

No. BF1681.G38 1652



PURCHASED FROM THE INCOME OF THE
JOSIAH H. BENTON FUND

BB 114 ZPP

8300-

THE UNIVERSITY OF CHICAGO
LIBRARY

1. The first part of the book is devoted to a general introduction to the subject of the history of the United States. It covers the period from the discovery of the continent to the beginning of the American Revolution. The author discusses the early explorations, the settlement of the colonies, and the growth of the American people. He also touches upon the political and social conditions of the time, and the leading events of the Revolution.

2. The second part of the book is a detailed account of the American Revolution. It begins with the outbreak of hostilities in 1775 and follows the course of the war through the decisive battles of the Saratoga and Yorktown. The author describes the military strategies of both sides, the role of the Continental Congress, and the impact of the war on the American people. He also discusses the political and social changes that resulted from the Revolution, and the establishment of the new government.

3. The third part of the book is a history of the United States from the end of the Revolution to the present. It covers the period of the early republic, the expansion of the territory, the Civil War, and the Reconstruction. The author discusses the political and social developments of each period, and the role of the United States in the world. He also touches upon the economic and cultural changes that have shaped the United States into the nation we know today.

THE
MAG-ASTRO-MANNCER,
 OR THE
 Magicall-Astrologicall-Diviner
 Posed, and Puzzled.

Chap.

1. **F**rom the spirit of the Scriptures.
2. **F**rom the truth of Faith.
3. From the temptings of Curiosity.
4. From the testimony of Authority.
5. From the vanity of Science.
6. From the obscurity of Originall.
7. From the Law of Nature.
8. From the order of Causes.
9. From the strength of Reason.
10. From the prestigiousness of Experiment.
11. From the pooreness of Supposition.
12. From the consciousness of Caveats.
13. From the contrariety of Opinions.
14. From the absurdity of Errours.
15. From the abomination of Heresies.
16. From the cursedness of Consequents.
17. From the propension to Manners.
18. From the Fatuity of Fate.
19. From the affinity to Witchcraft.
20. From the ominating of vain observation.
21. From the singularity of Prophecy.
22. From the variety of Miracles.
23. From the fables of Mirables.
24. From the ceremonies of Preparation.
25. From the folly of Interrogations, and Elections.
26. From the conviction of Confession.
27. From observation upon Story.

Πῶς-μαντῖα

THE

MAG-ASTRO-MANECER,

OR THE

Magicall-Astrological-Diviner

Posed, and Puzzled.

Isaiah. 44.24,25,26.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb ; I am the Lord that maketh all things ; that stretcheth forth the heavens above ; that spreadeth abroad the earth by my self :

That frustrateth the tokens of the Lyars, and maketh Diviners mad ; that turneth wisemen backward, and maketh their knowledge foolish :

That confirmeth the word of his servant, and performeth the counsels of his messengers. —

Aug. De Doctrina Christiana, Lib.2.

Superstitiosum est, quicquid institutum est ab hominibus ad faciendā & colendā Idola ; pertinens vel ad colendam sicut Deum creaturam ; partemve ullam creaturæ : vel ad consultationes & pacta quadam significationum cum Dæmonibus placita atque fœderata. Qualia sunt molimina Magicarum artium. — Neque illi ab hoc genere perniciosæ superstitionis segregandi sunt, qui Genethliaci propter natalium dierum considerationes, nunc autem vulgo Mathematici vocantur. Nam & ipsi, quamvis veram stellarum positionem, cum quisque nascitur, consueverunt, & aliquando etiam peruestigent : tamen quod inde conantur vel actiones nostras, vel actionum eventa prædicere, nimis errant ; & vendunt imperitis hominibus miserabilem servitutem. — Omnes igitur artes hujusmodi vel nugatorie, vel noxiæ superstitionis, ex quadam pestifera societate hominum & Dæmonum, quasi pacta infidelis & dolosæ amicitie constituta ; penitus sunt repudianda & fugienda Christiano.

By John Gaule, Minister of Great Staughton in the County of Huntingdon.

L O N D O N,

Printed for Joshua Kirton at the Kings Arms in St.

Pauls Church-yard. 1652.

BI-1681.638

ACC 84-148

1652

THE UNIVERSITY OF CHICAGO

Department of Chemistry

Office of the Director

Chicago, Illinois

1952

CHICAGO, ILL. U.S.A.



To his Excellency the Lord Ge-
nerall *CROMWELL*.

S I R,



Ecause I have found your im-
merited and superabounding fa-
vours for these sundry years
past: therefore it is that I have
now presumed (in dedicating
this Book to your name) to the intent that
I might ingenuously make some acknow-
ledgment of my humble thankfulness before
the world. It is known to some, and hoped
by all, that you love the Truth. The truth
not only of divine mysteries; but even of
humane Sciences. And withall hate falshood.
The falshood not in Religion only, but of
Arts also. Especially of all such arts, as are ut-
terly inconsistent with the very fundamental
truths of Religion. Of which sort (I dare bold-
ly aver) is this fictitious art of Magicall Astro-
logie. And whether I have (by Gods mer-
ciful

cifull enablement) here so proved it : that I humbly refer to be judged of by your own prudence; and the most truly discerning among Christian professors. First it began as a Religion, amongst the vilest of Heathenish Idolatours. Then the Jewish Apostates Idolized with it, and by it, to the unredeemable prejudice of their own Religion. But after the Christian Religion came to be graciously promulged, this Darkness durst not now set up it self for a Religion before that Light : only then it pretended to an art; and under that masked notion (through some kind of Christianizers) sought craftily to insinuate into the Church, as lawfull; Till Christian Conventions of Councils, Synods, Senates, and Parliaments truly examined it, and so justly condemned it for unlawfull. Since that, this Black Aart lurkt only in obscure corners; and durst never appear in publick : Save only in troubled times, to their further distraction. Because it then presumed Religion, and Laws to be at a loss; or (at least) not at leisure to examine and suppress it. And so it took
confidence

confidence to ominate alwaies most enviously against the Church. For, that being clouded, it then presumed, that Planetarian Edicts might the more easily be imposed upon a people: yea and Starry, Laws and Ordinances, soon after that, given, even to a State it self. And in truth Sir! it was the imposing upon the peoples faiths by them of this way (late start up amongst us, with unsufferable peremptoriness and impudence) that urged me not a little to employ some spare time from my other studies, upon this enterprize. For it was notorious both in City, and Country, (and not only so, but greatly scandalous) how that they began to look into, and commune of their Almanacks, before the Bible: and to make themselves more infallibly assured of a Prognostication (as touching the government of the world, and of the Church also) than either of a prophecy, or a promise. Only their gross hallucinating in their prodigious portending upon the last Eclipse; hath proved not a little to Eclipse their credit with them. And I hope all true measuring and

sober Astronomers, will detest, distinguish, and detect these mad ominating Astrologers: which none indeed can doe so exactly (as concerning their pedanticall cantings, and mysterious juglings) as can they. For my part, I know, I must expect the utmost of their malice, and malignity: else it would fare better with me than with others that have opposed them in all ages. But I heartily believe, that God will bless me from their imprecating malefice, And I humbly beseech you to bless me from their conspiring violence, And the Church (I trust) will bless me against their cursed calumny, And then let me alone to bless my self against the fallacie of their art, or artifice. So (maugre all their malice) I shall live (by Gods grace and blessing) a Minister of Christ, a Preacher of the word, a teacher of truth, a pursuer of peace, a refeller of falshood; minding herein the glory of my God; and the edification of my Brethren. In all which, I shall greatly rejoyce to be approved

Your Excellencies most humble Servant.

John Gaule.



To the Readers, Intelligent and Orthodox.

Having neither had the hap, to see two
Magicall, or Astrological writers (old,
or new) worthy to be called Authours;
save only in some few fragments of
theirs: nor yet the happiness, to per-
use twice two just Treatises, of all that
have been written against them; except only of some
certain Godly and learned men, that have occasion-
ally and dispersedly toucht upon them in brief, and as
it were by the way. In regard hereof, I could neither
plenaryly confute them from themselves: (which other-
wise might have been done with no great difficulty)
nor yet sufficiently argue against them from others;
a thing of much facility. Now seeing their Sun hath
been shrouded from me, or but appeared to me only in
some kind of twilight; I have ventured to light my
lesser candle; by which I have waded through much
of their black darkness: and not only so, but have
been bold to set it up in a candlestick; that others al-
so may thereby take a view either of my progress, or
my slips and faylings therein. In which, as I refer my
self to their judgment, so I implore their charity.
First, neither these kind of men, nor any else, ought to
stumble at the new coynd name I have here prefixt;
since the thing it self is so old; For who hath read the
Fathers, the Philosophers, the Historians, the Poets,
or but some of the Magicians, and Astrologers them-
selves;

To the Reader.

selves, but must observe and acknowledge Magick and Astrologie to be spoken of promiscuously; and commonly joyned together in their operation; especially in the practice of Divination? As for the way of posing (questioning, interrogating, or examining) I dare be bold to propose it, as the most antient, just, sound, direct, earnest; yea moderate, innocent, conscientious, and charitable way of arguing against them. The most antient; because used so frequently by the primitive Fathers, and old Philosophers. The most just; because all arts and sciences being founded upon reason, and subject to it, are obliged to render a reason (a proper and sufficient reason) of all that is delivered in them. The most sound; because a question (a direct and pertinent question) implys a forcible objection, and is a strong argument against a thing, untill it be clearly and fully answered and resolved. The most direct; because it flourishes not about in a wild circuit of words, but comes close home to the matter in hand. The most earnest; because an interrogation (in matters necessary, or contingent) either affirms, or denys with greater vehemence. The most moderate; because it only seeks satisfaction, without any peremptory either affirmation, or negation. The most innocent; because so a man may search even into the worst arts, and inventions, for an information of the understanding; without any contamination of the affections. The most conscientious; because the scruple is not at every fond error and opinion; but such only as tend mainly to oppugn sound doctrine, and good manners. And (lastly) the most charitable; because the person is spared, and the thing only is examined. But to tell you the causes either inviting, or rather provoking

To the Reader.

king me to this undertaking; They were not (if you will take the word of a Christian man, and a Minister) an itching humour of curiosity, to dive into a dark mystery of error and impiety, so distant to my sacred profession: Nor that I took the least pleasure to divert my study from that of heavenly Divinity, to that of hellish Divination: Nor that I therefore intended to excuse my self in the least intermission of my more necessary employment in my ordinary calling: Nor that my Genius did naturally prompt me hereunto: Nor that I had many helps of others labours by me, for my readier furnishing, and more incouragement: Nor that I thought my self more able, or apt for the purpose; than many others: Much less that I had any ambition to fight with beasts after the manner of men; or to provoke the hornets; or delight to play with the waspes; or to rave into the mudd. Only and indeed, I conceived my self called to stand up, and speak for God, for Christ, for the Holy Ghost; for the word, the Church, the Saints; against such a press, and pest of Magicall, Mag-astrologicall, Mago-manticall, Mag-ephemeriall, Mag-philosophicall, Mago-physicall, Mago-chymicall, Mago-Mercuriall, Mag-hereticall, Mago-schismaticall, Mag-hypocriticall, Mago-scripticall, Mag-atheisticall, Mago-comicall, Mago-Fesuiticall, Mago-romanticall, Mago-Quixaticall, Mago-sacerdotall, Mago-politicall, Mago-fanaticall, and Mago-diabolicall Books: of late crept, nay crowded in amongst us (Some in their pamphletizing edition, some in their voluminous translation) to the great dishonouring of God, denying of Christ, despiting of the Spirit, cauponizing of the word, disturbing of the Church, subverting of religion, distracting of the state,

scan-

To the Reader.

scandalling of weak Christians, and seducing of the common people. Yea to the promotion of Idolatry, superstition, heresy, schism, sedition, atheism, hypocrisy, profaneness: and to the suppression of truth, faith, love, goodness, peace, order, liberty, conscience, prudence, reason, and sense it self. It were easy to note more than a tack of Magick, in all I have named: but my peculiar task is against arrant Magick it self. And therefore let me say unto you, whats there to be observed, and feared: yea although you look no further into them, than I have done. That is to say, what else? but exotick terms, barbarous words, rude characters, monstrous figures, chymericall figments, Platonicall Ideaes, Cabbalisticall fancies, Rabbinicall traditions, Philosophicall dreams, paganish superstitions, phreneticall enthusiasms, empty speculations, curious inquiries, obscure nugacities, difficult follys, poor suppositions, fantastick imaginations, no demonstration, weak proofs, frivolous evasions, ridiculous fallacies, various opinions, mutuall oppositions, self-contradictions, convicted confessions, depraved adulterations, sacrilegious detorsions, hyperbolicall ratiocinations, ambiguous equivocations, affected decurtations, sophisticated expressions, paradoxall assertions, profane asseverations, peremptory pronunciations, execrable blasphemies, abominable impieties, detestable heresies, vain observations, superstitious ominations, conscious cautions, impure preparations, sinister directions, idolatrous configurations, diabolicall invocations, adjurations, imprecations, adorations, immolations, prodigious erections, prestigious delusions, sorcerous incantations, and maleficall operations. And now mark what is hence to be feared, or suspected: what? but as followeth, viz. A turning
of

To the Reader.

of eternall predestination into fatall destiny; and the election of grace into sydereall elections; and the divine covenant into a diabolicall compact; and all Divinity, into Divinations; and spirituall infusion, into celestiall influence; and promises, into promisors; and prophecies, into prognostications; and divine miracles, into natures miracles; and the oracles of God, into Apollo's oracles; and Ghospell predication, into goeticall prediction; and devout contemplation, into profane speculation; and true religion, into idolatrous superstition; and religious observance, into vain observations; and lively faith, into dull credulity; and liberty both of conscience, and will, into slavery, both to the creature, and to the Devill; and prudent counsels, into presaging consultations; and warrantable enterprizes, into tempting attempts; and contentedness in every condition, to contention on all sides; and comfortable hopes, into secure presumptions; and awfull fears, into disastrous dispaire. All this (if we look well about us) we have good cause to fear: not only from their arts, or Almanacks; but especially from their acts, and emissaries; spreading through City, and Country to prognosticate of variety in religions, presage change of States, tell private persons their fortunes, cure by words or charms, and descry things lost or stoln. Thus I plainly and sadly tell you, what you may fear. But now I tell them broadly and boldly, that I (having faith in a gracious covenant, and depending upon divine providence) fear them not at all. Not their genethliacall calculations, not their astrall prognostications, not their magical operations; namely not their imprecations, conjurations, incantations, venefices, malefices, &c. and their envy, and

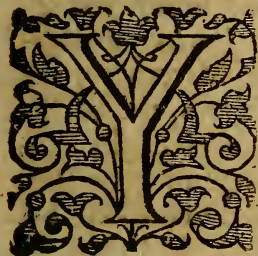
To the Reader.

calumny as little. And from both these, that old rotten objection of theirs, repeated even unto nauseousness (of all others ignorance in their art, or artifice) whereby they use proudly and vainly to wave and slight all that can be said either to examin, or oppose them. How easy is it to object ignorance in a thing, not only which themselves know not: but they know is not, and is not to be known? Methinks, they should be more modest in upbraiding others ignorance: unless they were more able to demonstrate their own science. For my part, I reckon it thus; To be unknowing in a Delusive art, or prestigious artifice, is not culpable ignorance, but innocent simplicity. Because neither God, nor nature bind to know: nay more, not so much as admit to know; and not only so, but forbid it. But (by their leaves) there may be a sufficient knowledge of the truth, and integrity of an art, or a thing: although a man be not so precisely and pedantically versed in the obliquity, and vanity thereof. Learned and Godly men, though they be not altogether acquainted with the maleficall formalities and ceremonies of witch-crafts: yet can they discern of such, better than the most expert can doe of themselves. A prudent Magistrate knows well enough how to judge of a juggling gypsee, or prestigious impostor: albeit he cannot tell how to cant with him exactly in his own foysting gibborish. But I return to you, Judicious Readers; and what I present you, I submit unto you: judge both of me, and of the Fiduciary Astrologers. And fear not the signs of heaven, as heathens: but as Christians, fear God, believe in his Son, and apply to his Spirit: and so, nuagre all their fatall, or fortuitous provisions, or predictions, Fare ye well.

YOURS,
JOHN GAULE.

To the sober and skilfull
Astronomers.

Learned Gentlemen,



You may be pleased to take notice all along this Disquisition, how that I had alwaies an eye to some way moderation in distinguishing betwixt you, and Astrologers: who are no more able to distinguish themselves really from Magicians; than Magicians can from Sorcerors. I doe verily believe, this name of *Mag-astro-mancer* cannot disgust you; because it hath no intent to inure upon you, whose *Astrall* consideration is so pure and moderate, as that it abhors to enter upon any thing that is *Magickall*; or to end with any thing that is *Manticall*. As for those other, you are not ignorant what Authors (antient, and modern; ours, and their own) have recorded, and confessed that Magick and Astrologie are so mingled, or confounded together, as that they cannot be consisting, no nor operating one without another. It is not undiscerned by you, how frivolously and fruitlessly some of them have gone about to discern Astrologie, from Magick; and both from Sorcery: nay how impiously and blasphemously some have sought to reconcile the

Divinations of them all to Divinity. But let the Divines alone to commonstrate the impossibility of communion with (their old enemies) the Diviners. As for your part, in the name of truth, doe both your selves, and your science that right, as to pluck off your feathers from those ominating Night-birds. Why should they borrow, or rather purloign your principles, Hypotheses, notions, terms: that altogether neglect, or exceed your ends? When the *Apostle* gives the caveat against the *spoyling Philosophie*; what other means he, but the Mercenary, the sacrilegious, the curious, the fallacious, the prestigious, the superstitious, the contentious, the oraculous? I am perswaded better things of your Philosophie: That it pretends not to Divination; but contents it self to attend on Divinity. And then, let the Hand-maid (on Gods name) be still entertained, yea and respected in her place, since she so wel knows her distance, and so modestly keeps her bounds, as she is bound to doe. Believe me, I love and honour Nature, that is not adverse to Grace; and Reason, that is not opposite to Faith; and Art, that is not contrary to the gift: and the studious speculation of all these, so farr forth as it may be conducing to devout contemplation. Wherefore, as I measure you by your Science, I pray you measure me by my Conscience: and accordingly (for I must not pass much upon the others account) conceive me to be

Yours

John Gaule.

Πύσ-μαντία.

THE
MAG-ASTRO-MANECER,
OR THE
Magicall-Astrologicall-Diviner
posed, and puzzled.

CHAP. I.

I. *From the Spirit of the Scriptures.*

SECT. I.

I. Whether those places of Scripture, which the Astrologers pretend to make for them; make not (according to the mind of the *Holy Ghost*) altogether against them? As

Gen. I. 14, 15. *And God sayd, Let there be Lights in the firmament of the heaven, to divide the day from the night, and let them be for signes, and for seasons, and for dayes, and years.*

And let them be for lights in the firmament of the heaven, to give light upon the earth.



What Signes? Prodigious, and ominous signes? How can that be believed? seeing (now in the Creation) it was not the terrour and astonishment; but the perfection, integrity, beauty, and felicity of the pure and spotlesse Universe, which God intended. What signes? Artificiall, and fantastickall signes? Shall wee dare to obtrude mens *chimericall* fancies, upon Gods incomprehensible *Idea*? Were his thoughts now like to our thoughts; that the starres must be purposely set up for signes, and *Significators*, of whatsoever prophane men (in a vain art) should afterwards imagin? Doubtles, it was not mans imaginary art, which he now intended: but his own reall artifice for Natures wholsome and harmles

usc. What Signes? Magisteriall, fatall, necessitating Signes? Ah! then were they not signes only, but Causes. And yet not sole causes, because necessitated to necessitate. Indeed we read of their *rule* or *dominion*, (verf. 16. *Pfal.* 136.8,9. *Jer.* 31.35.) if we may call it theirs, because they were *made* for it, and it *given* to them, and that by a superior *Oranance*. And therefore all their prefecture and power but derivative, subordinate, ministeriall. And not only derived, but limited and determined expressly to be *of, by, and over* Time, and the distinctions, and vicissitude of time: but not therefore over every thing, and act in time, with their distinctions and vicissitudes. What Signes? Indefinite, indeterminate signes? That is, because signes of some things; therefore signes of every thing? Because signes of some things naturall, as in Phyfick, Navigation, Husbandry: therefore signes of all things rationall, arbitrary, morall, politicall, and religious? Is it not sufficiently here expressed to what ends and uses they are said to be Signes? *To divide between the day, and between the night* (That by such a signall distinction men might discern what part or division of time is fittest for labour, and what for rest.) And to be *for Seasons* (The signall opportunitie is to actions Naturall, Morall, Politicall or Religious.) *And for dayes and years* (Times shorter or longer, as may be fittest for the account and order in the aforesaid actions.) *To rule the day, and the night* (There's their proper use designed by, or over time, and the vicissitudes thereof.) *To be Lights set in the firmament of the heaven* (There's their end, as respecting the perfection and beauty of the Universe.) *And to give light upon the earth*; (There's their main end and use in respect of all inferiours.)

But may we not couch and expound them thus? *For signes, and for seasons, and for dayes and years*; that is, For signes of seasons, of dayes, and of years. Is it not to be noted in the Text, that the commanding or effective word speaks first of the Creation of the Starres or Planets; and after that of their operation, or use for which they were created? When it speaks of their Creation, it speaks *singularly*; to note, they were all of them (for nature and substance) out of one being. But when it speaks of their Use, it speaks *plurally*; to note their sundry uses: yet, as it speaks *plurally*, it speaks *conjunctively*; to note, that if *Signes* be abstracted from *Seasons*, and *dayes*, and *years*, then are they either no Signes at all, or else no such signes as are here intended and defined. Again, the commanding, and instituting word, sets forth their perpetuall Law of their ministeriall service to the whole Universe; and how can this agree with their particular and temporary aspects, together with their magisteriall domineering?

May we not well understand *Seasons*, not only for appointed and stated; but for solemn and sacred times: as also *dayes, and years*, for ordinary common times more or lesse? Certainly, God ordained them for dividing and distinguishi-

distinguishing signes even of his time as well as ours. So then, they serve to be signes for observation of sacred and religious times; and likewise of naturall and civill times; but as touching the observation of superstitious and genethiacall times, where's the least word for that in the Text? Why doth the Holy Ghost here omit to express hours and moneths? Is it not because he would not give the least occasion to *Planetary horoscopists*, and monethly Prognosticators? Doubtless, though he implies them here within his own distinction, yet he would not have them involved in their calculation.

How are their imagined influences of the Stars, and their signall Prognostications of them, grounded upon this place? When as themselves say (from their *Rabbines*, in that profound cabalisticall parable of *Malcuth* cut off from the *Ilon*, &c.) that from the Sin and fall of *Adam*, these influentiall Channels were broken, and their water-course was no more; The divine Light retreated, and the descents were restrained, &c. Did God indeed curse the heavens for mans sake, as well as the earth? How were they created and instituted for signes and for seasons, and for dayes, and years? Seeing they were but created on the *fourth day*; and all (by their account) was undone on the *Sixt day*. To whom were they for *Signes* for a day or two? To Man? He was not yet created. And so soon as he was created (say we) he fell; and so soon as he fell (say they) these *Signes* failed. What use then, or observation of them could there be to him? Well! since they will have these to be the *Signes* before the curse, we are sure theirs are not only the signs after the curse, but cursed signs; and therefore (by their own argument) can have no placing here.

Nay, and moreover, what say the presaging Astrologers to their magickall *Rabbines*, who thus translate the place? *Let them be, not for Signes; but for Letters*. Letters to be read, not Signs to be ghesse'd at. If there may be such a spelling of their letters, what need or use of their other spelling Signs?

But what should hinder us (who are orthodox) not to rest our selves satisfied with these moderate and safer explications? *Signs* of division, of distinction; *Signs* of the seasons of the year; *Signs* of the seasons of the weather; Naturall *Signs*, although not artificiall; indefinite *Signs*, because not precisely of particulars; and yet not so indefinite, as if signs in generall of all things whatsoever. Signs of the alteration and alternation of times and weathers: but not of the mutation and termination of humane Societies and destiny. Signs of signification, and for direction in some ordinary actions, but not of Prognostication, for prediction of contingent events. In a word, such *Signes* as God hath here established, but not such as he hath there frustrated. *Isa. 44. 25.*

Gen. 30-11. And Leah said, A troop cometh: and she called his name Gad.

Who but gadding Astrologers, that follow a troop of magicall *Rab-*
bines could here (by their kind of *peepings*) spy out a child born under a
Constellation? Nay and more, could pretend the same to be taught by
the Husband before hand, and here now gloried in by the wife? Alas
poor Mother that bare the child! how chance she also is not taught (for
some joy in her travell) to rejoyce in such a judiciary constellation? Nay,
how chance no such starre is observed at the nativity of the rest of the twelve
Patriarks, they (many of them) being not only so obscure, but more no-
ble, and designed by God to more eminent offices, and greater actions a-
mong Gods people? What ill luck was it, that there was not a starre then
invented by the name of his next uterine brother (*verse 13.*) since the
signification of the name had been much more suitable to the Starres benig-
nitie? Why doe not *Jacob* (*Gen. 49. 19.*) and *Moses* (*Deut. 33. 20, 21.*) in
their propheticall benedictions, intimate any thing of this *New Star*? Since
the Prophecy is of a troop of Sons, who would not looke for a troop of
Stars to attend the rest of the Sons as well as this? but (in saying sooth, or
sooth-saying) will they have *Gad* to be the Planet *Jupiter*, and he (because
Lord of the ascendant, and great *dominator*) turning God-father, and gi-
ving the name of *Gad* to the babe new born under him? And if it be he, and
he so wholly benign, and fortunate (as they would make him) wherefore
then is the prediction of any kind of malignity, or adverfity? For so *Jacob*
expounds it in his prediction; *A troop shall overcome him.* Are not they
good Hebricians, who say thus upon the place? *Ubi Kamets propter ath-*
nach, & legendum קַמֶּטִים, *tales voces quindecim sunt, qua scribuntur ut*
una, ac leguntur ut dua, teste Masora magna; Not only (as themselves
translate it) written imperfectly, and yet to be read as perfect, but written as
one word, and to be read as two: and therefore drawn out at length, or into
two words still in the margin. But again, is *Gad Jupiter*? And is the Pla-
net *Jupiter* a troop of Starres himself? Doe not their own divining *Rab-*
bines refer it likewise to *Mars*, to the conjunction of the Planets, to the
12. *Signes* of the *Zodiack*, to the whole *host of heaven*, and so to the *troop*
of Starres?

And what of that place? *Isa. 64. 11.* Let it (according the *Septuagint*,
the *Chaldee Paraphrase*, the *Fathers*, and others) be interpreted of *Idolls*,
or of *Devils*; of *Fortune*, or of *Fate*; or of their *Epicurizing*, or their
sacrificing to the *Sarres*, in an auspication of the years fertility: Is it not
now most fitly applied for the confirmation of a *Patriarks* constellated
nativitie? If after ages (more corrupt and idolatrous) might invent an
Idoll, or a *Demon*, or a *Paganish Planet* of that name: must it therefore be
known

known to, and approved by the *Fathers* in the Primitive times of their purer ſimplicity?

Judg 5. 20. *They fought from heaven, the Stars in their courſes fought againſt Siſera.*

How the Stars are ſaid to fight for, or againſt? Why may not the Stars here be metaphorically underſtood, for Angels? Howbeit, who can deny, but their fighting was metaphorical? For, how fought they? by a naturall influx? and not rather by a ſupernaturall direction? By their common poſition; and not indeed by their ſpeciall impoſition? Ordinarily? nay, but extraordinarily. Formally? nay but rather effectively. Even ſo far forth as it pleaſed the *Lord of Hoſts* to uſe them as his instruments, for the prodigious producing of thunder, lightning, wind, hayl, rain, ſtorm, or tempeſt, &c. So then, the Stars fought externally, by their own proper weapons, in generating and producing of diſturbſing and diſtracting *meteors*: not by their influences, working internally upon the minds, wils, conſciences, counſels, and courages of men. In this generall muſter, or great conjunction, which of them was the leader in chief, or predominant Lord? All thoſe that periſhed in this ſlaughter, did the Stars agree to deſign that in their births; which they now executed at their deaths? This fighting of theirs (ſuch as it was) who foreſaw it? who foretold it? was not the Prophetes her ſelf ignorant of it, ſave only after the event? And when ſhe underſtood the manner of it, was ſhe inſtructed by an arted ſpeculation, or by a divine revelation only? *Deborah* is now aſcribing the victory to the *Lord of Hoſts* (for his praiſe and worſhip) and not unto the Stars. For it is a *Canticle*, and not an *incantation*. So much is to be collected from them, which way ſoever we point her words. *They fought from heaven, ſc.* The whole *Trinity*, as efficients; or the holy *Angels*, as instruments. Take the claule ſo diſtinct, and then it is eaſy to obſerve, that there were others above them, who fought firſt; and not the Stars but ſecondarily at their command. Their Commanders went before in the front: and theſe (the common Souldiers of Gods Hoſte) follow after in the rear. And if we read thus, *the Stars from heaven fought*: That ſhews not only their place where it is; but their power whence it is. And then thoſe following words, *they fought in their courſes*, or in their orders, paths, degrees, elevations, exaltations, mounts, banks, &c. Doe note both their limitation and direction in their place, and power. Yet not that power from their naturall place or poſition; but from a divine diſpoſition, and impoſition at that preſent: In ſhort, was not this caſe ſingular and extraordinary betwixt the *Iſralites*, and the *Cananites*? wherefore then ſhould it be drawn to any common and ordinary (much leſs vain) obſervation?

Job. 38. 31, 32, 33. *Canst thou bind the sweet influences of Pleiades? or loose the bands of Orion?*

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the Ordinances of heaven? canst thou set the dominion thereof in the earth?

Whether this portion of Scripture be a proof of the Stars potency; and not rather of the Star-gazers impotency? Is the naming of them a sufficient proof, and approofe of their power and dominion, on the one part: and not rather the comparing of them, or objecting of them, the only scope and argument, to prove the ignorance and inability on the other part? who is it that speaks here? and to whom speaks he? Is it not *God to Job?* the Holy Spirit to a just man; advising and convincing him of his ignorance and imbecillity, not only as touching celestiall, but also terrestriall matters. If it had been a *Demon*, to a *Magician*, or a *Familiar*, to a *Sooth-sayer*; would he not have soothed him up in a flattering conceit of his art, skill, sufficiency, vertue and power in these things? But the *Good Spirit* (free from the others fallacie, and ambiguity) expostulates plainly, *Canst thou bind the sweet influences of Pleiades?* That is, canst thou make the *seven Stars* to appear so in a knot together, as if they were all bound in one band? Or, are they beholden to thee for that sweet, delightfull, harmonious concord, or collection? Or, canst thou bind, restrain, or forbid their sweet influences, their delights, and pleasant vertues of flowers, and fruits, in Gardens and Fields, from the opening of the Spring, all Summer long? Or, canst thou so conjoyn them (or observe any such conjunction in them) as to cause, or discern them to be nearer to one another, at one time, than they are at another? On the contrary, canst thou *loose the bonds of Orion?* that is, cause, or discern them to be further off one another, at one time, than they are at another? Or canst thou dissipate the contractions of those Stars, either by transposing their orders, or enlarging their border: or else dissolve the contractions of the Winter Stars; and so make the earth to open her self in a flourishing way, when she is now as it were bound up? *Canst thou bring forth Mazzaroth in his season?* Or make the twelve signs of the Zodiack each one of them to appear in his appointed time? Or the remote Stars to shine at noon day? Or *Lucifer* sometimes to precede the Sun-rising; and again to follow the Sun-setting? Or canst thou guide *Arcturus with his sons?* sc. Instruct or direct the whole generation or congregation of the Northern Stars? Or canst thou lead the *great Bear*, with all his Whelps, to make them devour, as thou prognosticatest? Or lead him over *his sons*, the sons of God; yea or the common sons of men, to devast according to the predictions of vain humane art? *Knowest thou*
the

the ordinances of heaven? (thou, by thy naturall reaſon, as they by their arted ſkill), either according to what Laws and Statutes they are governed by God, or govern the world? *Canſt thou ſet the dominion thereof in the earth?* That is, determine what power and vertue thoſe Superiors have over theſe Inferiors in generall; much leſs terminate it to particulars? Now let the greateſt Proſelytes of the *Eaſt* conſider well theſe words ſpoken to a great *ſon of the Eaſt*, (which although they were directed to his perſon, yet they concern thoſe of his kind, I mean our *orientall Artiſts*) and tell us, what they can here directly obſerve in proof of the Stars influences upon ſouls, wils, actions and fortunes, and all ſuch ſingular events as are contingent to humane ſtate, and affairs. Are not the whole words a plain reproof of all ſuch arrogance; and a proof, not ſo much of the Stars, as of Gods own incomparable and incomprehenſible power and providence; as alſo of mans wretched ignorance, and ignorant wretchedneſs, while (in this, and divers other following Chapters) he teaches *Job* to conſider; and that not only as touching the heavens; but the earth, the Sea, and all that in them is.

Pſal. 8. 3. When I conſider the heavens, the work of thy fingers; the Moon, and the Stars which thou haſt created.

What difference betwixt a divine contemplation, and a Diviners ſpeculation of the Heavens? Are not theſe the main differences, and moſt of them to be here obſerved? 1. One reads them with the pure glaſs of Gods word? the other by his own falſe and fallacious perſpicils. And muſt not he be blear eyed and weak ſighted that undertakes to read the Heavens, and Heavenly bodyes, not with the eyes of his ſoul, nor yet with his eyes in his head, but with his eyes in or through a glaſs? 2. One beholds them as *Gods Heavens*: the other as *dame Natures Heavens*. 3. One ſees, and *conſiders*: the other neither ſees, nor conſiders; but gazes only, and ſo conjectures. 4. One looks upon them as a *work*, an ordinary work: the other pores upon them as working, and extraordinarily working. 5. One contemplates them devoutly, and conſtantly; at any time, or all times, whenſoever: the other ſpeculates them ſuperſtitiously, at ſtated planetary hours, and moments. 6. One conſiders them, as the work of Gods *fingers*: the other conceives them as working by his own figures. 7. One doth it, to meditate within himſelf: the other doth it to preſage and predict upon others. 8. One regards them, as Gods *ordinance*: the other reſpects them, as giving laws, and ordinances to men. 9. One takes occaſion hereby to meditate both of mans frailty and his dignity; as in ſome reſpects inferior; yet in ſome reſpect ſuperior to the heavenly bodyes: the other feigns, and muſes upon the Stars ſuperiority, and domination; and mans inferiority, and

and subjection altogether. 10. One admires the mercy of God, in exalting man above the Stars: the other (at most) but vaunts of his judgements, in depressing him under them. 11. One hereupon argues mans state to be *little lower* than that of *Angels*: the other hereupon would make mans condition to be far worse than that of beasts. 12. One so directs his meditation, as that it is not without an expresse invocation of the Lord: the other so directs his speculation, as that (very often) it is not without some implicite invocation of the Devill. 13. One magnifies God for so *visiting* man in mercy as to *crown* him with the *glory*, and *honour*, of a reasonable, and a gracious soul: the other dishonours him even in the visitations of his judgments; in that he would rob man of this his crown, and set it upon the Stars head: making them to be rationally creatures, nay and little less than God; and man to be awed wholly under their irrationall and fatall necessity. 14. One nevertheless concludes that God hath so made man, as to *have the dominion over the works of his hands*: the other concludes, that the work of his fingers have nevertheless the inevitable and ineluctable dominion over him.

But it would not be unmentioned, why no mention is here made of the *Sun*, as is of the *Moon*, and of the *Stars*? was it because *David* composed this *Psalme* in the night time; and is he therefore silent of it, because it was now set? Surely, spirituall meditations require not the presence or appearance of sensible objects. If he did compose it in the night season, yet undoubtedly it was done in his Chamber, and not on the top of a Tower. This nightly meditation was clean another thing to their nightly speculation. He could, as they cannot, perfect his consideration, without any relation of, or to the Sun. Or therefore speaks he not of the Sun, but of the Moon, and the Stars only; because these shine together? Well then, it is evident that he lookt not at such Aspects and Conjunctions, as are fain to refer all chiefly to the Sun. Or calls he the Sun *his Heavens* inclusively? Why that (in a peculiar manner) is no more his creature, than are all the other obscurer and inferior Stars; they are all but the same work of his fingers. But if he speak of the Sun thus involvedly, it is not to countenance their involutions, but reprove their involved prædictions: who study to be ambiguous, because they prognosticate from such things they plainly perceive not. Or speaks he not of the Sun? Because he speaks of *seeing*; and thats a thing cannot suffer it self to be over broadly gazed on. Goe to; if it doe indeed dazle the sensible eyes, for whose naturall ute it was intended: how then will it dazle those curious eyes, that are prying and searching into it, not only for the supernaturall, but preternaturall abuse of it and of all under it? But (to let pass these levities of conjecture, save only that they have their weight against their lighter conjectures) doth not the

Psalmist in very deed therefore here passes over the Sun in silence? because he is not now prognosticating, but prophesying of *the Sun of righteousness*, to whose brightness and glory, the Sun in the firmament is but obscure darkness; prophesying of his Birth, and Death, for which the Prince of the Planets hath no motion, and hath therefore here no mention. What forcerous prophane, and wizzardly blasphemy then is that, for Star-gazers to conclude our *Saviour Christs* Nativity, Passion, Resurrection, and consequently the whole mysterie and work of our Redemption, within the revolutions, positions, conjunctions, aspects, calculations, configurations, and prognostications of the Stars?

Psal. 19.1. *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

How doe the heavens declare the glory of God? Shall we believe the *Rabbines*, or any magickall Reciter? that the heavens declare the glory of God, not as other inanimate creatures doe; but that they doe it as things that have souls, and prognosticating souls too. Since they have no reason for their assertion but this; because (say they) the word which here signifies to *declare*, is never attributed (in all the Scripture) to things inanimate. Say it were not so elsewhere; is it not enough that it is so here? Must we for the more common usage of the phrase, change the proper nature of the thing? In *Job* 12.7,8. that very word with others as rationally, is attributed to the irrational creatures: shall we therefore say they are rationally creatures, and so make a *metamorphosis* for a *metaphors* sake? But wee believe the heavens do so declare the glory of God, as the firmament sheweth his handy-work, *viz.* after their own kind and way, and not after ours. In the simplicity of their nature, not in the curiositie of an Art. In their naturall end and use, not in their preternaturall abuse. In their works, as obedient creatures, not by their words, as if they were intelligent creatures. By clear and dilucide manifestations, not by obscure and æquivocall predictions. By Miracles and prodigies from the wise and powerfull God, not by Oracles and prestigioussnesses from blind, vain, and prodigious men. By the ministry of Divines, Prophets and Apostles not by the magistry of Diviners, Speculators, Circulators, Prognosticators, Calculators, &c. By their proper natures, numbers, qualities, quantities, efficacies: not by their Planetarian and genethliacall numbring, figurings, erectings, themes, schemes, tables and fables, &c. By admonishing the hearts and consciences, not by enforcing the wills and reasons of men. By orderly producing their effects from naturall causes, not by confusedly ominating of future contingencies from arbitrary actions. In a word, all creatures in heaven and earth, are declarations of Gods glory in themselves; yet are they not so to us, but as we are enlightened and sanctified, so to apprehend and use them.

Isa. 34. 4. *The heavens shall be rolled together as a scroul.*

What kind of scroul or book are the heavens said to be? Are they a very book because of the comparison? why then are they not also as really a *Curtain*; Psal. 144. 2. *Isa. 40. 22. a Garment*; Psal. 101. 26. and *Smock*; *Isa. 51. 6.* And why more really a *book*, than a *leaf*, a *fig*, or a *tree*: Since all are used here in a joynt comparison? And what kind of book will they have them to be? A book wherein are written all the contingent events that have been, are, or shall be in the world; From the beginning to the end of it? And so written in letters, and legible characters, that a man may fore-spell, and fore-read them, and all mens fates and fortunes in them? Now, in what kind of character or language is all this to be read? In *Hebrew, Chaldee, Arabick, Syriack, Egyptian, Greek, or Latin?* &c. And how are these cœlestial or sydereall letters to be read? backward or forward? from the right hand, or the left? from the East, West, North, or South? If all this Magic-astrological reading, be no more (as it appears by the character) but drawing a *line* or a *circle*, or a *square*, or a *triangle*, from one Star to another: what hindereth, but that the characters of any language may be imagined or fancied to any purpose, as they please? Nay, is it not as easie and arbitrary to imagine letters among the starres; as for children and fools, to fancie faces, and figures in the clouds?

But (to bring this their arrogated Text a little neerer to their refutation) Doe we not well and aptly translate it a *Scroul*? In as much as the ancient books were like to extended skines or Parchments. And then, may not the comparison well be (from the matter, not from the form) of their shrivelling like a skin or patchment before the fire? How ever, is not this Scroul, or Book here said to be complicated, or *rolled up, or together*? Whats here then for the magical or astrological Lecturer, to peep, or pore upon, whereby to spell, or spie mens fates, or fortunes? Moreover, are not the heavens here compar'd, or described as passive, and not as active? And what *Magician* will account of them so, in his way of lection? or *Astrologer*, in his way of configuration? Furthermore, if they will adde to this, that place (*Revel. 6. 14.*) then let them see, and say; whether that be to be understood of the materiall, or of the mysticall starres and heavens? Lastly, is not the Prophecy here a judgement? Now, though we may grant their judicious vaticinations to be grounded upon such a thing: yet one would think they should not seek to ground them upon such a place.

Gen. 44. 5. *Wot ye not, that such a man as I, can certainly divine?*

Whether *Joseph* was such a *Diviner* as he seemed? Nay, the second question is, whether he seemed to be such? If he now pretended to augurising, divination, or soothsaying, for the dissembling or concealing of himself from his *Brethren*; this was not to be approved in him; Much less can it countenance

countenance the pretenders hereunto, who would dissemble with all the world, so long as they can possibly conceal their juggling and prestigious impostures. Yet he sayes not, *I can divine*: but *such a man as I, he can divine*. Wherein he discovers the pravity, not of his person, but of those in place. It being (great like) with the *Egyptians*, as with the *Persians*; the greater men, the greater Magicians; the greater Personages, the greater Planetarians. And why should he say, *Wott ye not*; if this very thing were not too notorious? who can imagine that *Joseph* Would vainly boast himself in such a superstitious faculty: that had so modestly denied himself in a true divine gift? *Chap. 4. vers. 16.* And therefore, why may wee not accept the word in a good sense; not for a superstitious and forcerous, but for a prudent and politick conjectation? It is so taken, *Chap. 30. vers. 27.* and *1 King. 20. 33.* and why not so here, rather than there? Admit the same word (from his own mouth) be taken in an ill sense, *vers. 5.* yet is there not a difference betwixt the persons spoken of; an heathenish Prince, and an holy Patriark? Likewise in the act, and usage of Divination, and an allegation? As also in the thing it self, and the manner of it; a superstitious and forcerous divining *in or by a Cup*: and a prudent policy, in *making triall*, or *sifting* and *searching* to find out a Cup lost, or missing? Men of conscience, taking *Josephs* practice and example here at the best, think it not ordinarily imitable, what conscience then are those men of that would make it worse than it was, and yet make it imitable too?

Dan. 4. 9. O Belteshazzar! Master of the Magicians, &c.

Whether *Daniel* was a master in Magick and Astrologie? Is a Name, or appellation heathenishly and superstitiously imposed, any argument of a thing? The King here calls *Daniel Belteshazzar*, after the name of his God (*vers. 8.*) was he therefore a God? So the King here calls him a Magician; was he therefore so? But does he call him simply a Magician? nay, but *the Master of the Magicians*. Because he had committed to him a civill power over them (as *chap. 2. 48.* and *5. 11.*) how does that prove, that he was one of the same religious profession? Doe not the King and the Queen (*chap. 15. 11, 12.*) proclame him to be of a *more excellent spirit*, than all the other *Magicians, Astrologers, Chaldeans, and Sooth-sayers*? And (*Chap. 1. 17.*) was not that the speciall gift of God? And such a gift, as he himself distinguishes, and opposes to all the skill and power of *Wisemen, Magicians, Astrologers, and Sooth-sayers* whatsoever? *Chap. 2. 27, 28.* Nay, and the King himself so experiencing, and accounting of it? *chap. 1. 20.* After all this preferring and distinguishing: who can now be so senseless, as to compare, and conjoyn them? Say that he understood their way; but who can say that he did either own or practise it? Oh! but he pleaded for them, *chap. 2. 24.* what, did that argue any compliance with them? Seeing

it was but to save their lives, not to excuse their art. And was there not good reason for it? First the *Decree* was rash, *vers.* 15. Next unreasonable; menacing an extreme penalty, upon an obligation to an impossibility. *vers.* 10, 11, 27. And lastly, it was unjust, involving the innocent and unconcerned. For the slaughter of *Daniel* and *his fellows*, together with the rest, was not only intended, but pursued, *verse* 13, 13.

Act. 7. 22. *And Moses was learned in all the wisdom of the Egyptians, &c.*

Whether *Moses* was an Artift in Magicall and Astrologicall learning? Must the *Holy Ghost* needs be understood to mean (by the wisdom of the Egyptians) their Magick and Astrologie; which (in truth) was their most superstitious folly? Ought we not rather to interpret it of their politick prudence? in that it followes thereupon, *Hee was mighty in words and in deeds*; that is, eminent both for counsell and action. And if his *words and deeds*, be understood his *lawes and miracles*; and their *wisdom* their magicall Astrologie; would the *Holy Ghost* have connexed these inconsistencies in one commendation? Would *God* have spoken to *Moses*, as a man speaketh unto his friend (Exod. 33. 11.) if he had been one that had spoken with the *Devill*, as with his *familiar*? Does not the *Lord* distinguish, and prefer him, to other kinds of his own *Prorophets*? *Numb.* 12. 6, 7. How then presume we to compare, and conjoyn him, to such kind of *Prognosticators*, and *Prefagers*?

