

Antiprognosticon that is to saye, an inuectiue agaynst the vayne and vnprofitable predictions of the astrologians as Nostrodame, [et]c. Translated out of Latine into Englishe. Whervnto is added by the author a shorte treatise in Englyshe, as well for the vtter subuersion of that fained labour seemeth not sufficient
[Imprinted at London : By Henry Sutton dwellyng in Pater noster row at the signe of the blacke boy, the. 23. day of December. And are there to be solde. Perused and allowved according to the Quenes maiesties iniunctions. 1560.

Description: [72] p.

A translation, by William Painter, of: Fulke, William.

Antiprognosticon contra inutiles astrologorum prfdictiones Nostradami, Cuninghami, Lovi, Hilli,

Vaghami, & reliquorum omnium.

Against alamanack writers Nostradamus, Cuningham, Low, Hill and Vaughan.--STC.

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ANTIPRO= GNOSTICON

that is to saye, an Inuective a-
gaynſt the bayne and vnprofitable
predictions of the Astrologians
as Noſtrodame. &c. Trans-
lated out of Latine
into Engliſhe.

Wherunto is added by the author
a ſhorte Treatiſe in Engliſhe, as well
for the better ſubuerſion of that
ſained arte, as alſo for the bet-
ter vnderſtandynge of the
common people, vnto
whom the ſcript is,
howe ſeemeth
not ſuffi-
cient.

20
Habet & muſca ſplenem &
formicæ ſuabilis ineſt.

1560.

Henry Bennet Calesian.
Sonnet.

The Poets write, that Atlas did suffice
On shoulders huge & manly beens frame
So seigne they not, that Saturns beauenly
 ly reygne,
And fate he knew, or could expresse & same
Chastrolgers, that neuer crept so by,
Doo bannt they knowe, what God doothe
 woorde in thzone.
Aspyrnyng that to knowe this mystery,
None can attepno, but onely they alone,
Whose fancies Fulce with booke of per-
 fecte skill,
Confutes with suche as baynly do profess
Thēselues to know, of god the secrete will,
But yf I myght to these rewarde addresse,
I rede the roste, that etes vnlearned bleares,
Shuld for their cunnynge weare kinge of
 das eares.

William Painter.

A Foule fall doutles Fulce doth gene
thaſtologers eche one
Bycauſe no firme foundation
they buylde their arte upon.
Who doo ſurmyſe and ſondly ſayne
mens fortunes to foreſhewe.
And make the ſimple ſorte beleue,
that they their ſates can knowe.
But althoſe bragges this booke doth breake
and make them ſeeme full colde,
With argumentes atchieued by arte
with reaſons manyſolde.
Though Cunrygham the ſame doo carpe
or Waghan vayne it iudge,
Or other luche, with ſcornefull ſcoffe
threat doo beare ſome grudger
With Crinall graue the griſt hath ground
and Dolens molendine,
The meale hath made, whence bulged was
and brought this flower ſyne,
The leſſe we neede they force to feare,
we haue ſuche ſuffe in ſtoze,
Compariſons are odious,
therefore I adde no more.

Comparatio omnis odioſa.

To his louyng frende

W. F.



V. R. familiaritie is suche, that
neither we haue neede of preoc-
cupation, nor yet of many wor-
des in viterpynge our requeste.

These circumstances therfore being cutte
of, I shall euen at one woorde, besyze you,
that this translation of your Antiprogho-
sticus may be published and made comon
for all men, that either haue neede therof to
vnderstande their errour, or els shall haue
pleasure therein to see the vanitie wherewith
they haue ben blinded. The rather thus tra-
nslated, because a great numbze of the busiest
and most curious Astrologians in Englad
vnderstand no latin at all, or els so simply,
that they can not perceiue the mynde of a
Latin writer, and also that the comon sorte
of wel disposed men, may hereby take some
prosite. But if you thinke good to adde som
what in this edition for the vnderstandyng
of the common people you shall doo well in
my opinion. Thus fare you well. From

Seuenoke xxii. of Octobze.

Your familiar frende Wille-
lam Baynter.



V C H F is the nature of man
kynde, earnestly desirous to
haue know ledge of thynges to
come, that in seeking out & in-
uētyng of such artes as may be
seme to pertain to the certainty
therof, the hath taken greate and laborous
paines. For trauallyng to get out & sleute
of Divination, or forescepyng, out of every
element, the hath brought forth vnto vs
Pyromancy, whiche is to foresee thyngs
by the fyre: Hydromancie, to declare of
thynges to come by the water: Geomancie
by the Earth: and diuers other artes of this
kynde, promysing the knowledge of hynde
and secrete matters. And let the practisers
of these artes shoulde at any tyme beynge
destitute of their books and instruments,
not be able to tel of thynges to happen: the
hath found out that handcom art of foresce-
pyng by the hand (which is an instrument,
that every man carrieth about with hym) so
that by this sciēce of Palmestry, at no tyme
nor place, they shall be so lcke of divination
or (as they terme it) fortune telling. Espe-
cially, there is nothyng so vaine or of so lye-
tel importance, in which the hath not Boul-
ted on hym cunning of forescepyng, seying
the hath already set forth. Capnomancy and

A. M.

Sch

An Inuective

Sotomantic, whereof the one teacheth to
 haue vnderstandynge of thynges to come
 by thowght, the other by (habow). These thin-
 ges peradventure myght seme somewhat
 tollerable, so long as mans witte is occu-
 pied in matters that are nere to hym (I
 meane the elegantes and such like) if that
 those false diuyners would not drawe be-
 uen it selfe and the skarres, to their super-
 stitious rules of Diuination, of whom a
 greate numbze doo not this modestly, and
 as it were blushing or gellphge, but arro-
 gantly do produce their oracles as though
 they had ben given of Apollo Pithus, the
 god of soothsaying. It were a smal matter
 if they did only of rayne, and weathers, but
 also they must tel the whole world at their
 pleasure of such warre, spelnesse, and rebell-
 ion. What shall we say that they be not con-
 tent to set out their oracles generally and
 vniuersally, but they must also direct the
 lyfe of euery particular man, (as it were
 the goddesses of destiny) manifestly at-
 gainst the order of all learning and philo-
 sophie. Neyther is it thought for them to
 haue lordshipp and dominion ouer men-
 tynges, excepte they doo also charge theyr
 myndes and soules with vertues or vices
 according to their owne preceptes & rules
all hole

Against Astrology.

grosse error to detect, banke to open, & an
thistle to eleuate & extenuate, I thought it
worth the labour, because they so shameful
ly now adays, do set forth their wares to sell
among al mē, partly because they so proudly
with al their force inuey against such mē
as contemne & despise these and suche lyke
their predictions. For som are not ashamed
to comend a necessary ble of their diuinati
ons. But that onely is necessary (if we be
leue Cicero) without the which we can not
lyue. Then how many thousandes of men
be there, which not only lyue, but also lyue
wel, and yet neuer haue regarde oꝛ care so
muche as ones to see prognostications. Or
ther some there be, which call all men that
be desirous of goodly arts and sciences, to
their Almanach, as to a storehouse, reple
nyshed with all precious Jewelles. Finally
what signe of arrogance oꝛ boasting can
be named, which in the booke of these pro
pheties may not easly be perceiued. There
fore who soeuer dare be so bolde as ones to
open his mouthe agaynst these oracles,
straight way shall bee called an ignorant
person, a detractour, and a sycophant. And
this is the cause that so fewe haue taken v
pon the to detect & open their trifling in pro
gnostications, lest he should incur the

An Inuective

reproches and contumelies of the pꝛoꝛode
and arrogant rable of Pꝛognoſticatorres.
Foz in our tyme(as farre as I haue know-
ledge)among al men,the moſt famous and
excellent Doctour, Peter Darquer onely
hath both learnedly and playnely declared,
that the vſe of this fayned art is altogether
vnpꝛofitable foz the wooꝛkes and pꝛactiſes
of pꝛoſperite. But I beyng (as I thinke) ſuffi-
ciently armed agaynſte all the aſſaultes of
all pꝛognoſticatorres, haueinge alſo gotten
convenient leſure (except my tonge oꝛ pen
do faile me) will endeavour my ſelf bitteſly to
ouerthrow this tower of Aſtꝛology, whenſo-
they behold the ſignification of the planets
& ſtarres, that no pece noꝛ parcel thereof ſhall
remayne. Neither am I ſo ignorant of that
knowledge (yf any ſuche knowledge be) as
they would goe about to perſwade the com-
mon people, that all ſuche arte, which deſ-
piſe thet foz the wyng and pꝛemōſtrations:
neither beyng moued with the deſyre of g-
dly ſpeakyng oꝛ enuy, do I addreſſe my ſelf
to wꝛityng: (foz I am aſſured, that I do pꝛo-
voke waſpes) but ſeeyng many which are
deſirous to learne the ſciences, to haue alſo
muche ſette by this celeftall diuination, I
thought good to admoniſhe them by this li-
tle treatiſe, that they labour not in vayne,
bo

against Astrology.

hoppyng for that, which the place it selfe will
not suffice them to haue. that whē they haue
thoroughly seene and considered the whole
matter, they may leaue to haue in admira-
tion these inuencions of the prognostica-
tours: and if they will nedes haue know-
ledge of secretes and thynges pertainyng
to the future tyme, they may leaue to lecke
it out of suche thyngs as are more nere and
better known vnto them. For as it is said
and not without a cause: Those thynges
that are aboue vs, perceyue nothyng vnto
vs: and those thynges which are about our
reache, are not to be sought for, with much
curiositie. Neither let any man flaun-
der me, as though I went about to impugn: or
assaulte the more beautifull and certayne
science of Astronomie, as the Prognosti-
cours themselves, (suche is their malice)
erte out, yf any man speake boldly against
the vanitie of Astrologie: But that science
as of all humayne sciences it is the most di-
uine, so wolde I wishe that it shulde be em-
braced, learned, & perceived of most men,
especially of all suche as beare and profess
the name of Philosophy. And let not them
bee troubled wth their proude bragge.
whiche say, that the calculation is the end
and scope, wherevnto the noble science of
astro

