapours, disturbing those that are at repose in the night, whose external force doth seem to evade their senses, and to press their Bodies with their ponderous weight,

*Cui no-
men erat
Equi.*

*Somnia-
um.*

*Incubus morbus noctu qui-
escens infestans quum scā-
l cet externa quadam vis
quiescentes videntur evadere
& veluti suo pondere pressos
gravare. Nasitur hoc mor-
bi genus copia vaporum ex
vovacuāie & cruditate in
caput redundantium.*

weight, and this is the reason that *Physicians* hold that the *Incubus* is a sign of future *Apoplexy*, because the *Apoplexy* is a stupefaction of the Nerves in the whole Body, with a privation of the sense and motion.

Apoplexia, stupefactio nervorum totius corporis cum privatione sensus, & motus, a verbo Græco, ἀποπληξία, quod est percussio aitonitum reddit.

Again, some hold that the cause of *dreams* arise from the business and affairs a man is most imployed in the day time, so that the impression of them sticking in the Table of the Fantastie, makes a man *dream* of those things in the Night which he hath done in the Day, as for example: Men given to drink much, often *dream* that they are in the bottom of some Noblemans Seller, drinking Healths. And men according to their Employments *dream* of their business over Night. Your *Lawyer* he *dreams* of *Angels*, a most blessed *dream*, and if he chance to talk in his sleep, it is most commonly of *Demurs*, *Habeas Corpusses*, *Scisseraries*, *Writs*, *Latitats*, and *Procidendoes*. The *Physician* he dreams of a great Plague, and if he talks, it is of nothing but Purgations, Vomits, Glisters, and Pills. I knew a *Player* dream'd that his Brains were beaten out with the Cork of a Groat Bottle of *Ale*, and as he was speaking the *Prologue* it hift at him, because he spake it so scurvily. The *Cutpurse* and *Catchpole* most commonly dream of a *Michaelmas Term*, for that is their best time to pick Pockets and cheat in; and so of all the rest according to their Employments: therefore this makes me not of *Simonides* opinion, who held that all Dreams are sent from God, which all honest men will deny, because they know that God is not Authour of any ill. Again, Dogs and Kine dream, especially when they have lost their Whelps and Calves, who suddenly will wake out of their sleeps, and howling and lowing into divers places to finde them. Nor must we believe these *Negromancers* in their devilish work of working in our Fantasies by Dreams, that they can do any thing that is true, as when they cause us to dream of Gold,

or Silver, and we chance to finde it instantly, to affirm with many old Women that all Dreams are true, for this is but a Trick of the *Devil* to bring us into *Superstition*: which Trick is not much unlike that he hath put upon the *Papists*, making them believe that at the sight of the *Cross* he cannot be quiet, but must flie away from it; but there is no true *Christian* will think that the *Devil* is afraid of a piece of Wood, Gold, or Silver, but flies from the *Cross* of purpose to draw them into the *Superstition* of adoring the *Cross*, and kneeling to it in stead of adoring him that once hung on the *Cross*: for although it be a *Cross*, yet it hath no more virtue and influence in it then when it was a piece of Wood, Stone, or Silver. Thus then you see we must trust to no Dreams, except they come by the inspiration of God and the Holy Ghost; of which God spake in the 12. of *Numbers*. *I will speak to him in a Dream*, this was now by a good *Angel*, that God warned *Joseph* to flie into *Egypt*. And oftentimes God suffereth the *evil Angel* to delude the mindes of men, so that many times they have been banquetting with gallant Ladies, and by the fantastical illusion of the *Devil*, think that they have been in the company of divers Women that rid on the backs of *Cats*, *Dogs*, *Hogs*, or that they have been sailing on the main Sea in Ships no bigger then Egg-shells; and that in the peace of midnight they have travelled through many parts of the World. Holy *Job* prayeth against such illusions, saying, *Thou dost terrifie me by dreams, and dost shake me with horror by visions*. There are many *Monks* as the *Golden Legend* testifies, that report this of their holy *S. Dominicus*, that his Mother before he was born dream'd that she bare a huge Dog in her womb, holding a burning fire-brand in his mouth, who entering into the world set it on fire. This Dream the holy *Monks* did thus expound; that the Vision was not vain, seeing *Preachers* in the *Scriptures* are called *dogs*. But I will give them a truer

Exposition then this, not sparing their holy *Order*. It was certain that this *Dominick* was the Authour of one of the four *Mendicant Orders*, and the first that found out the burning and firing of the *Professours* of the *Gospel*. Therefore his imitators have peculiarly challenged to themselves the *Inquisition*, and many other such places, to exercise their Fire and Sword. And so by this was signified the burning *Fire-brand Dominicus* held in his mouth; by which an infinite company of godly men were consumed into Ashes. Thus by this *dream* did the *devil* delude *Dominicus* Mother, and many more that did believe the interpretation of it by the *Monks*. But in general, *dreams* are not to be believed, for they are most wicked and odious in the sight of God, that think so; as may appear in the 19. of *Leviticus*, *Deut.* 23. *ibid.* 18. *Ecclesiast.* 24. and many other places of the *Scripture*. Thus much for your *divination* by *dreams*. Sometimes they do *divine* by a *Spirit*; and that is called *Pythonissa*. Sometimes they answer to that they are called for by divers Figures, *Men* or *Women* set in polish'd stone, Iron, Brass, Steel, Glass, or the Nails of ones hand; and this is called by the general Name of *Geomancy*: And most commonly to such as these, they chuse out *Women* and *Children*. And I my self have known many old *Women* *old dog* at this kinde of *divination*; who hold, that if the *Nails of the hand* grow yellow, it is a great sign of ill luck; and that *specks* are the true signs of future ill luck. If these Apparitions appear in the Water, then it is called *Hydromancy*. These I have heard are very incident to *Catch-poles*, *Bambailies*, and the like, when they are duck'd under Water at a high Tide at one of the *Temples*. If these Apparitions are in the Air, then it is called *Aeromancy*. If in the Fire, *Pyromancy*. If by the Bowels of Beasts offered up on Altars to the *devil*, it is called *Aruspicium*. But if by Incantations, the *devil* seems to rise and answer to Questions propounded to them, then it is called *Negromancy*.

gromanc

gromancy. In this worst Superstition, Bloud is also used ; and the Reason *Isidorus* gives, is this, *because he desireth divine worship* ; for in the *old Law*, Bloud was offered up to God. If by the chattering of Birds, or by the voice of any other Creatures, they foretell of things to come, it is called *Augury*. This kinde of *divination* is most blasphemous, odious, and against the honour of God : For they say, that with a divine instinct, Birds, and Fowls, with their Motions, Chatterings, Croakings, Winding, or fore-right flying, portend either good or bad luck : which the *Ethnicks* themselves did laugh at, and contemn. For *Hector* in *Homer* sharply reproved *Polydamantus*, who delaied his fight, expecting an *Augury* ; to whom *Hector* said, *Unum esse Augurium optimum. Patriam fortiter defendere* : There is one *Augury* which is the best, stoutly to defend thy Countrey. Also this kinde of *divination* was very frequent among the *Jews*, and was laugh'd at, and crost by that learned and couragious *Jew*, *Mossolamus* ; who being in the Wars, was told by an *Astrologer*, that he should march no farther, untill he had received an *Augury* from the next Bird he should see come flying over his Army. But the *Jew* scorn'd the help of the Bird, and laugh'd at the skill of the *South-sayer*, instantly taking his Bow in his hand, and as the Bird came croaking over the Army, flew it, then spake these words, *Doeſt thou think thou superſtitious South-sayer, that this Bird, ignorant of her own safety, could tell of the event of our Wars ?* If it could have foretold of things to come, it would never have come nigh this place, to be slain of *Mossolanus* the *Jew*. If they foretell of things to come, by the moving of divers Members of Beasts ; then it is called *Auspicium*. Also, when a man speaks any thing to another without any intention, and as it were in jest : as to say, *He will be hang'd, drown'd, kill'd*, or the like ; if this come to pass, then they call it *Omen*. If they foretell of things that shall happen by signes that they see in the Lines of a mans

O 2

hand ;

hand ; then it is called *Chyromancy*. This Art many old Women are learnedly experienced in, and will tell any Man or Woman, for meat, drink, or money, what shall befall them. If they foretell of any thing that shall happen by the signes they see in the shoulder-blades of Beasts, then it is called *Spatalmancia*. There is also another kinde of *divination*, which is by Lots : which Lots are made, by drawing out points of an uncertain number, with their Faces turned towards the Moon, with other Observations to as little purpose as this. The *Dutchmen* are very skilfull at this, and have coustened the *English* of infinite Masses of Money, by their selling of Papers ; so that there was not one among forty, though he came never so merry to the Lottery, but he should be sure to go away Blank. Thus Sir, have I laid forth the Brood of divination ; now I will come to the Observations. It is a disputable Question, whether by words or deeds the Devil will be compelled by *Negromancers*, or whether being called by them, they come, because of some League that is between them ? If Devils appear, forced by *Negromantick witchcrafts*, why do not *Negromancers* make them come against their wills ? which sure they cannot ; which is a sign, that there is a League and Covenant concluded between the Devil & Conjurers either manifest or occult, why else do *Negromancers* dedicate their Books to the chief Devils, whose Name they often use, but onely to make a Covenant with the Devil, that when they call them by those Names, Charmes, Characters, Exorcismes, and the like, they may appear themselves, or send some of their inferiour Devils as soon as they hear them. These then are approved signes and marks of a Covenant : and that the Spirits may shew themselves to have a greater power, sometimes they seem very unwilling to come, either because they would make the inchanter more zealous, or that he may delude simple people : *for he is a Lyar, and the Father of Lyes*. And now I hope it will

not

not be impertinent to confute the Opinion of many, who will not believe, that there are any devils but those that are in Hell: but I am perswaded, that in every corner there is a Spirit. I proceed a little further, to shew, why under a certain Constellation at certain times, and in certain terrible places, Apparitions appear rather to Women and Children, rather then to Men. Such matters as Conjurers use, do not compell Devils, but rather are signes of a League compacted between them. For as *S. Augustine* saith, *The devils take their habitations in bodies, that God, not themselves, created; and are delighted in severall bodies for variety sake, not as creatures with Aliment, but as spirits with signes, which signes are delectable in variety; as sometimes by Stones, Herbs, Wood, living creatures, Verses, and Rites; and men are often delighted with these things.* Which the Devil perceiving, seduce them either by subtle or crafty means, or by Apparances, in fawning and Friend-seeming shews, or beautiful and amiable shapes; as they have appeared to some men in the Forms of *Lamie*, which are but meer *Phantasma's* of fair women appearing in that beautilous shape, feigning themselves to be in love with young men, who have been so often conversant with them, that at the last they have brought them to destruction. But I think there are few *Lamie* in these days appear, except they be substantial ones, which are Whores, who well may be compared to these midnight delusions; For they will profess love, and never leave a man, while they have brought him to some Hospitall. Neither could the Devil do these things, but that he prieth into the heart of man, and then feeds them with that which most delights them. *Thomas of Aquin* teacheth, that by these corporal things they can the more easily bring to effect that to which they are called, and they desire this, that their Art might be held more admirable: and for this cause, being called under any Constellation, they rather will appear. But why to Vir-

gins, Children, and such weak Creatures do such Appearances shew themselves more then to others, but that they may bring them into an opinion of their Divinity, and that prestigious Witchcrafts and delusions may soonest tempt them that have the weakest Faith? And to make them afraid, they appear in the Night, as it were in hollow Caves and Caverns of the Earth, Desarts, dark and solitary Chambers; whereby the fear of these melancholly places, and the unseasonable time of the appearance of the Devil, may the more terrifie them. Thus the policy of the Devil still works on the weakest and silliest kinde of people. *A vecin* shews how the Senses may be deluded.

*Avec. 6.
d. Nat.*

*In Epi-
cureo.*

The general means is this; *Spirits work nothing extra nos, without us; for it is easie for Spirits to make many bodies of the Air, which earthly bodies may wonder at.* For *Erasmus* reports a pretty piece of *Magick* performed by a *Roman Priest* (who had it not out of any place of the *Scripture* I am sure) that invited a company of Ladies to a Banquet, bidding them bring good stomachs with them. The Ladies came, were welcommed by him, entertained by delicate Musick, and were seated at the last at the Table according to their Births. There were such variety of rare and strange Dishes, that they thought that others, not their own Nation, did furnish their Table: they eat well, drunk well, and were merry; and which is better then a piece of Cheese, Pippins, or Carroways, to close up the mouth of the stomach after Supper, they were welcome. When this Feast, rather this Fast was ended, and (which is not very usuall with Courtiers) Grace being said, they rendred the Priest hearty Thanks for their Banquet, and went home. But they had not been there at the most half an hour, but their stomachs began to call upon them for meat, for they were all as hungry as if they had eat nothing at the Banquet: therefore did much wonder at themselves, that they should have such a great desire to meat, seeing they did but newly come from
such

such a royal Entertainment. But this quaint delusion the Priest afterward revealed to them: For although he invited them to a Feast, yet they had never a bit of meat; For his Art did delude both the Eye, that thought it saw such things, and the Pallat, that seemed to taste those delicacies. I my self have seen a Fellow, that would make people believe, that they saw *Orange trees* spring out of his *Forehead*, having Birds sit and sing on the Boughs, which in an instant would vanish away again. This Fellow was at *Cambridge* drinking at the *Dolphin*, and made a *Drawer* that fill'd him bad *Wine*, believe, that *he would gold him, if he would not bring him of the best Claret in the Cellar*: which the *Drawer* laugh'd at, and the more to cross him, fetch of the worst he could finde. This Juggler swore *he would be even with him before it be long*; but the *Drawer* went away laughing bidding him *do his worst*. But the Conceit came at the last, like a Jest in the last Lines of an *Epigram*; for when the *Drawer* left thought of it, as he was running down stairs to fetch *Wine*, he felt something trickle down his Thighes, at the first thinking it had been some *Wine* he had spilt on his Breeches, but putting his Hands into his Hose, he pull'd them out bloudy again; so that he came running up stairs, and with a wide mouth came roaring into the Room where we were drinking, crying, *the lame man had gelt him, and that he was utterly undone*. At the first this *Vox exclamantis* did beget such a Laughter in us, that we were not able to speak to him; but yet at the last, by giving the Fellow good words, and good *Wine*, he made him a perfect man again. This was but deceiving of the Senses, and so not done, or if done, the work of the Devil. *Rhodoginus* makes Lib 9. mention of one *Syrenens*, that would run his Horse a straws breadth a Mile together, and make him amble, curvet, trot, pace, and gallop within the compass of a Bullhel. *Martin Berrhaus* reports, that he saw a Dancer carry two men on his shoulders, two on his arms, and one upon his

his neck, yet would dance and vaunt with such agility, that a Baboon with his drinking-glasse could not tumble nimbler.

l. 12. c. 40

Rhodoginus and *Erasmus* makes mention of an *Indian*, that by a trick he had learnt of a Witch, would shoot through the narrow circumference of a small Hoop-ring, standing a furlong off.

Quintil.
2. 62.

Julius Piscarius reports, that a Dice-player (who commanded, that after he was dead, his skin should be made a Carpet for Gamesters to play on, his bones Dice to play with, and Tressels for stools to sit on) by a Magickall trick he had, would cheat the most cheatingst Gamester.

Therefore, if these that are but *Matatechnia*, vain imitations of Art, seem so wonderfull to people beholding them on Stages and Theaters: how lesse miraculous is it, if the devil by Elements can make stranger apparences, or by secret inspirations delude the sense, by framing the Phantasmes of Images, by which he will deceive men running, sleeping, or walking?

Phantas.

Why may not these Spirits be turned into as many shapes as *Diomedes* companions were, that were in the Island called *Diomedes*, not far from the mountain *Garganus*, that is in *Apulea*? Why not as well as *Ulysses* companions, that were turned into beasts, and whom *Circes* the famous Sorceresse enchanted? Why not as well as the *Arcadians*, that were turned into Wolves? Why may not there be a transmutation in these incorporeall spirits, as in these terrestriall bodies? And why may not there be as strange *Metamorphosis* in these dayes, as there was in the dayes of *Ovid* and *Varro*? nay I will stand to it, that in these dayes there are as marvellous changes and more true, for I have known a Gallant that at the age of fiveteen, hath been a pregnant witty youth, but before twenty he hath been turned into a right *Asinero*. There have been many Citizens that have been very handsome

handsome personable men in the morning, who before the Exchange hath been done, have been turned into monstrous beasts. There are many tradesmen that at their first setting up have been very honest men, but after the third or fourth breaking, have been turned into most fearful Sergeants. I have known many that have been accounted wise fellows in the University, that have no sooner peep into the Temples, or one of the Innes of Court, but have been transformed into monstrous Asses. Then seeing there is such a transmutation in earthly bodies, why should we think it so strange and rare in incorporeall spirits? Yet these and the like are not recited as if they were true, but to shew how the senses may be deluded. and the like may appear by those women that oftentimes are perswaded that they are riding on the backs of beasts. Yet for all this, I will not grant there is any virtue in the words or charms of a Negromancer to raise up these forms. Also there is no virtue in those ceremoniall Exorcisms, with which Priests exorcise Wine, Salt, Water, and the like, which I will manifestly shew you. First, in respect of the Matter, for the Matter is but Aire, or Water, or Ink; which can have no virtue in them, for by that reason, every substance of the like kind should have the same virtue. Secondly, in respect of the Accidentall Form, which is nothing else but a configuration of divers Characters, either in writing or speaking, for Phylosophy teacheth that Accidentall forms have no Action of themselves. Thirdly, in respect of the thing signified, as the word fire to burn this paper, or the word Death to kill this Man, or the word God, to save this Soul, or to raise up any dead body; which cannot be: for the name of God cannot do it. But God must be invocated by true Faith, whereby he is often pleased to grant our requests. But Conjurers and Astrologers use the name of God in another kind, and other Ceremonies, which rather drive away divine Grace and Virtue then procure it, and so much the more they sin, by how much the more they take the

the name of God in vain, and to the worship of the Devill. Therefore to conclude this Treatise of Divination, I will prove both by the Divine, Imperiall, and Canon Law, that it is not lawfull to be used.

The Divine Law saith: *Thou shalt not suffer such Malefactors to live.* A man or a woman in whom the Spirit of Divination is found, let them dye the death: Let them be stoned to death, and let their bloods be upon their own heads. Also the Holy Ghost in another place saith: Let that Soul that is inclined to Southsayers be slain in the midst of the people. The Imperiall Law commands, that they should be beheaded, or be put to any kind of punishment the Judge shall think most convenient and fitting.

The third daughter of Superstition is vain Observation, which teacheth to know future things either good or bad, as to tell whether a man condemned to be hanged, shall dye that death or no, which is but a meer roguery and cheating. For this notorious Art, is nothing but a vain superstition, nay indeed a most notorious piece of Roguery, working by Figures, Characters, and unknown names also containing many speeches, concluding in them strange and unknown significations, which a man must learn and repeate, alwayes observing a continency in his Diet, and sometimes to punish and macerate himself, would not do amisse, if he mean to attain to the perfect knowledge of this science, which *Thomas Aquinas* *quæst. 96. art. 1.* doth utterly deny: For, he saith, he that doth use this, can attain to no such kind of knowledge, and that the Devil invoked by it, cannot infuse any knowledge, or illuminate the intellect, although he is able to deliver the rudiments of some kind of Art; for the devil doth onely work to infatuate and besfoole them that exercise or study it. Nor is it available for any Doctour in this Art, to produce the Examples of *Daniel* and his fellows, who abstaining from meat and drink, came to such a perfect knowledge; for they did not abstain from those meats by the

vain

*Canon
extra de
sortilegiis
periculosum
Ars no-
toria.*

*Quæst.
96. Art.
1.*

vain observation of this notorious Art, but least that they should be defiled with the meat of the *Gentiles*, which was forbidden them by God: therefore not without desert they were indued with knowledge above the rest. And *Solomon* begging knowledge of God to govern his people, did obtain it of the *Holy Ghost*. Other vain Observations of this Art, divine *Augustine* hath learnedly confuted. *Lib. 2. de Doctrina Christiana.* Thus farr *Milton*.

W. R. his SECT. II. of CHAP. IV.

Wherein he saith, the Doctors Objection touching the diversity of Twins, is refelled. As also some other quirks against Astrology examined and convinced.

HIS second Argument or Reason against *Astrology* is, saith he, from clear experience in *Twins* conceived *A* at the same instant, and born in the same hour or less. Now *M. Homes* had done well to have made this his clear experience, as clear to his Reader, by demonstration or example, and not to content himself with his bare *B* word, this is but one Doctors opinion; but will he say, that all *Twins* are conceived at the very same instant of time? Sure he will not; but admit some are, yet will he not affirm they are therefore born in the same instant of time; I will appeal to any one of discretion and understanding in such matters, if it hold with reason, that two Children should be born both together; and to make it *C* more clear, that all *Twins* are not conceived at one and the same instant of time, I refer him to the perusal of *Aristotle*, *Pliny*, *Cardanus*, *Dodoneus*, &c. But let me ask him what he thinketh of the Story of *Proconesia*, who as the story goes, lying with her Master, and his Man her Fellow-*E* servant, both in one day; conceived by both, and brought forth one Childe like the Master, and the other like the *M*an.

Man. Wherefore the first part of his Argument is not available ; neither (upon good consideration) will his following words ; for he confesses himself that the nearest
F time of their Birth is, in the same hour or less, when all that knows any thing in Astrology, knows that four minutes of time in the Birth, gives near upon a years time in directions ; wherefore certainly when he made such clear
G experience in the Birth of Twins, they were not born in the same instant, but at least four and four and four minutes difference, for the nearest time he confesses, may be
H somewhat less than an hour ; which certainly must breed very much difference indeed ; wherefore except he could have proved that they were born both at an instant, or give us an example of any such that he hath made clear
I experience of, his Argument and Reason is a meer *sophistical* Cavil. And whereas he alleadgeth, that *Pharez* and *Zara* did put forth themselves interchangeably in one hour ; but how he can prove it was in one hour, is I believe too hard a Task for him to do, he having no Warrant therefore, from the Word of God. But all this is nothing to the point, for though *Zarah* put forth his hand first, and for distinction had a red Thread tied about it, yet he plucked it back again, and *Pharez* was born before him, *Gen. 38.v.29*. He brings the Example of *Jacob* and
K *Esau* to condemn Astrology, which is far weaker : For all that is acquainted with that story in the Scripture, knows that *Esau* was born first, and after him came his Brother *Jacob* ; and that this is clear, the Scripture further saith, *The Younger shall serve the Elder*, Ergo, they were not born at one instant of time, and therefore I may very well conclude, that this Cavil serveth no whit to the condemnation of Astrology ; since for ought he can prove to the contrary, (or any one can tell) they were born many hours distant, and so consequently they must needs have severall Significatours at their Birth, which will cause very much diversity of manners, fortunes, form, and shape,

But if he will tell me there was so small difference in the time, as that *Jacob* had hold on his Brothers heel; I say, that yet notwithstanding, doth this prove them to be born at one and the same time; but that there was so much time betwixt their Births, as may cause much difference in most matters of their Lives: but admit this Objection, any understanding man knows it could no wise stand either with the safety of the Mother or Childe, that he should be thus born with one hand before all the body. And again, since it is no wise possible in nature, that Twins should be born both at the same instant of time; this his ridiculous Cavil is of no use, unfildy brought for the matter in question; and altogether inconsistent with reason.

