Antiprognosticon that is to saye, an inuictuie agaynst the vayne and vnprofitable predictions of the astrologians as Nostrodame, letc. Translated out of Latine into Englishe. Whervnto is added by the author a shorte treatise in Englyshe, as well for the vttter subuersion of that fained labour seemeth not sufficient

(Imprinted at London : By Henry Sutton dwelling in Pater noster row at the signe of the blake boy, the. 23. day of December. And are there to be solde. Perused and allovved according to the Quenes maiesties inunctions.)

1560.

Description: [72] p.


Antiprognosticon contra inutiles astrologorum pr€dictiones Nostradami, Cuninghami, Lovi, Hili, Vaghami, & reliquorum omnium.

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

Place of publication and printer’s and publisher’s names from colophon.

Reproduction of the original in the British Library.
ANTIPROGNOSTICON

that is to say, an Inuentiue agaunt the bayne and unprofitable predictions of the Astrologians as Nostrodaine, &c. Translated out of Latine into English.

Whereunto is added by the author a shorte Treatise in Englyshe, as well for the better understandiung of that falsed arte, as also for the better understandiung of the common people, unto whom the lye of labour seemeth not suffi-

Habet & musca splenem & formica suabilis iunct.

1560.
Henry Bennet Catesian.
Sonnet.

The Poet's write, that Atlas did suftter
On thunders huge and madly heüés frame,
So seigne they not, that Saturns heavenly regne,
And Cæse he knew, so could express some blame.
That astrologers, that never crept so hys,
Doe bann't they knowse, what God dothe woole in th'zone.
Assuming that to knowse this mystery,
None can attempt, but onely they alone,
Whose families Fulce with booke of perfecte skyll,
Confute with suche as ban.nly do professe.
Theselues to knowe, of god the secrete will,
But if I myght to these rewarde address,
I rede the ronge, that etes unlearned bleares,
Shulo for thes cunninge weare kings madoes cares.
A foule fall douteles fulce both gene
thastrologers ech'oner:
B'cause no streme foundation
they duploe their arte byson.
Who doo surmple and fundly sayne,
men's fortunes to soerehowes.
And make the lymphe sorte deteunt,
that they their faces can knowes.
But al tho' staggres this boke both breake
and make the scene full colde,
With argumentes achieveved by arts
with reason manyfolde.
Though Eynpurgham the laine doo carpo
of Waghau sayne it ludge,
O' other suche, with scornfull scoffs
threat doo beare some grudger
 Sith Grindall graue the grist bath ground
and Solens molendine,
The meale bath made, whence builted was
and brought the flower fynce,
The lette we note they2 force to bear,
we have suche suffice in Roze,
Comparations are odypons,
therefore I add no more.

Comparatio omnis odiofa.
To his loupng frende
W. F.

V R familiarite is suche, that
neither we have neede of preoc-
cupation, nor yet of many war-
nes in uterpyng our requeste.
These circumstances therefore being cutte
of, I haue euen at one woode, bylye you,
that this translation of your Antipragnos
may be published and made common
soz all men, that either haue neede thereof to
understande their ecour, or els shall have
pleasure therin to see the yarrtie wherewith
they have ben blynde. The rather thus tra-
slated, because a great number of the bulic
and most curious Antrologians in England
understand no latin at all, or els so simply,
that they can not perceve the mynde of a
Latin writer, and also that the common sorte
of well disposed men, may hereby take some
profite. But if you think good to add som
what in this edition soz the understanding
of the common people you shall do well in
my opinion. Thus face you well. From
Seventhe sext of October.
Pour familiar frende Wyl
yan Paynter.
VCHF is the nature of man's 
synde, earnestly rescript to 
have knowledge of the same, 
to come, that in seeking our 
quieting of such acts as might 
seem to pertain to the certain 
thereof, the bath taken great and laborious 
paines. For traualyng to get out the sciences 
of Divination, of foreseeyng, out of every 
element, the bath brought, forth into 
Divination, which is to forethee seyng 
by the Syze: by Divination, to declare 
of eynges to come by the water: 
and others other acts of this 
knowledge, promyng the knowledge of 
and secret matters. And let the practisers 
of these acts should as any plese, be the 
institute of their bakes and, and thynge, 
not be able to cel of eynges to happen: the 
bath found out that certain act of foretheeyng 
by the hand (which is an instrument, 
that every man carleth about with hym) so 
that by this iceler for them, or no ym 
place, they shall be to se the of divination 
as they terme it) Fortune telyng. Finally, there is nothing so vaine or of so 
endlesse interst as in which the bath not doubt 
ed against cunning or foretheeyng, seeing 
the bath alrely set forth. Captomancy and 

A.N. 413.
An Invective

Solomone, whereof the one teacheth to have understanding of things to come by oracles, the other by shadow. These thin
ges by oracles might seeme somewhat tollerable, to long ambitiones vysite is occu-
pied in matters that are neere to hym (I
mean the eleemosynes and such like,) that
those idle divinours would not daire be-
ne nexts to, and the Garres, to their super-
vior rules of Distinction, of whom, a
grate numbre doe not this modestly, and
also were blushing or gelyng, but accor-
gedly do pronouce their oracles as though
they had ben given of Apollo Pithpus, the
god of all discvelling. It were a small matter
if they did only of rape, and wethers, but
also they must be the whole world at their
pleasure with waters, flames, and rebelli-
on. What shall we say that they are not con-
tent to set out their oracles generallly and
universeall, but they must also the term the
type of every particular math, (as it were
the goddesse of embattelament) manifestly set
gainst the order of al learning and philos-
ophy. Pepeher is it thought for them, to
have lordship and dominion over men and
beasts, excepte they had also charge the
myndes and soules with virtues by Mede,
according to their owne percepts, errand

Whole
against Astrology.

Those error to detect, banish to open, &c. authorize to elevate & excite. I thought it worth the labour, because they so most fully nowadays do let forth their wares to sell among us, partly because they so proudly with all their force inveigh against such me as contend & despise these and such like their predictions, for they are not ashamed to condemn a necessary use of their divinations. But that only is necessary (if we believe Cicero) without the which we can not live. Then how many thousands of men be there, which not only live, but also live well, and yet never have regard or care so much as ones to see prognostications. Either, some there be, which call all men that be delirious of goody arts and sciences, to their Almanac, as to a Stovehouse, repleted with all precious tawdries. Finally, what sign of arrogance or boasting can be gained, which in the book of their prophecies may not easily be perceived: They, who for need dare be so bold as ones to open his mouth against these oracles, are right well he called an ignoraunt person, a detractor, and a sycophant. And this is the cause that so fewe have taken upon the to select & open their trifling in prognostications, lest he should incurre the
An Inuitive

epiaches and contumelies of the probose
and arrogante Cable of Pagnosticacoures.
For in our tymes (as farre as I have know-
ledge) among all men, the most famous and
excellent Doctor, Peter Warcker, truly
hath both learnedly and playnely declared,
that the skil of this barren art is altogether
happoreable for the woozies and practices
of phisikke. But I beyng (as I think) con-
sciently armde agaynste all the activities of
all pagnosticacours, hapnyng also gotten
convenient leasure (except my tongue doun
be teste my) I will enfeour my selfe stp to
overthrow this tower of Astrology, when
they beholde the signification of the Planets
starres, that no persone parcell there of shall
know. Neuer am I so ignorant of that
knowledge (of any suche knowledge he) as
they would go about to perswade the com-
mon people, that all suche are, which des-
pite their for the wing and premouerions;
neuer beyng moved with the despotic
ship speyning or envy, do I address my self
to vyning; (for I am assured, that I do pro-
voke waspnes) but leyng manie which are
delious to learme the sciences, to hond and
muche sette by this celestiall diminution, I
thought good to admonische them by this lit-
tle treatise, that they laboure not in bypue,
against Astrology.

tpecting 02; that, which the place 1t selfe will
not suffice them to have, that when they haue
throughly seene and considered the whole
matter, they may leaue to have in admira-
tion these infuptions of the Prognostica-
tours: and if they will needs have know-
ledge of secrete and thynge pertainynge
to the future tyme, they may learne to leake
it out of suche thynge as are more nere and
better knowne unto them. For as it is said
and not without a cause: Thosc thynge
that are above vs, perteyne nothing unto
us: and thosc thynge which are about our
reache, ar not to be sought for, with suche
curiosity. Neither let any man flayne
nic, as though he were about to Impute so
assaulte the more beautifull and cerayne
science of Astronomy, as the Prognostica
tours themselues, (siche is their malice)
er to one, or any man speake boldly against
the hauile of Astrologie: But that science
as of all humaune sciences it is the
most divine, to Wolve I wilke that it shulde be em-
braied,learned, & perceptynge of man men;
especially of all suche as beare and proteste
the name of Philosophy. And let not them
bee troubled wilth their proude bragge;
whiche say, that their calculation is the end
do and scope, whereunto the noble science of
astro
An Inuective against

Astronomie bocchende, lyeing there is no
commonnesse of fellowlypp betweene certain-
ely and discretsyncte, nyether can truch and
rapte hold, at any tymes be coupled and
rapte togethe. And as for the studious,
they shal not be compelled in bayne to con-
sider the course of the stars (although this
mutuallion be cleane battled awaye) seing
the knowledge it selfe (ye we trust Aristote)
to atten and scope of it selfe. Whereafter be
lyoye the most pleasant contemplacion of the
whole woorthyneshyp of the woorl, doth not
lyoye it selfe: hoping to it infinite profits
and velities: What neede I to speake of so
many kines of Dialles, so many differences
of tymes and yeares: synon so manyo ba-
rieys and degreys of glistering lyghtes.

