

as he doth. He had never appeared in *Samuels* A  
 likeness, had he not been solicited by the Witch  
 of Endor. He would not have caused counter-  
 feit serpents and frogs to appear in *Egypt*,  
 but for *Jannes and Jambres*, and other Inchan-  
 ters. And in this age there would not in likeli-  
 hood be so much hurt and hindrance procured  
 unto men, and other creatures by his means,  
 but for the instigation of ill disposed persons,  
 that have fellowship and societie with him.

Again, they object, that Witches convicted  
 either repent, or repent not: If they repent, then  
 God pardoneth their sin, and why should not  
 the Magistrate as well save their bodies and let  
 them live, as God doth their soules? If they doe  
 not repent, then it is a dangerous thing for the  
 Magistrate to put them to death: for by this  
 means hee kills the bodie and casts the soule to  
 hell.

*Ans.* All Witches judicially and lawfully  
 convicted, ought to have space of repentance  
 granted unto them, wherein they may bee in-  
 structed and exhorted, and then afterward exe-  
 cuted. For it is possible for them to be saved by  
 Gods mercie, though they have denied him.  
 Secondly, the Magistrate must execute justice  
 upon malefactors lawfully convicted, whether  
 they repent or not. For God approveth the just  
 execution of judgement upon men, without re-  
 spect to their repentance: neither must their im-  
 penitencie hinder the execution of Justice.  
 When the people of Israel had committed Ido-  
 latrie in worshipping the golden calfe, *Moses*  
 did not expect their repentance, and in the  
 meane while forbore the punishment, but hee  
 and the Levites presently tooke their swords  
 and slew them, and the Lord approved their  
 course of proceeding, *Exod. 32: 28*. When *Zim-  
 ri* an Israelite had committed fornication with  
*Cozbia* a Midianitish woman, *Phineas* in zeale  
 of Gods glorie executed judgement upon them  
 both, without any respect unto their repentance,  
*Num. 25: 8*. and is therefore commended, *Psal.*  
*106: 30*. Warres are a worthe ordinance of  
 God, and yet no Prince could ever attempt the  
 famellawfully, if every soldier in the field should  
 slay the killing of his enemy, upon expectation

of his repentance. And whereas they say, that  
 by executing an impenitent Witch, the Magi-  
 strate casteth away the soule; we must know,  
 that the end of execution by the Magistrate is  
 not the damnation of the malefactors soule, but  
 that sinne might be punished that others may  
 beware of the like crimes and offences, and that  
 the wicked might be taken away from among  
 Gods people.

But some Witches there be that cannot bee  
 convicted of killing any: what shall become of  
 them? *Ans.* As the killing Witch must die by a  
 nother law, though he were no Witch: so the  
 healing and harmlesse Witch must die by this  
 Law, though he kill not, onely for covenant  
 made with Satan. For this must alwaies be re-  
 membered as a conclusion, that by Witches we  
 understand not those onely which kill and tor-  
 ment; but all Diviners, Charmers, Juglers, all  
 Wizzards, commonly called wile men and wile  
 women: yea whosoever doe any thing (know-  
 ing what they do) which cannot be effected by  
 nature or art; and in the same number we reck-  
 on all good Witches, which doe no hurt but  
 good, which do not spoile and destroy, but save  
 and deliver. All these come under this sentence  
 of *Moses*, because they denie God and are  
 confederates with Satan. By the lawes of  
 England the theefe is executed for stealing,  
 and wee thinke it just and profitable; but it  
 were a thousand times better for the land, if all  
 Witches, but specially the blessing Witch  
 might suffer death. For the theefe by steal-  
 ing, and the hurtfull Inchanter by charming,  
 bring hindrance and hurt to the bodies & goods  
 of men; but the seare the right hand of the de-  
 vill, by which hee taketh and destroyeth the  
 soules of men. Men doe most commonly hate  
 and spit at the damnyfying Sorcerer, as unwor-  
 thy to live among them: whereas the other  
 is so deare unto them, that they hold them-  
 selves and their country blessed that have him  
 among them, they flie unto him in necessity,  
 they depend upon him as their God, and by this  
 means, thousands are carried away to their fi-  
 nall confusion. Death therefore is the just and  
 deserved portion of the good Witch.

FINIS.

# A RESOLUTION

TO

The Countrey-man.

PROVING IT VTTTERLY  
UNLAWFVLL TO BVY OR VSE

our yearly PROGNOSTICATIONS.

Written long since by W. P.

ESAY 47. veif. 12, 13, 14.

Stand now among thine Inchanters, and in the multitude of South-sayers. (with whom thou hast wearied thy selfe from thy youth) if so be thou maist have profit, or if so be thou maist have strength. Thou art wearied in the mul-  
 titude of thy counsels: let now the Astrologers, the Star-gazers, and Prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burne them, they shall  
 not deliver their owne lives from the power of the flame: there shall be no coales so warme as, nor light to fire by,



LONDON,  
 Printed by IOHN HAVILAND, for IAMES BOLER.  
 1 6 3 1.

Pppp

## Not convenient to have Prognostications.

- Reasons :
- 1 Concerning the buyer :
    - 1 Immoderate care joyned with distrust in God.
    - 2 Contempt of the providence of God, in not reverently regarding it.
  - 2 Concerning the maker :
    - 1 Humaniſieſt conſtruits.
    - 2 By want of good experience.
    - 3 By ignorance of particular cauſes.
    - 4 His manifold contrivings.
    - 5 His impieties and prophane ſpeeches, and actions, not ſeeming a Chriſtian.
    - 6 His tricks of deceit.

## A RESOLUTION TO THE COUNTRY-MAN, proving it unlawfull for him to buy or ſe our yearly PROGNOSTICATIONS.



Good Reader, I have thought it convenient (for ſome ſpeciall cauſes) in this ſhort Treatiſe, to diſcloſe a part of my minde unto thee, concerning the making of *Prognostications*, and if it might bee, to perſwade thee, not to ſpend thy money in buying any of them. I have long ſtudied this Art, and was never quiet untill I had ſene all the ſecrets of the ſame: but at the length, it pleaſed God to lay before mee the prophaneſſe of it, nay, I dare boldly ſay, Idolatrie, although it bee covered with faire and golden ſhewes. Wherefore, that which I will ſpeake with griefe, the ſame I would deſire thee to marke with ſome attention. My reaſon ſhall partly concerne thee, partly the *Prognosticator* himſelfe. Firſt on thy behalfe, I reaſon thus:

### The firſt reaſon, immoderate care.

1 A man doth ſee the bleſſings of God upon him, ſo he muſt alſo labour with a careful diligence to maintaine the ſtate of this life. But becauſe the affection of man is carried head-long unto a greedy covetouſneſſe: this deſire of over-much carping and caring, muſt bee bridled with two ſtrong bits: Firſt, all our care muſt extend it ſelfe no further than the preſent day: Secondly, in caring we muſt not truſt unto our ſelves, but fix all our confidence in the mercy and providence of God who hiſſeth all, and without whole goodneſſe nothing can come to paſſe, doe what we will. As touching the firſt, we have the direction of our Saviour Chriſt: who teacheth us to pray on this wiſe; *Give us this day our daily bread*; whereby we are given to underſtand, that we are onely to ſeek for the preſent time, reſting with this perſwaſion, that hee which hath bleſſed us this day will alſo to morrow, and the next day

A ſhew his like goodneſſe unto us. Again, in the ſame place, our Saviour Chriſt ſpeaketh on this wiſe, *Care not then for the morrow: for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe*. By this we learne, that God will provide for every day all things neceſſary, though we doe not increaſe the preſent griefe, with caring and caſting in our heads how we ſhall live in the time to come. Now tell me what is the cauſe that thou yearly doſt buy a *Prognostication*, and one of thoſe which tell thee ſtrange things? Is it becauſe thou haſt a delight to reade the ſtile of *Prognostications*? Or becauſe thou wouldeſt learne to *Prognosticate*? Or becauſe the pictures and Characters which they make delight thy minde? it were folly to bee perſwaded of this, ſeeing the very cauſe it ſelfe is maniſeſt. Thy whole deſire is to fill thy coſſers, and to heape up wealth, thou art afraid leſt thou ſhould become poore, therefore thou greedily buyeſt the *Prognostications*, and continually ſearcheth all the corners of them, to ſee the ſtate of the year to come, even ſo in unſeeking reſon with thy ſelfe: I can never bee quiet, nor take my ſleepe, untill ſuch time as I have knowne the ſtate of the year inſuing, that I may frame my buſineſſe accordingly: This next yeare there will be much raine, it will rot: Come upon the ground, it will be ſpoiled, I will keepe my Come untill the next yeare following, I find that Come will be deece about halfe a yeare hence, I will not fill my Come now, but keepe ſit, that I may have plenty of money for it, and ſufficient beſide to maintaine my houſe: the ſea and land is calme and quiet this yeare, the next yeare many ſhipwracks and troubles in many countries will fall, now I will fraught my ſhips that then I may be quiet. Theſe imaginations are lively arguments of thy diffidence and deſpaire in the goodneſſe and loving kindneſſe of God. If thou feare God, love God, put thy whole truſt in God, thou art content to reſerre thy whole preſervation unto the hands of God: now theſe

prolonging and reigning conceits of the time to come, argue that either thou never thinkest on God, or at the least persuadest thyself, that either he will not, or cannot helpe thee. And if thou in thy covetous minde pray unto God, thou canst not pray according to the institution of Christ, without hypocrisie, *Give us our daily bread this day.* Wherefore seeing the having of *Prognostications* cometh of so wicked causes, as is the greedy desire of prosperity and wealth, and argueth some kind of diffidence in God: when thou readest these my words, examine thine owne heart, if thou finde my sayings true (as certainly thou shalt) never hereafter desire to know the state of the year before hand, except it bee for the seasons of the year, which I am perswaded thou maist know in some part, without any skill, even by thine owne experience.