An Inuective against

Astronomie sothe tende, sayng there is no
communitie of felowshyp betwene certen-
ty and discrepantie, neyther can truch and
fayned saythes, at any tyme be coupled and
ioyned together. And as for the studious,
they shall not be compelled in hayne to con-
sider the course of the stars (although this
distinction be cleane banished awaie) seeing
the knowledge it self (yf we trust Aristotle)
is an end and scope of it selfe. Moreover be-
syde the most pleasant cōtemplacion of the
whole mozhemathyp of the world, doth not
it selfe bring wth it infinite profits
and benefits. What neede I to speake of so
many kindes of Dialles, so many differences
of tymes and yeares: synally so many va-
rieties and degrees of glystering lyghtes.
One starre (whiche is the sonne) as it were
the image of our god; communicateth bys
lyght to all the rest, whome so longe as the
radius of the starres beholde, resplendit-
theyge with most byght beames, they shine
ouer the whole world: But yf any of them
by the enuious shadowe of the earth, be de-
pryued of his lyght, draght way as it were
mozyng; and without lyght, it is voyde of
all beautie and gloze: Was it notyng a-
walle to knowe the cause of so diuers formes
and

against Astrology.

and shapes of the moone : Suche varieties of dayes in length and shortnesse, so manye differences of heate and colde by reason of the Sunnes commynge neare, or departynge farre from vs: They therfore wyche styllly affirme, that Astronomie cannot consist wythoute Astrologie, and that the knowledge of the one is vnpofissible without the vse of the other, are here reproued of a manifest error, or rather convicted of a shamefull lye. And therfore bnder the bewtifull and glorious cloke of this sciens of Astronomie, they should any longer proceade to commend their false and hypocriticall art, I would wishe that this little booke were but once perused and red ouer of all suche as seme to fauour this hercepte: and except either their wilful and peruerse affection, or elles to grosse ignorance byd lette them, I am assured they woud secrete forsake and reiecte this kynde of soylowynge by the starres. For longe tyme vnder the pretexte and colour of Astronomie, this auguration or divination hath bene cloked, in so muche that the professours thereof haue not doubted openlye for Astrologians, to call themselues Astronomers.

Other

An Inuective against

Other some confoundinge the names of
Astrologie and Astronomie. bothe in say-
ing and also in wytyng, haue so mixed
the one with thother, as though they were
not distincte sciences, but the one of them
byt hange of an other, after the maner of
relatiues. And herein they are not vnlke
to men of vngracious lypynge, whiche to
the intent they may with lesse daunger and
suspition committe heynous offences, will
gladly vnderstande the company of su-
che as be taken to be good and honest men:
but the difference of these artes. I thynke
is manifestly knowne to all men, so that I
am certainly perswaded, it were but litle
labour to stande longe in puttinge a diuisi-
on betwixte them. Wherfore it shall leaue
me to aduise the simple sort, lesse
when we speake agaynst the art of sooth-
sayng by the starres, then whiche vnadui-
sedly thynke that wee dispute agaynst the
course of the starres, their late, order, or
lasting. But wherof shall I take my be-
ginnyng? of what parte shall I chiefly
goe about to publish and direct so greates
vanitie, whether of the vncertaine, therof
or of the vnpredictable, yea but full ob-
seruation therof that so much troubleth
the common wealthe, or rather of the im-
poss

Astrologie.

possibilitie, that I thinke that there is no such
the science of divination: If that which is
uncertaine deserve not to be observed, for
what cause, I praye you, doe you cleave to
the doing of Astrologie? If that which
deserveth not so much as to be considered
is worthily called vayne, or of none effect,
wherefore shall men more truste the di-
vination of the starres, then they will
credite the vncertaine wanes of the sea? It
shall not be needfull in this place to alledge
Aristotles opinion of the future contingent,
neither to vouch the authority of other phi-
losophers, concerning the vncertaine and
unknowen proceeding of matters. For who
doth not see clearer then the sonne at noone
days, that not the fourth part of those pre-
sages or foretellings come to passe, as they
before have pronounced them? Yea who is
so forgetfull, or of lyttel memory, that can
not recorde and remembre, that the moste
parte of their predictions haue chaunced
cleane contrary to their calculations. It is
not therefore without a cause, yf we may
enquire with what face they dare be so bold
to propounde suche vayne and falshe divi-
nations, to be considered of wyse and di-
crete persons. Certainly every science, of
what sort soever it be, consisteth on thyngs
that

An Inuective agaynst

that be true certayne and immouable: but
Astrologie which standeth on thynges that
most commonly are false, but alwayes be
certayne and vncoustant: Tell me all you
prognosticators, by what reason it maye
be called a science: but if this your methode &
rule of prophesying be not to be nombred
among those sciences, which consist of thin-
ges certayne and immutable, what other
thyng is this your knowledge but folishnes
so greate, that soly by selfe can be not light-
lye inuent a thyng moze fond and foolyshe.
But peradventure your predictions, be they
neuer so vncertayne, yet they maye bee pro-
fitable to the publike welth, so þ which your
arte lacketh of certayntie, it recompenceth
wyth vtilitie: Say rather with how greate
wyse do you burden the cyties: I speake not
of the horrible wonders that you threaten
to fall on them: but what a dearth of victu-
les you cause in the common welth, while the
farmers of the countrey (as I haue good
vnderstandynge) beleuyng your oracles of
the intemperance of wethers do so croftly
dyspose their wares, & in abundaunce of al
thynges, the common people suffer a greate
and greuous scarcity. What: is it to be kept
in silence, howe slowlye and coldly the peo-
ple in the last yere, seduced by the foolyshe
prophe-

Astrologie.

prophecie of Nostradamus addrested their
felle to sette byp the true woꝝshippinge of
G M D and bys religion, good Lord what
tremblinge was there: What fear er
What expectation: What boꝝer: Lett
all thynges sodenlye shoulde bee turned by
spawne, so that none almost of them that
gave any credite to prognostications, durst
be bolde to open their saythe and religion,
whycher they boꝝe in theyꝝ partes . Wea
thys Nostradamus reigned here so lyke a
tyzant wyth bys south saynges, that wyth-
out the good lucke of bys prophesies it was
thought that nothyng could be broughte to
effecte. What shal I speake of the common
peoples boꝝer: Thys daye the Bisshoppe of
Rome must be driven out of the parliamēt.
No more w the Queene shal take upon her
the name of supꝛeame head. After .xx. dayes
all thing shal ware worse. Such a day shal
be the day of the last iudgement, that except
the true pꝛechers of Goddes holye woꝝds
hadde sharpe rebuked the people for
credityng suche vayne prophesies, there
shoulde have bene none ende of feare and
expectation. But our craftye Nostrada-
mus, that coulde wyꝛappe bys prophesies
in suche darke wyꝛcles of obscuryte,
that

An Inuective agaynst

that no man could pryke out of them, either
sence or vnderstandyng certain. Whicheout
doubte he hath herde of the oracles of Ap-
ollo, whiche the deuill at Delphos, gaue
out of an ydoll to them that asked counsell,
whiche were obscure, double, and such as
myght chance bothe waies. As that whiche
was answered to kyng Pyrrus, deman-
dyng of hym :

I say that Aacides the Romaines maye
ouercome.

Percher is that vnlpyke, whiche the ryche
Cresus entending to make warre agaynst
Cyus, had gyuen hym, that is :

Cresus Percyng through the citie Halis
shall ouerthrowe great ryches.

So that you may wcelt them to what sence
you lyst. For Pyrrus while he did promise
hymselfe victozp ouer the Romaines, might
haue also vnderstode (as it came to passe in
deede) that he hymselfe shulde be ouercome
of the Romaines. Whylowpse Cresus, while
he cursyng the oracle, perswaded hymselfe,
that he shuld ouercome Cyus ryches, that
were so great and abundant, brought his
stone kyngdome, ryches, and what soeuer
he possessed into bitter ruin and destruction
The same trade of soytelling Sibylla Cha-
mana

against Astrology.

mana dyd also kepe, of whom Vergile re-
porteth, that he recorded fearefull circum-
stances and doubtes, reswondynge in her
cause. Finally, all they whiche inflamed
with the diuelles sprighte, tolde of thyn-
ges to come, gaue either darke or doubte-
ful answers to them that required their so-
racles. The same maner of forshewynge
in darke and double riddles our prognostic-
ations, as it were receiued of the heathen
mythe prophets do obserue and keepe vnto
this day for not only Astrodamus telleth
thyngs darkly and doubtfully, but diuers
others: yea many of our countreymen, as
Cunyngham, a man otherwise both lea-
ned and honest, Wyll, Leon, Wagban, and
not longe ago Ashham, with sixe hundred
more of that sort, among whiche, the afore-
named, maye challenge the chiefe place,
not that they propheticke truer then other,
but that they haue more exactly (as they
say them selues) formed their calculations
to the course of the Starres. And lesse any
man shuld thinke that I slander them, I
entende to reherse certayne thyngs out of
their booke, in whiche we wyl playnly
note a double doubtfull forshewynge. By
reason of Saturn in Scario (say they) and
the eclipse in Aprill, there shall followe mur-

An Inuective against

mutyng amonge the common people: but Mercurius, with his eloquence dooth pacifie theim. Likewise Mars this yere shall saue Englad harmlesse from many evils, except the Eclipse of the Moone do somewhat abate his courage. After the same manner doo they pronounce of wheate, barley, and otes, that they shall prosper well, except the heate, moysture, or other unreasonable weather doo endamage them. Finally this almoste is generall, yf they foretelle a thyng to come without exception, it is false: if they pronounce it with exception, howe soeuer the game go, their error is without danger of reprouyng. Moreover they them selues confesse, that there be diuers impediments which cause y many things to come not to passe, not only aboue in the heuens, but also here beneth. O good science, O diuine knowledg, whiche so many causes doo frustrate, and bypasse to none effecte. To what purpose then lette so many prohibitions against the surgeons, that they take nothyng in hande, but in a prescribe tyme? Shall they tary seven dayes before they lette a man bloude that is sycke of the Pleuresie? Why doo you not by the same reason forbydde them that be poysoned to take any medicine, before
the

against Astrology.

the signe apt to camiozt the vertus expulsiue. But these matters by doctoꝝ Dacques are so playnly sette before mens eyes, that onelesse these prognosticators euen yett shoulde geue suche cautions, it were but to baple for me as much as ones to make mention of that superstitious abule.