But this by the way; we come to his example of *Jacob* and *Esau*, which he saith, by reason of their Differences, confuteth *Astrology*: but if he could prove all the difference that possibly could be imagined, yet is not this a sufficient ground for him to condemn *Astrology*, sith it hath nothing to do with *Divine providence*, or matters beyond the common course of *Nature*; which may evidently appear, that this Birth of *Jacob* and *Esau* is, by the story of their Conception, which you may see was absolutely a thing beyond the power of *Nature*; for their Mother *Rebecca* (the Scripture telleth us) was barren: wherefore this being so, this I say alone, is enough to silence all that he can say against *Astrology*, by this Example of *M Jacob* and *Esau*. But sure, notwithstanding, if one should particularly examine their lives, one should hardly finde such great difference between them as could justly be alledged to condemn *Astrology*; for if we look to their *N* *Qualities*, they were both *Princes*, if to the number of their *Wives* and *Children*, look into the Antiquities of the *Jews*, viz. *Philo*, and you will finde their Children were alike in number within one, and we know that *Jacob* had *Leah*, *Rachel*, *Billa*, and *Zilpah*, to his Wives, four: and *Esau*, *Bathskemah*, *Mahalah*, *Adah*, and *Aholibamach*,

O mach, four : alio, if we again look to their *Riches* or Wealth, they were both so abundantly wealthy, as that *one Country was not able to contain them both* : but if any one say, they differed in the matter of their *birth-right* :

P I answer, that this simple Objection is of no validity ; for, *Astrology* is not to decide or premonstrate, or foreknow the cause of Divine matters, *neither the secret will* of God, which that this was Gods secret will, there is none

Q but knows ; for, as he was chosen to be the root or foundation of God's people ; so by the obtaining of the birth-right of his Brother, did clearly premonstrate, both this his Election, and the power of his Seed, to exceed the power of the others Seed, being the Elder : And here I may also add, *they were both roots and foundations of two great Nations* : but as this maketh neither for, nor against *Astrology*, *It may be* (saith he) *they will read us a Lecture of difference from magnitudes and motions*, which Answer I must confels futes just well enough with

R the Question, neither of them both being fully to any purpose ; but to be farther satisfied herein, let him look *Ptolomy, lib. 3. cap. 7.* of his *Quadripartite*, where he shall be clearly taught the Reasons of Differences in Twins, and convinced of his erroneous Cavil, that they are born at the same instant of time ; it is not from magnitudes or motions, though somewhat might be said thereon, and that so much, as that I believe would trouble him to answer ; but let that pass, and hear how he questi-

S ons and answers for and against *Astrology*, if so (saith he) *if the ☾ be less then the Earth according to Keckerman at least twenty times, and the rest of the Planets below the ☉, as ♀ twenty seven times less then the Earth, and ♁ twenty two times, how then shall these at any posture, at one and the same time effect or signifie any thing to all the world ?* It is the opinion indeed (and with very much reason) of all the *Mathematicians* and *Astrologers* that ever writ, that these three Planets under the *Sun*

are

are less then the Earth, but amongst the most learned of them there is much dispute of the certain magnitude thereof; but how equivalent this Quirk is against *Astrology* is wonderfull! A Candle is not able to give light to a Bowl, ^T or any thing as big as a Peck, because it is so much bigger then the Candle; when we know and commonly see that it will give light to a great spacious Room, a thousand times bigger then it self; we know and see, that the influence of a Planet extends it self ten thousand times beyond its visible light to our sight; but to come closer to the matter, hath not the ☾, ☿ and ♀, their ✱, □, △ *dexter* and *sinister*, and ♂, to all and every part or utmost parts of the Heavens (that are millions of times bigger then both them and the Earth) according to their severall motions? And hath not these Aspects as much power and influence, as a perpendicular ♂? and whereas he asketh, *what is the difference of Natures in Twins? when the superiour Planets are proportionably bigger then the Earth*, but sure he never read that part of Ptolomy, which I before cited, concerning the severall Significatours in Twins, which is the onely cause and reason that can be given for his frivolous Quirk: but as he questions to bring his bald Arguments about, so he answers his own Questions in hopes to confirm them; *If* (saith he) *this is because of the swift external violent motion of the Stars, why then I again demand how the Stars can have time to make any distinct impression by any particular influence on one born, especially on one who perhaps may lie in the mouth of the womb partly born, partly unborn; for a quarter or half an hour, or many hours; when the motion of the Zodiack is sixty times sixty miles in an hour, which is sixty miles compleat in one minute.*

But to answer to this weak Cavil, I shall say no more, but that though the Heavens be so swift, yet in comparison of us it is not so much as an inch is to ten thousand Miles; for we see by daily experience, that the ☉ (who is
also

V also by the same violence (contrary to his own natural course) carried in like manner) doth not as to us move at all in two or three hours; for mark how small a thing in a Diall gives this sixty Miles in a minute; so that this doth no whit at all hinder the influence of the Stars, if they should be hurried ten times swifter; for this great course is in relation to the circumference of the Heavens, not of the Earth: besides we know that those Signes that are of longer ascensions, as are ☊, ♋, ♌, ♍, ♎, ♏, ♐, are sometimes an hour and a half, nay, perhaps two hours ascending, or in the first House, and so consequently may be in any House.

And for his *long continuance of the Infant in the mouth* of the womb, this may somewhat reſell, but there is no Astrologer that will take that part of a Birth, or the beginning of the Mothers Travell, to be the Ground or *Radix* of the Infants *Nativity*; but that *instant* in which He or She is perfectly ſeperated from the womb, and entred the elementary world, ſince no man can properly call that a Birth, which is but half expelled, or but half perfected, when alſo ſometimes the Infant may draw back again.

Saith he, *If Astrologers will plead any thing to help themselves herein from the ſlowness of other motions of the Stars, that are natural to them, viz. that the fixed Stars, move with ſo ſlow a motion from North to South back again, as that their courses are not finiſhed in leſs then ſeven thousand years*; Now I would very fain know of any rational man, how this Answer of his in the behalf of Astrologers, is able to avail them a ruſh, or himſelf in his purpose, ſince they are alſo hurried with the like violence aforeſaid, every twenty four hours once about the Earth? But as all theſe his Quirks are brought into his advantage (as he thinks,) ſo the advantage he ſtrives to gain hereby, he may brag of, as much as of the former; for all this his gain is but the opportunity of this Queſtion, viz. *How* then

then can any age since the beginning of the world have experience, what the conjunction of the Stars may produce? This is a great Conquest indeed, but how slender an Artist he herein renders himself, let the judicious judge, since it is most certain that these stars we call fixed, move not at all; *Ergo*, are nominated fixed, for they move unanimously together in their sphere, which is about seven thousand years finishing its course, not the Stars; but suppose they do move, yet they move not by several motions, as the one being slower or swifter than another, for they are all alike distant each from other continually, and if these come not to aspect nor conjunction of the Planets; yet the Planets come to configuration with them, as *Saturn* commeth in configuration of them once in 29. years some odd moneths and dayes; *Jupiter* in twelve years, *Mars* in three years, *Sol* in one year or twelve moneths, *Venus* and *Mercury* in the like time or thereabouts, the *Moon* in twenty eight dayes and some odd houres. I hope then this experience may be learned in a far shorter time than seven or eight thousand years; and since these is so apparently and vulgarly known, it is sufficient ground for any one to take the exact position of the heavens, either in Twinns births or any others, without the error that these motions he speaketh of can cause, which indeed is none at all.

SURVEY. The annexing of the *Doctours* second Argument will be a sufficient reply to these extravagancies of *Will. Ramsey*. The *Doctours* second Argument was word for word, thus.

The second Argument is from cleer experience of Twinns conceived at the same instant, and born in the same house, or lesse, and it may be, put forth themselves in part, at the womb interchangeably in that house, (as *Pharez* and *Zara* did, *Gen.* 38.) yet before God put any difference by any inward change by grace, the Twinns may be

of an apparent vast difference of complexion as we see in *Jacob* and *Eſau*. And *experience* knowes of other *Twins*, either both naturall or both spirituall, that far different events in the world have befallen them. Where then is the certainty of Star-predictions? Where is the verity of Astrology? It may be they will reade us a lecture of difference from magnitudes and motions of Stars; that some are bigger then the earth, some lesser; again, that some finish some motions in 24. hours; others not other motions in so many scores of years, or more. But if this be their defence, the matter of predicting Astrology is thereby made to be more incredible. For if (as they say with *Keckerman*) the Moon be lesse then the earth, at least twenty times, and the rest of the Planets below the Sunne proportionably, as *Venus* twenty seven times lesse then the earth, and *Mercury* twenty two; how then shall these at any posture, at any one and the same time, effect or signify any thing to all the world? For all the Astrologers in the World will undertake to prognosticate from these Planets upon all men on Earth, born at one and the same houre. If the Sunne as they confesse, be about an hundred and sixty times bigger then the Earth; and all the Planets above the Sun proportionably; as that *Saturn* is fourscore and eleven times bigger then the Earth; *Jupiter* fourscore and fifteen times; *Mars* one time bigger, with one third; how then is it that there is difference of natures and events in thousands born at the same hour, and especially in *Twins*, as we said afore. If they say that this is because of the swift externall violent motion of all the Stars *Planets*, and *Fixed*; that they are hurried round the Earth by the first moveable from East to West, &c. in twenty four hours; which is to run sixty times sixty miles in every houre, then we demand how can the Stars have time to make any distinct impression by any particular influence on one houre, especially on one who perhaps may lie in the mouth of the womb, partly born, partly un-

bor

born, sometimes in the head and foreparts, sometimes in the hinder parts, for a quarter or half an houre, or many hours. Or what Astrologer upon the swiftnesse of those motions, and the slownesse of the birth, which cannot be born in an instant, but at best gradually, shall be able to prognosticate punctually that such Stars, with such influence, did so complexionate such an Infant at such a *Minute* of time? For by the computation aforesaid, the Stars run in the said motion, in every minute of the houre sixty Miles. If Astrologers will plead any thing to help themselves herein, from the slownesse of other motions of the Stars, that are naturall, and internall to them; as that all the *fixed Stars* (which are known by their twinkling to our sight) move from North to South (as they say, so *Alsted*) in three thousand five hundred years, and back again in three thousand five hundred years, so that they finish not that motion under seven thousand years; how then can any Age since the beginning of the World have experience what the Conjunction of the Stars may produce? So for the motions of the seven *Planets*: If they say (as *Keckerman, &c.* affirm) that the Sun hath three Orbs: First, that in which the Sun it self is fixed, and is the middle Orb, and is excentricall to the World; that is, The World, or Earth is not just in the middle of it; by reason whereof the Sun is sometimes in the *Perige*, namely nearer the Earth for some moneths; and sometimes in the *Apoge*, to wit, more remote from the Earth, for other moneths. And in this *Eccentric* Orb the Sun moves, as they say, according to the succession of the twelve Signs from West to East, not finishing that motion under three hundred sixty five dayes, and about six hours. And withall as they assert, that by reason of this Orb the Sun moves as in relation to the centre of the earth, one while swifter, another while slower; that is to say, it moves slower whiles it is on the *Northern* part of the World, lingering there an hundred eighty six

dayes, eight hours, and twelve minutes ; but runs swifter on the *Southern* part of the World, dispatching its race in an hundred seventy eight dayes, one and twenty hours, and twelve minutes ; and so stayes longer with some of the Signs (as they say) and lesse while with others. And that secondly, The Sun hath, as they say, a *supreme* Orb contiguously adjoynd above to the aforesaid Orb. Thirdly, an *inferiour* Orb, in like manner adjoynd beneath to the said middle Orb, both partly Concentrick, partly Eccentrick (the use of which two Orbs, as held forth by Astronomers, I shall not here stay to relate.) And the motion of those two extreme Orbs, is, as they confesse, very slow, so that they finish not their course, which is like some motion of the eighth Sphear, under forty nine thousand of years (as *Keckerman* affirms.) All which makes me again demand, how any men could ever attain to a certain experience of Conjunctions of Stars, seeing this number of forty nine thousand extends it self to an age above seven times older then the creation of the Stars.

It would be too tedious to recite all the severall Orbs and motions of all the other Planets, according to the common opinion ; as, that the *Moon* hath five Orbs, some of which move swifter then those of the Sun, putting her twice every moneth in her *Apoge* or exaltation, and twice in her *Perige* or descension, with differences in both, that in the same *Apoge* it is sometimes higher and sometimes lower, and so in the same *Perige* ; and hath one motion that is not finished under eighteen years, seven moneths, and about twelve hours.

That *Saturn* hath a motion whose course takes up thirty years ; *Jupiter* one of twelve, *Mars* one of two, *Venus* of one. And *Mercuries* motion (as *Ceckerman* affirms) *Est admodum varius imo magna parte adhuc incognitus* ; that is, It is wonderfull various, yea for the most part yet unknown. Now lay all these varieties and

uncer-

uncertainties together, and then judge what certainty of experience there can be had of the conjunctions of Stars, just so long and so much, as to make such a sure impression of such influences and efficacies on men in the birth, as may duly and truly prognosticate, that so shall such a man be, and do; but so another, especially in *Twinnes*. Thus the Doctours second Argument. By which it is apparent that *Will. Ramsey* did neither rightly take, nor truly report the dint of the Doctours Argument, but runnes out into many extravagancies; which notwithstanding, for the better clearing the coasts round about the Argument, we will a little take into consideration.

To that at (A) about the Doctours not bringing of an *Example* touching Twins; we say, that the Doctour did bring examples; See the Doctours second Argument (afore inserted) at the mark (* *); which if need be might be named; though he then forbore in civility to the persons and their generations.

To that he adds of *one Doctours opinion*; it is sufficient for me to shew *Will.* false tongue, by minding the Reader that *Doctour Homes* did shew *Doctour Austins* opinion touching *Twinnis*, that the consideration of the diversity of them, born so near at the same time is a great Argument against Astrology; as is to be seen in the *Doctours Demonology* Chap. 10. Sect. 5.

At the end of that Section, in answer to the Objection, that *Austin* should say *Astrologia perscrutanda est, &c.* inserted after in this Treatise. See also in this Chapter following. And if it hath not been enough to give *Will. Ramsey Austin* by *retale*, yet by this time in this *Reply* he is given him in *whole-sale*, with his large discourse upon that Argument of *Twinnis*, against Astrology, (in answer to *Will. Ramsey* Sect. 3. of chap. 2.) the said *Will. Ramsey* will have his belly full of two *Doctours opinions*, jumping in the same truth.

In that at (B) in asserting that *Twinnis* are not con-

ceived at the same instant of time, and his *Utopian* Quotations of *Aristotle*, *Pliny*, *Cardan*, *Dodon* at (D.) in tending to make us believe what he could not shew, *Will. Ramsey* shews his ignorance, though he pretends to be a Physician (a sucking one). For in reason the *formative* part of the womb must needs be most tenaciously shut up for cherishing the conception as soon as the *semen* is clasped within it. And ancient experienced Physicians have demonstrated it to the eye by corporeall diagrammes. Add the authority of that universall great Scholar in all Arts, Sciences, and Divinity, *Augustine*, and the learned whome he quotes. *Possidonius* a Stoick (saith *Austin de Civit. Dei* cap. 2.) and one much affected to Astrology, "laboureth to prove that the two Brethren whom *Hippocrates* supposed to be twinns, by the sameness of their "diseases, at the same time, were both not onely born, "but also conceived under one and the same constellation, which must needs be in the same moment, or else the constellation is altered, in regard of the swift motion of the heavens, running (as the Astrologers confesse) sixty miles in a minute of an houre. And *Austin* in his sixth chapter saith expressly and peremptorily, *That it is manifest, that in conception there is but one generative act concurrent. For natures power is such, that a woman having once conceived, cannot Second any conception, untill she be delivered of the child. And therefore it is necessary that the Twinns conception fall both in one moment.*

To that at (C) and (K) of *Will. Ramsey* contending that *Twinns* are not born together, or at the same instant; it will be sufficient to say, no man did affirm it, and therefore *Will. Ramsey* doth but fight with his own phantasie.

For *Will. Ramsey* his *Legend of Proconesia*, at (E) it comes to nothing, if we dare believe Learned pious *Austin*, afore *Will. Ram.* his ignorance. *Austins* very words are these, *de Civ. Dei*, l. 5. c. 2. "Twinns cannot possibly

“sibly have diversitie of Fathers. And learned *Lemnius* a Physician, shews other reasons of the different faces of children of the same Father,

To that at (*F. G. H.*) of the difference of a few minutes, and the impossibility of the same *instant* to finish the birth of Twinns, as if the *Doctour* had forgot that all *Locomotive motion is in time*; *Austin* shall answer; *Aug. de Civ. Dei, l. 5. c. 2, & 3.* whose very words are these “Neither *Possidonius*, nor any Patron of this “Fate in the Stars, can tell what to say in this case of “Twinns, if he will not illude the simple, and ignorant, “with a discourse of that they know not. For, that they “talk of the *Space of Time*, between that point they call “the *Horoscope* in both the *Twins Nativities*; it is either “not so significant, as the diversity of will, acts, manners “and fortunes of the *Twins* born do require; or else it “is more significant then their difference of honours, “state, nobility, or meannesse will permit; both which “diversities they place onely in the figure of *Nativities*. “And if they should be both born ere the *Horoscope* “were fully varied, then would I require a *Unity* in each “particular of their fortunes, which cannot be found in “any two *Twinn*s that ever yet were born. But if the “*Horoscope* be changed, ere both be born, then for this “diversitie I will require a difference of Fathers, which “*Twinn*s cannot possibly have. Frustrate therefore is that “notable fiction of the *Potters wheel*, which *Nigidius* “(they say) answered one that plunged him in this con- “troversie, whereupon he was called the *Potter*. Turn- “ing a *Potters wheel* twise, or thrise about as fast as he “could, he took ink, and in the turning made two marks “(as it seemed) in one place of the wheels edge, and “then staying the wheel, the marks were found far asun- “der one from another upon the edge of the wheel: Even “so (saith he) in the swift course of heaven, though one “child be born after another in as short a time as I gave

"these two marks ; yet in the heavens will be passed a
 "great space, And that (quoth he) is the cause of the di-
 "versity of conditions, and fortunes betwixt two Twins,
 "here is a figment now farr more brittle then the pots
 "that were made by the wheel. For if there be thus much
 "power in heaven (and yet cannot be comprehended by
 "the constellations) that one of the Twins may be an heir,
 "and inherit, and not the other ; how dare those Astro-
 "logians give such presages unto others that are not
 "Twins, when, as they are included in those secret points
 "in Nativities, which none can comprehend ? But if they
 "say they do prognosticate this to others, because they
 "know it belongeth unto the known, and discerned spaces
 "that passe in Nativities, and that those moments that
 "may come between the births of two Twins, do but con-
 "cern slight things, and such as the Astrologian useth not
 "to be troubled with : For no man will ask the calcula-
 "tour, when he should sit, walk, or dine ? how can this be
 "said, when we shew such diversity, in the manners, states,
 actions, and fortunes of two Twins.

To that at [I] touching *Pharez* and *Zara*, the reply
 is easy and home : that what space soever was between
 their births, and which soever was born first ; yet being
 they did in part interchangeably put forth themselves at
 the womb, which was the exposing of themselves to the
 influence of the heavens according to the *Astrologers*
 doctrin, (putting so much weight upon mens births)
 as likewise *Jacobs* continued successive birth after *Esan* ;
Jacobs hand holding *Esan's* heel ; so that the first is not
 wholly born, till the other be born in part, is argument
 enough, to prove that the Aspect of Constellations
 upon the birth of such Twinnes, is exceeding uncertain ;
 and so the Astrologicall prediction as groundless. Which
Austin doth notably argue out, (which may serve for a
 full answer to *W. Ram.* his trabble about *Jacob* and *Esan*)
 thus : " In the ancient memory of our forefathers (to

Aug. de
Civitat.
Dei lib. 4.

speak

speak of them of note) were two Twinnes born, so near
 together, that the second held the first by the heel ; yet in
 their lives, manners, and actions, was such disparitie, that
 that very difference made them enemies, one to another.
 I mean not this, that the one sat when the other stood ;
 nor that the one slept, when the other waked ; these
 belong to those first marks and moments, which they
 cannot comprehend, who erect those figures of nativi-
 ty for the Astrologers to judge upon. One of them
 bound himself to serve for wages, the other served not at
 all : the one was loved by his mother, so was not the o-
 ther : the one lost his honour, and inheritance (a matter
 of great moment among them) the other obtained it.
 And how great a difference was there in their marriag-
 es, wives, children, and goods ? Exceeding much.
 Thus *Austin*, whom we have reason to believe farr before
 false tongu'd *W. Ram.* [at *L. M. N. O. P. R.*] or his
Forged Philo (as the learned call him) whom *W. R.* there
 quotes ; or his *Ptolomy*, quoted at [*S*] At [*T*] *Wil. Ram.*
 confuteth himself. For if as a Candle being lesse then a
 Bowl, cannot shine light round about that Bowl, so the
 Planets that are less then the Earth, cannot shine round it ;
 how then, can they pour down any influence at the same
 minute on the whole round of the Earth, in which many
 thousands of infants are born, whose nativities all Astro-
 logers will cast, and from them all, undertake to predict ?
 And for his intimation that the *dexter* and *sinister*, that is,
 the *oblique* and *indirect* Aspects of Starrs have as much
 power and influence, as those that are *direct* and *perpen-
 dicular* ; it is contrary to plain sence. For the sun doth not
 so enlighten or heat with its oblique aspect, as when it is
 perpendicular over us. And the Moon comes to her loss of
 light, and to be of less operation, by the oblique aspect of
 the sun on it, and of it on the Sunne ; in comparison of the
 Moon at full ; ut which time (as *Wil.* confest afore) the
 power of the Moon is greater on things below,

But

The dan-
gerous-
ness of
Astrogi-
call do-
ctrins
and in-
fluences.