### The second reason, neglected of Gods providence.

Concerning the contempt of Gods providence, thus much I say: The *Prognosticator*, if he be asked whether he confesse the providence of God, he will with all his heart counseile it: but by his deeds hee doth deny it, for all the things whatsoever, which can happen in a whole year, hee attributeth them to the *Starrs*, and so hee publisheth his Predictions, alwaies mentioning *Starrs*, never, or very slenderly, making any signification of the power, and justice, mercy, and everlasting wisdom of God. And surely, even for the very pating of thy nailes, for the cutting of thy haire, for the putting on of thy shoes, for taking a journey two or three miles from thine house, for obtaining at Gods hands thy request, for making thy bargain with thy neighbour, for all thine actions be they never so small, these wise men (if thou wilt aske their advice) will give thee counsell from the *starrs*. Now when these their irreligious predictions shall be had in thy bosome, and read of thee daily, thou being a man unlearned and worldly given, never hearing any mention of the speciall providence, and hand of God in every thing, but long discourses of the virtues of Planets and Signes, dost never thinke upon the wonderfull and most infinite power of God, working after a speciall manner in every matter, but art drawne straight waies into an admiration of the *Astrologer*, and a great feare of the constellations of Heaven. An experience of this I found in thee about two years agoe. A learned man (yet in this case far deceived) wrote an *Astrologickall discourse of the conjunction betweene Jupiter and Saturne*, wherein he shewed of great alteration in every thing to fall. At this thou wast fore agall, thy minde was incumbered with setting thy goods to rest them in order against that day: thy long for half a year was nothing else, but the con-

junction; the day being come, what flaring was there and going into Heaven, to see the meeting of those two Planets. Now all this while where was Gods providence, where was that trust and rejoycing in him: where was that praising of his name for all things whatsoever should come to passe, where was that meditation of his infinite, and unsearchable wisdom: these things were never thought nor heard of, yea, by reason of thine earthly affections, they tooke no place in thine heart. This thy dealing is like unto the folly of that man, who having a costly clocke in his bosome, never extollth or thinketh on the wit and invention of the clock-maker, but is continually in admiration of the spring or watch of the clocke, by whose meanes all the wheelles have their swifter or slower, their backward or forward motions, & by which the whole clocke keepeth his course. Wherefore mee thinke that in a Christian common-wealth, those only books should be published for thine use, which might beat into thine head, and make thee every hour and moment to thinke on the providence of God: which being once settled in thy minde, the consideration of the meanes which God useth will follow of it selfe. Contrariwise, to tell thee the meanes which God doth use, to thunder out the aspects and constellations of *Starrs*, and seldome to mention his providence, maketh thee to feare, and admire, and love the meanes, quite forgetting the worke of God in the meanes. This fault was very rife amongst the *Iherosolimites*, who came yearly unto *Astrologers* and wise men: Wherefore that which is spoken by *Jeremy* unto them, is also spoken unto thee: *Hear ye the word of the Lord, that he speaketh unto you, O house of Israel. Thus saith the Lord, Learn not the way of the heathen, and bee not afraid for the signes of Heaven: for he hath been afraid of such.* In like sort, God forbiddeth his people of England to give credit, or feare the constellations and conjunctions of *Starrs* and Planets, which have no power of themselves, but are governed by him, and their secret motions and influences are not knowne to man, and therefore there can be no certaine judgement thereof. If thou wilt not heare and follow this which I say, see what will ensue. Thou seest that the greatest matters, which these *Diviners* and *Prognosticators* foretell, fall out flat otherwise than they say, so their perpetual shame. Truly I am perswaded, that it is the judgement of God upon them (although they cannot see it) who maketh them, when they thinke they are most wise, to bee most foolish. For so the Lord used the wise men and *Astrologers* of *Chaldees*, as hee speaketh by his Prophet *Isaiah*: *I am the Lord that make all things, that spread out the heavens alone, and stretch out the earth by my selfe: I destroy the rovers of south-jayers, and make them that conjecture foolish, and turne their wise men backward, and make their knowledge foolishness.* Dost thou then,

10. 10. 10.

10. 10. 10.

Deut. 1. 9.

then, O carelesse and miserable man, thinke to escape the same, or greater punishment being a cause of this fault: for if none desired to know what is to come, none would busie themselves in that vanity. Wherefore reade the Word of God in the 18. of Deut. When thou shalt come (saith the Spirit of God) unto the land which the Lord thy God giveth thee, then shalt thou learne to see after the abominations of those Nations. In the words following *Thou shalt not learne*

1. To make his child goe to worke in the fire.
  2. To take witchcraft.
  3. To regard times, this is thy fault.
  4. To make the flying of Fowles.
- As 5.
1. To be a Sooth-sayer.
  2. To be a Charmers.
  3. To conjure with spirits.
  4. To be a Sooth-sayer.
  5. To take counsell that is dead.

Deut. 18. 9.

All these horrible abominations being rehearsed, marke what followeth, *For all that do these things are an abomination unto the Lord*, and because of their abominations, the Lord thy God doth cast them out before thee: now keeping most of these abominations, and especially the third is used of us, why should we not feare the like judgements upon us, unless we will repent, and that with speed?

The reasons which concerne the *Prognosticator*, and may avale to the perswading of thee not to buy any more of their unprofitable bookes, are these which follow: firstly, their unability in *Prognosticating*: secondly, their manifest iniquities: thirdly, their impieties: fourthly, their tricks of deceit. What: can they not foretell that which is to come? can they not make conjectures of that which is like to ensue? No surely. And I will use arguments to confirme it unto thee.

### The first reason, of the use and end of the Heavens.

1. Phil. 1. 9.

The true use of the Heavens consisted in many points: First, to declare the glory of God. *The Heavens* (saith David) declare the glory of God, and the firmament sheweth the worke of his hands. It is an Alphabet written in great letters, in which is described the majesty of God, and that by these four speciall points: First, hee majesty of the worke it selfe: secondly, the infinite multitude of *Starrs*: thirdly, by the wonderfull variety of *Starrs*: fourthly by the greatest use of the *Starrs*.

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

Thirdly, they serve to the appointing of times, as day, night, month, year, which are

both measured and described by the course of the Sunne, and Moone, and other *Starrs*. And so the feast of the *livesites*, and the computation of the year in our Church dependeth thereupon, and without them there would be great confusion both in the common-wealth and Church.

Fourthly, they serve to be signes, that is, to foretell things to come. And they are they as either of extraordinary things, or things which be ordinary. When they are signes of extraordinary things, then there is, and appeareth in them some extraordinary worke of God: as appeareth in these examples which follow. At the lifting of Christ, not only the *scale* of the Temple rent, and the dead rose forth of their graves, but also the Sunne was wholly eclipsed, the Moone being in the full. At which sight, *Diomedes* *Astronavigator*, a good *Astronomer* spake these words: Either the frame of the world is destroyed, or the God of nature is forsaken. The Prophet *Ezekiel* being commanded of God to prophesie the destruction of Egypt, he first putteth down extraordinary signes: *And when I will put thee out, I will cover the Heaven, and make the Stars thereof dark: I will cover the Sun with a cloud, and the Moone shall not give her light. All the lights of Heaven will I make dark for thee, and bring down the light of the land (saith the Lord).* Before the second coming of our Saviour Christ, there shall be signes in the Sunne and Moone, and in the Stars. Lastly, the extraordinary going backe of the Sunne signified the lengthning of the life of King *Hezekias*.

Secondly, the *Starrs* are signes of generally things which happen ordinarily every yeare in nature among us.

1. Approaching and declining of
  1. The Spring.
  2. Summer.
  3. Harvest.
  4. Winter.
2. Ordinary weather in these quarters.
3. Elking and flowing of the sea.

As of:

D

5. Plow.
6. Sowing.
7. Setting.
8. Planting.
9. Cutting.
10. Felling.
11. Reaping.

I say generally, because the particular estate and affaires of men, can in no wise be foretold by the *Starrs*. I say ordinary, because the things which fall out seldome, and are besides the common course of nature, as plagues of all things, famine, plague, warre, evasions of Kingdomes, &c. doe not depend upon the *Starrs*. For the confirming of this, I have three reasons: First, in the first of Genesis, God saith, *That he made the light to be signes*, and yet the

Math. 17.

Ezek. 31. 9.

Ezek. 31. 9.

Page 3

Page 3

Ez. 47. 1, 2.