Hitherto as (as I suppose) we haue sufficiently spoken of the inconstancy and vncertainie of these predictions, yea and y^enough also of the vnprofitable obseruation and crouching of the same.

Nowe therfore let vs prepare our selues to that argumēt, which is al the prognosticators, what soeuer thei be, & where soeuer thei be, are able without al couin or deceipt to remoue: thei shal not only defende their art, which otherwise must needs fall downe and utterly decay, but also they shal haue the wyter hereof, with shame y^enough, to retract and recant al that he hath hitherto against Astrologie sayd or written.

And that we may by lytle and litle procede to the effect of our matter, we dare be bolde to affirme, That this is comon to all sciences, that they may bee demonstrated. For although the principles and grounds in euery arte, be of suche nature, that they canne not bee shewed and confirmed

W. H.

by

An Inuective against

by things more general, and therfore it is
said, that they can not be proued, yet by de-
monstration or induction they maye be so
playnly sette before our eyes, that no man
neede to doubt, but that they are moste
true and certain. For epyther they are shew-
ed by a manifest figure that they muste
needes be true, and that it were impossible
to thinke otherwisse of them then so, or els
by recitall of all the particulars, one vni-
uersall is euermore concluded. Therfore
of suche foundations euery art is ground-
ed, which beynge surely layd, meruailous
workes are builded vpon them. But if the
foundations which ought to be most stronge
and sure, in any point bee faulty, the righte
way & whole building with great weight
falleth downe and is destroyed. For daily
experience teacheth vs, that no structure
can be firme and of continuance, excepte
the foundations therof be first surely laide.
And reason teacheth the same lesson, whi-
che with open mouth crieth, and biddeth
alway to beware of the beginnings. Whi-
che thyng although we see daily in buyl-
ding of houses, yet may we see it also, yf
we will vse a litle diligence in euery arte
and science. As in Geometry, it is a prin-
ciple, that from one point to an other, you
may

Astrologers.

may alwaies b2aue a streighte lyne, this
nowe by example maye be demonſtrated
very eaſily. Likewiſe it is an other groſſe
that all the thre angles or corners of a
triangle, whoe ſoever they be taken, are e-
qual unto .ii. rectangles. If this be ſhewed
in every particular kinde of triangle, as
Orthogoni⁹ Oxygoni⁹, Equilaterus Scā-
lenus, and ſuche lyke, we ſhall plainly un-
derſtand that whiche is required. And that
we have here ſayde briefly in a ſelve, the
ſame to be true in al other propoſitions, be
that haſt but meanly trespaled in the ſci-
ences can beare witneſſe. But petchance
ſome prognostiicator will ſtate up & ſay,
that although this is eaſy to be ſhewed in
ſuche thynges as almoſt we may perceiue
by our ſences. yet the ſame in thynges far-
ther of, can ſcarſly be declared, As y great-
nes of the ſtarres, or their diſtance from
the earth, or from themſelves one from an-
other: Who not learned men teach, that
the Sunne is an hundred ſixty and ſix ty-
mes greater then the earth: and that the
moone is thirty and nine tyms leſſer than
the earth? We graunt that theſe matters
be difficult, and ſuche as hardly can be per-
ſwaded to the cōmon ſort: yet as difficulte
as they be, and harde to knowe, there is a

An Inuective agaynst
meane whereby men maye come to the sci-
ence and vnderstanding of them. We haue
the shadowe of the earthe as it were a lad-
der, whereby we ascende into heauen, and
beholde many thynges, wherunto grosse
wittes can not come. But by no wyle is
it possible, that the principles of this arte
of Astrologie, may be either demonstra-
d or proued. Ther is no mean whereby mans
wille may attayne to so greate knowledge,
ther is no methode, no inductiō, y^e cā main-
tayne truth of these propositions, whyche
they take for their principles.

Nowe therefore (as I haue saide) the
foundation of this towre, beeing shaken,
the whole weyght of Astrologie, muste
needes haue a greate and saubeyne falle.
And as Captaynes experte in lectures of
warre, wherine they determine vnto
to subuerse and ouerthrowne a towre, cas-
tell, or other fortresse of their enimies,
with vnderminyng they loole the founda-
tions of it, or els setting vnder it a quanti-
tie of gunpowder, blowe away the whole
substance: So we intending not onely to
proue, that your arte is vnprouable,
but also to consume it to perpetuall por-
tion of Oblivion and forgetfulness, goe
about

Astrologers.

aboute to shewe, that there neyther is nor
can bee any suche arte of divination or
forshewynge. For by what reason are ye
able to demonstrate or shewe, that Sa-
turne is so hurtfull, malicious, and pe-
ssilent: By Induction: What if he haue do-
myon (as you terme it) in the Ratiu-
tie of a Prince, a warryoure, or a Ban-
gynne: I saye, there is nothing dothe ob-
scure sayle, then Predictions of natu-
ries: Howe thenne are you able to proue,
that this Planette doeth so muche, and
so greate euille amongst menne, I for
my parte, coulde rather proue by proba-
ble reason the contrarie. For it is no
thyng elsse, that Saturne whiche is far-
thest from the earth, shoulde haue the
mooste earthely nature. Besyde this, he
that is farre hygher thenne Venus, and
nearer to the immense and large firm-
mente, whiche the Poetres doo call, A
stretchynge abroad, by no meanes can
bee counted woofe. And therefore is the
Planette Iupiter, moze wholsome than
Saturne: In wholytyme (whyle that he
reigned or ruled on the earth, the same
antiquitie wytnesseth, that the gol-
den worlde was, the whiche flatterynge
B.iii. they

All Inuective agaynst

the king Iupiter, ascribeth to him better effectes then to his father. But how brutish a thinge is it, and agaynst all reason, that the Sonne it selfe, without whom chothe planettes haue no more beante then the earth, can scarcely of them bee counted among the good & holsonne starres: where as he, whiche with his beate geueth lyfe, with his shynynge light, and with his beholding, gladnes to all liuyng creatures. (If an arte of astrologie were to be interred acco)dyng to reason) shoulde haue the chiefe rule among all starres, as well planettes as fixed. Lykewylle the Moone whiche constreyneth humours, shuld be seconds to the Sonne, specially in domination of liuyng creatures, for as muche as by these two, that is, beate and moisture, wherof the Sonne ruleth beate, & the Moone moistnes, all lyfe is preserved and nourished. By what argument are you perswaded to preferre a trine aspecte befoze a quartile, where as the numbre of foure among the Pythagoreans, which had the exact knowledge of numbres, and to them referred all thinges, was more reuerently observed then the rest: in so much that by foure they were wonte to sweare. But you wpll saye, that for the holye Trinitie sake the numbre

Astrologie.

numbre of.iii. is preferred. Whā granting
the numbre of thre is good, booth it folow
that the numbre of foure, in whiche God
concluded the elementes, their qualities
and all perfecte essences to be euill: What
persuadeth you to thynk, that the.xii. signes
of the Zodiacke haue so dyuers qualities,
and accordyng to reasons iudgement, con-
trary to nature. For you will haue Aries
to be spery, which is the begynnynge of the
sprynge: moreover you teach, that Taurus
which is a signe of the sprynge, shuld be of
earthly nature. Tellich thynge how muche
it striueth agaynst reason every man may
perceyue, that knoweth aptly howe to re-
ferre the sprynge tyme to the element ayre.
Cancer also. the begynnynge of Sommer
is saied to bee a watte signe. Howe fonde
therfore & balne are your principles, whi-
che you are not able by any reason to de-
monstrate or pꝛoue, such foolcs may easi-
ly vnderstande, sayng you so foolyschly re-
ferre sper to water, and ayre to earth. We
sayde this, it is no small matter in youre
cunnyng, to attribute to every planet
his propre signes. But here also vowe
much you diffe from your olde doctrine
euen Choroebus hymselfe if he were pre-
sent, woulde perceyue. When you shalde

An Inuectiue against

the. xii. signes of the Zodiacke into foure
orders or bandes. As some you ascribe a
nature earthy, to some watry, to some ayry,
and to somme fiery. Likewise when you
gve to euery household (as you call the
planettes) theye seruyng signes: you
grant some to Saturn. some to Iupiter, and
so forth to euery one their propre signes.
But this I can not passe ouer with silence
that almost euery household wyll ma-
tayne and kepe in his scrupce any seruan-
tes that are so repugnant from his owne
nature, and disposition. That yf they vse
them as ministers in bringyng their wor-
kes to effect, I meruaile how they do not
rather execute their owne wille, than the
wyll of their masters. As for example, Sa-
turne whiche is sayd to be earthy, hath A-
quarius to waite vpon hym, which all to-
gether consisteth of airy qualittes. Iupiter
reported to be ayry, hath two seruantes,
Sagittarius and Pisces, of whome Sagi-
tarius is fiery, and pisces watry. Likewise
Mars that is whole and drye, is contente
with the seruice of Scorpio, that is colde
and moyste. Venus being full of colde and
moysture, hath Taurus an earthy sygne,
and Libra an ayry sygne, dooyng her ser-
uice

Astrologie.

ance. I leave here to speake offeigned the distinctions and difference of houses, angles, dignities, and other like of this kind; of all whiche yf they canne proue but one principle by good and sound reason, the way shoulde be more easy for them to defende the rest. But nowc seying they haue nothyng that can testifie of the truthe of their principles, it remaineth, that the arte it selfe being grounded of false propositions, and of them heaped to a huge and greate bullopyng, this so scender and weake a foundation being taken away, muste needes falle downe, and lye prostrate.