H. Cor.
Agri. Oc.
Phil. l. i.
c. ii.

But because there hath been such oft mention of *Astro-logical influences*: let us enquire of the *Astrologers* themselves, what these *influences* are. For by their vote, they seem to be no less then a part of Magic and *Incarnation*: or the appertenance thereof. *Agrippa* in his book of *Occult Philosophy* tels us, that "*Omnia inferiora esse Idea- ta a superioribus Ideis &c.* that is, That all inferiour bodies are *Ideated* or exemplified with inferiour *Idea's*: by the superiour *idea's*. An *Idea* is a form above bodies, souls, minds, and to be but one simple, part immutable, indivisible, incorporeal, and incorporeal, and eternal. And that the nature of all *Idea's* is the same. They say that *Idea's* are *first* in God himself, by way of cause: and that they are distinguished among themselves, by some relative considerations onely, lest whatsoever is in the world, should be one thing without any variety: and that they agree in essence, lest God should be a compound essence. In the *second* place, they place them in the very Intelligible it self, that is, in the *Soul of the world*, differing the one from the other by absolute formes. So that all the *Idea's* in God indeed are but one forme; but in the soul of the world, they are many. They are placed in the minds of all other things: whether they be joyned to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more and more. They are placed in nature, as certain small seeds of formes infused by the *Idea's*. And lastly they place them in matter as shadows. Hereunto may be added, that in the soul of the world, there be as many Scienciall Formes of things as *Idea's* in the mind of God, by which Formes she did in the Heavens, above the Starrs, frame to her self shapes also, and stamped upon all these some properties. Therefore, on these starres, shaps, and properties, all virtues of inferiour species, as also their properties do depend so that every species hath it's celestiall shape or figure

that

that is futable to it, from which also proceeds a wonderful power of operating, which proper gift it receives from its own *Idea*, through the seminal formes of the soul of the world. &c. The same *Agrippa* in the same book, cap. 13. hath these words *Provenit ergo virtus primò ab Ideis &c.* i. e. The form therfore and virtue of things come's first from the *Idea's*, then from the ruling and governing *Intelligences*, then from the Aspects of the *Heavens* disposing, and Lastly from the tempers of the *Elements* disposed, answering the influences of the heavens, by which the elements themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things, by expresse formes, and in the heavens by disposing virtues, in Intelligencies, by mediating rules, in the originall cause by *Idea's*, and exemplary formes, all which must of necessity agree in the execution of the effect, and virtue of every thing. And the same *Agrippa* in the same Treatise lib. 2. cap. 53. (whose title is, *That no divination without Astrology is perfect*) writes thus. " We have spoken (saith *Agrippa*) in the foregoing Chapters, of diverse kinds of divinations, but this is to be noted, that all these require the use, and rules of Astrology, as a key most necessary for the knowledge of all Secrets, and *That all kinde of divinations whatsoever have their root and foundation in Astrology, so as without it they are of little or no use.* Therefore whether the *Physiognomists* look upon the body, or countenance, or forehead, or head, or the *Southsayer* searcheth by *Dreams* or *Auspicy*, that the judgement may be right the figure of heaven is also to be enquired into &c. And in his next chapter, he sheweth how *Astrology* concurs to help *divination* by *lots*. He that will have more of this, let him read *Cornelius Agrippa his occult philosophy*, of which we have here given you a taste: by which you may evidently perceive the *diabolicalness* of *Judiciall Astrology* and the abominable meaning of *Judiciall Astrological* influ-

influencies. And therefore we had little need affore to bestow the pains to answer *W. Ram.* about the significatio of the words, Augurate, inchant, witchcraft, &c. where *Cornelius Agrippa* one of *Wil. Ram.* Astrologically trib openly confesseth that Astrology concurs to All Divinations of what Sort soever.

But to go on with *W. R.* silly discourse at [T] where (saith *Wil.*) the Doctour asketh what is the difference of natures in Twinnes, when the superiour places are proportionably bigger then the earth, but sure he never read that part of *Ptolomy*, concerning the several significato rs i Twins which is the cause of his frivolous Quirck.

Now Reader, is this an answer to the Doctous. I pray thee read afore, that marked with * * (where the Doctours words do fitlyer put the question that *W. Ram.* here reports) and then judge. Surely thou mayest easily conclude that as *W. Ram.* cause is astrologically *Inchantment*; so his defence is base *juggling*. He tels us the Doctour hath not read *Ptolomy*; and before, at [S] he tels us that *Ptolomy* l. 3. cap. 7. of his *Quadripartit.* shew us the reasons of the differences of *Twins*. But nor here nor there doth he produce a line out of *Ptolomy* to convince the Doctour, or to clear the mind of the Reader. He tels the Doctour afore quoting the words of *Keckerman* and &c, he should have made good the matter of those quotations: But *W. Ram.* here neither gives us the words of his quotations, nor his own applications, that we might have an hint to what to give an answer. And therefore I must pass from this, leaving onely a story with *William*; but I think I must be fain to apply it for him. One *M. F. C.* of *H.* in *Hartford-shier*, a rich Gentleman, and a Schollar of much reading, but greatly affected with a retired life, was wont to say unto me; "I might (saith he) have been a *Justice of Peace*, and have had offenders brought afore me, and when I had wanted wit, what to do with them, I might have bound them over to the

"Quarter

Quarter-Sessions. So *W. Ram.* undertakes to be a judge
his great Question of Judiciall Astrology, (too heavy
his infant shoulders) and when he finds he wants wit
to answer to many objections, then he referres the
matter to *Ptolomy*, or to *Sir Christopher Heyden*.

To that at [V] *Will.* shall answer *Will.* here he saith,
ough the heavens be so swift, yet in comparison of us it
not so much as an inch to ten thousand Miles : and backs
with a lie apparently against sense, viz. we may see (saith
R.) that the Sun doth as to us move at all in two or
three hours. And but a little afore at [F] quite contrary
hath these words, All that know any thing in Astrology,
ow that four minutes of time in the Birth, gives near up-
a years time in directions. Let them reconcile this
with that, who can. 'Tis no help for *Will.* to talk of *Quo-*
nos, as to us, when he is to answer *quoad rem* to the
nature of the thing.

Rome Tybur amat, ventosus Tybure Romam.
he shoggles in the socket of his principles : when he
non-plussed with the swiftnesse of the heavens : then
us their motion is but slow, viz. not so much as an
ch to ten thousand miles : (which is a grosse untruth. For
according to our ordinary sun-dials on walls, and towres,
the sun runnes a degree, that is three thousand six hundred
miles in an hour, which is an inch upon the Dial.) And
when *Ill-Will* is confounded with the slownesse of the mo-
on of others of the heavens, then four minutes difference
time, gives near a years time in direction : Which is
so a grois untruth *quoad veritatem rei*, if we speak ac-
cording to the truth of the thing, and not according to
the Diabolicall traditions, received by Judiciall Astrolo-
ers. For not any of the Planets, much less the fixed
stars, do finish their daily motions in four or four hund-
red minutes, as we heard but now ; but in each hour con-
eyning sixty minutes, run three thousand six hundred
miles. And none but the Moon wholly finisheth any other
motion,

motion, in a Moneth. And in every minute, the whole constellation of all the Starres, is quite different, the heavens running in their daily motion in each minute, sixty miles. Therefore strong must the principles of Judicial Astrology be, that lay the stress of their certainty of their Astrologically predictions upon the Aspect of the heavens; yet will *now* (suppose at this *present minute*) prognosticate from an aspect that is passed three minutes after, that is is gone ninescore miles off; for *W. Ram.* (if we follow his words) takes in four minutes, into one and the same consideration. And who can truly tell the exact time of his Birth so near as four, or fourteen minutes? And though the great swiftness of the Heavens were (as *Will. Ram.* saith) in relation to the circumference of the Heavens, and not of the Earth: why then doth *Will.* and his Fellow Astrologers consider their motion such as it is in relation to earthly Bodies here below? Why do they distinguish of their Motions by minutes? Do they not confess (that which they cannot deny) that every half, yea quarter of a minute, by the Conjunction of other Stars (how slow soever the Ascensions of some may be) there is a new, specifically different beam of influence, radiated upon the Earth, all taking their circular turns to dart their efficacy, though upon the same Centre-point, if the Earth and its Bodies were so small? So that let the Heavens be never so swift, their varieties of influences doth touch by turn the things below. Onely here is the Knot (which the Doctour put) not yet solved; how such suddain touches of influences, coming on, and going off, as in a moment, should make any change on the Complexions of men on Earth, so as to specificate them to such a temper by proportion to the temper of the Heavens at such a minute, if the temper of the Constellation of the Heavens at that minute could possibly be known?

To *VVill. Ram.* [instant] of seperation of the Infant from the Womb, to be the *Radix* of the Infants Nativity;

y ; we need say no more : but 1. That locomotive motion is the *time*, not in an instant, *Tempus est mensura motus. Arist.* 2. That if a minute is in reason (as hath been argued) too short, by reason of the swift motions of the Heavens, to make, or make known any specificall different impression upon the Infant, how then shall an instant (that is too small to be any part of time) be long enough to be the *Radix* of a Prognostication from the Nativity.

To *Vill. Ram.* his [*I would fain know, the non-moving of the fixed Stars, and the Planets configuration with them*] noted with [*X, Y, Z*] a few words will serve. He needed not have been so *fain to know*, if he had observed the *Doctours* Argument afore ; or to have put the *Quere*, he would *fain know*, if like an Artist he had given the Doctour a Logical distinct Answer. His poor suggestion of the fixed Stars motion, once round the Earth, every four and twenty hours, adds nothing but confusion to the solution of the Argument, to Astrological Predictions, and to *William* his own words. For presently at [*Y*] he saith, *that the Stars we call fixed, move not at all, &c.* Surly *Will. Ram.* would fain tell us some News if he could : but we cannot gather up any thing but Contradictions. For 1. do not the Planets as well move in and together with their Spheres, as well as the fixed in theirs. 2. If the eighth Sphere be about seven thousand years finishing its course, then of necessity so long are the Stars fixed in that Sphere, finishing their course. 3. That if some Planets and some fixed Stars should come into configuration in less then seven thousand years, yet perpetually in every minute many other Stars successively intermingle themselves so, that a distinct and certain Prognostick, or experience touching humane Events cannot be gathered from any posture of the Heavens.

W. R.

W. R. his SECT. III. of CHAP. IV.

Wherein the Doctour indeavours to prove Astrology of no truth or certainty, as also its Rules and principles, are themselves of less truth, or ground, nay and indeed senseless.

HIs third Argument against Astrology is, to prove the *Maximes, Theorems, Axiomes, and Canons* of the *Art*, inconsistent with truth or foundation; but first he denieth absolutely any such (*viz.* Ground or Principles) at all to be in the Rules of Astrology, but with what apparent falsehood, that is done, shall appear to the World by these Examples following, being some few Questions and Resolutions, which by my own experience I can against all malicious Adversaries affirm to be most punctually true; wherefore I have thought good here to divulge them to the World, that such envious Carpers at this most true Art, may be for ever silenced, or at least that their perverseness may be apparently and vulgarly known in their colours; but see how inveterately they traduce it, notwithstanding millions of the like Examples, which they know not otherwise what to say for themselves, unanimously (this surpassing the natural capacities of their profound judgements, when they so clearly see themselves by experience convinced) they presently say, *It is impossible this should be true! Sure this is very strange? Nay, I am confident this could not be done by Art! this is a plain dealing with the Devil!* It is Witchcraft! and the like simple and malicious Censures, or rather Scandals hereon, but to the business intended. Where *Will. Ram.* draws three Schemes or Figures. One to shew a Gentleman, *whether he should receive some Money from his Uncle which he expected.* The second, to resolve a Gentlewoman (that said no Astrologer would undertake to resolve

W. solve an *unbelieving Quærent*) whether she should receive any Money from the Parliament? The third, to resolve an *incredulous Gentlewoman* also: viz. Where her Husband was, and when he would return? And in all these *Will. Ram.* saith the Prognostications proved true. And he brings them to confute the *Doctour's* third Argument. For besides these, all the rest in this his third Section, hath no shew of an Answer; and therefore not worthy the transcribing, or reprinting.

SURVEY. We will give you in Answer to this Section.

1. The Doctour's third Argument word for word.
2. We will shew you *Will. Ram.* juggling in the said Schemes or Figures.
3. We will give you Proofs that under Astrology is couched the *Assistance of the Devil*; and the Quærents or Consultours confidence in that diabolical Art, as necessarily concurring to have a true Prediction.
4. The summ, or main Heads of *M. Perkins Resolution to the Countryman*; shewing the wickedness of Astrology.

1. *The Doctour's third Argument.*

The third Argument. All Rules of Sciences & Arts (by the fundamental Position of Artists) are *Axiomes, Maxims, Theorems, Canons, &c.* that is, Most worthy, and most special Principles, Experiments, or Rules, for their verity and certainty. But such are not the Rules of Astrology. First, because of the foresaid various varieties and uncertainties of Stars, both in their *own* motions, and in comparison with *others*. Secondly, because no man knoweth the particular qualities or efficacies of all the Stars. No Artist yet ever undertook to speak of more than the seven *Planets*, and some few nominated *Fixed Stars* of some few several magnitudes; leaving out millions that are neither named nor known. Yea Thirdly, thousands of Stars cannot be so much as seen a minute toge-

ther;

ther ; as the *Philosophers* confess in their Discourse of *Via lactea*, the *Milkie way* in the Heavens, to be seen in a most starry Night, especiall in Winter. Fourthly, because all the Stars do shine upon the Earth at once, joyntly and promiscuously ; so that they that are under them cannot by any Rule from Nature know what influences shall be predominant in their Effects. Fifthly, they have more time to alter the Complexions of young People from the Cradle to Manhood, carried and walking abroad. I say, to alter their Complexion by radiation and influence ; then to stamp an unchangeable impression upon them in the secret Chamber of their Birth ; as we see many natural Men and Women, not differenced by grace, much altered from Melancholly to chearfulness, &c. So that if some Stars in one Position, in an instant at Birth have a power to imprint ; other Stars, and perhaps more prevalent, have likewise a power to blot out that in many years, and to instill a new one. Sixthly, there are many Causes below between us and the Stars to alter the influence of the Stars, or interrupt their native operation ; as the various Complexion of the Air, diversity of Windes, the different postures and situations of men, as sometimes under a direct, sometimes under an oblique radiation, &c. Seventhly, Astrologers depend on Clocks and Dials, to know the posture of the Heavens at the hour of their prognosticating ; which Dials and Clocks often are false, which may make a wide difference in a minute, in which, as we heard, some motions of the Heavens run sixty Miles. Eighthly, the Astrologer cannot be able to allow exactly for the *exaltation* in the *Apoge* and *descension* in the *Perige* of the Planets, with their swifter motion in the *one* then in the *other*, so as to determine justly how much power of prevalence there may be in their influences at such changes. Ninthly, a man can never certainly conclude on a particular Event from a Cause that is most universal most remote, and so but a partial Cause of the thing predicted

dicted. But the Stars are no other but such a kinde of cause of mens Complexions and Actions; and therefore are no sure Grounds of Prediction concerning the future affairs of men. The Parents Complexion, divine Dispensations, occasions, and opportunities among men, and a mans own obedience or disobedience to God, have far more influence into man to dispose him to be, or do this or that, then all the myriads of Stars. Tenthly, Astrology contending for such a power of Stars over the Soul of man (which is the Principle of all Actions) infers as if the Soul of Man were *ex traduce*, generated by the Parents.

First, contrary to many Scriptures, *Psal. 102. 18. The people that shall be Created shall praise the Lord. Eccles. 12. 7. The spirit returns to God that gave it, whiles the Body returns to Earth. Hebr. 12. 9. We have had Fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits?*

Secondly, contrary to the *Rules of Art*, Reason, and Experience, *Coelum non agit in animam, &c.* The Heavens cannot act directly upon the Soul; nor can a mans Body complexionate, alter, or master his natural spirit. So that the *to intelligere*, and *to velle*, the Acts of Reason and Will do not depend on Sense. For in sleep, we have strong Actings of Reason: and when awake, in the time of deepest rational meditations, the Senses are useles, and their Acts suspended, as if we did neither see nor hear.

2. Will. Ram. *his juggling in his Figures.*

It is well worth our observation to see *VVill. Ramsey* juggling in these his *Schemes* or *Figures*, compared with his *Epistle to the Reader*, and some Passages in his Book. In that *Epistle* he hath these particulars: 1. *That Astrology doth not meddle with Contingences.* 2. *Mans will is not subject to the influence of Stars.* 3. *Neither doth Astrology meddle with the providence of God.* In his

first Chapter, Section, he defines Astrology to be that which teacheth to prognosticate by the Stars. of Natural Effects, &c. But here by his Figures in this Section, he undertakes to tell of Events purely humane, and altogether depending on God's providence in the acting of Man's will; viz. whether the Gentleman should receive his Money from his Uncle; the Gentlewoman receive hers from the Parliament; & the other woman know where her Husband was, and when she should see him again? Now let all the World judge whether Astrologers do not juggle with us; professing one thing, but practising another, in the way of their pretended Art?

3. Proofs of the concurrence of wicked Magick, or Incantment, and of mans confidence or desire, and consequently of the Devils assistance with and in Judicial Astrological predictions.

H. C. Agrippa an Astrologer, in his second Book of Occult Philosophy: cap. 60. hath these words, *Non ab aliâ causâ, quàm à cœlesti, terreni orbis virtutes proveniunt. Hinc Magus, &c.* that is, "The virtues of the
"terrene Orb, proceed from no other cause then celestial.
"Hence the Magician that will work by them useth a
"cunning Invocation of the Superiours, with mysterious
"words, and a certain kinde of witty Expression, drawing
"the one to the other, &c. Hence saith Aristotle, in the
"sixth Book of his Mystical Philosophy, that when any
"one by binding or bewitching doth call upon the Sun, or
"other Stars, praying them to be helpfull to the thing de-
"sired, the Sun, and other Stars do not hear his words,
"but are moved after a certain manner by a certain Con-
"junction, and mutual series, whereby the parts of the
"World are mutually subordinate the one to the other,
&c. And though the said Agrippa did in some shew re-
tract some of his devilish Incantments, or Superstitions;
yet in that Retraction he retracteth not this, but there af-
firmeth it, viz. *Magna cum Astrologia sic conjuncta,*
atque

atque cognita est, &c. that is, That Magick and Astrology are so conjoynd, and of near kin, that he that professeth Magick without Astrology, doth nothing, but wholly errs from the way.

The Book named the *Centiloquy* asserteth, that No Astrologer is able by meer Art, without the help of a familiar Spirit, to foretell any particular Event.

Ficinus proveth, that Judicial Astrological predictions are managed not by Art, but by instinct.

Jamblicus boldly affirmeth, (*Lib. de Myst.*) *Est impossibile judicare certos, &c.* that is, It is impossible to judge of certain Events, when as we cannot comprehend the concurrence of all Causes, unless we attain it by inspiration, &c. and disputing against *Porphyry*, saith, that The Lord of the Figure is a Devil.

Philostratus writing the life of *Apollonius lib. 3. c. 13.* (the most famous Magician and Astrologer) saith, that *Arcanas libationes per quas Astrologicam facultatem, &c.* that is, *Jarchas* (the chief of the Indian Wizards called *Brachmane*) did privately communicate to *Apollonius* the secret sacrificings by which they did finde out the Astrological faculty, and skill of divining.

Touching elevation of minde (either in confidence or desire) hear *Cornelius Agrippa* in his second Book of *Occult Philosophy*. and his 22. Chapter, *Nihil materiales, &c.* that is, Material Numbers and Figures can do nothing in the Mysteries of hid things, but representatively, by formal Numbers and Figures, as they are governed, and informed, by Intelligences, and divine Numerations, which unite the extremes of the matter, and spirit to the will of the Elevated Soul, receiving through great affection by the celestial power of the Operatour, a Power from God applied through the Soul of the Universe, and observation of celestial Constellations, to a matter fit for a Form, the mediums being disposed by the skill and industry of Magicians. And in the same Book, Chapter 54.

the same *Agrippa* hath these words, Now, that there is in Man's Soul a sufficient power and virtue to direct such kindes of Lots (of Divination) it is hence manifest, because there is in our Soul a divine virtue, and similitude, and apprehension, and power of all things, and all things have a natural obedience to it, and of necessity have a motion and efficacy to that which the Soul desires with a *strong desire*; and all the virtues, and operations of the natural, and artificial things, obey it when it is carried forth into the *Excess of Desire*, and then all Lots of what kinde soever are assilting to the appetite of such a minde, and acquire to themselves wonderfull virtues of passages, as from that, so from the *Celestial Opportunity* in that hour in which the excess of such a like *Appetite* doth most of all exceed in it. And this is that ground and foundation of all *Astrological Questions*, wherefore the minde being *elevated* into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the figure of Heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know.

Thus you see how the Mathematicians themselves cast great Blots and Blurrs upon *Judicial Astrology*; and that in relation to the particulars afore mentioned, viz. of the concurrence of Magick, of the desires and confidence of Clients and Actours, and of the Devil himself. And therefore well may all ingenious men for ever be ashamed to speak in the behalf of *Judicial Astrology*.

4. Hear what Master *Perkins* saith, concerning the unlawfulness of Astrology in his Book intituled his *Resolution to the Countryman*.

*A Resolution to the Countrey-man proving it unlawfull
for him to buy or use our yearly Pro-
gnostications by W. P.*

- | | | |
|------------------------------------|---|---|
| 1. Concern-
ing the buy-
er. | { | 1. Immoderate care, joyn-
ed with distrust in God. |
| | | 2. Contempt of the provi-
dence of God, in not
reverently regarding it. |

Not conve-
nient to
have Pro-
gnosticati-
ons Rea-
sons :

- | | | | | |
|--------------------------------------|---|--|---|---|
| 2. Con-
cerning
the ma-
ker | { | 1. His unabi-
lity in Pro-
gnosticating
proved | { | 1. By the true
end of the hea-
vens. |
| | | | | 2. By want of
good experi-
ence. |
| | | | | 3. By ignorance
of particular
causes. |
| | | 2. His manifold untruths. | | |
| | | 3. His impieties and profane
speeches, and actions, not
seeming a Christian. | | |
| | | 4. His tricks of deceit. | | |

GOOD Reader, I have thought it convenient (for some speciall causes) in this short Treatise, to disclose
 “ a part of my mind unto thee, concerning the making of
 “ *Prognostications*, and if it might be, to perswade thee,
 “ not to spend thy money in buying any of them. *I have*
 “ *long studied this Art, and was never quiet untill I had*
 “ *seen all the secrets of the same*: but at the length, it
 “ pleased God to lay before me, the *profanenesse* of it,
 “ nay, I dare boldly say, *Idolatry*, although it be *covered*
 “ *with fair and golden shews*. Wherefore, that which I
 “ will speak with grief, the same I would desire thee to
 “ mark with some attention. My reason shall partly con-
 “ cern thee, partly the *Prognosticator* himself.