Dye stars (whiche see the lunes) as it were
the poneage of ons god: communicateth his
lyghte to all the rete, whome so longe as the
witness of the stars behoale, resplend-
dyghte with most blyghte beames, they shyno
one the wheilewarloe: But of any of them
by the enuious shade of the eyre, be de-
priued of his lyghte, drapghet way as it were
most wyng; and without lyghte, it is Boyle of
all beautye and gloype: wysh it nothing a-
uale to know the cause of so diuers toymes

and
against Astrology.

Land shapes of the moone: Suche harte- X.
evies of dajes in length and thostness.
So manye differences of heate and colde by
reason of the Sannes comportinge neare, or
departynge farre from vs. The therfore
whych the stylye affirme, that Astrologome
cannot conflite wythoute Astrology, and
that the knowledge of the one is vnpostrita-
ble without the use of the other, are here res-
pweved of a manisfet errore, or rather con-
vincted of a damasfull lye. Lest therfore hin-
der the beutifull and glorioe cloke of this
sciences of Astrologome, they shold any lon-
ger procede to commend theiir falses and
hypocritical act, I would wish that this
little booke were bquarely and red
onite of all suche as seeme to favoure this de-
cepte and except either their wilful and per-
verse affection, or elles to gross ignorance
bye lette them, I am assured they would le-
sterpe foilake and relecte thys hynde at
lyshoyninge by the clares. For longe
tyme under the pretexe and colours of A-
stromome, thys auguration skylmes in
ohh hate bene cloked, in to michte that
the professurers thereof have mosnoubtly
openye to Astrologians, to call theyse
Elves Astrologomes.
An Invectue against

Other some confoundingly the names of Astrologie and Astronomie, both in speeche and also in writing, have so mixed the one with the other, as though they were not distinct sciences, but the one of them by the hands of another, after the manner of relatives. And herin they are not unlyke some men of long afterwards, which to the intent they may with less danger and suspicion commit heinous offences, will gladly use and frequent the company of such as be taken to be good and honest men: but the difference of these artes. I thinke to manifestly known to all men, so that I am certainly perswaded, it were but long labour to undertake long in putting a doubt alike between them. Wherefore it shall last like to admisth the simple sorte, let us when we spake against the artes of soothsaying by the astrologes, they doe be necessary to thinke that wee dispute against the course of the stars, their lawe, order, and moving. But whereas I take my beginning to be what parte shall: I chuse go about to publishe and declare so great paritie, whether of the uncertaine thereof, as of the unprofitable, yea hurtfull observation thereof that so muche troubleth the common wealth, or rather of the impatien
Astrologie.

paulliillfie, sa! I thinke that there is no such science of distination: as that which is
uncertaine, or to bee observed, for what cause. I praye you, doo you cleare to
the doyning of Astrologie? As that which deserust not so muche as to be considered
so wooribly called dayne, or of none effect, wherefore shall man moe truuste the dis-
nination of the stars, then they will crede the unconstant waves of the sea. It
shall not be needefull in this place to alludge
Astrologes opinion of the future continget,
nether to bouche chaunterie of other phi-
losophers, concerning the uncertaine and
unknown proceeding of matters. For, who
doth not see clerer then the sunne at noon
days, that not the foure part of those pres-
lages, or fortellings come to passe, as they
before have pronounced them? Yea who is
so forgetfull, or of lesse memory, that can
not recorde and remember, that the most
parts of their predictions have chanced
cleane contrary to their calculations. It is
not therefore without a cause, if we may
nupple with what face they dare be so bold to
propounde suche dayne and fortell the
distinations, to be considered of wises and dis-
crete persons. Certainly every science, or
what soeuer it be, consisteth on thys: that
An Inrectlive agayn:

that he true certapne and immovable: but Astrolgie which Tandesch on thynes that most commonlie are false, but alwayes on certapne and unconstant:

Tell me all you prophaciators, by what reason it may be called a science; but if this your method and rule of prophesieng be not to be noundzed among those sciences, which consist of things certapne and immutable, what other thynge is this your knowledge but solynness to great, that slyp her selfes coulde not light lye invent a thynge more fond and foolthyne. But peradventure your predictiones, be they newer so uncertapne, yet they may be proffitable to the publike welth, to which your arte lacketh of certapne; it recompeneth by lyth brillite; Nay rather with how great wylde do you burden the cyte? I speake not of the posible wonders that you threaten to fall on them, but what a beart of certapne youcause in the comm wyth welth, while the farmers of the countrye (as I have good understandynge) beleuyng your ozacies of the Intepersoune of wether do so crosly dispose their wares, and in abundyngue of al thynes, the common people suffer a great and greuous scarcey. What is it to be kepyn in science, where nowipe and colde the people in the last yeare, seduced by the foolisyh

prophi-
Astrologie.

prophèse of Horrodamus adovesthe trese felle to lette uppe the treu worshipping of GOD and hys religion, good Lord what trementynge was there? What fear? What expectation? What boye? Let a ll thynge lodenipe shoule be turned by bydowne, so that none almost of them that gave any credite to progeutations, burle be holde to open thoes fraythe and religion, whyche they boze in thoes partes. Pea thys Horrodamus reignde here so lyke a tyrant wyth hys louth saiynges, thay wythe out the good lycke of hys prophèse. It was thought that no thynge could be brouhte to effecte. What that I speake of the common peoples boye? Thys boye the Bishoppe of Rome must be driven out of the parlamet. To mowe the Queene shall take upon her the name of supreme head. After ye boyes all thing shall ware woze. Such a day shall be the day of the last judgement, that except the true preachers of Goddes holy woords hade sharpetyc rebuked the people for creddynge suche bayne prophèse, ther shoule have bene none onde of feare and expectation. Butoureastlye Horrodamus, that coule to wrappe hys prophèses in suche darks wyppicles of obscurity, that
An Inuention agaynst
that no man could pcke out of them, either
sense or understanding certayn. With out
Doule he both herde of the ozacles of Ap-
pollu, whiche the denpil at Delphos, gane
out of an ydole to them that al ked coumbe,
whiche were obscure, double, and suche as
myght chance bothe toakes, As that whiche
was aunswered to kyng Pyrus, demaun-
dyng of hym :
I say that Macides the Romaines maye
overcome.

Pecher is that onlyke, to whiche the ryche
Crelus, enteynyng to make warte agaynst
Cyrus, had gven hym, that is : 
Crelus percyng through the citie Haie
Shall ouerthrowve great ryches.
So that you may worship them to what sense
you liste. For Pyrus, while he did promise
hymselfe victrop ouer the Romaines, myght
have also underesteeme (as it came to palle in
deo eye) that he hymselfe shulde be overcome
of the Romans. Lykewise Crelus, while
he enteynyng the ozacle, perculaved hymselfe,
that he shulde overcome Cyrus ryches, that
were to great and abundant, brouthe his
owne kyngdome, ryches, and what located
he poulate into bitter ruin and destruccion.
The same trade of soytelling Sibylla Ca-
mana.
against Astrology.

man a day also hope, of whom Aristotle reports, that the recorded fairefull circums.
stances and doublets, rel. w.ynplge in her c.ause. Finally, all the, which inclination with the diaules spighte, told of thynges to come, gane either darke or doublet.
ful answers to them that required their s.racles. The same manner of lo.ynplging
in darke and doublet troubles our prognostic.
catcours, as it were received of the heathen.
prophets do observe and keepe into
this day. So, not only Ptolemyus tolled
thynges darkly and doubtfully, but others.
here, ye many of our countreymen, as
Cunnyngham, a man otherwise both learned and honest, Wyll, Loo, Waghan, and
not longe ago Asham, with like hundred
more of that sort, among whiche, the afores
named, many challenge the chiefe place,
not that they prophesie truer then other,
but that they have more exactely (as they
say them selves) formed their calculations
in the coute of the stars. And lest any
man should thinke that I slander them, I
intende to rebuke certayne things out of
their booke, in which we wyll plainly
note a double doubl. full of the ypynge. By
reson of Saturn in Capricorn (as they) and
the eclipse in April, there shall follow
An Invecitive against

murkyn amonge the common people: but
Mercurius, with his eloquence doth pacify
thee them. Likewise Mars this yeare shall
sane England harmlesse from many evils,
except the Eclipse of the Moon do some
what abate his courage. After the same
makes doe they pronounce of wheate, barley,
and otes, that they shall prosper well,
except the heate, moisture, or other unrea
sonable weather do endanger them. For
nally this advice is general, if they fores
hee a thing to come without exception;
it is false: if they pronounce it with excep-
tion, ho'we'er sooner the game go, their effort
is without daunger of reprouyng. Also
over they them lesues conselle, that there
be divers impeditors which cause many
things to come not to passe, not only above
in the heavns, but also here beneath. O good
ly science, O divine knowledge, which is
many causes doo frustrate, and byng to
none effecte. To what purpos this ther is
so many prohibitions against the Surgeons,
that they take nothyng in handes, but in a
prescripte tyme: Shall they tary seven
dapes before they lette any bloodde that
is sycke of the Penceulis? Why doo you
not by the faire reason forbynde them that
be proposyted to take any medicine, before
the
against Astrology.

the signes apt to causit the vertue expulsitue. But these matters by docto? Parastus are so plainly sette before men's eyes, that one that chese Prognosticators euin yet by the gene suche cautions, it were but sin

bapte to me as much as ones to make mentio of such superstitions abule.