Gen. 1. 11, 12.

time God in the 47. of *Ezra* hath, *He will deliver* A  
*the signs of them which divine*: flatly forbid-  
 ding us to use *Stares*, as means to judge of  
 any thing to come, saving only of those of  
 which they are expressly made figures of God in  
 the creation: all which are put downe before.  
 Secondly, this is manifest by the order of the  
 creation: *the third day God created upon the*  
*earth herbs and trees, and the earth brought*  
*forth fruits and was fertile: the fourth day God*  
*commanded light to be made in the firmament*  
*of Heaven, to separate the day and the night, and*  
*to be for signs and for seasons, and daies, and*  
*years, and then it was so, and then God saw*  
*it was good.* Out of which I gather, that it can-  
 not bee a signe causing famine, or plenty and  
 fertility, because fertility went before the crea-  
 tion of the host of Heaven. Also of wars and  
 plagues, and the particular eases of men,  
 they can be no signes, because man was not yet  
 created, and yet even then they were signes. Some  
 will say, they were no signes of those matters in  
 the creation, but now they may bee, and are:  
 No, for the works which God created he now  
 prefigureth, neither increasing nor diminishing  
 any thing in them. *Philo Iudeus* in his booke  
*De opificio mundi*, saith, *Hee was persuaded*  
*that God foreseeing the minds of men, given to*  
*search strange matters: so come, did in this order*  
*create the heavens, to confute and disprove their*  
*imaginings.* Thirdly, the Heavens and *Stares*  
 were made for the use of man, and man is their  
 end, so that it is absurd to imagine they have  
 any force in the affaires of man. Now then,  
*Prognosticators* if they will foreflew of strange  
 things to come, they must undoe the worke of  
 their Creator, and give unto it new uses, other-  
 wise they shall not be able to *prognosticate* as  
 they yearly doe.

The second reason, the pro-  
 vidence of God.

T He providence of God, is his decree by  
 which hee appointeth how every thing  
 shall come to passe. The continual execution  
 of this decree, is ordinarily by means, but of-  
 ten without means. The means which God  
 useth are either generall or speciall. Generall  
 are those by which hee governeth all the whole  
 world, and every particular thing which con-  
 cerneth this life: unto this kind are referred  
 spiritual creatures, called *Angels*, by whom  
 the Philosophers by the Heavens are governed,  
 and we see that whole Kingdoms, Provinces, &  
 Cities have bene kept and defended by them,  
 as also consumed and destroyed. Again, the  
*Stares* and heavenly bodies are used of God to  
 governe and order things here below, as it is  
 in the 19. Psalm, *Naturis: bid from the heat*  
*of the Sunne.* And by the Prophet *Hosea*, the  
 Lord speaketh thus, *I will heare the heavens, the*  
*heavens shall heare the earth, the earth shall*  
*heare the cornes, the cornes shall heare Israel.* But

this instrument is only a generall instrument  
 and hath his worke extraordinary matters of na-  
 ture. Besides these means, there be many  
 other by which God ruleth the world. In the  
 beginning hee set man over the whole world, for  
 he might have rule over Fishes, Fowles, Beasts,  
 and all things else. He appointed husbands to  
 governe their wives, he set the first-borne before  
 their brethren, as *Cain* before *Abel*: Princes  
 and Tyrants over Cities, Kingdomes, Common-  
 wealths, and therefore by reason of their dig-  
 nities calleth them gods. There be also gover-  
 nours of families over their families, Fathers  
 over their children, uncles over their ser-  
 vants. Yet God hath a more neere care in  
 preserving and governing his chiefe, as ap-  
 peareth in the 45. chap. of *Ezra*, *Thus saith*  
*the Lord God that created thee, O Jacob: and*  
*he that formed thee, O Israel: Feare not, for*  
*I have redeemed thee, I have called thee by thy*  
*name, thou art mine: when thou shalt passe*  
*the waters, I will be with thee, and thou shalt*  
*not overflow thee. When thou shalt walke*  
*thou shalt not be burnt, neither shall the flame kindle upon thee,*  
*for I am the Lord thy God, the holy one of Israel,*  
*thy Saviour.* This is also manifest by that Sym-  
 pathy which is in the Lord, when his children  
 are afflicted, as appeareth by the 11. of *Zachary*:  
*He which toucheth you, to cleave the apple*  
*of mine eye.* And in the 6. of the *Acts*, *Saul, Saul,*  
*why persecutest thou mee?* that is, my Ellect.  
 Wherefore these be also speciall means by which  
 hee more carefully governeth the Ellect: As bee  
 Angels, whom *Paul* to the Hebrewes calleth  
*ministering spirits*: it is certaine they defend eve-  
 ry one of the Ellect particularly. Hitherto may  
 be referred the preaching of the Word of God,  
 the ministering of the Sacraments. Besides this,  
 God useth the devils, and wicked men and Ty-  
 rants to exercise the faith of his Ellect, and to  
 consume them in patience: whereby they are  
 called the servants of the Lord, axes, hammers,  
 sawes, and words in the land of God: as *Phar-  
 aoh*, and *Nabuchadnezzar*, and *Sennacherib*.  
 Moreover, the means by which hee worketh  
 upon the wicked are also many:

1. *Angels good and evil*, Exod. 14.
2. *Friends and familiars*, Jerem. 13. 14.
3. *Amos 7. 11.*
4. *Wild beasts*, Jerem. 8. 17.
5. *Heaven above*, Deut. 11. 17.
6. *Dissemples*, Exod. 15. 16.
7. *Famine*, Heb. 9. 3.
8. *Fury*, Hof. 8. 14.
9. *Hemlockes of heere*, Rom. 1. 28.
10. *Capitivities*, Jerem. 15. 2.

All these means Gods providence useth:  
 first, that he might shew his goodness towards  
 us: secondly, that he might be knowne to be  
 the Lord over all: thirdly, that we might bee  
 thankful, because hee not onely himselfe gover-  
 neth us, but also maketh his creatures to serve

GOD

our times. Many this must be noted (as I said  
 before) that in all these secundary causes, be-  
 side their naturall worke, which God hath gi-  
 ven them, there is also the speciall worke of  
 God his speciall hand shewed. God worketh  
 not by second causes, as Magistrates governe  
 their common wealths by their inferior offi-  
 cers. For they so governe by them, that they doe  
 nothing or very little themselves, and peradven-  
 ture never know what is done. God governeth  
 not the world, but in every particular worke,  
 he hath his particular stroke. That the thunder  
 burneth, moveth, hurteth: it is the generall pro-  
 vidence of God: but that it burneth, or hurteth  
 this or that man, on this or that part, in this  
 or that manner, it is the speciall providence of the  
 same God. The Lord hath shewed his speciall  
 providence in one excellent example, *If the har-  
 cher* (saith God) *fall forth of the hand of him*  
*which leppeth the tree, and kill a man in the way,*  
*I the Lord have killed him.* God also governeth  
 the world immediately, and his providence worketh  
 without means, and many things hee bringeth  
 to passe against all means, which is mani-  
 fested by that of *Matthew*: *Man loveth not by*  
*bread only, but by every word which proceedeth*  
*out of the mouth of God.* For example, without  
 means. The Spirit of God did move upon the  
 waters, and cover them in the creation imme-  
 diately. The first garment which was made,  
 was of leather, and God alone without means  
 made it, *Noah* in the Ark was preserved by  
 God alone a whole yeare, against the force of  
 the waters. Without means did hee keepe the  
 shoes and garments of the *Israhelites* whole  
 forty yeares. He alone justified, sanctified, and  
 converted a sinner. Against the counse of na-  
 ture he made the sea to divide itselfe, the sunne  
 to goe backward, the fire not to burne the three  
 children, the Lyons not to devour *Daniel*.  
 The causes of this, are these: 1. That we may  
 know when God works by causes, he doth it by  
 no necessity, but freely. 2. That we might know  
 when God useth means, that then he is nor idle,  
 but worketh all in all. 3. That if means want,  
 nay, if means be against us, yet we should not  
 despair of Gods providence. Now to come to  
 our *Prognosticators*, and *Maene-prophets*, how  
 shall they be able to know what will come  
 to passe hereafter? For first, the heavens being  
 only one particular instrument of Gods providence,  
 among many, they cannot certainly and  
 truly say, this thing or that thing proceedeth  
 from the heavens: Secondly, they cannot deter-  
 mine whether God in extraordinary matters,  
 as Plague, Famine, Barrennesse, Distempered  
 weather, Earthquakes, Warres, &c. doth worke  
 immediately, or with means: If with means,  
 they cannot determine, whether the Heavens,  
 or Angels, or men, or any other things be the  
 means of his providence. Thirdly, if they were  
 able to know what the Heaven wrought natu-  
 rally, yet they were never the better: for God  
 beideth the power of the heavens, hath in all

A things his particular working providence, alter-  
 ing, and flaming, and bonding as wax his in-  
 struments to his good will. Truly by this con-  
 sideration, a Christian man will be brought to  
 leave off to seeke what event the workes of  
 God shall havefore they come to passe. If a  
 man shall come into a Joyntes shop, can hee  
 by knowing the use of all his tooles, tell what  
 things hee hath made in his shop? No. What  
 is the cause of that? Hee useth not onely his  
 tooles in his worke, but thereunto adjoineth  
 his owne hand, by which hee handleth and turneth  
 the tooles to his owne pleasure, and so he  
 maketh divers kinde of workes with the same  
 instruments, which I would to God they would  
 somewhat consider.

The third Reason sheweth  
 of experience.