I. First *on thy behalf*, I reason thus.

I. As a man doth see the blessings of God upon him,
 so he must also labour with a carefull diligence to main-
 tain the state of this life. But because the affection of man
 is caryed headlong unto a greedy covetousnesse: this de-
 fire of overmuch carping and careing, must be bridled
 with two strong bitts. First, all our care must extend it
 self no further, then the present day. Secondly, in care-
 ing we must not trust unto our selves, but fix all our con-
 fidence in the mercy and providence of God who blesteth
 all, and without whose goodnesse, nothing can come to
 passe, do what we will.

I. As touching the first, we have the direction of our
 Saviour Christ: who teacheth us to pray on this wise.
 Matth. 6. 11. *Give us this day our daily bread*, where-
 by we are given to understand, that we are onely to seek
 for the present time, resting with this perswasion, that he
 which hath blessed us this day, will also to morrow, and
 the next day shew his like goodnesse unto us. Again, in
 the same place, our Saviour Christ speaketh on this wise.
 Matth. chap. 6. v. 34. *Care not then for the morrow:*
for the morrow shall care for it self: the day
hath

hath enough with his own grief. By this we learn, that
 God will provide for every day all things necessary,
 though we do not encrease the present grief, with caring
 and casting in our heads how we shall live in the time to
 come. Now tell me what is the cause that thou year-
 ly dost buy a *Prognostication*, and one of those, which
 tell the strangest things: Is it because thou hast a de-
 light to reade the style of *Prognostications*? Or because
 thou wouldest learn to *Prognosticate*? Or because the
 pictures and Characters which they make, delight thy
 mind? it were folly to be perswaded of this, seeing the
 very cause it self is manifest. Thy whole desire is to fill
 thy coffers, and to heap up wealth, thou art afraid lest
 thou shalt become poor, therefore thou greedily buyest
 thee *Prognostications*, and continually searchest all the cor-
 ners of them, to see the state of the year to come, even
 thus in mind reasoning with thy self. "I can never be qui-
 "et, nor take my sleep, untill such time as I have known
 "the state of the year ensuing, that I may frame my busi-
 "nesse accordingly: This next year there will be much
 "rain, it will rot corn upon the ground, it will be spoiled,
 "I will keep my corn untill the next year following: I
 "find that corn will be dear about half a year hence, I will
 "not sell my corn now, but keep it, that I may have plenty
 "of money for it, and sufficient beside, to maintain my
 "house: the sea and land is calm and quiet this year, the
 "next year many shipwracks and troubles in many coun-
 "treys will fall, now I will fraught my ships that then I
 "may be quiet. These imaginations are lively arguments
 of thy diffidence, and despair in the goodnesse and loving
 kindnesse of God. If thou fear God, love God, put thy
 whole trust in God, thou art content to refer thy whole
 preservation unto the hands of God: now, these proling
 and ranging conceits of the time to come, argue that either
 thou never thinkest on God, or at the least perswadest thy
 self, that either he will not, or cannot help thee. Wherefore
 seeing

seeing the having of *Prognostications*, cometh of *so wicked causes*. as is the greedy desire of prosperity, and wealth, and argueth some kind of diffidence in God: when thou readest these my words, examine thine own heart, if thou find my sayings true (as certainly thou shalt) never hereafter desire to know the state of the year before-hand, except it be for the seasons of the year, which I am perswaded, *thou mayst in some part, without any skill, even by thine own experience.*

2. Concerning the contempt of Gods providence, thus much I say. The *Prognosticator*, if he be asked whether he confesse the *providence of God*, he will with all his heart *confesse it*: but by *his deeds he doth deny it*, for all the things whatsoever, which can happen in a whole year, he attributeth them to the *stars*, and so he publisheth his predictions, alwayes mentioning *stars*, never, or very slenderly, making any signification of the *power, and justice, mercy, and everlasting wisdom of God*. And surely, even for the very paring of thy nails, for the cutting of thy hair, for the putting on of thy shooes, for taking a journey two or three miles from thine house, for obtaining at Gods hands thy request, for making thy bargain with thy neighbour, for all thine actions be they never so small: these wise men (if thou wilt ask their advise) will give thee counsell from the *stars*. Now when these their irreligious predictions shall be had in thy bosome, and read of thee daily, thou being a man unlearned and worldly given, never hearing any mention of the speciall providence, and hand of God in every thing, but long discourses of the virtues of Planets, and signs, doest never think upon the wonderfull and most infinite power of God, working after a speciall manner in every matter, but are drawn straight wayes into an admiration of the *Astrologer*, and a great fear of the constellations of heaven. An experience of this I found in thee, about two years ago. A learned man (yet in this case far deceived) wrote an *Astrologicall discourse of the*
con-

conjunction between Jupiter and Saturn, wherein he
 shewed of great alteration in every thing to fall. At this
 thou wast fore agast, thy mind was incumbred with fett-
 ling thy goods to set them in order against that day: thy
 song for half a year was nothing else, but, the conjunction
 the conjunction: the day being come, what staring was
 there and gazing into heaven, to see the meeting of those
 two Planets: Now all this while, where was Gods pro-
 vidence? where was that trust and rejoycing in him?
 Wherefore me thinketh that in a Christian Common-
 wealth, those onely books should be published for thy use,
 which might beat into thy head, and make thee every
 houre and moment to think on the providence of God:
 Contrarywise, to tell thee the means which God doth ute,
 to thunder out the aspects and constellations of stars, and
 seldome to mention of his providence, maketh thee to
 fear, and admire, and love the means, quite forgetting the
 work of God in the means. *This fault was very rise a-*
mongst the Israelites, who came yearly unto Astrologers
and wise men: Wherefore that which is spoken by Jere-
 my chap. 10. v. 12. unto them, is also spoken unto thee.
Hear ye the word of the Lord; that he speaketh unto you,
O house of Israel: Thus saith the Lord, learn not the
way of the heathen, and be not afraid for the signs of hea-
ven, though the heathen be afraid of such: In like sort,
 God forbiddeth his people of *England* to give credit, or
 fear the constellations and conjunctions of Stars and Pla-
 nets which have *no power of themselves*, but are governed
 by him, and their secret motions and influences are *not*
known to man, and therefore there can be no certain judge-
 ment thereof. If thou wilt not hear and follow this which
 I say, see what will ensue. Thou seest that the greatest
 matters which these *Diviners* and *Prognosticatours* fore-
 tell, fall out flat otherwise then they say, to their *perpetuall*
shame. Truly I am perswaded, that it is the judgement
 of God upon them (although they cannot see it) who
 maketh

maketh them, when they think they are *most wise*, to be *most fools*. For so the Lord used the wise men and *Astrologers of Chaldea*, as he speaketh by his Prophet *Esay* chap. 44. v. 24. *I am the Lord that made all things that spread out the heavens alone and stretch out the earth by myself, I destroy the tokens of Soothsayers, and make them that conjecture fools, and turn their wise men backward, and make their knowledge foolishnesse.* Dost thou then O carelesse and miserable man, think to escape the same, or greater punishment being a cause of this fault for if none desired to know what is to come, none would busie themselves in that vanity. Wherefore reade the word of God in the 18. of *Deut.* verse 9. *When thou shalt come (saith the spirit of God) into the Land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.* In the words following *Moses* numbred nine abominations.

1. To make his child go through the fire.
 2. To use witchcraft.
 3. To regard times, this is thy fault.
 4. To mark the flying of fowls.
- As
5. To be a Sorcerer.
 6. To be a Charmer.
 7. To counsell with Spirits.
 8. To be a Soothsayer.
 9. To ask counsell at the dead.

All these horrible abominations being rehearsed, mark what followeth. *Deut.* 18. 9. *For all that do such things are an abomination unto the Lord,* and because of their abominations, the Lord thy God doth cast them out before thee: now seeing most of these abominations, and especially the *third is used of us*, why should we not fear the like judgements upon us, unlessse we will repent, and that with speed.

2. The reasons which concern the *Prognosticator*, and may avail to the perswading of thee, not to buy any more of their unprofitable books, as these which follow, first, their *unability* in *Prognosticating*: Secondly, their *manifest untruths*: Thirdly, their *impieties*: Fourthly, their *tricks of deceit*. What? can they not foretell that which is to come? can they not make conjectures of that which is like to ensue? No iurely. And I will use arguments to confirm it unto thee.

The true use of the heavens consisteth in many points. 1. To declare the glory of God. *The heavens* (saith David, Psal. 19. 2.) *declare the glory of God, and the firmament sheweth the work of his hands*. It is an Alphabet written in great Letters, in which is described the majesty of God, and that by these four speciall points: First, the Majesty of the work it self. 2. The infinite multitude of Stars. 3. By the wonderfull variety of Stars. 4. By the greatnesse of the Stars.

2. Secondly, it maketh sinners and wicked men inexcusable before the judgement seat of God. *Rom. 1. 20.* *For the invisible things of him* (saith Paul) *that is, his eternall power, and God-head are seen by the creation of the world, being considered in his works, to the intent that they should be without excuse*.

3. Thirdly, they serve to the appointment of times, as day, night, moneth, year, which are both measured and described by the course of the Sun, and Moon, and other stars. *Gen. 1. 14.* And so the feast of the Israelites, and the computation of the yeare in our Church, dependeth hereupon, and without them there would be great confusion both in the common wealth and Church.

4. Fourthly, they serve to be signs, that is, to foretell things to come. And they are signs either of *extraordinary* things, or things which be *ordinary*. When they are signs of extraordinary things, then there is, and appeareth in them some extraordinary work of God: as appeareth in

in

in these examples which follow. At the suffering of Christ not onely the vail of the temple rent, and the dead rose forth of their graves, Matth. 27. but also the Sun was wholly eclipsed, the Moon being in the full. At which sight, *Dionysius Areopagita*, a good *Astronomer* spake these words: *Either the frame of the world is destroyed or the God of nature suffereth.* The Prophet *Ezek.* cha. 32 v. 78. being commanded to prophecy the destruction of *Egypt*. he first putteth down such extraordinary signs: Before the second coming of our Saviour Christ, there shall be signs in the Sun and Moon, and in the Stars. Lastly, the extraordinary going back of the Sun signified the lengthning of the life of King *Ezekias*. Secondly, the Stars are signs of generall things, which happen ordinarily every year in nature among us.

- | | | |
|--------------|--|--------------------------------|
| | | 1. The Spring. |
| As of | { | 1. Approching and declining of |
| | | 2. Summer. |
| | | 3. Harvest. |
| | | 4. Winter. |
| | 2. Ordinary weather in these quarters, | |
| | 3. Ebbing and flowing of the Sea. | |
| | { | 5. Plowing. |
| 6. Sowing. | | |
| 7. Setting. | | |
| 8. Planting. | | |
| 9. Cutting. | | |
| | { | 10. Felling. |
| 11. Reaping. | | |

I say generall, because the particular estate and affairs of men can in no wise be fore-signified by the stars. I say ordinary, because the things which fall out seldome, and are besides the common course of nature, as plenty of all things, famine, plague, war; everfions of Kingdomes, &c. Do not depend upon the Stars. For the con-

confirming of this, I have three reasons: First, in the
1. of *Genesis* v. 14. 15. God saith, *that he made the*
lights to be signs, and yet the same God in the 47. of *E-*
say v. 13. 14. saith, *he will destroy the signs of them*
which divine: flatly forbidding us to use Stars, as means
to judge of any thing to come, saving onely of those, of
which they are expressly made signs of God in the creati-
on: all which are put down before. Secondly, this is
manifest by the order of the creation: *Gen. 1. 12. 14.*
The third day God created upon the earth hearbs and trees,
and the earth brought forth fruits and was fertile: the
fourth day God commanded lights to be made in the fir-
mament of heaven, to separate the day and the night, and
to be for signs and for seasons, and dayes, and moneths,
and then it was so, and then God saw it was good. Out of
which I gather that it cannot be a sign causing famine,
or plenty and fertilenesse, because fertility went before
the creation of the host of heaven. Also of warres, and
plagues, and the particular estates of men, they can be no
signs, because man was not yet created, and yet even then
they were signs. Some will say they were no signs of those
matters in the creation, but now they may be, and are:
No, for the works which God created, he now preser-
veth, neither increasing, nor diminishing any thing in
them. *Philo Judæus* in his book *de opificio mundi*, saith,
he was perswaded that God foreseeing the minds of men,
given to search strange matters to come, did in this order
create the heavens, to confute and disprove their imagina-
tions. Thirdly the Heavens and Stars were made for the
use of man, and man is their end, so that it is absurd to
imagine they have any force in the affairs of man. Now
then *Prognosticatours* if they will foreshew of strange
things to come: they must undo the work of their
Creatour, and give unto it new uses, otherwise they
shall not be able to Prognosticate as they yearly do.

The providence of God is his decree by which he appointeth how every thing shall come to pass. The continuall execution of this decree is ordinarily by meanes, but often without meanes, The means which God useth are either generall or speciall. Generall are these by which he governeth all the whole world, and every particular thing, which concerneth this life: unto this kind are referred spirituall creatures, called Angels, by whom the Philosophers say the heavens are governed, and we see that whole Kingdomes, Provinces, and Citties have been kept and defended by them, as also consumed and destroyed. Again, the starrs and heavenly bodies are used of God to govern and order things here below, as it is the 19. *Psal.* *Nothing is hid from the heat of the sunne.* And by the Prophet *Hosea*, the Lord speaketh thus *I will hear the heavens, the heavens shall hear the earth, the earth shall hear the corn, the corn shall hear Israel.* But this instrument is *onely a generall instrument*, and hath his work in *ordinary matters of nature*. Beside these means, there be many other by which God ruleth the world. In the beginning he set *man* over the whole world, that he might have rule over fishes, fowls, and beasts, and al things els. He appointed *husbands* to govern their wives, he set the *first-born* before their brethren, as *Cain* before *Abel*: Princes over Citties, Kingdomes, Common-wealths, and therefore by reason of their dignity calleth them Gods. There be *Governours* of Families, *Fathers* over their Children, *Masters* over their Servants. Yet God hath more near care in preserving and governing his chosen, as appeareth in the 43. of *Esay*. *Thus saith the Lord God that created thee, O Jacob: and he that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by my name, thou art mine: when thou passest through the waters, I will be with thee, and through the floods, that they do not overflow thee, When thou walkest thorough the very fire, thou shalt not be burnt* neither

neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel thy Saviour. This is also manifest by that Sympathy which is in the Lord, when his children are afflicted as appeareth by the 11. of *Zechariah* *He which toucheth you, toucheth the apple of mine eye*, And in the 9. of the *Acts*, *Saul Saul, why persecutest thou me*, that is, *my elect*. Wherefore there be also speciall means by which he more carefully governeth the elect. As be Angels whom *Paul* to the *Hebrews* calleth *Ministring spirits*: it is certain they defend every one of the elect particularly. Hitherto may be referred the preaching of the Word of God, the ministring of the Sacraments.

All these means God's providence useth, first that he might shew his goodnesse towards us: secondly, that he might be known to be the Lord over all, thirdly, that we might be thankfull, because he not onely himself governeth us, but also maketh his creatures to serve our turns. But this must be noted (as I said before) that in all these secondary causes, beside their naturall work, which God hath given them, there is also the speciall work of God his speciall hand shewed. God worketh not by second causes, as Magistrates govern their Common Wealths by their inferiour officers. For they so govern by them, that they do nothing or very little themselves, and peradventure, never know what is done. God governeth not the world so, but in every particular work, he hath his particular stroke. That the thunder burneth, moveth, hurteth, it is the generall providence of God: but that it burneth, or hurteth this or that man, on this or that part, in this or that manner, it is the special providence of the same God. The Lord hath shewed his speciall providence in one excellent example. If *the hatchet* (saith God) *fall forth of the hand of him which loppeth the tree, and kill a man in the way, I the Lord have killed him*, God also governeth the world immediately, and his providence worketh without means, and many things he bringeth to pass a-

R

gainst

gainst all means, which is manifest by that of *Matthew*, *Man liveth not by bread onely, but by every word which proceedeth out of the mouth of God.*

Now to come to our *Prognosticatours*, and *Moon-prophets*, how shall they be able to know what will come to pass hereafter? For first, the Heavens being onely one particular Instrument of Gods providence, amongst many, they cannot certainly and truly say, this thing or that thing proceedeth from the Heavens. Secondly, they cannot determine whether God in extraordinary matters, as Plague, Famine, Barrenness, distempered Weather, Earthquakes, Wars, &c. Doth work immediately, or with means: if with means, they cannot determine, whether the Heavens, or Angels, or men, or any other things be the means of his providence. Thirdly, if they were able to know what the Heaven worketh naturally, yet they were never the better; for God beside the power of the Heavens hath in all things his particular working providence, altering, and framing, and bending as Wax his Instruments to his good will.

The third Reason, the want of experience.

If our *Prognosticators* have any means to foretell things to come, they have those means either without experience, or with experience: if they have them without experience, then must thou account all which they do to be foolish Dreams, and deceit. For all kinde of humane Learning which is profitable, and hath use in the Life of Man, is taken from often observations, and experience. If it be said, that they have their Directions in *prognosticating* from experience, and that of all times; I will convince them thus: True experience of the Causes of Things is an often observing of the Effects of the same Causes, with this Ground, that they can proceed from no other thing. The *Physician* saith *Rheubarde*, doth purge Choller. Well, how knoweth he this? he hath often tried this, and that in old men, young men, children: and hath found, that

that in the Bodies of all Men, the Cause of purging this Humour, could be ascribed to nothing else. Wherefore he may peremptorily conclude, *Rhenbarde* purgeth Choller. Our *Prognosticatours*, in the Heavens can have no such experience. For they cannot observe often the same position of Stars in the Heaven. The order and cause of the fixed Stars and Planets, which we finde in the Heavens this day, the next day will be changed, *and never the like again*. They will say, in deed, although the same position of the whole Heaven never happen, yet the same Conjunctions of notable Stars, the same Risings and Settings, and the same Constellations of the chiefest Stars are marked often. I say again, that when these Eclipses and great Conjunctions happen, the rest of the Stars being otherwise affected then they were before, and having new Positions, may either increase or diminish their Effects, or else hinder them, and quite take them away. As we see when the *Sun* casting his beams into a Chamber, the light of Candles, and Torches, and Fires do make it shine dim, yet these being absent it will shine bright. Again, they are not able to say, that Constellations, which they have marked, are Causes of those Effects which follow, as Wars, Diseases, distempered Weather, Earthquakes, Famine, &c. For in those things which happen together, the one is not the cause of the other. When *Nero* played upon his Harp, *Rome* was on fire; yet *Nero's* playing on the Harp was no Cause of the burning of *Rome*. Also these Effects may have other Causes in the Heaven, then those which they mark, and they may come immediately from God, they may come onely from the will of man: wherefore seeing that they cannot assure themselves that those Eclipses, and Conjunctions are the Works of such Effects upon Earth, and they cannot have often Observations of the course of Heaven, their Rules of Predictions are feigned and supposed, and not built upon true experience. Let a man which knoweth not one Herb, take all kindes of

Herbs, and put them into a great Vessel, yet so, that there be more of some Herbs, and less of other some; let him beat them all together, and make a compound virtue of all their virtues; Can he now tell the nature and operation of every particular Herb? Can he divide and sever by any help the virtue of one Herb from another? No indeed. The same thing may be said of the Stars of Heaven; all their Lights, and all their influences (as they term it) are in the lower Bodies: more plainly, every earthly Body hath in it all the secret powers, and working of every particular Star: so that they make (as it were) a compound operation rising of all, or of the most of their virtues joyned together? for the *Astrologers* hold, that although the Light may be hindred by the thickness of the Body, yet the heavenly influence pierceth through all. Therefore they are not able to sever, and learn the nature of these Stars, except they can stop the influence of what Stars they list, and bring them into what compass they will. Yet thus much I will grant them, that they may have a little knowledge of the virtue of the *Sun*, and *Moon*, and some other Stars: as we see those Herbs in the former composition, whose virtues be the chiefest, though not fully, yet somewhat do represent their nature, and shew themselves above the rest. But what is this to the purpose? If I confess the operations of the *Sun* and *Moon*. If I shall grant that *Saturn* is in nature cold and dry, *Jupiter* warm and moist, *Mars* hot and dry, *Venus* cold and moist, *Mercury* in nature mixt, the notable fixed Stars in the *Zodiack* to be of the nature of the Planets, and to have manifest operations, as the rising of the *Dog* to make heat and tempestuous Seas, the rising of *Arcturus* to make rain and showres, *Pleiades* to be of the nature of *Mars*, and the *Moon*, &c. what will all this suffice to make a *Prognostication*? for seeing all stars have their own powers, and peradventure also the least stars, which we make no account of, have great Effects amongst

us (as one Grain of *Musk* in the *Apothecaries* shop maketh a greater smell then all other Powders, be they never so many) nothing will the knowledg of the operation of some stars prevail, the rest being not known and never regarded. They wil say, they have some experience, but yet imperfect. I have shewed how they have no true experience at all : and their imperfect experience maketh them perfect Liars.

The fourth Reason, the ignorance of Causes.

A man which will judge rightly of any matter by the Causes, must not onely consider the *common* Causes, but he must also with them confer the *particular* Causes of all things which happen amongst us, so he shall judge aright. In Heaven the stars be common Causes of all things amongst us, because they shew their virtue on every matter, one way or other. The same things have their peculiar efficientes, and matters, and forms, by which, and not by the Heavens, they are made that, whatsoever they are. These proper Causes, because their natures be unknown unto us, I cannot see how the *Prognosticator* is able to foretell any thing to come, in good and convenient manner, laying aside all deceiving, and forging of untruths. To make this more plain, I will use this similitude, Suppose an Hen to sit upon many Eggs, some of her own, some of divers other Fowls; she imparteth her heat equally unto them; at the length she hatcheth, and some of her Chickens are Cocks, some Hens, some Crows, some Partridges, some Doves, some black, some white, some like and live, some die, some are killed of the Kite, some are rosted. No man (I think) will profess so much skill, as to say, that he by the considering of the Hen and her heat, which is a common Cause of the Chickens, and all that befall them, is able to tell, why of this Egg came a Partridge, of that a Crow, why this Egg had no Chicken, why that had a dead Chicken, &c. except he do therewith all adjoyn the consideration of the particular Effects. The Heaven is as it were a Hen, fostering under

her Wings all earthly things, imparting his virtue and heat unto all. Can our *Prognosticator*, by the erecting of *Figures*, by considering the *Disposition of every Planet in their Houses*, and the significations of every thing, judge, why this man is wealthy, that man a Begger, why this Noble-man dieth this Year, none the next Year, why it is naught to travell this way, good to travell that way, why these Diseases abound, and not other, why Corn shall be dear this Quarter, not the next, why this Week is fair and temperate, that Week, that Moneth unseasonable and tempestuous. Truly, it is a thing *flat impossible*. They must hereunto adjoyn the particular nature of the Countrey, the particular Causes both in mens mindes and bodies, as, education, place, honesty, birth, bloud, sickness, health, strength, weakness, meat, drink, liberty of minde, learning, &c. and all other speciall circumstances; which they never do, as we may see in their *Prognostications*: and if they would do it, yet they could not. Wherefore I must needs say this, that their folly is great in publishing their *Prognostications*: and thou also greatly to be blamed, which by thy greedy desire givest them great occasion to be unprofitably occupied.