Bytherto as (as I suppose) we have suffi-
ciently spoken of the inconstancy and un
certainty of these prudic tions, pen and

enough also of the unprofitable obserua-
tion and crediting of the same.

Howe therefore let us prepare our selves
to that argument, which it at the prognostica
tors, what sooner the be, so where sooner
the be, or able without al couin of deceips
to remove, they shall not ony defend their
arch, which otherwise must he a fal down
and utterly decay, but also they shall have
the witer hereof, with shame enough, to
retract and recant at that he bath bytherto
against Astrologie sayd or written.

And that we may by lytle and little pro-
ceede to the effect of our matter, we dare be
bolsde to affirme, Thit this is common to all
sciences, that they may bee demonstrated.

For although the principles and grounds
in every arte, be of suche nature, that they
canue not bee weighed and conyymed

B.t. by
An Invectue against

by things more general, and therefore (it is said) that they can not be proved, yet by demonstration or induction they may be so plainly set out of our eyes, that no man need to doubt, but that they are most true and certain. For either they are shewed by a manifest figure that they must needs be true, and that it were impossible to think otherwise of them then so, or else by recital of all the particulars, one universall to another, to onermose concluded. Therefore of suche foundations every art is grounded, which being sure and sturd, ceruinasious works are builded upon them. But if the foundations which ought to be most strong and sure, in any part of those caples, were of the weight of that whole building, with great weight falleth downe and is destroyed. For, nauly experience teacheth vs, that no structure can be firme and of continuance, except the foundations thereof be first sure and sturd. And reason teacheth the same lesson, whoe with open mouths crieth, and bideth alway to beware of the beginnings. Whiche thynge although we see daily in desolating of houses, yet may we see it also, ye we will use a little diligence in every art and science. As in Geometrie, it is a principle, that from one point to another, you
ANROLOGERS.

may allwaies dywae a freightte lyne ,this noe by exauple maye be demonstatred very easilly. Likewise it is an other groods that all the thre angles or corners of a triangle,have foreuer they be taken,are e-

qual unto. it. rectangles. If this be shewed in every particular kinde of triangle, as

Orthogonius Oxygoni, Aequilaterus Scæ lenus, and suche lyke, we shall plainly Und-
erstand that to which is required. And that

we have here layde hystefly in a selve, the

same to be truc in all oher propositions,he

that hath but mealy tranalted in the scien-

ces can bare wisnese. But perchance

some prognosticatores will haue dy ly.

that although this is easibly be shewed in

suche lynges as almed we may perceine by our senses, per the saine id thynge swar

ner of, can earle ly be declared, As by great

nes of the sarrers, of the sylphies from

the earth, of from themselves one from an

other; Doo not learned men teache, that

the Sunne is an hundred srip and sixty-
nius greater then the earth: and that the

Moon to thirty and ninde sripes lesser than

the earth? We grante that these matters be difficyle, and suche as hardly can be per-

swaved to the comon sort; yet as difficyle as they be, and harde to knowe, there is a

B. IY. menne
An Invevicta against
meane whereby men may come to the scien-
ce and understanding of them. Whiche we
have the shadowe of the eartbe as it were a lad-
der, whereby we ascende into heauen, and
behold many thynges, wherino grote
wister can not frame. But by no wise is
it possible, that the principles of this arte
of Astrologie may be either demonstrated
or proved. Ther is no mean whereby mas-
seipte may attaine to so greate knowledge,
ther is no methode, no induceto, ey main-
tain truth of these propositions, whyche
they take for their principles.

So we therefore (as I have laide) the
foundation of this tower, keepynge haken,
the whole weight of Astrologie, whiche
needs hauing a greate and laudable falle.
And as Captaynnes expresse in teemes of
warre, wherby they determine visseau,
to subuerse and ouerthorne a tower, ca-
stell, or other spattre of their enemies,
with underminynge they looke the founda-
tions of st. oysa lying under it a quanti-
yes of gunpowder, blowe away the whole
substance: So we intendynge not oylie to
prune, that poore arte is unproffesible,
but also to consume it to perpetuell pis-
tion of oblivion and forgetfullitude, goe
about
Astrologers.

aboute to thewe, that ther neither is noe

can bee any suche arse of divynation or

sortewynge. For by what reason are we

able to demonstrate of thewe, that Sa-

turne is ly burtell, mallicious, and pe-

silente? By Induction? What if he hawedo

my now as you (rarme it) in the Natu-

ces of a Pynce, a warrpoe, or a San-

guyne: Pape, there is nothing dothe of-

tenr saple, then Predictions of natu-

ties: Howe thewne are pou able to proue,

that this Planette dooth so muche, and

to great euylle amongst mennc, I for

my parte, couldc rather proue by proba-

ble reason the contrarye. For if is no-

thynge lyke, that Saturne whiche is far-

thest from the earthe, shoude have the

moste earthely nature: Belye this, be

that is farre hygher thene Venus, and

neare to the immene and large Hyple-

mente, whyche the Hebrewes now call, A

Racchynge aboue, by no meanses can

bee counted woode. Wherefore to the

Planettes Jupiter, moste whollosmese shair

Saturne: In hybraistynce (whyche that he

reyned or ruled on the earthe, the same

antiquytie wynneth: that the gol-

den woorde was, the whyche statterynge

W. III
An Inuentiu agayn to
the selbking Jupiter, scribe thy to him better
restrict on to his father. But how doun-
the thynges is it, and agayn to all reasoning, that
the Sonne by self, without whom other planets
made no more bountie then the
earth, caus scarcely of them bee compted
among the good and bosome creatures, where
as he, with his heete generall lyse,
with his aympage lyghe, and with his her
holpping, gladness to all living creatures.
(If an act of astrologie were to be inten
acciouly to reasoning) thoush bee the
eights rule among all creatures, as well plan-
netes as sixed. Lykwise the Moore whi
the gowterneth heimbush, could be seconds
to the Sonne, spesially in dominion of ly-
ing creatures, for as much as by them
two, that is, heete and positure, where
the Sonne rulith heete, e the Sonn moat
nes, all lyse is peaceful and nourisht.
By what argument are you persurssed to
preferre a trine aspecte before a quartile,
whereas the number of soure among the
Ptohotheons, which bad the exact know-
ing ot numbers, and to them referred
al thegnes, was more resonablly obser-
as that the red: in so much that by soure
they were wont to sweare. But you wull
stay that for the holye Trinities take the
numb-
Astrologie.

number of ili is preferred. The granting the number of this is good, both to colours that the number of foure, in which God concluded the elementes, their qualities and all perfect essences to be civil: They persuaded you to thynk, that the xi. signes of the Zodiacke have to others qualities, and according to relions judgement, contrary to nature. For you will have Aries to be fire, which is the beginning of the spring: moreover you teach, that Taurus which is a signe of the spring, hulce of earthly nature. Which thynge how muchete it strictely against reason every man may perceive, that knoweth aptly howe to refere the spring time to the elemente apze. Cancer also, the beginning of Somner is said to bee a water signe. Therefore there fore if taile are your principles, which you are not able by any reason to demonstrate), you, such tooles may easelie understande, byng you to soulely refere spere to water, and apze to earth. Besydes this, it is no smalle matter in yours cunning, to attribute to every place his proper signes. But here also howe muche you distre from your owne doctrine even Chorabbus hymselfe if he were present, woulde percepe. When you blinde
An Inuictius against
the. fl. signes of the Zodiakke into solven orders & bandes. To some you ascribe a
nature earthy, to some watry, to some aphy, and to some sphyry. In thewle when you
give to euerie housetaker (as you call the
planetes) theye lede ye signes: you
grant low to Saturn. low to Jupiter, and
to soth to every one their proper signes.
But this I can not passe over with silence
that almost euerie housetaker well mapne-
tayne and kepe in his leduce any servan
tes that are so repugnant from his owne
nature, and disposition. That ye they be
them as ministrers in byngynge their wor-
des to effect, I termeable how they do not
rather execute their owne wills, than the
will of their maisters. As for example, Sa-
turne which to Fap to be earthy, hath A-
quarius to wapte upon hym, which all to-
gither consisteth of alry qualitikes. Jupiter
reported to be aphy, hath two servantes,
Sagittarius and Pisces, of whom Sagit-
tarius is sphy, and pisces watry. Likewise
Mars that is whole and dyse, is contente
with the service of Scorpio, that is colde
and moyste. Venus byng full of cold and
moisture, hath Taurus an earthy signe,
and Libra an aphy signe, byngynge her ser-
dics
Astrologie.