He was learned, or educated, & brought up from a child. His *Tutors* (while he was brought up in *Pharaohs Court*) might indeed be such: but does it necessarily follow, that he himself was so? Suppose (as some doe) that hee might be partly tainted with it while a youth, and under their institution: but when he came to be a man, did he make it his profession? Hee that when he was come to years, refused to be called the son of *Pharaohs daughter*, (*Hebr.* 11. 24) would he indure to be called a *Son of Art*, an *Astrologer*, a *Magician*? Say rather, that he was instituted in the Theory of it: is it evill to know evill? Might not his understanding be somewhat informed, without the deprivation of his will and affections? He might know it, to detect it, to reprove it, to inhibit it: but did he teach, approve, or practise it? When, or where made he use of any such kind of Science, in any kind of enterprise or attempt? Nay, did not *Moses* oppose himself to *Pharaohs Magicians*? and did not *Jannes* and *Jambres* resist *Moses*? Were they now of one society? Nay, why did they not now upbraid it to him, if ever it had been so? In brief, who would once imagine him to be one of them, whom *God* himself had selected as his *Minister*, to promulge his lawes against them; and every kind, and act, and use of them? *Levit.* 19. 26, 31. and 20. 6. *Deut.* 3, 1, 2, 3, 5. and 18. 10, 11, 14.

Mat. 2. 1, 2. Behold, there came Wisemen from the East to Jerusalem,

Saying, Where is he, that is born King of the Jews? for we have seen his Star in the East, &c.

I. Whether the *Magi*, that came to *Christ*, were so called in the good or in the bad, or else in a middle sense? Because in this place (and in this place alone) the name of a *Magician*, hath (with many) the favourable translation, and interpretation, to be accepted as a middle word (and a middle word, not in relation to their common and profane art but in consideration of their speciall and extraordinary vocation and office) shall therefore the profession and practice of *Magick*, be held a thing indifferent? Yea, will they therefore boast it to be not ungratefull, or not distastfull to the *Gospell* it self? Is it not so to it, when it speaks of *Simon Magus*, and of *Elymas the Sorcerer*, or *Magician*? Doth not the holy Scripture often make mention of the *Deuill*, and *Sin*? and are these therefore to be collected as not ungratefull to it? And what if a word be not ungratefull, or distastfull to it (because therein is properly no turpitude; and because it serves but to discern and discover the evill, and so is not evill) is the same therefore to be concluded as concerning the thing signified? Should it once be so much as imagined (by understanding and consciencious men) that the *Holy Ghost* (having so often reproved and abominated the thing) should here approve of it; yea or of the name, with reference to it? Although (among profane Authors) the name of a *Magician* was taken sometimes in the good part, and sometimes in the bad; as the art, or practice was presumed to be of things lawfull, or unlawfull: yet why should such a thing be admitted in sacred Scripture, where it is wholly condemned? If we look unto the origination of the word, (which is various, and in various languages) we find it commonly noted with an ill notation of the name. But leaving the original and signification of the word for obscure and uncertain (as the greatest Critics are fain to doe) let them (who have a mind to commend this word unto us) shew us what good they can observe in the use and practice of it, or of those that have been named by it. And after they have done all, what can they doe, but beg a fair interpretation, by way of some equivalence or resemblance? to conceive that the *μάγοι* among the *Perfians*, was as the *σοφοι* among the *Greeks*, and the *Sapientes* among the *Latines*, Or that the *Magi* among the *Perfians*, were like to the *Chaldeans* among the *Babylonians*, the *Hierophants* among the *Egyptians*, the *Scribes* among the *Hebrews*, the *Gymnosophists* and *Brachmans* among the *Indians*, the *Philosophers* among

the *Grecians*, the *Helvonians* among the *Romans*, the *Druids* among the *French*, the *Bards* among the *Brittains*, &c. Alas (say they were so) yet what have they gained by all this? But if they let goe the name, and will sit down with the definitions or descriptions of Magicians (done by *Rabbins*, *Greeks*, *Latines*, *Philosophers*, *Poets*, *Historians*,) (but I may say nothing of *Divines*, and *Christians*) will they not find themselves at a further loss? But (to look again upon the Text) grant they are here called not *Magicians* barely, but *Magicians of the East*, (though the construction will not well bear it, for *from the East*, has reference to their profecion, not their profession) what of all that? were the *Magi* the honestest for comming from that coast or place? And if they were so there, does not that cast a brand upon Magicians in all others coasts and places? And what though they were still called the *Magi* after their comming to *Christ*, or conversion? was not *Saul* called *Saul* after his conversion? and *Matthew* called the *Publican*, and *Simon* called *Zelotes*, after their vocation? Is it necessary that all mens names should be changed upon their conversion? or those that were, were they changed because they were of ill signification, or import? or was the name of *Magi* not so, because not then changed? And what though *Simon Magus*, and *Elymas* have some Paraphrases added to the name of *Magician* (as it is said of the one, that he bewitched the people, Acts 8.9, and of the other, that he was a false Prophet, Acts 13.6.) Does that argue that the *Holy Ghost* approves of the name, without those Paraphrases? Nay, doe not those Paraphrases or Synonyma's further clear what the *Holy Ghost* intended by that name? For how did *Simon Magus* bewitch the people, but by his *Magick*, or *Sorceries*? Acts 8.11. Oh! but *Magus* is the interpretation of *Elymas*, Acts 13.8. And *Elymas* sounds well both according to the *Hebrew*, and *Arabick* derivation. It may sound and signifie well, or ill; as the *derivator* pleases to fancy, or labours to allude. But is the good or bad signification of a name, sufficient to make the thing signified either good or bad? His name was *Barjen* or *Bar Jesus*; and did that approve him for the *Son of God*, or of *Jesus*? Magicians were wont to arrogate and usurp unto themselves good names or titles, thereby to colour their wicked mysteries and practices. *Simon Magus* gave out that himself was some great one: and thereupon came to be accounted the great power of God, Acts 8.9.10. Doe the Scriptures use to interpret an obscure thing, by an obscurer? And therefore why may we not interpret the *interpreting*, to be no other, but his own arrogating, or others accounting? But (to be brief) may we not rest satisfied with these interpretations of all

all his names at once? *A false Propphet*; ther's the name of his profession; a *Jew*, ther's the name of his nation; *Barjesus*, ther's the name from his Parents; *Elymas*, ther's the name of his education (for might he not be brought up, and instructed in *Elymais*, a City in the Country of *Persia*, where the Magicians were educated?) and *Magus*, ther's the name of his practice. And thus the knotty interpretation is easily dissolved, interpreting *Elymas Magus*, for an *Elymaicall Magician*.

2. Whether the *Magi* were the first attendants our Saviour met withall in this world? What say they (besides the Angells) to *Mary* and *Joseph*, and the shepherds of the same Country? Certainly, if they came not (as some think) till about twelve dayes after the Nativity; or (as others) not till about two years after (which they collect from *verse 16.*) then met *Christ* with many attendants, ere they came. But what if they had been the first attendants, was it their art Magicall that did dispose, or invite them thereunto? Or did they (as they were *Philosophers*) acknowledge him in the flesh, before that he himself discovered it? Without all doubt, had not he himself first discovered it to them by his *Spirit*; not only all their art, but even the *Star* it self had been insignificant, and altogether insufficient to such a purpose. Grant they had been the first Converts, and Confessors; yet was it not in all their Magick, or Philosophie, to præoccupate his own revelation, nor his promises to his Church, nor yet so much as the sense and experiment of his comming in the flesh; already known and acknowledged by Saints of other natures, much better than themselves. Why may we not take *Magi* here, not for an artificiall, or a professionall; but for a nationall, and a gentilitiall name, or appellation? There are expresse promises for the calling of the *Gentiles*; but not of the Magicians. There the *Evangelist* proposes it as a thing stupendious; *Behold, there came Wisemen from the East to Jerusalem?* making as it were a wonder (considering their art) for to see Magicians to come unto *Christ*. Wherefore we conclude, that nothing (from their call, or conversion) was now præfigured in respect to their professions, but to the Nations; They being thus the first fruits of the *Gentiles*, not of the *Magicians*. Having relation to the promised calling, not as *Magi*, not as *Wisemen*, *Isa. 33. 18.* *1 Cor. 1. 20. 26.* but as *from the East*, *Isa. 41. 2.* and *43. 5.* *Mat. 8. 1.*

3. Why God would call the *Magi*, or Magicians to *Christ*? Not because they were Wisemen, or men well morrallized; nor because they were Priests, and Prophets, and Theologues and Divines, teaching and serving God aright in their way of Religion; nor because they were

were Kings and Princes, and Magistrates, and Lawgivers, and Counsellours, &c. Nor that any their good use of naturall gifts, and studies, did any whit dispose them to supernaturall grace, and dutie; nor that they were the apter to heavenly contemplation, for their Stars speculation; nor that divining predictors had any affinity with Divine Prophets, nor yet that all such as are worse Magicians than they were, should thereupon presume to come to *Christ*, as they did: But because *God* would thus magnifie his good will; and *Christ* his free grace; and the *Holy Ghost* his blessed power, to Sinners of all nations, professions, conditions: that as none ought to presume; so none might despair.

4. Wherefore would he call them by a *Star*? Not that the celestiall creatures set forth *God*, and *Christ*, otherwise than as the terrestriall doe. For it is spoken of one, as well as another, *the invisible things of him, from the creation of the world, are cleerly seen, being understood by the things that are made, even his eternall power and God-head.* Rom. 1. 2. Not that the mysteries of Grace are more to be read in the book of the Heavens, (but a book of nature, as well as the earth) although (as it were) of a whiter paper, or a fairer character. Not that the heavenly bodies are *Gods Image*, as some of the earthly are: neither yet bear it before them, as they doe. Not because the Stars have any peculiar attractive vertue in them, to draw men to *Christ*, or Christian profession. For why then have the greatest Astrologers been (living, and dying) the arrantest *Jews*, and greatest *Pagans*? Much lesse to commend to them their Star-gazing art, or to indulge them in the superstitious errors, or countenance the prestigious practices of it. No; but to captivate them in their own wisdom; and to condescend to their own capacities, and to instruct them (the vanity of them being laid aside) from their own studies, and exercises. Namely, that the creatures (celestiall, or terrestriall) may become (in their kind) our tutors to God-ward; if they be rightly used, and not superstitiously or profanely abused. That the Stars are not the Governours of the world: but only serving as a guide to him, that governs both them, and the world. That they are more than their naturall and common motions, that bend to this end, or can guide in this way. That this new Representative was but the shadow to him, who was the true bright *Star*, (Num. 24. 17. Revel. 22. 16.) to whom all the rest they found in the Heavens, were not so much: and (as for those they feigned in their schemes and tables) nothing at all; nay worse than nothing.

5. From what region of the *East* came these *Magi*? Because the originall

original word is plurall, some thereupon observe severall parts or divisions of it; And are themselves divided in the determination, when they say (upon as good grounds one, as another) from *Persia*, from *Chaldea*, from *Arabia*, from *Ethiopia*, from *Egypt*, from *Mesopotamia*, &c. and one of them from one Country, and another from another. And indeed no man can certainly say, whether of one or other. This I urge, that since their Country is unknown; must it not be so for their condition? and so for their profession? their Magicall profession (I mean) for the manner of it? In as much as Magicians (of severall Countries were not all alike) in Philosophie, Morality, Politie, Religion, Superstition, Divination, Incantation, Prestigiousness, Imposture, Sorcery, &c. How then are these *Magi* to be discerned?

6. In, or at what time came these *Magi* to *Christ*? And at what time did this *Star* appear first unto them? Upon the first part of the question, opinions are not only various, but contrarious, *viz.* Upon the same day that *Christ* was born. *Item*, at the same time, and together with the *Sheepheards*. *Item*, not at the same time. *Item*, not till after the *Purification*. *Item*, about thirteen daies after the *Nativity*. *Item*, not till a year, or about two years after. *Item*, that they rode upon swift *Dromedaries*, and so come thither the sooner. *Item*, that they were miraculously protected; and as it were carried along in the ayr. *Item*, that they suffered many adventitious and ordinary delays in their journey. So upon the second, opinions are the like, *viz.* That the *Star* appeared long before the day of the *Nativity*. *Item*, that it appeared just upon the very day. *Item*, that it appeared not till after the day. All which opinions, as they are all of them impossible to be reconciled: so the most of them are easie to be refuted. But this is the thing to be observed; If they came so soon; how farre distant was the *East*, from whence they came? If they came so late; how were they the first attendants? If the *Starre* appeared so long before the day of his *Nativity*; how was it the signe of him already born? If just upon the day; how could they come thither on that day so farre as from the *East*? If it appeared after his *Nativity* (as indeed it did, being the signe of one born already) what influence could it have upon the instant of his nativity? and what could they (in all their art) collect to that purpose? and if they could not thus calculate, from *His* peculiar *Star*; what presumption then is it in them, who have attempted, and pretended to doe it, from the common starres, and their ordinary constellation at the instant of his Birth?

7. Whether this *starre* was one or many? Most certain it is (from each particular in the text) that it was but one single *starre*. We have

seen (all of us as one, and at once; not one of us one starre, and another, another) a *starre* (singularly, not plurally starres) *His starre* (peculiarly, and none else but his) and *the starre*, or *that his starre* (and that alone, or none but that) *in the East* (in that coast only.) But who but *Mathematicians* gave occasion to this question? Did not *Albumazar*, in feigning *Virgo* the Sign in the Zodiack, to be compacted of many starres, resembling a Virgin, carrying a Child in her arms, and it holding an eare of *starres* in its hand? And did not other Mathematicians, and Magicians fancie, or feign the like concerning the apparition of this starre in *Bethlehem*? And did not this give occasion to some kind of Christians, not onely to embrace this, but to devise other superstitious figments? of which I spare now to speak. Onely I cannot but note thus much to the purpose; that this *starre* being a starre by it self, did signifie by it self, and not in conjunction with any other starre whatsoever. What ground or colour then is here for conjunctions, and their kind of significations?

8. Whether this was a new *starre*, and extraordinary; or one of the old and ordinary starres? Not an old starre, or one of them created from the first Creation. Because, it is called *his starre*: Now how prove they, that any starre (from the Creation) is affixed, or attributed to any individuall person or action? The *Magi* made it a marvell to have seen it, which they needed not to have done, had it been a common starre. It signified a thing past, not future; for it betokened one already born, and withall invited to come and *worship* him. It shone as well by day, as by night. It appeared and disappear'd anomalous to ordinary starres. It moved not circularly, but directly. It moved not only from East to West; but from North to South. Its motion was not perpetuall, but interrupted. It moved but slowly (according to the pace of the *Magi*) not in a rapide motion, as other starres. It was in a lower or inferiour situation, as a guiding minister; which other starres are unapt for, by reason of their elevation. It was as of a brighter qualitie: so of a lesser quantitie, than other Starres. After the end of its office and ministry, it vanished: whereas other have their constant office, and yet remain the same they were from the Creation. It had no naturall influence upon inferiour bodies. It appeared but to some certain persons; not to all, nor yet to many, within the same *Horizon*, or *Hemisphere*. It is thought to have been a starre, not so much in substance, as in similitude. Now being this was neither Planet, fixed Star, nor Comet; but a new starre, extraordinary, singular, and accounted different from all other stars in nature, substance, quantity, quality, site, motion, duration, signification, and effects; Wherefore then

then ſhould ſuch a ſingular apparition be drawn to a generall obſervation? as if it did approve ſuch ſignifications in other ſtars, which it ſelf did not ſignifie? or countenance ſuch collections in others, and by others: which the *Wiſe-men* themſelves could in no wiſe collect from it? Nay, in as much as this Star which ſignified *Chriſt* new born, was new, ſingular, extraordinary, miraculous; is not this a ſtrong argument againſt ordinary portents or ſignifications, of ordinary ſtars, in ordinary births?

9. Whether the *Magi* were ſolely, and ſufficiently instructed by this *ſtarre*, concerning the birth of *Chriſt*? Some have thought that they took notice of the Star for a long time before; and yet they undertook not their journey, till they were immediatly ſtirred up by the motion of Gods Spirit, and that all we Chriſtians doe eaſily believe. Were they brought then, or invited hereunto by their ſpeculation, or by revelation? by their art, or by their faith? They confeſſe they had ſeen *his Starre*; and yet nevertheleſſe they are enquiring, *Where is he that is born King of the Jewes*? Why could they not collect from the Starre one circumſtance, as well as another? the place of his birth, as well as the time? eſpecially ſeeing the place was the chief circumſtance that the Starre was intended to portend. *verſ. 9.* But does not this imply, that their art or ſpeculation was not ſufficient to inform them: and therefore they are referred to inquire of the *Law* and *Prophets*, for their certain, and precise instruction? Doe the Stars uſe to tell what the ſtate, and conditions of the perſon newly born already is: and not rather (as they pretend) foretell what it ſhall be afterwards? yet here they ſpeak of one *that is born King of the Jewes*. And had they learnt this from the Star only, or their art; had that been a ſufficient warrant for them to *come* and *worſhip* him? It muſt needs be Idolatry, Superſtition, and not divine worſhip, that is taught, or induced to, by meer humane art or ſcience. If they apprehended him a temporall King (as ſome have ſuppoſed, from their inquiring after him in a temporall Court) this was a defect of revelation; nay, was it not an error of their ſpeculation? But whereas ſome ſpeak of a diabolicall ſuggeſtion, becauſe they were Magicians: howbeit it is not to be thought that the Devill can ſuggeſt any thing directly tending to Divine worſhip. For my part I charitably believe that *Chriſt* had revealed himſelf unto them, before they ever ſaw the Star; in as much as they were taught to call it *his Star* upon the firſt ſight thereof. Yet that they learnt this from the Starre; or either this, or the Starre, from *Seths* Pillars, or Books; or from *Balaams* prophecies: the faith of thoſe traditions I leave with the Authors. And proceed further to argue their inſufficiency notwithstanding all theſe. If the *Magi* could certainly collect from this Star, the time of *Chriſts*

Nativity; Why then did they resolve *Herod* so uncertainly, both for time, place, and person? as appeareth *vers. 7.* and *16.* For his ravening, and raging so rudely, and wildly, was doubtless according to their information upon his inquiry. If you say, they understood all precisely; only (knowing *Herods* intent to so barbarous cruelty) they therefore gave him an evasive and delusory answer. And were they indeed thus advised of such his intent, whereof *Joseph* and *Mary* were yet ignorant, *vers. 13.* Nay? 'tis evident, they were unadvised, till they were warned of it in a *Dream, vers. 12.* And therefore (no doubt) had an intent to have returned, and informed him according to his inquiry, had they not been otherwise inhibited, *vers. 12.* Indeed it is said, *Herod saw himself mocked of the Wise men, vers. 16.* But that was not as touching their resolution, but their return. However, touching their latter, not their former resolution. But this is strange! and yet not so strange as true: There's more certain prognostication from a *Dream*, than from a *starre*. For the *starre* informed them not so much as of the action: but a *dream* advises them of the very intention. It was *his dream* (divinely immitted) and not *his Star* (miraculously exhibited) which did instruct them concerning his so imminent, and extreme perill. What a dream then, and lesse than a dream, is that of the ordinary *starres*: to make them to presage acts, intents, events, (both arbitrary and contingent) from the first moment of a mans Birth; even to the last of his Death?

Mat. 16. 2, 3. When it is evening, ye say, it will be fair weather; for the skie is red.

And in the morning, it will be foul weather to day: for the skie is red and lowering. O ye Hypocrites! ye can discern the face of the skie; but can ye not discern the signes of the times?

Luk. 12. 54, 55, 56, 57. When ye see a cloud rise out of the West, straightway ye say, there commeth a shewre; and so it is.

And when ye see the South-wind blow, ye say, there will be heat, and it commeth to passe.

Ye Hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye doe not discern this time?

Yea, and why even of your selves, judge ye not what is right?

Whether *Christ* (in these places) reprov'd all; or approved any kind of judiciable Astrologie? Undeniable it is, that *Christ's* words are not only universally, but totally tending to reprove. As observe, I. The persons reprov'd (*Pharisees, Sadduces, People*) for *Hypocrites*. And why for *Hypocrites*? Is it not because *Star-mongers*, and weather-wizzards,

wizzards, nature-tempters, and fortune spellers; if they pretend to Religion or Christianity, together with Magick and Astrology, are commonly as arrant hypocrites in the one, as impostors in the other profession. As pretending a search into natures secrets, so far forth as it may set forth God, and lead unto him: yet so wandering in abstruse speculations; and useles vanities, as doe indeed blind with superstition, and so seduce the farther from him. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; even his eternall power and Godhead. *By the things that are really made*: not by the things that are fantastical-ly imagined. And therefore their foolish heart being thus darkned, as to become so vain in their imaginations; professing themselves to be wise (before the men of the world) they are indeed become *Fooles*, in the account of God, and all good men. Or, does he not therefore call them *Hypocrites*; because professing themselves to be teachers of the *Law*, and expounders of the *Prophets*; they notwithstanding rather addicted themselves to vain observations, unnecessary studies, unprofitable Prognostications? Oh! how hard a thing is it, for a *Divine*, to turn a *Diviner*, and not to turn *Hypocrite* (if not *Atheist*) withall?

2. The occasion reprov'd; In that they came tempting him, and urging him to shew them a *sign* from *Heaven*. *Temping* him. Who are greater tempters of God, than Magicians and Astrologians; together with all such as seek unto them, to be resolved by them? As either feigning the creatures, which are not: or applying the creatures that are, to those ends and uses for which God never ordained them. A *sign* it is they would have. This fault in them is plainly and sharpe-ly reprov'd, *Mat. 12. 39. 1 Cor. 1. 22*. And is it not a fault reprove-able in Christians, and professors of Religion, who ought to be led (both in matters politick, and ecclesiasticall) by ordinary rules, and certain promises: and not to look after extraordinary and uncertain signs and tokens. And it must be a *sign from heaven* too. Why? were not all *Christs* signs upon earth (his feeding the hungry, healing the diseas'd, raising the dead) sufficient to convince them of his *Messia-ship*? It is well worth the observing upon this occasion; that of all the signs and wonders which *our Saviour* wrought in, and among the inferior creatures, he not once (in all his life, and acts) medled to make any kind of portent in or among the superior creatures; the Stars, and Planets. And why so? but because he would not have Ma-gicians and Astrologers to arrogate his Patronage, or obtrude his pat-tern. Because providence is sufficient to rule and govern the world,

without Prognostication. Because the prophecies and promises are compleat for the ordering and strengthening the Church: without predictions and presages. Because he would teach men to keep themselves within the several spheres of their own serviceable activities: and not to be curious in inquiring, nor superstitious in depending upon such things as properly concern them not. 3. Their Art, or skill (in the generall) reprooved. *O ye Hypocrites! ye can discern the face of the skie, and of the earth.* O ye Hypocrites! (that are busily prying into the abstruse miracles of nature, and profanely neglect to take notice of the hidden and wonderfull things of God; That flatter and Sooth up others, to a doating presumption of those things, which yee your selves doubt of, and (among your selves) deride; That terrify others in a vain superstition of those things, which you your selves are stupidly secure of) *ye can discern* (that is, not so much by the judgement of a certain knowledge: as by the opinion of an uncertain conjecture) And what can ye discern? but the *Face* (the apparition, the shadow) but the heart and body thereof ye cannot; *sc.* the substance, and truth. All is but *the face of the skie*; and theres all your Astrologicall: and *the face of the earth*; and ther's all your Magicall skill. 4. Their Art or profession reproved even in the lesse unlawfull particulars. *When yee see a c'oud, &c. the skie red, &c. ye say, it will be fair weather, it will be ful; there commeth a shower, it will be heat.* We easily grant, it is not so much the occasionall observation of these things, that he reproves: as the superstitious, and addicted profession. For these things have their naturall and ordinary causes: and so may be moderately observed *to come to pass*; or to have their common effects. But in the asserting, or pronouncing upon these things, he reprooves (and that justly) their arrogation of authority to themselves; *ye say*: their indeliberate rashness; *streightway ye say*: and their peremptory determinateness; *ye say, it will be to day.* Now if he reproove this manner of Prognosticating, in things that have their naturall causes: how much more doth he so in things that have not? And how then shall our Prognosticators goe unreproved (by *Christ* and all good Christians) who presume to say (of themselves, unadvisedly and peremptorily) not only, it will be fair weather; it will be foul weather: but it shall be a fair child, it shall be a foul child; and that not only for the face and temper of it; but for the fortune and manners? 5. Their defect of a better skill (yea of the best science) is here reprooved. *Can ye not discern the Signs of the times? how is it that ye discern not this time, viz.* Of the Messiah, of *Christ*, of the Spirit, of the Gospell, of grace, of the Church,

Church, of the Ordinances, and of the Christian Common-wealth? Away then with all superstitious hearkning to weather-wizzards, Planet Prognosticators, and fortune spellers: for who so ignorant and altogether unacquainted with the times of *Christ*, and of Christian professions (whether it be for their flourishing, or their tryals) as indeed are they? 6. Their defect or neglect of conscientious judgments reprooved: Why, *even of your selves, judge ye not what is right?* Can ye judge of an externall event, which may peradventure be? and will ye not judge out of an internall principle, what ye ought necessarily to doe? the judgment of nature, the judgment of Art, they are often in the wrong; it is the judgment of conscience only that is in the right; Why then should we believe, or assent unto the curious; where we find not the conscientious judgment? where is obliquity, but in the judicials of Astrologie? where is arctitude but in a conscience informed by Theologie? Nay, may there not be so much rectitude even in an Astrologers conscience as to convince him (besides his personall, and morall) even of his artificiall obliquity? Nay and besides, may not a man judge of what is right, just, true, good, possible, probable, necessary, convenient (as touching nature, morality, pollicie, Religion) and that *even of himself* (by reason, prudence, conscience) without the Art, or the Artists, of Magick, or Astrologie?

S E C T. II.

2. Whether Magicians and Astrologers (these places being taken from them, which they pretend to make for them) can evade or exempt themselves (their friends, and acts, and arts) from these following places of Scripture; that make so expressly and directly against them?

Deut. 18. 10, 11, 12. *There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch,*

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer:

For all that doe these things, are an abomination unto the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee.

WHether Magicians and Astrologers be to be tolerated among Gods people? I remember what I have elsewhere said upon this place in-brief, concerning Witches. The question is, whether it be not applicable

applicable to Magicians and Astrologers also? and if so; then their not being tolerated by God, and among Gods people, is out of question. 1. Therefore, who is such an one, *that useth divination*? One that divineth divinations. Whose divinations are of his own divining, of his own head, of his own art. Whose divinations are nothing (nothing in nature, and truth) but as he himself, divineth, or deviseth, pretending and presuming not only to foreknow all things knowable, or imaginable, or fecible, or probable; but to foretell any future contingent, arbitrary action, secret and particular quality and condition; and what shall happen to such a person, or such a State. Now if both name, and thing, be not proper to Magicall Astrologers; let them consult (besides their own consciences) the learned *Hebricians*, and their own *Rabbins* especially, in the confest use and application of the word. 2. Who is *an observer of times*? Not he that observeth times and seasons for long or short, light or darke, hot or cold, dry or wet: but he that observeth dayes, for white or black, fortunate or unfortunate, lucky or unlucky, good or bad: as to the enterprizing, or atchieving of naturall, politicall, and religious actions. And are not these the proper observations, and instructions, both made, and taught by Astrologers? If (upon another ground) it be translated, *an observer of the clouds*: does not that come nearer to them, as touching the matter of their art? And if it be translated from that word, which signifieth an *eye*: it yet again serves to note their superstitious speculation, and præstigious inspection. But which of them soever be the aptest Etymologie, they cannot but apprehend themselves both meant, and mentioned; if they observe Authors and Translatours; ours, or yet their own. 3. Who is an *Inchanter*? A Sooth-singer, by canting numbers: or a Sooth-sayer, by calculating numbers. Or a conjecturing, and experimenting *Augur*. And is not that such a Prognosticating Sooth-sayer, or Sooth-saying Prognosticator; as doth it only from his own conjecture; and hath nothing to proove it, but meerly the experiment. 4. Who is a *Witch*? Not only he that acts by a diabolicall compact, and power: but he that acts præstigiously and delusively, upon any part of nature whatsoever. Such were the *Magicians of Egypt*, Exod. 7. 11. And if they will rest with the *Rabbinicall* description of the word and the man that is meant by it; it signifies such an one, as professeth the art of the Stars, to deduce a *Genius* down from heaven, and intice it by certain characters, and figures; fabricated at certain hours, and under certain courses of the Stars: and so using or employing it to any mans commodity or discommodity, as he listeth:

liſteth : yea and for the preſagation and prædiction, of things hidden, abſent, and future. 5. Who is a *Charmer*? He that uſeth ſpels, figures, characters, ligatures, ſuſpenſions, conjurations, or (as the word it ſelf ſpeaketh) *conjoyneth conjunctions*. Now if you aſke, what kind of conjunctions? I anſwer, beſides that with the Devill (in a compacted confederacy) and that with thoſe of their own ſociety : why not thoſe alſo amongſt the Starrs and Planets? Seeing thoſe alſo are conjunctions of mens own conjoyning : that is, made to conſpire to thoſe ſignifications, and events, to which themſelves were never yet agreed. 6. Who is a *conſulter with familiar ſpirits*? What? he that hath conſociation with a wretched *Imp*? or conſariation with a petty *Maſterell*? or that mutters and numbles from a Spirit, in a bottle, in a bag, or in his own belly? or he that interrogates ſuch a Familiar, either mediately by conſulting, and aſſenting; or immediatly, by tempting and provoking? Yea, and he too, that can whiſper, if not with the Spirits that rule in the ay; yet with thoſe ſpirits which (he ſayes) not only move, but animate the celeftiall bodyes. And then proclame you a pleaſing preſage; if you will but fill either his bottle, or his belly, or his bag. For, he tells you the Spirit will not ſpeak to your advantage, if theſe be empty. 7. Who is a *Wizzard*? A cunning man, a wiſe-man, a Magician, an Artiſt, or (in truth) a *Scioliſt*. That is, one whoſe idle ſpeculation of vain curioſitie s, makes him arrogantly to preſume, or ſuperſtitioſly to be preſumed, to know, and foreknow that, which (in good earneſt) he knows not; neither is well and throughly able to judge of it, after it is now not unknown to all. For (ſaving the ſagacity of *Satans* ſuggeſtions) he knows as much by the underſtanding of a reaſonable man, as he doth by the corner of a *Chimera-beaſt*. Ask the *Rabbincall Magician*, and he has ſo much underſtanding, as to tell you what is meant by that. I count the *Jewiſh* wizzardly fable not here worth the relating; no though the wizzard himſelf be tranſlated from it. 8. who is a *Necromancer*? He that takes upon him to Preſage or Divine to the living from the dead, *ideſt*, Dead corps, dead ſacrifices, dead idols, dead pictures, dead figures; yea, and dead or liveleſs Signes, and Planets too. The *Holy Ghoſt* uſes other words, plain enough expreſſing both their votes and feats; or arts and acts. (*Exod.* 7. 11. *Iſay* 47. 13. *Ezek.* 21. 21, 22. *Hof.* 4. 12. *Dan.* 5. 11.) to let them underſtand, it is not in all their evaſion, to eſcape his comprehension; yea, and that in ſome ſuch words, as were otherwiſe of honeſt ſignification, and laudable uſe. To let them know again, that it is not the arrogation, or attribution of a good name, or tearm, that can make it a good art, or lawfull profeſſion.

on. And therefore they have small cause to glory in usurping to themselves such an appellation, as the Scripture sometimes retains in a middle acception. But have I not said enough, both to include them, according to the scope of the place : as also to exclude them, according to the tenour of the case, I have here handled ?

Isa. 41. 21, 22, 23, 24. *Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob.*

Let them bring them forth, and shew us what shall happen ; Let them shew the former things, what they be ; that we may consider them, and know the latter end of them ; or declare us things for to come.

Shew the things that are to come hereafter, that we may know that ye are Gods : yea, doe good, or doe evil, that we may be dismayed, and behold it together.

Behold, ye are of nothing, and you work of nought : an abomination is he that chooseth you.

Whether the Devill, and his prognosticating Divines, be able to endure the disquisition and examination of God, and of his divine Prophets ? *Produce your cause* ; make manifest (if you can) your whole art, and profession. Wherefore doe ye adjure one another to Sorcerie in your half-hinted mysteries ? are neither God, nor good men capable of them, nor worthy to receive them ? Come, produce your causes ; let us hear what naturall causes there can be for your so peremptory predictions, upon arbitrary notions, and fortuitous events ? Bring forth your *strong men*, your Artists : and your *strong reasons*, the true Demonstrations of your Art. *Let them*, (the Idols, their Oracles, Augurs, and all the aruspicate Prefagers) *bring forth* (into reall art, or effect) *and shew us* (by true propositions) *what shall happen* (by way of contingent, or meer accident.) *Let them shew the former things, what they be* : For if they be ignorant of things past heretofore, how can they be intelligent of things future, or that shall be hereafter ? And if things past be not yet present to them : doubtless things to come are farre absent from them. But let them shew the former things, *that we may consider them*. How ? recollect them, as if out of our mind and memory ? Nay, that we may see whether their recollection of them be worth our consideration. Or *set our heart upon them* : to give credit, or assent unto them. *And know the latter end of them*. For if they can recall things from the first ; they are the better able to inform us what shall become of them to the very last. And if things be present

to them from the beginning ; we may the rather believe them, that things are not absent or hidden from them, as touching their latter end. *Or declare us things for to come.* If they be blind behind, so that they cannot look back ; but have only their eyes in their foreheads, to see before them : then let them (even as concerning those things) *make us to hear* (*sc.* both infuse a faith, and bind a conscience, to believe them, as touching the futures which they take upon them to foretell.) What talk ye of some immediate and imminent probables (such as even sense may ghesse at ; or present hopes, or fears, easily suggest ?) *Shew the things that are to come hereafter.* Manifest your prescience of things afar off : as well as your present sense of things neer at hand. But alas ! ye are not able certainly to foresee what may come to passe within an hour : how much lesse are ye able to foretell what shall come to passe after an age ? Doe either this, or that infallibly ; *That we may know that yee are Gods.* Not Devills, not Idols, not Diviners, not Soothsayers, not Prognosticators ; Nay, not Angels, not Prophets, not Apostles ; no, but very Gods. For to foreknow, and foretell things to come, this is the sole property of a true God, and of none else ; but one worthy to be so known, confessed, honoured, and adored. *Yea, doe good, or doe evill.* Not Morally ; for so, evill indeed ye may do, so farre as ye are permitted : yet good ye cannot doe, because not thereunto endowed. But Remuneratively ; let your Starres and Planets not onely signe, but cause good fortune, or reward to good men : and bad fortune, or punishment to evill men. *That we may be dismayed.* This benignity, and severity of theirs would indeed strike us with some astonishment ; either of terrours, or admiration. But tell's not of their indiscriminate and confused benefices, or malefices (to our vain hopes, or fears,) unless you can order them so, as that we may *behold them together, sc.* God, as well as man, to approve them : and we, as well as you, to prove and experiment them. Otherwise, why should wee believe you can foreseee such things, as none can see but your selves ? But since you are not able to let us behold your Art together with you : this we can behold without you ; and so can all that are wise, beside you, *Behold ye are of nothing.* Is not there the vanity of your persons ? *And your works of nought :* is not there the invalidity of your Art ? *An abomination is he that chooseth you.* Is not there the guilt and plague of every profelyte and client of yours ? And now, think not easily to evade ; it is God that thus discepts with you, *sayth the Lord.* *Yea, sayth the King of Jacob ;* It is God, that not only disputes against your cause, but pleads the cause of his Church against you.

Iſa. 44. 25. That fruſtrateth the tokens of the lyars, and maketh Diviners mad, that turneth wiſe men backward, and maketh their knowledge fooliſh.

How God dealeth not only with Aſtroglogers, but with their Art? *He fruſtrateth* (depriving that of a due end, to which he never vouchſafed a true cauſe,) *the tokens* (fancied and feigned ſignes, from calculated, and prognosticating Aſpects, and Conjunctions) *of the lyars*; (commonly expounded of feigning and falſifying Aſtroglogers, that Predict, and preſage neither from the truth of nature, reaſon, nor faith.) *And maketh Diviners mad*; Mad, in giving them over to break their own brains about needleſs curioſities, and abſtruſe vanities. Mad, in a proud and inſolent conceit, and boaiſting of their own art and learning; above all other mad in their phrenetick ſuggeſtions, ſublime inveſtigations, confuſed apprehenſions, obſcure expreſſions, ambiguous preſagitions, ſuperſtitious Ceremonies, and preſtigious practices. Mad; at the fruſtration of their own bold Predictions. Mad, at wiſe mens diſcovery of them; and conſequently at the worlds deriſion and contempt. Mad, with envy at the truth of God, Church and Miniſtry. And mad, in the horreur and diſtractions of their own helliſh hearts and conſciences. *And turneth wiſe men backward*; Such as account themſelves the onely wiſemen; and yet while they pretend to make progreſſe in knowledge and vertue, are themſelves becomie retrograde, and turned backward into Idolatry, Superſtition, Atheiſm, Prophaneſſe, Sorcery, &c. Turned backward; while they read the Stars now backward, now forward; now for a fortune, now for an infortune; now for this ſide, now for that. Turned backward; when they find rebuke, and reprehention: where they lookt for praiſe and promotion. *And maketh their knowledge fooliſh*; From their own conviction, confeſſion; retractation; by the inſallible judgement of Gods word and truth; in the clear diſcerning of all wiſe-hearted Chriſtians, and to the palpable experiment of all ratiſonall men. What? not only the Artiſts fools, but the Art it ſelf folly? Away then with that excuſe, from the folly, error, and ungroundedneſs of the Artſmen: ſince there is ſo little ground (beſides error and folly) for the Art it ſelf.

Iſa. 57. 12, 13, 14. Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayſt prevail.

Thou art wearied in the multitude of thy counſells: Let now the Aſtologo-

Astrologers, the Starre-gazers, the monethly Prognosticators stand up, and save thee from these things that shall come upon thee.

Behold, they shall be as stubble, the fire shall burnt them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before.

What use, and end of Astrologers, in times of extreme and imminent dangers? Can there be any help, or hope in that Art or power, which the *Holy Ghost* thus rebukingly derides? *Stand now* (he speaks to *Babylon*, the mother of Magick, Astrologie, and Witchcraft; and that in an admonition to all Nations:) *Now*, that divine vengeance, and common calamity is at hand. Now indeed is the usuall time for these Arts and Artists to be boldly and busily standing up, or starting out: but can they (upon such exigents;) stand up with Faith, and Fortitude, and Patience? Alas! the wretched *Magicians* were not able to stand before the plague of a *boyle*: how then can they stand up in a greater judgement? And if not stand up themselves, how should they now stand others in stead? why then should others stand with them? Oh! let all take heed how they stand with such (by crediting, confiding, countenancing, or conniving) lest God give them all over to fall together. What more dreadfull token of judgement inevitable, and ineluctable, than when God desists from his gracious and serious dehorting: and ironically invites to persist (one with another) in evill and unlawfull wayes? *Stand now with thine enchantments, or conjunctions.* Lo! there may be Enchantments in Conjunctions. And lo! maleficall and sorcerous finnes are not only appropriated to the actors only: but to them also, that consult, assent, credit, confide, countenance, connive, excuse, justifie, or (in any way) stand with them. *And with the multitude of thy sorceries.* Lo again! how one kind of malefice induces to another: and how they all agree to multiply, through countenance or connivance. *Wherein thou hast laboured from thy youth.* O tedious labour! in an abstruse art. O vile labour! in a vitious art. O impious labour! in a prophane art. O fruitless labour! in an unprofitable art. O horrid labour! in execrable immolation. O sordid labour! in loathsome inspection. O ridiculous labour! in vain observation. O servile labour! in superstitious attendance. O toylsome labour! in prestigious fabrefaction. O lost labour and time! to be instituted, and educated to such a practice or profession. O endless labour! to begin it in youth, and not to desist from it in old age. But were all they of *Babylon* solely and wholly trained up to this sortilegious trade?

Great like not. What then would the *Holy Ghost* here teach us? but that the educationall, and professionall, are to be imputed, and accounted for Nationall finnes. *If so be, thou shalt be able to profit, if so be thou mayst prevail; sc. profit thy self; or prevail against thine Adversaries.* Oh wretched art! that can neither doe good, nor defend from evill. Would it not be folly, and madnesse then, to think that a Prognostication, or Astrologicall Prediction, should any whit advantage or avail, either for the fortifying of our own, or the infringing of our enemies power? But the repeated (*if so be*) is not to be neglected, for Peradventure intimates something of a supposition, but more of a dubitation. And therefore though magicall practices and predictions may sometimes prevail, or (through Gods permission) be sometimes suffered to take effect; yet are they not to be trusted to; because the utmost of them is but in a peradventure. *Thou art wearied in the multitude of thy counsells.* What fruit? what issue? what end should there be of humane consultations; if they should be either regulated by, or respective to the consultations of the Starres and Planets? How would one counsell beget another? and how would they so weary out all at last? *Let now the Astrologers* (or inspectors of the heavens, that can only look and talk;) *The Star-gazers* (that pretend to pry into them, to spy out more than they portend;) *The monethly Prognosticators* (that undertake to predict what shall befall every month, not only as touching the ordinary disposition of the weather; but the extraordinary inclination; yea, & necessitation of free actions & meer contingencies, or contingent emergencies in humane affairs.) Let them stand up, and save thee, from these things that shall come upon thee. When did God oppose, or menace, or challenge his own ordinances and means of ignorance, or impotence? Whose institution (I pray) must this art of theirs be then? O miserable counsellors, and comforters! have ye an Art, and a light, to foresee and foretell? and have ye neither promise, nor office, to prepare or prevent? How uncomfortably doe ye foreflew good, that know no means to procure it? How desperately doe ye foretell evill, that have no power or vertue to prevent it? But how should they indeed save others, that cannot save themselves? *Behold, they shall be as stubble; They, with their strawy science, and chaffie conscience; the fire* (of indignation and wrath) *shall burn them* (them as well as the rest, nay and before them.) *They shall not* (by all their charming and enchanting) *deliver themselves from the flame* (of externall judgement, internall horrors, eternall confusion.) Their own *Planets* are all combust: yea, and *peregrine* too. For albeit they now fare well, and keep them-

selves warm by their own fires (and mean-while study here to set others on fire) yet (an event which Gods Spirit prophesies, though their own stars and spirits presage it not unto them) the time is coming, when *there shall not be a coal* (of their own left unto them) *to warm at, nor a fire* (in their own houses) *to sit before.*

Jer. 10. 2. *Learn not the way of the Heathen, and be not dismayed at the Signs of Heaven; for the Heathens are dismayed at them.*

Was Astrology then an art, or science? because he saith, *Learn not.* No; but it was a trade or way; and that was enough to teach it. And yet it was but an *Heathenish* way; and that was enough to inhibit it. And a way that wrought an Heathenish, faithless fear; and that was enough to deterre it. No such fear at the Signs of Heaven, but in learning of such a way. Therefore he saith, *and be not dismayed at the Signs of Heaven.* At what kind of signs? Those of the divine ordination? nay, but those of the Diviners machination. As is exprest to be observed; 1. From the Occasion, or Induction, *Learn not the way of the Heathen.* He saith not *ways* (plurally) as if he spake now of all their abominations in generall: but *the way* (singularly) to note, that he more specially now intended it of some certain particular. Say it was Idolatry; yet it was such, as precisely tended to divination, or divining Prognostication. And therefore he inhibits to *learn* such an *Heathenish* way, as might induce to a superstitious construction, through their soothsaying interpretation of the celestiaall prodigies. 2. From the nature and kind both of the Signs and Fear; *And be not dismayed at the Signs of Heaven.* Of the signs. What? the naturall and ordinary signs? what terror and consternation can there be at such, as are intended for beauty, and comfort? when *Signs* are said to be *of, in, or from Heaven*; then are they to be understood not of the naturall: but if not of the mysterious, then altogether of the porteuntous, and prodigious. And those not so prodigious in themselves; but made more ominous by mens superstitious observations and predictions: which he therefore elsewhere calls *the Signs of the Lyars.* As for the Fear, what other means he, but the superstitiously ominating? Would he animate, or hearten any, against a due reverence of his own Ordinances or judgements? what should Gods signs simply teach but Gods fear? and that he himself would never forbid. 3. From the Subject, or example; *For the Heathen are dismayed at them.* And are heathenish passions and affections imitable to Gods chosen people? And what was it that made them so dismayed? but their corrupt natures, blind minds,

faithless.

faithless hearts, guilty consciences, superstitious opinions, and inordinate affections: and all these aggravated by their ominating prognosticators. Now seeing such heathenish fears are forbidden, as concerning extraordinary and prodigious signes: what kind of Christians then are they; whom the ordinary signes put either into such fears, or hopes?

Act. 19. 19. 20. *Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*

So mightily grew the word of God, and prevailed.