To shew more briefly and plainly of their inability in *prognosticating*, *Hos. 2.* although I grant the Stars have great force, yet I say they cannot judge of things to come. And there be six Impediments.

The first Impediment is, imbecility of wit, for as mans eye from the Earth beholding the Heavens and the Stars, perceiveth them not in their just quantity, but as very small Lights: for indeed the *Sun* is a hundred and threescore and six times bigger then the Earth, *Saturn* ninety times, *Jupiter* ninety and five, *Mars* one and an half, the *Moon* is the thirty and ninth part of the Earth: the biggest fixed Stars contain the Earth an hundred and seven times, the Stars of the second magnitude ninety, the third seventy times, the fourth magnitude fifty and four times, the fifth magni-

magnitude thirty and five times, the sixth magnitude eighteen times. So the weakness of mans understanding is not able to conceive and learn the things which the Heavens do bring to pass on Earth.

The 2d Impediment, the infinite number of Stars, which no doubt all have great power, although we do not finde it. For the *Prognosticator* onely maketh one thousand twenty and eight Stars, and of these he taketh onely heed unto a very few: which is as though a man should judge the power of an Army, by the power of one or two Souldiers and Captains, not by the power of the whole company.

The third Impediment, is the infinite varieties of the virtues of Stars, and the parts of Heaven, which *Astrologers* grant to be: yet they do not know them. As touching the nature of the Fixed Stars, they know nothing but by colour, which is red, leady, white, pale, &c. resembling some Planet. And because they know not the virtue of all Stars, and every part of Heaven, they are not able to judge any thing but to their own shame, no more then the *Physician* is able to know the nature of the compound Medicine without the knowing of every Simple.

The fourth Impediment, the manifold and daily change of the Motions, Positions, and Configurations of the Stars: for if a man could tell both the number and nature of Stars, yet the variety of Positions breedeth Trouble, and hindreth right judgement: because by this means the powers of Stars are increased, diminished, and changed. And these Rules which served for ancient times to foretell things, will not serve us, because all the Fixed Stars have changed their places, and the rest are daily changed.

The fifth Impediment, the infinite variety of inferiour things, which do hinder, pervert, change, receive, or not receive the virtue and Predictions of Stars as the nature of the Soil, the disposition natural of Air, orders and

Constitutions of the Common-wealth, occasions, education, institution, kindes of meat and drink, &c.

The sixth Impediment, the will of man, which freely in common matters chuseth this, and refuseth that. There are many things which are caused without any work of Stars, onely by the will of man, and study, as we see in *Socrates*, *Demoſthenes*, and other, &c.

Thus much shall suffice to shew that they cannot prognosticate of things insuing; now follow their manifold untruths, and most false Rules. In disclosing them I will keep the same order they use in their *Almanacks*.

In the first or second leaf of their Books thou shalt finde a Picture of Man's Body with the twelve Signes round about it. they call it the *Anatomy of Man's Body*, shewing how the twelve Signes have Government of the same, for the *Moon* or any other Significatour of any thing being in the Sign, they say, that it is dangerous to box, to fear that part, or to let bloud in it, which is subject to the dominion of that Sign, All these are nothing but vain Fables, as I will manifestly prove.

1. Whereas they call it an *Anatomy*, me thinks, it is a butcherly *Anatomy*; nay, that of the Butchers is far better, for they joyn Head and Appurtenance together; these men being sparing give *Aries* the Head, *Leo* and *Cancer* the Heart and Lungs. As for the Liver, I know not which Sign hath it, peradventure in old time men had no Livers. At the *Anatomy* of a Carrian, Crows deal friendly, for every one hath somewhat; but in the division of Man's Body, Signes play foul play, for *Capricorn* hath got nothing but a pair of Knees. It is like that the Signes scrambling for their portions, *Capricorn* being slow got nothing, hereupon compassion being had, there was a gathering made, and *Sagittarius* gave the lower part of the Thigh, *Aquarius* the higher part of the Legg which both together make the Knee. But to deliver thee without all doubt

doubt, mark these reasons which follow. 1. The signs cannot have any such dominion over mans body: I make it manifest thus. There is no corporall heaven in deed above the firmament, yet because the firmament or eighth Sphear hath many motions, to give reasons to those motions, the Astronomers have feigned two heavens above the firmament, the Christaline heaven, and the first moveable or tenth Sphear, which they divide into twelve parts, which parts they call signs. Now, I pray you tell me, is it possible to conceive that an imagined part of any imagined heaven void of all stars, shall either have in it self, or give unto other Stars power to govern the parts of mans body? More reasonable was that man, who being asked what was the cause of the sands in *Sandwich* haven, he answered the building up of *Tenterton* Steeple. Secondly the government of the Signs in the body is not taken from experience in nature, but feigned long ago by some drowfie pate, and now because it hath a cloak of antiquity, it is allowed. More naturall was this kinde of way, that hot signs should govern hot parts, cold signs cold parts, earthly signs earthly parts. So Aries should govern the heart and the vitall bloud, not the head, and the rest of the signs those parts which are of their nature and disposition. Thirdly great experience of many men daily confuteth this rule. For many learned Physicians, and expert Chirurgians have by infinite examples found, that if a man be let bloud in the sign, or lanced, or boxed, or seared, no harm ensueth, nay they have given testimony that the patients have found even then great comfort. Wherefore let not these things trouble thy mind any more, but let them be numbred even amongst vain and unprofitable fables.

The 12.
Signs
feigned.

2. Next after followeth Elections of dayes and hours, necessary for all matters as followeth.

Speciall

	(Prepare humours.	
	Let blond.	
		{ Vomit.
	Purge with	{ Electuaries.
		{ Potions.
		{ Pills.
	Cut hair.	
		{ Attractive.
Speciall	Comfort the vertue	{ Digestive.
dayes		{ Retentive.
to		{ Expulsive.
	Bathe.	
	Put children to School.	
	Travell.	
	Marry.	
	Hunt, Hauke, Fish.	
	Plant.	
	Geld Cattell.	
	Lay foundations.	

Here, I pray thee, mark their naughty dealings, how they abuse thy ignorance, to make themselves skilfull, and to do more then they can do. For, if the judgements of the best *Astrologers* may be taken, certainly most of these elections cannot be prescribed to thee, unlesse they know before hand the figure of thy Nativity. For all Election, which concern thy person, must be moderated (to speak as plainly as their toys will suffer me) by the direction of the root of thy Nativity, and by the monethly and diurnall progressions of thy present Revolution. If any of these pretend some evil, the particular election may be a means to increase, and to bring it to passe. For example, suppose thou being a man toward marriage, in the Almanack thou findest a good day noted by the *Prognosticator*

prognosticatour to marry in : thou takest thy opportunity :
 after a while, thou art weary of thy life : the first day
 of thy marriage was the last day of thy joy. What is
 the cause of this ? All the Planets which were signifiers
 of thy marriage in thy nativity, were then evilly affe-
 cted, and peradventure also, at the first thou wast born,
 they received some disgrace. So then thou mayest lay
 all blame, partly upon thy self for believing and partly
 upon the Prognasticator, who deceived thee. But to
 come unto particulars, the elections of dayes to purge
 the body with any kind of purgation, and to comfort
 the same, are most ridiculous. Why do they not also
 prescribe hours of eating meat ? Why do they not ap-
 point the kinds of meats and drinks, which we must eat
 and use daily ? If thou see that God doth daily blesse the
 enterprises of those Physicians, which never regard those
 elections in ministering to their patients : never esteem of
 them, let them go as lyes to the Devil from whence they
 came. Concerning the elections of dayes to sowe, to
 sett, to plant, to lop, they are also foolish : the gene-
 rall observation of the season of the year, in which these
 things are to be done is sufficient. And S. *Augustine* in
 his book *de civitate Dei* laugheth at the folly of them,
 which choose particular dayes to do their husbandry, as
 though some certain positions of stars had some speciall
 influence to the things which are sown then. His reason is,
 because many grains of corn being cast into the ground to-
 gether, springing up together, and riping all at one time :
 yet some of them are blasted, some are eaten of birds, some
 are trodden down under foot, some stand and are never
 touched. The rest of the elections, and especially that
 of laying foundations is most absurd. They say, that
 if an house, a city, a town have his foundation when
 the stars be well affected, the inhabitants shall have pro-
 sperous and quiet living : if when the starres be evil
 disposed, then trouble and disquietnesse. They have no ex-
 perience

perience of this, but that onely which is most false, for they know not the foundations of cities and towns, neither the positions of the Stars when they were built. Let *Rome* and *Venice* be examples, because these are most alledged of Astrologers, the time in which they were built is uncertain, and the Planets are falsly set in the figure of the foundation of *Rome*, because *Mercury* is contrary to the *Sun*, a thing flat impossible. Again the folly of this is thus manifest, that an house, or city, or common-wealth may remain, the people being gone, as it is in the time of plague, and banishment, and conquests of Princes: And the inhabitants also may be safe and remain, the building quite ransumed, and beaten down, as we may see in *Carthage*, the people and common-wealth remained, the Citie quite defaced. That all elections are unlawfull, Saint *Augustine* wrighting unto *Januarius*, proveth it forth of the fourth to the *Galathians*, by these words: *Ye observe moneths and times and years* (Therefore saith he) *let us not observe dayes, and years, and moneths, and times, lest we hear this of the Apostles: I am afraid lest I have taken labour in vain with you: for he rebuketh them which say, I will not go, because the Moon is thus or thus moved, or I will take my journey that I may have good successe, because there is such a position of Stars: I will not do my businesse this moneth, because such a Star governeth this moneth: or I will do my businesse this moneth because such a Star ruleth.* How then shall a man do, not to break the word of God? Art thou a man that desirest to lead a Christian life? Then take the example of *Paul*, *Rom. i. 10.* as a pattern to govern all the actions of thy life: *without ceasing* (saith he) *I make mention of you in my prayers: beseeching that by some means, one time or other I might have prosperous journey by the will of God to come unto you.* So thou if thou hast any businesse in hand, any journey to take, any thing to buy or sell, or any other matter: never

re-

regard the constellations of Heaven, commit thy self to the onely providence of God, in whom thou hast thy life, and motion, and being, who directeth all thy steps: pray unto him privately with thy self to blesse thee and all thy actions, that they may tend to his glory, thy welfare: thou shalt find that all thy enterprises will have better successe, then if the whole hoast of heaven, and all the Prognosticatours of England had promised never so much prosperity. Now let us shew their absurd folly in Prognosticating of the state of the yeare: of which their predictions are either generall for the whole yeare, or speciall for every day. In their generall predictions are considered either the grounds of them, or the matters which they foretell. Their grounds are especially two. 1. The figure of the revolution of the yeare, erected when the Sun entreth the first minute of Aries. 2. The figure celestiaall for the time of the Eclipse of the Sun and Moon: for upon these twain, say they, dependeth the whole state of the yeare. In their celestiaall figures they consider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many absurdities.

1. They follow that way, which *Regiomontanus* did invent, never as yet proved by any experience, and flatly differing from those wayes which of ancient Astrologers were used: and were invented by *Gazulus* and *Campanus*. Nay oftentimes it maketh the Planet or fixed Star to signifie a flat contrary thing to that which these two other do.

2. The casting of the heavens into twelve parts, signifying twelve distinct kind of matters is ridiculous, because it being imagined, and void of stars, can have no force. Yet (some will say) other stars being in those places may have and signifie such or such effects. I answer, that if Starres of divers natures coming to such an house alwayes signifying some one kind of thing, then the house must of necessity give some force unto the Planet: and

so it shall have not onely an augmenting, but also an effectually working power, which Astrologers deny, and no reason can prove.

3. They make the twelfth and eleventh houses being higher above the horizon then the first, to be of lesse force then it: and the fourth house to be of greater power then any above the Horizon not Cardivall: and the end of the ninth to be more in power then the beginning of the eleventh house: all which are against reason, because a Planet the more perpendicular his beams are, the more is his force. They answer, although the force of the light be greater, yet the secret influence is lesse, and the first house hath more forcible influence then the twelfth or eleventh. If the influence be secret how can they know it? again, they can by no good experience shew that those houses have more influence then the rest: this influence maketh against them. I say they cannot prognosticate because they know not one stars virtue. For whereas they say, that the Sunne, and Moon and Planets have most force. I answer that it is by reason of their light, not their influence, which is small, and there is far greater in the smallest fixed Stars. So that the fixed Stars although they have no light, or very small light perceived, yet they have most influence. And so these men must needs dream because they judge by wrong causes. Well, their figure being framed and distinguished with fair characters, then go they on to find the Lord of the figure, that is, that Planet which hath most dignities in the figure.

The

1. Houses of Planets.
2. Exaltation.
3. Triplicity.
4. Terms.
5. Stars.
6. Houses.
7. Freeneffe from Combustion.
8. Directions.
9. Velocity of course.
10. Sazimi.
11. Some aspects of other Planets.

The dignities of the Planets, are found out by these means especially

These toys be so foolish that a reasonable man would not vouchsafe to refute them : yet a word or wain. If the houses of the Planets shall be battered and puld down, all the rest of their worship and dignity will lye in the dust. Aries and Scorpius are appointed the houses of Mars, Taurus and Libra the houses of Venus, Gemini and Virgo the houses of Mercury : Cancer the house of the Moon, Leo the house of the Sunne, Sagittarius and Pisces the houses of Jupiter, Aquarius and Capricornus the houses of Saturn. What reason do they give of this? Leo and Cancer, say they, are the houses of the Sun and Moon, because they resemble the nature of these Planets, and because they come most near our heads : such reason they give of the rest. What feeble grounds are these : As in the North part of the World Cancer and Leo resemble the nature of the Sunne : so in the South part, in the contrary Climats, Capricornus and Aquarius do resemble their natures. Also in every countrey some divers signs be either verticall, or else come near the top of the countrey ; and so all signs shall be the houses of the Sun and Moon. Now then, the Sun being displaced, I cannot find how the rest of the Planets can keep their hold. To

go further, the exaltations of *Planets* in like manner are the very dreams. They suppose *Exaltations* be those degrees in which the *Planets* were in the beginning of the world. But why should those places give more force then any other? And if they could give more force, yet they have falsly assigned them. For the *Sun* was not in *Aries* when it was created of God, but was placed in *Libra*, which I prove by this reason. God created Man and Beast in perfect age, giving unto them all kinds of fruits being then ripe, so that in the beginning was the time of the year, which we call Harvest. Now, because God never afterward changed the Seasons, and we find that in the time of ripenesse the *Sunne* is alwayes in *Libra*, we must needs also say that his place in the creation was in *Libra*. In the 23. of *Exodus* God commandeth that the Feast of Tabernacles should be celebrated in the end of the year when the *Israelites* had gathered their fruits out of the fields. Wherefore it must needs be that Harvest was in the beginning of the yeare (the beginning and ending being both together) and so by counting backwards we shall finde that the *Sunne* was in *Libra* in the beginning of the World. To this agreeth *Iosephus de antiquitate* Lib. 1. cap. 3. *Rabbi Eleazar* upon *Genesis* and *Rabbi, Abraham; Aben, Esra* upon the 7. of *Daniel*.

The rest of the dignities of the *Planets* consist of principles more weak then water. First, what is more unreasonable to a reasonable man then this, that swift motion should give unto a *Planet* two dignities, and slow motion two debilities, : it seemeth to be plain contrary. For a swift course hindereth the force of the *Planet*, a slow course helpeth the same : and the stations of any *Planet* make an effectuall and sensible operation. A cole of fire in a mans hand if it be shaken about very much, it heateth very little, if it be shaken more slowly, it heateth more : but if it ly still, it burneth violently. Beside this, also

experi-

experience confirmeth my Assertion. In the year of our Lord 1513. the *Sun* entering into *Pisces* was almost in *Trine Aspect* with *Saturn* stationary, a little while after, there was a great Frost and Snow continuing many dayes: and when *Saturn* began again to be direct, the Weather was indifferent warm. In the year 1518. In *April* *Jupiter* almost in *secunda statione* beholding *Saturn* in *statione prima* caused a great heat, considering the time of the year. In the year 1520. *Saturn* (as I said before) being stationary made such a cold, that spoiled the Grapes, and made Wine dear. Upon these Examples, and many other I may conclude, that the work and influence of Planets, is most felt when they are stationary; because their virtue is fixed (as it were) in one place by reason of the slow motion.

Combustion is in like sort a feigned thing, What reason can *Astrologers* give, why it should give unto a star 5 debilities? They talk how that experience teacheth them, that Planets being under the beams of the *Sun*, do lose a great, nay (some say) all their force. It is a manifest untruth. For, *Mercury* being of the nature of that Planet with which he is conjoyned, if he go from conjunction with *Saturn* unto the *Sun*, he getteth no debilities thereby, but rather losing the feeble and unfortunate nature of *Saturn*, receiveth a more strong and fortunate nature of the *Sun*. If any man say against me that *Mercury* combust hath no force, he deceiveth himself. For if he be not hindered, he naturally will cause Windes, being combust he not onely engendreth Windes, but causeth tempestuous Windes and foul Weather. In *Aries*, *Taurus*, *Cancer*, he maketh Tempests; in *Virgo*, and *Scorpius*, raging Seas; in *Sagittarius*, *Capricornus*, *Aquarius* and *Pisces*, Rain and Snow. Again, when many days together there hath been fair weather, the *Sun* if it come to be in conjunction or any other Aspect with *Saturn* maketh very foul Weather, and therefore the Aspects of the *Sun* and *Jupiter* are called,

Apertiones portarum per pluvia. This could not come to pass if *Saturn* had his force diminished by the beams of the *Sun*. A Planet also being in *Cazimi*, that is, being within sixteen minutes of the *Sun's* middle hath thereby five Dignities, which cannot well be, if that Combustion give five Debilities. For the Planet is in the middle of his Combustion, and the *Sun* casteth his beams and force very vehemently upon it. These *Suns* shew how absurd a dream Combustion is: yet if it were a good and sound principle of *Astrology*, and gave unto every Planet five Debilities, yet it could not be proved, that liberty from Combustion should give five Dignities, being onely a meer absence and privation of the other. *Magnes* at the presence of the *Adamant*, is hindred from drawing Iron: yet if the *Adamant* be away, the attractive virtue of the *Magnes* is not increased. Here I might with ease confute the triplicities of Planets, Directions, Aspects, Applications, Preventions, Refrenations, with many such like; but my intent at this time is onely to shew thee some untruths of our *Prognosticatours*.

Thus much of the Grounds of their *Predictions*, now follow the matters of which they *prognosticate*, and they are very many: nay, there is no matter almost, of which they will not give their verdict: but how they do this I will briefly make it manifest unto thee, that their Lies and their unchristian dealing may be more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines, and Plagues, &c. but they do it as the blinde man which casteth his staff he knoweth not where. No man as yet ever knew the true Causes of these. As for Comets and Blazing stars, they do not rise of the influence of any stars, neither are they any earthly things, but are in Heaven, most commonly far above the *Moon*, as by *Geometrical* and *Astronomical* Demonstrations may be proved: how this cometh to pass the Lord onely knoweth. And surely they do thee great injury, that when as no doubt,

God

God doth lighten them, and send the rest extraordinarily as threatning tokens of his sore displeasure, yet they will rock thee asleep in the Cradle of security, by telling that such tokens came from the ordinary course of the Heavens.

2. They foretell all things which happen in civil affairs amongst men, as these which follow: As,

Love and hatred of Kinsfolk.

Marriages.

Increase of Farmes and Livings.

Injuries and Quarrels.

Raising of Rents.

Exacting of Subsidies by Officers.

False Rumours.

Imprisonments.

Hard intreating of Ecclesiastical Persons.

Buying, selling, undermining.

The studying of Sciences.

Friends fall out for Trifles.

Solemn progresses.

Favour of Noblemen.

Men shall fall, Body, and Goods into the Princes hands.

Merchandise unprofitable, &c.

These and such like proceed onely from the will of man: the Constellations of stars are neither signes nor Causes of them. Some will say *Non imponere necessitatem, sed inclinare Stellas*, that is, That stars do not constrain, but onely incline the mindes of men: a most wicked saying, although most commonly spoken of, and defended. For the inclining of the will of man is onely the work of God, as the holy Scriptures do teach us, *The heart of man* (saith Solomon) *purposeth his ways, but the Lord directeth his steps*: Prov. 1.6, 9. O Lord (saith Jeremy the Prophet) *that the way of man, is not in himself, neither is it in man to walk, and direct his steps*: Jer. 10.23. He speaketh this, because that Nebuchadnezzar purposed to have made

war against the *Moabites* and *Amonites*, but hearing of *Zedekiahs* Rebellion he turned his power to go against *Jerusalem*, therefore the Prophet saith, that whereas he had otherwise purposed, yet this was the Lords inclination and direction. Again, in the *Proverbs* we read this ; *that the heart of the King is in the hands of the Lord, as the Rivers of water he directeth it whether he will. Prov. 21. 1* It will be said, that although God properly and immediately inclineth the will of man: yet also some small inclination must be given unto the Stars, and that immediately. For say some,

Constellations work upon the Elements by the four first qualities.

Elements work upon, and alter the compound Bodies and humours.

Compound Bodies by their qualities change the Senses.

The Senses being altered, the understanding is altered.

The understanding lastly altereth, and inclineth the will of man.

Therefore Constellations incline the will.

This Reason is not much unlike that which the drunken man maketh, serving as well for the defence of his Vice, as the former for approving of truth in Divination.

He which drinketh well, sleepeth well :

He which sleepeth well, thinketh no harm :

He which thinketh no harm is a good man :

Therefore he which drinketh well is a good man.

The deceits and untruths which be in their Reasons, are very many.

1. The Stars work upon mens bodies, yet so that the nature of the Countrey and Soil, the Meats and Drinks have most commonly greater force. Why are the bodies of Gentlemen of *England* and poor labouring men of divers dispositions? Are they not both in one Countrey? Do not the Stars shew their force in them alike? Yes truly, but the kinde of life and diet prevaieth. In the same Re-

gion, why are they, which dwell upon hills, of other temperatures then they, which dwell upon plain and champion ground? why do not the same influences of Starrs make them of like natures? is it not because the nature of the soil prevaileth: So then, when as there be many causes effectually, and differing in altering mens bodies, to build an argument upon one cause is most unreasona ble.