F Four *Prognosticators* have any means to  
 foretell things to come, they have those  
 means either without experience, or with ex-  
 perience: If they have them without experience,  
 then multithou account all which they doe to  
 be foolish dreames and deceit: for all kinde of  
 humane learning which is profitable, and hath  
 use in the life of man, is taken from often obser-  
 vations, and experience. If it be said that they  
 have their directions in *Prognosticating* from  
 experience, and that of all times, I will con-  
 vince them thus. True experience of the causes  
 of things, is an often observing of the effects of  
 the same causes, with this ground that they can  
 proceed from no other thing. The Physician  
 saith *Rheubarb* doth purge choler. Well: how  
 knoweth he this? he hath often tried this, and  
 that in old men, young men, children: and hath  
 found, that in the bodies of all men, the cause  
 of purging this humor, could be ascribed to  
 nothing else. Wherefore he may peremptorily  
 conclude, *Rheubarb* purgeth choler. Our *Pro-  
 gnosticators*, in the heavens, can have no such  
 experience. For they cannot observe often the  
 same position of *Stares* in the heaven. The order  
 and cause of the fixed *Stares* and Planets, which  
 we see in the heavens this day, the next day  
 will be changed, and never the like againe.  
 They will say indeed although the same posi-  
 tion of the whole heaven never happen, yet the  
 same conjunctions of notable *Stares*, the same  
 risings, and setting, and the same constella-  
 tions of the chiefe *Stares* are marked often.  
 I say againe, that when these Eclipses and great  
 conjunctions happen, the rest of the *Stares* being  
 otherwise affected than they were before, and  
 having new positions, may either increase and  
 diminish their effects, or else hinder them, and  
 quite take them away. As we see when the Sun  
 casting his beames into a chamber, the light of  
 candles, and torches, and fires doe make it thus  
 dimme, yet these being absent, it will shine  
 bright. Again, they are not able to say that

con-

conturbations, which they have marked, are causes of these effects which follow, as warres, diseases, distempered weather, earthquakes, famine, &c. For in those things which happen together, the one is not the cause of the other. When *Nero* played upon his harpe, *Rome* was on fire: yet *Nero* playing on the harpe was no cause of the burning of *Rome*. Also these effects may have other causes in the heaven, than those which they make, and they may come immediately from God, they may come from the will of man. Wherefore seeing that they cannot assure themselves that these eclipses and conjunctions are the works of such effects upon earth, and they cannot have often observations of the course of heaven, their rules of Predictions are fringed and suppos'd, and not built upon true experience. Let a man which knoweth not one herb, take all kinds of herbs, and put them into a great vessell, yet so, that there be more of some herbs, and less of other some: let him beat them all together, and make a compound vertue of all their vertues: Can hee now tell the nature and operation of every particular herb? Can he divide and sever by any help the vertue of one herb from another? No indeed. The same thing may be said of the flames of heaven: all their lights, and all their influences (as they term it,) are in the lower bodies: more plainly every earthly body hath in it all the secret powers, and working of every particular starre: so that they make (as it were) a compound operation rising of all, or of the most of their vertues joynt together: for the *Astrologers* hold, that although the light may be dimm'd by the thicknesse of the body, yet the heavenly influence pierceth thorow all. Therefore they are not able to sever, and learne the nature of these starres, except they can bring the influence of what they say, and flip them into what compass they will. Yet thus much I will grant them, that they may have a little knowledge of the vertue of the *Sonne* and *Moon*, and some other starres: as we see these herbs in the former composition, which vertues be the chiefest, though not fully, yet somewhat to depend their nature, and shew themselves above the rest. But what is this to the purpose? If I confesse the operations of the *Sun* and *Moon*: If I shall grant that *Saturne* is in nature cold and dry, *Jupiter* warme and moist, *Mars* hot and dry, *Venus* cold and moist, *Mercurie* in nature mixt, the notable fixed starres in the *Zodiacke* to be of the nature of Planets, and to have manifest operations, as the rising of the dogge, to make heat and tempestuous heats, the rising of *Arcturus*, to make raine and showers, *Plutides* to be of the nature of *Mars* and the *Moon*, &c. what will all this suffice to make a *Prognostication*? For seeing all starres have their owne powers, and peradventure also the least starres which wee make no account of, have great effects amongst us (as one grain of muske in the Apothecaries shop maketh a

greater smell than all other powders together to many) nothing will the knowledge of the operation of some starres presently tell being not knowne and never regulated. They will say they have some experience, but yet unperfected. I have shew'd how they have no true experience at all, and their imperfect experience maketh them perfect liars.

The fourth Resolution,  
of causes.

A Man which will judge rightly of any matter by the causes, must not onely consider the common causes, but he must also which conferre the particular causes of all things which happen amongst us, so he shall judge aright. In heavens the starres be common causes of all things amongst us, because they shew their vertue on every matter, one way or other. The same things have their peculiar efficiencies, and matters, and formes, by which, and not by the heavens, they are made that, whatsoever they are. These proper causes because their natures be unknowne unto us, I cannot know how the *Prognosticator* is able to foretell anything to come, in good and convenient manner, trying aside all deceiving and forging of intuits. To make this more plaine, I will use this similitude. Suppose an hen to sit upon many egges, some of her owne, some of divers other fowles: she imparteth her heat equally unto them: at the length the hatched, and some of her chickens are cockes, some hennes, some crows, some partridges, some doves, some blacke, some white, some like and live, some die, some are killed of the kite, some are rosted. No man, I thinke, will provide so much skill, as to say that hee by the considering of the henne and her nest, which is a common cause of the hatched, and all that be hatcht them, is able to tell, why of this egge came a partridge, of that a crow, why this egge had no chicken, why that had a dead chicken, &c. except hee doe therewithall adjoyne the consideration of the particular effects. The heaven is as it were an hen sitting under her wings all earthly things, imparting his vertue and heat unto all. Can our *Prognosticator* by the credling of figures, by considering the disposition of every Planet in their houses, and the significations of every thing, judge, why this man is wealthy, that man a begger: why this noble man dieth this year, none the next year: why it is naughtier to travell this year, good to travell that way: why these diseases abound, and not other why come this weeke is faire and temperate, that weeke, that month unseasonable and tempestuous. Truly it is a thing flat impossible. They must hereto adjoyne the particular nature of the country, the particular causes both in mens mindes and bodies, as, education, place, hereditie, birth, blood, sickness, health, strength, weaknesse,

meat, drinke, liberty of minde, learning, &c. and all other speciall circumstances: which they never doe as we may see in their *Prognostications*: and if they would doe it, yet they could not. Wherefore I must needs say this, that their folly is great in publishing their *Prognostications*: and that also greatly to be blamed which by they greedily desire give them great occasion to be so unprofitably occupied.

To shew more briefly and plainly of their inability in *Prognosticating*, although I grant the starres have great force, yet I say they cannot judge of things to come. And there be fix impediments:

The first impediment is imbecillity of wit: for as mans eye from the earth beholding the heavens and the starres, perceiveth them not in their just quantity, but as very small lights: for indeed the *Sonne* is an hundred and threecore, and six times bigger than the earth, *Saturne* 90. times, *Jupiter* 95. *Mars* one and an halfe, the *Moon* is the 39. part of the earth: the biggest fixed starres containe the earth 107. times, the starres of the second magnitude 50. the third 70. times, the fourth magnitude 54. times: the fifth magnitude 35. times: the sixth magnitude 18. times: So the weaknesse of mans understanding is not able to conceive and learn the things which the heavens doe bring to passe on earth.

The second impediment, the infinite number of starres, which no doubt all have great power, although wee doe not finde it. For the *Prognosticator* only marketh 1028. starres, and of these he taketh only heed unto a very few. Which is as though a man should judge the power of an army by the power of one or two souldiers and Captaines, not by the power of the whole company.

The third impediment, is the infinite varieties of the vertues of starres, and the parts of heaven, which *Astrologers* grant to be: yet they doe not know them. As touching the nature of the fixed starres, they know nothing but by the colour, which is red, leady, white, pale, &c. resembling some planets. And because they know not the vertue of all starres and every part of heaven, they are not able to judge any thing but to their owne shame, no more than the Physician is able to know the nature of a compound medicine without the knowing of every simple.

The fourth impediment, the manifold and daily change of the motions, positions, and configurations of the starres: for if a man could tell both the number and nature of starres, yet the variety of positions breedeth trouble and hindereth right judgement: because by this means the powers of starres are increased, diminished, and changed. And these rules which served for ancient times to foretell things, will not serve us, because all the fixed starres have changed their places, and the rest are daily changed.

The fifth impediment, the infinite variety of

inferiour things, which doe hinder, pervert, change, receive, or not receive the vertue and predictions of starres, as the nature of the soile, the disposition natural of ayo, orders, and constitutions of the common wealth, occasions, education, institution, kinds of meat and drinke, &c.

The sixth impediment, the will of man, which freely in common matters chuseth this and refuseth that. There are many things which are caused without any work of starres, only by the will of man, and thud as we may see in *Socrates*, *Demofeleus*, and other, &c.

Thus much shall suffice to shew that they cannot *Prognosticate* of things ensuing: now follow their manifold untruths, and most false rules. In disolving them I will keep the same order they use in their *Astronomy*.

In the first or second lease of their bookes thou shalt finde a picture of mans body with the 12. signes round about it, they call it the *Anatomic* of mans body, shewing how the 12. signes have government of the Lume: for the *Moon* or any other significator of any thing being in the signe, they say, that it is dangerous to box, to keare that part, or to be lound in it, which is subject to the dominion of that signe. All these are nothing but vaine Fables, as I will manifestly prove.