These thynges I doo the oftener repete, that all men may knowe what vayne bragges they make, whyles they take that whiche is no cause, in steade of a sure and certayne cause. For by what reason Saturnus shoulde signifye this or that, neyther they them selues, nor any man elles canne shewe, and that we haue spoken of Saturne, the same also maye bee sayde of all the rest of portendyng sygnes. Excepte peraduenture they wyl boaste of some reuelations to bee geuen vnto the Inuentors of theyr arte, whiche yf they bee not ashamed

An Inuective against

ashamed to confesse (as is their mad beliefe) that they shall turne the folp, which notwithstanding, repentance would correct, into mere madnes. Let vs grant them their private reuelations, visions, and fantasies, for so we shall increase their foolishnesses, with pride and vaine glorie, yet we are sure they are not to be trusted. And to declare that more plainly, because all reuelations are not of one sorte, let vs deuyde them into two kindes: for some are geuen of good angels, and some of euill: They that are geuen of good angels are suche, as the nature of good spirites is wont to be, that is to say true, profitable, and to be thort, generally good. The oracles of euill spirites agree in qualitie with the geners of them: that is, they be false, hurtful, & euill. Now of whether sort this reuelation is, by which the principles of Astrologie at the first were reueled: let vs in few wordes consider. How vncertain these principles are, and to speake plainly, how false, we may both see by daily experience, and also we haue sufficiently aboue declared. Seyng then it appeareth, that your science is not deriued from a good angel or spirite, whether you wyl haue it to come of an euill spirite, or of neyther, the choyce at this
time

against Astrology.

some (O Astrologians) shal be yours. In
the meane season either ceasse to boaste of
your rotten and cancred art, or els by some
wise perswade your principles to be true,
to suche as without prooffe can beleue na-
thyng. whether you intend to doo, we shal
thoztly perceiue: for if you hold your peace
wee haue ouercome, and wyl celebrare a
triumph for ouerthzowynge your myghty
giant Atlas. But if any of you be so hard
les, that he dare enter into battail again
truth, and vs, that mainteyn her quarrell,
yf he be found stronger in armes then we
are, we wyl geue place, and yelde, but if he
be not able to abyde our strokes, we wyl
take the castell of Astrologie, and destroy
all thynges that maketh resistance, with
weapon, fire, and famine. Nowe we haue
cast our darter bothe in numbre and force:
sufficient among the thickest of our ene-
mies, it remaineth that we beate backe the
weapons thzowen of them, or at the least
take them clean away, that they beynge de-
stitute of them, may run about as it were
fichtynge and beatynge the ayre with vayne
strokes. And to begin of that part, in whi-
che they put no small confidence: I haue
here many which boasted, that they were
able to pryue their diuination out of holys
scrip.

An Inuention

Scripture: which mē wbe by reason of cōten-
tation they wer cōpelled to bying forth what
they could for their defence, wold fain haue
cōcluded their battell out of the first
chapt. of Genesis. For wbe God the most
excellēt wise workman, of nature had crea-
ted heanē & erth, with his almighty word,
had put also a difference betwene the light
which he had made, & darknes: more ouer
had placed the firmamēt in the midst of the
waters: Furthermore gathered h̄ waters,
h̄ before covered h̄ whole face of h̄ erth for
preseruatiō of liuing creatures that he en-
ded to create into one place, & finally had
garnished the earth with a moste pleasant
betture of trees & grene herbes, the fourth
day determining to create lights, to make
distinction betwene day & night, appointed
then their pꝛopꝛe use, saying: Thei shal be
vnto signes vnto appointed seasons (for so
the Hebr̄u word soundeth) vnto daies & vnto
yeres, & the lightes shal be in heuen to geue
light vnto h̄ erth, whose eternal wil the effect
staight way folowed. For god made two
great lights, a greater light to rule h̄ day, &
a lesser light to rule h̄ night, & also h̄ stars.
Were the prognosticators take no smal cou-
rage, h̄ god ordered the lights, h̄ thei shuld
be vnto signes. But how litle thei signes
make for h̄ purpose of their pꝛedictiōs, he h̄

against Astrology.

Marke the order & discourse of the words that
easily perceiue. For the which followeth of ap-
pointed seasons, likewise the which followeth
of daies & yerres, these seme to me to expound
what manner of signes thei shal be, the is, thei
shal be tokens of spring, summer, autumn, & winter,
of daies natural & artificial, long or short
of yerres, according to the sons course, or to the
moones course, & so of the rest. And whereas
here is chiefly mention made of the sonne & the
moon, if we wil needes by signes, vnderstand
showing, thei shal be vnto signes of heat
when the son draweth nere to vs, of cold when
he departeth, of abundance of humours when the
moon encreaseth, & the contrary when she is in
the wane or decreasing. But yet of necessity
ye would haue vs to vnderstand fatall
predictions, notwithstanding the argument is
in force, seeing you know not what the stars
do signify, you can not by their aspects tell
of thyngs to come. But there be some, whi-
che as they thinke wil defende their science
with much more strength, requiring that we
shuld grant them the all thyngs in earth are ru-
led & gouerned by the power of the heuēly si-
gnes. Truly I am not so hard to be entrea-
sed, the I wold deny the Astrologians being
oppressed with such calamite so little a matter
but rather I wil geue the more the they de-
maund, & such thyngs as I wold deny the if thei

An Inuective

Scripture: which me wbe by reason of cōfession they wer cōpelled to bring forth what they could for their defence, wold fain haue cōcluded their bnticipation out of the first chapt. of Genesis. For wbe God the most excellent wise workman, of nature had created heane & erth, with his almighty word, had put also a difference betwene the light which he had made, & darknes: more ouer had placed the firmamēt in the midst of the waters: furthermore gathered y waters, y before covered y whole face of y erth for preseruatiō of liuing creatures that he entēded to create into one place, & finally had garnished the earth with a moste pleasant beure of trees & grene herbes, the fourth day determining to create lights, to make distinction betwene day & night, apointed then their propre use, saying: Lete shal be vnto signes vnto appointed seasons (for so the Hebrew word soundeth) vnto daies & vnto yeres, & the lights shalbe in heuen to geue light vnto y erth, whose eternal will the effecte & right way followed. For god made two great lights, a greater light to rule y day, & a lesser light to rule y night, & also y stars. Were the prognosticators take no smal courage, y god ordered the lights, y thei shuld be vnto signes. But how litle thele signes make for y purpose of their predictiōs, be y

Against Astrology.

Marketh þe order & discourse of þe wordes that
easily perceiue. For þe which foloweth of ap-
pointed seasons, likewise þe which foloweth
of daies & yerres, these seme to me to expound
what manner of signes thei shalbe, þe is, thei
shalbe tokens of spring, sommer, autūne, & winter,
of daies natural & artificial, long or short
of yerres, according to þe sons course, or to þe
moones course, & so of þe rest. And whereas
here is chieflie mention made of þe sonne & þe
moon, if we wil nedes by signes, vnderstand
for shewing, thei shalbe vnto signes of heate
whē þe son draweth nere to vs, of cold whē
he departeth, of abūdance of humours whē þe
moon encreaseth, & þe contrarie whē she is in
the wane or decreasing. But yf of necessi-
tie you wold haue vs to vnderstand fatall
predictions, notwithstanding the argument is
in force, seeing you know not what þe stars
do signify, you can not by their aspects tell
of thyngs to come. But there be some, whi-
che as they thinke wil defend their science
w much more strength, requiring that we
shuld grant them þat thyngs in ceth are ru-
led & gouerned by the power of þe heuēly si-
gnes. Truly I am not so hard to be entrea-
sed, þe I wold deny the Astrologians being
oppressed w such calamite so litle a matter
but rather I wil geue the more the they be
mān, & such thyngs as I wold deny the if thei

An Inuective

were obstinate and stubborn, now they
to their shoote anere and last helpe, I will
gentilly graunt them. All higher thynges
saith Aristotle, woorketh in the lower be-
sties. Let al the power in these lower thyn-
ges be confessed to come from aboue. Yet
ther will we greatly at this tyme strue a-
gainst that deriuation of causes (deuyled
by Mercurius Trismegistus) from God to
the angels, from them to the heuens, that
it perceyue to fortune or fate, which he
callethe *εἰμασμός*, neither doo I see how
it shoulde hurt oure cause that we haue in
hande, if we graunted thein that whiche
they moste desire, and moste earnestly re-
quire, that is, that the starres haue domi-
nion & exercise their power on mens mat-
ters contingently, that is, as it were a cer-
taine inclination or some secretc motion,
(for yf destinye consisted of the starres it
coulde not be chaunged) but as for the sig-
nification of the starres bothe we learne
by experience, neither doo the *Prognostica-
tor*'s deny, but that they may, by diuers
meanes be auerted or tourned to some o-
ther effect. Therfore seying we haue gran-
ted this, that coulde not bee compelled, I
long to see what helpe you can from thens
transfere to youre selues. And now we
thyn-

against Astrology.