Which is the right way presently to reform Magick and Astrology? Is it not according to this example, first to reform the Artists, and then the Art? Must not they be well *beaten*, and *wounded*, by the *evill spirits*, of their own guilty consciences? Especially, for *taking upon them*, to call over (by adjuring, imprecating, and deprecating) *them that had evill spirits* (whether of obsession, temptation, superstition, curiosity) adding thereunto (in a presumption of more vertue and vigour to their charming, and enchanting) *the name of the Lord Jesus*. As if they thus indeavoured to reconcile Astrologie, and Theologie, Geomancy, or Goetie and the Gospell, Divination and Divinity. Again, must they not *flee out of their houses* (their *Zodiacall houses*) and that *naked*, or quite stript of all their superstitious phantasies, and vain observations? And again, must they not *fear*, and *believe*, and *confesse*, and *shew their deeds*, and *magnifie the name of the Lord Jesus*? *Fear*, in a deep apprehension of Gods just displeasure; *believe*, through a lively faith in his gracious promises; *confesse* their sins in generall; *shew their deeds*, declare their magicall and forcerous practises in speciall: and *magnifie the name of the Lord Jesus*; admire and adore the wisdom, power and goodness of God, in that excellent mysterie of mans redemption. Now the persons thus converted; whats to be done for the reformation of the Art, but after their example? *Many of them which used curious arts, brought their books together, and burned them before all men. Many of them*; for all the converts now, were not *exorcists*, or Magicians. And therefore, what starting hole is here to surmise that some of them did not so? *They brought their books together*, one as well as another, with a common consent, that none of them might escape, of what kind, authority, or edition soever. *And burned them before all men*; voluntarily, and not by compulsion of the Law;

Law; evidently, and not under a pretext; and that to the testimony and satisfaction, as well of the world, as of the Church. And what books were they, that were thus served? Books of *curious arts*; Unheard-of curiosities, and well-worthy to be unseen. But what? would the *Holy Ghost* thus exrenuate the malefice and malignity of their contents? or would he thus, if not elevate, yet alienate their studies, or rather *Practices*? Oh no; but to inform us, that the books were worthy to be burnt, not only for the abstruse curiosity; but for the triviall impertinency that was in them. And so much the originall word imports properly; and so instructs further: that magicall, astrological. and chymicall books; and all such works upon which a man bestowes superfluous pains (as being unnecessary, useles, unprofitable, impertinent, besides a mans own calling, and to no edification of others) are good for nothing else, but to be burned. But herein is the example the more admirable; in that *they accounted the price of them, and found it 50000. pieces of silver*. Belike they counted all dung, now that they had wonne *Christ*: and determined hence-forward not to know any thing, save *Jesus Christ*, and him crucified. Ah! who shall persuade our Magicians, Astrologers, and Chymists to doe so? Prize they not their old musty fragments, and fresh two penny Pamphlets more than so? Nay, will they not hazzard the burning of their souls, rather than the burning of their books? And if they will not bestow the burning of them; who will save them the labour, and doe it for them? Ah shame, and woe of superstition and prophaneesse! what books (now of late are grown into request with many) more than these? Is not *the Book*, the book of books, layd aside; while these are taken up? Here is Divinity set after Divination, and Prophecies undervalued to presages; and promises, to *Premisers*, and the Gospell to their *Goetic*. How are the *Planetarian elections* preferred to the election of grace? and men more inquisitive now after their *fatal destiny*; than eternall predestination? If this be not a just complaining let the Time speak; If this be not a right arguing, let the Text speak. They burnt their books, *so mightily grew the word of God, and prevailed*. The growth and prevalency of Gods word was the cause of burning their books: and so was this a signe of that. Now God grant that his word may grow in mens hearts, and consciences, and prevail against mens errors, and opinions: and then we may easily ghesse what will soon become of all these ghesing books; and the like.

SECT. III.

3. *Whether ever any depravations, corruptions, adulterations, or wresting applications of Scripture-places, and passages, was more hereticall, blasphemous, superstitious, impious, prophane, impertinent, grosse, absurd, and ridiculous; than those that are so notorious in Magicall and Astrological Authors, old and new? And whether the bare recitall of them be not a sufficient refutation, in the judgement, not only of speciall faith, but common reason?*

A *Dam* that gave the first names to things, knowing the influences of the heavens, and properties of all things, gave them names according to their natures, as it is written in *Genesis*, *Gen. 2. 20.*

According to the properties of the influences, proper names result to things; and are put upon them by Him, who numbers the multitude of the Stars, calling them all by their names; of which names *Christ* speaks in another place, saying, *Your names are written in heaven*, *Luk. 10. 20.*

There is nothing more effectually to drive away evill Spirits, than musickall harmony (for they being fallen from that cœlestiall harmony, cannot indure any true consort, as being an enemy to them, but fly from it.) As *David* by his Harp appeased *Saul*, being troubled by an evill Spirit, *I Sam. 16. 23.*

As the Sun doth by its light drive away all the darknes of the night, so also all power of darknesse; which we read of in *Job*; *As soon as the morning appears, they think of the shadow of death*, *Job 24. 17.* And the *Psalmist* speaking of the Lions whelps seeking leave of God to devour, sayth, *The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it follows, man shall goe forth to his labour.*

Christ himself while he lived on earth, spoke after that manner and fashion, that only the more intimate Disciples should understand the mystery of the word of God; but the other should perceive the *Parables* only. Commanding moreover, that *holy things* should not be given to *dogs*, nor *Pearls* cast to *Swine*. Therefore the *Prephet* saith, *I have hid thy words in my heart, that I might not sin against thee.* Therefore it is not fit that these secrets which

are among a few wiſe men, and are communicated by mouth only, ſhould be publickly written. Wherefore you will pardon me, if I paſſe over in ſilence many, and the chiefſt ſecret myſteries of ceremoniall magick.

Hence (for the naturall dignifying of a perſon ſit to be a true perfect Magician) ſo great care is taken in the Law of *Mofes* concerning the *Prieſt*; that he be not polluted by a dead carcaſſe, or by a woman, a widow, or menſtruous; that he be free from *leproſie*, flux of blood, burſtines, and be perfect in all his members; not blind, not lame, not crook-backt, or with an ill-favour'd noſe.

Not only the knees of earthly, heavenly, and heliſh creatures are bowed, but alſo inſenſible things doe reverence it, and all tremble at his beck; when from a faithfull heart, and true mouth, the name *Jeſus* is pronounced; and pure hands imprint the ſalutiferous ſigne of the *Croſſe*. Neither truly doth *Chriſt* ſay in vain unto his Diſciples, *In my name they ſhall caſt out Devills*; &c. unleſſe there were a certain vertue expreſſed in that name, over devills, and ſick folk, ſerpents and poiſons, and tongues, &c. Seeing the power which this name hath, is both from the vertue of God the inſtitutor; and alſo from the vertue of him who is expreſſed by this name; and from a power implanted in the very word.

Of this ſort were the Gods of the Nations, which did rule and govern them, which *Mofes* himſelf in *Deuteronomie* calleth Gods of the earth. To the which all Nations were attributed, not ſignifying others, than the heavenly ſtars, and their ſouls.

That the heavens, and the heavenly bodies are animated with certain divine ſouls, is not only the opinion of *Poets* and *Philoſophers*; but alſo the aſſertion of the Sacred Scriptures, and of the *Catholicks*. For *Eccleſiaſtes* alſo deſcribeth the ſoul of heaven. Cœleſtiall bodies are animated, becauſe they are ſaid to receive commands from God; which is only agreeable to a reaſonable nature; for it is written, *I have joynd a command on all the ſtars*. Moreover, *Job* ſeemeth to have fully granted; that the ſtars are not free from the ſtain of ſin; for there we read, *The ſtars alſo are not clean in his ſight*. Which cannot verily be referred to the brightneſſe of their bodies.

The Maſters of the *Hebrews* think, that the names of *Angells* were impoſed on them by *Adām*; according to that which is written, *The Lord brought all things which he had made into Adam, that he ſhould name them: and as he called any thing, ſo the name*

of it was. Hence the Hebrew *Meculiabs* think, together with the Magicians, that it is in the power of man, to impose names upon Spirits.

Many prophesying Spirits were wont to shew themselves; and be associats with the souls of them that were purified; examples whereof there are many in sacred writ. As in *Abraham*, and his bond-mayd *Hagar*, in *Jacob*, *Gedeon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angell *Raziel*; *Shem* the Son of *Noah* with *Tophiel*; *Abraham* with *Zadkiel*; *Isaac*, and *Jacob* with *Peliel*; *Ioseph*, *Joshua* and *Daniel*, with *Gabriel*; *Moses* with *Metatron*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esfaras* with *Uriel*; *Solomon* with *Michael*.

There is a kind of frenzy which proceeds from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, innovations, and certain sacred arts, or certain secret confectiōns, by which the Spirit of their God did infusè vertue, make the soul rise above the mind, by joyning it with deities and *Demons*. So we read concerning the *Ephod*, which being applyed, they did presently prophesy.

Rabbi Levi affirmeth that no propheticall dream can be kept back from his effect, longer than twenty two years. So *Ioseph* dreamed in the seventeenth year of his age, and it was accomplished in the 39. year of his age.

A humane soul when it shall be rightly purged, and expiated, doth then, being loosed from all impurity, biek forth with a liberall motion, ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed elsewhere; neither doth it then need any remembrance, or demonstration, by reason of the industry of it self: as by its mind (which is the head and Pilot of the Soul) it doth (imitating by its own nature the Angels) attain to what it desires; not by succession, or time, but in a moment. For *David*, when he had not learning, was of a *Sheepheard* made a *Prophet*, and most expert of divine things. *Salomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiab*, *Ezekiel*, *Daniel*, and the other *Prophets*, and *Apostles*, were taught.

If there be a deprecation (a magicall deprecation) made for the destruction of enemies; let it be commemorated, that God destroyed the *Gyants* in the *Deluge* of waters; and the builders of *Babel*,

Babel, in the confusion of tongues; *Sodom* and *Gomorah* in the rayning of fire; the holste of *Pharaoh* in the Red Sea; and the like: adding to these, some maledictions out of the *Psalms*; or such as may be gathered out of other places of Scripture. In like manner, when we are to deprecate (still magically deprecate) against dangers of waters; let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* thorough the Red Sea; and *Christ* walking dry shod upon the waters, and saving a Ship from shipwrack, commanding the winds, and waves, and lifting up *Peter* sinking in the waters of the Sea, and such like. But if a prayer be necessary for obtaining oracles, or dreams, whether it be to *God*, *Angels*, or *Hero's*; there are many places offer themselves out of the old Testament, where God is said to talk with men; promising (in very many places) presages, and revelations; besides the propheticall dreams of *Jacob*, *Joseph*, *Pharoah*, *Daniel*, *Nebuchadnezzar*, in the old Testament; and the Revelation of *John*, and *Paul*, in the new.

In consecrations (magicall consecrations) of Fire, Water, Oyl; Books, Swords, &c. Read holy Writ, and thence apply such attributes, names, words phrases, examples, as are suitable &c.

We call *Damons* holy, because in them God dwels; whose name they are often said to bear: whence it is read in *Exodus*, *I will send my Angell, who shall goe before thee, observe him, neither think that he is to be despised; for my name is in him.*

In like manner, certain confections (magicall confections) are called holy, into which God hath put the speciall beam of his vertue: as we read in *Exodus*, of the *sweet perfume*, and *Oyl of anointing*.

We reverence the image of a *Lamb*, because it representeth *Christ*; and the picture of a *Dove*, because it signifieth the Holy Ghost; and the forms of a *Lyon*, *Oxe*, *Eagle*, and a *Man*, signifying the *Evangelists*: and such things, which we find expressed in the Revelations of the *Prophets*, and in divers places of the holy *Scripture*. Moreover these things confer to the like Revelations and dreams and therefore are called sacred pictures.

Amongst the *Jews* black dayes are the 17. day of *June*; because on that day, *Moses* brake the *Tables*; *Manasses* erected an *Idoll* in the *Sanctum Sanctorum*; and the walls of *Jerusalem* are supposed to have been pulled down by their enemies. Likewise the 9. of *July* is a black day with them; because on that day the destru-

ction of both the *Temples* happened. And every nation by this way, may easily make the like calculation of dayes fortunate, or unfortunate to them. And the Magicians command that these holy and religious dayes be observed, no less than the Planetary dayes, and the celestiaall dispositions, &c.

Whosoever thou art who desirest to operate in this faculty, in the first place implore *God the Father*, being one; that thou mayst be one worthy of his favour: be clean within, and without, in a clean place; because it is written in *Leviticus*, *Every man which shall approach those things which are consecrated, in whom there is uncleanness, shall perish before the Lord.*

God accepteth for a most sweet odour, those things which are offered to him by a man purified, and well disposed: and together with that perfume condescendeth to your prayer and oblation; as the *Psalmist* singeth, *Let my prayer, O Lord be directed to thee, as incense in thy sight.* Moreover, the soul being the off-spring and image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeall man. And by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart.

A fortunate place conduceth much to favour. Neither without cause did the *Lord* speak to *Abraham*, that he should come into the land which he would show him; and *Abraham* arose and journeyed towards the South. In like manner, *Isaac* went to *Gerarab*, where he sowed, and gathered an hundred fold, and waxed very rich.

Make elections also of hours, and dayes for thy operations (magickall operations) for not without cause our *Saviour* spake, *are there not twelve hours in the day?*

Concerning that *Philosophie* which you require to know, I would have you know, that it is to know God himself, the worker of all things; and to passe into him by a whole image of likeness (as by an essentiall contract and bond) whereby thou mayst bee transformed, and made as God: as the *Lord* spake concerning *Moses*, saying, *Behold I have made thee the God of Pharaoh.* This is that true, high, *occult Philosophie* of wonderfull vertues.

We must dye, I say, dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets (occult Philosophicall Magickall secrets) not because

cause the body is separated from the soul, but because the soul leaves the body. Of which death *Paul* wrote to the *Colossians*, *Ye are dead, and your life is hid with Christ*, And elsewhere he speaks more clearly of himself, *I knew a man, whether in the body, or out of the body, I cannot tell, God knows, caught up into the third Heaven.*

By this (their *theomancy*) they suppose, that *Moses* did shew so many Signs, and turned the *rod* into a *Serpent*, and the *waters* into *blood*; and that he sent *Frogs, Flys, Lice, Locusts, Caterpillers, fire with Hail, borches and boyles* on the *Egyptians*, &c. By this art of miracles *Joshua* commanded the *Sun* to stand still; *Elijah* called down fire from Heaven upon his enemies, restored a *dead child* to life; *Daniel* stopt the mouths of the *Lyons*; the *three children* sang songs in the *fiery furnace*. Moreover, by this art, the incredulous *Jews* affirm, that even *Christ* did so many miracles. *Salomon* also very well knew this art, and delivered charms against *Devils*, and their bonds, and the manner of conjurations, and against diseases.

This is that *Alphabetary*, and *Arithmetickall Theologie* which *Christ* in private manifested to his *Apostles*: and which *Paul* speaketh to the *perfect* only, *1 Cor. 2.6, 7.*

John 37.7. *He sealeth up the hand of every man, that all men may know his work.* This place the *Chirosofophers*, or *Chiromancers* abuse, to prove their *Palmistry*; and their juggling *Prognostications*, by the fictitious lines, and mounts in the hand.

Isa. 1.16. *Wash ye, make you clean all:* this they apply to the ceremoniall emundations, or purifications which they prescribe, as requisite to the operations of *Theurgicall Magick*.

1 Kings 4.33. Hereupon they believe that *King Salomon* exceeded in *Magickall skill*. and that all those things here spoken of, doe bear before them certain powers of naturall *Magick*.

Dan 4.33. *Nebuchadnezzar* being driven from among men, and eating grasse as *Oxen*, &c. This they urge as a proof of the possibility of veneficall, and metamorphosing or transforming *Magick*.

That the *Brazen Serpent* set up by *Moses* in the wilderneffe, was but a meer *Talisman*; which drove away *Serpents*, and healed the bitings of them. And that the *Jews* made the *Golden Calf* to no other end than to serve as a *Talisman*; as their *Astrologers* think, to acupate the favour of *Venus* and the *Moon*, against the influences

influences of *Scorpio* and *Mars*, which are adverse unto them.

I know not whether or no, by the very same vertue of Resemblance, which is found betwixt God and man (*Let us make man in our image, after our likenesse*) it hath not rightly been affirmed by some Divines; that the *Son of God* would nevertheless have become man (yet without suffering death) though *Adam* had not fallen.

The art of Divination of Dreams is grounded upon resemblance; as may appear out of the holy Bible, where *Joseph* foretold the *Cup-bearer*, that within *three daye*. he should be restored to his office; because he had dreamed, that he pressed *three* clusters of Grapes into *Pharaohs* Cup, &c. So at the seven years of plenty, and dearth; by the seven *fat*, and *lean* kine.

Eccles. .i. 16. 17. & 7. 25. By the words (spoken in the good sense (sayes *R. Salomon*) we understand Sciences Divine under which he comprehends Astrologie: and by the other words in the bad sense, those that are unlawfull in which number he reckons the Magick of the *Agyptians*; to which some will also intitle *Moses*.

They (the later *Rabines*) say that *Moses*, who was a learned Astrologer, making use of his knowledge in these secrets, gave the *Jewes* those *Lawes*; which he grounded upon the harmony of the *Planetary Zepheros*. As for example, he instituted the fourth Commandement, *Remember to keep holy the Sabbath day*; because this day was governed by *Saturn*, who might cause those works that were undertaken on this day, to be unprosperous: and that *Moses* therefore thought it fit, that the people should rest on this day. The fifth Commandement (*Honour thy father and thy mother*) hath reference to the Sphere of *Jupiter*: which is benign. The sixth (*thou shalt not kill*) to *Mars*, who hath the government of Wars, and Murders. The seventh (*thou shalt not commit adultery*) to *Venus*; who rules over concupiscentiall motions; and so of all the rest.

That our *Saviour Christ* (*Saturn* having part in his Nativity, and so rendring him sad and pensive) seemed to be older than he was. Whereupon the *Jewes* took occasion to say unto him, *Thou art not yet fifty years old* &c.

Abarbanel saith that *Sol* was the chiefest from whom they (the Rabbinicall Astrologers) took their *Omens* of good: and this was the reason (saith the same Authour) that when God caused

King *Hezekiah* to be born again, as it were the second time; hee made choyse of the *Sun* to be the sign by which this miracle should be wrought.

Psal. 19 4. *Their line is gone out through all the earth.* We may understand it spoken of the starrs, which are ranged in the heavens, after the manner of letters in a book, or upon a sheet of Parchment.

Jer. 1. 14. *Out of the North an evill shall break forth, &c. or shall be opened.* We may render this Prophecie in these words, all evils shall be described, or written from the northward. And if written, then certainly to be read from this side. Most properly therefore doe wee in this *caelestiall writing*, begin to read disasters, and misfortunes, from the Northern part.

Iesus Christ when he was on earth, with the dust of that earth he made the *blind* to see; and of meer *water* he made *wine*. These were the visible elements of his Physick, or rather (so the notion offend you not) of his *Magick*. But shall I shew you his library, and that in this threefold Philosophie? Observe then first, and censure afterwards. *Have salt in your selves*; and again, *you are the salt of the earth*; and in a third place, *salt is good*. This is his minnerall doctrine. Will you know his vegetable? It is in two little books, a *Mustard-seed* and a *Lilly*. Lastly, he hath his *animal* Magick; and truly, that is a scrowl sealed up, I know not who may open it. *Hee needed not that any should bear witnesse of man, for he knew what was in man.* And what of all this blasphemy, sayes some splenatick Sophister? No more but this, its easie to observe, and censure at once.

I have ever admired that discipline of *Eliezer*, the steward of *Abraham*, who when he prayed at the well in *Mesopotamia*, could make his *Camels* also kneel. I must not believe there was any *Hocus* in this; or that the spirit of *Banks*, may be the spirit of prayer. Why believe you any Magick to be in it then?

Jacob makes a Covenant with *Laban*, that all the *spotted*, and *brown-cattell* in his flocks, should be assigned to him for wages. The bargain is no looner made, but he finds an *art* to multiply his own colcurs; and sends his Father-in-law almost a wooll-gathering. *And Iacob took him rods of green poplar, &c.* As for this practice of *Iacob*, namely the propagation of his *speckled flocks*, it is an effect so purely *magicall*, that our most obstinate Adversaries dare not question it. Good words here pray; threatned

men live; and may be permitted to speak truth.

Joseph being 17 years old, an age of some discretion, propounds a *vision* to his *Father*; not loosely and to no purpose (as we tell one another of our dreams) but expecting (I believe) an interpretation; as knowing that his *Father* had *skill* to expound it. The wise *Patriark*, being not ignorant of the *secrets* of the two *Luminaries*, attributes *Males* to the *Sun*, and *Females* to the *Moon*, then allows a third *signification* to the *minor Stars*; and lastly, answers his *Son* with a question: *What is this that thou hast dreamed?* &c. Now (I think) no man will deny but the interpretation of dreams belongs to *Magick*, &c. I speak of a *Physicall* exposition, as this was, &c.

I have said ye are Gods; a name communicated to them, because they had the power to doe wonders. For in this *Magicall* sense, the true *God* speaks to *Moses*; See, *I have made thee a God* to *Pharaoh*, &c.

Lest any man should deny that which we take for granted, namely the *Philosophie* of *Moses*; I shall demonstrate out of his own books, both by reason, as also by his practice, that he was a *naturall Magician*. In *Genesis*, he hath discovered many particulars, and especially those *secrets*, which have most Relation to this *Art*. For instance, he hath discovered the *Minera* of man, or that substance out of which man, and all his fellow-creatures was made. This is the *first matter* of the *Philosophers stone*. *Moses* calls it sometimes *water*, sometimes *earth*, *Gen. 1. 20.* and *2. 19* &c. But this is not all that *Moses* hath written to this purpose, I could cite many more *magicall* and *mysticall* places: but in so doing, I shall be too open. Wherefore I must forbear. I shall now speak of his practice. *And Moses took the Calf which they had made; and burnt it in the fire, and grinded it to powder, and strewed it upon the water, and made the children of Israel drink of it.* Certainly, here was a strange kind of *Spice*, and an *Art*, as strange, &c.

Gen. 28. 12. As for the *Angels*, of whom it is said, that they *ascended* and *descended* by the *ladder*; their motion proves that they were not of the *superiour Hierarchie*, but some other *secret essences*; for they *ascended* first, and *descended* afterwards: but if they had been from above, they had *descended* first; which is contrary to the text. And here Reader, I would have thee studie; upon what? upon a frivolous observation, from the bare order, or position of the words? which (without other grounds and helps, either in the same place,

place, or other plainer places) is alone insufficient for any genuine, and orthodox deduction : and hath been, is, and may be the occasion of infinite incongruous, erroneous, false and hereticall collections. Such as this.

Not that I would interpret, but request the sense of the Illuminated ; I desire to know what my *Saviour* means by the *Key of Knowledge* ? *Luke* 11. 52. Who can forbear to reply being so insolently and scornfully provoked ? What ever it be that you desire to know ; it is not that which you desire to teach. Not the *Key of doctorall*, and *Magisteriall Rabbinsmes* and *Caballismes*. Not the *Key*, or rather pick-lock of nature, *Mag:call Chymstry*, whereby you think to unlock the *Chaos*. Not the *Key of death*, for *Necromancers* to goe in and consult with the dead. Not the *Key of the bottomless pit*, to bind, or loose, *Spirits*, and *Dæmons*, and *Devils*. These are no *Keys of knowledge* ; neither would *Christ* have reprooved the *taking away* of these : nay it is a *woe*, that they are not taken away. But the *Key of the house of David*, the *Key of the Kingdom of Heaven* : understand either of *Grace* or *Glory*. Had your desire been sincere, it had been but considering the rest of the verse, and comparing it with *Mat.* 23. and ye might soon have been satisfied. The door is open others are going in before you : who forbids you to be entering ? but you are stumbling at the threshold, their *taking it away*. Why, know ye not, that the *Lawiers*, *Scribes*, and *Pharisees*, *Hypocrites*, had usurped a power, authority, jurisdiction ; an office, calling, ministry to expound and teach the *Law*, and the *Prophets* ? and this was a *taking it to themselves*. And now they taught *Rabbinsmes*, *Caballismes*, traditions, doctrines of men ; and thus they *took it away* from others.

What should I speak of those many *books* cited in the *old Testament*, but no where to be found : which if they were extant no doubt but they would proove so many reverend, invincible Patrons of *Magick*. Every Christian man doubts of that, saving your self. And so of the 27. books mentioned by your *Kim Cim* : since you dare to reject, those your self is convicted to number up.

This fine *virgin water*, or *Chaos*, was the *second nature* from God himself ; and if I may so say, the child of the blessed *Trinity*. What *Doctor* then is he whose hands are fit to touch that *subject* ; upon which God himself when he works, lays his own *Spirit* ? for namely so we read, *The Spirit of God moved upon the face of the*
 G 2 *water.*

water. And can it be expected that I should prostitute this mystery to all hands whatsoever, that I should proclame it, and cry it, as they cry Oysters? What doe you else? when you cry, the *egge of nature, Sperme, spermatick moysture, salt, slimy, unclean viscidous humidity; virgin water, milk, Mercury; Hyantes tears, water of the Moon, water, and no water; water of silver, Mercury of the Sun, secret water, water of the Sea, of life; miraculous white water, permanent water, the spirit of the body, the unctuous vapour, the blessed water, the vertuous water, the water of the wisemen, the Philosophers vinacre, the minerall water, the dew of heavenly grace, the seed of divine benediction, heaven of earth, earth of heaven, stone, salt, fire, cement, balsome, venerable nature, our Philosophicall Chaos, first matter, matrix, mother, mother of the Chaos, quintessence, Nothing.* And yet the waters upon whose face the spirit of God moved, must needs be understood of this *chymicall, chimericall, fancy, and foppery.*

This *earth to earth*, is just the doctrine of the *Magi*. Metals (say they) and all things may be reduced into that whereof they are made. They speak the very truth; it is Gods own principle, and he first taught it *Adam: Dust thou art, and to dust shalt thou return.* And so let all vain arts, and vile adulteratings of holy Scripture.

But I am weary with writing, and have nauseated the Christian Reader, yet had I not troubled my self, or them, with these collections, had I not found them dispersed in English, to the great dishonour of our Church, and danger of our people. Nor would I have added a word of reply to the confidence of asserting (there's enough in that to overthrow it self) but for the impudence of challenging. And for that cause I could willingly have said more, but that I had an eye to the question, and that part of it, whether the recitation, be not refutation enough? I am not altogether ignorant or unaware, that these are but the scatterings, and sprinklings, in comparison of those wherewith the *Rabbinizing and Christianizing Magicians, and Astrologers, yea and Chymists* too, seek to stuff out their portentous volumes; yea to fraight their very fragments, and paint their very Pamphlets: glad to snatch at, and crowd in, any place of *Scripture*, upon any occasion; that so they might pretend some consistency, nay and convenience of their imposturous Arts, and Artifices, with the pure word of God. But let all those depravations perish in their own dung; for any further.

ther raving of mine; who am loath to rake further into them, unforced.

C H A P. II.

2. From the truth of Faith.

I. **W**Hether it be not the sole property of the *prime verity* to require simply a *Faith*, or belief unto himself; and to the Doctrine of his divine authority and revelation? and therefore not belonging to any humane art, science, discipline, or institution whatsoever; much lesse to be arrogated to any, that is diabolicall and prestigious yea vain, unnecessary and unprofitable. Wherefore then should *Faith* (pure *Faith*) be so precisely required and severely exacted (above all other helps and means) to the study and profession, proficiency and successe of *Magick*, and *magicall operations*.

2 Whether *Magick* and *Astrologie* (as indeed all asciticious, and commentitious errors, and heresies, of any art, study, or profession whatsoever) have not proceeded from a false and superstitious *Faith*: and such as is no whit *analogall* either to the object; or to the end of true religious *Faith*; and not only so, but altogether excessive, and repugnant thereunto?

3. For as much as *Almighty* God requires not a *Faith* in those things which he hath not revealed: Why then should *Magicians* exact it to their mysteries; which they so often check at themselves and one another, for revealing; nay professe, or pretend themselves (whether through envy, or ignorance) as adjured not to reveal?

4. All *Faith* is not only in the Intellect, but also in the Will. And therefore (ere it be believed) how prove they that *Magick* ought either to be assented to, as true; and demonstrable; or yet to be affected, as good and lawfull?

5. Whether all that can be supposed to those they call the *Mathematicall* arts and sciences, be sufficient to acquire unto them an assent of *Faith* properly so called? suppose some probable truth;

is not an assent of opinion enough to that? Suppose some necessary truth, is not an assent of reason sufficient for that? Suppose some reall effect, will not assent of experiment now serve the turn? Is nothing answerable to all, or the best of these but only a *Faith*, which properly is either in God, or of the things of God, or at least to those things which are directly in order to God? But suppose there be none of those; must now this prime assent be allowed, where all the other are justly to be denied?

6. Right and pure *Faith* is neither of a bare proposition, although true; nor yet of a meer prediction, although probable: but of a divine promise only; and that not only because certain and infallible, but because good and beneficiall: neither is there in either of the other the substance or evidence of things hoped for; but in this last alone. And therefore if *Magicians* and *Astrologers* cannot afford us such a promise; ought we not justly to disclaim an adherence, acquiescence, affiance or confidence, in any of their propositions, or predictions whatsoever?

7. *Faith* is properly in the heavenly mysteries of divine revelation, such as cannot be otherwise attained, unless they be infused; nor otherwise comprehended, but by faith alone. Now, as for the *Secrets of Philosophie* are they not acquise? and such as may be attained by industrie, study, discourse, reading, observation, art, science, experience? yea, and sufficiently assented to by the light of nature, sense, reason, opinion, perswasion? And though peradventure some *Secrets of Philosophie* (such as are true and usefull) may be divinely revealed or infused, yet for as much as that is but to the common light of Nature, Sense, or Reason; which (for assent) considers not the authority of God revealing, but the evidence of the thing revealed; How then can this be of *Faith*, which is speciall and supernaturall altogether?

8. A divine supernaturall, infused, theologicall *Faith* is given, not because of the appearance or evidence of the thing propounded: but because of the authority and infallibility of the proposer. And dare they arrogate thus much to their Art? or excuse their defect of evidence, through a presumption of infallibility? But if it be a naturall, acquise, humane, or civill faith, or assent, which they expect; then we ask, where the evidence, proof, demonstration, reason? For though reason follows the first, yet it precedes the second kind of faith.

9. Whether a miraculous faith, or the faith of Miracles (such

as must needs be the faith of *Magicall miracles*, and *Astrologically Predictions* about *future contingents*) as it is defective in Theologie; so it be not excessive to Philosophie? That is, although it be very incompleat, in relation to divine doctrine: yet whether it be not too transcendent, for any humane discipline to exact?

10. Whether it may be verily called a faith of Miracles, to give credit unto *Magick* or *Astrologie*, because of some mirandous or stupendious things, either effected or foretold; in as much as we are taught to believe, that such things may be done, both by false arts, and to false ends? *Deut. 13. 1, 2, 3. Mat. 24. 24. 2 Thes. 2. 9, 10.*

11. If *Magick* or *Astrologie* be (in accurate speaking) a *Science*, as they contend; then let them see (with the *Schoolmen*) how the same thing can be at once the object of *Science*, and of *Faith*; And if they agree (with some of them) to say; that the clearer part may be of *Science*, and the obscurer of *faith*. Then, as the clear part must both be true, and revealed by God: so the obscure must be answerable to the first, and not repugnant to the last. But how prove they that?

12. Whether a thing *Contingent* can be the object of *Faith*, save only so farre forth as something necessary is included, and supposed in it? For a thing meerly contingent is indifferent to either part, and not only so but uncertain to both; it may be, and it may not be. And what faith can there be? Indeed an *Hypothesis* of the divine ordination, may make it to be necessary, immutable, inevitable: and in that relation only it pertains to *Faith*. And therefore that remains to be proved, ere it ought to be believed.

13. Contingents (especially singular contingents) are directly known to the senses; and but indirectly to the understanding, but how fall they under faith?

14. Is not this *Faiths* order in apprehending, and assenting to the truth of things *future* and *fortuitous*? 1. To believe, that it is *Gods* sole property to know all things simply in himself, whether past, present, or to come. 2. That the blessed *Angels* (which always behold his face) notwithstanding have not a perfect prescience, even of naturall things (whether in the heavens, or in the earth) much lesse of singular accidents, and effects; but so as God is pleased (at the instant) to reveal it to them. 3. That the revelation of things future, to the *Prophets* and *men of God*, was extraordinary, temporary, singular. 4. Though the *Devils* (by their experimentall sagacity, and busie curiosity) may presume to ghesse

gheſſe at many things, altogether hidden to us ; yet they are (for the moſt part) deceived as well as deceiving in their preſaging, or predictive ſuggeſtions. Becauſe God (many times) does many things beſides the ordinary way of his providence ; and contrary to the common order of Nature. And much more diſpoſes things contrarily, in his ſpeciall converſions of men to Grace. Neither yet doth he permit the *Devil* a power over mens free-wills, to act neceſſarily, or produce effects according to the Devils predictions.

6. That God hath taught *Men* to look after things future, no otherwiſe than temporally by a ſolid providence : and eternally, through a ſound faith

7. That the *Creatures* (in heaven or earth) may be ſignes, either naturall or prodigious ; and to tokens either of his mercies or judgements : which although they may be particularly intended ; yet are not to be (before-hand) but univerſally apprehended.

8. That no ſuch *Art* is of Gods intitution, which teaches men to pry into his Secrets, and to pronounce upon them, otherwiſe than he hath revealed in his *Word*.

15. How can a *Faith* in aſtological Predictions be true and right ; when as by how much they are propounded, or attended, with more peremptorineſs or confidence ; by ſo much they are the more ſuperſtitious and unlawfull ? For an indifferent opinion, and a moderate ſuſpicion in theſe things, is nothing ſo inordinate, as an anxious fear, or vehemently affected expectation.

16. With what faith or conſcience can we believe their *Aſtological* predictions ? In as much as God hath reſumed the fore-knowledge, and fore-ſhewing of things future to himſelf ; and hath diſcharged Angels, Devils, and Men, from all ſuch curioſities and preſumptions ; and hath expreſly forbidden us ſo often both the conſulting with, and aſſenting to them, *Levit. 26. 31. Iſa. 41. 22, 23. Jer. 27. 9. Dan. 2. 27, 28. Prov. 27. 1. Eccleſ. 8. 7. Mat. 24. 23, 24. Act. 1. 7.*

17. How can we be perſwaded that *Divining Magicians*, or *Aſtrogians*, are either profitable to the Church, or tolerable in a Chriſtian Common wealth ? In that God himſelf hath not only given the expreſſe Law or Precept for their non-admiſſion ; but made it a peculiar promiſe to his Church, for their utter excluſion, even in all the kinds of them, *Numb. 23. 23. Deut. 18. 10. 2 King. 23 24 Ezek. 13. 24. Mich. 5. 12.* Yea, and hath made that to be the mark of ſeparation, and note of diſtinction, betwixt his own people, and other Nations, *Deut. 18. 14. Jer. 10. 2. Iſa. 2. 6.*

18. Should

18. Should we once but admit of *Aſtrophical* Predictions to come into our *Creed*; would they not infinitely prejudice the *Prophesies*, and promiſes of the *Word*? Would they not ſeducẽ us from deſtiny, to predeſtination by the *ſtarres*? And from naturall inclinations, to propenſions to *Grace*; as depending upon *Conſtellations*? Would they not perſwade us, that the *Miracles* of *Chriſt*, his *Mysteries* and *Ordinances*, have (all of them) a reference to the *Starres*? And the infuſions of the Spirit, to reſpect the *influxes* of the *Planets*? Would they not make our *Wills* ſervile, while their decrees are taught to inforce a neceſſitation to *Good* or *Evill*? And then, what *praiſe*, what *puniſhment*, either for one or other? *Yea*, how careleſs ſhould we be in the one; and how excuſing in the other? *Nay*, would they not make us believe our very *Souls* to be mortall (becauſe thus acted by materialls, and made paſſive under them) and ſo, what ſhould *Conſcience* of *Religion* be thought, but a meer *imagination*; or hope of ſalvation eternall, but a vain dream?

19. Whether it be lawfull for a *Chriſtian* man, to ſtudy for the attainment of that, which his faith dares not pray for? And how can he there pray with faith, where he hath not a promiſe? And if it be a tempting of *God*, to invoke or deſire the revelation of future accidents: what is it then, to ſeek to wreſt the ſame from him, by a conjuring, at leaſt, by an over-inquiſitive *Art*, and over-daring practice thereupon?

20. Whether *God* may not work by a ſpeciall grace of illumination, and ſanctification, even in the forming of *Nature* (as in *John the Baptiſt*) and then, what have the qualitative influxes of the *Planets*, or their *dominion*, there to doe? But ordinarily, whether the forming of the *new Creature*, be not alwayes wrought by ſpeciall inſpirations, and immediate infuſions? How ſhall it then be believed, that a mans religion, or religious qualities, may be *genethliacally* prognoflicated from the *Starres*; and their *influentiall Conſtellations*?

21. Is the obſervation of the *Sarres*, becauſe of their force: or their force, becauſe of their obſervation? Is mens faith, becauſe of their vertue; or their vertue, becauſe of mens faith? For it hath antiently been doubted, whether any ſuch power as is aſcribed to them; or any ſuch effects as are pretended from them, would ever have followed, but for mens ſuperſtitious obſervations, affectations, perſwaſions, and expectations?

22. For what cause are *Magicians* and *Astrologers* so earnest to require Faith (as principall) both in the Agent and Patient? Is it not to help out the validitie of their art, by the vertue of a vehement, and *strong imagination*? For will not a strong imagination, and a superstitious faith, work as well without a magicall fabrication, or Astrologicall configuration; as with them? Nay, are they not in themselves such a kind of art, and can they not invent, or erect to themselves such a kind of operation; and that every whit as effectually as those already invented, and erected?

23. Is it not one and the same kind of Faith, in a magicall Operator, and Astrologicall or genethliacall Calculator, a maleficall Sorcerer, a prestigious Juggler, and a superstitious Consulter, or Assentor? If not, its their part (who would discriminate themselves) to shew us the differences that are between them.

24. Whether Astrologers (as touching their way of Predicting and Presaging) ought to be believed, although they speak true, and it come to passe accordingly? In regard that truth is spoken ignorantly, unwittingly, conjecturally, out of uncertain grounds, out of multiplicity of words, out of ambiguous equivocation, by accident; and not only by a divine permission, but by a Satanicall suggestion: and all this with purpose to delude with greater untruths. Doe we not use to mistrust many truths in others, for the telling of one lye? why then should we believe many lyes in These, for the telling of one truth?

25. If this be a thing credible, that there is an ordinary, and perpetuall sufficiency, and efficiency (whereby to foretell of future events (generall and particular) in *Starrs* and *Planets*: wherefore then did *God* still raise up his own *Prophets*, to foretell what should befall; and them extraordinary called, and but temporally inlightened to that purpose?

26. How can *Christians* have a faith in Magick or Astrologie; which (since the time of *Christ*) have occasioned so many idolatrous, superstitious, sacrilegious, atheisticall prophane and dissolute *Heresies*: and all of them so utterly repugnant to the faith?

27. Whether the magisteriall Dictates of a *Jewish Rabbine*, or a *Pagan Philosopher*, or a *Christianizer* compact of them both, be sufficient, either to ground, or move a ratiocall credence, much lesse a religious Creed, or belief?

28. Whether a faith in the contrary, hath not prevailed to evacuate the vertue, and annihilate the efficacy of a magicall operation, and

and Astrological Prediction? And what reason else is there, why their arts and abilities have so often failed them, and they failed in them, before the face and presence of faithfull and pious men.

29. What faithfull Christian professor sometimes peradventure addicted to the study and practice of Magick and Astrologie; whose very Faith (upon his conversion) moved him not to repent, recant, reprove, reject both his presaging arts, books, and Societie?

30. Whether Magicians and Astrologers have (verely and indeed) a faith in their own arts, and artifices? If so, wherefore then use they so manifold ambiguities, amphibologies, equivocations, obscurities, insignificancies, reticencies, restrictions, cautions, fallacies, and evasions?

CHAP. III.

3. From the temptings of Curiosity.

1. **H**ath not the *Scripture* sufficiently forbidden to tempt God, by a curious scrutinie after all such things as pertain to his secret Will? *Deut.* 29. 29. *Prov.* 25. 27. *Eccles.* 3. 22. *Psal.* 1 31. 1. *Eccles.* 7. 16. *Job* 21. 21, 22. *Act.* 1. 7. & 19. 19. *Coloss.* 1. 18. *1 Thess.* 5. 1. *2 Tim.* 1. 4. *Deut.* 6. 16. *Psal.* 78. 8. 19. *Mat* 16. 1. *Luk.* 11. 16.

2. Are there not many naturall things imperscrutable to humane curiosity; and therefore not to be attempted, without a tempting of God? *Psal.* 139. 6. *Eccles.* 11. 6. *Prov.* 30. 4. *Job.* 38. per tot. & 39. per tot. & 41. 1; 2, &c. *Job.* 3. 8.

3. If it behoves a Christian man to be wise according to sobriety, even in divine things; how much more then in things humane, *Exod.* 19. 21. *Exod.* 33. 23. *Job* 11. 7, 8, 9. *Iob* 26. 13, 14. *Psal.* 1 31. 1. *Eccles.* 7. 16, 23, 24, 25. *Rom.* 12. 3.

4. Whether a curious indagation of things hidden, absent, future, be not a strong argument of an ignorant mind, an impatient spirit, and a discontented heart, a guilty conscience, a sensuall concupiscence, and an idle life? As not capable of what he inquires; not submitting to his own condition; not satisfied with the present; not pacified as concerning his own deserts and feares; not leaving

his own soul, but his body only, and not occupied in any true vocation.

5. Whether all such curious inquisitions and supervacaneous investigations (as are above tearmed toys, obstruse vanities, difficult follies, studious impertinencies, unquiet sloaths, or lazy busineses) pertain any whit to the perfection of the understanding; and be not rather the distemper, and disease of the fansie, and the very phrenzy, and madness of the mind?

6. To what end is a curious prying into, or interrogating after future accidents? Of whose ignorance there's no unhappinesse, punishment, reproach; and of whose knowledge there's no glory, reward, comfort. That makes a man neglect the present certain, in looking after the uncertain future; and so lose the substance in gaping after the shadow. Whose Prediction, or precognition (if of good and true) forestalls a man so in his expectation, that it wholly takes off the edge of the fruition: if of good, and false, it nourishes only with vain hopes, and makes but more unhappy in their frustration: if of bad, and true, it makes a man miserable in his own apprehension, before he be so in the event: if of bad, and false, it makes him make himself miserable, whereas otherwise he needed not.

7. What arguments are these (so old, so oft repeated) to urge or invite men to a curious investigation of things future, and fortuitous? Because it likens men to the Gods; it argues the divinesse of the Soul; it prefers men to Beasts. And doth it so indeed? Nay rather, hath not his curiosity brought men to be like the Devill? What was the first depravation of the divine Image in the soul, but that? And have not beasts (by their own confession) a more perfect presagation by their senses; than men with all their reason can attain unto?

8. Wherefore are *Astrologers*, and especially the *Genethliacks*, so curious in inquiring into others fates and fortunes: and yet (of all men) most incurious in looking into their own?

9. Whether the speculation, and whole practice of *Magick*, and *Astrologie* (besides the superstition and forcery) be not a very tempting of God; at least through vain curiosity?