1. Whereas they call it an *Anatomic*, me thinketh, it is a butcherly *Anatomic*: nay, that of the butchers is farre better, for they joyne head and appurtenance together: these men being sparing, give *Aries* the head, *Leo* and *Cancer* the heart and lungs. As for the liver, I know not which signe hath it, peradventure in old time men had no livers. At the *Anatomic* of a carion, crows doe be friendly. For every one hath some what: but in the division of mans body, figures play foule play, for *Capricorne* hath got nothing but a paire of knees. It is like that the figures resembling forth their portions *Capricorne* being flow get nothing: hereupon composition being had, there was a gathering under, & *Sagittarius* gave the lower part of the thigh, *Agonius* the higher part of the leg, which both together make the knee. But to deliver thee our of all doubt, mark these reasons which follow: 1. The figures cannot have any such dominion over mans body: make it manifest thus. There is no corporall heaven indeed above the firmament, yet because the firmament or eighth Sphere hath many motions, to give reasons of those motions, the *Astronomers* have feigned two heavens above the firmament, the Christalline heaven, and the first moveable or 9. Sphere, which they divide into 12. parts, which parts they call figures. Now I pray you tel me, is it possible to conceive that an imagined part of any imagined heaven void of all starres, shall either have in it selfe, or give unto other Starres power to govern the parts of mans body? More reasonable was that man, who being asked what was the cause of the feuds in *Sandwich* he,

## A Resolution

he answered the building up of *Tension* Steele. Secondly, the government of the signs in the body is not taken from experience in nature, but feigned long ago by some drowie pate, and now because it hath a cloke of antiquity, it is allowed. More natural was this kinde of way, that hot signes should governe hot parts, cold signes cold parts, earthly signes earthly parts. So *Aries* should governe the heart and the vitall blood, not the head, and the rest of the signes those parts which are of their nature and disposition. Thirdly, great experience of many men daily confute this rule. For many learned Physicians, and expert Chirurgicalians have by infinite examples found, that if a man be let blood in the signe, or lanced, or boxed, or feared, no harme ensueth, nay, they have given testimony that the patients have found even then great comfort. Wherefore let not these things trouble thy mind any more, but let them be numbed even amongst vaine and unprofitable fables.

Next after followeth Elections of daies and houres necessary for all matters, as followeth:

Prepare humors.  
Let blood. Vomit.  
Purge with. Electuaries.  
Potions.  
Cure haire. Pills.  
Comfort the verew.  
Attractive.  
Digestive.  
Retentive.  
Expulsive.  
Baith.  
Put children to schoole.  
Travell.  
Marry.  
Hunt, Hawke, Fift.  
Plant.  
Geld Castell.  
Lay Foundations.

Here, I pray thee, marke their naughty dealings, how they abuse thy ignorance, to make themselves skillful, and to doe more than they can doe. For if the judgements of the best *Astrologers* may be taken, certainly most of these Elections cannot be prescribed to thee, unless they know before-hand the figure of thy Nativitie. For all election, which concerneth person, must be moderated (so speak as plainly as their toies will suffer me) by the direction of the roots of thy Nativitie, and by the monthly and diurnal Progressions of thy present Revolution. If any of thee pretend some evil, the particular Election may be a means to increase and to bring it to pass. For example, suppose thou being a man toward marriage, in the *Almanack* thou findest a good day noted by the *Prognosticator* to marry in: thou takest thy opportunity: after a while thou art weary of thy life: the first day of thy marriage was the last day of thy joy. What is the cause of this? All the Planets which were signifiers of thy mari-

age in thy nativite, were then evilly affected, and peradventure also, when thou wast first borne, they received some disgrace. So then thou mayest lay all blame, partly upon thy selfe for believing, and partly upon the *Prognosticator*, who deceived thee. But to come to particulars, the elections of daies to purge the body with any kinde of purgation, and to comfort the same, are most ridiculous. Why doe they not also prescribe houres of eating meat? Why doe they not appoint the kinde of meats and drinks, which we must eat and use daily? If thou see that God doth daily blese the enterprises of the Physicians, which never regard those elections in ministering to their patients: never esteeme of them, let them goe as lies to the Devil from whence they came. Concerning the elections of daies to sowe, to set, to plant, to lop, they are also foolish: the general observation of the season of the year, in which these things are to be done is sufficient. And *S. Augustine* in his book *de civitate Dei*, laugheth at the folly of them, which chuse particular daies to doe their husbandrie, as though some certaine positions of starrs had some speciall influence to the things which are sowne then. His reason is, because many grains of come being cast into the ground together, and ripening all at one time: yet some of them are blighted, some are eaten of birds, some are trodden downe under foot, some stand and are never touched. The rest of the elections, and especially that of laying foundations is most absurd. They say that if an house, a city, a towne have his foundation when the starrs be well affected, the inhabitants shall have prosperous and quiet living: if when the starrs be evilly disposed, then trouble and disquieted. They have no experience of this but that once which is most false, for they know not the foundations of cities and towns, neither the positions of the starrs, when they were built. Let *Rome* and *Venice* be examples, because these are most allured of *Astrologers*, the time in which they were built is uncertaine, and the Planets are falsely set in the figure of the foundation of *Rome*, because *Charonius* is contrary to the sunne, a thing flat impossible. Again, the folly of this is thus manifest, that an house, or city, or common-wealth may remaine, the people being gone, as it is in the time of plague, and banishment, and conquest of princes: And the inhabitants also may be safe and remaine, the building quite ransomed and beaten downe, as we may see in *Carthage*, the people and common-wealth remained, the City quite defaced. That all elections are unavail, *S. Augustine* writing unto *Laurentius*, proveth forth of the 4. to the *Galatians* by these words: *Ye observe months and times and yeares. Therefore* (saith he) *let us not observe daies, and yeares, and months, and times, lest we beare the rebuke of the Apostle: I am afraid lest I have taken labour in vaine with you: for he rebuketh them which say, I will not*

goc.

## to the Country-man.

goe, because the Moone is thus or thus moved, or I will take my journey that I may have good successe, because there is such a position of starrs: I will not doe my businesse this month, because such a starr governeth this month: or I will doe my businesse this month because such a starr ruleth. How then shall a man doe, not so breake the word of God? Ait thou a man that desireth to lead a Christian life? Then take the example of *Paul*, as a parente to governe all the actions of thy life: Without ceasing (saith he) *make mention of you in my prayers: beseeching that by some means, or in other I might have prosperous journey by the will of God to come unto you.* So thou if thou hast any businesse in hand, any journey to take, any thing to buy or sell, or any other matter: never regard the confutations of Heaven, commit thy selfe to the onely providence of God, in whom thou hast thy life, and motion, and being, who directeth all thy steps: pray unto him privately with thy selfe to bleste thee and all thy actions, that they may tend to his glory, thy welfare: thou shalt find that all thy enterprises will have better successe, than if the whole host of heaven, and all the *Prognosticators* of England, had promised never to much prosperity. Now let us shew their absurd folly in *prognosticating* of the state of the yeare: of which their predictions are either general for the whole year, or special for every day. In their general predictions are considered either the grounds of them, or the matters which they foretel. Their grounds are especially two: 1. The figure of the revolution of the year, erected when the sunne entereth into the first minute of *Aries*. The figure celestiall for the time of the eclipse of the sunne and moone: for upon these twaine, they dependeth the whole state of the year. In their celestiall figures they consider the creating of them, and the finding of the Lord of the figure. The creating of the figure, containeth very many absurdities.

1. They follow that way, which *Regiomontanus* did invent, never as yet proved by any experience, and flatly differing from those waies which of ancient *Astrologers* were used: and were invented by *Gazulus* and *Campanus*. Nay, oftentimes it maketh the Planets or fixed starrs to signifye a flat contrary thing to that which they doe otherwise doe.

2. The creating of the heavens into twelve distinct kind of matters is ridiculous, because it being imagined, and void of figures, can have no force. Yet (some will say) other starrs being in these places may have and signifye such or such effects. I answer, that if starrs of divers natures coming to such an house always signifyinge some one kinde of thing, then the houses must of necessity give some force unto the Planets: and so it shall have not only an augmenting, but also an effectually working power, which *Astrologers* deny, and no reason can prove.

They make the twelfth and eleventh houses being higher above the horizon than the first, to be of lesse force than it: and the fourth house to be of greater power than any above the horizon nor Cardinall: and the end of the ninth, to be more in power than the beginning of the eleventh house: all which are against reason, because a Planet the more perpendicular his beames are, the more is his force. They answer, although the force of the light be greater, yet the secret influence is lesse, and the first house hath more forcible influence than the twelfth or eleventh. If the influence be keeter, how can they know it? againe, they can by no good experience shew that those houses have more influence than the rest: this influence maketh against them. If they cannot *prognosticate*, because they know not one starrs vertue. For whereas they say that the sunne, and moone and planets have no force: I answer, that it is by reason of their light, not their influence, which is small; and there is farre greater in the smallest fixed starrs. So that the fixed starrs although they have no light, or very small light perceived, yet they have most influence. And to these men must needs dreame because they judge by wrong causes. Well, their figure being framed and distinguished with faire characters, then goe they up to finde the Lord of the figure, that is, that Planet which hath most dignities in the figure.