Since I have here to speake assign'd the distinctions and difference of howles, angles, dignities, and other like of this kind of all which pf they cann not prove but one principle by good and soundes reason, the way should be more easy for them to defend the rest. But now we leyng they have nothyng that can testifie of the trueth of their principles, it remaynethe, that the artt is selfe byng grounded of selle propositions, and of them prepped to a huge and greate bulbyng, this so scender and weak a foundation byng taken away, muste needs selle downe, and lye prostrate.

These thinges I doo the oftener reperre, that all men may knowe what blyn briggles they make, whiles they take that which is no cause, in stead of a sure and certain cause. For by what reason Saturnnes shoule blyngnifie this or that, neither they them solues, nor any man elles cauing thewe, and that we have spoken of Saturnne, the same alfo make bee layde of all the rule of postemanginge lyngues.] Except peraduenture they woll boast of somme revelations to bee gven unto the innermost of their arte, whiche pf they bee not ashamed.
An Inuicetive against those that in their mad frenzy, tell they shall cure the soul, which notwithstanding, are little repents. Woe to the self-same madness, let us grant them their private revelations, visions, and fantasies, for so we shall increase their folly. Whence, with pride and vain-glorious, yet we are sure they are not to be trusted. And to declare that more plainly, because all revelations are not of one sort, let us divide them into two kinds: for some are given of good angels, and some of evil spirits. They that are given of good angels are such, as the nature of good spirits is wont to be, that is, so lap true, profitable, and to be trusted, generally good. The spirits of evil spirits agree in quality with the genera of them; that is, they be false, hurtful, and evil. Now of whether soe this revelation is, by which the principles of Astrologie at the first were revealed, let us in few words consider. How uncertain these principles are, and to speak plainly, how false, we may both see by daily experience, and also we have sufficiently above declared. Seignor then it appeareth, that your science is not derived from a good angel or spirit, whether you will have it to come of an evil spirit, or of neither, the choice at this time
against Astrology.

lyne (O Astrologians) shall ye part, In the mean season either cause to boaste of your rotten and canced art, or else by some wate perwade your principles to be true, to such as without prove can beleue any thinge, whether you entende to doo, we shall shortly perceiue; for if you hold your peace we shall overcome, and will celebrate a triumph for overthrowing your mighty giant Atlas. But if any of you be so base, that he dare enter into battell agains truth, and by that mainteane her quarrel, if he be found stronger in armes then we are, we will give place, and yelde, but if he be not able to abide our strokes, we will take the castell of Astrologie, and destroy all thynges that maketh resistance, with weapon, fire, and famine. Nowe we have call our darta bothe in number and force sufficient among the chiefe of our enemies, it remayneth that we beate backe the weapons thowen of them, so at the least take them clean away, that they being exterminede, may run about as it were fighting and beating the aire with bawne strokes. And to begin of that part, in which they put no small confidence: I have seen many which boaste, that they were able to prove their divination out of holy scripts,
An Inueltine

scripture, which me that by reason of contention they were expelled to bring forth what they could for their descence, would have concluded their benediction out of the first chapter of Genesis. For where God the most excellent wise workman, of nature had created heaven and earth, with his almighty word, had put also a difference between the light which he had made, and darkness: more over had placed the firmament in the midst of the waters: Furthermore gathered he waters, and before covered the whole face of the earth for precipitation of living creatures that he intended to create into one place, and finally had garnished the earth with a most pleasant variety of trees and green herbes, the fourth day determining to create lights, to make distinction between day and night, appointed even their proper place, saying: Thou shalt have into signes unto appointed seasons (for in the Hebrew word soubeth: into days, unto years, the lightes shall be in heaven to give light upon earth, whose eternal witness everlasteth) by the way followed. For God made two great lights, a greater light to rule the day, a lesser light to rule the night, and stars. Where the prognosticats take no small courage, God ordered the lights, they should be into signes. But how little these signes make for the purpose of their predictions, he 

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against Astrology.

Marketh ye other discours of ye words that easily may prove. For which foloweth a par-

pointed syllogisme, likewise which foloweth of daies and yeares, these since to me to explain.

what manner of signes thel Malbe, y is, thel

Malbe taken of sprig, saime, autocine, and yower,

of daies natural and artificial, log of those

of yeares, according to ye suns course, or to y

moones course, e to ad ye cell. And where

here is chiefly mention made of ye sonne and

moon, if we wil neede by signes understand

saying, thel Malbe unto signes of here

where the sun draweth nere to us, of cold where

he departeth, or abundance of rains where y

moon encresaleth, e contrary where the is in

the wane or decreasing. But ye of necessity

tis ye world have us to understand certain

solutions, notwithstanding the argument is

in force, seeing you know not what ye stars

do signify, you can not by their appearance tell

of things to come. But there be some, whic

hes as they thinke will defend their science

to much more strenght, requiring that we

shuld grant them all things in eth or rules

governed by the power of ye heavenly signes.

Truly I am not so hard to be estra-
ted, y wold deny the Astrologias being

appealed to such calamities so little a matter

but rather I wyl gve the more the they do

mad, y such things as I wold deny the if they
An Inueltne

Scripture: which the by recit of conten:
tioun they were chespell to bring forth what
they could for their defec, wold tain have
cocluded their inuiction out of the first
chapte of Genesis. Fos, whde God the mo
e excelte luste workte in, of nature had crea:
ted heané & erch, with his almighty word,
had put also a difference betweene the light
which he had made, a darkenes: more ouch
had placèd the firmament in the midde of the
waters: furthermore gatherèd ñ waters,
before covereò a whole face of ñ erch fòr
precuusão of living cretures that he entèd
bed to create into one place, ñ finaly had
garritòd the earth with a moike pleasant
beauure of trees & green herbes, the fourth
day determinyng to create lights, to make
distinction betweene day & night, apointèd
then ouch their propòsc ble-saying: Thet shal by
buto signes unto appointed seasons (for to
the Hebrew word oudeth) unto days & ouch
ereç, the lightes shalbe in heuen to give
light vpò ñ erch, whose eternal wiltheth ce
freightr way folowod. For god made two
great lights, a greater light to rule ñ day, a
lesser light to rule ñ night, ñ also ñ stars.
Here the prognosticatores take no limal cou
rage, ñ god ordenèd the lights, ñ they shold
be unto signes. But how litel these signes
makè for ñ purpose of their predictiòs, he ñ
Against Astrology.

Marketh y order e discours of e wordes that easily picture. For y which foloweth of ap- pointed seones, likewise y which foloweth of dais & yeres, these come to me to expoide what manner of signes the chalbe, y is, the chalbe tokes of spig, somer, autumne, wint- ter, of dais natural & artificial, log oz short oz yeres, according to y sols course, oz to y moons course, oz to y ye in. And wher as here is chiefly mention made of y sols oz y moon, if we wil needs be signe, understand so; howing, the chalbe unto signes of here wher y lon draweth here to vs, of cold wher he departed, of abundace of humour wher y moon encreseth, of contrary wher she is in the wane oz decreasing. But vs of necessi- ties you wold have vs to understand fastall signetions, notwithstanding the argument is in force, seing you know not what y stars do signify, you can not by their aspeast tell of thinges to come. But there be say, which as they thinke wil defend their science to much more strengthe, requiring that we shold grant them y al thinges in eeth ar ru- led e governed by the power of y heuyly signes. Truly I am not so hard to be entro- cated, y I wold deny the Astrologiæ being oppressed to such calamite so little a matter but rather I wold grant more the they vs mad, e such thing as I wold dent the if the
An Intelligible

were obstinate and stubborn, now alloying to their roots ample and last helps, rely gently granting them. All higher things, faith Aristotle, worked in the lower bodies. Let all the power in these lower things be confessed to come from above. Neither will we greatly at this time strive against that derivation of causes (devised by Marcus Trismegistus) from God to the angels, from them to the devils, that is perceptible to Fortune or fate, which he called "Eimagnwm," neither do I see how it should be sure cause that we have in hand, if we granted them that which they more desire, and more earnestly require, that is, that the sugars have domination & exercise their power on men's matters contingently, that is, as it were a certain inclination or some secret motion, (so ye desire, confessedly of the sugars it could be not be changed) but as for the signification of the sugars both we learn by experience, neither do the Prophets, catechums, but that they may, by various means be altered or turned to some other effect. Therefore being we have granted this, that could not bee compelled, I long to see what help you can from these transfers to your selves. And now we then.
against Astrology.