10. Whether the *curious Artists* doe not indeed tempt God in his present power, perfection, truth, wisdom, goodnesse, holinesse, mercy, justice, prescience, and providence; and that according to one or other, or many, or most, if not all of these ensuing particulars?

culars? 1. In presuming of, or pretending to Gods knowledge, approbation, power, and assistance; without, nay and against his word, and will. 2. In prescribing, and circumscribing him to circumstances; and especially such as are their own superstitious ceremonies. 3. In labouring to allure God unto their own wils, rather than submitting theirs, to his. 4. In searching not only besides the Scriptures; but besides all that God hath been pleased to reveal. 5. In deserting of Gods known way; to invent or prescribe their own way for the cognition, acquisition, or effecton of any thing. 6. In tempting the Devill, to tempt God. 7. In consulting diabolically; yea and compacting with the *Devill*; either explicitly, or implicitly. 8. Interrogating Angels, Devils, Dæmons, Spirits, *Genuses*, Souls, Dead men, Planets, Prodigies, Sacrifices, Carcasses, Entrayls, Beasts, Birds, Fishes, Serpents, Idols, Images, Figures, Characters, &c. and so making them their tutors, and instructors as concerning these things; to which they themselves were never instituted by God. 9. In assimilating, and comparing men to God so mainly, for such things, as belong to no part of the image and similitude of God in man; or else have but the least, and most imperfect foot-steps thereof. 10. In pretending those arts, and acts, to manifest and make known God; yea, and (in peculiar manner) to conduce, and direct to him: which (in truth) serve but to obscure him, alien him, and utterly seduce from him. 11. In pretending to religion, devotion, conscience; even in matters of more impiety, and profanesse. 12. In being irreverent in the exercise of a true, and superstitious in that of a false religion. 13. In asserting a true, and due religion, or adoration, as well among *Jews*, and *Pagans*: as among *Christian* professors. 14. In acting without faith; or out of a presumption, by placing faith upon a wrong object, or to a wrong end. 15. In having a faith in such things, as God hath neither proposed, nor revealed. 16. In trusting to, and being more affected with humane predictions and presages; than divine promises, and providence. 17. In wavering in a truth, and doubting of a thing most certain: and yet being peremptory in a falsehood, and making themselves most certain in things very doubtfull. 18. In presuming to have such a knowledge extraordinarily infused; which is ordinarily acquiste. 19. In placing the deepest knowledge, and boasting the highest learning, to be in the lowest, and meanest matters. 20. In neglecting the acquisition of the greater truth, and gift; through a studious inquisition after a

lesse. 21. In prying or diving into profound, sublime, abstruse, occult speculations; without due application, or true relation unto life, practice, state, calling, manners, vertue, conscience, religion, the *Gospel*, or God himself. 22. In seeking only that they may know, to know: or else for pride, ambition, vain glory, faction, contention, policy, covetousnesse, or other sinister ends. 23. In not referring the knowledge of the Creatures to their due and necessary ends. 24. In referring the information of the intellect, chiefly to the indulging and promoting of the sense. 25. In being busily inquisitive after thing improper and impertinent; and such as directly concern not Gods glory, their own sanctification, and the edification of others. 26. In making professions of such arts, and artifices, as are neither necessary, nor usefull, either to Church, or Common-wealth. 27. In making it their main studies, to know those things, whereof a man may be innocently ignorant, and can hardly be profitably instructed. 28. In attributing much (or all) to those kind of sciences, disciplines, arts, occupations, which good men are little acquainted with: and in which they that are most versed, and occupyed, are not good. 29. In arrogating to themselves a knowledge, above their proper ingenie, capacitie, facultie, education, office: and so easily putting truth for error, and error for truth. In setting up and admiring their own inventions, and fancies; for the secret gifts, and peculiar inspirations of *Gods spirit*. 31. In proclaiming themselves for admitted unto Gods counsels; ere they can endeavour themselves to be entred into his Court. 32. In setting after the book of the Scriptures, to the book of nature, and of the Heavens. 33. In thinking to imitate God, and nature in those things, for which they have neither precept, nor liberty. 34. In pretending a search, and examination of nature; where nature hath really neither being, cause, effect, signes, means nor end. 35. In elevating, and extolling nature as a soveraign deity: or else in pressing and torturing her, as a servile slave. 36. In abusing the creatures to such end and uses, as God never ordained them, their own nature never inclined them, neither is a power extraordinary working or consenting to apply them. 37. In asking or requiring a singular sign, without any singular inspiration, or instinct; or any just cause, reason, or necessity. 38. In setting up their own signes, and making them to signifie according to their own imaginations. 39. In attempting to proove, approve, purge, clear, ratify, conform, find, and find out, by inordinate and undue

due explorations and tryals. 40. In labouring long and much, to make an experiment of those things, whose utmost ute and profit ends in the experiment. 41. In still nothing but making experiment, of what they have had already vain experiment enough. 42. In making experiment a proof; where experiment serves for no use. In wasting, or hazzarding the losse of time, health, substance, credit, conscience; for the gaining an experiment of that, which is no way reparable, or proportionable. 44. In expecting answerable effects, from unapt, and unlikely causes. 45. In being sloathfull, and impatient of Gods time, and means. 46. In presuming to attain to the end; without the use of ordinary, and lawfull means. 47. In using inordinate, and undue means. 48. In looking for extraordinary and miraculous satisfaction; where the ordinary means are sufficiently afforded. 49. In applying grave and serious means to light trifling intents and purposes. 50. In admitting and approving of such means, and wayes; as they cannot but be convinced, must needs be of a diabolicall introduction. 51. In acting out of their proper and laudable callings. 52. In exposing themselves to *Satans* temptations. 53. In not avoyding the occasion, nay urging, and exposing to it; and neverthelesse presuming to escape the danger, temptation, infection, participation. 54. In being superstitiously affected with vulgar and vain observations. 55. In attributing vertue and efficacy (corporeall or spirituall) to bare ceremonies, circumstances, forms, figures, words, characters, ligations, suspensions, circumgestations, &c. 56. In imagining, discoursing, practising against the light of nature, sense, reason, conscience and the Scriptures. 57. In an impiety, or (at least) temerity of invoking, provoking, voting, devoting, imprecating, deprecating, execrating, consecrating, adjuring, conjuring, perjuring, &c. 58. In prying into what peradventure may befall others: and never looking into what may worthily happen unto themselves. 59. In making long discursations, to learn strange tongues, strange characters, strange doctrines, strange manners, strange habits: and then returning home, to make long and strange discourses of them. 60. In publishing studies, and works of a light subject, unprofitable use, and dangerous consequence; and that especially in times of publike calamity, and judgments, to take up mens minds with vanities, when they ought every day to meditate upon, and expect their deaths. Now let them (or any one else, that can but read what hath lately been compiled, or translated

lated into the *English* tongue) consider all these, and therewithall compare those circulatory, and jocular Pamphlets, and Volumns: and they may plainly perceive how much of them may easily be brought in, by way of instance, upon these severall particulars, of tempting God, through vain curiosity.



CHAP. IIII.

4. From the testimony of Authority.

1. **W**Hether (besides the Divine) the testimony of all humane Authority, hath not agreed wisely to condemn *Magick*, and *Astrologie*: and so the power of it, justly to punish *Magicians*, and *Astrologers*?
2. Whether the *Artists* themselves are so unread, as not to observe, that any cursory Reader might (with no great business) make a voluminous collection of testimonies and authorities, professly against their Arts?
3. How many generall free *Councils*, and *Ecclesiasticall Synods*, have devoutly and severely anathematized, not only those that profess or practise such kind of arts and sciences; but all those likewise that consult with them, or give credence to them?
4. How many antient Orthodox *Fathers* have given their unanimous judgment against the *judiciary Astrologie*? And which of them (*Greek*, or *Latine*) if sometimes addicted but to the study, or curiosity of it, hath not retracted it? Or which of them, that peradventure hath erred, in admitting some slender part of it; notwithstanding hath not vehemently inveighed against it in the main; and zealously maintained the truth, to the utter exploding of the whole error?
5. How many Sects of *Philosophers* (*Stoicall*, *Epicurean*, *Academical*, *Platonicall*, *Peripateticall*) have rejected it; especially in the fortilegious and soothsaying way of it?
6. How many *Historians* (of all nations, and ages) have infamously branded both their persons and their practices?
7. How many *Poets* have been smartly satyryzing; and facetiously deriding both their vice, and vanity?
8. How

8. How many *School-men, Casuists, and other Christian Writers* (*Papists, and Protestants*) have sufficiently refuted, and re-proved it?

9. How many wholesome *Lawes* (of *Christians, and Heathens*) *Imperiall, Ecclesiasticall, Civill, Municipall, Oeconomicall,* have been enacted against *Magicians, Mathematicians, Chaldeans, Astrologers, Diviners, Ariolists, Necromancers, Sortiaries, Soothsayers, Prophesiers, Predictors, Circulatours, Joculators, or Jugglers?* And although it may be in the fate, or fortune of some of them, to escape the penalty of those *Lawes*; yet whether it be in all their Art to elude them, as concerning the obnoxiousness of guilt, crime, offence or malefacture?

10. How many *Emperours, Kings, Princes, States, Magistrates,* have decreed to banish, or otherwise punish them in all their kinds, as the very pest of the *Common-wealth*?

11. Whether all those arts, and artifices, ought not justly to be adjudged as evill, unlawfull, incommodious, pernicious, intolerable; which all kinds and degrees of authority have agreed to reprove, condemn, and punish?

12. Why doe not only the *Divine, but all humane Authours* (*ecclesiasticall and prophane*) use to speak of divining arts, offices, and operations so indiscriminately, and promiscuously (yea, although they touch upon them but briefly and occasionally) Is it not because there is much of the vileness and vanity of any one kind, in every kind: and of every kind, in any one kind? And so, is it not to repell, or prevent the evasions of any one-kind of *Divination*, that it should not presume to set up it self in an absolute distinction, and perfect exemption from the superstitious errors and enormities of all the rest?

13. Whether their *Egyptian, Arabian, Ethiopian, Chaldean, Jewish, or Heathenish* Authors, have any jot adorned good learning: and not rather conspurcated and depraved (besides all other learning) even their own art?

14. How many are the spurious Authors of these Arts; that have usurped to themselves the names and titles of holy men, and of men more famous in their own way; on purpose to vend their nugacious fables, and prestigious impostures with more esteem?

15. How many *Magicall* books have been devoted to the fire, and burnt, not only by *Christians, but Pagans* also?

16. Of what account are the *Mathematicall Masters* among them-

themselves: when they are either swearing upon one anothers words; or else prejudicating one anothers opinions? And which of these two extremes does most disparage a true Authority?

17. Whether the saying, or sentence (if not hallucination and error) of any *Egyptian, Chaldean, Arabian, Ethiopian, Syrian, Phœnician, Judean, Persian, Barbarian, Grecian, Roman, Jewish Rabine, or Heathenish Philosopher* (for such they account of as their Authors) be authentique, or of sufficient authority, to be received, and cited as an universall, well known, and undeniable principle?

18. How many ridiculous Fables, absurd Paradoxes, sleight contradictions, fanatick opinions, and detestable heresies, have been temerariouly broached; and pertinaciously maintained by *Astro-magical Authors*, old and new?

19. Whether it be the vain pride, and arrogance of the Author; or the naturall defect, and obliquity of the Art; that (among Magicians and Astrologians) scarce ever slept forth, or crept up a Writer, or yet a Translator, but held it to be his part, to refell, and reject some former; and to broach, and boast some new fancie, or opinion of his own?

20. Whether Magicall and Astrological Authors need any more confuting and confounding, than is to be observed among themselves, by him that hath their books by him, and time to read and compare them each with other?



CHAP. V.

5. From the vanity of Science.

1. **H**ath not the *Word of God* concluded both the *Artists* and their *Arts*, for vain and false? *Isa. 44. 25. Jer. 14. 14. and 27. 9, 10. Mich. 3. 7. Zach. 1. 2. Ezek. 3. 6, 7, 8. & 21. 21, 22, 23. Eccles. 34. 5.*

2. Is not the *Word of God* sufficient to instruct as touching any thing future (necessary to be known, for this, or the life to come) without any other predicting arts? *Deut. 8. 14, 15. 2 King. 23. 24. Isa. 8. 19, 20. and 44. 25, 26. Jer. 23. 28. Act. 19. 19, 20.*

3. Whether the *distinction, or difference* (used by so many Authors,

thors, and partly conceded by some of themselves) ought not to be strictly observed, betwixt *Astronomie* and *Astrologie*? The one being a *speculative Science*; the other a *practicall art*. The one signifying the *Rule and Law* of the *Starrs* among themselves: the other a *wording or talking* of the *Starrs*, what *Lawes* they give, and rule they have over others. The one soberly considering the *naturall motions* of the *Starrs*: the other curiously inquiring, and peremptorily pronouncing upon their *supernaturall, preternaturall, unnaturall effects*.

4. Whether those principles that may be true in *Astronomie*, be of a right applicature in *Astrologie*? Or why should this borrow the *Canons*, or so much as the *Terms* of that; since it abuses them to another end?

5. Whether *Astrologie* doth not more disgrace *Astronomie*, than *Astronomie* is able to countenance *Astrologie*? And who but the *Mathematicall practitioner*, is he that hath dishonoured the *Professour*?

6. Whether *Astrologie* (the *magicall divining Astrologer*) be a *liberall Science*: and not rather a *servile Art or Artifice*? If it were a *liberall Science*, how chance not well founded, and flourishing *Common-wealths* (*Christian or Pagan*) ever allowed the publick profession of it, as of other *Sciences*; but that it did still muscitate in dark corners, and durst never proclame it self, but in darkened, distracted times? But doe not true *Artists* themselves call it *Mechanicall*? And is not the highest speculation of it perceived and perfected by *manuall instruments*; and those fallacious too, as themselves complain? So that it is a question, whether is likeliest to be the greatest proficient, the *Student*, or the *Apprentice* in *Astrologie*?

7. Can that indeed be a true laudable art, or profession, Many of those principles, and most of whose practices abuse and overthrow the very principles, and practices of other laudable and liberall arts and *Sciences*?

8. What certainty or credit of such an art, whose principles are *Hypotheses*, or meer suppositions; the conclusions but conjecturall, and hardly probable at best; the *Authours* obscure, and of dubious faith; the opinions contrary, and oft-times contradictory; and the practices imposturous, nay prestigious?

9. How can *Astrologie* be accounted as a liberall, distinct, and usefull art; When as take away from it what it begs, or rather

steals to cover, and colour it self withall) from *Physicks, Opticks, Geometry, Arithmetick, Astronomie*, and nothing is left of its own, or peculiar to it self, but a bare *goeticall Genethliacism*, a fantastickall figure-flinging, and a collusive calculating, or casting of Nativities?

10. Whether it be a clear and receptable distinction of *Magick, Theurgicall*, and *Goeticall*; divine, and Diabolicall; white, and black Magick; and Astrologie good, and evill?

11. Seeing all the kinds of *Magicall* and *Astrologicall Divination* tend to one undue end (the inordinate precognition, and prediction of things future) whether the object matter, or signall means of Divining (by things in heaven, or on earth) be sufficient to distinguish the art or act, unto lawfull or unlawfull, good and bad?

12. Whether those *Magicall* and *Astrologicall Writers*, that would seem so nicely busie in distinguishing, doe not confound themselves ere they are aware? and while they would pretend to sift from their art, and reject so many opinions, and practices (as vain, fabulous, superstitious, idolatrous, imposturous, prestigious, diabolicall) doe not themselves nevertheless retain, and seek to establish too many of the same branne?

13. Whether the Divination of things future (especially such as concern the Soul, mind, will, affections) be a Science naturall, spirituall, artificiall, or diabolicall? If naturall, where are the innate principles, primely seminated, common to all men, perspicuous to perceive, and profitable to life and actions? If spirituall, where's the extraordinary revelation, speciall illumination, universall edification? If artificiall, where are the true and certain rules, reasons, demonstrations; all opposite to vanity, chance, delusion?

14. May not an art be justly suspected, nay censured for diabolicall, not only because of a compact, either explicite or implicite, or of an invocation, adjuration, imprecation, &c. but also because of a superstitious assent, proud curiosity, presumptuous temptation, inordinate means, and incommodious, nay pernicious end and use?

15. If *Magicall divining*, or *Astrologicall predicting* had any thing of a lawfull and laudable Art or Science, would God have forbidden it? Nay, would he not have taught it his own People? If it had been usefull to his Church, why suffred he none of his *Servants* to professe, or practise it? why permitted he it to begin, and

and proceed amongst Pagans, Idolaters, Atheists, but that the *Devill* had a hand in it, and mens corruptions led them to it?

16. Whether Magick, and meer *Astrologie*, was more simple and innocent of old, than of late? If so; what glory of *Pagans*? what shame of *Christians*? Wherefore vaunts one, of the Arts growing to perfection? and complains another, of its falling into degenerateness? Alas! what perfection, of a thing not proved to be good? and what degenerateness, of a thing too evidently evil from the very first?

17. How can such an art or science be true and certain, which teaches no right end; for the most part reaches not its own end; and uses means ordained to no such end?

18. Wherefore have the *Artists* pickt, or rather patcht their words of art, out of all languages (*orientall*, and *occidentall*.) Is it on purpose to impose upon mens admiration; and upbraid ignorance to those that understand them not, as they would themselves? I cannot think, as they doe themselves. For then, why are they so various in accepting, translating, paraphrasing and explaining a many of them? Why conclude they the most barbarous, insignificant words to be most efficacious in operating? Is not this strange, that words, which operate, nay signify nothing to the apprehension, should be made the great *significators*, and *operators* of things both in heaven, and earth? while their words, or *tearms* are (worse than *secoud notions*) exotick, barbarous, non-significant, non sensuall; is not there the vanity of their art? but when they once grow to be blasphemous, execrable, profane, diabolick; what vileness and abomination must that of necessity be?

19. For as much as every true science abhors equivocall *tearms*, and voyces: what may we call that art, that (besides them) uses equivocall sentences, and conclusions? And indeed, knows not well how to use any else; and therefore wholly rejoyces in them. Of the two, which is more ambiguous, the *Oracles of Apollo*; or the divining predictions of Magicall *Astrologers*? But what marvell is it, that the *Scholars* should speak altogether after their own *Schools dialect*? only on would think, they should hate themselves in their own precocity.

20. Whether the very principles and rules of *Astrologie*, or any proposition, or prognostication (as well touching weatherly events, as arbitrary contingents) may not be directly proved among them both *pro* and *con*?

21. Whether *Astrologers* (old, and new) have alwaies used the same names, figures, characters, instruments, calculations, computations, hieroglyphicks, houses, suppositions, significations, distinctions, order, &c. And wherefore were they altered? and with what consent yet remaining between them?

22. How many new inventions, and devices in *Astrologie*? so that almost every later writer accounts it his only glory in the art, to have found out that himself, which he confidently avers, the learned before him never once observed?

23. Whether the sundry ways of calculating, computing, inventing or finding out of altitudes, longitudes, latitudes, amplitudes, magnitudes, multitudes, &c. be all demonstrable; and doe not rather enervate, and impede the certainty, and facility of one another?

24. Who of them is able to reconcile, and salve all the anomalies, irregularities, obliquities, epicycles, fictitious circles, retrogradations, intercalations, intervals, contrary motions, inequalities of appearance, peregrinations, corrections, suppositions, oppositions, &c. that they usually talk of in their art?

25. When will the *Genethliacks* compose the differences among themselves, about the best way of calculating, about the constituting of the *natalitiall theame*, about some significations of the Stars, about the choice of significators? which they say are so hard to be judged of, because of the equall reasons, and authorities on both parts. Now must not such variousness of their science, beget erroneoufness of their prescience?

26. Whether all kind of *starry conjunctions* have been heretofore? or whether some of them are not yet come? or whether some of them that have already been, shall ever be again? And how can so long an art (as their mathematicall is pretended) be attained to, in so short a life? seeing (as themselves say) the same revolution, position, constellation, happens not in so many ages; nor in so many thousands, and scores of thousand years. Where's then the observation, memory, comparison, experiment?

27. Whether the new *Astrologers* may ground their predictions upon the old: or the domestick upon the forrain? seeing all Stars (their conjunctions, aspects, appearances) are not for the same *horizon, meridian, latitude, region*: And therefore not semblably corresponding in every part, how then serve they for the same, or the like observation, and collection?

28. Whether

28. Wether there can be any universall rules, principles, demonstrations of this presaging or prognosticating art: seeing the same Stars signifie not the same things to severall places; especially the remoter regions?

29. What certainty of presaging can there be by observation of the Stars: when as there are infinite Stars altogether unknown; and not only so, but sundry motions of certain *Planets* not sufficiently known (as they confess) to the *Star-gazers* themselves?

30. Whether the Stars (in their constitutions, constellations, conjunctions, aspects, configurations, progressions, radiations, influences, significations, portents) respect not universalls, rather then particulars? And thereupon, whether the skilfullest *Astromantick* (even in his precisest observations) be not convinced within himself, of more causes of error, and doubting; than ground of truth, and certainty, for peremptory, and particular pronouncing?

31. As there are infinite Stars whose names, natures, numbers, motions, vertues, are yet altogether unknown: so, may not all those they know not, to be opposite (in all) to those they know? what certain judgement then can there be: where although it were known, what might incline or dispose; yet it is unknown, what may alter, and impede?

32. May not the positions of the Stars be such, as may signifie some health, some sickness; some wealth, some poverty; some honour, some disgrace; some prosperity, some adversity? And then, how can the *Judiciall Astrologer* certainly say, which shall be more, which less; which first, which last?

33. Which of all the *Artists* is able to inform us directly, what defluxions, or effects the severall Stars have at this present, in the divers, and distant regions of the world? And what influentiall vertues have they all (jointly, and severally) upon all things, either animate, or inanimate?

34. What convinc't and confess uncertainty of *Astrologie*, and ignorance of *Astrologers*, as concerning the substance, quality, magnitude, multitude of the Stars; the nature and quantity of the heavens, the number of the celestiaall orbes, all their order, their difference of dignity, their variety of motion; their comparison among themselves, in greatness, light, power, and effect: their proper vertues upon elements, living creatures, Plants, Herbs, Stones, metals, and things artificiall? Besides the *new Stars*, and the *unknown*;

known ; is not all their observation (even of those they account to be more notorious and familiar) tyed onely to one sense ; and that often deceived, through the undiscoverable distance, the imperceptible velocity of the heavenly bodies motion, the indisposition and pravity of the mean, the imbecillity of the eye, the fault or defect of the *Astrolabe*, and of other their *Tables*; and tools or instruments? Is not there (in all this) ignorance enough, both argued and acknowledged? and must there not then needs be error accordingly ?

35. Whether not only the *Planets* may change their *houses* ; but the parts, and *Signes* of the *Zodiack* (in time) change their places ; and so the severall *Regions* and coasts of the world may be now assigned under one of them, and now under another ; and accordingly alter both their natures, manners, and religions? As for our selves, among the rest, was it not judiciously and profoundly delivered by one, that (from the time of *Ptolomie*, to his own) the *Spaniards*, the *Normans*, and also we *Britains*, were under the *Scorpions heart* ; and so were both crafty and covetous ; who before were both faithful and honest, while we were under *Sagittarius*. But belike *Aries* is now gotten over us, or we gotten under the *Ramme* : nay, and one part of us (about *London*) under one *Signe* ; and another part of us (about *York*) under another. I now doe but ask of them, what shall be our natures, manners, fortunes, and religions, when we come under the next ?

36. What are all those *influences*, they talk so much of? whether palpable, or occult vertues? If palpable, why not plain to sense? if occult, how known perfectly to the understanding? And how far penetrate they? whether to the *surface* of the earth, and moving things there? or else to the immoveable *Center*? If to the surface, by what property? if to the center, to what purpose?

37. How prove they some Stars (their conjunctions, aspects, influences, operations) to be *benign*, and *fortunate* ; others *Malignant*, and *unfortunate*? If they talk of the inequalities of the *first qualities* (heat, cold, moysture, dryness) may we not speak to such a purpose of a minerall, or of an Herb, as well as a Star? But grant they be indeed so as they say ; yet, when is the benignity of the one, or malignity of the other verily predominant? and upon what certain particulars? and by what naturall causes? and to what ordinate ends?

38. Whether a *Planet*, or a *Comet*, be more significant and pre-
saging

faging future events? Or say (at the same time) the *Planet* signifies one way; and the *Comet* another; which of them shall prevail; Or what need the extraordinary portents of *Comets*; if the ordinary significations of *Planets* be sufficient?

39. Can an *Astrologer* as easily foresee, and foretell a *Comet*, as an *Astronomer* can an *Eclips*? If so; how chance it hath not been hitherto done? if not; then are they not ignorant of *Prognofticating*, and *prefaging*, of, and by those things that portend the greatest mutations?

40. Whether *Comets* naturally portend effects, or consequences good, or bad? If good; how stands their own conclusion; That there is no *Comet*, but brings evill with it? If bad; how stands that story of *Sybilla Tiburtina*; who (they say) shewed *Augustus Caesar* of *Christs* nativity, from a stupendious *Comet*?

41. Whether those they call the *new Stars* betoken not greater mutations; than the old *Stars*? and in that regard argue not a greater defect in the old *Stars* designs: and especially in the old, and new *Star-mongers* art?

42. Whether those *letters* or *characters* composed of *Stars* (by whose reading, prelagition may be made of all things future) be *Hebrew*, *Arabick*, *Samaritan*, *Egyptian*, *Ethiopic*, &c? And why not the letters or characters of other languages, as well as these, seeing the *Stars* signify to one *Nation*, as well as to another? But (in truth) if there be any such art, as reading or spelling by letters and characters: what need now of any such art, as reading and spelling by aspects, and conjunctions?

43. Whether there be one way of calculating? or whether it be free for every one to invent and follow his own way? and which of them is most direct and certain to be credited?

44. Is not this one profest way of *Calculators*, or *Nativity Casters*? First (to know the ingenie, and fortune of him that is borne) have respect to the *Sign* of the *Zodiack*; then in the *Sign* observe the *Degrees*; then in the degrees distinguish *sixty parts*; and in them the *scruples*, and *sections*, and *moments* of *scruples*, &c. But who can so diligently and exactly observe all those moments of time, in which one is born; and all the particles of those moments; and not some way hallucinate in the *horoscope*? Which of the skilfullest and most exact *mathematicians*, is able at once to observe the very minute of ones birth; and withall note all the *Stars* (both *fixed*, and *erratile*) under which one is born; and
X
that

that without any error, or erratile apprehension in himself? But could he mark all these never so accurately in a fixed observation; yet how can he know the moment of the conception? And is not a mans conception of as much moment, to his life and manners, as his Birth? And doe not the Stars confer as much (if not much more) to that; as to this? Now if these moments of times (in one or other) cannot be observed, nor conferred with the aspects of the Stars, without some, (and no small) error: how then can it possibly be, that the *genethlicacall* profession, or practice, should either be certain, or true, or probable, or credible? Yea grant the *Genethliack* did not erre in the moments either of a mans birth, or his conception; nor yet were any whit deceived in noting all the Stars and Constellations under which he is conceived, or born: yet what certainty, or yet probability, is thereupon to be collected and concluded, as concerning either the good, or bad manners, and fortune of a man? Since God hath so created our souls, as that they depend not upon the qualities of the Stars; nor yet upon the condition of the body: nay seeing (in the very mutations of bodies) God uses the Stars but as his instruments, and according to his own free will and pleasure. I say (Bodies) for where did he make use of them so much as to incline; much lesse to constrain the mind?

45 How can a *Genethliack* calculate a Nativity 20. or 40 years past: that is not able to doe it exactly, although he were present at the Birth? Suppose a child born, not in the day time, but in the night; and that not cloudy, but Starry bright; and the Infant not staying in the birth, but springing out in an instant; and the *Star-gazers* already composed to the speculation; nay and a Post immediatly dispatchd to convey the news of the bringing forth, from the childs bed-chamber, to the *Star-gazers* turret: yet what betwixt the Mother, the Infant, the Mid-wife, the Messenger, and the *Star-gazer*, how many delays of moment must of necessity intervene; and elapse, to make all at a losse, as touching the very point of the birth; and the very point of the Stars posture, and aspect? For, take their own concession of the rapid celerity of the Stars motion, and how many conjunctions may passe over even in the very instant of the birth: seeing every minute and moment is enough to alter the aspect, or the aspection? Especially, before the *Genethliack* can possibly have made the least part of his necessary observations. For (if he goe the old way to work)

how

how can he distinguish or divide his orb, or *Signifier* into twelve parts; and every one of those twelve parts, into thirty portions; and every one of these portions, into sixty minutes; and every one of those sixty minutes, into sixty I know not what, and when they say into sixty *seconds, thirds, fourths, &c.* doe they know what they say themselves? I say, how can all this division be done, in an indivisible point and moment of time? How impossible is it for him to comprehend, in which sixty, of the sixty parts or minutes, the very moment of the Nativity doth consist? And if every moment render a new face of the heavens, a new posture of the Stars, a new constellation, and those of contrary significations (fortunate, unfortunate) which of them now will be assign to the birth?

46. What can they distinctly and precisely collect from any mans Nativity; when as the shortest, and most imperceptible *atoms, points, minutes, and moments* of time, and motions, are enough to make a difference betwixt long-liv'd, and short-liv'd; healthfull and sickly; rich and poor; wise and foolish; honourable and base; famous and obscure; just and unjust; good and bad? And is not that difference enough to make a confusion in the apprehension; and that confusion, to cause a falsehood in the pronuntiation, prenuntiation, or prediction?

47. Whether the influences of the Stars, or their impressions of qualities, be not of the conception, rather than the birth, or bringing forth? And whether that ought not chiefly to be regarded by calculating *manner-spellers, and fortune-tellers*? And how can the precise moment thereof be known to them, since the Mother her self is ignorant of it?

48. Whether one and the same *Constellation* be upon every part of the Nativity? If so, how concur the swift motions of the Starres, with the slow motion of the birth? If not, then to which of the Constellations (for the grounding of judgement) shall the Nativity be ascribed? To that at the first beginning, or in the middle, or at the last moment or end?

49. Whether the *Genethliack* (for the hour and minute of geniture) may collect more certainty of pronouncing from the light and height, and sight of the *Sunne*, and of the *Stars*: or else from the going of the *Clock*, the *Diall*, or yet the relation of the *Mid-wife*? I can assure you, this is made a great question among themselves, and these latter are of no slight account in the work of the art.

50. Whether it be a wiser mans part, to judge of the event, by the *geniture*; or of the *geniture*, by the event? To resolve this, they shall need no more, but only ask some of their own.

51. Whether those *numbers* and *minutes*, yea numbers of numbers, and minutes of minutes (which *Astrologieall Mathematicians* pretend to work by) are possible to be observed in the starres; whose numbers are numberless, and motions minuteless?

52. In as much as the main way of operating in the predicting and presaging art is by *numbers* and *numberings*; and numbers are but quantities, & therefore not efficacious, & numbers differ nothing really from the things numbred; and the things numbred are (a many of them) not reall, but imaginary only; and those that are reall, are not to be numbred. Now, what naturall vertue or efficacie can there be in all such numbers? Nay, is it not superstition, to put vertue in bare numbers; in certain set numbers; in a parity, or imparity of numbers; in the one more than the other? Hath not the temerity of calculating numbers given boldness to the impiety of canting, or enchanting numbers: by which they have pretended, and boasted of force and power even over the Starres themselves? And what a frivolous distinction is it (in ascribing efficacy) to distinguish betwixt *sensible*, and *rationall* numbers? Can sense judge of numbers? or any thing else but reason only? And so betwixt *materiall* and *formall* numbers. What's a formall, but a meer aery notion, if there be no materiall, or thing numbred? neither is there more than one simple formality of all numbers; and thats a recess from unity, or rather excessse of it. And if one formality, why therefore not one efficacy?

53. Whether the *Jewish* and *Paganish* Astrologers have been exact in the computations of times? And if time be not exactly computed; where will the *Planetarian* Prognosticator, and the *Genealogicall* Presager begin his Calculation? But indeed, hath not God therefore concealed the exact computation of time (from the beginning of the Creation) and reserved it solely to himself; that so he may put all audacious Calculators, and Prognosticators, to silence, and confusion?

54. Whether the motions, mensurations, computations, especially the mutations of *time*, and things in time; and yet more especially their significations and Predictions, are to be disputed, and discoursed Astrologically; and not rather Theologically; since

Theologic

Theologie teaches the right use, and *Astrologie* but the vile abuse of them all?

55. Whether *Astrologie* (so much of it as may be lawfull, or usefull, viz. in the observing of times and seasons, for Navigation, Medicine, Husbandry, and such like occupations and actions) be not really a part of *Physicks*, or *naturall Philosophie*, rather than *Astronomie*? And therefore why doe they not rather seek to inform our understanding, and confirm our judgement by sound and plain Physicall reasons: than only impose upon our faiths, and conjure and charm it by strange and not pure Astronomicall termes?

56. Whether all their signall Prognostications, even in Physick and Husbandry (as blood-letting in such a *Sign*, gelding cattell in such, sowing and planting the *Moon* being so, and so) be true, necessary, and advantagious?

57. If their *Prognosticks* so often fail them, and abuse the world, about the changes of weathers and seasons (hot, cold, dry, rainy, windy, &c.) for which there may be some naturall cause, and probable conjecture: who will believe them in Divining and Predicting such accidents and events, as belong not to their art?

58. Whether the proper matter, subject, or object of divining *Astrologie*, be the celestiall *Spheres* and *orbs*, yea or no? In as much as the Soothsaying artifice is presuming to act upon Angells, Spirits, Souls, Religions, States, rationally, animals, vegetables, inanimates, mineralls, artificialls: yea, and busies it self with superstitious, and supercilious-observations, and conclusions, about actions, and accidents, from the most excellent, to the most ignoble of them. Is not an *Artist* then a *John of all trades*? For surely the art must either be all arts, or else no art at all.

59. Whether a Rabinicall tradition, Cabbalisticall fancy, a Platonicall idea, a Paganish superstition, a Phreneticall Enthusiasm, a presumptuous faith, a legendary authority, a prentices Arithmetick, an illogickal Rethorick, a vain speculation, a paradoxall assertion, a depraving adulteration, a sacrilegious detorsion, a catachresticall, hyperbolicall ratiocination, ambiguous equivocation, affected decurtation, or sophistication of expression, a prophane asseveration, an arrogant boasting of their own learning, and an odious undervaluing of all others; be powerfull and sufficient to make *Magick* and *Astrologie* (arted, and arrant magick and astrologie) not only of prime-materiall non-entities, enigmaticall oracles, obscure hieroglyphicks, chemicall and chimericall sperm and chaos,

preternaturall mirables, occult antipathies, impertinent curiosities, diabolicall injections, prestigious impostures, and forcerous practises: but also of Divine operations, Angelicall offices, cœlestiall influences, naturall instincts, intellectuall notions, ratiōnall faculties, artificiall experiments, casuall accidents, extraordinary revelations, sacred inspirations, spirituall illuminations, propheticall predictions, parabolicall significations, dogmaticall sentences, gracious promises, legall types, evangelicall mysteries, religious services, morall manners, politick affaires, arbitrary actions, heroick motions, common conversations; and indeed what not?

60. Whether all the presaging Science (let them make never so much of it) be any more than a meer conjecturall imagination? And such an imagination of a Diviner, whose efficacy oft-times depends more upon anothers imagination, than upon his own? For what can he (out of all his art) inquire of concerning thee; unlesse thou (out of thy curiosity) inquirest of him first? And what is he able to effect for thee, unless thou believest. If thou proposed it not, can he tell for what particular cause thou comest to him? which way can our secret intentions be made known to others; but either by our own information, *Gods* revelation, or the *Devills* suggestion?

61. Whether an humane prudence (that I may say nothing of an illuminated discretion) I say, an humane prudence, studying men, expert in affaires, observant of times, and manners, mindfull of providence in the gubernation of the world, and fearfull of impending judgements, and just deserts; may not make a more probable conjecture; and utter a more likely omination, of mutations, and future events, both publike and private; than the *Sciōlist*, or the *Artist*, with all his Magick and Astrologie?

62. What difference betwixt some of the Artists *Almanacks*, and *Ephemerides*; and an *Erra Pater*, or the *Sheepheards Kalender*? and in which of them is more superstition and futility to be found?

93. Whether the Mathematicall masters, Profelytes, and Parasites, so immoderately and immodestly, idolatrously and blasphemously, extolling, preferring, admiring, and adoring their own art, have not the rather betrayed it to censure, infamy, derision, and contempt; not only in the judgement of all good and wise, but of all moderate and indifferent men? Wherefore then doe they so insolently inveigh against the ignorance and stupidity of all such, as (they say)

say) detract from it; when it is confest among themselves, that he is (of all) most ignorant of it, that attributes most to it; and that indeed their own arrogance and temerity, have expos'd it to more contumely and detestation; than all others envy and detraction?

64. How many *Arch-magicians* and *Astrologers* have (either ingeniously or anxiously) confest, and condemn'd their own art or *Science*, for worse than the *Vanity* thereof?

CHAP. VI.

6. From the obscurity of Originall.

1. **W**Hether the vertue or viciousness, profit or perniciousness, dignity or obscurity, lawfulness or unlawfulness of an Art or Science, may not well be argued from the primordially cause, Infuser, Suggester, Inventer, Institutor, and Author of it?

2. Whence ariseth the very name of a *Magician*? whether from these, or those Nations, Cities, Towns, Countries, Languages, Professours, Sects, Religions, Derivations, interpretations? Who (of the *Magicians* themselves) is able precisely to define?

3. Whether the name of a *Magician* be derived from *Latine*, *Greek*, *Hebrew*, *Syriack*, *Arabick*, *Chaldeen*, *Egyptian*, *Persian*? &c. and whether those derivations that seem to be accepted in the good part, and to import any dignity; be not contorted, jejune, frigid, absurd, ridiculous: and those accepted in the bad sense, and signifying malefice, be not more proper, apt, orthodox, genuine, and generally received among knowing Christians; and the other left to Pagans, and Parasites alone?

4. Whether *Divination* simply was ever taken in the good part, or approved by any good and approved Author? However, is it not (in *sacred Scripture*) taken in the bad part altogether?

5. Whether it be not a *Jewish* blasphemy, although an *heathenish* glory, to father the *Magick* art of *Starre-divining* upon *Adam*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Jacob*, *Joseph*, *Moses*, *Job*, *Salomon*, *Daniel*: And not only so, but upon *Christ* himself?

6. Whether it be not (of all other) the most probable opinion; that the *black art* of *Astrological Magick* or *Magick* *Astro-*

Astrologie, had its first Professours and Practisers in *Cain*, and in his posterity before the *Flood*: and after that in *Cham* and his posterity? And that those *Pillars* (if indeed there were any such, as they traditionally talk of) were of *Chams* setting up, rather than *Seths*?

7. Whether the *Astro-magical* divining was not antiquely founded and grounded upon the idolatrous *Oracles* of the Pagans (for they pretended to make their answers, or predictions from the *Starres*) And these once silenced, after it ceased to be a religion; was it not then wholly taken up as an art?

8. With what execrable blasphemy do they affirm their *Primitive magick* to be in *God*, eternal, a notion of the divine wisdom, an operation of the divine *Spirit*, &c? How much more evident is it to be from the *Devill* from his fall, a notion of his prevaricating knowledge, since the depravation of his will; and an operation of that same *Spirit*, working now in the children of darknesse and disobedience?

9. From whence else, but from the *Devill*, can the *Magical* arts and operations come originally; who (the first of creatures that abused himself) seeks ever since to abuse the creatures (cælesti-
all, terrestriall, infernall) against their own nature and institution? Did not he himself first excoigitate and invent this metamorphosing, and prestigious *Magick*, in first turning himself into an *Angell of darknesse*, and again into an *Angell of light*? Did he not first teach it in the deception and prevarication of our first *Parents*? *Gen. 3.* First practice it in abusing the *Serpent* to his purpose? First communicate it, in telling them they should *bee as Gods, knowing good and evil*? For what was that ambition of knowledge, which he then suggested to them, but a vain curiosity, tempting *God*, by being inquisitive after things, and measures, altogether beyond the creatures naturall inclination, proper condition, and present perfection?

10. Whether the *Devill* did not institute, and ordain *Augurs*, *vaticinators*, *Diviners*, *Prefagers*, *Predictors*, *Sooth-sayers*, *Prognosticators*, *Fortune-tellers*, &c. in an apish emulation, and prestigious, imitation of *Gods Prophets*, and *Christs Apostles*?

11. Whether those *Angells* (to which they impose names of their own inventions) *Spirits*, good *Demons*, and *Souls* of the *Blessed*, &c. (which the *Magicians* make to flye in the ayr, and to be the *Authors* of their arts) be not very *Devils*? Else, why talk they
of

of their veneration, as the Tutors of their arts; and sometimes again of their coercion, as the ministers thereunto?

12. Whether many professors and practitioners of Magicall arts (in all kinds) although (while they have flourished and been favoured) they have pretended, and vaunted them to be innocent, lawfull, commodious, nay divine; yet when they have been brought to severe examination, and execution by Magistrates, have they not then been Convicted, and confessed, all was proceeding from the Devill, and tending to them.

13. Whether such an art may not (without injustice) be imputed to, and from the Devill; where (at least) an occult, secret, tacite, implicit compact or covenant is more than to be suspected from a curiosity, temerity, superstition, of believing, assenting, hoping, expecting, inquiring, requiring, conjuring, adjuring, pretending, promising, endeavouring, and attempting; and all this concerning such events or effects, as can neither religiously, nor reasonably be expected from God, or Nature, nor yet from orderly and sober Art it-self?

14. Whether *judiciary Astrologie* was first founded upon diligent observation, or palpable event: and not rather upon diabolical suggestion, and superstitious imagination? For how can they say, it was grounded upon observation, or experiment? When as (by their own rules) the very same face of the heavens, and posture of the starres, seldome or never happens. Because innumerable starres shall not have absolved their circuit, and return to the same habit; if the world should last more than six times *six thousand years*?

15. Was ever heard a more senseless shameless fable? That the *Chaldeans* have had the Monuments of Astrologically observation, for *four hundred and seventy thousand years*? How long is it then (according to that account) since the world began? Nay, how long before the starres began, was Astrologie on foot? The next lye is not altogether so lowd, but a great deal too big for truth, and credibility; That the *Egyptians* have profest Astrologie for this *hundred thousand years*.

16. Whether the Magicians and Astrologers (after all their search among *Jewes, Egyptians, Chaldeans, Phoenicians, Persians, Syrians, Grecians, Romans &c.*) are able to find out exactly the true originall of their own art: or precisely set it forth as touching the first professors of it? Doth it not require a brighter and safer Spirit of divining, than ever was in Astromagical Diviners, to

divine when Astrological Magick had its first profession among men; and by whom?

17. Whether Magick and Astrologie was invented by one person, or many; one Nation, or many; in one place, or many; one Age, or many? And whether those many Authors (so uncertain, so obscure) are worth the reciting, or the asking after? Nay, whether the sundry names, numbers, and operations of the Starres themselves were not invented and divulged some by one man, some by another; some at one time, and some at another? and whether wee have not new inventions still broached and vented: and those condemning and despising the former for fictitious, and ridiculous?

18. Whether the first Inventors and professors of Magick and Astrologie were not men Heathenish, Idolatrous, superstitious, impious, profane, hereticall, hypocritical? And how far their followers came short of them in all, or most of these?

19. If Magick was at first (as some say) no more but a morall kind of divinity, or disciplinary institution: how grew it then into an Idolatrous Religion, superstitious speculation, and prestigious operation?

20. Whether Star-gazing, Sooth-saying, prognosticating, presaging, &c. began first within the Church, or without it? If within; why are Gods people admonished against it, as the way, and custome of other nations? If without, then was it not a doctrine of Gods gracious instituting, neither yet necessary, nor usefull to his Church. Let them tell us, who brought it first into the Church? of what note he, or they were? by what warrant they did so? and to what fruit, or edification? Nay, can they deny they that brought in Star-divining; did they not also bring in Star-worshipping together with it?

21. Whether the obscurity and baseness of Originall in Magick, and Astrologie, argue not sufficiently the vileness, and abomination thereof; as well touching the doctrine, as the practice: in as much as the heavenly, and holy truths, either of *nature*, in her integrity; or of the *Law*, in its morallity; or of the *Gospel*, in its spirituality; are all of them of so eminent, and evident originall, or descent?

C H A P. VII.

7. From the Law of Nature.

1. **W**Hether there be (by nature) imprest in the Soul of man, a faculty proper for the presaging of things future; or a naturall inclination tending to Divination? Is not the prescience or prevision of future things convertible to the nature and essence of God: and therefore incompatible to the nature of any creature, in heaven or earth? Can there be the *species* of things future comprehended in, or by a mind, that is not divine, and infinite? Since therefore the Soul is not of such infinite vertue; but that nature hath limited her to her own Law, of apprehending things, either by speciall revelation, common illumination of reason, or sensible collection: how then hath the *Ideaes, species, or Images*, of all things (especially things future) lodg'd in her? Those imperfect *Ideaes, species, or images* that are in the mind; are they there properly? and not rather accidentally; *sc.* from the apprehension either of some things present, or else past? we know there are in men senses, to observe things present; and memory, to recollect many things past; and understanding, to preconceive some things that may come of certain causes, or may peradventure fall out according to probable conjectures: yea and Faith likewise, to believe what shall be by divine revelation and promise. But what naturall abstract faculty call they that, that can foresee, and foretell things future, from imprest *Ideaes, species, images, &c.* What though there be in the Soul a naturall faculty (called memory) to record, or recall things past, is there therefore an opposite faculty (called who can tell what?) whereby to divine of things to come? If there were such a faculty or power, opposite to memory; why should it presage or predict one future thing, and not another: since the memory is able to recollect one past thing, as well as another? What tell they us of the naturall pretensions of Beasts; and frequent predictions of Fools, mad men, Infants, of men sleeping, dreaming, distracted, dying? will they make ordinaries, of extraordinaries; and universals, of singulars;

and common motions, of heroicall: or else, subtilties, of phrenzies; sagacities, of imbecillities; and direct presages, of occult and confused instincts? What if brutes have a naturall instinct, or pretension of some future effects, whose causes notwithstanding they understand not: must a reasonable Soul therefore naturally divine of those things, whose naturall causes it knows not? But admit there were such a naturall imprest faculty of the Soul or mind, as *species* abstracted, or collected within it self, to divine, predict, or prognosticate by: we then urge their own argument against themselves; what need it to look out to the Stars, or to any other creature (in heaven or earth) to that end and purpose? One thing indeed both we, and they are convinced of; that there is in all our Souls a naturall faculty (*called Conscience*) greatly addicted to presaging: which (if it be justly judging, and not erroneously opining) will presage more directly, and certainly of effects, and consequents (temporall, spirituall, eternall, good, bad, happy, unhappy, of hopes, and fears) than can all the *Planets*, although they conspired to prognosticate in one conjunction. Let our *Planetarians* therefore (both actors, and consulters) see to it, that they suppress not within themselves, nor slight that true presaging power.

2. Whether that humane Art can be lawfull and laudable (as having the least part of Gods gift in it) whose principles, practices, and profitable uses are not according to the Law, and orders of nature? For all things in nature, as they are from a certain beginning: so are they destinated by proper means, to a profitable end. Now though some such things may be yielded to simple *Astronomie*: yet who can make any of all these plainly appear in sophisticated *Astrologie*? As nature in it self intends the conservation of every creature: so all that it can intend in any Art, is the usefulness and benefit to humane Society. (For it asks more than natures aym, to make it advantagious to *Christian communion*.) But let them prove the first; otherwise, why may we not conclude the Art, to be as well unnaturall, as irreligious?