1. Houses of Planets.  
2. Exaltation.  
3. Triplicity.  
4. Termes.  
5. Scarcies.  
6. Houses.  
7. Preciousness from Combination.  
8. Directions.  
9. Velocity of course.  
10. Season.  
11. Some aspects of other Planets.

Their toyes be so foolish, that a reasonable man would not vouchsafe to reherse them yea a word or twaine. If the houses of the Planets shal be battered and pulled downe, all the rest of their worship and dignity will lie in the dust. *Aries* and *Scorpius* are supposed the houses of *Mars*; *Taurus* and *Libra*, the houses of *Venus*; *Gemini* and *Pisces*, the houses of *Mercury*; *Cancer* the house of the *Moon*; *Leo* the house of the *Sunne*; *Sagittarius* and *Pisces*, the houses of *Jupiter*; *Aquarius* and *Capricornus*, the houses of *Saturne*. What reason doe they give of this? *Leo* and *Cancer*, say they, are the houses of the *Sunne* and *Moon*, because they resemble the nature of these Planets; and because they come most neere our heads: such reason they give of the rest. What feeble grounds are these? As in the North part of the world *Cancer* and *Leo* resemble the nature of the *Sunne*: so in the South part, in the contrarie climates, *Capricornus*, and *Aquarius* doe resemble their natures.

Alibi

Also in every country some divers signes be either vertical, or else come neere the top of the country, and so all signes shall be the houses of the *Sunne* and *Moon*. Now then, the *Sunne* being displaced, I cannot finde how the rest of the *Planets* can keepe their hold. To goe further, the exaltations of *Planets* in like manner are very decaies. They suppose *Exaltation* bee those degrees in which the *Planets* were in the beginning of the world. But why should those places give more force than any other? And if they could give more force, yet they have fallie assigned them. For the *Sunne* was not in *Aries*, when it was created of God, but was placed in *Libra*, which I prove by this reason. God created man and beast in perfect age, giving unto them all kinds of fruits being then ripe, so that in the beginning was the time of the year, which we call harvest. Now because God never afterward changed the seasons, and wee finde that in the time of ripeness the *Sunne* is alwaies in *Libra*, we must needs also say that his place in the creation was in *Libra*. In the 22. of Exodus God commanded that the feast of tabernacles should bee celebrated in the end of the year, when the *Israelites* had gathered their fruits out of the fields. Wherefore it must needs be that harvest was in the beginning of the year (the beginning and ending being both together) and so by counting backwards wee shall finde that the *Sunne* was in *Libra* in the beginning of the world. To this agreeeth *Iosaphat de antiquis Libris*, cap. 2. *Rabbi Eleazar* upon *Genes*, and *Rabbi Abraham*, *Aben Ezra* upon the 7. of *Daniel*.

The rest of the dignities of the *planets* consist of Principles more weak than water. First, what is more unreasonable to a reasonable man than this, that swift motion should give unto a *planet* two dignities, and slow motion two debilities? It seemeth to be plaine contrary. For a swift course hindereth the force of the *Planets*, a slow course helpeth the same: and the motions of any *Planet* make an effectfull and sensible operation. Ascale of fire in a mans hand if it be shaken about very much, it heateth very little, if it be shaken more slowly, it heateth more: but if it be still, it burneth violently. Beside this, also experience confirmeth my assertion. In the year of our Lord 1513, the *Sunne* entering into *Pisces* was almost in time accord with *Saturne* stationarie, a little while after, there was a great frost and snow continuing many dayes: and when *Saturne* began againe to be direct, the weather was indifferent warme. In the year 1518, in April *Jupiter* almost in *scorpio* station beholding *Saturne* in *scorpio* prima, caused a great heat, considering the time of the year. In the year 1520, *Saturne* (as I said before) being stationarie made such a cold, that spoiled the Grapes and made Wine dreare. Upon these examples and many other. I may conclude, that the work and influence of *Planets*, is most felt when they are stationarie.

stationary: because their vertue is fixed, (as it were) in one place by reason of the slow motion.

*Combustion* is in like sort a fixed thing: What reason can *Astrologers* give, why it should give unto a *Starre* five debilities? They talk how that experience teacheth them, that *Planets* being under the beames of the *Sunne*, doe lose a great, nay (some say) all their force: It is manifest untrue. For, *Mercurius* being of the nature of that *Planet* with which hee is conjoined, if he goe from conjunction with *Saturne* unto the *Sunne*, hee geat h no debilities thereby, but rather losing the feeble and unfortunate Nature of *Saturne*, receiveth a more strong and fortunate nature of the *Sunne*. If any man say against mee that *Mercurius* combust hath no force, he deceiveth himselfe. For if hee be not hindered, he naturally will cause winds, being combust, he not onely ingendereth winds, but causeth tempestuous winds and foule weather. In *Aries*, *Taurus*, *Cancer*, he maketh tempests, in *Virgo* and *Scorpio*, raging Seas, in *Sagittarius*, *Cypricornus*, *Aquarius*, and *Pisces*, raine and snow. Again, when many dayes together there hath bene faire weather, the *Sunne* if it come to be in conjunction or any other aspect with *Saturne*, maketh very foule weather, and therefore the aspects of the *Sunne* and *Jupiter* are called *aperiores portarum pro pluvia*. This could not come to passe if *Saturne* had his force diminished by the beames of the *Sunne*. A *planet* also being in *Saturni*, that is, being within 16. minutes of the *Suns* middle, hath thereby 5. dignities, which cannot well be, if that combustion give 5. debilities. For the *Planet* is in the middle of his combustion, and the *Sunne* catcheth his beames and force very vehemently upon it. These things shew how absurd a dreame combustion is: yet if it were a good and found principle of *Astrologie*, and gave unto every *planet* five debilities, yet it could not be proved, that liberty from combustion should give five dignities, being only a meere absence and privation of the other. *Mages* at the presence of the *Adamant*, is hindered from drawing Iron: yet if the *Adamant* be away, the attractive vertue of the *mages* is not increased. Here I might with ease confute the triplicities of *Planets*, directions, aspects, applications, preventions, refections, with many fish like, but my intent at this time is onely to shew these some untruths of our *Prognosticators*.

Thus much of the grounds of their predictions, now follow the matters, of which they *Prognosticate*, and they are very many: nay, there is no matter almost, of which they will not give their verdict: but how they doe this I will briefly make it manifest unto thee, that they lies and their unchristian dealing may bee more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines and plagues, &c. but they doe it as the blind man which casteth his staffe: hee knoweth not where. No man as yet ever knew the true cause

causes of these. As for Comets and blazing *Starres*, they doe not rise off the influence of any *Starres*, neither are they any earthly things, but are in heaven, most commonly farre above the *Moon*, as by Geometrical and Astronomical demonstrations may be proved: How this cometh to passe the Lord only knoweth. And finally they doe these great injury, that when as no doubt, God doth lighten them, and send them extraordinarily, as threatening to kenso this fore displeasure, yet they will rocke thee asleepe in the cradle of security, by telling that such tokens came from the ordinary course of the heavens.

2. They foretell all things which happen in civill affaires amongst men, as are these which follow:

*Clowe and harred of kinfolke.*  
*Marrages.*  
*Increase of farmes and livings.*  
*Injuries and quarrels.*  
*Rayning of rents.*  
*Exalting of nobilities by officers.*  
*False rumors.*  
*Improvements.*  
*Harsh treating of Ecclesiasticall persons.*  
*Buying, selling, undermining.*  
*The finding of sciences.*  
*Friends fall out for trifles.*  
*Solenne progresses.*  
*Favours of noble men.*  
*Men shall fall, body, and goods, into the Princes hands.*  
*Merchandise unprofitable, &c.*

These and such like proceed onely from the will of man: the constellations of *Starres* are neither signes nor causes of them. Some will say, *Nemo imponere necessitatem, sed inclinare Sistras*, that is, That *Starres* doe not constrain, but onely incline the mindes of men: a most wicked saying, although most commonly spoken of and defended. For the inclining of the will of man is onely the worke of God, as the holy Scriptures doe teach us. *The heart of man* (saith *Salomon*) *purposeth his wayes, but the Lord directeth his steps.* O Lord (saith *Jeremy* the Prophet) *that the way of man is not in himselfe, neither is it in man to walke and direct his steps.* He speaketh this because that *Nebuchadnezzar* purposed to have made warre against the *Medes* and *Assyrians*, but hearing of *Zedekias* rebellion, he returned his power to goe against *Jerusalem*, therefore the Prophet saith, that whereas hee had otherwise purposed, yet this was the Lords inclination and direction. Again, in the Proverbs we read this: *That the heart of the King is in the hands of the Lord, as rivers of water, hee directeth it whither hee will*: it will be said, that although God properly and immediately inclineth the will of man; yet also some small inclination must be given unto the *Starres*, and that immediately. For

*Constellations worke upon the Elements by the force first qualities.*  
*Elements worke upon, and alter the compound bodies and humors.*  
*Compound bodies by their qualities change the senses.*  
*The senses being altered, the understanding is altered.*  
*The understanding leftily altereth and inclineth the will of man.*  
*Therefore Constellations incline the will.*

This reason is not much unlike that which the drunken man uttereth, serving as well for the defence of his vice, as the former for approving of truth in divination.