thinketh I heare an Astrologian triumphing on this maner: If the course of the starres, their revolutions and aspectes do so strongly woork in these lower bodies, that they shuld be causes of many effectes in the earth: what felowe is this, that will denye a proposition bearynge witness to so many learned mens writings being allowed by so many authorities of all ages, That the cause beeyng graunted, the effect must needs followe, by what reason dare he affirme the cause, and denye the effect? But these so chyetynng wordes, what are they at the length but very wordes in dede: For geuyng to every cause her propre effecte, yet wyl I not graunt effects to that whiche is no cause: or if it be a cause, I wil not graunt that to be the effect which they wyl have. For they knowe not what the starres doo cause or signifie, but embrazynge an art delivred of their ancestors, without any sure ground or foundation, have it in estimatiō as a divine knowlege whiche consisteth in it no more divinitie and truth then the rest of the Chaldeans superstitions that yet remaine: of whome this science was receyved: whiche learned & wise philosophers in all ages contemned and utterly despised. And not only heathē
men

An Inuective against

men as Porphyrius, whiche so Iamblicus
saythe, That it is impossible that a man
shuld knowe the signification of the cele-
stiall reuelations. Iamblicus hymself whi-
che denieth, that any vertue or power de-
scendeth from the starres; & others other
condemned the vayne ostentation of this
art: But the prophete Hieremye hymselfe
with lowe voyce forbyddeth the Israelli-
tes to feare the influence of the starres, as
the heathen doe. But therfore (say you) do
they signifie nothing: Wherefore I praye
you, are they not to be feared: either by
cause they signify nothing, or bycause the
signification of them to men is vncertain
and vnknewen: What, dooth not Paule
the apostle of the Gentiles exhort his scholar
Titus, that he regard not foolyshe and su-
perfluous questions of Genealogies and
natiuities: & what cause then dooth He-
remie forbydde to feare, and Paule to re-
garde predictions of Astrologie, yf in
theym were any thyng eitherto be fea-
red or regarded: Wo vnto wayes nowe,
and make the people asrayd with horrible
threatnynges, proclayme great calamitie
to folloowe: Of pestilence, bat rayle, and
fampne: or yf any thyng be more gre-
uous then these: Warn them of a sodayn
disru

against Astrology.

Redirection that shall falle vppon the yre.
As two yeres ago Cunyngham threath-
ned to Egypte, Babylon, Constantinople,
and the Cities of Italye a moste la-
mentable and briefe subuersion. Had not
the Italians, Egyptians, Grecians, and
Chaldeans greate cause to feare, consyde-
ryng that by the iudgemente of astrologi-
ans so great ruine hanged ouer their hea-
des? Who wolde not in this case haue bene
afraide, except it were such as (I can not
tell howe preposterously) woulde preferre
Hieremias prophete before Cunynghams
prognostication? Lykewys he that had
rather gyue credyte to the Prognostica-
tors thenne to sainte Paule, shoulde be
not haunged his naturallie cause, to see by
it, what good thynges, and what euylle
thynges he shoulde in all his lyfe attayne:
so shall he deuyse to annoyde the euylle,
and brynge the good thynges to effecte.
O blockheade, that must haue thy natu-
rallie cause, howe dost thou determine
to leade thy lyfe, lyke a brute beaste, that
thou wylle suffer all thynges to worke
vpon thee. Wherefore seruest thou thy reason
which thou dost not vser nay rather which
thou dost abuse, in suche vanities. And
wrynge thy fortune (if I saye) by thy natu-
rallie
C. y.

An Inuective against

thou wilt endenour thy selfe to seeke for
good thynges, and auoyde euill thynges.
Why wouldest thou not haue doen so, al-
though thou haddest neuer asked counsell
of the forsaier? Alas, when wilt the world
leane to haue in admiration suche curious
vanities. But now an other obiection. Be-
rolos the Chaldean, a most auncient histo-
riographer reporteth, that the holy Patri-
arke Noah dyd foresee the vniuersall floud
by the aspect of the starres: and to the in-
tent that he myght auoyd the danger ther-
of, he made the Arke to preserve the life of
hymselfe, his sonnes, and their wiues, and
beasts of every kynde. When is not so aun-
cient a science muche profitable to man-
kyn, whiche the holye patriarche dyd prac-
tise, and by helpe of which maner, beasts
and what soeuer in all the world was plea-
sant or profitable in tyme past was preser-
ued from bitter destruction? This no lyght
or contemptible authoz hath reported, but
euen Berolos the Chaldean. But Moses the
Hebrew, being also a most iust lawe geuer
and histoyre wyter, as moste auncient, so
moste faithfull wyte, witnesseth, That the
Lorde God spake vnto Noah, and sayde
vnto the vniuersall flouds, commandynge
hym to make the Arke. And lest the Astro-
logians

Astrologers.

Logians shulde dreame of a reuelation by the starres, prescribed vnto hym a determinate forme and measure of the ship that he willed to be made. Then where is your boasting of the antiquitie and necessary use of Astrologie: where be your bragges of the patriarche Joseph, whom you would haue to be a patron of your folly: what we belecue Moses, whiche wiste that, whiche was reuled by God: or els Berosus whiche stubling to aduance an art inuented of the superstitious Chaldeans, imagyned and fained, that the floude was soe seen by the practise of that arte.

Nowe therfore which way wyl ye turne the saddle of youre safetie: The Patriarche Joseph dooth renounce you, Hieremie and Paule both hate you: Porphyrius & Iamblicus, dothe contemne you. Who shall then be your standard bearer: or who the trumpetour to blowe out your praise: Ptholomeus ascribeth as much certaintie to you as to the wynde: For he affirmeth, That your predictions doo not bynde any man, but onely drawe them that be wyllyng. Then by this reason their will shoulde be cause of those thynges that chaunce, and not the starres. For against them that will not, the starres can do nothing: and then

An Inuective agaynst

that bee wyllynge they canne not lette to
doe what they wyl. If this bee true, as it
is moſte true what power is left to the in-
fluence of the Starres? This grant, ſay they
that of thoſe actions whiche a man doth,
his wille is the nexte cauſe: But of thoſe
actions whych he not in a mans power,
that is ſuche, as he can not bypnyng to paſſe
as he woulde, the Starres be gouernours.
But then to what purpoſe or end byueth
that notable ſpyng, whych beyng ſpyng
from an excellent learned manne, all men
by their conſente doe allowe, that is, (A
wiſe man ſhal rule the Starres) Is not this
ment, that the ſignification of the Starres
although they were known, haue not ſo
greate power in mennes matters, but
that a wiſe mannes prouidence is of mu-
che greater force, ſo that not without a
cauſe, A wiſe manne is ſayde to rule
the Starres, that is to ſaye, the Influence
and ſignification of the Starres.

For ſometimes it commeth to paſſe, that
in callinge a mannes natuſtie, you doe
by the ryghte of his lyfe or maners. And
we wyl not greatly ſtryue agaynst you,
but ſeeyng you doe ſo often and ſo byuers
thynges ſo yettell to every manne by his
natuſtie, yt were impoſſible, but that ſom
what

Astrologers.

What muste nedes chaunce accordyng to
your predictions: yet this is by chaunce
and not by arte: for he that wylely and di-
lygently reuolueth in his mynde, that hea-
uently reuolution, can not be certainly per-
sueded, that so momentaneous and shorte
face of the heuens shuld worke any thyng
strongly so long tyme after: for in the mo-
ment of an houre it is continually chang-
ed frome one to an other: and this is the
cause, that Iamblicus thyngeth, that the
differences of tyme, whiche the Astrolo-
giars obserue, anaplyth lyttell or nothing
to the effecte of stronge and meruaylous
woorkes. Besydes this a certayne Astro-
logian or Palmester, Iohannes Indagi-
ne affirmeth, that this shorte and momen-
taneous reuolution of the heuens is of lesse
effecte and power then that, whiche he cal-
leth naturall astrologye, reducyng all soz-
tes of menne what soeuer they be, vnto
xii. horoscopes, accordyng to the numbre
of the twelue signes. Therfore as well he
as the other dooe ascribe so manie and so
diuers qualities to euery manne by his
natiuitie, that of necessitie some of them
muste bee in euery manne, As he whi-
che sayeth, That a manne shall bee apte
to anger, Wyde, Loue, Pytye, and
C. All. such

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suche lyke: where as there is no man but
he shall fynd these & suche like qualities in
himself, yf he enter into his owne mynde.

But to p[ro]ceede, howe every starre hath
a name, whiche oftentimes seemeth to be
geuen by the signification therof. Where-
fore it shall not be out of the way, somme-
thing to say in resonynge of their names,
lest perchance the Astrologians of them
(as of a ghaite) woulde seeme to make an
Elephant. Fortherfore that the names
wherby the starres are called, are not of
their owne nature, but geuen to them by
men. Iohannes de sacro Bosco, sufficiently
beareth wytnes, with whom Vergil agre-
eth in his first booke of Georgikes, saying
The thypman fyrste then gaue to starres
their nombre, and their name:

The Pleiades, Hyades, and Lycans,
beare of worthy fame.

Nevertheless all the starres had not their
names geuen them of the same occasiō
yet they were al deuised for difference that
they myght be one known from another,
as Bernardus Syluestris sayth very prettily.

Let it that withon distinction the
common worde shulde go,

The names wherby the starres be cald,
by men were termed so.