3. If (from natures first beginning) they of the least life (among the lower creatures) had their perfect being, and flourishing, without any influence of the Stars: why then are they of the nobler life, made so mightily (both for their substance, and quality) to depend upon them? Now, who (that is Christian, or but read in Gods book of nature) dares deny, but that all the vegetables (*Grasse, Herbs, Plants, Gen. I.*) were, and flourished in their naturall

turall vigor, and vivacity, ere that the *Sun*, *Moon*; or *Stars*, was created? Now must the most-excellent creature upon earth be made to consist by the Stars; and his body to thrive, or dwindle away, according to the *benefice*, or *malefice* of their influences? Nay, must his very will and affections thence take their inclination?

4. Whether it be not according to natures law and order, that the inanimate, and irrationall creatures be subject, and subservient to the animate, and rationally? and whether the contrary be not contrary thereunto? Now if they had not been put to this plunge of natures irregularity; peradventure we had never heard of those erroneous, nay and hereticall devices, of the Stars being animate, rationally, divine. But if they think to elude us, with urging the naturall subjection or subordination of the *Inferior* creatures, to the *Superior*; we doe them to wit, that the superiority and inferiority of the creature (as pertaining to this point) is to be reckoned not from the externall place, or posture, but from the internall gift or endowment. The creature of *Gods Image*, although walking here below, upon the *foot-stool*, is superiour to all those *works of his fingers*, although fixt in the firmament, or wandering above. Neither doth nature prefer any creature for its adventitious, or accidentals; but for its substantialls or essentials. By the Law of nature, the lesse noble creatures are intended for subordinate to the more noble. How came the Stars then to usurpe a jurisdiction over Man; over the Soul of that Man; nay over the arbitrary, yea and religious actions of that Soul? Who but a blind man would make the Master of the family to be subservient to the lights of his house? Seeing the Law of nature is the dictate of reason; how came the Stars (that have no reason) to give magistrall, and fatall dictates, even to reason it self?

5. Whether Nature be not as much abused, in her *occult mirables*, by men diabolicall: as she is in her obvious sensibls, by men bestiall? Nay is she not doubly profaned by such, who ate themselves, as over-curious in the first: so over-grosse in the last?

6. Whether the naturall efficacies of the Stars can extend beyond their naturall properties? which are to make hot, or cold; dry, or moyst; more, or lesse: and so to make second qualities, consequent only to these first.

7. If this be not all the influentiall motion of the Stars (at least the main thereof) not so much to infer or adde any quality of:

sympathy, or *antipathy* (which doe follow naturally the specificke, or differentia forms) but rather to agitate them only as it finds them, in the matter it works upon ?

8. Whether there be any thing in Nature, whereby to determine of things *by accident* ? Since the operation of nature, as it proceeds from one principle (the form of the thing naturall) so it also terminates upon some one thing. Now things *by accident*, are not simply one, but many : and therefore cannot be precisely of natures intent, or design.

9. Whether it be not quite contradictory to the nature of *future contingents*, to be fore-comprehended by any created intellect (without a speciall divine revelation, or permitted diabolick suggestion) either in their universall causes, or particular effects ?

10. Whether Astrologicall divinations be not only against the course and order of nature in the inferior world : but against the order of nature among the Stars themselves ? For God hath not (in the order of nature) instituted them to be signs, where they are not naturall causes ; nor yet conjunct signs, where they are not conjunct causes. And who can possibly proove them to be such, as concerning arbitrary actions, and fortuitous events ?

11. Whether prognosticating Astrologers have not made to themselves more effects, than ever were Signs ; more Signs, than ever were Stars ; more Stars than ever were in heaven ; and more heavens, than ever were in nature ?

12. Whether all the naturall motions of the Stars are prognosticall, yea, or no ? If so ; then doe they one contradict another. If no, then let them shew us the reason, why one, and not another ?

13. Whether not only the *benignity* of the *Planets*, but also the *malignity* be naturall to them ? If so ; how can that be, without some reflexion of prejudice, upon their nature, nay upon their Author ? If not, then work they not so and so of themselves ; but as they find the matter it self so and so disposed. Are we then to respect (either in congratulating or deploring) the Planets efficacies, or our own dispositions ? But are the Stars now of another nature, than they were from the first creation ? For then they were wholly benign, and naturally intended for the beauty, and felicity of the universe. And doe they now naturally promise good ? (and good morall, as well as naturall ?) and naturally threaten evil ? (and evil of infection, as well as infection ?) How can this chuse but diminish

minish the due respect, both to Gods free grace; and sins just desert?

14. Whether the *prodigious* aspects in the heavens (*Planetary*, as well as *Cometary*) be not besides the course and order of nature: as well as the *monstrous* are upon the earth? And whether, as these be seldome significative of things to come, but for the most part of things past: they be not so too?

15. If the efficacies of the Stars be from nature, and naturall causes; why then have they not the like effects, upon *Godly*, and upon *wicked men*? For natures law, order, operation, is common to both alike. If they have so; wherefore is this old, and late ascription of theirs? That the Stars have not the dominion over those that be godly. And if this holds, wherefore are their Astrologicall predictions, and genethiacall calculations, more malignant, and unfortunate (as is frequent to be observed) to good men, than to bad?

16. Whether the influences of the Stars be powerfull over the lives and deaths of all other *living creatures* (Beasts, Birds, Fishes, Worms, Flys, Herbs, Trees) as well as of *men*? If on men only; why should men be made more subject to the Stars, than all other living creatures? If otherwise; why have some of them said the contrary? Nay, why goe they not about to calculate all other creatures nativities? Think they it an abasement of their art, to calculate the Nativity of a Frog, or a Flye? nay, would it not much amplify the perfection of it. But say, both are subject; men, and Beasts; Why then should not men (as the rest of the creatures) rest satisfied with a sensible prognostication within themselves: and never trouble themselves to seek after a senseless Prognostication from any other?

17. Whether the Stars have their influences, as upon all naturall things: so likewise upon all *artificiall*? If not upon all artificiall things (besides their own gain-saying) then man hath many of his ordinary actions, without any influence of the Stars. If upon all artificiall things; (as Cities, Houses, Garments, Instruments, Utenils, &c.) then, must not their influences depend upon mens arbitrary actions; as all these doe? nay must they not have new influences daily, according to the new inventions of art, or devices of artifice?

18. Whether the formative power of nature concurs most, with the influences of the Stars: or with the seed of generation? And whether

whether the first and greatest cause of tempers, should not be observed first, and most; as the first and greatest cause of manners?

19. Whether the influences of the *Planets* be more powerfull over mens nature, before the Birth; or after it, or just upon it? If just upon it; how can those swift syderiall motions make so intimate, and totall impression an once? How can such an efficacy either be done, or suffered, in so short, externall, and accidentall an art? If not just upon it; why then is all the observation upon those points, minutes, or moments only? If before it, why goe they not about to calculate the conception, as well as the Nativity? If not before it, why should the *Planets* have such influences upon externalls, and accidentalls; that had none upon the intervalls, and essentialls? If after it, how can they beget humours, and qualities, (answerable to their Constellations) in a creature already compleated, and furnished before-hand? Yea, why consider they not what constellations upon nutrition, education, and erudition? If not after it, then have nutrition, education, and erudition a power to change or alter both tempers and manners; without, beyond, and against all influences of the Stars: yea, and religion, more than all the rest.

20. Whether the nativity of an Infant be under one, or many; the like, or different constellations? Seeing Nature ordinarily brings not forth at once, but by delays and degrees. First, the head comes forth, and so one part and member after another, even unto the feet. Now then seeing the parts of the body move not so swiftly out of the womb; as the heavenly bodies doe in their orbs: why should there not be one Constellation upon the head of the child that is born, another upon the neck, and so of the shoulders, the breast, the belly, the thighs, the legs, the feet: and they all as different in themselves; so also in their significations?

21. How comes it to pass that *Twins* (as *Jacob* and *Esau*, *Proclus* and *Euristhenes*) are of different natures, or constitutions, conditions, fortunes, fates or ends; although born under one constellation or conjunction? If they have got *Nigidius Figulus* his device, and so can allege, that the swift motion of the heavenly bodies, may alter the constellation, and cause the variation. May not the birth of one oft-times be as slow, as the birth of twain? and why not then the like variation also. If it be from the delay that is between the birth of the *Twins*; then, whether is that delay alwayes alike: and the difference accordingly? or if it be some-times

times in their birth; whether is it likewise in their conception? Nay, how can there be any exact observation (although it be but in the birth of one) if the swiftnesse on the one part, and the slownesse on the other be well examined? If they say, the difference betwixt the Twins, may be by reason of the difference in their conception; why then doe they never bring that into their calculation? Is not the moment of the conception more considerable (for naturall impressions) than the birth? But how shall they know that, since she that bears, knows it not? Or how pretend they to ghesse at it from the Nativity: since that may fall out (from the conception) seven, eight, nine moneths; more or less?

22: Whether Astrologie be of any naturall use, so much as to *Physick*? especially, according to the Magicall application of it, by *Periapts*, *Amulets*, *Charms*, *Characters*, *Words*, *Figures*, *Alligations*, *suspensions*, &c? Likewise (to cure the diseases of old, or young) by choosing a *Planet* convenient to their age. As for the old men *Saturn*; for young men *Mercurie*, &c. Likewise in choosing *Signs* convenient to the part affected. As for the diseases in the head, *Aries*: for those in the feet, *Pisces*, &c. As also in the superstitious observation of *Criticall dayes*, in which such a *Planet* governs, as may be most apt to repell the disease, &c. Concerning all which, let them see to the refutations of learned Physicians.

CHAP. VIII.

8. From the order of Causes.

1. **VV** Hether, because Astronomically observations, and Predictions may be true, and lawfull; being Physicall, and having their naturall causes: therefore the Astrologically must be so too? Being (as is their own word) *anaitiological*; or not having any naturall cause at all.

2. Of all the causes of humane actions, and accidents (Gods Angells, Devills, the will of mans mind, the temperature of his body, externall violences, accidentall occurrences, and the starres influences) whether these last (of all the rest) be not the most remote, and feeble in their operation?

M

3. Whether

3. Whether the Artists, in their Predictions, ought not to moderate themselves (if the Art may admit of moderation) according to this known order, and received distinction of causes? 1. Some Causes produce their effects necessarily, and alwayes: and those Causes being understood and discerned, the effect may certainly be pronounced and preannounced; as in *Eclipses*. 2. Some Causes again produce their effects, though not necessarily, and alwayes; yet for the most part, and seldome fail: and such may be Prognosticated only conjecturally, but not peremptorily; as the changes, or alterations of *Weather*. 3. Some Causes are only generall, remote, indefinite, indeterminate, partiall, accidentall; whose effects follow neither necessarily, nor alwayes, nor for the most part, nor indeed scarce at all (as in *tempers* and *manners*) and such, as they cannot be foreknown; so they are not to be foretold. But as for more rationally, and arbitrary actions, and future contingents meerly fortuitous; these can have no Causes all, but in the secret and hidden will of God; or else in the indiscernable will of man: and therefore are in Gods power alone; and not in mans art, either to foreknow, or foresee.

4. Whether the starres be not only *Signes*, but *Causes*? or whether *Signes*, where they are ordinarily no *Causes*? or *Causes*, where they are no *Signes*? or (as they ask of *Comets*) whether they be either causing, or signing from their matter, or from their form? Especially to our purpose; whether they be both *Causes* and *Signes* of things future and fortuitous? *Causes* they cannot be but of naturall things; and they generall only, and indefinite. And therefore cannot be *Signes* of determinate and particular effects. For if they signe not the causes in particular; how can they sign the effects in particular? Again, *Signes* naturall they cannot be, but either as *Causes*, or effects, or else as proceeding from the same common cause, and superiour to both. And that common cause cannot be corporeall: because there is no bodily thing superiour to the heavenly bodies. That superiour Cause therefore (upon which they both depend) must needs be incorporeall; even *God*; not *Angells*, because *Angells* have no such *transient* action common to them both. If therefore they be so much as *Signes*, they are only so according to divine ordinance and institution; and not according to any humane art, or invention.

5. How the Stars can signifie such an effect, whereof they are not the cause? And especially whose speciall causes they signifie not

at all? And for as much as such *astral* effects, as have their naturall causes, can be foretold but conjecturally, and indefinitely; upon what grounds then doe they particularly define and determine upon casualties, and voluntaries, whose events are not so much as probable; as nor having any such causes as aforesaid?

6. Whether the Causes (namely the second and particular causes) of meer accidents and contingents, are to be foreseen and foreknown by mortall men? For how can things *by accident*, be foreseen in their naturall causes? when (as *Philosophie* concludes) there can be no naturall causes of things *by accident*.

7. Whether the Starres are the causes, or signes of any kind of *Contingent*; as well those that follow from arbitrary actions; as those that depend upon more stated matters? Nay, whether those that have their ordinate causes, and revealed signes, can properly be called *Contingents*?

8. Upon what grounds doe the Astrologers undertake to predict, or foretell of *future Contingents*, since they can no way foresee them, neither in themselves, nor yet in their causes? Not in themselves, because they yet are not. Nor in their causes, for they are either God, or the heavens, or mans free will. And first, how are they able to foreknow those things that depend upon the prime cause, Gods secret will, and absolute pleasure, without his speciall revelation? Next, how can they see any such things in the heavens? which are but generall and remote causes; and so neither cause, nor signe any thing determinatly and particularly? Yea are but materiall causes at most, and therefore betoken, or effect nothing of the actions of the mind or Soul. Then, for the will of Man (which is the proximate cause in all arbitrary actions) how can they pre-judge of that? Unless they take upon them to know the heart, with its intentions and affections. And if they could know it for the present, yet how can they doe so for the future? And indeed, how is it possible for them to determine upon that; which is indifferent, and indeterminate in it self?

9. Whether the causes of meer accidents and contingents be internall, or externall? If internall, then either in a mans rationally will; or in his naturall temper. If in his will, how come the Stars to necessitate that free faculty? If in his temper, such a disposition is easie to be foreseen, without a Planetary Prognostication. If externall, it is either God, or the Creature. If God, he is free to work both without the starres, and against them. If the creature, how

comes it to be comprehended in a particular constellation : and so as prognostication may be made thereby ?

10. Whether the Stars work upon mans body *mediatly* or *immediatly* ? If immediatly ; how doe they that, without a divine, and infinite power ? If mediatly, or by means, *sc.* of the ayr, &c. then whether the affections of the Stars be not varied, through the various affection of the ayr, or means ? and whether the dis-affection, or indisposition of the ayr, or means, may not hinder, and prevent both the operation of the Stars, and the discerning thereof ?

11. Whether the Planets be *imperiall*, or *ministeriall* operators, and effectors ? If they command, necessitate, enforce us (absolutely, universally) what is become of our naturall liberty, and free-will in all humane actions ? what praise have we for our well-doing, and deserving among men ? what excuses have we not for our errors and offences, both against God, and men ? If they serve us ; why go they about to proclame us destinated to their fataill slavery ?

12. Whether there be any kind of *necessity*, as touching the astrologicall predictions of sydereall effects ? If an *absolute necessity* ; how can a divine power prevent them ? If a *Physicall necessity* ; how are they so the naturall and ordinate causes of voluntary, and free actions ? If a necessity of consequence ? By what certain causes, and reasons, doe they argue, demonstrate, and conclude it to follow ?

13. Whether the *Planetary influences* doe cause, and rule nature, and temper : or else doe they only work upon it, as they find it, and so follow it ? If the first ; how can they be exempted, or excused from being the Authors of their spoken-of *Malefices*, and malignities ? Or, how can they put off these to the disposition of the matter they work upon ?

14. Whether any thing can be determinatly prognosticated, or predicted from the Stars : being but *universall causes* at most ; the *particular causes* not considered ? Nay, may not a truer and safer prediction be made, from the particular causes, the universall not considered ? Doe not severall creatures, and severall seeds bring forth severall things, for all the same conjunction, or constellation ?

15. Whether the *remote causes* (the most that the celestiaall bodies can be) may not. (in naturall generation, constitutions, complexions, tempers, humours) both be directed, and succoured ; and also corrected and prevented, by the *proximate causes* ? yea and (in other

other matters) by externall, and adventitiall causes; by rationally, and voluntary causes; how much more by the prime cause of all?

16. Whether the Planets have (either actually, and formally in themselves; or virtually and effectively upon others) those prime elementary qualities, of hot, cold, dry, moist: especially in such different measures, and unequal degrees; as to make some of them *benign*, others of them *malign* in their influences, and operations? For all the Planets are but of one kind of substance, and one kind of light (all of them, as they say themselves, borrowing their light from the Sun) why therefore should they not all be of one kind of influence, and one kind of operation? Since they have the same light (in which is their main efficacy) albeit in severall degrees: why should they not have the same effects, albeit in severall degrees?

17. What are those influences of the Stars? motion, light, or elementary qualities? or else some occult, insensible vertues, sympathies, antipathies. &c. And how operate they upon these inferior bodies? Generally, or particularly; simply, or mixtly; solitarily, or conjunctly; actually, or potentially; formally, or virtually; mediately, or immediatly; instantly or successively; partially, or totally who can directly tell?

18. Whether such Influences, as Astrologers ascribe to the Stars; be not contrary to the nature and understanding of causes, viz. Such influences, as proceed not from their naturall substance, nor inherent quality: but from their imagined aspects, and supposed (if not feigned) conjunctions. Such virtuall influences, as must be made to operate clean contrary to their formall qualities. Such influences, as they make to be efficacious from the fictitious figure of the Planets. Such influences, as the antient, pure *Philosophers*, and *Astronomers* once dream't not of: but are the dreams of later *Planetarians*, or *Magicall Astrologians*. Such influences as whereby they would pretend to deep insight, and profound learning: but (in truth) make no other advantage of them, than as a painted plea of blind and lazy ignorance. I say ignorance; as indeed inhibiting the strict inquiry of all proper causes. For aske them; how come the Stars to work thus, and thus, upon inferiour bodies? why (say they) by their influences. And what are these influences? Nay, if you cannot conceive them in the grosse, they cannot precisely discover them. Unlesse you will be contented to have an obscure thing described, by a thing more obscure. Are not the true

causes in occult qualities, and in natures mirables, all put off to more occult influences? Why doth the *load-stone* draw the Iron? why, by reason of some *Starry* influence. Why doth the little *Remora* stay the massy Ship? Why, by reason of some *Starry* influence. Why are there such antipathies betwixt creatures? such vertues of minerals, and herbs, plants, stones; such colours, figures, resemblances, &c? Why all is by reason of some *Starry* influence. And if you aske after any other cause or reason, for these, and many the like; you may (for them) go seek it out your self.

19. Whether the *Magicall Astrologer* make not himself to be the chief cause of the Stars influencies, and their efficacies? For if he hath not a power to compose them so, as they may bee most suitable to his own purpose; why then both practises, and teaches he, to make such a *Sign*, or *Image*, under such a *Constellation*, to such *intents*? To make choice of such a *Star*, *Sign*, *Ascendant*, *Aspect*, &c. and then (the *Figure* thus disposed) the Stars impress streight-way, and operate (by *resemblance*) to the desired end. How shall we beleive it now, that the Stars have a power over our wils: when thus they make their own wils to have a power over the Stars?

20. What certain effects, or *Prognosticks* of those effects, are to be made from the Stars: in as much as their strengths, and validities depend upon so many, and contrary causes, and considerations? Namely, of Stars *erratick*, and *fixt* (and they more efficacious than these) of rayes *manifest*, and *occult*; of influxes *simple*, and *mixt*; of light *cognate*, and *mutuatitious*; of motions *proper*, and *common* (and the proper more active, than the common) of Planets *amicall*, *benevolous*, *auspicious*, *fortunate*; and *inimicall*, *maleficall*, *unfortunate*, *exitiall*; as also *ancipitous*, and *indifferent* to both (and all these sometimes *roborated*, and *holpen*; sometimes *infirm*, and hindred one by another) of Planets *masculine*, *feminine*, *androgynous* (and these again now strengthening, now weakening one another) of Stars *au't*, and *diminute*; *diurnall*, *nocturnall*, and *ambignous*; *ascending*, and *descending*; *slow*, *swift*, and *mean*; *direct*, *Stationary*, and *retrograde*; Of the Signs of the *Zodiack*, their *Quadrants*, and *Trigons*; and how they are *masculine*, or *feminine*; *imperant*, or *obedient*; *right*, or *crooked*; *humane*, *brute*, *reptile*; *vocall*, and *without voyce*; *fruitfull*, or *barren*; *beautiful*, or *deformed*; *happy-witted*, or *unhappy*; *conjunct*, or *distinct*; of the *essentiall dignities* of the Planets, or *increments*,

with

with their contrary *dejections* or *detriments*; their *houses*, *exaltations*, *triplicities*, *tearms*, *thrones*, *decurions*, *faces*, *joys*; of the *accidentall dignities* of Planets, in respect of *motion*, *positure*, *aspect*; sc. *combust*, *peregrine*, *captive*, *afflicted*, *oppressed*, &c. *sextile*, *quadrante*, *triangular*, &c. *partile*, *platick*; *solitary*, *ferall*; *applicate*, *defluent*, &c. of the *celestiall houses*; their *number*, *opposition*, *representation*; and in every house, the *order*, *nomenclature*, *signification*, *joy*, *consignificator*, *colour*, *condition*, and *temperament*; of the severall wayes of erecting *Theams*, *Scheams*, *Figures*, &c. All these generals considered, besides infinite more particulars to be added, what a wild wood, or imaginary mist is here, to find out a future contingent, or fortuitous event? For so clearly doe even the exactest of them make their grounds, and means, whereby to passe (with great peremptoriness) their prognosticating judgements upon all accidents? Nay, for as much as some of them say, there are 120. divers *conjunctions* of the 7. Planets, and moreover of them generally 13092. *Considerations*, besides innumerable *myriads* of them in particular: are not these direct (to use their own word) *directions* not only to ghesse at, but conclude upon things future, and fortuitous.

21. Whether this order of arguing be with probability: much lesse infer any causall necessity? *viz.* From the *constellation* of the *Nativity* of a child, to the *naturall constitution*; from the *naturall temperament* to the *humours* of vegetation and growth; from the *humours* of the body, to the *manners* of the mind; from the *manners*, or *naturall dispositions*, to the *politick*, *morall*, yea and *religious actions*; and from the *manners*, and *actions*, to such and such determinate *fortunes*, and *events*. Seeing all these may bee quite otherwise altered, by the *constitution* of the *Parents*, by *natures* work, different to both their *constitutions*; by the *complexion* of the *Nurse*; by *adventitious nutriments*; by *education*; by *Art*; by *Discipline*; by *freewill*, and *reason*; by *grace*, and *conscience*; by the *wisdom*, *power*, and *goodness* of *Gods providence*; yea and by *externall accidents*, or *occurents*.

22. If this way of argument were admitted in some part, and probability, that the *Starres* may have their vertue, and efficacy upon this *sublunary orb*; and so upon the inferior *Elements*; and so upon *Bodies* compounded of those elements; and so upon the *humours* in those bodies, and so upon certain *passions*, and *affections* of the mind, that follow those *humours* or *tempers*: would it therefore

fore follow, that they have the like (though not as *efficients*, yet but as *instruments*) upon the Soul, Spirit, Understanding, Will, Conscience: not only not to compell, or enforce, but so much as to incline or dispose them to actions rationally, voluntary, politick, morall, or religious: and so bring them to reach the end, or runne into the events of all those actions good or evil? What rationally man can be perswaded that it is in the influences of the Starres to beget in a propension either to vertues, or to vices? and that it is in those vertues or vices (as so begotten) to hasten, or prevent the hoped, or feared effect? However, what Christian man will be brought to believe, that wicked men, and godly men, their temporall prosperity, or adversity, is from their auspicious, or their unfortunate starres? how much lesse then, their spirituall endowments, or defects; together with their eternall rewards or punishments?

23. Whether in all Planetary Constellations, Aspects, Conjunctions, there be a necessary conjunction betwixt all causes, and all effects? Though we may grant much of these in the *Eclipses* themselves: yet what necessity (of all these) may move us to admit so much, as touching the portents of those *Eclipses*? And therefore I demand further of *Eclipses* (as I doe of *Comets* also) if they have no more but naturall causes, and common apparitions: whether have they then, more than naturall significations, and common effects? If the significations and effects be to be thus doubted of in the eminent and visible, what may we doubt of concerning the invisible, or else but imaginable conjunctions?

24. Why are the daily effects of the same starres (as touching the *weather*) so different in divers *Horizons*? And why are the prognosticks of them so different, although within the same *Horizon*? Now if Prognosticators have so often *hallucinated* (or deceiving, been deceived) about naturall effects, or consequences (of heat, cold, fair weather, rain, wind, snow, hail, thunder &c.) how can they be credited in their Predictions upon arbitrary actions, and fortuitous events?

25. Whether there be not a sufficient end, and use of the starres substance and motion, in the ornament of the Universe, the beauty of the heavens, their rising, and setting in their own order, their light and heat upon inferiors, their distinctions of times and seasons, with other their unknown motions, actions, services, all tending to the glory of the *Creator*, and benefit of the creature, although their *Astrologicall*, and *Genethlicall*, yea, and magickall
bene-

benevolences, and malevolencies, had never been excogitated or invented?

CHAP. IX.

9. From the strength of Reason.

1. **A**lthough some certain demonstrations, or demonstrative reasons (borrowed from *Arithmetick*, *Geometry*, and *Opticks*) may be conceded to *Astronomie*; because it is a Science that keeps it self to naturall motions, and measures, ends, and uses: yet whether all they ought to be usurped by, or allowed to *Astrologie*, in as much as it transgresses all these?

2. Whether (besides the exaction of a blind and implicate Faith) the rejection and derision of sound and explicite reason and demonstration (done by *Magicians* and *Astrologers*) be not a necessary demonstration of the vacuity or want of *reason*, to the Artists, or their Art?

3. Whether *Reason* be not superiour and predominant to the power of the Starres? For say (after their own order) the starres may have their influences upon tempers and humours; and so upon passions and affections; and so upon manners and actions; and so upon issues and events; yet *Reason* is not destitute of such means and succours, as may temper those humours, moderate those passions, prevent those actions; what then becomes of those events? Whom then will they make their Astrologicall Prognostications to be powerfull over, but sensuall men or knaves; or perswasive to, but unreasonablen men or Fooles? For ratiounall men will still be arguing, seeing the starres are not powerfull upon reason, nor above it: how can their power stand against it?

4. If reason be predominant to Divination; nay, if it be made conducive to divining Predictions; why then have the most brutish and barbarous people of all the world, been alwayes most addicted thereunto? Why durst it never peep forth among knowing Christians; save only in times of greatest ignorance and superstition; or else upon occasion of the discontinuance, or discountenance of good learning? And further, why are they reputed, and recorded to be most apt, as well as most frequent in Divinings and Propheysings;

when Reason is most suspended, obscured, and debarred (as in sleeps, dreams, abalienations, distractions, phrenzies, furies.) Nay, why are they mostly observed, when breaking forth from the mouths of children, fools, mad-men, melancholy, fanatick, distraught, dying, &c?

5. Whether the *New* Astrologers are able to give better reasons for their divining or predicting art or faculty; than the *old ones* did? All which are either so false, as that they make nothing for them: or else, so contrary, as that they make altogether against them. As consider them in those their arguments; If there be no presignification of things future, then there are no *Gods*. Were there *many Gods* indeed, they might be too many to keep counsell: but there is *one God*, who will admit no creature here to be his Counsellour. Again, then are they ignorant of future things. Peradventure such *Gods* may not know one anothers minds or intentions, or yet actions: but *a God* knows all things past, present, future, and is only known to himself; and it is sufficient for the being of any thing, that he himself alone knows it to be. Again, it is then because they are not able to declare them. In *one God*, his pleasure of revealing, is his power to reveal. Again, then they love not men. *Gods* love is to communicate himself to the creature according to his will, and according to its kind. Again, else it is because they envy us this knowledge. Envy is at anothers good; and therefore not in him, that can see no good which is not his own. Again, or else it is because they think it pertains not to men to foreknow things to come: or that it befits not their divine Majesty to preacquaint humane creatures with them. These latter indeed are true assertions, of the true *God*; and irrefragable argumentations against any truth of a predicting, or presaging art.

6. How will they answer an *Heathen Philosopher* thus questioning them, or reasoning against them? Shall we attend to the praefation of irrationals, and inanimate; and not rest our selves satisfied with the confutation of reasonable men? what reason can more move to think all their divination to be nothing, than that they can give no reason for it? what reason can the *Auspex* give, why the inspection of the *liver* or *lights* should design times and actions for lucky, or unlucky? What can the *Augur*, why a bird flying on the right hand, or on the left, should presage this or that for fortunate, or unfortunate? What can the *Astrologer*? why the *starre of Jupiter*, and *Venus* conjoynd with the *Moon*, should be

so benign to the birth of a child: and (on the contrary) that of *Saturn* and *Mars*, so malignant? Wherefore should they make God to be so busie, to instruct men sleeping: and so carelesly (as it were) to neglect men waking? And what reason is there for this? that *Cassandra* in a distracted fury, should foresee things future: which *Priamus* with all his collected prudence, and deliberate, cannot doe?

7. Whether this be a sufficient reason (to bear sway with reasonable men,) That therefore so little reason is it to be rendred, for the *Mysteries* of Magick and Astrologie (as they call them) lest men might so slight them, as common things: and not value them as rarities, or *unheard-of curiosities*? Nay, because they want *Reason*, which is the main of every humane art; is it not therefore that they so universally and earnestly exact *Faith*: and such a faith as is proper only to a divine Faith?

8. Whether an Astrologers formall affirmation, be as good as an infallible demonstration? Else, why prove they it not by *Reason*, (divine, morall, naturall, yea, or artificiall) when they say, that such, or such a conjunction of the Planets, signifies innovation of Religion, removall of Churches, mutation of States, translation of Kingdomes, transmigration of Nations, deposition of Princes, alteration of Magistrates, persecution of Ministers, ruine of Families, dissension of Lawyers, losse of Merchants, wrack of Mariners, breaking of Tradesmen, undoing of Farmers, desolation of Cities, depopulation of Countries, mortality of Men, murrain of Cattell, dearth of Corn, &c. And all these through heresies, sects, factions, blasphemies, profanations, impieties, hypocrisies, pride, ambition, covetousnesse, lusts, treacheries, conspiracies, seditions, tumults, contentions, warres, battells, murders, thefts, robberies, oppression, fraud, dissimulation, hatred, envy, hunger, diseases, fires, waters, tempests, &c. And all these by Superiours, Inferiours, Neighbours, Servants, Children, Wives, Husbands, Kindred, Friends, Enemies, Strangers, &c. We know there may be innumerable such consequences or casualties in the world, and that by such means or instruments: but how prove they that the Starres are either the Signs or Causes of them? If they put us off with this only, That the Disciples, and Auditors in Astrologie must be believers: Let them tell us from what necessity they impose this duty; otherwise they say nothing, or nothing but say, and so leave both our faith, reason, and senses unsatisfied.

9. Since (as they say themselves) the Influences of the Starres are ineffectuall ; as neither apt, nor convenient to produce agreeable effects, in the matter of *Sublunary* things ; unless there be a proportionable, equall, or just measure and mixture in their *irradiations* ; and that without either excessse, or defect : How then shall we believe them in their prognosticated effects ; if such a proportion (as they speak of) be not first demonstrated unto us ?

10. Whether all such Astronomically demonstrations, as are of pure Astronomically effects from the starres (as of hot, cold, dry, and moyst) be any reall proofes (in Astrologie) of beneficall, and maleficall influences, of vertuous and vitious efficacies, of fortunate or unfortunate events ? For as much as these differ, as naturall and preternaturall ; as necessary and arbitrary, as consequentiall and casuall, &c.

11. Where are the influences of the starres received ? and how ? How can they by fair experience prove they are present in the elements ? Must we trust the *four corners* of a *Figure* ? is this all their evidence ? thus we are taught to examine them by one of their own neighbours. And therefore they shall give me leave to question with them a little further. That Cælestiall vertue or efficacy, which either Causes or Signes such terrestriall effects as they pretend ; whether is it created, or uncreated ? If uncreated, how comes it in, or from the Stars ? If created, where resides, or remains it all the while, untill it take effect ? In the Conjunction of the Planets ? Why that is not, because gone and past. In the party himself ? Then hath every one the cause of his own fortune within himself ; and so need thank no man (but himself) for his riches, peace, honour, preferment : nor yet blame any other, for his impoverishing, disgrace, wounds, and death.

12. Whether the influences of the Stars be a simple extract, or else a composition ; as it should seem by their conjunctions ? And then, for as much as they impend, and operate at once, how can they tell to which of them they should particularly, and predominantly referre the effect ?

13. If the influences of the Stars incline either to vertue or to vice ; and their efficacies be propense either to recompense one, or other : why then are their constellations recorded to have been so malefick (for the most part) to the vertuous ; and so benefick, to the vitious ?

14. What power can the Stars have either in the determination,

or discrimination, of pure spirituall qualities (*sc.* affections honest, or dishonest; religious, or profane) in as much as they work but only from the matter, and but upon it only? And where they find the like matter, temper, constitution, complexion; &c. Why incline they not to the like qualities, and affections? And if they incline alike; why see we not (in common) the like actions, and effects?

15. If there be no Stars in the Heavens idle, or vacant; but that all of them have their influx, and operation upon these inferiors: and infinite of them (as Astronomers acknowledge) whose number, nature, and power, are altogether unknown (and the unknown aspects, positures, conjunctions, possibly thwarting, and impeding the known) And the known, not perfectly known; and if they were known never so exactly, yet not to be infallibly applied to particulars; No nor yet with fair probability to be prenuatiated or pronounced upon: Can an effect be concluded for known, certain, probable, particular; from an unknown, uncertain, improbable, generall cause, or means? Doe not they themselves say that the Stars operate by an occult quality (like to that of the *load-stone* upon *iron*) by a secret sympathie or antipathie; by an insensible influx, by a vertuall contract, and after an inexplicable manner? Wherefore then are they so peremptory in pronouncing, or predicting: where they are so impotent and confused in apprehending, or expressing?

16. Either the Stars doe inflow, and impress, yea portend, and signify perpetually; or not. If so; how then is it, that they are no more universally observed (as concerning all, or any) nay, why work, and sign they not at one time, as well as another; in one place, as well as another; to one person, as well as another; in one action, as well as another? If not; then how doe they it after natures ordinance and order; which is not only constant and continuall; but common, and generall?

17. If the Soul be not *ex traduce*, or drawn out of the matter (and consequently corruptible, and mortall) what power then can those materiall influences have over it; and over the powers of it?

18. Whether Magicall, and Astriological *Figures* be quantity; or quality? If quality (so much as logical equality) thats not to be supposed but proved. And so proved, as that it arises not from a continuat quantity, or can be considered at all without it. Especially when we speak of such a Figure, as is not an *accident* of a *Body*; but a meer *lineary*, and *superficiall* character. If it bee

quantity; then (as *Logick* concludes) it moves, or operates not of it self (because it only follows the sluggish matter) save onely as it is instrumentally acted.

19. How *configurations*, consisting only of intelligible *angles*, can be objects to any sensitive power? Or how the sensitive power, imagined in the elements, and all elementary things, can apprehend, without organically instruments? It is their own question, let them answer one another.

20. If the naturall, and ordinary motions, and conjunctions of the Stars, be sufficient to prognosticate, and prenentiate all manner of mutations, accidents, events: to what purpose then are all those *prodigies*, or apparitions, of *Comets*, *blazing-Stars*, doubled and tripled Suns, and Moons; apparitions in the ayr, of Angels, Devils, Men, Women, Letters, Crosses, Crowns, Dragons, Dogs, Horses, Birds, Fishes; Castles, Houses, Churches, Ships, Cities, Chariots, Armies, Swords, Spears, Bows, Arrows, Guns, Trumpets, voyces, monsters of sundry shapes, and hews: Besides showers of blood, inundations, earthquakes, sore breaking out of the earth; and monsters both of men, and beasts?

21. If *Meteors*, *Comets*, and apparitions in the clouds, and ayr may be, (as some of themselves have affirmed) but imaginary; or else but merely naturall; and not only not portentous, but not significant; how much more then may it be so said, of their conjunctions, constellations, configurations, &c.

22. Why are the *new Stars* (such as have neither cause, substance, quality, site, nor motion like unto the rest) sent (as they say) to portend great mutations, both in Church, and Commonwealth: if the common Stars, in their ordinary courses, be sufficient to such a purpose?

23. Whether the greatest mutations that have been in the world, have not happened, without the conjunction of the greater Planets? If it be so, (as some of themselves have not let to say) how are these then the proper causes of such effects; and signs for such predictions?

24. If there be a naturall, or an ordinary Art, teaching the presaging or predicting of things future: why then did God supernaturally, and extraordinarily inspire the *gift of prophecy*? give his *prophets* an extraordinary call, and office to that end? ordain certain speciall means and instruments to that purpose. (the *Ephod*, the *breastplate*, the *Urim*, and *Thummim*) doe it by extraordinary

ways of Angels, Revelations, Visions, Dreams, Extasies, Miracles, &c. And how chance the studying, or reading of the stars (if they be such a prophetick way, or means) are amongst none of these?

25. If a man may read the stars (as concerning all sublunary contingents) in *letters*, and legible *characters* (as some of them contend) what then need there any going about the bush, or wandering up and down in a star-gazing; by divine aspects, conjunctions, configurations, &c. But (in truth) can any of our magicall or astrological lecturers spell these things? Nay, doe they not rather both agree in this, to make a spell of them?

26. Whether (of fortuitous events) the stars be signes naturall, or supernaturall? If naturall, why are they not causes, or effects? or connexed with causes, and effects? if supernaturall; where is the Revelation, whereby to fore-know? and the promise, whereby to believe? and why are they not more infallible in the designation? rather, why are they so fallible in the success?

27. Whether the prediction of a future contingent, be not an absolute contradiction? For how can it be properly called a *contingent*, if it once be plainly foreseen, or certainly foretold? Because the nature and property of a meer contingent, is to be so, both in respect of the active, and of the passive power: *viz.* unknown, sudden, indeterminate, incogitate, rare, seldome alike, potentiall, not actuall, not necessary, from no naturall, or necessary cause. And all this yet more especially, when the *externall* contingent, or accident, depends upon the *internall* contingent, the arbitrariness, or liberty of the will, and actions.

28. How can a contingent be foreknown, or foreseen? that is, seen, before it be seen? In as much as the knowledge of such a thing is primatily, and directly to the senses: and but secondarily, and accidentally to the understanding.

29. How the positions, and motions of the stars can either cause, or sign a future contingent? when as divine providence disposes of both these, after a quite contrary manner. For the positions and motions of the stars are disposed of according to a necessity; that they must needs so be; but future contingents are disposed of according to a contingency; that they may be otherwise; or may not be at all. The Stars as they are: so they work. Now what congruity betwixt a necessary cause, and a contingent effect?

30. Are not Fate, and Fortune two contraries: and (respectively) two inconsistencies? how then are the Stars the mistresses both

of Fate and Fortune, in one and the same effect? And how can there be one way of predicting a thing of absolute necessity: and of meer contingency?

31. For as much as the same Starres or Planets, have not the same aspects, or conjunctions, in all places; and some starres are to be discerned in one place, and not in another: Now then, must not the judiciall Astrologer make his judgement either from one place, and not from another? or else, must he not be in many places at once, to make his observation compleat? Or else, what judgement can he make?

32. Seeing the heavens, and starres are so distant; the eye-sight so infirm, and the senses so oft deceived in the proper object; and the Artists observation tyed up to one single and weak sense: Is it not now with starre-gazers peeping at the Planets; as with Saylor, to whom the Earth, Castles, Woods and Mountains doe seem to move? and as things single afarre off seem double; and black things white, or white things black; and as a straight oar part in the water, and part out of it, appears crooked and broaken? what certain judgement then can here be to reason, from a solitary sense, so easily, and oft deceived?

33. Since things inanimate, or livelesse, are naturally subordinate, and subject to things of life; things lively, to things sensible; things sensible, to things reasonable; and things reasonable, to things spirituall: how comes it to passe, that men should be bound, and constrained by the starres; and *Devills* (through the starres) bound and compelled by Men? What reason can the *Magician* give for this binding of devills and Spirits? and the Astrologer, for this binding of men, and wills? For to me it seems unreasonable, that unreasonable creatures (such as the starres are) should have the Dominion, and power assigned over reasonable Souls.

34. Whether both the swiftness, and the slowness of the starres motions, hinder not their influences, and impressions upon inferior and sublunary matters? at leastwise inhibit not the observation? above all, forbid not the prognostication thereupon? For if (as themselves have sayd) the heavenly bodyes move with such concitation and celerity, as to change their face *ten thousand times a day*: how is it possible there should either be any impression on the starres part, or observation on the Artists and art, in a transiency so imperceptible?

35. In as much as the starres move so rapidly, as in a poynt, or moment of time; and every point or moment of time makes an immense alteration in the heavens; and every point of alteration, is of moment to alter the Constellation; and the least altering of the Constellation occasions a vast aberration to the Calculator: Adde to all these how hard it is to observe, and compare the points and moments of the Childs birth: What point of discretion was it then, to make any matter of moment, of a Genethliacks calculation?

36. What naturall reason is to be rendered why the starres should be more notable for influentially operating, and efficaciously inclining at the point of the edition, parturition, or birth; and not rather in the generation, conception, formation, delineation, animation, (besides the whole course of life and conservation) Since not in that, but in these is the great operation of the *vital spirits*; the disposition, mixture, and temper of the Elements; the composition, constitution, union, and perfection of the whole? Will they have their Planets to respect more an extrinsecall act, than the intrinsecall; more an accidentall, and adventitiall, than the essentiall, and substantiall; more a lesse principall, than the more principall acts? Is not this somewhat semblable to that superstitious observation, for a man to measure his fortune or successe that day, by his first setting his foot over the threshold, or stepping forth of his own doors?

37. Whether doe those starres bear more sway, that rule at the beginning, or those that rule at the end of a business? would not one impute most to them, that are in force at the making up of the match? Wherefore then doe they teach men (not only so superstitiously, but so preposterously) to look only to those starres that reign at the undertaking of an enterprize: and not to heed those rather that have the dominion at the dispatch?

38. Are the starres only signing things future, and not designing things present? And doe the ruling Planets enact decrees, and make lawes (contrary to all other Rulers) only to be in force, or take effect, after their own deposition, or decease? Else, how is it, that the conjunction, or constellation at the Birth, should be so powerful at the death; it self being past, and as it were decreast long before? Suppose there be a malign and exitiall aspect at the Birth; and a benign and auspicious in the life, and so at the death: why may not the fortunateness of the latter, prevail so farre, as to prevent the infortunty of the former? Unless it be so, that these *Planetary*

netary dominations (I mean Aspects, Positions, Conjunctions, Constellations) govern not by their present power, but by the lawes of their predeceffors.

39. Whether the life and being of one mans nativity, be depending, not upon his own, but upon the Constellation of another mans Nativity? For if it be not so, how then can the *Calculator* or *Birth-caster* tell, that such a man shall have so many wives: or that such woman shall have so many husbands? but that the very lives of the one, must needs be subordinate, and subjected to the fortunes of the other?

40. Whether the *Horoscope*, or the *Ascendant* in the birth of one particular person, doth comprehend the judgement of the whole disposition of a Country, Kingdome, or World? Else, how can the fortunizing Genethliack foretell; that the child new born shall be a Traveller; shall live and dye in a Strange Country; shall have friends or enemies, abroad and at home; shall have losse or advantage, by Sea or by Land? &c.

41. How can the starres be sayd so much as to dispose, or incline unto common events; and such as depend upon, and follow multitudes? Have those multitudes (all of them) the same Constellations: and they inclining to the same acts, and so ordinating to the same events?

42. Should not the same Aspects and influences be of the same vertues and operations? How comes it to passe then, that (during these) children are begotten and brought forth, not only of different complexions, proportions, feature, qualities: but (which is most different) sexes also? And how comes it to passe, that persons of different constitutions, complexions, tempers, humours, statures, features, qualities, dispositions, manners, religions, fortunes, fates; are born under the same Starrs, or starry conjunctions: and men of the same, or the like in all these; although born under divers and different Constellations? Because they say, that Whoremongers are born under *Venus*, and Quarrellers under *Mars*, and Worldlings under *Mercury*, &c. will they say, that all are such, or so disposed, that are so born, and that none are so, nor so disposed, that are born under other Planets?

43. How many hundreds and thousands have been slain at one battell, and dyed upon the place (although of severall Nations, constitutions, qualities, manners, religions.) Now had all those the same *ascendant* at their birth, that had the same fate at their death?

That

That so many have perished by water, so many by fire, so many by Pestilence, so many by Famine, so many by heat, so many by cold, so many by the Gallows, or other executions: will they now say, that all those had but one kind of Constellation?

44. What say they to those Twins, born under the same Aspects and Constellations; and nevertheless of divers, nay of contrary tempers, manners, religions, conditions, ends? Such as were *Jacob* and *Esau*, in the Scriptures; The *Twins* in *Augustine*, *Herktor* and *Polydamus*, in *Homer*; *Proclus* and *Euristhenes*, in *Tully*, &c. Let them not say, there may be difference in their conception: for Twins are commonly of one conception, and superfetation (of all other) is most rare among mankind. Besides, what's that to the Constellation which they fix upon the birth?

45. What are they able to say, to the unknown beginning of Cities, and Kingdomes; to the uncertain moments of conceptions, and parturitions; to adulterous mixtures in generation; to numberless numbers born in the same moment, here and there; and yet of them some wise, some fools; some vertuous, some vicious; some beautifull, some hard-favoured; some high, some low; some rich, some poor; some healthfull, some sickly; some long-lived, some short-lived, &c.

46. Makes it not (in reason) most strongly against the credit of their Predictions, in that they themselves cannot but confess, that the decrees of the Stars are very often varied and changed by the circumstances of Regions, Religions, Lawes, Institutes, manners, commerces, Parents, educations, disciplines, times, places, &c.