2. The starrs work upon the Elements earth, water, air, by making heat, cold, moisture, driness. The elements, how work they on mens bodies: They will also say by making heat, cold, moisture, driness: which is most untrue: for the hotter and dryer the Elements be, the colder and moisture by nature are mens bodies. According to the saying of *Empedocles*: Nature placed a hot Body in a cold Countrey, and a cold Body in a hot Countrey.

3. The *Philosophers* say that all causes are either *per se* or *per accidens*, Now the heavens being causes of the alteration of the senses *per accidens*, they must not be causes of the inclination of the will, either *per se* or *per accidens*, but *per accidentis, accidens*, which is most ridiculous,

4. This long chain by which they link the will of man to the starrs, if it shall be applied unto particulars it must needs break: for the actions of the will is buying, selling, travelling, lying, heaping up wealth, murdering, spreading of fals rumors, offering of discourtesies, hating of kinsfolks, and such like, which our Heaven-gazers foretell, have no coherent with the first qualities, heat, cold, moisture, driness: neither can they any way proceed from them, and therefore the starrs cannot be causes of them, for they work onely by these qualities.

5. This reason is nothing to their purpose: for because they grant that a man may freely resist the inclination of the starrs, and he may hinder that, unto which the starrs bend his will, how dare they presume to say this or that will come to pass. The heathen men gave up themselves to

their own lusts and vanities and followed every little and vain inclination: and of them, in this order, did ancient *Astrologers* among them divine that this or that time, such actions, such vices, such enterprises, such affaires should be among them. In like manner our *English* wise men, speak of us as though we were beasts, not reasonable men, as though we never heard the blessed Gospel of God, never tasted of the grace of God, never learned what is good and what is bad, never laboured to subdue our lusts and affections, alwayes turned too and fro with the blast of any influence, working very slenderly in us.

Thus much of Civil Affaires. They make mention also yearly of the diseases which shall reign: but the way which they follow, is taken forth of the barren and uncertain rules of the old *Astrologers*, who do so ascribe unto every Planet certain Diseases, that if need shall require, they may referre the same disease unto any signicatours, as in the Plague, the putrefaction of humours is attributed unto *Jupiter*, the sharp Feaver unto *Mars*, the madnesse which followeth unto *Mercury*, the whole Plague unto *Mars*. In the Plurisie the inflammation of the blood between the skin called *Pluritis*, and the ribbs is attributed unto *Jupiter*, the suppuration of the Blood unto *Saturn*, and the whole Plurisie unto *Jupiter*. In the Jaundies the inflammation and corruption of humours, unto *Jupiter*, the yelow humour in the gaul, unto *Mars*, the obstruction of the parts unto *Saturn*, the whole Jaundies being white, unto *Mars*, blak, unto *Saturn*. And so in every disease, they use this inconstancy and ambiguity in *Prognosticating*. It is a rule among the *Astrologers* that if the Planets signifiers of diseases be well affected, then there shall be no diseases but health: if they be evilly affected, then diseases follow. Our *Prognosticatours* never mark this rule, but howsoever the Planets be affected, they straightwayes pronounce that such diseases shall reign. For example the last winter quarter, it was said by one of them

them, that the diseases which should afflict mens bodies were rheums, coughs, cold lasks, swelling of the face and throat, falling of the Colmel, sore eyes, deafness, the stone, gout, dropfie, green-sickness, madness, quartern feavers. &c. And all the Planets, signifiers of diseases in the quarter were indifferent well affected: wherefore thou hast not one cause to fear their threatnings, but rather to be sorry for their continuall deceits, wishing them minds that they may one day see their own folly.

Concerning the time when the constellations take their effects, our *Prognosticatours* say that some take their effects, the same year, some not the same year but long after, as great Conjunctions and Eclipses. for they say if the Moon be eclipsed one hour, she worketh her effect a moneth after, if two hours, two moneths after: and the Sunn for every hour it is eclipsed taketh his effect an whole year after. Truly this rule which they follow, must needs be against all reason. For why should not all conjunctions and oppositions of the Sunne and Moon differre their effects as well as those conjunctions and oppositions in which the Sunne and Moon is eclipsed? if they show forth their power immediatly after, why should not these also do the same? Moreover the Epignosticall *Astrologers* who have conferred the course of the heavens, with Histories, shew very manifestly, that Eclipses do not deferr the time of working their spite upon the Earth.

In the year of our Lord 1419. the Sunne was Eclipsed in *Aries*, and presently after shewed all his force. There was a great sedition in *Prague* that year: In *Paris* an uprore between them of the City and the University, and two thousand Schollars were slain. then also *Wenzeslaus* King of *Bohemia* being in a great Palsie dyed. In the year 1524. There was a conjunction of *Saturn* and *Jupiter* in *Scorpius* and also a great eclipse of the Sunne in June, which took their effects the same year: *Charles* King of *France* driven forth of his Countrey: warre be-

tween *Danes* and the men of *Sleswick*. There was a great plague in *Germany*, Civil dissention amongst the Princes of the Empire, and them which took the part of *John Husse*. 1452. An eclipse of the Sunne in *Sagittarius*, his effects began presently, and lasted a great while: Even then *Constantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* besieged *Frederick* the Emperour, 1473. the 27. of Aprill: the Sunne was eclipsed in *Taurus*, *Mars* being in *Aries*, and *Jupiter* in *Sagittarius*. The same year in Summer was such heat and driness of weather, that woods even withered, and one might wade over deep rivers. In the years of our Lord. 1476. 1460. 1469. 1486. 1502. 1518. And many years after their were both great conjunctions, and strange eclipses, which took their effects presently, not one, or two, or three years after (as our heaven-gazers bear them in hand). All these examples which I bring against them, I have not feigned, but taken forth of those books which they have in greatest estimation, and could, if need should serve, bring an hundred more, all to shew their lies, when as they commonly say thus, "There shall be an Eclipse this year, marry I will not here determine his effects, but reserve them to be declared in my *Prognostication* one year or two years hence, when it will take place.

To know where the effects of the stars shall take place, they have appointed unto every signe certain countries, as over *Europe* they have set the fiery *Triplicity*, over the Orientall and North parts of the *Asia* the airy *Triplicity*, the watery *Triplicity* over *Africa*, over the South parts of the *Asia* the earthy *Triplicity*: and so every peculiar signe hath his dominion over some parts of those. Now therefore, when a conjunction or eclipse is in any of these signes the Cities and Countreyes subject unto them feel the force of that constellation especially. This is a most manifest untruth and may be confuted by many reasons.

sons. 1. The nature of the signs is not the same now as it was in times past, and by the confession of the best learned have other effects, now, then they had in the days of King *Ptolomy*: yet we see the nature of Countreys and people to remain the same still, as may be seen by reading *Tacitus*, *Plinie*, *Cesar*, *Strabo*. 2. *America* which is half the world, hath no signs appointed over it: why? it was found out of late. True it is, but this is an argument that the Rules of *Astrology*, are absurd, and were the bare inventions and imaginations of idle brains, For, there is no doubt, but that *America* his parts and Ilands as *Bresilea*, *Peru*, *Pari*, *Terra Florida*, *Java Major*, *Java Minor*, *Puloana*, *Pavilonga*, *Subath*, *Massana*, *Mattan*, *Juacana*, *Cozumella*, *Jamaica* &c. have felt the force of these Constellations, which they attribute to some parts of the old world. Because these Countreys be about the middle *Zone*, and have both Planets and signs full over them, and therefore if the Starrs threaten any strange thing to come, they must especially feel it. 3. Experience the cause of all acts is against them, as is manifest in these examples. 47. years before the Nativity of our Saviour Christ there was a Conjunction of the higher Planets in *Scorpius*. and then was civil warre between *Cesar* and *Pompey*: And the change of the Empire was in *Europe*. But according to the institution of *Astrologers* all these troubles should have been in *Africke*, because *Scorpius* hath his dominion there. In the year of our Lord. 34. there was a great Conjunction of Planets in *Leo*, and then (saith one very prophanely) was the Gospel preached through the world, But if he make this Conjunction to be a sign of the preaching of the Gospel, then it should more have been preached in the parts of *Europe* then *Asia*, which is not true. In the years of our Lord. 331. and 1127. There were great Conjunctions in *Virgo*, and yet the Countreys subject to this sign felt no harm, but *Italy* was troubled with
the

the *Popes* superstitions, and *Arrius* his heresie broached. There was a meeting of Planets in *Sagittarius*, 73. years after *Christ*, when as *Otho*, *Galba*, *Vitelius*, and *Vespasian* troubled the *Romane* Empire, yet there was no where more grievous warres then in *Palestine*, and no greater slaughter then of the *Jews*, who are subject unto *Scorpius* and not unto *Sagittarius*, In the year 1464. a Conjunction of higher Planets was in *Pisces*, under whose dominion, although *Europe* be not placed, yet it most felt the smart by troubles and civil warres. So 1576. and 1577. Two eclipses of the Sun, the one in *Leo*, the other in *Capricorn*, took their effects in *Germany*: when as *Leo* and *Capricorn* do not rule that Countrey. It is vain to shew the absurdity of this rule by more examples, these shall be sufficient.

This shall suffice to have spoken of their generall *Predictions*, now follow their speciall determinations of the state and temperance of the weather, wherein I will set forth first of all a most manifest and absurd contradiction, which most of them make, and that is this. They use (as I have said) to set down their judgements of the whole quarter, that it should be either moist, hot, cold, or dry: afterward judging particularly they disprove by particular dayes that which they said before. In the year of our Lord. 1581. one said that in the Autumn quarter should be a great drought, yet I perusing his particular judgements upon the dayes of the quarter, I find it should have plenty of rain. In the year last past another said, the summer should be so hot and dry that wells and rivers should be dried up, and fishes be scarce, and Cattell dy for want of watet: yea the same party in his particular judgement of the weather, maketh 20. dayes of the same quarter, at the least rain and misling, and 30. other either temperate or very cold.

In one word, the judgements which are set down, of the weather, they are more tolerable then the rest: yet as long as the wold endureth, no man shall be able to

Pro-

Prognosticate truly what weather shall be in every day of the year. The causes of this I have set down before, and need not now to repeat. Wherefore they might leave of any longer to busie themselves in this kind. And it shall be sufficient for thee, leading a christian life, to know the generall and ordinary estate of the parts and seasons of the year.

The third Reason Impieties.

Besides all this the impious speeches and ungodly practices. which these men use, might move a christian man to loathther *Predictions*. First, yearly some of them do foretell whether men shall study and imbrace, or forget and neglect true Religion. What a filthy and divelish thing is this, not to be suffered in a Common-wealth where the Gospel of Christ is preached. Every man naturally is the child of wrath, the unprofitable servant, dead in all kind of sinne, his understanding is enmity against God, his affections are rebellious against his will: none doeth good, no not one: not one hath any faculty to receive or keep true Religion: we are as saws in the hands of God, as the Prophet *Esay* speaketh: how then become we religious? by the onely work of God. *No man can come to me (saith Christ) except the Father draw him.* And as God draweth us first unto true Religion, so he also maketh us continue in the professing of the same, as *S. Paul* saith, *he which hath begun a good work in you, will finish the same &c.* By what means doth God do this? by the outward preaching of the law and the Gospel, and by the inward working of his holy spirit: other means the Scripture never mentioneth. On the contrary part, if any man refuse the Grace of God, and will not imbrace the true Religion, it proceedeth from the hardness of his own heart, and wilfull rebellion. Seing therefore *the rebellion of man cometh from his own will, and the imbracing of true godliness from God alone 2. Corinth. 4. 34.* Why dare they presume without great impietie to

to adjoyn the Constellations as Adjuvants either unto Man or God in this divine work. Again, these Predictions are very perillous, for if a man be wickedly given, they hinder him from the acknowledging of his sin, because they make him lay part of his faults upon the stars, when as all indeed come from his own soul: and if a man be a penitent sinner, and feel the Grace of God; yet being weak in faith and conscience, they make him not to put his whole trust in God, and to love him with all his soul, with all his strength, but allure him in some part to attribute that unto the stars which is the onely work of God, and not of any Creature.

2 They use to foretell what Vices shall reign, as in these Examples: As,

There shall be much unlawfull and secret whoredome.

Great robbing by High-ways sides.

Wanton and young women shall sit in their Ladies laps, by reason of their Goddeses well placing.

Many shall use deceit and consening.

By these and such like, lewd and dissolute people, take occasions, and are stirred up to live profanely, and to follow those vices unto which, the lusts of their nature carry them.

The fourth reason tricks of deceit.

A Juggler which taketh upon him to do strange things must use many flights, least if the stander by shall see his Tricks of *legerdemain* he be descried, and all his former cunning turn to his shame. Our *Prognosticatours* understanding this, have thought it convenient to use in their kinde some tricks of deceiving Juglers, I can call them by no better name, for so they are indeed. First, publishing their Predictions in thy behalf, they use such absurd, unknown, and insolent words, as (I think) never the like were read or heard amongst us in *England*: as are these which follow:

1 *A Prognostication Astrologically calculated for the Pole Artick for such a City whose longitude and latitude is thus.*

2 *Quartil Revolution.*

3 *Rectified for the motions and Aspects of the Meridian and Elevation.*

4 *Capricorn in quality cold and dry, melancholly, in taste bitter, nocturnal, feminine, meridional, of the earthly Trigon.*

5 *Mercurialists, Jovialists, Martialists. Hiema Solstice Festival, Vernal, Autumnal.*

6 *Pars tortura coupled with the Dragons tail.*

7 *Taurus a Sign of the earthly Trigonisme, naturally cold in the Sign Horoscope; and Virgo of the same stamp the sign of the prevention preceding.*

8 *A sign of the same triangularity Jupiter Lord of this Revolution resident with Venus in domicilio deorsum ab Angulo cadente.*

9 *Planets retrograde.*

10 *Cardinal or a succedent position.*

11 *Lunary defect.*

In his Dodecatimorian.

12 *Names of strange Authours; Proclus, Alchindus, Messahala, Zael, Albohazen Haly, Albumacer, Alubater, Guido, Bonetus, Hispaleusis, Firmius, Abraham, Avenezra, Trismegistus; with many other wondrous Doctours, having a great deal of small learning, and being far born, as in Caldea, Persia, Arabia, Jury.*

1 *Thou wilt say, What means all this? Here is great Learning no doubt, it passeth my capacity: who would not have an Almanack, if it were for nothing but for this, to see and hear how profound our Prognosticatours are? Thou far deceivest thy self; for they perceiving well, that their Deceits and Lies may be soon espied, have invented strange terms to colour them, and to cast a myste before thine eyes, that thou maist not see their naughty dealing.*

For

For any man the more true and honest he thinketh his matter, the more desirous is he to speak plainly to the understanding of all.

2 It was a point of the Knavery of the Devil, otherwise called *Apollo*, as the Heathen men asked his counsel, to answer doubtfully, because when as he was ignorant of the Event, yet would not, but seem to know, as in this Answer.

I tell thee Pyrrhus the Romans may conquer.

It is understood two ways, either that *Æacides* might vanquish the *Romans*, or the *Romans* *Æacides*. Our *Prognosticators* have chosen a very good Patern to follow, their dealing with thee is the like: when they doubt and cannot tell what to *prognosticate*, then they use two ways of foretelling, either to speak that which is true every way, or that which is true every year. For the first, amongst many Examples, I will put one or two that thou maist see their dealing in true, not forged Examples.

1 The conjunction of *Mars* and *Saturn* threaten Wars, but *Jupiter* will mitigate the same; as a man should say, the *Prognosticator* telleth true, except he tell a Lie.

2 1585 We shall have a very dry Winter, if peradventure any floods and store of Rain do fall, they shall proceed of former Causes.

3 This Summer quarter is like to be for the greatest part dry and hot, yet it is neither to be too hot, nor too cold, but indifferent.

4 Neither fair, nor foul, both together.

5 Fair and calm, but little misling.

6 Clouds portending Rain and Snow.

Examples of those Predictions, which may agree to every year are common with them as these.

1 This year Artificers must take heed of too much straining their Backs.

2 Take heed of venturing in slippery places boldly in building.

- 3 Old men shall die.
- 4 Death of Sheep and other Cattell, this year shall be.
- 5 Sundry Diseases are like to reign amongst many which will sweep away many.
- 6 False Rumours, Imprisonments, Tortures.
- 7 Brethren and Sisters shall love one another.
- 8 Sundry men and women shall be troubled with pains in the Eyes.
- 9 Much strife amongst men and women.
- 10 Small love amongst Kinsfolks.
- 11 Much unlawfull Lust, this year, and secret Fornication.
- 12 Some Ecclesiastical Person shall be in trouble, and some Nobleman shall die, this is ever at one place or other.
- 13 Many ship-wrecks, and other stirs on the Seas.
- 14 Many shall addict themselves to the study of *Necromancy*.

Thus far M. Perkins.

SECT. IV. of CHAP. IV.

Wherein the Doctour thinketh the ground of the Art wholly shaken and overthrown, by affirming it meerly imaginary, viz. the ninth and tenth Sphere, and in them the Zodiack, therein proveth and sheweth his own ignorance the more apparently manifest.

But what doth this sophistical Cavil avail him, to the subversion of the verity or certainty of *Astrology*, when the motions and Effects of the stars are known? but even as well may he condemn the Rules, and Precepts of all Arts, which are also gathered by experience and Reason, as *Astrology*, because the signes of the Zodiack are devised by men; but the reason they attribute these Names, as *Aries*, *Taurus*, *Gemini*, and the like, to the

Con-

Constellations of the Heaven, is by reason of their forms and particular virtues, expressed under these figures ; for *Ptolomy* hath delivered the nature of the particular stars in them by themselves, as also their *particular Complexions* and *efficacies*, as also the *Houses*, *exaltations*, *triplicities*, *terms*, and *faces*, and other *Dignities*, of the signes, as they follow the nature of the Planets : and since these are known, to what end are all these his Cavils, whether there be a ninth or tenth Sphere ? for let there be none at all (as he saith) nor any think called a Zodiack (as he would fain perswade the World) yet since clear experience and practice evinceth him, as also demonstration that there are such Constellations (call them what you will) his sophistical weak Argument will no wise serve his turn ; for I may as well deny there is a *Dog*, a *Bear* both lesser and bigger, a *Swan*, a *Crown*, a *Waggoner*, and the like ; as he denieth there is not a *Bull*, a *Ram* or a *Lion* in the Heavens, when it is not desired literally (by any Astrologer) to be understood : * * that not proved.

SURVEY. First, that men may see whether *Will. Ram.* hath not been impertinent in his Answer, we will insert the Doctours third Argument.

The fourth and last Argument (saith the Doctour) against Astrology that I shall urge, passing by innumerable others, is, that a main part of the *Basis*, and bottom, on which Astrologers build the structure of their Art of Prediction is but meer imagination : for there is no such thing as the tenth or ninth Sphere : and therefore the Zodiack placed by Astrologers in them is but a dreamed Fiction. Yea, and one of the *quondam* great Astrologers (*M.P.*) will dare to say, that "the twelve Signes, bound-
"ed (as they suppose) within the dimensions of such a
"thing as a Zodiack; namely, the signes of *Aries*, *Tau-*
"*rus*, *Gemini*, &c. that is, a *Ram*, a *Bull*, &c. (feigned to
"have power over the twelve parts of Man's Body) are
"only twelve imaginary Signes ; for in the Heavens
(saith

(saith he) there is no such matter as a *Ram*, a *Bull*, &c.
 And how (saith he) can it stand with reason, that in a
 Firmament, feigned by Poets, and Philosophers, a for-
 ged Sign (which indeed is nothing) should have any
 power and operation in the Bodies of men. Again, the
 very order of Government of these Signes in Man's bo-
 dy is found and without shew of reason: for according to
 this Platform, when the Moon cometh into the first
 Sign *Aries*, she ruleth in the head; and when she com-
 eth into the second Sign *Taurus*, she ruleth in the Neck;
 and so descends down from part to part, ruling two, in
 some three dayes, &c. Where observe (saith he) that
 the Moon is made to rule in the cold and moist parts,
 when she is in the hot and dry Signes; whereas in rea-
 son, a more consonant order were this, that when the
 Moon were in hot and dry Signes, as in *Aries*, *Leo*, and
Sagittarius, she should rule in hot and dry parts of the
 body; and when she is in cold and moist Signes, she
 should rule in the cold and moist parts of the Body;
 and so still govern those parts which in temperature
 come nearest to the Signes wherein the Moon is. Beside
 this, some learned Physicians have upon experience con-
 fessed, that *the observation of the Sign is nothing mate-*
rial and that there is no danger in it, for gelding of Cat-
 tell, or letting of blood. And the vanity of the old con-
 ceit and imagination of them that have put much in the
 Signes, appears in the common practice of men, who
 commonly upon *Stevens* day use to let blood, be the
 Sign where it will. The truth is (saith he) the Sign in its
 own nature is neither way available, being but a *phan-*
tasie, grounded upon *supposed* premises, and therefore
 ought to be rejected as meer *Vanity*. Thus far he.

Now let me add some particulars suiting to what he
 hath said to illustrate the same; and so I shall not onely
 confirm him, but also what I affirmed my self in the be-
 ginning of this Argument.