thynketh I heare an Astrologean trium-
phing on this maner: If the course of the
starres, their revolutions and aspects do
so strongly work in these lower bodyes,
that they shul be causes of manye effects
in the earth: what folowe is this, that will
denye a proposition beerying witnesses to so
many learned mens worynges being al-
lowed by so many authorities of all ages. 
That the cause beeryng granted, the effect
must needs folowe, by what reason dare
be affirme the cause, and denye the effect.
But these be the enimyng worodes, what are
they at the length but very worodes in debet?
For grouping to every cause her proper ef-
tecte, yet wyll I not grantt effects to that
which is no cause: or if it be a cause, I will
not grantt that to be the effect which they
wyll bane. For they knowe not what the
starres be cause of signifie, but embe-
seryng an art delpurered of these ancelstors,
without any sure ground of foundation,
hauinge in estimation as a divine knowledge
whiche contynued in ite more divine and
true the then the rest of the Chaldeans
superstitiones that yet remayne, of whom
this science was receyued: whiche learned
c wilde philosphers in all ages contemned
and veyrly despised. And not only beyth
An Inueltie against
men as Porphyrius, which to ambilicur
in the, That it is impossible that a man
should knowe the signification of the cele-
stiall habitations. ambilicus hymselfe whi-
ché benpach, that any serue of power de-
scendeth frome the Cares, Æ byners other
concerned the saynge officers of this
art: But the prophete Hieremye hymselfe
with lowre bynce losypode the Israelis
tes to seeke the influence of the Cares, as
the heareten doo. But therfo:re (say pou) do
they signifie nothing? Wherefo:re I pray
you, are they not to be feared & eyther by-
cause they signifie nothing, or because
the signification of them to men is uncertain
and unknowen? What, dooth not Paul
that prophete of the Gentiles speake his sister
Titus, that he regard not losyphe and su-
perfluous questions of Genealogies and
naturitations? For what cauleth then the se-
riants losypode to fear, and Paul to re-
garde Predictions of Atrologpe, fy l in
they be any thynges eyther to be feared or
regarded? So poure wayes nowes,
and make the people a cympayd with horrible
thynges, proclayme great calamitie
to followes: Of pestilence, bat rapil, and
famype: or fyl any thynges be more gre-
vous then these: Garne them of a sorypr
other
against Astrology.

As two years ago Campnaham threatened to Egypte, Babylan, Constantinoplie, and the Cities of Italye a most lamentable and best subversion. Had not the Italians, Egyptians, Grecians, and Chaldeans great cause to fear, considering that by the judgement of astrologians great ruines hanged over their heads; Who woulde not in this case have beene atropse, except it were such as (I can not tell howe properly) woulde preferre Hieremias prophecie before Cumnghe's prophesication. lykewysse he had rather gyue credite to the Prognosticators thenne to lykewysse. Paul, shoulde he not hangyng his natuallie call in lyke wyse it, what good thynges, and what euyll thynges he shoulde in all his lyke arrayles so hall be dennis to avoyds the euyll, and byngye the good thynges to effectes. In blockheads, that must haue thy Nathuniellie call, howe dost thou determinne to haue thy lyke, lyke a broute beast, that thou wylle suffer all thynges to woode upon thee. Wherefore lyke wyse the reason which thou dost not gressay rather which thou doost abuse in suche vanities, thou wyngye thy fortune (as al) by thy natuallie.
An Inuective against
thou wilten endure thy selve to seeke for
good thynges, and snode cuple thynges.
Why wouldest thou not have donne so, al
though thou haddest never asked counsell
of the lofhyrater? Alas, when wyf the world
leaye to have in admiration suche curious
banities. But now an other objection.
Beroles the Chaldæan, a most anciehte hisco-
riographer reported, that the holy Patri-
arche Noah did for se the univeralls flood
by the aspect of the staires: and to the im-
prevant that he myght avoyse the danger ther-
of, he made the arke to preserue the life of
hym self, his sones, and their wyves, and
beasts of every hynde. Then is not so an-
cient a science suche profitable to man:
ipsa, which the holpe patriarche did practi-
cile, and by helpe of which manynde, beasts
and what lonuer in al the world was plea-
sant or profitable in tymte past was preser-
vied from bitter destruction: This no lyght
so contemptible author hath reported, but
euen Beroles the Chaldæ. But Sophas the
Hebzue, being also a most lust lawe geuer
and historipe writer, as moste anciyte, so
moste faite the wych, wittenseth, That the
Loorde God spake unto Noah, and forthe-
lode the univeralls floodes, commandytynge
hyrn to make the Arke. And, left the Astro-
logians
Astrologers.

logians shulde have done of a revelation by the Starres, prescribed unto hym a determinate soone and measure of the ship that he willed to be made. Then where is your knowing of the antiquitie and necessary use of Astrologers where be your bragges of the patriarche Pash, whom you would have to be a patron of your folly: Shal we believe Moses, which write that, which was received by God: or else Berolus which studing to advance an art invented of the superstitious Chaldeans, imagined and faigned, that the house was soe seen by the practice of that arte.

Now therefore which way will ye turne the tale of yores foolish The Patriarch Pash dooth renounce you, Placemt and Paul doth hate you: Porphyrius & Iamblicus, doth contemne you. Who shall then be your standard bearer? Who the trumpettour to blowe out your praise? Whoolo mens ascribeth as much certaintie to you as to the wynde? for he affirmeth, That your prediction doe not bind any man, but onely drawe them that be willing. Then by this reason there 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 their
An Inuocetius agaynd
that bee ymploye they canne not lette y
boo what they ywll. If this be true, as it
is more true what power is left to the in-
sfluence of the Garres, Ws grant, say they
that of those actions whiche a man doth,
his ywll in the nerte caus. But of those
actions whereby he not in a mans power,
that in luche, as he can not yspng to patte
as he would, the Garres be gournours.
But then to what purpose or end yspng
that notable yspng, whiche yspng yspng
from an excellent learned manne, all men
by their contentes doe allowe, that is, (A
wise man that rule the Garres) Is not this
sment, that the signification of the Garres
although they were knowen, have not so
gretter poower in mennes matters, but
that a wyple mannes prouidence is of mus
cge gretter loece, so that not wythout a
caule, A wyple mare to lapeg to repla
the Garres, that is to lape, the Influence
and signification of the Garres.
For toomestyme is commeth to patte, that
in callynge a mannes natuylt, you ywll
ypple righte of his lyfe or mannes. And
we ywll not greatly styue agaynst you,
but lepyng ywll soo offen and so dynes
thynge to sertell to every manne, by his
natuylt, ye were imposible, but that fou
what
Astrologers.

What must needs chance according to your predictions: yet this is by chance and not by art: so be that wisely and diligently revolueth in his mind, that heavenly revolution, can not be certainly persuadeth, that so momentaneous and hasty face of the heavens thus worketh any thing strongly so long tyme after: for in the moment of an hour it is continually chang'd from one to another: and this is the cause, that ambitious thinketh, that the differences of time, whereby the astrologians obserue, anplethly pertaineth nothing to the effect of stronge and mercuapious medicines. Belieth this a certayne astrologian or Palmeseter, Johannes Indagini, that all momentaneous revolueth of the heavens is of little effect, and power then that, whereby he calleth natural astrologie, reducing all forces of menue what soever they be, unto eile, by artifices, according to the number of the twelve signes. Which as well he as the other doth ascribethe to manye and to byghters qualities to everet manne by his nativitie, that of necessitie some of them must bee in evere manne, as he whyche saith, That a quanne shall bee apte to anger, Pipyre, Love, Pytis, and
An Invectue agaynst

Scheelpke: where as there is no man but he shall fynde these suche like qualities in himselfe, or he enter into his owne mynde.

But to proceede, howe euer Starres hath a name, whiche oftentimes seemeth to be gotten by the signification thereof. Wherefore it shall not be out of the way, sometyme to tary in retaying of their names, lest perchauance the Astrologians of them (as of a gnatte) woulde seeme to make an Elephant. First therefore that the names whereby the Starres are called, are not of their owne nature, but gotten to them by men. Johannes de Sacro Bosco, sufficieth hitherto hymnes, with whom Fergil agreeeth in his first booke of Geographe, saying: The Gtymon ybbhe then gave to Starres their number, and their name:
The Pleiades, Hyades, and Lycaons, beare of worshipp same.

Nevertheless all the Starres had not their names gotten theym of the same occasioun, yet they were al devised for difference that they mighte be one knowne from another, as Bernardus Sylvesteris lapsed very prettily.

Lette that without distinction the common woode thisse go.
The names whereby the Starres be called, by men were termed so.
Astrologie.