47. If the Starres decree, dispose, guide, govern, impell, necessitate mens actions (naturall, morall, civill, religious) what power of reason, and free-will? What necessity of Lawes and Magistrates? What justice of penalties? What merit of reward? Why then may we not (as some of the same Principles have done) excuse all other faults and offences (against either God, or men) from this their fatall necessitie?

48. Because some things may be certainly foreknown, and foretold, from the position, and motion of the starres; as *Eclipses*: some things also of probable consequence in part; as heat, cold, drought, rain, wind, &c. some accidents also to be conjectured in the generall; as Pestilence, diseases, barrenness, dearth, &c. Are there therefore the same grounds or reasons, to conclude preemtorily upon contingencies, arbitrary actions, casuall events, yea, and such things

things as are reserved to Gods free pleasure and power?

49. Whether it be not the Prognosticators failing of grounded reasons, rather than their failing in their feigned directions; that hath caused them to fail so often in their Prognostications or Predictions?

50. Whether as the *Magicians* and *Astrologers* declaiming against Reason; argues the defect of reason: So, whether the defect of reason, argue not the defect of Art? For where Reason is not the ground or principle, it cannot be an Art, what ever be the experiment or event?

CHAP. X.

10. From the Prestigiousness of Experiments.

1. **W**Hether it may not please *Almighty God* to permit some experiments, or effects of *Magick*; and *Astrologie*; for the same intents, as he doth those of *malefice*, and *socery*? (Nay, and indeed, as in all other wicked wayes.) Namely, 1. For the magnifying of his own wisdom, justice, and power. His power, in that though the fallen creature may will evill of it self: yet is it not able to act all it wills, without his power or permission; His justice, in deserting the creature to its own pravity and malice; and so punishing sinne with sinne. His wisdom, in so directing it, as to work good out of evill. 2. For the convincing of the Devill, of the malice of his own will; of the wretchedness of his own power; and of the fallacy of his own Art. In that he would doe more malefice if he might; can doe nothing but by permission; promises nothing but ambiguously, because he is not certain himself, till he have tempted God. 3. For the dereliction of the Artists, or Actors, to the delusion of a false Faith, a bold temptation, and proud curiosity. Because they believe without a promise, and so believe the Devill, more than God: They tempe the Devill, as well as God; that is, tempt the Devill, to tempt God. They are inquisitive after the knowledge of those things, which are neither for them nor Devills, but for God alone to know. 4. For the execution, obduration, and delusion of their credulous and superstitious *Profelytes* and *Clients*, in the vanity of their carnall hopes and fears. Because they

they will not receive the love of the truth; but will choose their own delusions, and trust to *lying wonders*, after *Satans* working (which are prestigious experiments) for this cause God also chooses their delusions, yea, sends them *strong delusions* (confirmed not only by inward perswasions, but outward experiments), that they should believe a lye: *sc.* vain observations, prognostications, and predictions. 5. For the tryall of the Faith, Patience, and Prudence of the saints. That they may learn to believe, not because of a sensible experiment, but because of a spirituall promise; And may submissively admire Gods permission, not believing rashly every presaging spirit; but discreetly trying the spirits, whether they are of God.

2. How can that be a sufficient proof of the verity of any Science; or of the lawfulness of any Art; which the *Devill* makes to be the chiefest means of his own science, and the only proof of his own art? For is not the *Devills* main knowledge *experimental*; or gotten by long experience of times, and men, and things? And glories he not in this, that he may be permitted to set before mens eyes some externall experiment, that so he may win their hearts to give credit to his prestigious delusions? Yea, may not the *Devill* be permitted to give an experiment in some things; that so his disciples may become the more curious, tempting, credulous, superstitious, even in those things, where there can be no experiment at all?

3. Whether there can be any effect simply and purely real, wherein the *Devill* hath a hand? (I speak it not only of sinfull wayes in generall, whereto he tempts men; but of sinfull arts and artifices in speciall, whereby men tempt him.) Because where he hath no power, he is there forced to prestigious sleights, to prevent the detection of his impotency; and where he hath a power or permission, yet there notwithstanding he chooses to be prestigious; Because he loves to delude out of the prevarication of his own will; but hates all reality, as an imitation of Gods own acting.

4. Whether a bare experiment be a good ground for a Christian mans Faith? Not only because the *Holy Ghost* distinguishes betwixt *Faith* and *sight*; but because (even in this very particular) he grants the experiment; yet neverthelesse forbids the Faith, *Deut.* 13. 1, 2, 3. *Mat.* 24. 24, 25, 26. *2 Thes.* 2. 9. to 13.

5. Whether such feats and pranks as Magicians call their experiments; be not like to those playd or practised by *Pharaohs*

Magicians? Exod. 7. and 8. Wisd. 17. 7. And what were all they but prestigious illusions and impostures: or such *Gypsy-tricks*, as gave the name to all the like feats for ever after? For who will say (although it seemed so) that the *Magicians of Egypt* wrought really, or experimentally in the production of *Serpents, Frogs, &c?* because that were verily to produce a thing in Nature, which is not for an Angelicall, much lesse for a Diabolicall power to perform. God will not communicate this his power (otherwise than as his instruments) to those whom he hath called to imitate him; and therefore not to those who set up themselves to counterfeit him. Now then, since the practices of these prime *Magicians* were not reall experiments, but phantasticall illusions; what then may we think of all the rest, however they may seem or appear?

6. Why should *Magicians* and *Astrologians* rejoyce and boast their art under this notion of *Experiment*, rather than any other? Seeing an *effect* is of a *cause* properly; an *Event* is of a *cause* remotely; A *Consequent* is of a *cause* indirectly, an *Accident* is of a *Cause* unknown: but an *Experiment* cannot be but of a known cause. For an experiment properly is not so much of the thing, as to the person. And to the person, as observing it coming to passe from a proper cause, by proper means, and to a proper end. For if the proper cause be not observed, then is it no experiment, but an accident; if the proper means be not observed, then is it not an experiment, but a consequent; if the proper end be not observed, then is it not an experiment, but not an imposture: Because it is the end that really denominates, distinguishes, and perfects the act or work. Neither can he be sayd to have had experience of the end, only because of the execution; if he had it not first in his intention. Now how much of all this is proper to them or their art?

7. Whether, as the grounds of their art are but bare suppositions: so those they call the experiments of it be any thing else than meer accidents? For of the many effects or experiments that were pretended; what demonstration is there, that all these, or any of them were really and indeed, from the influences and powers of the *starres*? Because such mutations, alterations, casualties, events, followed after such, not only aspects, or conjunctions, but even *Comets* and *Eclipses*: does it therefore follow necessarily to conclude, that they were the causes of them? Nay, how would they make it evident, not only to a hard, but to a wary faith, that they were indeed so much as the prenuntiating signes of them?

8. For as much as the most skilfull of them have ingenuously acknowledged, that they have been greatly distracted, and infinitely puzzled, betwixt observation, and experiment on the one part; and cause, or reason on the other. So that that which hath been defective here, hath made them difficult to assent: and that redundant there, ashamed to doubt. Now how shall we assent, or believe, that can make no observation: since they themselves can make no demonstration. If we doe suppose them to be experiments, or accidents, or consequents at large: yet how can we be vainly perswaded that they come from such causes, or are signified by such signs, which they themselves are not able to demonstrate?

9. What a fond sophisticating fallacy is this, so much in use among the historizing or exemplanizing Astrologers: Who goe about to impose upon all men, from former ages, and events: as if no man understood how to distinguish betwixt a *causall*, and a *consecutive* (I had almost said a *casuall*) experiment. For aske of themselves, if this be not their way? *Anno Mundi, Anno Domini, &c.* viz. In such a year of the world, of our Lord; during such a *Trigon* (Fiery, Aery, Watry, Earthy) there was such a *conjunction*, of such and such *Planets* (benefick malefick) in such and such *Houses*, and *Signs* of the *Zodiack* (together with such *Eclipses, Comets*, and other *prodigies*, or *portents*.) And there followed thereupon, &c. What (in the name of God) when, where, to whom, and how? Now marke them well: what followed? War, and Peace; discomfiture, and victory; captivity, and liberty; heresy, and true doctrine; prosperity, and persecution; innovation and reformation; Sicknes, and recovery; famine, and plenty; birth, and death. When followed they? In the same year of the *conjunction*; or the year following; or else 3. 5. 7. years after (nay and all these contraries, oft times during the same conjunction, or its effects.) Where followed they? Here, and there; far, and near; so wide was the extent of the *conjunction*; conjoyning severall Countries, and Regions together. To whom? To Emperours, Kings, Princes, Magistrates, Noble men, Clergy-men, Common people, every body, any body. Lastly how? why there *followed*, or *happened*, &c. And that's more properly, plainly, and truly spoken, than all the rest. And so let it rest (from their own confession) a conscientionall, accidentall event (and such it may be said, in respect of any thing that preceded) but no appropriate, cause, and observate experiment.

10. What true and plain experience can the *Planetaries* possibly have, or pretend: when (as themselves say) the same conjunctions, or constellations return not; some in so many *scores*; some in so many *hundreds*; some in so many *thousand* years? Now experience is properly of a thing frequently to be observed, by the same man; and frequently to be observed from the same cause, by the same means, and to the same end?

11. Whether it be good, and safe, to gather an universall proposition, or make a generall conclusion of experiment; from examples of a particular event? Especially, when those examples are extraordinary, singular, rare, accidentall, obscure, fabulous, &c. Likewise, when the causes are uncertain, and the effects unanswerable, and the ends contrary?

12. Whether the truth, and reality of an experiment, be sufficient to justify the goodness, and lawfulness of the art? Who will say, because the effect was palpable; therefore the means are laudable? Because some Astrological predictions have proved experimentally true peradventure: will any one therefore argue that the principles and practices of it are therefore morally good? Who can deny that even diabolicall predictions have too often come to passe?

13. Whether of one Magical divination, or Astrological prediction, that hath had any reality of effect: more than ten of them have not been found to have been, as false in the intention; so fayling in the execution? And wherefore doe they so vauntingly proclame those few, that have (by chance) taken effect: and so cunningly conceal those many, that have proved false, and frustrate? And why should one, or two fortuitous, and casuall events, win credit to the Art: and yet not ten, nor an hundred (false and frustrate predictions) prevail to disparage it? Since one lye may make many truths to be suspected: why should one accidentall truth be taken for a confirmation, or covert of many lyes?

14. May not the peremptory prediction of Magical Astrologers (that swear upon their own Prognostications) prove so to demutate, and bewitch people; as that they can now dream of nothing else? and if Good; so elevate them, with transported hopes; as that they cannot now choose but goe on with uncontrollable confidence in the attempt. But if bad; so distract them with confounding despays; as that they cannot but carelessly give themselves

themselves over to such wayes, and means, as must necessarily bring them to such fearfull ends?

15. Doe we not know the force of Imagination? that it may very often produce reall and palpable effects: and yet the imagination not less vain, and absurd, for all that? In like manner, why may not the strong imaginations that are here betwixt the Actors, and Assenters, be effectuall to the producing of some such notable experiment, or event?

16. Whether an experiment in Magick, and Astrologie, may not be like unto an experiment in Physick, or Medicine? *sc.* brought to effect many times Empirically, Quack-salvingly, ignorantly, blindly, upon a rash adventure; and without, yea against all rules of art?

19. Whether the complement of some prognosticated effects (even naturall, as well as accidentall) may not fitly be thus compared? *viz.* To many arrows shot at rovers, and one now and then hitting the mark. To many small bullets shot out of a great Guns mouth, and one or so (among all) doing execution. To a Dice-player, that in often throwing, sometimes names his cast before-hand. To the many words of a loquacious babler; whereof some may prove true; although without his understanding, and against his intention. To a man stumbling upon that by chance, and in the dark; which with all his light, and diligence, he could hardly have found out.

18. Have not dreams (ordinary dreams) very often proved true? Is there therefore any certainty to be had of such dreams? Have not conjurations and enchantments wrought stupendious effects? Are these arts therefore to be approved because of such proofs as these?

49. Whether the Prognosticators themselves are not very doubtfull of the event, or experiment? Seeing that they studiously deliver their predictions, either with such cautions, or equivocations: as whether they fall out, or not; or whether this way, or that; yet something however may be pretended to have been foretold.

20. What's the reason that none of the Diviners, or calculating predictors, dare once scarcely so much as offer to tast of their own drugs or dregs, which they propine to all the world, and would willingly make the whole earth drunken withall, that they might see mens nakedness? Nor yet wage their own law; wherewith they seek to set all others in a contention? I mean, scarce any one

of them not once begun to try an experiment of their own *Theams* and *Scheams* upon themselves? Think they we would envy their foreseen felicity? Or are they conscious and affraid of their so often experienced infortunity; which their very art, without such precise erection, hath justly made them obnoxious unto? So that no marvell, they had rather pretend an experiment of their art upon others, than find it in themselves.

20. Whether those *Theams*, and *Scheams* they tell us of, concerning so many famous mens deaths, sickneses, victories, advancements, liberties, captivities, learnings, errors, &c. were not (most of them) erected by them after the events? And then, what a rare art is this; to make a man a prophetier *à posteriori*? And though he can hardly deduce the event, from the presignification of the stars: yet he can easily (which is all one) extoll to the Stars, the presignification of the event.

22. Whether mens fortunes, or successes (especially for the constant, yea and ultimate experiments of them) doe not more follow their manners; than depend upon their Stars? For, let them resolve us, if a man (according to his manners) may not either live a happier life, than his Stars promise; or dye a dreadfuller death, than his stars threaten?

23. Whether this be not a true conclusion? That all experiments pretended from *sydereall* positures and effluxes (besides some certain distinctions of times, some naturall temperaments, some medicinall operations, some *nauticall* atts, and some seasonable observations about husbandry) are nothing else but prestigious impostures, juggling *leiger de mains*, or prodigious illusions?

C H A P. X I.

XI. *From the pooreness of Suppositions.*

1. **I**S not that a poor Art, whose very principles run a begging? being nothing else but bare *Hypotheses*, *Suppositions*, *Postulates*, *Petitions*, *craved Concessions*, *implored admissions*, *bargained beliefs*, and (to use the *Apostles* phrase) *weak*, and *beggary elements*, or *rudiments*: Yea, I may say further, not only in his phrase, but according to his scope, *Philosophie*, and *vain deceit*;

deceit, after the tradition of men, after the Elements, or rudiments of the world, and not after Christ, Col. 2.8.

2. Whether such *Hypotheses*, or suppositions, as may be conceded to *Astronomie*; for necessary, and usefull intents: ought to be indulged, or licensed to *Astrologie*; for unnecessary, vain, and vile ends?

3. Why may we not say of the *Astrologers*, as they say of the *Alchymists*: That they take true or probable *Hypotheses* from other Arts; and make false and impossible inferences upon them, in their own?

4. Whether that saying may not more aptly be spoken of Magickall *Astrologie*, than of any other art besides? *One absurdity being supposed, or granted, a thousand absurdities will follow upon it.* And as every peradventure yea, may be answered with a peradventure nay: so why may not every suppose so (especially in this *Astrologie*) be answered with a *suppose otherwise*?

5. Whether (in any art or science whatsoever) a bare *Hypothesis*, or sole suppositary argument, may not *gratis*, and with the same facility and authority, be denied, as it is affirmed? Nay and estsoons with more reason; namely, when it is meerly supposititious; and neither of a thing divine, rationally, naturall, necessary, possible, probable, known, received, undeniable, universally true, proving it self? but the contrary in most, or all: Not *orthodoxall*, but *paradoxall*, *heterodoxall*, *adoxall*; not determinate, but confused; not to be understood or apprehended at first proposing; not proved, or approved; not having in it any thing like to demonstration; but corrogating *gratis*, fraudulently bargaining, infinitely borrowing, impudently begging, &c.

6. Why an *Hypothesis* that should be of a thing possible, probable, demonstrative, convenient, facile, direct, evident, and tending only to explore, infer, and explain truth; should be absurdly imagined, and arrogantly corrogated, for the planting, or promoting of error, and falshood?

7. Besides that their principles are granted by themselves to be but meer suppositions, or imaginations; how many of them are erected by some, and rejected by others? Rejected (I mean) by themselves, for *entia rationis*, *Egyptian stars*, *Ptolemeick hypotheses*, fictitious *Chymera's*, figments of mens brain, monsters of nature, devious extravagants, adventitious fancies, &c.

8. Whether the supposition or imagination not only of spheres,

orbes, circles, semicircles, poles, poynts, lines, arches, angles, ex-centricks, epicycles, &c. in the Heavens; but of Bulls, Bears, Goats, Rams, Dogs, Dragons, Fishes, Serpents, &c. nay and of heads, tayls, faces, backs, hearts, hands, eyes, armes, shoulders, &c. right, left, &c. be not much like to the boyish fancying of forms, and faces in the clouds?

9. Wherefore should the Artists feign to themselves, or suppose so many circles, lines, triangles, quadrates, &c. in the Starry Heavens; when as there are not to be observed (to any sensible view) three Stars or more in all the firmament, that stand in an equal proportion to any such like frames, or signs?

10. May not their twelve *Houses* of the *Zodiack* be (not amiss) called so many Castles in the ayr? what reedish, nay strawy, suppositors doe they stand upon? Suppose a man will not admit of such imaginary supporters, or props of imagination (for what may compell him?) will not then their whole machination, or fabrick of judiciall Astrologie fall to the ground? Seeing the judgement depends upon them, and they upon supposititious circles, and angles.

11. Whether their own feeble, and feeble *hypotbesis* of the Stars magnitude (some so much bigger one than another, some so much bigger than the whole earth, some less by so many degrees;) As also of their motion (some of them not fulfilling their courses, or periods, but in so many years; yea scores, hundreds, and thousands of years) be not enough to overthrow and confound the conjunctions they speak of; their judgement upon those conjunctions, and their experience upon that judgement?

12. Where there is but a supposition, upon a supposition; or a probability, but upon a probability: is not there the latter probability, or supposition, still more unprobable, and less to be supposed? As first to suppose a child to be born under such a constellation; then to suppose that constellation to beget such humours; then to suppose those humours to dispose to such manners; and then to suppose such manners to be urging to such events. Are not all these hard to be supposed (either at once, or one after another;) seeing they may all of them be so easily impeded, from the first to the last? And are not all these sound rules, and strong proofs of judiciall Astrologie, that are not to be proved, unless they be supposed?

13. Whether of all the suppositions in Magick and Astrologie, these

these be not most superstitious and ridiculous? First to suppose the Stars to be of such and such figures; then to suppose those figures to be so and so efficacious; then to suppose those very figures to have a similitude or resemblance to things of like figure here below; then to suppose that the similitude or resemblance makes the constellation effectually between them; and lastly to suppose such a constellation to be effectually to such and such purposes.

14. What a delusive art, or practice is that; which so many suppositions or concessions can bring to no real effect? For suppose or grant there were some efficacies of the Stars in a mans nativity; yet how can they certainly collect it? Suppose a Mathematician already prepared, not only with his rules within him, his directions before him, but his tools about him; yet how many motions of his are but delays, letting slip the first and imperceptible motions of the Stars? Suppose him perpetually peering and gazing; yet how rapidly and concisely is all past, in less than the twinkling of his eye? Suppose his accurate division of so many *sixties*, into so many *sixties*; yet in which of the *sixties* will he have the moment of the nativity to consist?

15. Whether (seeing all the learning of Judiciary Astrologie consists so mainly, if not only in supposition) any such learning be to be supposed in it; as may make the Artists so arrogatingly suppose themselves learned above all others? and arrogantly boasting their corrogating arts absoluteness and perfection; above all other arts, and sciences? when as all other well grounded sciences have their proper principles, axioms, maxims, theoremes, common rules, &c. and those universall, true, certain, irrefragable, undoubted, understood at first utterance, proving themselves, well known to all, denied by none, &c. whereas this their art is glad to suffice it self with hollow hypotheses, precarious postulates, and simulated suppositions. No marvell! they should strut it so proudly, that know not how to appear, but in borrowed feathers. Or that they should (in a bravado) offer to challenge all men; that first are fain so poorly and sneakingly, to crave their weapon at every mans hands,

C H A P. X I I.

XII. *From the Consciousness of Caveats.*

1. **W**Hether such an art must not needs be both unsound in the study, and search of it ; and unsafe in the practice, and assent thereto ; that consists more in cautions, and corrections ; than in rules, and directions?

2. Wherefore doe the more wary *Theorists* in Astrologie, still give so many cautions (so often repeated) to the rash Artists, or practitioners ; to take heed of Chaldaizing Judaizing, Paganizing ; of Idolatry, Atheism, Superstition ; of Sorcery, inchantment, witchcraft ; of curiosity, temerity, tempting of God ; of imprecation, adjuration, conjuration ; of circulatory, joculatory, and prestigious delusion ; of pride, arrogance, impudence ; of impiety, hypocrisy, profaness, &c. Is it not because of the arts obnoxiousness, and the Artists proneness to all these, and the like ?

3. Whether their distinguishing betwixt Magick *Theurgicall*, and *Goeticall* ; black, and white ; naturall, diabolicall, and (as some adde) divine ; of Astrologie naturall, supernaturall, and superstitious ; of both these Jewish, Heathenish, Christian ; of the arts perfection, and imperfection ; or rather of the arts integrity and the Artists imbecillity ; of the practices lawfulness, and unlawfulness ; of the use, and abuse, &c. be not indeed a consciousness and conviction of the worse part ; rather than any demonstration or declaration of the better ?

4. Whats the reason they advise so often to distinguish betwixt necessary, and probable ; betwixt infallible and conjecturall ? but because ther's no other discipline, that is, or can be invented, that hath so little infallibility, or certainty ; and so much contingency, or uncertainty. What certain judgement then of future contingents can be by such an art, or discipline ; that is it self but a kind for contingency ?

5. Whether they themselves that would seem very scrupulous and precise in distinguishing and discerning truth, and falsehood ; good, and evil ; lawfull, and unlawfull ; in Magicall Astrologie : doe not in very deed commix and confound them, in one kind or another ?

another? and so impinge upon the self-same rock they would pretend to avoid. Is this caution; or collusion? For doubtless, this is done not that they would be more wary and conscientious themselves of what they deliver: but to make others more unwary and secure in receiving and approving what is delivered.

6. Whether as (with the Patrons and Advocates of Astrologie) it seems to be a sober caveat among themselves, to discern betwixt the use, and the abuse: it be also a sound plea to others, that they should likewise distinguish them? For is it not requisite that they themselves should first really, sincerely, and clearly discern; ere that they injoyn others to distinguish? Now (in birth-spelling, and fortune-telling Astrologie) where is the use? nay wherein is not an abuse? Should not they first here undertake to satisfy us, ere they take upon them to advise us? How loath would they be, we should be too severe in this imposed task; which they truly perform not; but only (enough for conviction) would seem to slubber over?

7. Whether this cautelous conclusion, and (as they think) sober sentence (*The Stars incline onely, but necessitate not*) be verily delivered by Astrologers; or craftily proposed in excuse? For if they believe this their own saying, how then dare they be so peremptory in pronouncing upon Fate, and fatidicall destiny from the Stars? But would they not thus evade the fallacy of the prognosticated event? For, others are easily Judges of the effect: but if the execution fail, they thus make themselves the sole Judges of the disposition. And so, from the hidden inclination, think to save the credit of their Art, against the palpable frustration of the effect. As also by contriving (who knows what?) opposites, interventions, obstructions, impediments. And if they know not how Stars are averting: how come they to know how they are inclining?

8. Was there ever yet a judiciary Astrologer that duly observed that old caution, given him by the Prince of his Profession? not to mingle, among his predictions, nor at all to meddle with the *ἀνατιολόγητα*, viz. the Prognostication of all such things as can have no naturall causes?

9. As concerning this caution, or conviction (by no means to subjugate the rationally will, with its arbitrary acts to the power of the Stars) how chance this is proposed by some of them, admitted by many, and yet observed by none?

10. Whether their more than abundant cautelousness, for the salving,

salving of the *Phænomena* (their many-fac't mistresse in all her dresses or apparitions) be sufficient so to doe? And how many ascensions, and descensions; risings, and settings; times and degrees, &c. must here be divined, ere it can come to Divination?

11. As touching Planetary events (benevolous, malevolent) whether their usuall reservation (for the time of their taking effect, how far they shall extend, how long last, or for their utter impeding) to be in God, in nature, in the prime cause, and divine providence: be not a conviction within themselves of their uncertain and doubtfull predictions; if not rather used as a fallacy to save their skill in case of frustration?

12. Whats the cause, in their own aphorisms, canons, rites, &c. they are fain to admonish one another to such cautelousness in the reading of them; much more in the apprehending of them; most of all in the practising according to them? Is not here a conscientious, and confest incidence to error; not only in the Reader, his apprehension, and practice; but even in the very rule or art it self?

13. Whether it be not still the trick and guise of Magicall Astrologers, to adjure, and conjure (after the old Heathenish manner) their Disciples, and Clyents; to beware how they once so much as intimate their venerable mysteries, and admirable secrets, to unskilfull (as they call them) and profane ears? And what is their intent in so doing? Surely such kind of cautionary and conjuring secrecy, as not to reveale to any (save only among themselves) the art, rules, tearms, characters, phrases, figures, fabrications, operations, intentions, profections, defects, time, place, person, habit, instruments, &c. what can all this argue, but a conscientiousness of superstition, sorcery, envy, ignorance, sophistry, prestigious juggling, and plain knavery?

14. Wherefore advise they so earnestly both Agent, and Patient, to take heed however of all hesitation, or doubting; either in doing, or receiving? Doe they indeed reduce all the efficacy of their art to a Faith, or strong imagination? and to the faith of one, as well as another? Nay, does all the vertue of the art consist more in the inferiors confidence; than the superiors influence?

15. Why bid they beware what associats they take to themselves in the art; especially in the operation? Does the efficacy of the art depend upon the dignity, not only of the Excerciser; but his Assitant also?

16. To what purpose doe the Arch-Magicians and Astrologer^s make caution, and admonish so strictly (upon pain to forfeit all the fruit.) That the Pupill be naturally inclined to the art; or easily disposible thereto, by a faith in his Tutors sufficiency? That he con such words, tearms, phrases, characters, figures (though indeed insignificant, or of no proper entent) whereby he may preserve close the sublime Majesty of the art; glory in his own profoundness of learning; and upbraid others, especially his opposites, with ignorance and unskilfulness. That he study other learning by others; but this by himself. That he glory in the multiplicity of his Authors, more than their emendation. That he boast of an extraordinary gift, yet not beyond his Teachers; till hee can correct them in the invention of a new and nearer way. That he leave the order of superiors, and inferiors, of ascents and descents, of similitude and dissimilitude, of simple, and compounds. That he observe diligently matter, form, number, degree, time, place, order of operation: and especially the Planet, or Lord of the operation; under whose dominion the spirit of the day, and hour is, for the effectuall operating. And lastly, that he operate with wisdome above all. Were it not for this last, to what purpose were all the rest of the directions? which are not only inobservable by the Attenders: but in explicable (and so confest by) the propounders themselves. But weel take them at their word; let wisdome be pursued to some purpose: and then all their other cautions, or conditions, will prove to no purpose.

17. Whether the confused cautions of dayes, hours, minutes, points, numbers, measures, degrees, orders, harmonies, similitudes, congruities, dispositions, compositions, elections, preparations, observations, fabrications, &c. argue not their art or artifice, a difficult vanity, an improbable fiction, an imposible operation?

18. What fickle, tickle, fallible arts are Magick, Astrologie, Alchymie? to have so many cautious directions, ceremonies, circumstances (and they so difficult to be apprehended, more difficult to be observed) and yet the ignorance (as they say) neglect, or miscarriage of the least circumstance enough to frustrate the whole substance or effect?

19. Upon what pretext is it that ther are such caveats in Magick, Astrologie, Alchymie, yea and Sorcery it self; for fasting, abstinence, cleanness of affections, members, garments, habitation, instruments, &c. since the arts themselves are unclean and the best

of them (by their own confession) not thoroughly purged therefrom?

20. Is it not well known, that the Devill (even in the most execrable arts, and acts of conjuration, enchantment, forcery, witchcraft) hath cautioned, admonished, and exhorted to fasting, prayer, chastity, charity, justice, forbearing of certain sins, frequenting of divine ordinances? Now will any say, these arts, or acts, were any whit the better, or safer, for those cautionings, and conditionatings so pierequired?

21. What good end else can there be of their own counselling and warning, that an Astrologer be a man both expertly *Ethicall*, and *Physicall*? Save that, as he should not exercise his own: so he should not Prognosticate of others manners; beyond all grounds of morality. And that he should correct, or rather prevent his Astrological Prognostications, by true physicall principles.

22. Whether this be not a proper caution for all Astrologers; to forewarn one another, of gazing so long upon the stars, till they fall (as one of them did) into the ditch?

23. Whether it be not the best caveat that can be given to an Astrologer, and so confest by some of them, to account it most safe and sure (after all inspection of the stars) to look to the Parents, for the constitution; to the temper, for qualities; to the will, for actions; to industry, and externall means for acquisitions; and to divine providence, for events?

24. Whether any sound Orthodox Christian ever did write in the approof of judiciary and predicting Astrologie? And if any such have treated of the speculation (if their recantation followed not after it) then with what moderation, and reiterated caution? yea and that so severe, so sincere; as that a Christian Reader might easily perceive, it was the caution which he intended (through the main of the discourse) and not the Infatuation?

CHAP. XIII.

13. *From the contrariety of opinions.*

IF that be not worthy to be called a Science, which consists only in opinion; what then shall we call that, which is nothing else almost but a contrariety of opinions? A contrariety about the grounds of the art; about the operation upon those grounds; and about the effects of those operations. Such a contrariety as is irreconcilable: the Opinors, or Opinionists (old, and new) each of them contending to plant his own, and supplant the others opinions. And such a variety of contrarieties; that (were all their Authors at hand) it might be inquired, if a glancing eye might not soon observe, and a running hand transcribe (about every point and particular of their art almost) ten, for one of these that are here set down?

1. About the nature and office of the Gods, Spirits, Angels, Demons, and Heroes. 2. About the principles of good and evil. 3. About the originall, and defect of oracles. 4. About the first Author and inventors of Magick and Astrologie. 5. About the causes in vaticinating good, and bad. 6. About the *figure* and *duration* of the world. 7. About the *principles* of all things; especially of the celestiaall bodies. 8. About the *number*, and *site* of the celestiaall orbes. 9. About the *solidity* of the celestiaall orbes. 10. About the *order* of the orbes, or sphears. 11. About the *motions* of the eighth sphear. 12. About the *revolution* of the ninth sphear. 13. About the *magnitude* of the Stars. 14. About their *number*. 15. About their *form*. 16. About their *order*. 17. About their *light*. 18. About their *distance*, both one from another, and from the earth. 19. About their *scintillation*, or their *trepidation*. 20. About their *fixation*, and *volitation*. 21. About the motion of the fixed Stars. 22. About the variation of the *latitude* of the fixed Stars. 23. About the *antick*, and *postick*; the right hand, and left hand of Stars. 24. About the *time*, or *space* of the Stars fulfilling their degrees or courses. 25. About the *names*, *numbers* and *order* of the Planets, 26. About the *magnitude*, and *distance* of the planets.

27. About the *influences* of the Planets. 28. About the prime generation, and ultimate resolution of those influences. 29. About the *benevolence*, and *malevolence* of Planets; generall, and particular; corporall, and mentall. 30. About the proper *Houses* of the Planets, and their efficacities there. 31. About the *fabrefaction* of the twelve Houses. 32. About the *Suns* being the center of the visible world. 33. About the *latitude* of the Moon. 34. About the *Semidimeters* of the Sun, Moon, and shadow of the earth. 35. About the proportion and magnitude of the three great bodies, the Sun, the Moon, and the Earth. 36. About the *limits*, *bounds*, or *ends* of the Planets. 37. About the *new Stars*. 38. About *Comets*, their nature, substance, site, figure, portent. 39. About the *appellations*, and the *operations* of the twelve Signs. 40. About the assigning of the severall parts of the body, to severall *Planets*, and Signs. 41. About the subjecting of such and such Cities, and Countries, to such and such Stars, and Planets, and parts of the *Zodiack*. 42. About the *visible*, and *invisible* Sun, and Moon. 43. About the *motion*, and *quiescency* of the Earth. 44. About the *Earths* being a meer Star, one of the Planets, and having her annuall morion round about the Sun. 45. About the propriety, and inconstancy of the Moons light. 46. About the more powerfull acting of the Stars, whether from their *light* or *motion*. 47. About the *Galaxia*, or milkie way. 48. About the number of the *zones*; the *torrid*, the *frigid*; and their habitableness. 49. About the *elevation* of the *Pole*, and its investigation. 50. About the *Meridian*, the constitution, elevation, and the difference thereof, from divers Cities, and places. 51. About the *circumference* of the *sensible Horizon*. 52. About the *computation* of times. 53. About the *Kalendar*, and its reformation, or correction. 54. About the *beginning*, and *end* of the year. 55. About the *Solar year*, and the quantity thereof. 56. About the beginning of the *naturall day*. 57. About the equation of *civill dayes*. 58. About the *election* of *dayes* to such and such actions. 59. About the *planetary hours*, and the divisions of them. 60. About the *inherency*, and efficiency of the first qualities; heat, cold, drought, and moysture. 61. About the effectualness of *Symmetricall*, and *harmonicall* proportions. 62. About the way of constituting the *figures* of Heaven. 63. About the erecting, and the correcting of *theams*, and *scheams*. 64. About the best and truest way of *calculating*. 65. About the *Astrologicall Tables*. 66. About.

66. About *inequalities*. 67. About *elections*. 68. About *rectifications*. 69. About the number of *aspects*. 70. About the *Lord of the geniture*, and his election. 71. About the making choice of *significators*. 72. About the deducing of the *space of life*. 73. About judging of the morall disposition of the *mind*. 74. About judging of the configuration, or stature of the *body*. 75. About the way of judging upon *fortune* and riches. 76. About the reserving their yearly judgement, to the *true*, or *apparent*, *rising*, or *setting* of the Stars. 77. About the searching out the *Genius* of a man by the Stars. 78. About matters to be more, or lesse regarded, and esteemed in astrological judgement. 79. About the *reading of the Stars*, by hieroglyphicks, characters, letters, syllables, words, sentences, aspects, conjunctions, constellations, oppositions, configurations, resemblances, &c. 80. About the portents of *prodigies*, celestiall, or terrestriall. 81. About the vertue and power of contract, sight, sound, voice, breath, numbers, characters, rings, seals, images, &c. 82. About the force of imagination. 83. About the causes (much more the interpretation) of *dreams*. 84. About the use, and verue of *lots*. 85. About the *authenticqueness* of their own authors (old and new) out of whom might be collected many a century of contrary and contradictory opinions.

Now, since they themselves are not agreed upon the grounds, and means of their art: why should they expect that we should consent to such effects and issues of it, as they pretend? Is it not just and meet, that they should first reconcile one another to truth; ere they require our faith? who will believe a certain, or probable prognostication, or prediction; by such means, and wayes, as they themselves believe not: but contradict and impugn, not only as uncertain and improbable; but as vain, and false? While some of them are so modest as to plead only for a probability; what is this, but to confesse, that this art or science, is nothing else but an opinion or conjecture? But while there are such varieties, diversities, contrarieties, and contradictions of opinions; what does this prove, but that all their conjecturings and opinings, are but opinions, against opinions; or but opinions, upon opinions; or else nothing at all?

C H A P. XIV.

14. *From the absurdity of Errours.*

VV Hether the grosse errours that have been, and are, and ever will be (some or others of them) in Magick, and Astrologie, arise from the evill disposition of the Authors, or of the Arts? And (in the Arts) whether from the misapplied circumstances, or ceremonies; and not rather from the misimagined substance, and scope? For from some accidentall mistakes only, how can it be credible, or possible that such puerile hallucinations, and anile delirations, should once have sprung, or spread in the world, as touching the nature, originall, matter, form, quantity, quality, site, orders, numbers, figures, motions and effects of the celestiall bodies? As namely,

1. That the *Sun* is nothing else but an *Oven*, or hollow *furnace* full of fire. 2. That the Sun is a *golden turf*, or clod. 3. That the Sun is made either of *burning stone*, or *iron*. 4. That the matter of the Sun is *glasssey*, or made of *glasse*. 5. That the sun is the compact of severall *flames*. 6. That there are two suns in the firmament, one *archetypall*, and invisible, and the other sun which we see but the image or shadow, of that which we see not. 7. That the sun rising out of the Sea, and setting in the Sea, is *knaded* in the East, and *quenched* in the West. 8. That the sun is no bigger than it seems. 9. That the sun is of the same breadth, as is the earth. 10. That the sun is *bipedall*, or hath two feet. 11. That the sun is not above a *foot* broad. 12. That the sun is sometimes *bigger*, sometimes *lesser*. 13. That the sun stands still, and the earth moves round about it. 14. That the sun was at first a *mortall man*, and first reigned in *Egypt*; and because of his common benefits, was translated into Heaven, and immortalized there.

15. That the *moon* is in magnitude equall to the sun. 16. That the moon is bigger than the earth, & about *nineteen* times bigger than it. 17. That the moon is an earthy substance, covered over with a *mist*. 18. That it is inhabited by many *huge living creatures*. 19. That it is planted in a much more flourishing manner, with *trees* and *herbs*, than is the earth in its prime. 20. That there are in it *Fields*, and *Groves*,

groves, and mountains, and vallys, &c. 21. That the moon consists of an unequall constitution, *earthy*, and *frigid*. 22. That it is of an *hot* and *fiery* constitution. 23. That it is partly *conspicuous*, partly *obscure*. 24. That the moon is endowed with an *intellectuall mind*. 25. That it is an *half fiery sphear*: a fiery compacted cloud. 26. That it is mingled of *ayr* and *fire*. 27. That it is an *ascension*, or rather an *accession*, collected from the vapours of *sweet waters*. 28. That it attracts to it earthly *dregs*. 29. That in the globe of the moon (as in a glasse) the received *species* of mountains are represented. 30. That the inequality of the moon is caused because of some bodies interjected betwixt it, and the sun. 31. That the moon sometimes leaves the heavens. 32. That an *Asse* once dranke up the moon. That a great Dragon devoured it. 33. That the moon *dyes*, when she is in the *Eclipse*. 34. That there is another *earth* within the *concave* of the moon; and that *men* live there, after the same manner as they doe here. 35. That the moon is made of *green Cheese*: and that there is a *man* in the moon, with a *bush* at his *back*, (this I adde from the vulgar, which doubtless took it up from such authours; and urge it with like authority.)

36. That the *Stars* are made of an *earthy porish* matter, much like to that of a *pumice stone*. 37. That every *Star* is a *world* by it self; containing in it both *ayr* and *earth*. 38. That the *Stars* are composed of *fiery clouds*; which (like coals) are *quencht* all the day time, and *kindled* again at night. 39. That the *Stars* are formed of *ayr*, and are turned about like *wheels*; and being full of *fire*, spit out *flames*. 40. That the *Stars* are *fiery stones*; and the Sun the great *burning stone* amongst them. 41. That the *Stars* are nourished by *vapours*, abstracted, and ascending from the *ayr*, and the *earth*. 42. That the *Stars* are animate, sensible, rationally, and intelligent creatures. 43. That the *Stars* are capable of *vertues* (*morall vertues*) and in like manner obnoxious to *vices*. 44. That the *Stars* are *numerable*; and the number of them is 1600. (saith one) 1022. (saith another) 800. (saith another) more, and less, say others. 44. That the least *Star* in the Heavens, or the least visible, is *eighteen* times bigger than the earth. 45. That the *Stars* of the first honour and magnitude are bigger than the earth 107. times; of the *second*, 36. or 90. times; of the *third*, 72. times; of the *fourth*, 54. times; of the *fift* 21. or 36. times; of the *sixt*, 18. times. (Have not they judged these old dimensions to be errors, that have since

since altered them? and whether theirs be not errors too, let others judge; or let them judge one another by their various opinions in this kind.) 46. That the Planets, when they are lowest, or are nearest the earth, yet are they so many *Semidimeters* distant from it, viz. the *Moon* 53. *Mercury* 65. *Venus* 167. The *Sun* 1122. (or as some say) 1124. *Mars* 1216. *Jupiter* 8854. *Saturn* 14378. 47. That when they are highest, or most remote, then are they thus distant, viz. the *Moon* 64. *Mercury*, 167. *Venus* 1570. the *Sun* 1210. *Mars* 8022. *Jupiter* 14369. *Saturne* 18500. 48. That the *sphere* of the *fixed Stars* is 14000. *Semidimeters* distant from the earth; others say, 19000. others say, 20081½. 49. That a *Semidiameter* is 913. *German miles*. 50. That the *Moon* is distant from the center of the earth, 33. *Semidimeters*, or 30129. *German miles* (so that the singular regions of the ayr have 11. *Semidimeters*, or 10043. *German miles*; if the distance be computed from the center of the earth.) Likewise *Mercury* 64. *Semidimeters*, or 58584. *German miles*. *Venus* 167. *semidiameters*, 152471. *German miles*. the *Sun* 1120. *semidimeters*, 1022560. *German miles*. *Mars* 1220. *semidimeters*, 1113860. *German miles*. *Jupiter* 6678. *semidimeters* 8103788. *German miles*. *Saturn* 20100. *semidimeters*, or 18360430. *German miles*. The *eighth sphere* 40220. *semidimeters*, 36720860. *German miles*. 51. That *Saturn* is 22. times bigger then the whole earth; *Jupiter* 14. *Mars* lesser 13. The *Sun* greater, 139¾. *Venus* lesse 6½. *Mercury* 19. the *moon*. 42. And again, *Saturn* greater 91½. *Jupiter* 95½. *Mars* 1½. The *Sun* 152. and 166. *Venus* lesse 37. *Mercury* 22. the *Moon* 1900. 52. That it is from the earth to the *Moon* 15150. miles. From the *Moon*, to *Mercury*, 12812. miles. From *Mercury*, to *Venus* as many. From *Venus*, to the *Sun* 23438. miles. From the *Sun*, to *Mars*, 15425. miles. From *Mars* to *Jupiter*, 68721. miles. From *Jupiter* to *Saturn*, as many. From *Saturn* to the *firmament*, 120485. miles.

53. That (for the order and placing of the Stars and Planets) the *Sun* is in the midst of the *Seaven*; and above that *Mars*, and above that *Jupiter*, and above that *Saturn*: but beneath the *Sun* *Venus*, and beneath that *Mercury*, and beneath that the *Moon*. 54. That *Mercury* follows next to *Mars*, and next it *Venus*, and next it the *Sun*, and next it the *Moon*. 55. That the *Sun* is in the last place, but one, or two; and *Venus* above it, and next after *Mars*. 56. That *Mercury* is next to the *Sun*, and under that

Venus.

Venus. 56. That both *Sun* and *Moon* are above the fixed Stars.

57. That the Sun is the Center of the world.

58. That the *Light* of the Stars is materiall, is a body; is void of matter, is a spirituall ſubſtance. 59. That the *Light* of the Stars is of a middle nature betwixt corporeall, and incorporeall. 60. Is a ſubſtantiall form. 61. Is a manifeſtation of colour. 62. Is a fire. 63. Is an accident reall, or intentionall; either, or both. 64. That the *Light* of the Stars is proper, is mutuatiuous; is partly one, partly another.

65. That the Heavens are unmoveable. 66. That the lower world turns round. 67. That the moving *Intelligences*, or Angels, are the aſſiſting forms of Stars. 68. That the Stars fly like Birds in the ayr. 69. That the Stars make a melodious harmony in their motion, or revolution. 70. That the celeftiall bodies not only move with an *inſenſible Muſick*: but are moved by a *ſenſible muſick*. 71. That there is in *ſounds* a vertue to receive the heavenly gifts: and that the Heavens doe conſiſt by an harmoniſſall compoſition; and doe rule, and cauſe all things by harmoniſſall tones and motions. 72. That there are two *half Orbes* carryed about the earth, the one all fire, the other moſt ayr, and they two (as they wheel about) make the *day*, and the *night*. 73. That the Stars *erratile* are ſome *male*, ſome *female*: yea ſometimes male, and ſometimes female.

74. That the Heavens and celeftiall bodies are animated, and have *ſouls*, and ſouls properly ſo called. 75. That the world, the Heavens, the Stars, and the elements have a ſoul; with which they cauſe a ſoul in theſe inferior and mixed bodies. 76. That they have alſo a ſpirit, which by the mediating of the ſoul is united to the body. 78. That the ſouls of the Stars are not created together with their bodies; but are extrinſecally added to them. 79. That the *world* lives, hath a *ſoul*, and ſenſe. 80. That the above-named ſouls have reaſon. 81. That the ſoul of the world is placed chiefly in the Sun. 82. That the *ſoul* of the *earth* is not to be thought as it were the ſoul of ſome contemptible body; but to be ratiſſonall, and alſo intelligent; yea and to be a *deity*. 83. That the ſouls of creatures, and men, are infuſed into their bodies by the Stars. 84. That *Comets* are the ſouls of famous men triumphing in Heaven. 85. That *Comets* be *fiery animals*, walking upon the ſuperficies of the Elements.

86. That the firſt principle of all things is *water*; from which

all things proceed, and into which all are resolved. 87. That all things are generated through the condensation, and rarefaction of the ayr. 88. That the Sun, Moon, and Stars have their originall from the earth. 89. That the Sun, and the Stars are begotten of clouds. 90. That the whole body of nature hath the originall from the Sun. and the Moon. That the Sun makes Stars out of clean Chrystalline water.