T

First,

First, touching those *feigned Firmaments*, or Heavens, called the ninth and tenth Heavens; besides that the ancient famous Astronomers, *Plato, Aristotle Hipparchus*, and many others, knew no such thing; sense also doth evince that we can be sure of no more but eight: For we see distinctly the seven Planets, Sun, Moon, &c. and their several motions in twenty four hours, &c. And we can perceive the eighth Heaven of the fixed stars (known by their twinkling) to move in one motion, round the Earth in 24. hours; because we can see the heels of the lesser *Northern Bear*; adjacent to the North Pole, to be downward towards the Earth in the Evening, and to be upward in the Morning. But we have no sure ground to conclude that there are more Heavens, either the *Chrystall Ninth*, or the *first moving Tenth*. The grand reason brought to prove them from the two other motions of the eighth Heaven of fixed stars, beside that from *East to West* in twenty four hours, as that the eighth Heaven of fixed stars moves from *West to East*, coming to be in the same posture as when they began that motion, by the end of forty nine thousand years: and that the same eighth Heaven hath another motion from *South to North*, and thence to *South* again, which process and recess is a finishing seven thousand years; and therefore that that motion of the eighth Heaven, from *East to West* in 24. hours, must needs be *violent*, as forced from some *tenth* Heaven, naturally so moving; and that from *West to East* in forty nine thousand years, must be also violent, as forced from some ninth Heaven, naturally so moving; and the last motion of the eighth Heaven, *viz.* From *South to North*, and back again in seven thousand years to be the natural, peculiar, innate motion of that eighth Heaven; seeing that (as they forme the Argument) one simple single moveable body can have but one natural motion; I say, this Argument doth not evince my reason in the least, to believe the existence and being of the ninth and tenth Heaven: for God

that

that by his Word at the beginning said to the Earth, *Stand thou still*, and to the Sea, *Move thou continually*, with severall motions, as of flowing and reflowing, twice every twenty four hours, and they obey his voice to this day; the same God commanding the eighth Heaven to run from *East* to *West* every twenty four hours; and with all to linger and flinck back every day a little from *West* to *East* (as suppose with the Astronomer) as much as comes to one Degree, or sixty miles in an hundred years (which is about three quarters of a mile in one year and half a quarter) and also to roul forward from *South* to *North*, and back again from *North* to *South*, so gradually till in seven hundred years it is as it was, cannot chuse but obey the voice of God; and so move without ceasing. And (to throw away Traditions in Philosophy as well as in Divinity) 'tis a readier way and surer, to say, God commanded the Heavens so to move at first Creation, and they obey; then to say, *Primus motor*, God moves the Angels, or Intelligences, they move a tenth Heaven, and a tenth Heaven moves the other Heavens. And to the clause of one natural body, we say, that there is hardly any natural motion, without some violent, as the Philosophers calls violent: for if Fire ascends, no more of the flame ascends in a pure natural motion, but that which ascends in the Mathematical indivisible Line in the point of the *Pyramis*, pointing at the Centre-point of the Earth, to its correspondent point in the Sphere of the lowest Heaven. Indeed if the Pyramical form of the flame were turned upside down, then all the flakes of flame might seem to take their natural order proportionable from one Centre-point in the Earth, to their severall correspondent points in the Sphere of the lowest Heaven.

So of any heavy Body, Stone, or Bowl, &c. falling down from some high places to the Earth, no more of it moves naturally, then the very middle of it tending downward in a Mathematical strait Line to the Centre-point of

the Earth; the corners of such a stone, or the circumference of that Bowl, falling not with the like natural motion, because there is but one universal Centre-point in the middle of the Earth, to answer to all downward motions; which is the Physical demonstrative reason why naturally the Earth is round, the heavy parts more pressing to the general Centre-point, the lighter lesser.

So the Water in its motion in a River, it naturally tends downward, yet desires not to be so low as the Centre of the Earth: and the mean while it tends progressively forward; and in this progressive motion, no more is precisely natural, but what proceeds in a strait Line: for the Water hath no minde of it self to go out of its Line; that being out of its way, and besides its design. So that either we must say, one man may have many natural motions, or we must no more feign more Heavens then eight, to move the rest, in their severall motions, then we dare feign more Elements then four, to manage the severall motions that are in each one of them.

Secondly, touching the imaginary Sphere the Zodiack, this must needs be an infallible Conclusion, so far as the Heaven or Firmament of the Zodiack is feigned, so far of necessity must the Zodiack supposed in that Heaven or Firmament be a meer feigned thing. (We heard afore, that most learned Philosopher and Astronomer *Keckerman* lay it down for a sure Rule; that Astronomers may make, and use *Hypotheses*, that is, Suppositions, but Astrologers may not.) But the ninth or tenth Sphere or Heaven are feigned, therefore the Zodiack imagined in them is also feigned. 'Tis worth the while to hear *Alsted* (which is to our purpose) what he saith concerning the Zodiack, the Zodiack (saith he) of the first Mover (that is the tenth Heaven) is *imaginary*, of the eighth Sphere real. The imaginary is primarily and *originally* in the Mover, or tenth Heaven, in the inferiour Spheres it is *secondarily conceived*. The Real changeth its situation; the

ima-

imaginary doth not. The signes also of the real Zodiack, are wonderfull *unequal*, but in the *imaginary* equal. In Accounts the *imaginary* Zodiack is more commodious; but not so in Predictions. Thus you see how much *fiction* there is about the Zodiack; and more honour ascribed to the feigned then to the real.

Thirdly, touching the twelve *imaginary* Signes; there is no such formes of stars, as of themselves seem such. Compare *Taurus* and *Aries*; and *Aries* lying under *Balena*. Tradition and Globes tell us such things, but the stars of themselves could never make us so imagine. See the Celestial Globe.

Fourthly, touching the disorderly placing of the hot dry Signes in parts that are not hot and dry: Note that *Alsted* a learned Philosopher, and was also an Astrologer, (at least in opinion) affirms in his System, or Treatise of *Astrology*, that the twelve Signes are divided into four *Trigonos*, that is Ternions. or Three. *In primo trigono sunt signa ignea, videlicet, Aries, Leo, & Sagittarius: In his dominantur calor & siccitas, quæ dominantur cholera & sapor amaro*: that is, In the first Ternion are the fiery Signes, *Aries* the Ram, *Leo* the Lion, and *Sagittarius* the Archer. In these Signes are predominant heat and dryness, which have dominion and rule over Choller, and bitterness: so *Alsted*, *Uranosc. Par. 4. Cap. 4.* Now that these Signes are thus assigned to have dominion; *Aries* on the head, and *Leo* on the heart, and *Sagittarius* on the Reins and Loyns; your Astrologers shew you in your ordinary and common *Almanacks*. But your Philosophers and Physicians will assure us upon strong reason, that a man hath the coldest Brain, and moistest Heart, and humid'st Reins.

Fifthly, touching the imagined Signes, and their supposed dominion over the parts of Man's Body, this would be taken into consideration, that the Traditions about them is such a Fiction in the eyes of some Astrologers, that

some of them omit them in their Almanacks, others expressly deride them. So that which goes under the name of Master Pond:

*Should I but dare to omit the Anatomy,
Which long enough hath gull'd my Countrey Friend:
He with contempt would straight refuse to buy
This Book; and 'tis no Almanack contend:
Ask him its use, hee'll say, he cannot tell;
No more can I; yet since he love'st so well,
He let it stand, because my Book shall sell.*

And for my part, I have of purpose tried the experiment of letting Bloud in that part where the Sign hath been (as the Almanacks prescribe) with good success. Thus the Doctour, which *Will. Ram.* hath in no measure answered, neither in quantity nor quality, either to *M. Perkins*, or *Alsted*, nor to the Doctour. *Will. Ram.* saith, *Let there be no ninth or tenth Sphere.* Then we ask what becomes of the Basis of Astrology, seeing the Zodiack (supposed in them originally unchangeably, and equally) is thereby taken away. Yet saith *Will. Ram.* the said twelve Signes or Constellations are there, call them (saith he) what you will. But we have shewed *Will. Ram.* that they are not there; there is no such Configurations. And therefore the Effects of such Constellations as such must needs be non-ens, as the Effects of any stars for the most are incognita, and *Will. Ram.* hath not demonstrated to the contrary; but onely *Verba dare*. And play'd the Dictator not Confutor; or as if he had been rather Jester on the Stage at *Technogamia*, then a Juridical Advocate at the divorce of Astrology.

W. R.

W. R. his CHAP. V.

Wherein the Doctors confutation of the objections that are brought for Astrology is (he saith) examined and refuted.

THere remains nothing more to be answered of Master *Homes* his discourse but his confutations of the objections that are brought for Astrology, which indeed is already refuted in what hath been already said; having consideration to the definition of Astrology, and the Tenents of Astrologers: but because I will not give him occasion to carp or brag of my leaving him here, I shall go along with him in every particular of his remaining cavils; that so the Reader may see on what small grounds he builds up his tower of opposition against Astrology, and what small reason he hath to carp thereat.

First he saith *Melancthon* standeth not for Astrology; but you have heard before how he also thus falsely abused *S. Augustine* and *Galen*; but admit neither of all these were one jot for it, but positively against it; yet will not this (if granted) make a whit against Astrology; since he will not deny but these are men, and *humanum est errare, man is subject to frailty and error*, and therefore is not Astrology absolutely condemned hereby; since already you have heard it no wise condemned by the word of God, but the effects of the Stars clearly thereby manifested; yet for the answer of this his delusive quirk, I shall onely send him to *Melancthon* to be better perused (which here to clear would be too too tedious) and then he will not thus inconsiderately wrong him, as the other two *S. Augustin* and *Galen*, the reason whereof was also a negligent perusal of them.

Secondly, to gain-say (as he thinks) Astrology, he saith, *that some make a great matter of the Star that*

was seen at the birth of Christ : But I answer, that this appearance of this Starre maketh neither for nor against Astrology.

But to come to the objections Logically, which he saith are brought in defence of Astrology and his answers, the first is, that *God made the Stars to be signs*, Gen. i. 14. *therefore the knowledge of the signification of these signs are lawfull* : his answer is, *God made them to be signs of naturall effects or events, not of arbitrary and morall, that depend on mans will*. Wherefore here first the Reader may take notice that M. Homes doth now (contrary to what he hath all this while denied) confesse the Stars to be signs of naturall effects and events, and whereas he denies them to be signs of arbitrary and morall events depending on the will, he gaineth little of the Astrologer, who (as you have already heard) acknowledgeth the same.

To handle here every particular objection and his answers hereon, would be too tedious, and indeed but vain, and to little purpose, since he can say no more then what hath been already (if rightly understood) answered : for to insist upon every vain quillet were an *Herculean labour*, and to render my self more weak then the propounders or authours thereof; wherefore I conclude,

SURVEY. A full answer to this fifth Chapter will be to shew you

The Doctors SECT. V.

Confuting the Objections that are brought in the behalf of Astrology.

I will not be so severe (unprovoked) as to take publick cognizance of, and to name to the world, the Authours Books, Predictions, or Practises that have apologized for, and

and acted in Astrology; because of other good learning in them (which I reverence); though in their *Astrologicals*, I know they have exceedingly erred. If any will be violently impertinent, *Vis & modis*, by all means to lay low others persons or parts, thereby to advance their mistakes, the *Defendent* then is bound to tell *All the Truth*, which can be made good by substantiall witnesses, and testimony. That which I have in my eye to do, is onely to give a light touch, and pointing with the finger upon some few things that are most speciously pretended to be Patronages of Astrology.

And because some are more *Oratorious*, others more *Logicall*. I shall suit my language to theirs. And to the first I must say, it appears by what hath been said in the precedent Treatise, that *The Heavens* yet never spake the *Language* of Astrology, so as the most learned in the World (afore named) could ever understand. And to rhetoricate high in the behalf of *Astronomy*; or to kick down low them that slight it, is wide from the businesse in hand touching *Astrology*, whose vast difference from the other was afore sufficiently, though briefly, intimated: And though he should own it, that *Pleyades*, *Arcturus*, *Orion*, and other *Stars* (mentioned in Scripture, and allowed therein to be lawfully mentioned by us) have stamp't in them by creation a power of *Influences*, whereby accordingly they *Operate* on sublunary Bodies; men knowing in some measure those influences, so that they lawfully *Predict according to the known nature and quality* of those influences; yet will it not thence follow that there is any such thing allowed as *Judiciary Astrology*, to predict and foretell what shall befall men, and Cities, and Common-wealths, in relation to *humane* affairs, *arbitrary* actings, and *Spontaneous voluntary* transactions that depend immediately upon the movings of the will of man. All that would naturally follow from those *indefinite* premises (if granted) would be onely a particular
conclu-

conclusion, that therefore in some things men may be able in a lawfull way probably to predict some kinds of events, as that *whether* there shall be, or perhaps *whether* it will be an *healthy* or *sickly time* for men or beasts, or such like *naturall* effects of the naturall influences of Stars. Which if men can attain at times of the year to see *distinctly* in their just positions, exaltations and conjunctions, &c. and have had experience of the operations of their influences; they may perhaps sometimes blunder right, that so weather, health, or sicknesse, &c. may follow as they conjectured. But all this, and if we could name an hundred more *naturall effects*, would not satisfie the *Astrologer*, or his Clients; nor keep up the reputation of the one, or answer the expectation of the other. They ordinarily come to the *Astrologer* with these Queries? "Such a time I was *born*, after what manner shall my *life* and *death* be? Thither I intend to go, and so and so to do, what shall be the successe? Such a night I was robbed, what *manner of person* was the Thief, and *where*, or *how* may I find him? Such a thing I lost at such a time, how may I get it again? I am *loved* and *do love* severall persons in a way of marriage which may I take as *luckie*, which refuse as *unluckie*? with infinite the like Questions, and many more stranger then these. To which if the *Astrologer* make no answer, the resorters despise him. If he doth not undertake to give a positive answer to such interrogatories, then I must ask him what Scripture, or reason doth teach, or *allow* such a kind of *Astrology*? The Hea-then *Romane Senate* (without direction from *Moses*, *Deut.* 18. whom they knew not, or acknowledged not) made laws against *Vaticinatores*; that is, *Those that would foretell things* (as *Ulpian* in his seventh Book, *De officio proconsulis*, tells us) And if *Gellius* doth think that the common people understood by that name the *Chaldeans* (*A. Gell. lib. 2. Noct. Art.*) this doth not conclude that the learned *Legislators* so understood it. And if they did,

did, the suspition is yet unremoved, whether all *Astrologi-
call Predictours* of humane events and arbitrary transla-
tions are not of the same bran with the *Chaldean* Fore-
tellers? And therefore *Moses* and the Prophets, &c. con-
demning Astrology, condemn all without limitation, or di-
stinction: so that we have no warrant to take mans word
against Gods word; but to refuse their distinction of law-
full and unlawfull Astrology. For all Astrology, that is
properly Astrology in the opinion of Astrologers (and
not Astronomy, Physiology, or Meteorology, &c.) that is,
to predict the effects aforesaid, is unlawfull, superstitious,
false, abominable, &c. And so are we to understand those
Epithites or additionall titles of Astrology, in divine, and
humane pious Writers. For they do no more intimate a
lawful Astrology then in the common expression, *Turpe
vitium*, filthy or uncomely vice doth intimate that any vice
is not filthy but comely. So that Astrology was not here-
tofore before the time of *Ptolomy*, and *An. Pius* unlawfull,
onely because then the Art was imperfect, and its pro-
gnostication uncertain; but because for many other and
greater reasons (as we heard afore) did God condemn it in
his word the imperfection and uncertainty also still essenti-
ally adhearing to it, as learned Astrologically *Alsted*, but
of the other day and others more assert; before mentioned
sufficiently. *Melancthon* they say, teacheth us, how neces-
sary Astrology is. Could I have found it by perusal of all
his works, I should have thought so too; but with the
same labour finding the contrary, I must rather believe
what I see, then what I hear. He speaks against Astrology
in his Commentary on *Gen. c. i.* upon the words, *Videre
quod sit bonum*, &c. it is in the beginning of his Works
(and therefore one would think he would not afterwards
so grossly contradict himself: His words against Astrolo-
gy in that place are, *Primum hic observabis, vanum esse
Commentum Philosophorum, quod de ordine causarum, &
de fluxu syderum prodiderunt. Nam ante astra, conduntur
plantæ,*

planta, quas potissimum nasci, et servari virtute syderum existimaverunt. That is, First thou shalt observe here that the *Fiction* which the Philosophers have set forth concerning the order of causes and the *Influence* of Stars is *Vain*. For the Plants which they have imagined to be created and nourished by the virtue of the Stars, were created afore the Stars: so *Melancthon*. And I much suspect that the originall pretenders of *Melancthon* for *Astrology*, mistook by a negligent view of his words on the Epistle to the *Colossians*, c. 2, which are these, *Medicina comprehendit Physiologiam & Astronomiam. Sunt enim in mendo, temporum discrimina quadam servanda. Est autem & alia Astronomiæ utilitas, quod oportet habere civilium negotiorum causâ certam anni et mensium descriptionem, &c.* *Necessaria est et altera philosophia pars quæ Morum Præcepta Tradit, & quæ Leges Regendarum Civium Peperit.* In which words *Melancthon* speaks something of the usefulness of Astronomy; of *Physiology* (or *Physicks*; that is, *Naturall Phylosophy*;) of *Ethicks*; that is, *Morall Phylosophy*, to teach men externall good manners; and of *Politicks*; that is, touching the civill government of cities, and Common-wealths: But not a word of the name or thing of *Astrology*: and therefore I thought it not worth while to translate this last place. Tis sufficient for us, that *Melancthon* doth appear rather against *Astrology*.

We have confest afore, that many strange things have, and may be done by the *Opticks* (the Art of seeing) and severall other Arts; as the same may be granted to *Statics* (of Ponderations) &c. So that *Ignoramus* would think them to be *Juggling*, or &c. We honour all true Art and Artifices, of which the Artist (at least) can give from nature, *justissimam rationem*, a due account and cause. But this doth not countenance, in the least, the *Astrology*, and *Astrologicall Feits* we speak of. A friend of *Astrology*, to patronage it, makes great use of

of that place in *Job*, chap. 38. v. 31. which our English Translatours thus render, *Canst thou refrain, or bind the sweet influence of the Pleiades*, &c. And from this one word *Influences*, draws forth great conclusions for Astrologically predictions. But first note, that in the Hebrew (the sole judge of the right reading of the Text) there is no such word as *Influences* or *Sweet*, but onely מערור that is, *The Pleasures, Delights, or Delicacies*; נומה of *Virgilia*, or *Pleiades*, In the *Syriack* and *Arabick*, there is lesse; mentioning onely the *Face of Pleiades*. And in *Hieroms* Latine translation as little, namely, *The shining Stars Pleiades*. In the *Chaldee* lesse yet, for it neither names *Pleiades*, nor *influence*, nor any effect of any virtue upon the sublunary bodies, but mentions onely the motions of Stars, thus, *Wilt thou bind Orion with Chains, and loose the Cords that draw Arcturus?* And to the same tune the Greek Translation of the Septuagint, συνῆς ὃ δισπύδ, &c. That is, *Hast thou composed the bond of Pleiades, and hast thou opened the fence, or enclosure of Orion*. Secondly note, that whatever intimation of *influence* any Astrologer can draw from this Text, it will prove but a naturall influence upon Plants, and naturall bodies, to further their naturall effects, nothing tending to Predictions of voluntary actings, and humane events of men, as men, as that same friend of Astrology hath ingeniously confessed enough to “ this purpose. “ Although (saith he) *All things* are “ governed by the *influence* of the Heavens, yet *Many* “ eminent things do *Happen* in the *Aire*, and in the *Body* “ of man, whose Originall cause is from the virtue of the “ Heavens. As sometimes the influence is helped forward through *Diabolicall* and wicked *inchantments*, “ so oftentimes *God is pleased to hinder* the influentiall “ virtues of the Heavens at the prayers of the Faithfull. “ It is sure that so much credit is not to be given to such “ *Signs* as the vulgar and credulous Astrologer doth imagine;

"gine; neither is there virtue and power altogether to
 "be rejected. Influences though they descend on man,
 " &c. yet they do not *Compell*, through any necessity:
 " For the *free* mind of man is not subjected, and as it
 " were, enslaved to any *Position* of the *Starres*; For
 " *Sapiens dominabitur Astris*; that is, *A wise man*
shall rule over the Stars. Thus farre the great Friend of
Astrology, if not an *Astrologer*. In which, I much
 commend him for his ingenuous and candid dealing.
 For according to this declaration, there can be no due,
 true, and lawfull prediction of humane things by the
Starres: Though we grant *Meteorologicall effects*; yet
 this inferrs nothing for rationall events. But our lover of
Astrology afore quoted, allows not in his glosse on *Luke*
 chap. 12. vers. 54. a certainty of effects of *Starres* in
Meteorologicals; How then shall we in *Arbitrariness*?
 Nor will the distinctions that some make, help up the
 credit of judiciary, or divinatory predicting *Astrology*.
 " They say there is a threefold Prognostication, or Divi-
 " nation; namely, Superstitious, Supernaturall, natural:
 " And Superstitious is either Heathenish, or Oraculous.
 Not to spend time about the form of these distinctions,
 either to note the low debasing, Scripturelesse, and
 unworthy phrases of Supernaturall Prognostication, or
 Divination, whereby to signifie the wonderfull Predi-
 ctions of the extraordinarily inspired Prophets; or to
 shew that the terms of the distinctions, *Coincidere*, are
 not distinct; Superstitious, and Supernaturall being both
 above nature. God so acting in the Supernaturall, and
 Satan in the superstitious, and Heathenish and Oracu-
 lous all one; those Oracles they mention of *Apollo*, &c.
 belonging to the Heathen. I say not to spend time about
 words; I shall briefly speak to the thing; namely, That
 by the Arguments, the Scriptures use and urge against
Astrology in generall, without the least distinguishing in
 favour of any kind of *Astrology*, properly so called; it

appears that all Astrology is Superstitious, Heathenish, &c. To tell us of the effects of *Starres* in Meteors, Elements, Plants, &c. is onely to *Physiology*, or *Meteorology*. To discourse further, "as to say the effect of the Stars is a voluntary action, by which the principall efficient God, is Helped, Assisted, and Furthered, in producing the effect, as the Master Builder is helped by his servants to build an House, is not onely an unwarrantable, but a most sinfull, I had almost said, a blasphemous speech. That God that can do all things immediately of himself (as we see in the Creation, and miraculous operations) when he useth any of the Creatures in producing any effects, *He Assisteth them*, not *they Him*. And we find not in the Scriptures that he used any Creatures to predict Voluntary actions, but his Prophets.

Those that will defend *Astrologicall predictions*, by a distinction between *Non illicitum*, and *Licium*, that though Astrologicall predictions are not *lawfull*; yet they are not *unlawfull*, do not consider that *lawfull* and *unlawfull* are immediate contraries; so that whatsoever cannot be truly asserted to be lawfull, is unlawfull. And as weak is their defence to presume to say that Astrologicall predictions are no where in the Word of God forbidden; either explicitly or implicitly: For notwithstanding their superficial glosses (not worth a particular answer) on two or three Scriptures that are against them, whereby to abate their edge, and to save the head of Astrology from wounding; it hath been abundantly afore demonstrated out of many Scriptures, that Astrology, indefinitely, without exception is condemned by the Word of God. To whiffle off the dint of any Scripture, expressly disliking Astrology (as Isa. 47. 13. &c.) with the distinction that their superstitious, or Heathenish Astrology is forbidden, not lawfull Astrology; hath been already answered: That all Astrology, properly so called,

is

is condemned in the Word of God, by such and the like *Epithites*, of *superstitious*, *heathenish*, &c. as all vice is condemned by the names of *filthy*, *uncomely*, (&c.) vice. And those terms added to Astrology, of *superstitious*, *heathenish*, &c. are of the very dint of the Arguments in many places of Scripture, whereby the holy Ghost intends to render all Astrology odious.