*He which drinketh well, sleepeth well:*  
*He which sleepeth well, thinketh no harme:*  
*He which thinketh no harme, is a good man:*  
*Therefore hee which drinketh well, is a good man.*

The deceipts and untruths which bee in their reason, are very many:

1. The *Starres* worke upon mens bodies, yet so that the nature of the Countrey and soyle, the meats and drinckes have most commonly greater force. Why are the bodies of Gentlemen of England and poore labouring men of divers dispositions? are they not both in one country? doe not the *Starres* shew their force in them alike? yet truly, but the kind of life and diet prevaileth. In the same region, why are they, which dwell upon hills, of other temperaments than they which dwell upon plaine and champion ground? why doe not the same influences of *Starres* make them of likenatures? is it not because the nature of the soyle prevaileth? So then, when as there be many causes effectfull, and differing in alting mens bodies, to build an argument upon one cause is most unreasonable.

2. The *Starres* worke upon the Elements, earth, water, ayre, by making heat, cold, moisture, dryesse. The Elements, how worke they on mens bodies? They will also say by making heat, cold, moisture, dryesse: which is most untrue: for the hotter, and drier the elements be, the colder and moister by nature are mens bodies. According to that saying of *Empedocles*, Nature placed a hot body in a cold country, and a cold body in a hot country.

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

4. This long chaine by which they linke the will of man to the *Starres*, if it shall be applied unto particulars, it must needs breake: for the actions of the will is buying, selling, travelling, lying, heaping up wealth, murdering, spreading of false rumors, offering of sacrifices, having of kindred, and such like, which

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16. 43.

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which our heaven-gazers foretell, have no coherence with the first qualities, heat, cold, moisture, driftness: neither can they any way proceed from them, and therefore the stars cannot be causes of them, for they work only by these qualities.

5. This reason is nothing to their purpose: for because they grant that a man may freely resist the inclination of the stars, and he may hinder that, unto which the stars bend his will, how dare they presume to say this or that will come to pass? The heathen men gave up themselves to their own lusts and vanities, and followed every little and vain inclination: and of them, in this order, did ancient *Astrologers* among them divine that this or that time, such actions, such vices, such enterprises, such affairs should be among them. In like manner our English witsmen, I speak of us as though we were beasts, not reasonable men, as though we never had heard the blessed Gospel of God, never tasted of the grace of God, never learned what is good and what is bad, never laboured to subdue our lusts and affections, always turned to and fro with the blast of any influence, working very fleetly in us.

Thus much of Civil affairs. They make mention also yearly of the diseases which shall reign: but the way which they follow, is taken forth of the barren and uncertain rules of the old *Astrologers*, who do so subscribe unto every Planet certain diseases, that if need shall require, they may refer the same diseases unto many significators, as in the plague, the putrefaction of humors is attributed unto *Jupiter*, the sharp fever unto *Mars*, the madnefs which followeth unto *Mercurius*, the whole plague unto *Mars*. In the plague the inflammation of the blood between the skinne called *Pluritis*, and the ribbes, is attributed unto *Jupiter*, the suppuration of the blood unto *Saturne*, and the whole plague unto *Jupiter*: In the Jaundes the inflammation and corruption of humors, unto *Jupiter*; the yellow humor in the gaule, unto *Mars*; the obstruction of the parts unto *Saturne*, the whole Jaundes being white, unto *Mars*; black unto *Saturne*. And so in every disease, they use this inconstancy and ambiguity in *Prognosticating*. It is a rule among the *Astrologers*, that if the Planets signifiers of diseases be well affected, then there shall be no diseases; but health: if they be evilly affected, then diseases follow. Our *Prognosticators* never make this rule, but howsoever the Planets be affected, they straightwaies pronounce that such diseases shall reign. For example: The last winter quarter it was said by one of them, that the diseases which should afflict mens bodies, were rheumes, coughs, cold laskes, swelling of the face and throte, falling of the Colwell, sore eyes, deafnesse, the stone, gowt, dropfie, green-sickness, madnesse, quartene fevers, &c. And all the Planets signifiers of diseases in that quarter were indifferent well affected: wherefore thou

halt not our cause to feare their threatnings, but rather to be sorry for their continual deceits, withling them minds that they may one day see their owne folly.

Concerning the time when the constellations take their effects, our *Prognosticators* say that some take their effects the same year, some not the same year, but long after, as great conjunctions and eclipses. For they say if the *Moone* be eclipsed one houre, she worketh her effect a month after; if two houres, two months after; and the *Sunne* for every houre it is eclipsed, taketh his effect a whole year after. Truly this rule which they follow, must needs be against all reason. For why should not all conjunctions and oppositions of the *Sunne* and *Moone* deferre their effects, as well as those conjunctions and oppositions in which the *Sunne* and *Moone* is eclipsed? if they shew forth their power immediately after, why should not these also do the same? Moreover Epignosticall *Astrologers* who have conferred the course of the heavens with histories, shew very manifestly, that eclipses do not deferre the time of working their spite upon the earth.

In the year of our Lord 1419, the *Sunne* was eclipsed in *Aries*, & presently after shewed all his force. There was a great sedition in *Prag* that year: In *Paris* an uprore betweene them of the City and the University, and two thousand Schollers were slain. Then *ello Ponce*, a king of *Bohemie*, being in a great palsey, died in the year 1524, there was a conjunction of *Saturne* and *Jupiter* in *Scorpio*, and also a great eclipse of the *Sunne* in June, which took their effects the same year: *Charles*, king of *France*, driven forth of his country: warre betweene the *Danes* and the men of *Sleswick*. There was a great plague in *Germany*, Civil dissension amongst the Princes of the Empire and them which took the part of *John Hesse*. 1458, an eclipse of the *Sunne* in *Sagittarius*, the effects began presently, and lasted a great while: Even then *Constantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* beleagued *Fredrick*, the Emperour. 1472, the 27. of April, the *Sunne* was eclipsed in *Taurus*, *Mars* being in *Aries*, and *Jupiter* in *Sagittarius*. The same year in summer was such heat and driftness of weather, that woods went withered, and one might wade over deepe rivers. In the years of our Lord 1476. 1460. 1469. 1486. 1502. 1518. and many yeares after, there were both great conjunctions and strange eclipses, which took their effects presently, not one, or two, or three yeares after (as our heaven-gazers beare thee in hand.) All these examples which I bring against them, I have not said, but taken forth of those bookes which they have in greatest estimation, and could, if need should serve, bring an hundred more, all to shew their lies, when as they commonly say thus, There shall be an eclipse this yeare, marry I will not here determine his effects, but reserve them to be declared.

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clared in my *Prognostication* one yeare or two yeares hence, when it will take place.

To know where the effects of the stars shall take place, they have appointed unto every figure certain countries, as over *Europe* they have set the fiery *Triplex*, over the Oriental and North parts of *Asia*, the airy *Triplex*, the watery *Triplex* over *Africa*, over the South parts of *Asia* the earthy *Triplex*: and in every peculiar figure hath his dominion over some parts of thine. Now therefore when a conjunction or eclipse is in any of these figures, the Cities and countries subject unto them, feele the force of that constellation: especially. This is a rule manifest untill, and may be confuted by many reasons: 1. The nature of the figures is not the same now as it was in times past, and by the confession of the best learned have other effects now, than they had in the dayes of king *Ptoleme*: yet we see the nature of countries and people to remaine the same still, as may bee seen by reading *Tacitus*, *Pliny*, *Cassius*, *Strabo*. 2. *America* which is halfe the world, hath no figures appointed over it: why? it was found out of late. True it is, but this is an argument that the Rules of *Astrologie* are absurd, and were the bare inventions and imaginations of idle braines. For, there is no doubt, but that *America* his parts and Ilands, as *Brasilica*, *Para*, *Terra Florida*, *Lava Major*, *Lava Minor*, *Puliana*, *Pavilionga*, *Subato*, *Mafana*, *Mattan*, *Trucana*, *Caxamilla*, *Tumaco*, &c. have felt the force of those Constellations, which they attribute to some parts of the old world: Because these Countries be about the middle Zone, and have both Planets and signes full over them, and therefore if the stars threaten any strange thing to come, they must especially feele it. 3. Experience the cause of all acts, is against them, as is manifest in these examples: 47. yeares before the Nativity of our Saviour Christ, there was a conjunction of the higher Planets in *Scorpio*, and then was civil warre betweene *Cesar* and *Pompey*: And the change of the Empire was in *Europe*. But according unto the institution of *Astrologers*, all these troubles should have beene in *Africa*, because *Scorpio* hath his dominion there. In the year of our Lord 34, there was a great conjunction of planets in *Leo*, and then (saith one very prophantly) was the Gospel preached through the world. But if he make this conjunction to be a signe of the preaching of the Gospel, then it should more have bin preached in the parts of *Europe* than *Asia*, which is not true. In the yeares of our Lord 331. and 1127. there were great conjunctions in *Virgo*, and yet the Countries subject to this signe felt no harme, but *Italy* was troubled with the *Pope* superstitions, and *Arius* his heretic was broched. There was a meeting of Planets in *Sagittarius* 73. yeares after Christ, when as *Orho*, *Galba*, *Vespasian*, and *Vespasian* troubled the *Roman* Empire, yet there was no where more grievous warres than in *Palestine*, and no

greater slaughter than of the *Jewes*, who are subject unto *Scorpio* and not unto *Sagittarius*. In the yeare 1464. a conjunction of higher Planets was in *Pisces*, under whose dominion, although *Europe* be not placed, yet it most felt the smart by troubles and civil warres. So 1576. and 1577. two eclipses of the *Sunne*, the one in *Leo*, the other in *Capricorne* took their effects in *Germany*: when as *Leo* and *Capricorne* doe not rule that Country. It is vaine to shew the absurdity of this rule by more examples, these shall be sufficient.