91. That the Heavens are a book in which the manners, actions, fortunes and fates of all are singularly written. 92. That by the Mathematicall, we receive the cælestiall vertues; as motion, sense, life, speech, &c. 93. That amongst all Mathematicall things, *Numbers*, as they have more of forme in them; so also are more efficacious: by which the next access to prophesying is had. 94. That in *Gestures* there lyes the reason of numbers, and great vertues, &c. 95. That the very elements of *Letters* have some divine numbers, by which collected from the *proper names* of things, we may draw conjectures concerning occult things to come. 96. That by the number of *Letters*, we may find out the ruling Stars of any one that is born: and whether the husband or wife shall dye first; and know the prosperous or unlucky events of the rest of our works. 97. That the child cannot be long-lived that is born under the *horned moon*. 98. That men ought not to lye with their Wives, but under good Stars, and happy Constellations, that the child born may (by their Government) prove fortunate. 99. That the severall formes and features of mens faces, are wrought by the Stars. 100. That the stature of a child is to be judged by the Light of the Stars; and so of his colour, motion, qualities, &c. 101. That the Lyons, Bears, Dogs, Bulls, Scorpions, Fishes, &c. Upon earth, are governed by those in Heaven. 102. That Cottons, and Wools, and Ships, and Buildings, doe last the longer if they be wrought and framed under certain constellations. 103. That so great is the power and efficacy of the celestiall bodies, that not only *naturall* things, but also *artificiall*, when they are justly exposed to those above, doe presently suffer by that most potent agent, and obtain a wonderfull life; which oftentimes gives them admirable celestiall vertue. 104. That not only by the mixture and application of naturall things, but also in Images, Seals, Rings, Glasses, and some other instruments, being opportunely framed under a certain constellation, some celestiall illustration may be taken, and some wonderfull thing may be received. 105. That inferior things doe obey their

their celestials ; and not only them, but also even their *Images*,

But what is a matter of an hundred, to more than a thousand paradoxall and phantasticall errors, of Paganish, Rabbinish, and other Magicians, and Astrologers ? Only this serves to inform us, the more error, the lesser truth ; and therefore the les to be believed, or regarded, nay more to be derided, and despised.

C H A P. X V.

15. *From the abomination of Heresies.*

WHether Magicians, and Astrologers, have not been the most abominable and detestable Hereticks of all ages ? And their Heresies most Blasphemous, Idolatrous, Superstitious, Atheisticall, Impious, Profane : Perversly and Obstinately impugning the great truth of God, and main fundamentals of Christian Religion ? Witness these few that follow, in comparison of the many that might be collected, especially out of their Rabbins, and apostate Authors.

1. That *God* himself is the chief *Mathematician*, and teaches Mathematicall things to the souls of men, making them capable of the science, before they flit into bodies : which otherwise could not be, unless they had seen *God* acting the Mathematician in Heaven. 2. That not only nature, but *God* himself is subject to Chaldaicall, or Astrologicall fate. 3. That Heaven is the body of *God*, and the Stars are his eyes. 4. That *God* is assisted and holpen by the Stars, in the prediction of effects upon things sublunary. 5. That it is not *God* that makes men just, but *Jupiter*. 6. That the Stars (both fixt, and errant) are Gods.

7. That the *Messiah* expected by the *Jews*, should come in the year 1464. after *Christs* nativity. Because then would be the same constellation of the Stars, as was when *Moses* brought the *Hebrews* out of *Egypt*. 8. That it is lawfull and necessary to calculate the *Horoscope* of *Christ*. 9. That from some sinister aspects in *Christs* nativity, his fortune and fate might easily have been predicted. 10. That *Christ* therefore was eminent in so many vertues, because *Saturn* was in *Gemini* ascendent : For *Gemini* al-

cending together with *Saturn* and *Mercury*, signifies the birth of some great Prophet. 11. That the death of *Christ* was from the configuration of *Mars*. 12. That as the nativity, or first coming of *Christ*, was prefigured by a great wonderfull Planetary conjunction: so shall his second coming, or the day of judgement likewise. 13. That *Saturn* having part in *Christ*s geniture, rendered him so sad, and pensive, as that he was often seen to weep, never to laugh. 13. And that also made him seem older than he was: so that they took him to be near *fifty*, when he was not but about thirty years of age. 14. That *Saturn* meeting with *Venus*, was the cause of his having certain *red specks* in his face. 15. And that because of those *specks*, all his parts were not from God. 16. That all the miracles of the prophets, and of *Christ*, were wrought by the vertue of the *Hebrew Letters*. 17. That *Christ*s hanging upon the *cross* might have been foreseen and foretold from his nataliial stars. 18. That the star which happened at *Christ*s nativity, had the dominion, and regulation of his life, manners, actions, miracles, wisdom, doctrine, &c. 19. That *Jesus Christ* being a man perfectly *solary*, was therefore raised again, upon the day assigned to the Sun. 20. That the Sun is the *true light*, and the most exact image of God himself: whose essence resembles the *Father*, light the *Son*, and heat the *Holy Ghost*, called the conspicuous Son of God, the divine image of divine intelligences, the perspicuous statue of God. 21. That the vertue of resemblance betwixt *Christ*, and an image (a *Talismanicall*, or constellationall image) did not only invite him to his naturall, but now also doth to his spirituall presence amongst us.

22. That Magick is Primitively in God, Derivatively in the Creature. 23. That it was in *Adam* from the creation; and in him as a great part of that *Image*, or *similitude* according to which he was created. 24. That Magick is nothing else but the will of the Creator revealed to, and planted in the Creature. 25. That the spots in the Moon, and about the Sun, succeeded upon *Adams* transgression and fall. 26. That the *Deluge*, or universall Flood, was from the conjunction of Planets in *Aquarius*. 27. That the patefaction, or giving of the *Law* by *Moses*, did depend upon certain configurations. 28. That the *brazen Serpent*, as also the *Golden Calf*, yea and the *Teraphim*, were nothing else but *Talismans*, or figures made under certain constellations. 29. That *Moses* commanded to rest the *Sabbath day*, and to doe no work there-

on, because *Saturn* (who governs that day) might make the work unprosperous. 30. That *Jacob* blessed his Sons, by what he had read in a book of *Astrologie*, as concerning their severall fortunes. 31. That the *Urim* and *Thummin* (whereby it was consulted about the success of difficult affairs) had to that end, the figures of an *Astrolabe*.

32. That the *Jews* (from the disposition of the stars) were born to Religion. 33. That the *Jews* Religion was unprosperous; because it was founded upon a malevolent star. 34. That the *Jews* Religion is governed by *Saturn*; the *Turkes*, by *Venus*; and the *Christians*, by *Sol*: which is the reason of their severall Sabbath dayes. 35. That a mixture of Religions is governed by a mixture of stars and Planets. 36. That *Mahomet*, and his *Alcoran*, hath a greater Dominion than *Christ*, and his *Gospell*: because the aspect of the stars is more favourable to the one than to the other. 37. That the Christian Law (according to astrological prediction) should not last above 1460. years at most. 38. That Magick did afford the first professors of Christianity. 39. That it may be judged by the stars, whether a mans Religion be true or false. 40. That a man may judge by the stars, whether he shall abide in the faith, or not. 41. That it may be judged by the stars of a mans conscience; of the most secret scruples, and inward feelings of it. 42. That by the stars it may be judged of mans love towards God; and of Gods again towards him. 43. That Astrological predictions may be made infallibly as concerning life everlasting.

44. That every kind of Divination is to be received, and honoured as a token of Gods benign providence. 45. That Magical and Astrological prediction is a gift of that nature, as was the gift of healing, and speaking with tongues. 46. That prophecy (the divine inspired prophecy) is to be attributed to the influences of the stars. 47. That that which in nature first exerciseth Magical efficacy, is the voice of God. 48. That the *Hebrew Letters* are the most efficacious of all, to Magical and Astrological operation: because they have the greatest similitude with celestials; and the world; and because of the vertues of their numbers, which he that shall know, shall be able in every language, to draw forth wonderfull mysteries by their Letters: as also to tell what things have been past, and foretell things to come. 49. That the sign of the *Cross* hath very great power; and that is the most firm receptacle of all the celestial powers, and intelligences; and is inspired with

the fortitude of the celestials. 50. That the stars are most potent, when they make a *cross* by the projection of their rayes mutually.

51. That God ordained it so, that men should live so long, in the beginning of the world; on purpose that they might perfect their Astrologicall observations; and transmit them to posterity.

52. That the Heavens are a *Book*, wherein is written (in legible Characters) all things that shall happen in the world, from the beginning, to the end: and not only so, but that the names of good children, and elect are there, and thus written, 53. That in the seven *Planets* there are seven *Spirits*, governing the world by turns, 354. years, and four months a piece; from the first creation, to the last dissolution. And those seven *Spirits*, in those seven *Planets* working all changes, and chances in the world.

54. That mens sins and iniquities doe proceed necessarily from the stars: for they not only signify, but cause the same. 55. That it is not mans will that commits adultery, but *Venus*; nor that commits murder, but *Mars*; nor that commits theft, but *Mercury*. 56. That all mens actions (good or bad) and the events of either, doe (by an indissoluble bond) depend necessarily upon the motions of the stars, as the Lords of fate; and are therefore to be worshipped. 57. That there are *Angels*, or *Spirits*, which have their residence in the stars: and may (not amiss) be prayed unto. 58. That the stars being prayed unto, doe hear our prayers; and bestow celestiall gifts: not so much by any naturall agreement, as of their own free will. 59. That he who shall make any prayer (the *Moon* conjoynd with *Jupiter*, in *Leo*) shall be sure to obtain of God whatsoever he askes. 60. That the direfull and malignant *Planets* are to be appeased and made propitious by *Sacrifices*.

61. That it is lawfull to conjure up *Devils*; seeing they are ordained to be ministring spirits, for the service of the Faithfull.

62. That *Mars* being happily constituted in the ninth heaven, gives power to expell *Devils*. 63. That a man who hath *Mars* happily posited in a new *House*, may (by his sole presence) expell the *Devill* out of the obsessed. 64. That a man cannot overcome the *Devils* temptations, but by *Magicall* experiments.

65. That conjunctions and influxes of the stars are potent, not only to raise dead bodies; but to make their souls appear visible,

66. That (by *Magicall* and *Mathematicall* vertue) the same body
and

and the same soul are united together again in 440. years. 67. That there be two Planets the authors of all humane felicity: *Venus* of this present life; and *Jupiter* of the life to come. 68. That *Saturn* placed in *Leo*, frees mens souls from afflictions here on earth: and brings them to Heaven, where they had their first beginning.

Now what naturall truth of a divining art, that hath begotten and broached such Heresies and Blasphemies, against the supernaturall, and divine truth it self?

CHAP. XVI.

16. From the Cursedness of Consequents.

1. **W**ho dares deny, but that as all manner of impieties, and iniquities, are the vile adjuncts and attendants; so all manner of Plagues, and judgments, are the just *consequents*, and issues, not only upon those that profess and practise Divination; but those also that assent, and attend thereto? *Levit. 19. 31. Deut. 13. 1, 2, 3. & 18. 12. Levit. 20. 6. Isa 19. 34. Jer. 27. 15. & 50. 35, 36. Ezek. 13. 8, 9.*

2. Whether (through Magick and Astrologie) the stars became not the first objects of *Idolatry*? and consequently, whether Idolatrous worship came not to be terminated upon other inferior creatures (at first) by the means of their constellated fabrication? Nay whether Astrologically Divination, and Magical Fabrication, be not guilty of causing a double *Idolatry*: both in making stars Idols, and making Idols stars?

3. Whether it was not the main end (upon often record in profane Authors) that the *vaticinators*, and Soothsayers, took upon them (as it were a Religious office) of interpreting prodigies and portents (found, or feigned, in heaven, or earth) on purpose to injoyne, and promote Idolatrous *Sacrifices*, and *Supplications*?

4. Whether the *Mythologie*, or fabulous fictions of *Poets* (the Paganish *Theologie*) arose not meerly by the means of Magick and Astrologie; and mens fanaticall opinions, and commentations thereupon? As of *Saturn* devouring his own children, &c. Of *Atlas* bearing the heavens with his shoulders, &c. It were long to instance particularly in all the fables of *Saturn*, *Jupiter*, *Mars*, *Apollo*,

Apollo, Mercury, Venus, Diana, Orion, Orpheus, Tyresias, A-reus, Thyestes, Dardalus, Icarus, Phaeton, Endymion, Pasiphae, Castor, Pollux, Calisto, Arcas, Andromeda, Aquila, Ganymedes, &c. How numberless are the Poeticall fables that have risen from Astrologie? or else Astrologie from those fables: yea and the Astrologers stars themselves. Else besides those of *Aries, Taurus, Scorpio, Aquarius, &c.* Let them say if those be not most egregious ones of *Orion, Cassiope, the Pleiades, Hyades, the Dolphin, Eagle, Swan, the Goat that nourisht Jupiter, Aridne's Crown, Orpheus his harp, Phrixus his fleece, the Argonautes ship, Silenus Ass, and the Asses Crub,* all taken up to be stars.

5. Whether more, and greater superstitions have been begotten in mens minds, by any things else, than by Magick, and Astrologie? Making men so superstitious in marrying, eating, drinking, buying, selling, sleeping, rising, riding, giving, comming: besides believing, assenting, hoping, presuming, consulting, fearing, distrusting, despairing, &c.

6. Whether Magick and Astrologie tend not utterly to rob and spoyl men of all Christian Liberty? Rendring their very consciences scrupulous, in the free and moderate use of the creature; perplexed in naturall, morall, civill, prudentiall, and artificiall actions; and timorous of fate, destiny, fortune, casualty and the like.

7. Whether fatidicall Astrologie work not to impugn free grace from God, free-will in men, divine providence in governing, religious conscience in exhorting, or dissuading, humane prudence in consulting, and justice (divine, and humane) in punishing; and so mercy, in rewarding?

8. Whether the audacious usurpation, and proud intrusion of Magicians and Astrologers, in Christian Churches, and states, have not signed them for the horns or (at least) the tayl of *Anti-Christ? sc.* either forerunning, or following him; whose coming is after the working of *Satan*, with all power, and sigus, and lying wonders.

9. Whether these Artists operate not artificially to the inducing of *Popery*? For as much as diverse of the *Popes* usurped the very *Popedome*, intruding into it by these very arts. And amongst the *Monasticall* crew, he was heretofore accounted no body in learning, that was not (with *Simon Magus*) some great one in these arts. And if it had not been for such like prestigious artifices

sices, where had been all, or most of their vaunted miracles? And are not their *Exorcists* an Ecclesiasticall office among them at this day?

10. Whether it be not a thing greatly to be suspected and feared, lest the pretended science, called *Astrologie*; may introduce a pretending sect, called *Astrologus*; an heavenly society, a celestiall fraternity, and such like? Nay, whether the Art (so believed, and imbraced by *Christians*) may not bring in the *Religion*, as it was held and used among *Pagans*? In as much (I speak this sadly) as the vulgar already are so effascinated, as to begin to account their Planetary presages, for divine prophecies: and (which is more to be lamented) men, such as would seem to have stept somewhat beyond the common sort, stick not to accept them (at least) as the preadmonitions of divine providence: yea, and we, of an order and calling above both these (I speak it to our shame) are some of us not sufficient to refute them; some of us negligent to reprove them; and some of us over easy to assent unto them?

11. Whether the Magicall operators, and Planetary predictors, their notorious malice and envy (in defaming, disgracing, deriding, caluminating, contemning, opposing the true *Ministers* of the Gospel) be not indeed of the same root with that of *Jannes* and *Jambres* resisting *Moses*; and of *Elymas* the Sorcerer withstanding *St. Paul*? And whether such their *Disciples* (men of corrupt minds, reprobate concerning the faith, full of subtlety, and all mischief, Children of the Devill, and enemies to all righteousness) doe it not on purpose, that so they may (more easily, and uncontradictedly) resist the truth, pervert the right wayes of the *Lord*; and so seek to turn away both Governours, and people, from the Faith?

12. Whether *Astrologicall* predictings, and presagings, have not proved greatly to dishonour, and disadvantage both the *promises*, and *threatnings* in the word of *God*? In as much, as a fortunate presagation is (by many) more confidently expected, than a precious promise: and an unfortunate, more sadly dreaded, than a divine commination. Yea, have not their *Astrologicall* falsehoods too often prevailed both to instigate over daringly, and dishearten too shamefully (in enterprizes politick, warlike, publick, private) without, beyond, against the *Theologicall* truth?

13. Whether the secure expectation, or desperate fear of *Astrologicall* predictions, doe not infinitely hinder mens *Prayers*?

Making them to become dull, and slothfull in seeking after God in the way of his promises: while they are taught to rest themselves contented in waiting for the promises of the stars: or else forlornely to submit themselves unto the issue of their sullen and inevitable fate; and seek no further?

14. Whether the ascribing to the propitiousness of the fortunate, and inauspiciousness of the unfortunate stars, hath not alwaies proved to rob God Almighty of the honour both of his Mercy, and Justice? While men have been thus wholly diverted both from being duly thankfull for blessings, and truly humbled under judgements. Nay is it not thus come to pass, that the profane phrase is grown to a profaner use, of blessing, and cursing their stars?

15. Whether the fatall necessitations supposed from sydereall conjunctions, and constellations, have not brought people to this pass, not only to excuse their iniquities from an astrall necessity of sinning; but to cast the cause upon those kind of creatures: and not only so, but even upon God himself; making him to be the author of evill, as they have done heretofore?

16. Whether the fatidicall predictions of manners and fortunes make not men slothfull, and careless under the means both of eschewing evill, and doing good? For to endeavour, is to doe nothing, without the stars: and to performe, the thanks, or blame is nothing to them, but to the stars only.

17. Whether judiciary Astrologie mightily impugn not divine providence; implying God either carelessly to neglect all humane affairs; or else to be limited in the government of the world: as having committed all, either to inevitable fate, or valuable fortune?

18. Whether it be not much to be feared (if not already to be bewayled) that the encroching doctrine of Magick and Astrologie, is gotten into many mens faith, and affections, even above the heavenly doctrine of Divinity? And so, not by superstitious creeping only, but by atheistical daring, will Lord it over mens consciences at last; Awing them so, as that they shall not dare to act in matters naturall, civill, or religious, without an Astrological prediction.

19. If manners, and Religion be admitted, shall we not then have predestination (in the acts of election, and reprobation) urged to depend upon the destinating stars? At leastwise, will not men be prying unto Gods secret Cabinet through starry spectacles?

What

What care or conſcience but to act as the ſtars are foretold to diſpoſe? what meditation of death, while the ſtars promiſe life? what fortunate preſumptions? what fatal diſpairs? And thence, what credulity, carnall ſecurity, pride, ambition, luſt, covetouſneſs, ſlothfulneſs, unthankfulneſs, &c? And hence what ſtupidity, forlornneſs, diſcontentedneſs, diſſoluteneſs, factions, inſurrections, diſtractions, &c?

20. If Aſtrological predictions have neither truth, nor power, but only over *animal* men, and uncalled nations (as ſay ſome of their *Apologiſts*) what uſe then can there be of all ſuch among ſpirituall men, and Gods people? And moreover, whether it be not from the malice of the Star-gazers, rather than malignity of the ſtars, that our Aſtrological Predictions are altogether from aſpects and conjunctions, ſo greatly malevolent, ſo little benevolent, either to Chriſtian Church, or ſtate?

21. When did Magick and Aſtrologie ever confer any thing to true piety? It hath been an old queſtion, and was never yet answered. To which we may adde another on the contrary; what have not theſe conferred to all manner of impiety? and it might eaſily be reſolved, in all kinds, and degrees.

22. Whether the word of God, his Church, or true Religion, ever flouriſhed, or was eſtabliſhed in any Kingdom, or Nation, where Magicians, Diviners, Aſtrogers, Soothlayers, Canters, Gypſies, Juglers, &c. were countenanced, or connived at? Nay where they were not condemned and ſuppreſſed?

23. What good ends and uſes can there poſſibly be of this fate-dictating and fortune-predicting Aſtrologie? To teach men to glorify the Creator, in the contemplation of thoſe heavenly creatures? Surely that cannot be ordinarily, beſides their naturall ſubſtance, qualities, motion, order, and effects. And that may be done by a gift of devotion, without any art of ſpeculation. Doe their threatening (or rather threatned) prodigies ſerve indeed to move men to repentance, and to truſt in God? Certainly then we ſhould not only have examples, and uſe of them; but alſo a precept and promiſe for them in the word: eſpecially if they were of ſpeciall institution to that purpoſe. But how are they here more precise motives, than are all other creatures rightly conſidered? They indeed (as all other creatures in which Gods dreadful hand is extraordinarily appearing) may ſecondarily move to repentance and humiliation, from their prodigious and menacing apparitions:

but where is he that doth it? and where is he taught to doe it from their occult and conjecturall Prognostications? Or doe the predictions of Astrologie help to prepare a man for all events: when as they will have them to destinate, and necessitate a man to this or that particular event, and what preparation by superstitious hopes and fears? Or doe they indeed cherish our hope? How can that be by delays, and uncertainties? Or doe they promote our patience? How our patience? by an inevitability of fatall presagings? That patience is not ours, but Pagans: which teaches to indure that patiently, which necessity hath decreed and inforced past all remedy, or prevention. Or have their presfiguring, and impending portents a speciall work in disposing equanimously to all accidents? what if those foreseen and foretold things fail us; are we not deluded; be they good or evill? what if they fall out; are we not forestalled as well in hopes, as fears? If judicail Astrologie causes equanimity; then it begets a child, that disclaims the Parent. For an equall mind is neither elevated, nor depressed with reall fruition, nor perpeffion: much less is it either soothed, or frighted with vain sooth-saying hopes, or fears. Or serves it to make us more wise, and well experienc'd? what wisdom is that, that makes a man no wiser than a Beast; in presaging some storms? and that makes a man no wiser than a Devill; in conjecturing, and prenuntiating some future accidents?

24. What satisfaction, benefit, or comfort, was ever to any by divination, or astrologicall prediction? were they not still of mutations, wars, death, calamities, publike and private? were not their most fortunate promises ambiguous, equivocall, delusory, not only to the generall; but even unto particulars? How have men been crucified betwixt inevitable fatation, and undeterminate fortuitousness? bewixt a superstition of hopes, and fears? when did all the good expected (this way) though certain, recompence the evill suspected, although uncertain? How greatly have fears mingled with the best hopes? How little have all presumptions abated despayrs? And therefore how safe and satisfied is a simple ignorance, before the subtilty of such a prescience?

25. Of what use can the judiciary Astrologie bee either to Church, or Common-wealth: seeing God, and nature, have sufficiently provided for all conditions, and necessities of men (yea and against all accidents and contingents) without it? As for Christians, the word of the Testimony; not Astrologie. For morall men

men, Ethicks; not Astrologie. For Governours, Politicks; not Astrologie. For Subjects, Laws; not Astrologie. For sober naturalists, Physicks; not Astrologie. For sick men, medicine; not Astrologie. For peace, prudence; not Astrologie. For War, vigilance; not Astrologie. For commerce, justice; not Astrologie. For Students, good learning; not Astrologie. For mechanicks, honest artifices; not Astrologie. For actions, diligence; not Astrologie. For passions, patience; not Astrologie. For life, temperance; not Astrologie. For death, meditation; not Astrologie. And against all accidents, or casuall events; faith in Gods promises, trust in his providence, and submission to his will: as also prudent foresight, diligent prevention, convenient redress, patient profession, containing within proper calling, using lawfull means, &c. and not a predicting or premonishing Astrologie.

26. Whether (of all accidents, or events) Wars, and mutations of states, ought to be imputed to the revolutions of the stars? seeing in these great things especially God Almighty claims, and retains an immediate property, and ascription to his own providence. And sends them purposely, to be magnified in judgments, to punish wickedness, to urge to repentance, to work to reformation. Nay, and seeing these are contrived, and acted by the consciences, wils, policies of men; over all which God alone hath the power, and direction; and not the stars.

27. How many Princes, States, Natures, persons (publick, private) have credited, favoured Magicians, Astrologers, Diviners, Sooth-sayers, &c. (both sacred, and profane histories abound with examples) to their utter infamy, and destruction?

28. Whether Empires, Kingdoms, Common-wealths, Provinces, Cities, &c. were not worse governed (sc. with more tyranny, and temerity) whilst the Emperours, Kings, &c. were *Augures*, Magicians, Astrologers, &c. or favouring such, and admitting them to meddle in publik affairs?

28. Whether Augurs, Diviners, Sooth-sayers, Magicians, Astrologers, &c. have not been alwaies the greatest fomenters of Wars (domestick and forrain) in the world? Else, how is it, that story tels so little of them or their arts, in peaceable: and so much of them, and their acts, in turbulent and distracted times? were not those the times, to broach and vent their fanataticisms, and impostures with more licentiousness, and impunity: and then to take advantage in working upon mens discomposed minds, and affecti-

ons, with more peremptoriness, and credulity? Wherefore assemble they still, and set up themselves for a *society*; amidst all others discociations, and distractions? Certainly, there can be no greater presage of ill, than such night-birds, that never appear but before; nor flock together but during the storm.

29. Whether predicting Astrologie be not an utter enemy to all humane society, and prudentiall policie? as subverting the Laws of nature, and of men; distracting the consultations, and deliberations of wisdom and reason; provoking to the application of unlawfull, and neglect of lawfull means, either altering or else deteining men from trust, duty, care, diligence: and instigating to ambition, innovation, malecontentedness, mutiny, sedition, disobedience, &c.

30. Whether fatidicall Astrologie tend not to be the overthrow of all Laws? For why should there be either commanding or forbidding; inviting, or deterring; praying or dispraying; promoting, or suppressing; punishing, or rewarding; for all such things as must be done out of a fatall necessity?

31. Whether judiciall Astrologie works not to confound all authorities, degrees, orders, callings, and offices of men? For why should any men be inferior, or subject; that may presume his stars have ordained him to superiority? Why should he not take riches wheresoever he finds them, since his stars have promised him wealth upon all adventures? Will he not take it to be against the dignity, and privilege of his stars, to petition, pray, wait, serve, labour, travell, toyl, plow, sow, obey, submit, &c?

32. Whether the prediction, or prenotation of things future, makes not men more careless and slothfull, both in publick affairs, and in the works of private callings? For if they be evill, does not the fear of them make men faint? and if they be good, does not the presumption of them make men secure? How many have let goe the present substance, with looking after the future shadow?

33. Whether *Physick* or *Medicine* (the ordinary means of health, being applyed according to art) hath not been greatly dishonoured, yea and infected by the charming cures of words, syllables, sounds, numbers, characters, configurations, ligatures, suspensions, &c? And whether these have not provoked God to suspend his blessing, and the naturall vertues of vegetables, and minerals? And what Magicall practitioner in Physick, but tempted God,

God, tyred nature, deluded minds, bewitched bodies, and endangered souls?

34. What *Husbandmen* (that regarded the *Astrological Ephemerides* in his rurall occupation of plowing, sowing, &c.) ever reapt the inward satisfaction of his conscience; or an outward harvest answerable to his expectation? but in stead of filling either his hand, or his bosome; sat down empty of them both.

35. Whether the *Magicall, Astrological, Dæmoniacall, Atheistical* abuse of the stars, against nature, and providence; be not the most fearfull sign and prognostication, that divine providence is putting an end even to the naturall use of the stars? And that he is near about to shake the powers of heaven, to make the stars fall from heaven, to cause the Sun to be darkned, and the Moon no more to give her light; and to shorten these dayes, and to bring to appearance *the sign of the Son of man*: that the elect may not be deceived (as the world hath been) with the lying signs of the Sons of men.

CHAP. XVII.

17. *From the propension to manners.*

1. **I**F this be the order of *Astrological* judgement, to proceed from the Planets, to the temper; from the temper, to manners; from manners, to actions; from actions, to events: Now say that this calculatory chain be not only crackt in every linck, but quite broken in the midst; must not then the way of *genethiacall* conjectation needs be totally interrupted?

2. Is not the *Probleme* in *Physicks*, become a *sophism* in *Astrologie*? *sc.* Whether the manners of the mind doe follow the temper of the body? Which way doe they determine it in the most moderate science? Naturally, necessarily, principally, immediately, directly, particularly, effectually? or else accidentally, occasionally, mediately, indirectly, generally, instrumentally, potentially, dispositively? or how else? Though something might be admitted as concerning rude sensuall appetites, meer animal affections, and inconsult, or passions in their prime motions, relishing altogether of the inferiour part, and not yet brought within the power
of

of reason. But as for manners properly and exactly (which are the elections, habits, customs, acts, operations of the ratiōnall soul may not the morose judiciarities be thus urged? If manners proceed from, or depend upon the elementary temper, or constitution Then are they not naturall principles, both good, and bad? If things innate, have we not the faculty, before the function? but in manners, is not the act before the habit? Doe not manners by their severall actions, oppose their severall kinds? Who sees not that the good actions correct the bad manners: and the bad actions corrupt the good manners? Now things that are generated and corrupted by extrinsecall actions; how can they be intrinsecall, and naturall? Should not nature thus work to confound itself? Should not men have innate, and insite causes of vertues, and vices; which Grace, institution, education, affluēfaction, &c. could not alter; till the naturall temper be altered? A mans manner may oft-times be contrary in the very extreāms; is his temper so too? His manners may change with his age, condition, private preferment, publick state of times, in a day, in an hour; is his temper changed withall? or else must not his morall disposition be contrary to his naturall constitution? Must not the body (consisting of an influentiall and elementary mixtion) be the principall subject of ethicks, or morality: and not the soul, that consists of an Understanding, and a will? Must not a man now be made, and said capable of, and prone to manners (one, or other; more, or les) from sensible constitution; not reasonable institution? What need, or use of exhortation, dehortation, praise, dispraise, reward, punishment? If manners grow wild, and out of the nature of the soyl, and be of no good culture; what hope or credit can there be of such? What labour of vertuous manners? what struggle against the vitious? Are not manners then most laudable and illustrious; when they are clean contrary to a mans naturall temper, or humour? Are not the worst of manners thus made necessary, violent, involuntary, ignorantly acted, and so excusable? Nay is not the principall cause of nature, and naturall disposition, thus accused? And hath not the soul of man been thus thought materiall, corporeall, drawn out of the power of the matter, living in, and dying together with the body? yea have not the souls of beasts been thus concluded for indewed with manners; as well as the souls of men? In a word, have not the *Physiognomists* hereupon been bold to make their morall judgement not only

only from tempers, but of statures, figures, features, colours, &c.

3. If the elementary temperature were admitted for one of the generall, remote, imperfect and infirm causes of manners: yet are there not many much more potent to correct and prevent both it and them? As God, Grace, Religion, conscience, natures Law, reason, will, Parents, nutrition, education, institution, care, exercise, custome, company, example, humane Laws, ayr, climate, soyl, Physick; some adde Musick, and make it prevalent for the exciting, or remitting of affections and manners, above the modulation or harmony of the sphears: to their efficacy upon blood, choler, plague, melancholy, and the like.

4. Although there might be some generall operation of the heavenly bodies upon elementary tempers and humours; and so some habilitie to passions, and affections; and so some proclivity to manners, and actions: yet how know they particularly, and wherefore so pronounce they, that it is *Saturne* that makes men sullen, &c. *Jupiter*, merry, &c. *Mars*, angry, &c. *Mercury*, subtle, &c. *Venus*, wanton, &c.

5. If there be a temperamentall consecution of inordinate passions, and affections; and so a naturall disposition or proneness to bad manners, that flow mainly from the sensuall appetite: yet how can that be said of good manners; which proceed from a rectitude of reason? Neither doe bad manners arise properly from the appetite of the animal; but from the assent of the rationall part. So that (good or bad) what ever they be from the body, or sense; manners they are not, but from the will, and mind.

6. Whether the naturall semination or insition of a propensity or inclination to manners (good, or evil) be with a subordination unto mans liberty, or freewill, either to prosecute, or averse? If not, then is all morall operation necessitated: if so, then is all Astroicall prediction evacuated.

7. Whether a mans will may not give himself over to other, and worse manners, than the Stars, and his naturall temperature incline him to? And whether a mans corrupt will be not excusable; yea and the Devill himself idle, in tempting to wicked manners: when as a mans stars, and his elementary constitution are sufficiently disposing him thereunto?

8. Whether frequent and repeated acts may not beget an habit of manners, and accordingly produce effects, without, besides, against all potentiall influxes, influentiall proclivities, seminall
T
dispositions,

dispositions, elementary inclinations, naturall faculties, &c.

9. Whether manners may not be both intrinsically corrected and extrinsically diverted, ere they produce actions: and actions likewise, ere they incur the events? especially the prognosticated events? And whether the same manners alwaies produce the same actions; and the same actions, the same events in all places and at all times, and to all persons, and among all Nations? And why are vicious manners oft times fortunate and prosperous, and the vertuous (for the most part) unfortunate and afflicted? To see a man well morate, so seldome applauded, promoted, rewarded, &c. and a man wickedly morose, so seldom reproved, restrained, punished: yea to see a man well mannered so commonly caluminated, disgraced, persecuted; and a man ill-mannered so usually justified, preferred, honoured: Surely this cross custome of the world, in all ages, and among all nations, is enough to make us believe, that either the stars benefick in manners, are malefick in events; or the malefick in manners, are benefick in events; or else that there is no prognosticating by the stars, from the manners, to the events.

10. Wherefore are the Philosophers (even the Magicall, and Astrological Philosophers) so divided about the causes of manners good, and bad? As whether naturall, or preternaturall; intrinsicall, or extrinsicall; innate, or adventitious; infused, or acquired, &c? If they cannot determine upon the cause, why pronounce they upon the effect? At the most of their agreement; since the stars work but generally and indefinitely to tempers: and so, they to manners; and they, to actions; and they, to events: what particular determination can here be made, from the first, to the last?

11. Whether the starry influences, and (by them) the corporall tempers, incline to good manners, as good: and to the bad, as bad? If so, then the formality of morall vertues, or vices, must be accepted from the matter, not the form: If not so, but only under the suggestion of some sensible, and seeming good; then is such a propension or disposition not simple, reall, direct; but only apparent, accidentall, indirect.

12. Whether the stars (acting upon the elementary temperature) incline more strongly and powerfully to good, or to bad manners? If to bad, how agrees that with their Philosophy? if to good how agrees that with our divinity? If to good, why are most mens manners so bad? if to bad, how are the stars themselves to be excused?

13. From the equality, or inequality of the elementary mixtion; or from the felicity, or infelicity of naturall temperament, may be hoped, or feared, either health, or ſickneſs; longer, or ſhorter life; without the help of a prognosticating art. But what phyſicall cauſes can they make hence of manners? when as the experience of all places, and ages tell us, that the more valetudinary, have commonly been the more vertuous: and the more valid, the more vitious.

14. Whats the reason, that children (in manners) doe for the most part assimilate their Nurses; more than their mothers? Is here a constellation more intimately tempering, and forcibly inclining, from the Nurses milk; than from the mothers blood?

15. What vertue have the ordinary influences of the Stars upon heroicall tempers and manners? And whether heroicall manners, or actions, were never exerciſed by any, but thoſe of heroicall emperers?

16. Whether all are born under the ſame ſtars, and conſtellaions; and are of the ſame naturall tempers, and conſtitutions; hat have the like propenſity to manners, or morall qualities, and actions? *Et è contra.*

17. If a man may judge of the manners, by the *Planets*, may he not likewise gheſs at the *Planets*, by the manners? Now (by their manners) under what *Planets* would one judge the *Planetarians* hemſelves (a many of them) to be born, but under a conjunction of ll the *Maleficks*, that are named in their Art?

18. Whether (for manners) we may not univerſally measure Magicians, Astrologers, Diviners, Sooth-ſayers, &c. by ſuch marks of Infidelity, Idolatry, ſuperſtition, atheiſm, profaneſs, hypocrify, wherewith they are ſufficiently as well as deſervedly branded by the *Holy Ghost* himſelf? *Deut. 18. 14. 2 Kings. 17. 17. Jer. 10. 2. 2. c 14. 14. & 29. 8. 9. Ezek. 13. 7. & 21. 21. Mich. 3. 11. Acts 8. 1, 22, 23. & 13. 10.*

19. Whether covetouſneſs, or deſire of filthy lucre, be not (as it hath alwaies been) the cauſe, or end of ſetting up the divining, or redicting trade? *Mich. 3. 11. Acts 8 19, 20. & 16. 16. & 19. 3, 14 24, 25. 1 Pet. 2. 15.*

20. If Gods counſels (for his gubernation of the world) be written in the heavens, or to be read in the ſtars: how chance then that he choſe Pagans, Infidels, Idolaters, Atheiſts, Apoſtates, Hereticks, Impoſtors (all his enemies) to be his privy Counſellours;

and made them to be the chief masters, and doctours of that kind of skill? whereas he concealed such his secrets from his Servants the prophets; neither once imployed them (his Prophets, Apostles faithfull Ministers) about the revealing of his pleasure (to his Church, or children) from thence; or after that way.

21. With what indelible characters of infamy have the *Historians*, and even the profane *Poets*, branded them of this way? And whether they have not justly inured them, and with what sponges will they wipe those blots away?

22. How agree these two together, the austere and rigid abstinence spoken of; and the incestuous and filthy congression practised by some of the old Magicians? And in which of the tways have they been imitated by a many of the new?

23. Why have the more sober of the antient Philosophers observed such a difference, and made such distinction betwixt the moral, and the magicall Philosophie, Theologie, Religion: if there be the least of laudable morality suitable with such an art?

24. Whether a maker of predictions, or prognostications, make any conscience of speaking more than truth? For how easily do men then prophecy or presage (and that with peremptoriness, and confidence) after they are once past the fear, or shame of lying? or have taken to themselves a liberty of gheffing, suspecting, promising, threatning, warning, encouraging, &c. And whether such an arrogated liberty or licentioufnes, hath not alwaies proceeded from certain corrupt affections, passions, properties, manners, customs, habits? As pride, and vain glory, to be thought discovering, and foreseeing: ambition, to be consulted by States, and Potentates: since they can consult with Stars, and Planets; Covetousness, in seeking, by telling others fortunes, only to raise their own; envy, in imprecating evill to their enemies; Flattery, in soothing up such as they seem to affect; peevishness, in being discontented with the present whether private or publik state; Faction; to make sides and parties confident, or diffident, in troublesome and distracted times; domineering tyranny, to awe other mens consciences, or affections; or else idle curiosity, to befool their own wits, and fancies.

25. Whether (among all people, the most savage, and barbarous) Magicians have not been most superstitious? I speak it not only in regard of their implicite covenanting, faith, vehement imagination, preparation, fabrication, operation, or vain observation

of Stars, meteors, elements, prodigies, accidents: but that there cannot pass by them a man, a beast, a bird, a flye, a fish, a reptile; nay they cannot set their eye upon a tree, a leaf, a flower, a minerrall, a stone, a shell, a block, or a chip; but that they must needs be taking speciall notice of it (or some rarity in it) for a mirable of nature, a constellated fabrick, a resemblancing configuration, or a prodigious wonder, and portentuous; and precisely assigned to presagation.

26. Whether Astrological Authors, or Magicall Translators, be not the vilest slanderers, and the basest flatterers in the world? The vilest slanderers, because they cannot name a man but with the *parentheticall* contumely (of ignorance, silliness, stupidity, &c.) if he doe but undertake to contradict them, in the unlawfulness, and abuses of their art. And the basest flatterers; because they cannot mention a man (that is any thing inclining, or conniving) but with ample, and oft repeated *paraphrases* (of his high learning, dignity, degree, &c.) yea though, he would seem to moderate them (if he proves not to contradict them) in that very point, and particular, whereupon they cite him.

27. Whilst the new Magicall Astrologers (with no little pride, vanity, and error) make it their whole study and labour not only to vindicate the old Astrological Magicians from properties of Idolatry, superstition, atheism, heresy, sorcery, impiety, &c. But to have all the contrarieties attributed unto them, and that in the highest measures and degrees: how many of those very properties, doe they deserve (even from sound and sober censure) to have imputed to them, for their pains?

28. What colloguing, or colluding garb, or guise is this of the *Genethliacks* (is it not notorious to be read in their writings, as well as observed in their workings?) That when they are countenanced, or connived at by Superior powers; when they are suffered so to mislead the vulgar, as to impute them to be the monitors of providence; when their art is grown to be admired, and their persons, and practices applauded, by profane men, and fools; when they are both wooed, and well hired by the wealthy, and unwise: Then fall they (with a courage, and confidence) to calculate, and cast the nativity, &c. And now they have inspected most accuratly, and found all the *hylegiall* places strong, and well constituted; all the *apheticks* safe and sound; and there's no fear at all, but that you may live long and happily, by the celestiall de-

designment. For the Planets (that lord it) are benefick, fortified in their proper houses, essentiall dignities, positures, motions, aspects, influences, irradiations, significators, dispositors, promissors, &c. without any opposition, or interposition of Maleficks; or if any such be (crept in by chance) yet are they not dominant, prevalent, or much to be regarded. Yet if it be not very much to their own satisfaction from you; as well as yours, from the starres: then are the Planets (for a scruple to him that comes off so poorly) somewhat humbled, afflicted, infirmed, impedit, peregrine, combust, in detriment, &c. But if it be clean contrary betwixt him and you; then flings he the figure in despight: and now is the *Planetary* more malignant or malefick (if hee may be permitted) than are all the Planets themselves. And now (by his own will) shall the Planets be, not deities, but *Cacodemons*; and their Houses, not fortunes, but infortunes; and their effects, not a jot auspicious, but utterly disastrous. And the whole conjunction (if this significator may be credited) shall speak, not more of your perill and ruine, than to your shame and disgrace. But be of good comfort, while he presages your manners from your birth, he bewrayes his own life throughout, &c.

29. Is not this also another property of a *Planetary* (being consulted) to trouble his own answer, and confound his own sentence, and through an ambagicall circumlocution of words and termes, to presume his error indeprehensible; and then to be the more peremptory in pronouncing. Otherwise to propound things with such involution and reservation, as that either nothing can be made of them; or else that his own intention, or anothers interpretation, may draw them to what either of them hath a mind, or fancy. And lastly to leave the Consultor in a wood, or mist; and so send him away in such an indifferency, or ambiguity of promises, as that which way soever they chance to fall out, yet something may be objected, and accepted, as foretold?

30. Whether their envy, and malice against Gods Ministers be not the inseparable property of all *Mag-astro-mancers*? For who can expect other, than that they should perversly oppose the preachers of that word, that so expressly opposes them? How should they impose upon mens faiths with vain hopes, or terrifie mens consciences with needless fears: if that Truth (which is the only rule of Faith, and guide of conscience) be preached without interruption? As it ever hath been, so it ever will be (as well from
the

the nature of the profeſſion, as from the manners of the perſon) *Jannes* and *Jambres* muſt be reſiſting *Moſes*: and *Magus* and *Elymas*, *St. Peter*, and *St. Paul*. And therefore (while they remain ſuch) no other is to be hoped, but that theſe pretending Artiſts will ſtill be ignorant in their pretences, proud in their ignorance, malicious in their pride, and pernicious in their malice, not only to the Church, but alſo to the Common-wealth.

31. What arrogant conceit, and cuſtome of theirs, is this, ſo generall among Magicians and Aſtologers? to be ſo proud and vaunting of their Art or Science, as to account and proclame all other (both Arts and Artſ-men) for ignorant, unlearned, &c. eſpecially if they once come but into competition, or ſtand but in the leaſt oppoſition to them and theirs. When as theirs (at moſt, and beſt) are but difficult vanities, abſtruſe trifles, or learned follies: and ſo have been alwayes called, and accounted by the beſt and moſt learned men. But with what impudent forehead doe they object, and reproach all men of other Sciences for ignorant? becauſe not preciſely (peradventure) verſed in, or not ſuperſtitioſly affected with the phantaſticall formes and tenors of an aery, and unwholfome ſpeculation, when as even they are not able to vindicate themſelves from ignorance in their own art. Neither as touching the names of the Stars, their nature, ſubſtance, magnitude, number, poſition, motion, influences and effects: whether upon Elements, ſtones, metall, trees, herbs, living creatures, or eſpecially reaſonable Souls. How often (I would I could ſay ingenuouſly) have the ſkilfulleſt of their Artiſts complained of their fellows ignorance: and confeſſed their own? And therefore let no man lay to heart the audacious and ſcurrilous calumnies and exprobrations of the ignorance of *Peripetaticks*, naturall Philoſophers, Moralifts, Fathers, Councils, Schoolmen, Caſuiſts, Divines, Lawyers, Phyſicians: ſince it is their proper garb and gift to be ſo bitterly invective (and not without cauſe) one againſt another for the very ſame.

32. Where is the Man in the Moon, modified or qualified with manners, fit for magickall operation? I mean ſuch an one as the pretenders to it, pretend to require. Even the man that is dignified to this ſo ſublime vertue and power. Not overwhelmed by too much commerce with the fleſh; nor buſied about the ſenſible ſoul of the body: But leaving carnall affections, frail ſenſe, and materiall paſſions; and aſcending to an intellect pure, and conjoynd with the powers of the Gods. What are thoſe dignifications of his, which
nature,

nature, desert, and a certain religious art doe make up? Where is his naturall dignity, in the best disposition of the body, and its organs: not obscuring the Soul with any grossnesse, and being without all distemper, &c. But (in defect of that) who so is such an one, that recompences the defect of nature by education, and the best ordering and prosperous use of naturall things, untill he become compleat in all intrinsecall and extrinsecall perfections; Where is his dignity in learning and practice? and how is that meritorious? who (of them) applies his soul to contemplation; and to convert it self into it self? and is not prohibited by passions opposing him from his birth, and vain imaginations, and immoderate affections? And who (among them all) is a man perfect in the sacred understanding of religion, in piously and most constantly meditating on it, and believing without doubting; or such an one on whom the authority of holy Rites, and nature, hath conferred dignity above others; and one whom the divine powers contemn not? Such an one peradventure may work wonders: But is not such an one, a wonder himself? And will they blame us, if we credit not the Art, till they produce us such an Artift as themselves would seem to require? when should magicall operation be adventured on, if it were let alone till this black Swan be found out? 'Tis their own task, and till they absolve it, they must give us leave to tell them in their own words, Whosoever beyond the authority of his office, without the merit of sanctity and learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself, and those that believe in him, and with danger incurre the displeasure of the divine powers. And we take leave to tell them (according to our own truth) that if a man be indeed so dignified, or qualified (and those qualities, properties or manners be soundly true, and rightly good) it is hard for such an one, to be a Contemplator; but impossible (as such an one) to be an operator in Magick.