But

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But of the names some were attributed
vnto them for the forme whiche they seme
to beare in heauen to theym that beholde
them: Of that sort ar the wain, the crowne,
the shippe, the serpent, the harpe, and
such lyke. Some beare their name of their
prowze place, in whiche they bee sette: As
Aries the ramme spcke of the flocke, and
firste of the signes. Cancer the crabbe, a
beast that goeth backwarde, gaue name
to that signe, in whiche the sonne retour-
neth to the lower hemispher. Libra, the ba-
lance, that maketh eue weighe, so being the
name of a signe, it maketh nightes & daies
of equal lēgth. Aquarius, the waterbearer
and Pisces the fishes, for the abundance of
water, that is, when the sonne keepeth his
course in those places, gaue name to those
signes. Capre the goate, whiche is feeding
litteth vp himselfe, and semeth to hang on
the rocks, was thought a mete name to be
geuen that signe, in whiche when the Sou-
eraine, he daily riseth vp toward vs frome the
Antipodes, or men that go with their feete
right against our feete. A greate number
also of the names whereby the Starres are
called, were geuen of the Ethnikes, part-
ly flatterynge their princes, and partly be-
leuyng that theyr titles being translated

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after their death into heuen, had the doct-
rion of certayne starres, and therof from
ancient tyme came the names of Saturne,
Iupiter, Mars, Mercurie, Orion, & suchlike.
The men of later tyme perchance thinke
that they either haue changed or receyued
certayn names, by reason of the qualities
which they ascribe to the starres them sel-
ues. But this is specially worthe the mar-
kyng, that they are accustomed not of the
qualities to geue the names, but of the na-
mes to deriue the qualities: as to the
Crabbe, which is a fythe by the water side
(although he be a signe of the sommer, yet
being in heauen, they ascribe a watry na-
ture. Likewise to the Bull, which is a me-
lancolike beast euen among the signes, they
attribute an earthy disposition: The same
in hens also they wil haue to beare domi-
on of thepe in earth, like as the hull of oxen.
So also to Saturne which of the poetes
was feigned to be a lurchynge god, they as-
cribe the melancolike qualities, but Iupiter
which in the fables is found a gentle fa-
uorable God, is also iudged to be a well
willing planet. Venus which was gentyl
and amiable, euen amonge the starres is
said to kepe the same nature still. Mercurius
which is reported of the poetes to be a thefe
and a crafty fellow, being translated to the

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numbre of gods, is also variable & inconstant, applying himself to every company, for with the good, he is also good, and with the euill, agreeable in qualitie with them. And now by this means we haue deuised the significations of moste part of the planets, from the very fountain out of which they are drawen, whereby every man may see vpon what reason their principles both consist, out of which they seine themselves as it were gods, to haue knowledge of things past, things present, & things to come. But abide so, did not the. iij. wise men by aspect of a starre in the east, vnderstande, that Christ was borne, and by leading of the same, come to the place of his birth, to worship him, how then do you cry that the predictions of the starres are to be contemned? If you intend to wrest this to the confirmation of your art, by the same reason you shall conclude the innumerable wonders which at the time chaced in al places were done by the order of nature. But at the time al things ministered vnto god: & his power might appere, Nature her self went out of her accustomed place. For at that time greates & wondrous meruaills hapned, in so much that the diuiners, soothsayers, magicians, and all they that were wonte to tell the significations of such matters, being demanded

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what these wonders ment, answered, That Nature was in travail with the **LORDE** of all thynges created. There resteth no more now, but to dissolve Cunynghams confutations (set forth by hym in a certain Epistle, whiche he calleth his Inuective) by the force as we haue doon the rest. After Cunyngham thinketh y^e he hath reduced all aduersaries calumniasions vnto .ij. poppures: The fyrst is, that y^e knowledge of Astrologie, is enemy to the most laudable sciēce of physike: The other, That the Astrologia can not foresee the thynges to come by his starres. Concernynge the former parte he sendeth vs over to Hipocrates. the prince of physike, in his booke De aere, aqua, & locis. Seyng therfore it was needfull for me to reade ouer that booke (although not agreeable with my study and profession) yet hauyng one lent me, accordyng to the small leisure that I had, and the litle capacite of my pooze wytte, I redde hym ouer both in Oreke and latin. And truly as farre as I remembre the notes of the margent in the latin translation proclaimed open war betwene Hipocrates and me: but when I looked nerer to hym selfe, I found no man so friendly to me, whiche prescribed so profitable & necessary v^se of astronomy (not

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against Astrology.

ones dreameing of fatal signes, as they wolde
seme to haue hym. But seeing peraduenture
I shal seme to dispute on these matters be-
yonde my cunnyng, I wolde sayne learne
of doctour Cunnyngham what argument
to confirme Astrologie he can gather out
of that booke. In the meane tyme suche
thynges as I reorde and vnderstande, I wil
briefely rectifie. Hipocrates speaketh muche
of the rising of certayne signes and stars,
as of the Pleiades, Arcturus, Canis, and su-
che other, all the which sayenges are most
plainly to be referred to the state of tyme
that is, when those signes rise or go downe.
And not here onely, but also in his Apho-
rismes, Hipocrates bypnethe to the same
ende. Wherefore he concludeth, That the
knowledge of Astronomie, not of Astro-
logie, is profitable to the science of physike.
Because that by the course of the starres
the physition may foresee many thynges ne-
cessary to his science. Not that the starres
do so tell hym of any thyng, but that
their risinge or falling is coincident with
suche state of tyme. Secondly, master Cu-
nyngham concludeth, that thyngs to come
may be foretold by aspect of the starres, by
this argument. If the warner by his si-
gnes can foretelle the tempest to folowe,
the pbi

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the Philition by his tokens, can foresee the increase or declination of the likes. The husbandman by his argument can foretell the state of the yeare to followe, why may not the learned Astrologian by his Starres haue knowledge of thynges to come? As for example, Mars is wholte and drye, nowe yf he se many svery thynges mete with hym, may he not boldly pronounce that the yeare folowynge shalbe muche inclined to heate? But of howe small force this argument is, we shal vnderstande by the easy solution thereof. For grauntynge that the maryner, philition, and husbandman can foresee thynges by his certayn signes and tokens: Yet what fatal necessity (in gods name) compelleth vs to think likewise of theastrologians. For the example that is brought to confirm the matter, is moze doubtfull then the matter it selfe: for we can not tell of what nature Mars is, nor theastrologians them selves, so that if they wyl proue any thyng by this argument, they must saye shew by what reason they call Mars wholte, or Saturne colde. For except they bee sure of this, that they make their principles true, they may at their pleasure conclude what they list. But their propositions shall haue no moze credite then

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then truth & certayntie. Therefore not he
cause the phisitian or the mariner can know
any thing, therefore the astrologians shall
do the lyke, except they fetch theyr predic-
tions of as sure groundes as the other
do. But lest we should to insolently trinep
agaynst these false tellers (foretellers) I
wold say, master Cynnygham hath given
vs ensaumples of two yeares that chaun-
ced accordyng to the predictions of mo-
sture, 1524, and dygnelle. 1540. But here
I appeal to Cynnyghams wisdom, why
he byngeth ensaumples of two yeares on-
ly, and them so longe agoe past: and why
he byd not shewe ensaumples of thre yeares
laste past: yf he wyl boaste that his arte
is certayne and trewe, why doothe he not
declare, that the event of every yeare was
suche, as thastrologians so shewed it shulde
bee, whether because all menne with one
voyce wold say nay: or els because of tyme
longe past he may feigne, and no manne
reproue him. but there shal nedde no such co-
ntention we wil graunt. xx. yerres sens astrol.
first began, whiche hapned accordyng as
the prognosticators so told them: wyl you
then boaste that your diuination is true, be-
cause of 2000. yeares onely, twenty sene
so your purpose. But these thynges
being

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being so cleere & emptye.

And that we may make haste to the ha-
uen that is not nowe farre of, seynge this
apish arte is vnprofitable to the woorkes
of phisike, to the profite of the students,
to the state of the common wealth: and se-
ynge that without principles nothing can
be knowen: but astrology consisteth either
of no principles, or of false, it is toke la-
bour that is spent in the obseruation therof:
inwayne it is to credite their predictions,
but if it is, that she is of the vnlearned peo-
ple reuerenced, more worthy to bee buried
vnder the chanell of Lethe, the ryuer of ob-
lition, than that she shoulde enioynge the
cleare lycht of men, be had in any estima-
tion. But if there be any prognostica-
tor that will take vpon hym to de-
fende Astrologie thus battered in
pieces, let hym make haste to
dooe it, before she utterly
fall to ruine.

FINIS.

¶ Hereafter foloweth a short Treatise, as
well for the better subuersion of this fat-
ned arte, as also for the better under-
standynge of the common people.

The preface to the Reader.



Consydering
with my selfe,
(gentyl reader)
that so many no-
table workmen
at this tyme,
haue by thei-
r cunning, & also
by their diliger-
laboure, haue

layde the foundation of a moste woorthy
buildynge: & also brought the same a good
waye aboue the grounde, Intendynge by
gods helpe not onely to finish the playne
worke thereof, but also to garnishe it with
suche ornaments as myghte vseeme so-
pyncely a palace: I thoughte it not my
parte for the good affection that I beare to
the worke, to stande altogether ydell, yf
by any meanes I myghte be profitable in
the same. And walkynge about to see the
compasse and fashion of it, I perceyued
that the great stones whiche pertayned to
the structure were suche as neither by my
strength I was able to lyfte them, nor
yet

To the Reader.

yet by my cunnynge in that kynde of mason-
ry to place and toorne them: but as for be-
wpyng or fashyoning them, I sawe it was
so farre above my knowledge and vnder-
standynge, that I byd not ones applye my
selfe to haue any medlynge wth them. At
the last when I had betwene all other thyng-
es sufficiently, I espyed a lyttle heape of
rubbyshe wyche not only byndered them
that wente to and fro ouer it, in speedynge
their worke, but also seemed to be no small
deformitie to the leuelled playnnesse of the
statte for me, whereon the buyldynge shoulde
stande, I myght see also that some of the
maister masons them selues had taken pain-
es in remouynge the same vniuersitable
Chaos: which caused me to thynke, that I
coude not be better occupied then to com-
my the same outght out of the way, that it
shoulde neyther be a lette nor any ill sight,
in the procedynge of so necessary busynesse.
Wherefore I prepared and made for my
selfe as it were a lyttell wycher baskette,
wyche I myght easily beare, to carry away
this byndynge heape, where it shoulde con-
fuse and vicerly dispecte abroode. And
although the substance of my baskette be
simple and weake, yet it is good enough
to carry rubbyshe and suche lyght stoffe as
I

To the Reader.