But of the names some were attributed unto them, for the same whiche they came to beare in heauen to thevm that behalde them: Of that sort ar the wain, the crown, the chypp, the serpente, the harpe, and such lyke. Some beare their name of their proprie place, in whiche they be sette: As Aries the ramme lyzke of the hoche, and fyrste of the signes. Cancer the crabe, a beast that goeth backwards, gave name to that signe, in whiche the sunne retour nye the lower hemisphire. Libra, the ba lance, that maketh sue weight, to bringe the name of a signe, it maketh rightes and balles of equal lëgh. Aquareius, the waterbeare, and Pisces the fishes, for the abundance of water, that is, wher the sunne keepeth his course in those places, gave name to those signes. Capric the goate, whiche liyng lyketh lyth but himselfe, and semeth to hang on the rocks, was thought a mete name to be given that signe, in whiche when the soue, he dailylieth lyte toward vs frome the Antipodes, of men that goe with their feete right against our feete. A greate number also of the names whereby the Sierres are called, were genen of the Ethnikes, partly flatterying their places, and partly behyng that theyr soules beynge translated
An Inuentiue against
after their death into heuen, had the dox-union of certayne staries, and therof from ancient tyme came the names of Saturne, Jupiter, Mars, Mercurie, Orion, & such like. The men of later tyme perchance chynke that they either have changed or receyved certain names, by reason of the qualities which they ascriue to the staries them selues. But this is specially worth the mar-kyng, that they are accustomed not of the qualities to gue the names, but of the names to derive the qualitie; as to the Crabbe, which is a scythe by the water, & kol (although he be a signe of the winter, yet being in heuen, they ascriue a watry na-true. Likewise to the Bull, which is a mes-nolleke beast even among the signes, they attribute an earthy disposition: The rams in heue also they wil have to beare domini- on of the earth, as the bull of opeen. So also to Saturne which of the poete was feigned to be a Luckynge god, they as-criue melancolike qualities; but Jupiter which in the Fables is found a gentyl & fa-творeable God, is also judged to be a well willing planet. Venus which was gentyl and amiable, enu amongst the staries is said to have pene nature: Still, Mercurius which is reported of the poete to be a thesa and a crafty fellow, being translated to the
Astrologie.

number of gods, is also doubtfull & inconstant, applying himself to every company, for with the good, he is all good, and with the evil, agreeable in quality with them. And now by this means we have verilicated the significations of most part of the planets, from the very fountain out of which they are drawn, whereby every man may le upon what reason their principles both contrive, out of which they form themselves as it were gods, to have knowledge of things past, things present, things to come. But aside by, did not the wise men by aspect of a starre in the east, understand, that Christ was borne, and by looking of the same, came to the place of his birth, to worship him, how then do you cry that the predictions of the starres are to be condemned? If you intend to wrest this to the confirmation of your art, by the same reason you shall conclude an innumerable number of things which at a time chanced in all places were done by the order of nature. But at a time all things ministered unto God; his power might appear, because his self went out of her accustomed place. Fo2 as at that time great wonderous marvels hapned, in so much as the divinest, locksmiths, magicians, and all they that were wone to tell the significations of such matters, being demanded
An Inuentuell against
what these wonde of men, answerd, that
Nature was in travail with the LORD of
all thynges created. There retheth no
more nowe, but to dissolue Cunynghams
confutationes (set forth by hym in a certain
Epistle, which he called his Inuentuell)
by lyke force as we haue done the rest. Pa-
uter Cunyngham thinketh, he hath reduced
al adversaries calumniators into lyke popula-
ters; the spirte is, that is knowledge of Astro-
logic, is enemy to the most landable iicre
of phisike; the other, That the Astrologia
can not forsteme thynges to come by his
forces. Concernynge the former parte he
rendereth over to Hipocrates, the prince
of phisike, in his boke De aere, aqua, & loc-
cis. Seryng therfore it was needefull for me
to reade over that booke (although not a-
greable with my study and profession) per
hanynge one lent me, according to the smal
letters that I had, and the little capacites of
my poore wyllie, I redde hym over boths
in Greke and latin. And truely as farre as
I remembere the notes of the margeyn in
the latin translation proclamed open war
betweene Hipocrates and me; but when I
looked nearer to hym selfe, I found no man
so friendly to me, which pricered to pro-
sptable necessarye use of astronome)
against Astrology.

ones dreaming of fatal signs, as they would seem to have been. But being peradventure I had seeme to dispute on these matters beyond my cunning, I wolde prayne learn of doctor Cunningham what argumene to confirme Astrologie he can gather out of that booke. In the meane tyme suche thinges as I reade and understoode, I wil breifely recite. Hipocrates speaketh muche of the rising of certayne signes and stars, as of the Pleiades, Arcturus, Canis, and suche other, all the which signes are most plainly to be referred to the state of thyse that is, when those signes rise or go down. And not here onely, but also in his Aphorisme, Hipocrates bpayteth to the same ende. Wherefore be concludeth, That the knowledge of Astronomie, not of Astrologie, is profitable to the science of phisike. Because that by the course of the Arres the phisition may so see many thinges necessary to his science. Not that the Arres do so see hym of any thinge, but that their rising or falling is coincident with such state of tyme. Secondly, maker Cunningham concludeth, that things to come may be so seen by aspect of the Arres, by this argument if the Partayr by his signes can so seie the tempest to folowe,
An Inuerstue

the Phisicion by his tokons, can fo/zee the increas of declication of the thynes. The hus bande man by his argument can fo/zell the state of the yeare to folowe, why may not the learned Astrologian by his tak
-ros have knowledge of thynges to comwe? As for example, Mars is whote and dyke, nowe pf he be a man: ebery thynges mete with hym, may he not bode/ly pronounce that the yeare folowynge hath be muche en-
clined to hezce? But of bowe smalle force this argument is, we hail understande by the easy solutio thereof. For grauntyng that the marper, phisicor, and hus bande man can fo/zee thynges by his certayn to-
gnes and tokons: For what fata/ly necessi-
tie (in gods name) compelleth us to think likewise of thatzrologians. For the exam-
ples that is brought to confirm the matter, is moze doubtfull then the matter it selve: For we can not tell of what nature Mars be, noz thatzrologians them selues, so that if they wel prove any thyng by this argu-
ment, they must sylf show by what reason they call Mars whote, or Saturne colde. For except they be sure of this, that they make their pricipals ten, the may at their pleasure concilde what they list. But their proposyions shall have no moze credite there.
against Astrology.

then truth & certaintie. Wherefore not because the philitos & the mariner can know any thing, therefore the astrologians shall do the lyke, except they fetch the pre- structures of as sure groundes as the other do. But lest we should to instently inuy agaynst these false tellers (for tellers I would say, master Cunningham hath genetly do exampl of two yeares that chang'd according to the predictions of moisture, 1524, and bishople, 1540. But here I appeal to Cunninghams wisdom, why he by nympheth exampl of two yeares onely, and them so longe agoe gone: and why he dyed not the exampl of three yeares late passe: ye he will boaste that his art is certaine and crewe, why doth he not declare, that the event of every yeare was surche, as that astrologias foretold it should bee, whether because all menne with one bower would say it was true; because of time: longe passe he may feigne, and no manne reproue him: but there that needed no such contention we will grant, ye peres sens astrolog. first began, which happened according as the prognosticatores foretold themo: why then boaste that your divination is true, because of 2000 yeares onely, twenty years so: your yeare pour-pole. But these things bying
An Intercise

beynge to clere I omyte.

And that we may make haste to the heu
then that is not nowe sae of, seynge this
uplythe arte is unprofitable to the wooples
of philorie, to the profite of the students,
to the sake of the common wealth: and se-
yng that without principles nothing can
be notwen; but a troyologie consisteth either
of no principles, or, of false, it is of he-
borne that is spent in observation thereof:
to bayne it is to create their predictions,
bekind it is, that she is of the unlearned peo-
ple reverence, more worthy to bee buried
under the chancell of Leche, the sphere of ob-
liuion, than that she should enjoy the
clear light of men, he had in any estima-
tion. But if there be any Prognostica-
tion that will take hem by haer to de-
fends A troyologie thus battered in
piecys, let hem make haste to
dobe it, before the utter ice
take to ripue.

FINIS.

Therafter soloweth a choic Trestle, as
well for the beter cubersion of this la-
uned are, as also for the beter under-
standing of the common people.
The preface to the Reader.