For the great matter that some would make of the mention of a Starre (*Matth. 2. 2.*) appearing at Christs birth, &c. whereby to countenance Astrology; I shall answer briefly (because the Presse calls upon me to shut up.) Either we must consider this Starre *singly*, or *conjunctively*: If singly, then if this was a reall Starre, it was either ordinary, or extraordinary: If ordinary, namely, made and settled in its being in the first creation, and ever since common in appearance, how should it of its self signifie Christs birth an effect, once onely to be, from the beginning to the end of the World? It is impossible that a common cause, or sign, of it self can be a sure demonstration of a new single singular effect, never to be but once. If it was an extraordinary starre, then either so it being newly created; which inferrs that God did not create all things in the beginning, no not all kinds of things; for the Starrs, say the Philosophers upon the ground of their different natures, do *Differre specie*, differ in kind. If extraordinary onely in appearance, now, and not afore appearing, how should it of it self teach any Astrologer the said event, who mainly pretends experience? If it were a seeming starre; that is, a *Comet*, or Blazing star: First, that rather presageth death, then birth, by reason of the noysome and filthy fumes and exhalations of which it is compounded, and being on fire diffuseth them into the air in which the Sons of men are enwrapped. Secondly, Then, this starre belongs rather to *Metereologie* (a part of naturall Philosophy) then to Astrology. If we consider this Starre *conjunctively*; namely,

namely, together with propheticall explanations upon it (as the starres in *Joel* 2. And *Matth.* 24.) then the consideration of this starre was more Theologicall then Astrologicall. And this is supposed by the Learned, both ancient and modern, that the wise men of the East took into consideration the signification of this starre by the help of Scriptures, either immediately coming to their view (being Eastern neighbours of the Jews) or mediately by the hands of them that had their glosses (of such a thing to come) out of the Scriptures. Tis put upon *Chrysostome*, that he affirms that in the East in a City called *Seth*, near the Ocean there was a society of men, twelve in number, students in Astrology; who learning out of *Balaams* prophecy, *Numb.* 24. 17. that such a starre was to appear, gave themselves from yeare to yeare to observe the heavens, and to wait for the appearing of it: and for continuation of that observation throughout many ages till it did appear, did at the death of any of the twelve, choose another in his room; by which at last they saw this starre. *Calcidius* likewise a *Platonick* Philosopher flourishing in the time of Christs birth, writing upon *Plato* his *Timæus*, concerning divers Stars and their wonderfull effects, saith thus, There is a more holy and divine history (meaning the Scriptures) which reports that by the appearing of a certain extraordinary Starre, not diseases and death were foreshown, but the venerable descent of God for mans salvation; which Starre was observed by the Chaldeans, who worshiped God, new born and become man, and offered him gifts. So far *Calcidius*. And whereas in Hebrew, that prophetic of Balaam runnes thus. *There shall come a Star out of Jacob, and a Plant or Branch shall rise out of Israel* (according to which *Isaiah* and *Jeremiah* Prophecy, *Isay* 11. 1. *Jer.* 23. 5. and 3. 15.) the *Greek* of the Septuagint (who wrote about 300. years afore Christ) translates *Star* by *ἄστρον* a Star, but *Plant* or *Branch* (which our

Translatours render *Scepter* (the Septuagint translate by *Αρθεον* & *Man*; which the vulgar latine followes. So that the learned Eastern people, by their knowledge of the *Hebrew*, and of so ancient a *Greek* Translation, might compound a due sense out of these two, that a starr should arise to signifie the birth of a most eminent man to be born of the blood of Jacob or Israel. Lastly, the Ancient *Sibills* (who wrote long before *Christ*; Some as anciently as the *Babylonian* captivitie; some mentioned by *Virgil*, who flourished above fourtie years afore the Birth of *Christ*, &c.) do in their way, foretell of *Christ*, and sometimes in an *Astrologically* Phrase,

Jam redit & virgo redeunt Saturnia regna:

Jam nova progenies caelo demittitur alto.

These *Sibylls* were so well known in the Eastern world, that from *them* (how ever they came by it) they might have some hints of this *Sarr* and it's pointing at *Christ*. These things being so; 'tis plain, not the *Starr* of it selfe *Astrologically*, but the *Theological* pre-expositions of that *Starr* did cause men to understand, at the appearance thereof that *Christ* was to be born. 'Tis well confest by some, whom they cry up to be for their *Astrologically* way, "That both *Nature* and *Art* may beat a stand "in spirituall things, especially concerning *Christ*, which as "the *Apostle* witnesseth are very mysterious, *Ephes. 3. 4* "1 *Tim. 3. 16*. The wisemen hoping well of the *Jews*, as "Gods peculiar people, go to *Jerusalem*, and consult with "them. These wise men came to *Christ* by a guidance of "Starr, which may justly blame the *unwise*, who ascrib "their not coming to *Christ* to fatal necessitie, or the influ "ences of *Starrs*; as *Tertullian* hath it, *Deonerant seipso* " & *mala mentis impetus vel fato vel astris imputant* "As *Austine* hath to the same purpose, *Falso de stellarum* "influxu conqueruntur mortales, quod peccatum adeo v "untarum; est quod si non voluntarium non est peccatum

th

“that is, mortall men falsly complain of the influence of
 “the starrs; that sinne is so voluntary, for if it be not vo-
 “luntary, it is not sin. Did we resist by grace our corru-
 “ptions, we should deceive the Astrologers, by ruling over
 “the Starrs. The highest God can, and doth oft cross the
 “course of Nature, and often produceth that which could
 “not be foretold by the observation of the Starrs. And
 “therefore men should *περὶ τὸ σπουδαῖον*, not to think
 “beyoud that we may wisely think, to be wise to sobriety.
 “Certainly to foretell contingences is the property of God
 himself.

Thus farr for answer to the *Oratours* for *Astrology*.

Next we will give a short reply to them that are more
Logicall.

Ob. God made the starrs to be signs *Geh. 1. 14.* therefore
 the knowledge of the signification of those signs is lawfull.

Answ. God made them to be signes of naturall effects
 or events; not of arbitrary and morall, that depend on
 mans will, on which the starrs have no power. *Corpus non*
agit in animam. A body cannot act upon the spirit of a
 man, no more then a materiall sword can wound an An-
 gel. Again the starrs are not signes to us of all naturall e-
 vents, as to wit, not of naturall contingences (to us con-
 tingent) as the lighting of a Crow near us, or, &c. but
 of all naturall necessities known by apparent common ex-
 perience. As that of *Solomon*; when they cause a North
 wind; it drives away rain, &c. And that of our Savi-
 our *Mat. 16. 3.* speaking according to the common ex-
 perience men had. *when the skie is red in the Evening, ye*
say it will be fair weather. But when the skie is red and
lowring in the Morning, it will be foul weather. Further,
 The starrs may be signs in regard of their motions, be-
 longing meerly to pure *Astronomy*, as when there will be
 an eclipse; though they should never be signs of any events
 in regard of their influences or qualitative Virtues.

Obj. The Starrs are causes of many things here be-

low. But it cannot be unlawfull to observe Causes how they produce their effects, *Scire est per causas scire*. All true knowledge is by the Causes. And therefore, *Felix qui poterit rerum cognoscere causas*, He is happy that knows the Causes of Things.

Ans. 1. We said but now, the motions of the Stars cause Eclipses; sometimes of the Moon by the interposition of the Earth exactly between it and the Sun; sometimes of the Sun by the direct interposition of the Moon between us and the Body of the Sun, which the *Astronomer* (though he never knew the least of the inward influential qualities of any of the Stars) can predict. And therefore all this doth add nothing at all to countenance *Astrology*.

Secondly, we demand what Causes are the Stars? Not particular Causes of particular Events, but general common Causes that work in common, and alike upon all things. Now no man can divine of a particular Event by a general Cause, unless he know the particular Causes subordinate and their particular virtues. Some give this instance, that a man cannot, by setting many sorts of Eggs under a Hen, foretell what will be hatch'd, by the meer sitting of the Hen in common upon them all; unless also he know the particular qualities of those Eggs; so from the stars, being common Causes no man can foretell Events, unless he knew the kinds and qualities of Causes and Things subordinate to them.

Object. Experience shews that *Astrologers* sometimes hit right.

Ans. To this *M. Perkins*, and other pious learned men, and with appeal to many others, and of those of as great Antiquity as the Times of the Apostles; gives this Answer, and with great confidence; that "in this there is a *secret Magick* at least; if not an "open Covenant with the Devil; he making sup-
"ply what is wanting in the virtue of stars, and Rules
of

of *Astrology*. And say they, this is the judgement of those that have known this Art. So farr they. Consonant to which we referr the Reader to what before was confest by *Master Bridges*, *S. Astin*, and others, he makes mention of. Which is the more confirmed ; because if the *Astrologers* client comes *tempting* him and not *confiding* in him ; that is, in his skill, he can do nothing, but if he can admire the Artist, and rely upon his skill, then he can answer his desires. And this is confest by them that have been great *Astrologers* but now repenting have left it, whom it need be, I can name.

Obj. *Moses* and *Daniel* were greatly skild in this Art. For of *Moses* 'tis said, *Acts* 7. 22. That he was learned in all the Wisdome of the *Egyptians*. And of *Daniel*, cap. 1. 17. 20. That he had skill in all Learning and wisdome of the *Chaldeans*.

Ans. If they had practised it in their yonger years, it doth neither follow nor appear in the Bible, that they continued to practise it. For we are sure at mans estate they were precious Godly men. Secondly, It is said, they had skill, not, that they practised it. They might have skill, and to use it as *S. Austin*, *Master Perkins*, and *Master Bridges* &c. to abhor and testifie against the evil of it.

Thirdly, It is plain that *Moyse* was opposite to the *Egyptian* Magicians, &c. and by his skill conquered and shamed them, and convinced them, that the finger of God was in what *Moyse* did. And of *Daniel* it is said, that he was in skill *ten times* Better then all the *Astrologers* or *Magicians* that were in all *Nebuchadnezzars* Realm, *Dan*, 1. 20. Therfor his skill must needs be divine, and above *Astrology*.

Obj. We see and feel that the Sun and Moon and other Stars have great powe on the air, and so by it on the bodies of men, as appears even by this, that in some weathers we are more chearfull, in some more Melancholy ; in some more healthy, in others more sickly.

Ans. All this is nothing at all to Astrologically prediction of *naturall contingents*; much lesse of *voluntary moralls*. Nor can we tell so much in many naturall things, as to which Starr to attribute which effect seeing they all at once co-operate: As a man in a juce, extracted mixtly out of severall hearbs pounded together, and strained, cannot by all his senses distinguish the virtues of these accurately, much lesse foretell which (being medicinably applied) shall operate most, and what peculiar effect it shall produce; least of all if this compound juce must be mingled with some other liquors, as the operative qualities of the Starrs are mingled with the qualities of the Elements; of them *above*, in their radiation afore they reach to us; and of them *beneath* by exhalation of them, and reflection of the beams of the Stars, which is a second mixture, and so a further confounding of humane understanding how to judge of them what they will effect.

Obj. Sol & Luna, *post Deum omnium viventium vita sunt*: Herm. Trism. The *Sun* and the *Moon*, next under *God* are the life of all living creatures.

Ans. If they be the life of *all* living creatures, then no more of *men* then of *Beasts*, or *plants*. What is this then to the acting of their *understandings* and *wills* wherein they are distinguished from, and sublimated above all corporall things, whose *formes* are (*materiales*) *materiall*, not *spirituall*. Food is the cause of mans life, yet that hath no influence upon the soul. The soul of man acts pure, yea purest reason when the body is as dead by deep sleep, Therefore all this objection makes nothing for *Astrology*.

Obj. Κλόνον κ' σει μὲν γῆς ἐκ τοῦ καὶ ἕρπον κινήσεων, &c. ὅτι εἰς σημεῖα γινώσκον οἱ αἰσέρες. *Phil. Jud. de Mund. Opif.* Movings and Earthquakes proceed from the concussions of the Heavens. &c. because the Starrs are made for *Signse*.

This

This objection out of *Forged Philo* (as learned *Broughton* calls him) is nothing for the praile of *Astrology*. In *Meteorology* are handled *Earthquakes*. They are passions of the *Earth*, not of men, the *Earth* hath a fit of the *Wind*, and makes it in part, to tumble for ease, till it belcheth it up again. If the *attractive* Starrs, that at lest, draw *light* things upward, are become *depulsive* to make the *Air* descend; I wonder 'tis not so said in all the body of *Philosophy*? And if any thing be ascribed to the Starrs in the *ascent* of that *Earthquake-ayre*, 'tis needlesse; for it would as surely ascend of its own levitating qualitie (as soon as the *Earth* gives way) without the help of the Starrs, as without them, water descend.

If Starrs be said *mediately* to cause *Earthquakes* (I know not how;) their Hosts and Myriads, bespangled over the Heavens, surrounding the *Earth*, operate in *common*, as well as *constantly*; and the *Earthquakes* are so *seldome in time*, and so particular to petty places, in comparison of the *Universe*, that no just reason can predict this event by them. to say, that because the Starrs are signes of *some* things; as of *Day* and *Night*, *Heat* and *Cold*, &c. which are *naturall*; therefore they are signes of *all* or *most* things, even of *Contingences*, *Arbitrarities*, and *Moralities*, and to a ground of *prediction*, of such; is such a grosse *Non-sequitur*, that no man that hath and useth reason, will, or can beleieve it.

Obj. Δημόκριτος ἐκ τῶν μεταρσίων περὶ τερήσεως πολλὰ πρὸ λέγων, &c. *Clem. Alex. Strom.* l. 6. *Democritus* foretold many things, by the observation of things above; and it was called *Wisdom*.

Ans^r. By what things above? For there are some Elements above, and in them many ayrie, fieri, and watery *Meteors* as well as *Starrs*. If by the *Starrs*, then what things did he foretell? If that in *Clemens Alexandrinus*, That *Starrs* are *Instruments of Time*: Or that

that of *Thales Milesius*, to foretell Eclipses of the Sun, &c. or finde out *Ursa minor*, or the like stars, to direct the *Mariner* in *Navigation*; these belong not to *Astrology*, but to *Physiology*, and *Astronomy*. Nor do they conduce to Predictions of humane Actings. If he foretold any thing (being a Heathen) which is not clearly previsible by Nature or Reason, his σοφια, wisdom, was falsely so called. But to do him lawfull right, as far as we can know; He was (saith the Story) an *Astronomer*, which produceth nothing for the honour of *Astrology*.

Object. *Augustine* saith, *Astrologia perscrutanda est ad cognoscendam proprietates istorum syderum, ut hunc locum intelligere possimus*, that is, Astrology is to be searched into, to know the properties of those stars, that we may be able to understand this place: therefore in the judgement of *Augustin*, there is a lawfull use of Astrology.

Answ. This place in *Augustin* can import no more but this, that some place of Scripture, speaking of some stars; the knowledge of the qualities of those stars would further the fuller understanding of that place of Scripture: but what makes this to predicting Astrology, more then *Meal*, *Leaven*, &c. (*Matth.* 13.) or the precious Stones, a *Jasper*, and *Sardine*, and *Emerald*, (*Revel.* 4.) whose properties well understood, help more fully to know the meaning of those Scriptures? Surely, *Augustine* never intended in that Expression, if any such be in his Works, to advance Astrology or Astronomy, or the Consideration of stars and Constellations for understanding of the Scriptures, or any other good use: for in his Works, *Edit. Basil per Frob. Anno Domini 1569.* he hath these Expressions, opposite to any such intent.

Astronomia parum aut nihil commodat Scriptura, *Aug. Tom. 3. Col. 38.* that is, Astronomy little profits or lends to the Scripture.

Syderum

Syderum cognitio parum utilis Scripturae, Aug. Tom. 3. cap. 38. that is, The knowledge of the Stars, or Constellations is little profit to the Scripture.

Augustine in his tom. 1. cap. 761. tom. 8. cap. 197. speaks against, *Astrologos & eorum curiositates*, Astrologers and their Curiosities.

In his 1. tom. cap. 90, 100, 102, 126, 418. He detests the vanity of *Astrology*.

In his 4. tom. cap. 742. He pronounceth that, *Astrologi veritatis inimici* Astrologers are Enemies of the Truth.

In his 5. tom. cap. 279, &c. he abundantly disputes of the uncertainty of *Astrology*.

And in his 5. tom. cap. 291. *Augustin* hath this terrible speech against Astrologers; namely, *Astrologorum responsa ex malis esse spiritibus*; that is, That the Answers of Astrologers are from or by evil Spirits.

And in his 8. tom. cap. 165. *Augustine* affirmeth, that *Astrology is not necessary to this life, Astrologia huic vita non est necessaria*.

Augustine in his 10. tom. cap. 525. sheweth the vanity of Astrologers.

And in his 8. tom. cap. 197. is his *Invective* against the new Astrologers.

Augustine in his fifth Book, *De civitate Dei*, Cap. 1. (to which some give this Title, *Contra Astrologorum ineptias*, id est, Against the Fooleries of Astrologers, *Jo. Crisp.* hath these words, *Illi verò qui positionem stellarum quodammodo decernentium qualis quisque sit, & quid ei proveniat boni, quid ve mali accadat, ex Dei voluntate suspendunt, si easdem stellas putant habere hanc potestatem traditam sibi à summa illius potestate, &c. id est,* "As for those that make these operations of the stars in
"good or bad, to depend upon God's will, if they say,
"that they have this power given them from him, to use
"according to their own wills, they do Heaven much
"wrong; in imagining that any wicked Acts or Injuries

are decreed in so glorious a *Senate*, and such as if any earthly City had but instituted, the whole generation of man would have conspired the subversion of it. And what part hath God left him in this disposing of humane affairs, if they be swayed by a necessity from the stars, whereas he is the Lord of stars, and of men? If they do not say that the stars are *Causes* of these wicked Acts, through a power that God hath given them, but that they effect them by his express command, is this fit to be imagined for true of God, that is unworthy to be held true of the stars? But if the stars be said to portend this onely, and not procure it, and that their Positions be but signes, not Causes of such Effects (for so hold many learned men;) Truly the Astrologians use not to say, *Mars* in such a House signifieth this or that; no but maketh the childe born an Homicide. But to grant them this errour of speech &c. how cometh it to pass, that they could never shew the reason of that diversity of life, actions, state, profession, art honour, and such humane accidents, that have befallen two Twins? Nor of such a great difference both in the things aforesaid, and in their death, that in this case many strangers have come nearer them in their course of life, then the one hath done to the other, &c. Upon which words at * *Erasmus* of himself, and out of *Firmicus*, saith, *Mars* is a star bloody, fiery, and violent: Being in the seventh House saith *Firmicus*, lib. 3.) in a Partile aspect with the Horoscope (that is in the West) doth presage; that is, maketh men Murtherers, wicked, and heinous.

Augustine in the same Book, Cap. 7. hath to this purpose, *Jam illud quis ferat quod in eligendis diebus, nova quaedam suis actibus fata moluntur? Non erat videlicet ille ita natus, ut haberet admirabilem filium, sed ita potius ut contemptibilem gigneret, & ideo vir doctus elegit horam quâ misceretur uxori. Fecit ergo fatum quod non habebat, sed ex ipsius fato cepit esse fatale, quod in ejus nati-*

*nativitate non fuerat. O stultitiam singularem! Eligitur
 dies ut ducatur uxor, credo propterea, quin potest in diem
 non bonum, nisi elegatur incurri & infelicitate duci. Ubi
 est ergo quod nascenti jam sydera decreverunt? An potest
 homo quod ei jam constitutum est, diei electione mutare,
 & quod ipse in eligendo die constituerit non poterit ab alia
 potestate mutari? &c. that is, " But who can indure this
 " Foolery of theirs, to invent a new destiny for every acti-
 " on that a man undertaketh? That wise man aforesaid,
 " it seems, was not born to have an admirable Son, but ra-
 " ther a contemptible one; and therefore elected he his
 " hour wherein to beget a worthy one: so thus did he
 " work himself a destiny more then his stars portended,
 " and made that a part of his Fate, which was not signi-
 " fied in his Nativity. O singular fondness! A day must
 " not be chosen for Marriage, because otherwise one might
 " light on an unlucky day, and so make an ill Marriage.
 " But where then is the destiny of your Nativity? Can a
 " man change what his fate hath appointed, by chusing
 " this day or that, and cannot the Fate of that day which
 " he chuseth be altered by another Fate? Again, if men
 " alone of all the Creatures on Earth, be under the starry
 " power, why do they chuse days to plant, and days to
 " sow, and so forth; days to tame Cattle, days to put to
 " Males for increase of Oxen, or Horses, and such like?
 " If the election of those days be good, because the stars
 " have dominion in all earthly Bodies living, Creatures
 " and Plants, according as the times do change; let them
 " but consider how many Creatures have original from
 " one and the same instant, and yet have such divers ends,
 " as he that but noteth, will decide those Observations, as
 " Childrens Toyes. For what Sor will say, that all Herbs,
 " Trees, Beasts, Birds, Serpents, Worms, and Fishes,
 " have each one a particular moment of time to be
 " brought forth in? Yet men do use for trying of the Ma-
 " thematicians skill, to bring them the figures of the Births
 of*

" of Beasts, which they have for this end diligently observed at home; and him they hold the most skillfull Mathematician that can say by the figure, this portendeth the Birth of a Beast, and not of a Man, &c. Thus far *Augustine*, out of whom I might have quoted much more; but they that list, may in his Works easily finde it of themselves.

Thus you see evidently, even by this of the Doctour, that *Will. Ramsey* hath given no real Answer to him, where he seems to give an Answer, as 1. Touching *Melancton*. 2. Touching *Austin*. 3. Touching the Doctours deniall of the natural Effects of the stars, &c. there *Will. Ramsey* tells us notorious untruths, as hath been most evidently demonstrated by the precedent Treatise. Of the same brain are those passages of *Will. Ramsey*, touching the star that appeared at *Christ's* Birth; and of his yielding that stars are not signes of arbitrary Events, &c. For his Crew do mightily cry up that Book as the Friend of their *Astrology*, wherein that star is handled. And *William* in this his *Lux* hath stood for arbitrary Effects of stars, and hath by figures shew'd his practise therein, as hath been abundantly demonstrated. And therefore *Will. Ram.* doth plainly juggle with his Reader, and play *Legerdemain* (as they say) or *Bo-peep* (as Children speak) For in the beginning of his Book he lays down a definition of *Astrology*, by the natural Effects of Stars; with some Glosses to the same effect in his Epistle to the Reader, (to which if he had adhered, there had been no Controversie between us) but when he comes upon the Stage of Dispute in his Book, he changeth his Habit; untill again he be quite stript by his Opponent; and then he runs to his definition again. And when he is fettered, that he cannot tell where to be, he puts *Queries*, that when he cannot fairly win, he may toully beg the Question. But that will not be granted.

you
shall
tend.
Thus
much
de it

about,
him,
Me-
tious
there
been
cause.
myself,
and of
vents,
as the
dled.
trary
ractive
And
Read-
ep (as
he lays
ects of
Epistle
re had
as ap-
is Hi-
; and
is fer-
veries,
eg the

14
14
87