I puttherin. But as soone as I beganna to tourne by the vpper parte therof, I vnderstode, that because it had lyenge longe compacte together, there was bredde in it a great numbre of toades and snakes that beganne to byt and spewe out theyr poison agaynst me, bycause I diseased them of their nest and harborow. But God be thanked I come not naked among them, I haue an armour called Veritas, that is able to withstande the malice euen of dragons, and crocodiles. Some men perchance wolde chide me why I woulde not strike them, that so furiously haue gone about to stinge me. In deede I haue prepared al redy moderate defence, but I stape vpon certayne doubttes that are these:

First, whether it be the popnte of a learned manne to ryle or no?

Secondely, whether the conclauston in Syllogismo litigioso bee good or na?

And thirly whether there be a kynde of argument called Syllogismus conuictorios, or no: these doubttes resolued I wolde pcedde. As for Maughan I haue nothing to doo with hym, but to wyshe hym his ryghte wyttes and a good tongne.

I haue taken vpon me to dissolue this masse of astrologie, and that by goddes helpe I

D. II.

wyll

To the Reader.

I will doe to the bittermoste of my power,
so that my contention is agaynst no mā.
But my labour is to remove this obstacle
out of good mens wates, and if any yll
men hereafter exercise their malice vpon
me, I must needs say as Socrates sayde:
Though an asse spurne agaynst me, I will
not go to laue with hym. Therefore they
that haue deelyte in railing, let their raple
and spare not: They that haue pleasure in
scoffing, lette them scotte and stowte yll
they haue proued them selues comen pa-
rassites and hypocrites in so dooynge, I
will not ones be moued with such vnho-
nest meanes. But if any man shall pro-
pounde any probable argument to mayn-
taine this cause, I will doe the best I can
to answer it, and if I be not able (as I haue
alwayes offered) I will yelde vnto hym.
Therefore gentyll reader, if thou canste
spare thy selfe eased with any of these two
small traayles, I haue my request.



Then begyn playnly as we
entende to procede, we must
firste calle to remembrance,
what matter we haue in hande
and then with like plainnesse
declare, what playne order we entende to
take in discussing of the same. Therefore
emptyng all colours of rhetorike, and al
impediments of paynted speache, our pur
pose is (to speake it at one breathe) utterly
to ouerthrowe the science of astrologie.
Astrologie (lesse any man shoulde doubt,
by cause it is no Englishe worde) is sayd to
be a knowledge, whereby the practisers of
it saye, that they can tell of all thyng that
are not come to passe, before they come to
passe, by the course & mouing of the star
res, or els to describe it more plainly, is a
knowledge by which the prognostications
be made, that tell of rayne and layre wea
ther, sickness and health, warre & peace,
plentie and dearthe, with such lyke: And
whiche also they call your nativities, tell
you your fortunes, pretende to geue you
knowledge of thynges that be to do: and last
of all they saye you dayes and tymes good
or euill, for all thynges that you haue to
do. As, for woorkes of physike, to let bloud
to take purgations, and al other medicines

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for other comon matters, to sow, to plant,
to iourney by lande, to iourney by water,
to bye and sell, to marpe, to begynne anye
woo;ke, and specially to attempt any thyng
that men vse comonly in their lyfe to doo.
Our intent is therfore in this shorte Trea-
ctise to perswade all such as heretofore being
deceiued by a false opinion of learnynge,
haue gyven credite vnto them: that heraf-
ter (if they see that all is not onely bayne,
but also vngodlye) they cleane forsake
them and theyr prophesies as thyngs that
lette them to prosper well in theyr busines
and also bynde them to put theyr truste
in God and his promyses. For what con-
fidence haue we in god or his worde, that
we are not take in hande any honest and ver-
tuous affaires, in which God hath promi-
sed to appoynt and set forwarde all them that
loue hym) except he must speake of the coun-
saile of a blynde southerlyer and a scold-
gale And let them not be offended though
I call them blynde, for accordynge to the
prouerbe, who is so blynde as he that
will not see: But verthounce some will
saye, that because I am blynde and igno-
raunt in so goodlye a science, therefore I
must dyspraise it. As to which pte that
matter

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matter, they haue no cause to say so, for be
it spoken withoute disuowrypp of any of
them, and with small pryde in my self,
I knowe what the arte is as well as they,
and is muche the rather doo I condemne
it, lesse seynge the vanitie and uncertai-
tie thereof, I shoulde bee counted as they
are, wylfully blynde, and not seynge when
they eyes bee open.

Thus much for our entente, our order
shall be such, as best maye be perceyued.
For wee wylle fyrst speake agaynst the
wholle knowledge generally, and thenne
particularly agaynst every membre and
parcell thereof. And because wee wylle
spende no paper in superfluous sentences,
we must remembre what was sayd in the
former booke, that it was impossible for
any man to haue any knowledge of thynges
to come by the course of the starres.
Wherunto wee wylle adde for playnne
vnderstandynge this that followeth. As
touchyng the mouynge and course of the
heauens bycandle menne may see theyre,
they myghte also (as they haue doone) by
longe and diligent obseruation find out a
learnynge, that shuld teach the trath of the,
but being the starres be all of one forme or
faction, & is spherfull or rounde like a ball,

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(although some be greater then some also
some hygher then some) It can not be, that
a man beholping or lookpng vpon them,
shoulde vnderstande of what qualities or
significations they are. As for the coloure
of them (although to speake exquisitely by
the rules of natural philosophie they haue
no colour) is to lyke in moste (exceptyng
the sonne and the moone) that in so small
particell of colours, a man can not discern
so diuers and manye qualities. And not
withstandyng that they ymagine the pla-
nette Saturne to be blacke or blew, and
Mars to be redde or fery, they can if they
were disposed (I meane the learned sort)
geue an other reason of theyr colour, no-
thyng seruyng for the announcement of
theyr pretended knowlege. By this it is
manifest, that by seepng, lookyng, or be-
holpng the starres, no man can knowe
what they signifie, so as muche as by the
syght nothing can properly be perceived
but colour and fashion. When what waye
is it possible, that a man shoulde vnderstand
what those hygh bodies all of one colour
and fashion shoulde betoken? Some wyll
say peradventure, that as the course of the
starres was founde out by diligent obser-
uation, so theyr significations
were

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were learned by earnest marking what chaunced alwayes vnder euery sygne or planet. Howe vntreue this is, we shal partly now declare, and partly leaue till we come to the particulars.

If it therfore that their significations coulde not so be learned, it is manifest by this reason: That those thynges whiche chaunce or come to passe bee infinite, that is innumerable to men, howe then coulde a certayn numbꝛe of men know or learne whether all those thynges came to effecte as they had marked in a set: for although they had taken their obseruation in as many as they coulde, yet were there manye mo, yea tenne thousande tymes as manye whiche they knewe not of, that myght happen cleane contrary to theyr deuise. Dothe it not then playnly appere, that by obseruation no man coulde discern what those signes and heauenly bodies byd for, or for? When if neither by beholding the, nor yet by marking or obseruatio of the, it might be that mans witte coulde synce out their significatiō: there remaineth no waye howe to knowe them, but that some fauour of reuelatiō by some spirite or angelle. Whiche I haue not without a cause before touched. Although some wold think that

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that I pmagin that objection of my selfe
because that of some it is so objected, not
onely in woordes, but also in writinge.

Concernynge reuelation we haue some
thynges sayde all readye, whereunto we
wyl looke this, that God shew not by his
mynisters to reueale any knowledge vnto
mienne, but suche as is to his glorye and
theyr profite. Nowe what answere is to
Goddes glorye, that mortall men shoulde
haue vnderstandynge of all thynges that
he purposeth to doo, as tobe shoulde saye,
he woulde haue men as cunninge as hym
selfe, or as thowghts he shoulde rule the
world by theyr prognosticatione. And no
profyte canne it bee to mienne, to haue sa-
che knowledge, wherby it were true,
(as it is moste false) they were not able to
proue it. If God therefore heereby not re-
ueals any thyng whiche is not to his glo-
rye, and the profyte of his creatures, we
thinke that hath no objection is cleane put
out of the waye. And this is the laste
purpose of inueryng generally. There-
fore procede we to the particulars, wch
the although there bee as many as there
bee dyuers actions, yet we wyl increase
onely of two sortes: the one of foresay-
ing the states of thynges and tymes,
that

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that other of chusing dayes and oportunitie.
ties. And to begyn with that whiche se-
meth chiefest amonge theyn, to prognos-
ticate of warre and peace, I meruaile
that menne are so made, as to looke for
warre oute of theyr pꝛedictione, knowing
that the cause therof procedeth not of the
starres, but of the deuyl, whiche alwaye
laboureth to bꝛake the boude of vntie
and concoꝛde, that shoulde be among chꝛi-
stian men. And where doo he plant the
cause therof, but in the kynge, whose heart
the scripture witnesseth, that as the dissi-
pule of waters, so is it in the lordes hande,
and wherher he will, he moueth it. Seyng
therfore that the kynge is not subiect to the
influence of the starres, neyther is anye
thing that procedeth from hym, gouerned
by them, and thenne consequente. And
necessariely it foloweth, that all matters
concernynge the commune wealthe, as
warre and peace, discorde and rebellyon,
lawes, and such lyke, can neyther be
foꝛtolden nor foꝛseene by Astrologie:
heartye and plentye be caused by reasons
of seasonable weather, or vnseasonable:
Then yf the starres haue nothyng to doo
with weither, they haue lesse to doo with
plentie or scarcity, which ar caused therby
A