Othydering with my selfe, (gentyl reader) that so many notable workmen at this same suche by their cunning, & also by their diligent labour, hauing the foundation of a mote woode buildinges also brough the same a good wyre above the grounde, interdyinge by gods helpe not onely to finche the plaine worke therof, but also to garnish it with suche ornamentes as might seeme to princely a palayce. Althogh it were not my parte so the good affections that I haue to the woorkes, to cause al togather well, pl by any means I mighte be profitable in the same. And wyldyng about to see the companye to the alteration of it, I perceiued that the great stones which pertyned to the structure were suche as neither by my strengthe I was able to lyfte them, nor
To the Reader.

yet by my cunning in that kind of malmery to place and shape them: but as for hewing or fashioning them, I saw it was so farre above my knowledge and under Nadying, that I byd not ones applys myselfe to have any medlynge with them. At the last when I had proved all other things sufficiently, I espied a lyttell heap of rubblyrne whiche not only hindered them that wente to and fro over it, in speedying their worke, but also seemed to be no small deservme to the sculted playnnesse of the statue forme. Whereon the haying shou'dt rande, I might see also that some of the matter malmens them selues had taken part in remonynge the same trippysfable Chaos: which caused me to thynke, that I coulde not be better occuped then to condemy the same quight out of the way, that it should neither be a lette nor an ill sighte, in the procedynge of so necessary busynesse. Wherefore I prepared and made for my selfe as it were a lyttell wicker basket, where the havyng shou'dt easilie beare, to carry away this hewing heapes, where it shalbe con- fused and ytterly disperst bydade. And although the substance of my bus krete be symple and weake, yet it is good enoughe to burye rubblyrne and suche lyght stuffe as
To the Reader.

I put thereto. But as soon as I began to turne by the upper part thereof, I understood, that because it had lyenge longe compacte together, there was bredde in it a great number of toades and snakes that began to bite and clippe off the pop. son agaynst me, because I disaeld them of their nestes and haecanows. But God be thanked I came not naked among them, as my armoure called Veitras, that is able to withstand and the mulle even of dragons, and crocodiles. Some men perchase wolves, and why I should not strike them, that so curiously have gone about to synge me. An heed I have prepared already moderate defence, but I take upon certayne doubles that are these:

Firstly, whether it be the points of a learned manne to rape or no.

Secondly, whether the conclusion in Syllogism be sylLOGIcO be good or no?

And thirdly, whether there be a kynde of argument called Syllogismus conuclatioris, or not; these doubles resolved I would proceede. As to: Waughan I have nothing to doe with hym, but to wyske hym his rughate wytes and a good tongue.

I have taken bpo me to dilucelc this matter of astrologe, and that by goodes helpe I will
To the Reader:

Wyl I doo to the best of my power, to that my contention is against no man. But my labour is to remove this obstacle out of good men's ways, and if any will med hereafter exercise their malice upon me, I must needs say as Socrates said: Though an alle spurne against me, I will not go to lave with hym. Therefore they, that haue delight in railing, let them say so; and spere not: They that haue pleasure in scoffing, lette them scoffe and scoffe till they have proved they are soone bothsccontrodd and herophantes in so disparage. I will not onely be moved with suche base meanes. But if any man shall prove any probable argument to make

against this cause, I wyl do the best I can

to answer it, and if I be not able (as I have always offered) I wyl yield unto hym:

Therefore gentill reader, if thou canst

prove the case raised with any of these two small trunapes, I have my request.
O begun playnly as we entende to procede, we must speke to remembrancce, what matter we have in hand and then with like plainnesse declare, what plaunce other we entende to take in discouying of the same. Therefore expresse all coloure of the word, and all impediments of papyled speche, our purpose is (to speake it at one brest) better to overthrow the lownesse of astrologie.

Astrologis (else any man should doubt, because it is no English word) is lapt to be a knowledge, whereby the practisers of their art can tell of all thinges that are not come to passe, before they come to passe, by the course and movinge of the stars, or to describ it more plainely, is a knowledge by which the prougnatication be madde, that tell of rapine and rape weather, sicknesses and health, warre and peace, plente and dearthe, with sowinges: for which also they call your naturalles, (as you poore for tunes, pretend to give you knowledge of thinges that be lost: and all of all hypopnic, you drapes and tymes, good or evil, to all thinges that you have to doo. As, for woxnes of phylite, to let blood to take purgations, and at other medicines
An Invective agaynst

For other common matters, to sow, to plant,
to journey by lande, to journey by water,
to bye and sell, to marpe, to begynne any
wrothke, and specially to attempt any thyng
that men be commonly in the lyfe to do.

Our intent is shorte in this shorte Treas
tise to perswade all such as betherto byng
beholden by a false opinion of learninge,
have opyn credide unto them: that bethaf
tere they see that all is not, onely byng,
but also nogotte: they cleane forsake
them and theye prophelies as thynges that
lette them to prosper well in the, busines
and also byng thelem to put thelem truwe
in God and his promise. For what con
fidence hath he in God of his words, that
hath not take in hands any honed and bera
sons affaires in which God hath promis
ted to aghe and let forwards all them that
love hym except he must lyfte of the coun
tayle of a bynde souchplayer and Medias
side. And let them not be offended though
I call them bynde, soz accorgdyng to the
promes, who is so bynde as he that
will not se. But perhappe somie will
lyffe, that because I am bynde and igno
tant into goodye a Science, therefore I
prose bypleple it. As toche bynge that
matter
Astrologie.

matter, they have no cause to say so, for it is spoken without dissuasively of any of them, and with small prejudice in my self, I know what the art is as well as they, and is much the rather do I condemn it, lest by the vanities and uncertainties thereof, I should be counted as they are, wittily blind, and not seeing when their eyes are open.

Thus much for our enmity, our order shall be loose, as best may be perceived. For we will speak against the whole knowledge generally, and then particularly against every member and parcell thereof. And because we will spend no paper in superfluous sentences, we must remember what was said in the former booke, that it was impossible for any man to have any knowledge of things to come by the course of the stars, whereas we will also, for plagiarism understanding this that followeth. As touching the manner, and course of the heavens, special meanes may see they're; they might also (as they have done) by longe and diligent observation spin out of learning, that could reach the truth of things, but being the stars be all of one forme or fashion, it is superfluous to gander like a wall.
An Inuentive agaynst

(although some be greater than some also some hygher then some) it can not be, that a man beholdeinge or lookynge upon them, thynne understante of what qualities or significations they are, As for the colours of them (although to speke exquisitely by the rules of naturall philosophie they have his colour) it to lyke in mesure (exceptinge the sonne and the mone) che in to facultie variete of colours, a man can not distere to hyers and manye qualities. And not with standinge that they prynynge the planette Saturne to bee blacks or blewe, and Mars to be redde or spre, they can if they were disposed (I meane the learned siste) gye an other reason of theys colour, no thynge seruyng for the aunynment of theys pretended knowledges. By this it is manifest, that by seeing, lookynge, or beholdeinge the starrs, no man can knowe what they signifie, so althoogh as by the lyght nothynge can properly be perceyved but colour and fashion. Then what waye is it possible, that a man thynke understand what those hygh bodies all of one colours and fashion that was heken. Some wyss the pruydventure, that as the course of the starrs was founnde out by diligent obseruation, so hyestwyle theys significations were
Astrologie.

Were learned by earnestly marking what chaunced always under every signe or planet. Howe untrue this is, we shall partly nowe declare, and partly leave till we come to the particulars.

Firstly therefore that their significations could not so be learned, it is manifest by this reason: That those thinges whyche chance or come to passe bee infinite, that is innumerable to men, howe then coulds a certaine number of men know or learne whether all those thinges came to effecte as they had marked in a few: for although they had taken their observation in as ma ny as they could, yet were there manye more, yet certaine thousande thinges as manye whiche they knew not of; that might hap- pen cleane contrary to the other side. But this it not then plainly appeare, that by observation no man coulds discerne what those signes and heavenly bodies byd forth: for Then is neither by beholouding the, nor yet by marking or observation of the; it might be that manns witte coulde discerne out their significacion: there remayneth no waye howe to knowe them, but that ende fanta- cely of revelation by some spirite or ang- elle. Whiche I have not without a cause befoze thought although some wold thinke that
An Inveutue against
that I persagin that objection of my selfe
because that of some it is to objected, not
only in woordes, but also in wytsyng.
Concernynge revelation we have some
thyng sydde all ready, where as we
wyl lyme this, that God hylz not by his
prophysters to renale any knowledge but
to menne, but suche as is to his glowe and
theyr prytyste. Now by what ansathecly to
Gods glowe, that morytall men hynce
have understandynge of all thynges that
he purposeth to do, as who Godz sayz,
he wyl have men as cunynge as hym
selfe, as as thought he thynke: rule the
world by theyr: proynnctections. And no
prytyste cannt be to menne, to have inthy
the knowledge, whych he sayz: were trwe,
as it is mytelle: they were not able to
pryntence. If God therefore heez not re-
neals any thyng whiche is not to his glowe
and the pytyste of his creatures, we
thynke that naphe objection is cleane out
hout the wyse. Lete this holde to our
purpose of wytsypynge generally. There
loze poynto be to the particulars, whyle
the alhough the there bee as many as the
bee bypers actions, yet we wyll increas
only of tooslozes: the one at toosbe:
wytsynge: the Jaies of thynges and symes,
that
Astrologie.