This shall suffice to have spoken of their general Preditions, now follow their special determinations of the state and temperature of the weather, wherein I will forbear forth of all: most manifest and absurd contradiction, which most of them make, and that is this: They use (as I have said) to let downe their judgements of the whole quarter, that it should be either moist, hot, cold, or dry: afterward judging particularly they disprove by particular dayes that which they said before. In the year of our Lord 1581. one said that in the Autumne quarter should be a great drought, yet I perusing his particular judgement upon the dayes of the quarter, finde it should have plenty of raine. In the year last past, another said, the summer should be so hot and drie, that even wells and rivers should be dried up, and fishes be scarce, and cattell die for want of water: yet his judgement in his particular judgement of the weather, maketh 20. dayes of the same quarter, at the least raine and melling, and 30. other either temperate or very cold.

In one word, the judgements which are set downe of the weather, they are more tolerable than the rest: yet as long as the world endurth, no man shall be able to *prognosticate* truly what weather shall be in every day of the year. The causes of this I have let downe before, and need not now to repeat. Wherefore they might leave off any longer to busie themselves in this kinde. And it shall be sufficient for the leading of a Christian life, to know the general and ordinary estate of the parts and seasons of the yeare.

#### The third reason, impieties.

Besides all this, the impious speeches and Bungoed practices, which these men use, might move a Christian man to loath their predictions. First, yearly some of them doe foretell whether men shall study and imbace, or forget and neglect true Religion. What a filthy and devilish thing is this, not to bee sufficed in a Common-wealth whereto the Gospel of Christ is preached. Every man naturally is the child of wrath, the unpitchable servant, dead in all kind of sinne, his understanding it is enmity against God, his affections are rebellious against his will, none doth good, no not one: not one hath any faculty to receive or keep true religion: we are as lawes in the hands of God, as the Prophet

Q. 99 q. 2

E. 59



Job. 6. 46

Esay speaketh how then become we religious? by the onely worke of God. *Now man can come to me (saith Christ) except the father draw him.* And as God draweth us first unto true religion, so he also maketh us continue in the professing of the same, as *S. Paul* saith, *but which hath begun a good worke in you, will finish the same.* &c. By what means doth God doe this? by the outward preaching of the Law and the Gospell, and by the inward working of his holy Spirit: other means the Scripture never mentioneth. On the contrary part, many man refuse the grace of God, and will not embrace the true Religion, it proceedeth from the hardness of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man cometh from his owne will, and the embracing of true godliness from God alone: why dare they presume, without great impiety, to adjoyne the confessions as adjuvants either unto man or God in this divine worke. Again, these *preditions* are very perilous, for if a man be wickedly given, they hinder him from the acknowledging of his sinne, because they make him lay gaze of his faults upon the starres, when as all indeed come from his owne fault. And if a man be a penitent sinner, and feele the grace of God; yet being weak in faith and conscience, they make him netto put his whole trust in God, and to love him with all his soule, with all his strength; but allure him in some part to attribute that unto the starres, which is the onely worke of God, and not of any creature.

2. They use to foretell what vices shall reigne as in these examples:

*There shall be much unchastity and secret whoredoms.*

*Great robbing by high-wayes shall be.*

As *Wanton and young men shall be in their Ladies laps, by reason of their Gossips whispering.*

*Many shall be deceived concerning.*

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

*The fourth reason, tricks of deceit.*

A Jugler which taketh upon him to doe strange things must use many sleights, lest if the slander by shall see his tricks of liggerdmaine hee be despised, and all his former cunning turne to his shame. Our *Prognosticators* understanding this, have thought it convenient to use in their kinde some tricks of deceiving Juglers. I can call them by no better name, for so they are indeed. First, publishing their predictions in thy behalfe, they use such absurd, unknowne, and insolent words, as (I thinke) never the like were read or heard amongst us in England. As are these which follow:

1. A *Prognostication Astrologically calcula-*

*red for the pole & strick for such a city whose longitude and latitude is thus.*

2. *Quarrell revolution.*

3. *Relified for the motions and aspects of the meridian and elevation.*

4. *Cupricorne in quality cold and drie, melancolicke, in taste bitter, noisurned fummeine, meridianall of the earthly trigon.*

5. *Mercurialis, Iovialis, Martialis, Hecmat Salicis, & Ethiope, Eternall, Anomall.*

6. *Perseus a couple with the Dragon's tale.*

7. *Taurus a signe of the earthly trigonisme naturally cold in the sight hereof; and Ursa of the same shape the signe of the preterian*

8. *A signe of the same singularity, Iupiter Lord of this revolution resides with Venus in dominion detestful at angula cadente.*

9. *Plene retrograde.*

10. *Circulus a succedent position.*

11. *Lunary defect.*

12. *In his doctores morian.*

13. *Names of strange anshors, Perelus, Alchindus, Alshahala, Ezel, Allobanen, Elaly, Almannace, Alshabater, Gofay, Bonetus, Alshahala, Erimus, Abraham, Buzenace, Trismegistus, with many other names of doctors, having a great deale of small learning, and being far borne, as in Caldea, Persia, Arabia, Iurie.*

14. *Thou wilt say, what means all this? here is great learning no doubt it gallerly my capacity: who would not have an Almanacke, if it were for nothing but for this, so fe and heare how profound our Prognosticators are? Thou*

*saie deceiveth thy selfe: for they perceiving well, that their deceipts and lyes may be soone espied, have invented strange termes to colour them, and to cast a mist before thine eyes, that thou mayst not see their naughty dealing. For a*

*ny man the more true and honest hee thinketh his manner, the more detestous is hee to speake plainly to the understanding of all.*

2. It was a point of the knavery of the Devil, otherwise called *Apollo*, as the Heathen men asked his counsell, to answer doubtfully, because when as he was ignorant of the event, yet would not, but seeme to know, as in this answer,

*I tell thee Pyrebus the Romanes may conquer.*

It is understood two wayes; either that *Acides* might vanquish the Romans, or the Romans *Acides*. Our *Prognosticators* have chosen a very good patterne to follow, their dealing with thee is the like: when they doubt and cannot tell what to *Prognosticate*, then they use two wayes of foretelling, either to speake that which is true every way, or that which is true every year. For the first, amongst many examples, I will put one: or two that thou maist see their dealing in true, nor forged examples.

1. The conjunction of *Mars* and *Saturne* threaten warres, but *Iupiter* will mitigate the

the same: as a man should say, the *Prognosticator* telleth true, except hee tell a lye.

2. 1585. We shall have a very dry winter, if peradventure any floods and store of raie doe fall, they shall proceed of former causes.

3. This summer quarter is like to be for the greatest part drie and whole, yet it is like neither to be too hot, or too cold, but indifferently.

4. Neither faire, nor foule, both together.

5. Faire and calme, but a little misting.

6. Clouds portending raie and snow.

Examples of those *preditions*, which may agree to every year, are common with them, as these:

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

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

3. Old men shall die.

4. Death of Sheepe and other cattell this year shall be.

5. Sundry diseases are like to reigne amongst many which will sweepe away many.

6. False rumors, imprisonments, tortures.

7. Brethren and sisters shall not love one another.

8. Sundry men and women shall be troubled with paines in their eyes.

9. Much strife amongst men and women.

10. Small love amongst kinsfolkes.

11. Much unlawfull lust this year, and secret fornication.

12. Some Ecclesiasticall person shall be in trouble, and some noble man shall die, this is ever at one place or other.

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12. Some Ecclesiasticall person shall be in trouble, and some noble man shall die, this is ever at one place or other.

13. Many shipwracks, and other stricken on the seas.

14. Many shall add themselves to the study of *Negeomancie*.

Again, beside these wayes there is also a third, and that is this: They fearing lest their *Prognostications* should not be regarded because of their lies, and that they might winne men unto the using of them, have adjoynd *Astrological* matters of the rising and setting of starres, of the aspects and motions of planets, which are no profit to thee. Here also they have annexed tables of all the faires in the land, and of the chief high wayes, which being of some price with thee, make that which is naught of it selfe, to be of some account.

## A Conclusion.

Thus much (good Reader) I hope shall be sufficient to persuade thee of the vanity of *Prognostications*: if not, I beseech thee accept of my simple endeavour, serving in some part unto thy profit. For if thou bee a Christian man, thou oughtest only to be contented with knowing the times and ordinary seasons of the year: not regarding nor fearing any secret and speciall Predictions, for which the Lord never gave any man warrant, but in plaine words hath forbidden them. Nay, they which be ingrafted into Jesus Christ indeed, are so farre from fearing what shall be hereafter, that they lead a life which is a continuall meditation of present death. The which the Lord for Jesus sake, grant unto us, that we may in some measure behold our owne vanities.

*Trimmi Deo sit omnia bonos, omnia gloria.*

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A  
SHORT SVRVEY  
OF  
THE RIGHT MANNER OF  
ERECTING AND ORDERING  
a Family, according to the  
SCRIPTVRES.



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