An Inuective against

As for cloudes wherof rayne commeth, they are drawn vp in thynne vapours, by the heate of the sonne, into the upper region of the ayre, and there, by colde, are made grosse, then by some wyndes they are dissipated and dyuen abroad, or elles by some resolved and drop downe. And this is the cause for the moste part, of rayne & sayre wether, so y except the uncertaintie of the wynd may be known by the stars, rayne and sayre wether can neuer be so certified. But wherof commeth the wynd? I am sure they wold not denie the Philosophers definition gathered oute of the seconde booke of his Meteor, which is, that the wynde is an exhalation wher and by, drawn vp by the heate of the Sonne, and for the weight of it selfe falling downe, is laterally or sydelonges carried aboute the earth. By this definition all power of signifying starres is cleane excluded. And as touching the place frome whens the wynd bloweth, the same philosopher both also declare, that as it happeneth the matter thereof to be carried, so frome that place it moveth. And here by the way where as I use the wordes of Happen and Chaunce, you muste not take me, that I meane the thinge shoulde come by blinde fortune or case.

against Astrology.

case: For I am of opinion, that nothing cometh to passe without a cause, but my meaning is, that by the causes and occasions therof, so it came to effect. But to returne into the way again, saying the cause of the wynde is not foirene by the starres, no more can the weather that is partly caused by it, nor yet the dearthe or plentie whiche channeth by occasion of the weather, bee by Astrologie foretold. Then wipe al those out of your prognostications, for what shoulde they doe there, of whiche it is impossible that you shoulde prognosticate. Sicknesse and healtie depende vpon diuers causes, but nothing at al vpon the course of the starres. for what way soeuer the starres runne their race, yf there be in the body abundance or defect, or from outward by corruption of the ayre infection it must needs be sych: and if none of these bee, though all the starres in heauen with all their oppositions and euil tokens shoulde meete in the house of sicknesse, yet the body shoulde bee whole, and in good healtie. But you wyl say, that those causes of sicknesse are wrought by the constellation of the starres. Well ones we haue a good comfort of Ieremy the prophet, that those are not to be feared. And to aunswere this objection

An Inuettite

Section I woulde haue taken paynes, And
that the moſte parte of Astrologians ar
by profeſſion philoſophers, whiche yf they be
in bedes as they profeſſe, and haue learning
accoꝝpyng to their degree (whiche I doubt
not but they haue) they knowe assuredly,
that the cauſes of ſycknes and helth haue
no tynges bypon moꝝuyng of the celeſtiall
bodies. The more ſhame is it for theym,
yf they ſtiffely and ſtoutely maynteyn and
deſende that which they know to be moſte
wayne and ſaiſe. But leaue ſyckneſſe and
healthe to theym that haue chiefly to doo
with theym, and comme to ſtatiutpes
or fortune tellynges.

Al I hadde not bene my ſelfe ſeduced
by ſuche a wayne credyte that I gaue to
the wytyngs of Astrologians, I woulde
never belceue, that any manne endewed
with common ſence and reaſone, ſhoulde
haue reſpecte to caſtynges of ſtatiutpes,
or fortune tellynges. For what mad-
neſſe ys yt to thynke, that beeyngs but
twelue ſygnys and ſeven planettes, eue-
ry ſyngular manne hath of theym his ſin-
gular conſtellation. I confeſſe that eue-
ry ſyngular manne by the providence of
God is guyded and preſerued, but that eue-
ry man that is boꝝne hath his ſyngular in-
fluence

Against Astrology.

science, it is so muche incredible. For I dare be bolde to saye (and if I were opposit to it by good reasons prove it) that at one instant o; Nunc, there is somtyme borne a kynge and a sclave, a warriour and a coward, a wyle man and a foole, a learned manne, an unlearned persone, a true man and a thefe, a ryche man and a poore, a Christian and a Pagan, a manne and a beaste. Howe shenne shall the Astrologian telle all these theyr Fortune, by one constellation? Furthermoze what a straunge matter is it, that one constellation shoulde worke so sundry effectes as yf an Astrologian hadde erected a figure for one mannes nativitie, another cometh to knowe of a thyngs losse, at the same instant, the thyng cometh to beare yf a synner shall dye or recover, All these muste have theyr answers by open theym oute of one figure. But they wille say perchaunce, that all these cannot happen at ones, then lette theym answer me to this question: Is there but one kynde of thyng done in the whole worlde, or under one meridian at one instat or moment? And be all other pole for that tyme? As for exaple, when one stealeth, is there nothing done at that tyme but stealynge?
Others

An Inuective

When a kynge is borne, is none borne els
but knyghtes & when a slaue is brought
forth, is ther none els that season brought
forth but slaues. Therefore yf they can
not auoyde the mischefe of this answere,
let them bee ashamed to practise any moze
suche vayne predictions, yea let them be a-
shamed to vse tellyng of fortunes, lest they
be couered in that point as yll as wicked
pauantes, of whom the scripture repo-
seth, that amongs other his synnes he had
also regarde to soothsayenge and fortune
tellynge. As for Coniuryngs, I wyl not
charge them, because they predictions ar
not so sure as they are wonte to make.
But perchannes they wyl say that al that
I haue yet sayde, eyther agaynst their arte
generally, or agaynst these particulars, ys
of no moze strength then stubble or straw.
Whether soe to that by the gappe, I entende
to laye a greate blocke in their wayes. And
I shall despye them when they make an-
swere, (if they make any at all) that accor-
dyng to the prouerbe, They wylle not
stumble at a strawe, and leape ouer a
blocke. And the blocke that I wyl laye is
of the heauy burthen that the Lord by the
prophete Esays 47. Chapter threatneth
vnto Babylon the inuentreffe of this art,
where

Against Astrology.

before by sayth: Nowe let vs heauen gaze
fers and beholders of starres, the moone
prophetes come and deliuer thee, pea and
let them shewe thee, when these thynges
shall come vpon thee: Beholde, (sayd
he) they shall be as a frame, whiche if it be
kyndeled with fyre, no manne maye remove
it from the behauence of the flame.

Do you not heare, O you Astrologians,
that the prophete sayth, that you canne
haue no knowledge of thynges to come,
as of warre, ychenelle, dearthe, vnseason-
able weather, destruction, and suche o-
ther, whiche be ylearned vnto Babylon.
For it is manifeste, that this phrase or
manner of speakynge, which the prophete
bloweth, sette them thews when these thynges
shall come to passe, is a stronger nega-
tion or denyall, thanne if in playne wordes
he hadde sayde: They can not shewe
thee, when these thynges shall come to
passe. Marke also what rewarde is promys-
sed to the blers of this foretellinge, that
they shal bee in Goddes wyathe as a frame
kyndeled with fyre.

But I leaue this to theyr wysedome and
discretion to consyder, and will procede
to the second kynde of particulars, that is
Elections or charynges of dayes.

¶

And

An Inuective

And here haue I nothing to do with Cal-
leues (1421-10) for it is meruyle yf that it
be not objected against me, but I begynne
with good bayes to let bloude. And what
is the cause of blouddes lettynges? Surely I
thynke eyther to dysminishe humors in the
body, or els to abate heate, or at least some
suche cause in the body. whiche if it be dr-
gent, wyl not sticke to kyll the body, with-
out consideration of signe or planet, or els
if it be not so vehement wyl hurt the body,
without respect of good days or yll. Ther-
fore sayng this abundance of bloude wyl
not tarye for good days or yll, but wyl pro-
ceede to annoy the body: wherfore shoulde the
body tarye for good sygnes to bee rydde of
it? And lykewyse of purgations, what sort
soeuer they be: if any thyng be needfull
to be purged, yt wyl not cease from an-
noyng vpon good dayes, and wooke his
malice onely vpon euyl dayes: but who so
euer is troubled with any suche thyng,
shall seele that his wyllesse lytle regardeth
the course of the starres, and he, yf he bee
wyse, wyl as lytle regard them in sekynge
for remedy. whiche so shoulde narrowly marke
this geare, shoulde fynde out among them
griuous absurdities, but wee entende to
creuous

Astrologie.

make but shorte woorkes. Forwe therfore
must we leape from phisike to his bandage.

Good days to sowe and plante, I thinke
be when the earth is moderately moistened,
and gentilly warmed with the heat of the
sonne, whiche must byng by these seedes
or plantes nourished with humours, and
pleasantly resolved with the southwester
wynde, or other of lyke nature. As for the
sygne or constellation of the aforesayde
larke shall neuer prosper or encrease, the
seedes sown or plantes planted, nor enda-
mage them, of these causes doo not saye,
and although bothe mete togyther, it is as
muche helpe unto the seedes as it was eale
for the Camell whenne the flye leapt of
from his backe.

To iourney by lande is good when so e-
uer a manne hath honett and necessary af-
fayres, the better of the weather be faire,
& the way cleane, specially if he be a foote
manne. But he, that hauynge urgent bu-
synes wyl tarie wyl he haue a good day,
is worthy to come to late, or as they say, A
daye after the saye. For he that wyl not
take hold of occasions heare that is before
him, when the hath ones turned her back
may clawe on her bare skalle, and synde

C. II.

neuer