that other of chulsyn bapes and opportunitie. And to begin with that whyche se-
meth chiestt amonge theym, to prognos-
cticate of warre and peace, I meane that meane are to mewed, as to looke for
warre ouste of theym? predictions, knowing
that the cause therof procedeth not of the
Stares, but of the deuyll, whyche alwayes
labourethe to breeke the bondes of battie
and concorde, that should be among chris-
tian men. And where dooth he plant the
cause therof, but in the kyng, whose heart
the scripture wittetheth, that as the divisi-
ons of waters, so is it in the lesbes hande;
and whither he will, he wootth it. Seeing
therefore all the kyng is not subject to the
influence of the Stares, neyther is any
thing that procedeth from hym, governed
by theim, and thenne consequentelye and
hence Carlipe it folowe the, that all matters
concernynge the commune wealtehe, as
warre and peace, discorde and rebellion,
hrames, and suche lyke, can neyther be
knownen noe foreseent by Astrologie:
beare the and plente bee caused by reason of
reasonable weather, or unreasonnable;:
Therof the Stares have nothynge to doon:
With weyther, they bane leste to done with
plente of scarcity, which ar causeth theym
A9
An Invective against

As by the owes of rayne commonly: they are drawn by the heat of the sonne into the middle region of the ayre, and therwith by color, are made grosse, then by some wyndes they are disturbed and by the winds, or else by some resolved and by the vowe. And this is the cause for the most part, of rayne and fayre weather, so except the uncertainty of the wynde may be known by the stars, rayne and fayre weather can never be foretold. But whereas commeth the wynde? I am sure they will not deserpe the Philosophers definition gathered out of the second book of his Sceptic, of that the wynde is an exhalation what and blow, drawn by the heat of the Sonne, and for the weight of it whilst falling downe, is ratherly or else alters caried about the earth. By this definition all power of signifying the vare is cleane excluded. And as touching the place frome whence the wynde bleweth, the same philosopher both also declare, that as it happeneth the matter thereof to be caried, so frome that place it moneth. And here by the way where as I ble the words of Hesperus and Chaucer, you musse not take me, that I meane the chynge should be come by highe fortune or case.
against Astrology.

Case 1: For I am of opinion, that nothing
comeseth to passe without a cause, but any
meaning is, that by the causes and occa-
sions thereof, to it came to effect. But to re-
turne into the bowe againe, sayning the cause
of the lykwise is not forlorn by the harces,
no more can the wether that is partly cau-
ced by it, no: yet the dearthe of plentie whis-
che chanued by occasion of the weathe,
the by Astrologie forshewed. Then wills
all those out of your Prognostications, for
what should they doe there, of which it
is impossible that you should prognosti-
cate. Sicknesse and healeth depends upon
dyers causes, but nothing at all by the
caruse of the harces. For what way looke
the harces runne their race, yt there be in
the bodye abundance of defect, yt from out-
ward by corruption of the ayle infection
it must never be lycke: and iones of these
bee, though all the harces be in heaven with
all their oppositions and evil tokens shoul-
demeer in the house of sickness, yet the bo-
dy should bee whole, and in good healeth.
But you may lay, that those causes of sick-
nesse are woughte by the constellacion of
the harces. Yet ones we have a good con-
sant of Ieremy the prophet, that thos are
not to be feared. And to answerere this ob-
jecti...
An Inuertite

section I would have taken paynes, and
that the moste parts of Astrologians ar
by profession phisicians, whereof they be
in bodes as they profess, and have learning
according to their degree (which I doubt
not but they have) they knowe assuredly,
that the causes of lychnesa and helpe bage
notlypge upon mercypg of the celestiall
bodies. The mere cause is to say, they
ps they willely and countely mapynen and
defende that which they know to be moste
bayne and faile. But leave lychned, and
heale the ylmer that have chieflie to doo
with them, and comme to Patynpges
or Fortune tellypges.

If I hadde not beene my selfe seduced
by suche a bayne crepice that I gane to
the wyppings of Astrologians, I would
never beleue, that any manne endued
with common sense and reason, shoude
have respects to callypge of Patynypges,
or Fortune tellypges. For what mad
uske us yt to thynke, that brynggs but
twelve lygnes and seuen planetts, evey
lyngular manne hath of them his lyngular
collection. I confesse that evey
lyngular manne by the providence of
God is gypped and preservered, but that evey
man that is bozne hath his lyngular influence.
against Astrology.

Adience, it is to manche incredible. For I dare be holde to sake (and if I were appoynt to it by good reasone prove it) that at one instant of Nuanc, there is some pathe by a kyng, and a sclaun, a warpyne and a cowarde, a toyle man and a toole; a learned manne, an unlearned persons, a true man and a thicke, a kyche man and a poyse, a Chistian and a Pagan, a manne and a beast. Nowe thinke how all the Astrologian telie all these theuy Fortune, by one constellacion? Furthermore, what a strange matter is it, that one constellacion should wytke to so sundrye effectes as if an Astrologian hadde erected a sygure for onemanes nativitie, another committeth to knowe of a thynges loste, at the same instant, the thynges comitted to beseech a kyche man shall bee o'er recover. All these mynde have theuy answers yappen theym out of one sygure. But they wyll say perchaunce, that all these cannot happen at ones, then lettes theym an. 

Letters me to this question: Is there but one sygure of thyng done in the whole wyrld, or under one meridian at one instant at moment? And be all other pole for that sygure. As for erple, when one seyeth, is there nothing done at that sygne but sympneke e.
In Inuentio

When a layne is borne, is more bothe els but laynages. By when a laynag is brough, sooth, is they gate els that secon brough looth but secones. Therefor ye they can not aventure the mische ve of this answere, let them be ashamed to practice any more suche bynere predictions, pe let them be set abyde to be tellyng of laynages, lest they be found in that populus as pil as wicked Saualles, of whom the scripture repor-
teth, they and singe other his lyman he bad also regard to fasthappen and coutnys
tellyngs. As to Confysynge, I will not charge them, because these predictions art not so sure as they are wone to make.

But perchance they will say, that at that I have yet sappor, either agayn the arts generally, or against these particular, as of no more strengthe then bubble or straw.

What solo is that by the sayn, I intend to some a greate blocke in their wayes. And I shall despise thems when they make an-
swer, (if they make any at all) that accoy-
dypse to the proverbe, They wolle not Rumble at a Cawne, and leape over a blocke. And the blocke that I will Iape is of the heavy burthen that the Lord by the prophery Chape 47. Chapter thentred unto Babylon the inuertesse of this art.
against Astrology.

where he saith: Nowe let the heauen gather together, and beholders of Dares, the invisible prophets come and say to thee, or a and let us hear the word of the Lord, when these changes shall come upon thee: Behold, the Lord shall be as a firebrand, which shall burn from the house of the Lord to Babylon.

For it is manifest, that this phrase for manner of speaking to which the Prophet hath, let us hear the word, when these changes shall come to pass, is a stronger exclamation, than all others of this kind: and he saith: They can not hide their face, when these changes shall come to pass. Marke also what reward is promised to the hearers of this song: to the Lord, that he that hearkeneth to the word, shall be as awesome as the fire kindled with lyre.

But I leave this to the wise and discreet to consider, and will proceed to the second hymn of particular, that is, Elections of changes of days.
An Innuencie

And here have I nothing to do with St. Luke (xxi. 19) for it is merowpye of that it be not objected against me, but I beginne with good purpose to let bloudes. And what to the cause of blouds to lettynges surely I thinke eithyr to vsuniue the humors in the body, or to abate heate, or at leastsome suche cause in the body, whiche if it be drigen, wyl not drake to Kyll the body, without consideration of signe or planet, seyls if it be not to behemment wyl hurt the body, without respect of good dyes or pill. Therfore seyng this abundance of bloud wyl not take for good dyes or pill, but wyl prceede to annoy the body; wherfore shoul the body take for good signes to bee revok of it. And lykewisle of purgations, what sofor ever they be. If any thinge bee needful to be poured, yet wyl not cause from annoyng upon good dyes, and whothe his malice eynly upon eynly dyes, but who soever is troubled with any suche thinge, shal feele that his bilestly lytle regardeth the course of the heart, and he, by be bile, and as little regard them in seking for remedy. Who so thold narowly marks this grave, should lytle out among them grousous absurdities, but wyl entend to
Astrologie.

make but shote woork. Howe therefore must we leap from phisike to husbandry.

Good sayes to sowe and plants, I thinke be when the earth is moderated moved, and gently warmed with the heat of the sonne, whyche must byng up those seedes of plants nourished with humours, and pleasantlie resolved with the southeaste wynde, or other of lyke nature. As, for the sygne or constellation of the astrologerde lache that never prosper, or entreage, the seedes sowen or plants planted, noz endamage them, as these causes doe not ample, and although bothe meete togethuer, it is as muche besalpe unto the seedes as it was eare for the Tameuell when the hylpe leapte of from his bache.

So lourney by lande is good when to esper a mane hath honest and necessary ad
saydes, the better of the weather be faire, or the waye cleare, specially if he be a honest mane. But he, that hanynghe urgent bus-
syndes willl tary thusill he have a good day, is to worthy to come to late, or as they saye, A days after the tary. For he that tarry not take hold of occasions heare that is beloige him, when the bache ones turned her bache may claive on her base shule, and lynde