C H A P. XVIII.

18. *From the fatuity of Fate.*

I. **W**Hether the very word, tearm, or name of *Fate* and *Fortune*, be not of Paganish otigination; and withall, of ſuperſtitious derivation and acception? As *Fate* or *fatiation*, from praefation or fore ſpeaking. And (I pray) whoſe ſpeaking? not Gods, but the ſtarres; nay, not the ſtarres, but the conſtellated *Oracles*: For theſe were the firſt *Faticanes*, and their hills, or cells, the firſt *Vaticanes* that ere were heard of. Although I rejoyce not much in etimologizing, neither do account an argument from the *Notation* to be very ſtrong, eſpecially in names of humane impoſition: Yet ſomething may (not amiſſe) be affirmed or denyed, from the notation of the name (though it be not ſo exquisite, but alluſive only) keeping the principall letters, and comming neer to the nature of the thing. Let them therefore give me leave a little to play upon the word: and if they will undertake to doe otherwiſe; let others judge if they be not more ridiculous. *Fatum à fando; vates, quaſi fates, à fando, vel à φάρτε, Fatuus à fando.* *Fate*, and *Fatories*, and *Fatiloquiſts*, and *Fooles*, all taken from talking they know not what; *μότεα, μόρις, μόςος, and μαρός*, why any of *μείω*; and not all rather of *μὴ δεῖω*? in as much as fatidicall men, and *Fooles*, both fore-ſpeak many things, but fore-ſee nothing, *Ἐμαρμείρη, vel ἑμαρμείρη, δια τὸ εἶρεν, vel τὸ εἶρειν, καὶ τὸ μαρμαίν, vel τὸ μαρμείρειν*: of making furious and phantaſticall both connexions and *Predictions*: *vel quaſi ἐν μάρη-μῶν, ſuppoſing the hand or power of the Moon, or cœleſtiall bodyes, to be therein; vel οἱ μαρμα-μῶν, ſive μαρμείρειν, doubting whether the cœleſtialls doe ſignifie or preſage any ſuch thing, yea or no; vel οἱ μείρει μῶν, whether moneths, or dayes, or years, doe indeed diſtribute ſuch things as they prognosticate; vel εἰ μέρθ μεν, whether there be any ſuch part or lot indeed; vel εἰ μότεα μῶν, whether there be any ſuch thing as *Fate* in deſtiny remaining; *vel quaſi ἢ μὴ δεῖω, a thing not coherent congruous, convenient, neceſſary.* But why not of *ἑμείρωμαι*, rather than of all the reſt? ſave that there is nothing in*

this their fatall Destinie, to be loved or desired. *Sic πεπραμένη, quare non à πρᾶσι, ὡς ἐν τῷ, τὸ περιηθῆσθαι, ἀλλ' ἄς ἀ πρᾶσι, τὸ περῆσθαι?* Take them one as well as another, and then they note all together, that Fate may as easily be occurred, and prevented, as that it must necessarily have its fact or finishing. And that it may as well be passed by, as passe upon. *Sic τύχη, ἢ τυχεῖω, τυχεῖω*, happening any way; *vel ἀ τῷ ἰδίῳ*, because of every ones own fabricating or making; *vel quasi τὸ ἐν ἑαυτῇ*; as a thing (at best) but in a mans vowes, wishes, or desires, rather than in any reality. *Sic Fortuna quasi vorituna, ἢ vertendo*, of turning every way. *Vel quasi forte una*; peradventure something, peradventure nothing. But to cease from descanting upon names, the very nature of both these hath alwaies caused the learned to call them the *Ἀυτόματα*; the most vain and foolish things of themselves, that a man could either fear or confide in.

2. Whether *Fate* or *Fortune* ought once to be named among Christians? And how many eminent Saints of Gods Church have retracted, and repented that ever they have so done? And how many of them have, and do daily warn men to be wary, how they rake the heathenish termes out of their ashes, and translate them into the Church of *Christ*? Not that they are litigious about termes, or scrupulous of titles: But because the word of God hath not a word, nor a syllable, nor a sound, nor a signification of either of them; if it be rightly translated or understood. And because neither of them can be of any edification to the Church of God: but the use of them is a prophanation both of his Word and Church.

3. Whether there be any such thing as Fate in nature, or in the world? And whether they that determine for it, doe aptly distinguish it: or in the determination abstract and exempt it from the very heathenish originall and acceptation? And whether all their distinctions of Fate be able to discern it, for a solide and sober truth, in any part or respect? The *Theologicall* fate is abusive; for that's not paganish fate, but divine providence. The *Naturall* fate is superfluous; for that need be called no more but natures common order. The *Stoicall* fate is superstitious, for that binds all things, persons, actors, (in heaven or earth) to an ineluctible necessitie. The *Chaldaicall*, *Mathematicall*, or *Genethliacall* fate is worse than all the rest, as adding to them all a sydereall or constellationall

nall fancy. But what kind of Fate call they that which they make to sit in the middle, and as it were hover in the balance, betwixt the desultory levity of an indifferent casualty; and the presultory temerity of an urging, and inevitable necessity?

4. Whether Fate or Fortune doe not mutually take away one another? For necessity and contingency have alwayes been held as contraries and inconsistent. Else to what end were all those disputes betwixt the *Stoicks* and the *Epicures*? But why then doe so many Authors speak of both these so promiscuously? And why doe our *Fataries*, and *Fortunaries* so confound them: especially in their prognostications, or predictions?

5. Whether the *Philosophers* have been more serious than the *Poets*, about the series of Fate? As for the *Poets*, what child smiles not to read the pretty fictitious of the three *Fates*, or *fatall Sisters*; *Clotho*, *Lachesis*, and *Atropos*; yea, or of *Nona*, *Decima*, and *Morta*; and of their names, derivations, progenie, order, and offices? As for the *Philosophers* (*Stoicks* and *Epicures*,) It were long to tell, how featly they have tost both Fate and Fortune, too and fro in their sundry argumentations, assertions, definitions, descriptions, opinions, &c. But (better than all their earnest) it is excellent sport which they make (in their Mythologies, Apologues, Hieroglyphicks, &c.) with Fortunes wheel and korn on the one hand: and Fates *Distaff* and *Spindle* on the other.

6. Whether argue the more strongly; the *Stoicks* against Fortune, or the *Epicures* against Fate? Me thinks the *Stoicks* (for all their gravity) doe but rayl, when they call her the Goddess of fools, an empty name, a versatile wind, a short Sunshine, a sudden tempest, a muddy torrent, a fools paradise, a labyrinth, &c. Reproaching her for blind, deaf, mad, brutish, instable, treacherous, envious, cruell &c. Querulously accusing her for playing with her own gifts; and sporting her self with humane mortality and misery; turning all things upside down; corrupting her own nature, or rushing upon her very self; repenting of her good, rejoicing at her evill; taking the stronger part; regarding not vertue, but power; answering those more, that dare, than that implore her; carrying on things against reason, prudence, counsell, vertue; most deceiving, where she is most trusted; fooling all she fosters; smiling and killing at once; tempering her hony with poyson; immoderate both in good and evill; strangling at last her own nurselings; exalting

and depressing; giving and taking; dealing indiscriminately; satisfying the greedy, more than the needy; giving unto many too much, to none enough; now a mother, now a stepdame; when most flourishing or flattering, most feeble; and making but the more unhappy, for having been acquainted with her happiness. But (in my mind) the *Epicures* (for all their levity) reason better. For though they might return the many invectives against *Fortune* upon *Fate*, yet they soberly argue thus; If there be necessitating and enforcing fatation upon things, must not such a thing be done by a man, whether he be instructed or exhorted to it or no? nay, shall he not doe it whether he will himself or no? Is not the destinating decree enough to bring all things about, although there were neither command, nor care to goe about it? Does it not robb all rationally creatures of mind, will, counsell, deliberation, to tye them up to inevitable necessitie? How then are their proper motions reserved, not only to rationallys, but to every moving creature? What naturall series of causes can there be betwixt intellectualls, rationallys, spiritualls, animals, inanimates, and artificialls? Is it not ridiculous, to make an indissoluble series, or conjunction of causes, where (besides a deity) reason, and accident are ever and anon making an interruption? Who will say, that all things are concluded by, and included under Fate? Is there not much arbitrariness, whether one man will beget another, or no? and much more, whether one man will kill another, or no? How can there be so much as a naturall fate or necessity over men, when we see they are not all carryed one way: as things of one nature or kind (beasts, birds, fishes, flies) are? but men (although of one nature) are carryed diversly, as their wits and affections lead them. Were people have sundry Lawes, and they duly executed; how are they led along by their convenient edicts, rather than by the fatall decree of the Starres? Are the lawes of men and fate repugnant? and are these more prevalent than they? If all things be necessarily bound under Fate; what can be subject to reason, will, nature, occasion, time, manners, prudence, counsell, society, contingency, casualty? Must not mens sins and vices be necessary also, and inforced? Why should he be punished for offending, that is not able to resist an impelling force? Is he to be blamed, that is not of his own power? we may commend vertue, but what praise of the vertuous; not so by labour, and industry, but by fate and necessity? Doe not the Authors of Fate

goe, and come; speak, and keep silence; offer, and forbear; consult, and deliberate; procure, and prevent; exhort, and dehort, praise, and dispraise; reward, and punish? and why should they doe all this, if they did believe their own doctrine of Destiny? Why should men study or labour, if their fate be sufficient to make them both wise and rich? How many things are not as the Fates will but as we will our selves? Have the Fates determined that a man shall have children, that will not marry, nor once touch a woman? that he shall be wise, that will not learn? that he shall be liberall, that will not give? that he shall be drowned, that will not come neer the water? that he shall dye in a strange Country, that will not travell? If Fate have appointed a wound, or a disease to the body, is there not a medicine and meat to cure it? but if it could intend any evill upon the soul or mind, yet is there not education, and discipline to prevent it? Many things may be effected besides nature: may they not much more then besides Fate? If every man may fabricate his own Fortune, why not also contrive his own Fate? If Fate had never had name, or nature, or power, would things have fallen out otherwise than they doe fall out? why then should Fate be inculcated, since (without Fate) there is Nature and Fortune, to which all things (necessary or casuall) may be aptly referred? In this old Philosophicall dispute, what easie Moderator would not give this censure? That either side hath said sufficient, to overthrow his Adversaries opinion; but neither of them enough to establish his own.

7. Hath not the constellatory Fatation introduced so many starry Gods into the world? Yea, made so many providentiall, and tutelary Gods and Goddeses (some *Select*, others *Ascriptions*) to have a hand in the whole administration of the Universe? But particularly so many *Geniall* or *Geniall* Gods and Goddeses, and their sundry ordinations and offices at every mans geniture. As of *Janus, Jupiter, Saturn, Genius, Mercury, Apollo, Mars, Vulcan, Neptune, Sol, Orcus, Liber Pater, Tellus, Ceres, Juno, Lucina, Fluona, Luna, Diana, Minerva, Venus, Vesta*. Moreover, *Vitumnus, Sentinus, Mens, Mena, Iterduca, Domiduca, Abaona, Aedona*, and *Dea Fatua* too, not of the least ordination and operation, either in the birth, or life, or death? And no marvell that they make so many *Consent-Gods* goe to the fate of a Man: when they will have so many to be busie about the fate of an herb. As *Scia*

fatally president of the sowing; *Segetia* or *Segeſta*, at the coming up of the Corn; *Nodotus* or *Nodinus*, at the knitting or knotting; *Volutina*, at the involving of the leaves; *Patellina* or *Patella*, at the opening of the blade; *Proserpina* at the budding; *Hosfilina*, at the equall shaping of the eare; *Flora*, at the flourishing; *Lasturtia*, at the nourishing; *Tutilina*, in the keeping; *Matura*, or *Matura*, at the ripening; *Messia*, at the mowing; an *Runcina*, not only at the weeding, but at the plucking up by the roots.

8. Whether Fate be one or many? If it be one simply, then what needs any reduction? if it be many, why is it not reduced to one? And then, in vain is that done by many, which may be done by one: and it is prophane, to ascribe that to many, which ought to be ascribed to one. If it be one truly, then is it undivided in it self and divided from all others: which how can that which is a *series* or connexion of so many things, be? especially having its inherence in movables or mutables. If it be but one by accident, why should it imply all under a necessity? If it be but one by aggregation, collection, connexion, so are things fortuitous as well as fatall. Besides, such an unity is in the meanest degree of entity. Wherefore then should it order, and subordinate things of a more perfect degree than it self? If it be many, or a multiplicity; then is it unequal, indeterminate, uncertain, and next to a nullity. If it be one, why then do they make it so diverse, according to divers conjunctions and constellations? If it be many, how can they make any certain and particular pronouncing upon it?

9. Whether that they call Fate, be in the first, or among the second Causes? If in the first, that is as much as to make it equal unto God: If among the second, then is it inferiour unto man. For among second causes, and especially in involuntary actions, and all such as fall under humane counsell and deliberation; the intellectuall mind, and ratioll will, hath no superiour. And what more contrary to the order of nature and creatures, than that the lesse noble should be disposing, and governing those more noble than themselves?

10. Whether there be a fatall necessity upon all acts or events? If upon all acts, where's Liberty? if upon all events, where's contingency? And whether upon these, both good and evill? and that whether naturall, civill, or spirituall? If upon naturall acts and events;

events, good, or evill; then what use of means either to preserve, or to prevent? If upon acts civill, and good; what merit? what praise? if upon acts civill, and evill; what laws, what punishments? If upon events civill, and good; what thanks? if upon events civill, and evill; what hopes? If upon acts spirituall, and good; what free grace? if upon acts spirituall, and evill; what free will? If upon events spirituall, and good; what free bounty? If upon events spirituall, and evill; what free mercy?

11. How can there, or why should there be such a thing as Fate, imposing a necessity upon actions, and events? when as divine providence it self doth it not: so as to exclude liberty, contingency, or casualty from things. But works with second causes according to their own motion, and manner. Permitting sometimes their exuberancy, sometimes their deficiency: preserving to them their sundry orders, offices, and degrees of efficiency. Suffering the remoter causes, or agents, to be impeded by the more proximate; that all effects might not be taken for naturall, and necessary; but that his own free disposing might appear. Although nature, and every naturall agent, be of it self, and ordinarily, determinated to one effect; and to the producing of it after the same way: yet he suffers it to be impeded by one debility, and indisposition, or another (either to come to pass otherwise, or else to be altogether prevented) that so he might preserve a contingency in all naturall causes: to the intent nothing might be thought absolutely necessitating, but his own will and pleasure above. Much more doth he confirm a freedom to the rationall will; not only that good may the more chearfully be done, and accepted; but the evill also that is done, or suffered; may not unjustly be imputed to providence, because of a necessity imposed.

12. If fate be (as they define it) the *Series*, order, nexure, ligation, complication, constitution, disposition of second causes, &c. what feeble things are all those seconds put together without the first? what can their own motion work to, without his speciall concurrence? what if he work not with them? what if without them? what if against them? Leave them to themselves, and what knot in a rope of Sand? Can there be a perpetuall series, or indissoluble connexion betwixt causes so disparate, yea so adverse, as naturall, internall, necessary, and arbitrary, adventitious, accidentall? yet after this order is fate oftentimes finished.

A languishing man not only consumes away within himself; but the ayr, meats, drinks, poyson, act the fatall consummation. To an ordinated destiny of an unfortunate end; comes in inordinate ly fire, water, a fall, a gun, a sword, an unlucky hand, &c. and hath not this necessitating fate now the complement by accident, and is there not a casuall intervention (of more force to the fatal effect) than all the causall connexion? How many accidents fall out fatally, that can have no second cause ordinally assigned to them; much less prospected in them (but must be referred merely to divine will and pleasure) unless you will have accidentall instruments (that interven inordinately) to be such?

13. The *Physicall* fate they will have to be a series of pure naturall causes, &c. (*viz.* betwixt the stars, the elements, the temperament, the inclination, the manners, the action, and the issue or event) now where are all these causes knit together? in the efficient, the form, the matter, or the end? How are they worthy to be called causes, or so proved? How are they pure, naturall and necessary causes; when some of them are voluntary, and contingent? what connexion of them is that, which carrys on prime, and second causes; naturall, and voluntary; necessary, and contingent, with one fatall force, or inevitable agitation? what series is that which (as hath been said) is so often interrupted? what copulation betwixt the first, and the last; when as (by their own confession) the stars are not the causes of all events; neither doe all those effects fall out necessarily, whereof they are the cause; How are they farall then; or their complement of fate?

14. Whether in the *series* both of fate, and of fortune (although two contraries) Astrologers have not delivered the same order, and connexion of causes (as the stars, tempers, manners, actions, events) or else what difference doe they make between them? Nay wherefore doe the same Authors speak of fate, and fortune so promiscuously, and indiscriminately? (especially in their prognosticating, or predicting way.) Is it not because they are not able to distinguish them? Or is it not because they are conscious of a fortuitousness of event, even in their strictest fatality?

15. Whether (in the series of fatall causes) the effect doth follow the universall, indefinite, equivocall, and remote; or else the univocall, proximate, specificall, and particular cause? And which of these is that which doth determine, and distinguish the effect?

Does

Does not a man generate a man ; and a Beast, a Beast ; what ever the position of the stars be ? Those that have been borne in the same region, at the same moment, under the same position ; have they all been the same ? nay, how divers have they been (for all that) in their ingenies, their fortunes, and fates ? And why so ? but because they have taken their severall affections, and inclinations from their particular causes ?

16. As for second causes, means, agents, instruments ; seeing *God Almighty* makes use of them, to bring his own purposes to pass (not out of any defect, or necessity ; but to make his own efficiency the more perceptible.) Yee seeing he oft-times renders the most noble, and convenient means ineffectuall ; and uses the meanest, and unaptest of them, to the producing of very eminent effects ; Why then should we be bound to lurke at that order, which *God* himself observes not ? why should our faith be taught to respect, or rest upon the middle things ; in a prejudice to that providence, which is the absolute beginning, and end of all ?

17. Whether the second causes be not ordained as the remedies, rather than as the means of fate, or fortune ? providence it self that has determined such an accident, or event, has it not also ordained second means, to help, and relieve, in such a case ? wherefore are the creatures, and their offices created to such ends : if they be not to be used to such ends, for which they were created ? what ever the fate, or fortune be ; is there not a naturall Law (imprest in every creature) to labour for the conservation of it self, both in its being, and well being ? To what end hath *God* given men a mind, will, reason, affections, counsell, deliberation, science, art, observation, experiment, means, instruments, &c. but as well prudently, and diligently to discern, procure, fortify, prevent, remedy ; as thankfully to accept, or humbly to submit ? Hath not the *Spirit of God* secretly, and sweetly suggested to his dearest children (in their sudden, and extraordinary perils, and perplexities) even present advices, and succours ; besides the inward consolations, and confirmations of his grace ? yea, is not this one cause why men are kept so ignorant of future accidents (and of their utmost issues, after that they are already happened) that men might not only prepare for them ; but make use of such means, as *God* himself hath prepared against them ? Otherwise, should they not tempt *God*, in a neglect of them ?

18. Whether there be not in the whole course of nature, in the universall world, and especially throughout the whole Church & *Christ*, farre more effectuall causes, means, orders, connexions, rules, guides, guards, helps of life, of health, peace, libertie, societie, &c. for counsell, actions, passions, accidents, events, than the cœlestiall bodies can possibly be? ought these then to be respected more than all they? or yet in comparision to them?

19. Who is able to bring into one *series*, or can reconcile to truth the old Philosophicall opinions, about the exercise, or execution of Fate, by second causes? As whether by Angels, Spirits, Geniusses, Demons, Devills, by the Soul of the world, by the Souls of men, by the totall subserviencie of Nature, by the motions and influences of the Starres, and cœlestiall bodies, by sensible agents, by artificiall instruments, yea, and by very accidents and casualties? Christians know, and acknowledge all these creatures to be the ministers, or instruments of providence. The Angels doing his will, are the more eminent ministers both of his mercies and judgements: administring not only in temporalls, and in spiritualls, but likewise to eternalls. And if it be so as Philosophie sayes, that they are the *Intelligencies*, that move the cœlestiall orbes; then have they an ordination over the administration of the Starres. The Devills are not only permitted, but wisely and justly used in the execution of temptations, tryalls, judgements. (But how comes in Fate and Fortune? who can tell? unlesse they intrude among the Devills, and be indeed of their foystring in.) As for the heavenly bodyes, they are to be confest, as of Gods ordination and employment in their order, light, motions, and prodigious appearances. But he makes speciall use of mens reason, understanding, wills, affections, memories, counsells, deliberations, policies, vocations, societies, arts, artifices, Lawes, Customes, actions, and experiments, in the government of the world: and yet more especially their gifts, graces, duties, offices, services, in the governing of his Church. Last of all come in the whole hoste of creatures to act here as he hath ordained. Now what fatation, or fatall necessitation to man, among all these? Angels or Devills can but inject into the mind: they cannot compell, no nor yet incline the will. That's only for the infinite power of God himself to doe, men (as to naturall, civill, and morall acts) are still actors in their own liberty. As for bodyes (Cœlestiall
or

terreſtriall) they work directly but upon bodies only : and the terreſtriall are held, and found to be the more proximately, particularly, and ſenſibly diſpoſing. Beſides the friendship and hatred, the compliance and adverſneſs of men ; is not the ſervice, or diſſervice of the brute creature ; the vertue or venome of an herb or minerall ; yea, the defence or offence of a ſword, a knife, a ſpear, gun, a club, &c. are not all theſe more ſenſibly apprehended, to be more neerly advantagious or prejudiciall to health or ſickeſſe, riches or poverty, honour or diſgrace, proſperity and adverſity, life or death ; than are all the joynt benevolences, or malevolencies of the fatall Starres ? If therefore a fatidicall prognostication may be made from the Cæleſtiall : why not rather from the terreſtriall motions ?

20. Whether Fate be above the Starres, as their governour ; or be under them as their miniſter ? If above them, why make they the ſtarres to be the cauſes of fate ? For ſo they muſt needs be ſuperiour to it. If under them, how then are the ſtarres themſelves ſubject to fate ? for ſo they muſt needs be inferiour. How then ſhould the ſtarres diſpoſe of others fate, that are not able to diſpoſe of their own ? Is it for creatures (terreſtriall or cæleſtiall) to perform that to others, which they are not able to reſerve to themſelves ? Ought not therefore ſuch a diſpoſition to be referred ſolely to him, that hath the ordination, and gubernation of all things (both in heaven and earth) ſimply, freely, eternally and immutably in himſelf ?

21. How can the fatall ſeries of cauſes be from the ſtarres ? When as the ſtarres themſelves are not cauſes, as in humane and arbitrary actions. Not cauſes, where they may be ſignes ; as of things already done, and paſt. Yea, God himſelf may ſignifie many things, whereof he is not the cauſe : as in evill, and ſinfull actions. Nay, have not the fatidicall Vaticinators themſelves made many fatall ſignes, which could never be cauſes, nor yet once come into any ſeries, or neceſſary connexion ? As in their *aruspicies*, and *auguries* ; from the entrailles of beaſts, flight, and noiſe of birds, &c. as alſo from lots, dreams, prodigies, casualties, yea and phyſiognomies, &c.

22. How can the ſtarres be the firſt in the fatall ſeries of ſecond cauſes ? When as (of all creatures) the ſpirituall, intellectuall, or rationall are the ſupremie : and the corporeall, animate, or inanimate,

mate their inferiours. Now the starres are both corporeall, and inanimate; Spirits, and souls; as they have more similitude to, for they participate more vertue of divine providence than all other creatures: For they are both the cognoscitive, and the operative instruments of providence, which the other are not. For these being but the executive, only: may either be directed, or diverted by the intellectuall, and ordinative. As acting of themselves with liberty, deliberation, discretion, observation of right rules, application of fit means, and intention to a due end. And therefore are the more eminent ministers of providence, than all things else, in heaven or earth.

23. Whether any such cut as fatation, may be properly sayd to be in, or from the starres? For fatation imports a primordially law or decree; not an influence only, or effect: what sacrifice is it then to ascribe that to the instrument, which is only peculiar to the principall agent? Since it is for instruments (especially the inanimate) not to ordain, but execute only, (Yea, it is a question, whether there be any fatation even in fate it self?) it being accepted, and discerned, not for a seminall disposition, but for an ultimate execution: and that inherent in the moyeable, or mutable subject. Wherefore, seeing fatation is neither in the starres, nor in fate it self: whether can any thing be sayd to be fatall with respect to the starres? For the starres are but second causes. And with respect to all such, some things may be sayd to be naturall, some things arbitrary, some things indifferent, some things contingent, some things uncertain, some things casual: but few or none fatall.

24. Whether it be in the power and validity of the celestially bodies to impose a fatall necessity, either upon humane actions, or yet upon naturall things? For if the starres be any such causes; then must they cause principally of themselves, intentionally, directly, immutably. Now how can they be principall causes; when providence is above them? how of themselves; when they work not upon humane actions but by accident? how intentionally; since they want a mind, or soul? how directly; when they operate upon humane actions but indirectly? how immutably, when their ordination or disposition may be impeded? Again, were they thus acting; then should there be no contingents, or accidents, no liberty, or free actions, nor prevention of any events or issues; no particular causes should be defective, nor distance of place, nor indispotion

disposition of the mean; no neglect of the means, no endeavour to the contrary, or opposition should be available: nay, not only the understanding, but the will should be tyed to corporall organs and matter; yea, and the starres should not only be of sufficient, but of infinite power.

25. How doe the celestiaall bodyes work so fatally upon these inferiours: when as they here operate not upon a necessity, as to the producing of the effect. For albeit their impressions be naturall; yet are they not received, but according to the manner of the receivers, which are fluxible, and not having themselves still after the same way. Because of the matter, that is in a potentiality to many, yea, and to contrary formes. The matter also is movable, and corruptable, and may easily defect of it self, may be intrinsically indisposed, and extrinsically impeded. And the starres themselves are but indefinite, and remote causes; to which the effect can never follow determinatly, and necessarily, unless the middle causes be necessary; and then they follow them, and not the other. But in the foresaid series the middle causes are most of them contingent: and from many contingent causes can come no effect of necessity, because any one of them, and all of them together, may be defective, and not attain unto their end.

26. Seeing the heavenly bodyes act not upon these inferiours, but by their light and motion; and so communicate nothing to the matter they work upon, but light, motion and heat: Now why may not all these flow from all the starres in generall? And why then should such, and such fatall inclinations, be attributed to such, or such positions or conjunctions? And if there be any particular vertues of the light and motion of some stars, contrary to the vertues of the light and motion of other starres; how is that demonstrated? And how comes it to passe, that they should be operative and effectually one way, in their simple natures or qualities: and yet another way in their relative aspects and positions? Is an imaginary relation, or respect of more validity, than a reall substance or propriety?

27. They seem to define fate more accurately, that make it to be the series, or connext order of naturall causes. Now till they can directly and successively deduce those naturall causes, down from the starres, to those fatall events: what reason is there to credit their proposition, much lesse their prognostication? They likewise will

have fate (in the best sense they can take it) to digest and distribute all things, according to certain motions, successions, orders, forms, places, times. Now if their fate cannot be well understood, or discerned, without these same restrictions: why are they so confounded at the inexplicableness of the circumstances? Otherwise, why doe they not predict usually the very times and places, together with the fates themselves? Moreover, the first definers of fate, held it to be, not in the superiors, but in the inferiors themselves. Namely, a disposition inherent in the moveable thing: and that urging to an immoveable event. If indeed it be such; ought not every mans fate to be collected from himself, rather than from his Stars?

28. How should the things of fate, and fortune be foretold; when it is not yet (with one consent) told what things they are themselves? Some have gone so high, as to say that they are Deities, or Gods: others are fallen so low, as to make them vanities, and nothing. Some confound these two together: some set them so opposite, as that they make them confound one another. Some admit many things of both (as they say) at the fore-gate: and exclude all again at the back door. Some place them in the beginning, in the middle, in the end of a business. Some make us to be in their power: Some them in our power. Some would have us believe both, but inquire neither. But if they would no inquiry after their nature, and properties: why make they such inquiry into their operations, and effects?

29. Whether fate be mutable, or immutable? If mutable; how is it fate? Is there not then a contingency of fate: as well as a face of contingencies? If immutable; what hope? what colour? what means? what remedy? Nay, if immoveable; how moves it (as they say) according to the nature, and order of all moveable things? That is to say, with naturall things, naturally; with necessary, necessarily; with voluntary, voluntarily; with contingent, contingently; with violent, violently; with remis, remissely. And all this, not as a prime, and free; but as a second, and necessary cause. Why may we not as well say, with rationally things, rationally; with brute, brutishly; with sensuall, sensually; with vertuous, vertuously; with vitious, vitiously; with prosperous, prosperously; with adverse, adversely; with uncertain, uncertainly, &c. And then, what irrefragable law of fate is that, which is said to conform

form to, and comply with every ones manners, and manner of working ?

30. Whether fate be absolute in decree, or conditionate? If absolute; then can it not be otherwise, and what remedy? Nay then is it infinite, omnipotent, eternall, and with superiority? If conditionate (and that not from a liberall dispensation of its own, but a naturall ordination from another) what satisfaction is that then, that comes upon condition? that depends upon others actions, not its own determination? If it be absolute; then is it cruell, and unjust in many things: if it be conditionate; then is it variable and certain in nothing. Set aside the first act, which is the eternall decree; and the last act, which is death: these indeed may be said to be both absolute, and conditionate; but Christians are not taught to call these fate. But take it (as they doe) for the middle act; then can they make it to be neither absolute, nor conditionate.

31. Whether fate, and fatall events follow the body; or the mind? If the body; what difference betwixt the fate of a man, and of a beast? In events (good or evill) who is worthy? who is guilty? And how follow they the mind; seeing the stars (necessarily and directly) make no impression there? Because it is superior, according to the order of nature: and not subject to matter, time, or place: but united to an intellectuall, and spirituall substance; and therefore cannot suffer from corporeall things, although celestiaall. Nor can they so exceed their own sphere, and species; as to act directly upon it. And if not upon the intellective faculty, which acts necessarily: much less upon the elective power, which is free; and never acts but freely; nor is subject to fatality, or fatall necessity. For then should the election of the will be no more, but a meer naturall instinct; should be determined to one thing; should act but one way; should have the like motions in all, upon the like representations; should not have any thing in its own power, to discern, deliberate, choose, refuse, &c. but must be carryed on, either naturally, or violently, as the Stars doe incline, or enforce?

32. Whether fate, or fortune, be either in good, or evill actions? If fate be in good actions; are they not necessitated, and enforced? if fortune be there; are they not fortuitous, and accidental? And so, what praise of them? what reward? The like may be

be affirmed of evill actions; and if likewise thus inferred; what shame? what punishment? In vicious actions, either fate offer violence to a mans will, or leaves to its own liberty. If the first is not a mans will to be excused in evill? and if the last, is not every mans will the cause of his own fate? yea and of the hardest and heaviest fates? For they are such which follow sin, and wickedness.

33. Wherefore should man (or his actions) be made the subject yea the slave of fate; when as indeed man, as man, is superiour thereto? For fate being but a sydereall service of second causes, must be reduced to the providence of the first cause; and in that reduction, man himself hath place, or preferment, before all the stars of heaven. Because the divine providence receives to it self, or extends it self in a more speciall way, to intellectuall, or rationally: than it doth to all other creatures else. In as much as they excell all others, both in the perfection of nature, and in the dignity of end. In the perfection of nature; Because the rationally creature hath the dominion over his own actions, and operates voluntarily: whereas the other act not so much, as are acted. In the dignity of the end; because the intellectuall creature only, by his operation, reaches to the ultimate end of the universe, *sc.* to know, and love God. But the other creatures touch not that end, by an inspired intention; but only according to some participared similitude. Furthermore, God provides for the intellectuall nature principally, and as it were for selfs sake: and but for all other creatures secondarily, and in order to it. The rationally creature is Gods agent: the other are but his instrumens. Now God cares more for his agents than he doth for his instruments. Yea they are the instruments of this very agent: and he makes use of them either in his practice, or contemplation. God hath more regard to the free, and liberall: than to the necessitated, and servile acts of his creatures. The rationally creatures are the more noble in themselves, and of more neer accession to the divine similitude; and therefore tendred by God, before, and above all others. They are the more principall parts of the whole universe: to which the less principall are but subserving; as intended for their sakes, and working for their ends. Intellectuall natures have more affinity with the whole; as apprehending all things; else besides themselves: whereas every other creature is but a part, and capable of no more but a bare participation

ation of its own particular entity. Now it is not for the apprehending part, to have an ordaining power over the apprehensive whole. By the course of nature, the rationally creature uses all other things for it self, as either for the perfection of its intellect, the explication of its science, the exercise of its vertue, or else the sustentation of its body, to which the intellectual nature is united. And therefore it is not for them, to dispose, rule, govern, impell, necessitate him : but for him to observe, rule, govern, dispence moderate, and make use of them.

34. Whether any thing can be sayd to be fatall (with respect to us) till it have taken effect? For a fatality before it be, is but a contingency to us : and to us a contingency, after it is, is a fatality. Why then should we be bound to believe the prognosticated things of Fate or Fortune before-hand? yea, though they may have some naturall cause, remotely necessary, or of some indefinite probability : yet is not all this sufficient for our faith in particular ; because, as concerning many such naturall causes, there is in us nevertheless (besides the supreme) a liberty, and power to prevent.

35. Suppose the Fates have destinated one man to be hangd, or kill'd by another ; why should not that be prognosticated from another mans nativity, as well as his own : seeing he also comes necessarily into the series of second causes? Indeed some of the old genethliacks have boasted to foresee, or foretell a mans fate, or fortune, from the nativity of his parents, Brethren, children, &c. But have not others of them held it for a foolish fancy, that the fate or fortune of one man should lye involved, not only in his own ; but in the constellations of so many mens nativities?

36. Whether they that suffer the same fate, have the same starres coupling, or compacting thereunto? *Et è contra*. Suppose them suffering (and suffering to death, the last line of Fate) for *Christ*, the Gospe.l, religion, and conscience. Is this fatall destiny also from the starry order, and connexion? who ever heard that the starres made Martyrs, or necessitated unto martyrdom? How then hath it come to passe, that young, old, men, women, of severall ages, sexes, nations (and therefore not of the same constellations) have all agreed to undergoe the same event?

37. Whether that be true Fate, which they would mingle together with providence? and how can divine providence, and Pagan Fate agree? For Providence is the beginning, and continuation of all things: Fate is the end or utter confusion of them. Providence is in the ordering of casuals, as well as fatals: Fate is opposing all things fortuitous; and therefore not disposing them. Providence is an act in God: their Fate is no more but an event upon the creature. Providence is a disposition impendent, or out of the thing: Fate is a disposition inherent, or in the thing. Providence comprehends all things (past, present, and to come) so does not Fate in her connexion of Causes. Providence is in and over all things, from the greatest to the least (good, evill, celestials, terrestrialls, spiritualls, corporealls, universalls, singulars, naturalls, rationalls, voluntaries, necessaries, contingents) so is not Fate. Providence is more speciall to one, than to another: but Fate is a necessity to all alike. Providence can work immediately, without, and against means: Fate can operate nothing but according to her series, or connexion. Providence can act with every creature, reserving to it its own motion (as with free agents freely; with contingents contingently, &c.) whereas Fate hath no way to work but fatally, that is necessarily, forcibly, inexorably, immutably, inevitably. The rules, order, successe of divine providence, are either written in his own book, or in his own breast: and not in the Starres and Planets, as Fate is. The wisdom, justice, power, goodnesse of his providence; all this is written in his own book: the particular successes, issues, events thereof, all these are written in his own breast. Even wise Providence it self is not herein to be discerned or determined before-hand: what fatuous thing is Fate then, that is so obvious and triviall, as for the *Faticanes* to foretell? Is not this difference enough between them, and never to be reconciled; Providence is a prudent counsellor, and will have the particular issues kept secret: Fate is a silly babler, and will have them commonly foretold?

38. Whether (had it not been for the fictions of Fate and Fortune) there had ever been hatcht opinions, and heresies, so prejudiciall to divine providence? and that even amongst Pagans

gans themselves, that had experience sufficient to convince them of the *truth*, and power of it : and of the justice, yea and goodness of it in great part. Had the divine providence ever been denied : if Fate and fortune had not been held for Gods? Had God himself been implanted under Fate, or made subject to the decrees of it, or slandered for a sloathfull & careless spectator of humane things, and terrene : if they had not confined and limited God to content himself with the reiglement of the heavens; as if it had been beneath his dignitie and majestie, to vouchsafe to look down to small things, or once to take notice of what was done here below : but to commit the care and rule of all sublunary and inferiour things, to the starres and celestiaall bodyes ; as his substitutes and their superiours? Had prophane and wicked men ever accused providence, and excused their impieties : had they not heard of fatall starres necessitating and inforcing both their wills and actions?

39. Was not the constitution of Fate and Fortune, first invented in a derogation to God, and his divine providence : and that through a paganish and infidelious scandall, at good things happening to bad men here ; and evill things to good men, which had never been excogitated, or had soon vanished, had they been thus Christianly instructed, *viz.* That the all-provident Creator dispenses these middle things with an indifferent hand, as unto creatures. That the best men upon earth, are not worthy of the least of goods things: & may deserve to be involved in the utmost of evill things, that can here befall them. That the wise Disposer knows how to turn these outward good things to the evill, of evill men : and these outward evill things, to the good of good men. That this present world is no time of full punishing, or rewarding : but these two precisely pertain to the world that is to come.

40. Admit that either Fate or fortune was so indeed as they presage ; or much more than they can imagine : yet how is the best of them both sufficient to moderate all fond hopes and fears? Or what is able to doe that ; but a lively faith (void of these heathenish superstitions) and assuredly believing, That there is an all-provident God, that only foresees all things necessarie : and to whom nothing is contingent or casuall.

That can, will, and doth work (for the best of his) both with second causes, and exteriour means ; as also without them, yet and against them. That binds not the world, much lesse eyes his Church unto them. That hath written his childrens names in the book of life : and much more then (they may be assured) hath numbred the hairs of their heads, as concerning all earthly accidents. That shines, and moves in the Sun and Moon, and starres : and makes their generall influxes more, or lesse effectuell, as he is pleased to adde, or abstract his speciall motion ; or oppose his immediate administration, or interpose the office of his more excellent Ministers, Angells, and reasonable Souls.

C H A P. XIX.

19. From the affinity to Witch-craft.

WHat difference betwixt *Aſtromancy*, *Magomancy*, or *Mag-aſtromancy* (as touching a ſorcerous both ſuperſtition, and operation) and all theſe after-named? *viz.*

Stareomancy, or divining by the Elements; *Aercmancy*, or living by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Demonomancy*, by the ſuggeſtions of evill Dæmons or Devills; *Idolomancy*, by Idolls, Images, Figures; *Psychomancy*, by mens ſouls, affections, wills, religious or morall diſpoſitions; *Antinopomancy*, by the entrails of men, women and children; *Theriomancy*, by Beaſts; *Ornithomancy*, by Birds; *Ichthyomancy*, by Fiſhes; *Botanomancy*, by herbs; *Lithomancy*, by ſtones; *Cleromancy*, by lotts; *Oniromancy*, by dreams; *Onomatomancy*, by names; *Arithmancy*, by numbers; *Logarithmancy*, by Logarithmes; *Sternomancy*, from the breaſt to the belly; *Gaſtromancy*, by the ſound of, or ſignes upon the belly; *Omphelomancy*, by the navell; *Chiromancy*, by the hands; *Pedomancy*, by the feet; *Onychomancy*, by the nayles; *Cephaleonomancy*, by brayling of an Aſſes head; *Tuphramancy*, by aſhes; *Capnomancy*, by ſmoak; *Livanomancy*, by burning of Frankincence; *Carromancy*, by melting of Wax; *Lecanomancy*, by a baſin of water; *Catoxtromancy*, by looking-glaſſes; *Charitomancy*, by writing in papers; *Macharomancy*, by knives or ſwords; *Chryſtallomancy*, by glaſſes; *Dactylomancy*, by rings; *Cofeinomancy* by ſeives; *Axinomancy*, by Sawes; *Cattabomancy*, by veſſells of braſſe, or other metall; *Roadomancy*, by

stars; *Spatalamancy*, by skins, bones, excrements; *Sciomancy*, by shadowes; *Astragalomancy*, by dice; *Oinomancy*, by Wine; *Sycomancy*, by Figgs; *Typomancy*, by the coagulation of cheese; *Alphitomancy*, by meal, flower, or branue; *Critiomancy*, by grain, or corn; *Alectromancy*, by Cooks or Pullen; *Gyromancy*, by rounds or circles; *Lampademancy*, by candles and lamps; And in one word for all, *Nagomancy*, or *Necromancy*; by inspecting, consulting, and divining by, with, or from the dead. The question is not about the difference of all these (from the first, to the last) in matter, instruments, ceremonies, or circumstances; but whether they be not of like maleficall forcery, for main substance, and formality? And whether divining by the Starres and Planets; be not a cause enclining and disposing; at least an occasion inviting, and encouraging (what through imitation, estimation, toleration) to all these sorts of forcerous divination, and the like?

2. Whether there be any kind of Magick simply so naturall, or laudably so arted: as many serve to abstract it from the maleficall, and diabolicall? For though there be many occult qualities and miracles of nature, and actives and passives there, which perfectly known, and fitly applyed, might help to work wonders, without either tempting of God, or the Devill: yet because of the difficulty of such things; and not that alone, but their uselesnesse: and because of mens ignorance, and for all that, their curiosity; and because of the Arts insufficiencie, and besides that, the fallacie; and chiefly because of Satans privie suggestions, and delusory seducements; the study and search after these things proves very confused, indiscerned, unsafe and pernicious. And because of all these, the abuse of this astro-magickall art is as palpable as the practice: but the use as occult as the Art it self. But especially as touching the practice of this art, if there be an artifice of doing, wholly separate from malefice; why then are the same things done by those, that are altogether ignorant of the art; so they have but a faith? and why (without such a faith) is nothing to be done by the Art it self? How many things have been done by all manner of Magicians, that can have no naturall causes, no true

true rules of art, no power or comprobation from God? and therefore must needs be acted by a confederation and familiarity with some evill spirit. How many things have they presumed to predict, or foretell; which neither divine wisdom is pleased to reveal; neither is it ordinarily for humane reason, or art to find out; but must only be done by a demoniacall sagacity, or suggestion? what sounds, and syllables, and words, and sentences doe they murmure, or pronounce; and that to the very inanimates; whom words can in no wise effect, or move: or else are so barbarous and insignificant, as that (if they were uttered to the intelligent) they cannot conceive them, their extent, or use. Now by whose invention is it, that such words should be most operative in magick art; that are operative upon no understanding? How many rites, solemnities, ceremonies, preparations doe they use, which have naturally no force or vertue to the producing of the effect; not yet can any way prepare the matter to the receiving thereof? What sacrifices, immolations, consecrations, prostrations, adorations, invocations, execrations, imprecations, attestations, comminations, exorcisms, adjurations, &c. And none of all these commanded by God; and therefore not done to him: how easy is it then to suspect, by whom all these are suggested, and for whom they are intended?

3. Whether it be (in Magick, and Astrologie) that the art hath power over the heavenly bodies: or the heavenly bodies power over the art? not the first, because for the Art to have power over the heavenly bodies (so as to stop, or turn the course of the stars; or by odes, and incantations to fetch down the moon from her orb, as the old Magicians have boasted) this is beyond the power of a Devill, or an Angell: and were not only against the particular order of nature, but would utterly confound the whole course of it. And (by conjurations, or consecrations) so to prepare the matter, as to allure, or force down influences; and to make it (by art) capable, and sufficient both to receive, and retain them: this

this were to mingle heaven, and earth; to subjugate the superiour bodies, to their inferiors; to preferre accidents, to substances; and turn the whole univiersie upside down. Not the second; for not only the speculations; but also the practicks of their art (a many of them) are meerly intellectuall, ratiounall, arbitrary: over which the stars and planets can have no power. The stars are corporall things, arts or sciences are mentall: how come these then to impress, and impose upon one another? All power is from action; all action is from forms; all forms are either naturall, or artificiall: now by what third kind of form doe the stars, and the Art, worke one upon another? And how agree their proper forms to act upon a third subject? How can the stars, or the Art (in introducing forms and producing effects) work either naturally, by art; or artificially, by nature? Can a naturall form give principles of life, and motion, to an artificiall matter: or an artificiall, to a naturall matter? which way then will they have these two to conspire, or consent, either for the operating between themselves; or upon a third?

4 Whether that power which Magicians, Necromancers, conjurers, inchanters insultingly boast of, against Devils, and evill spirits, by way of coaction and compulsion: be not indeed by way of invocation, and subjection? For though *Christ*, and his *Apostles* subdued Devils; and ejected them by a divine, and extraordinary power: but as for meer men, and the vilest of men, since God hath denyed them the singular gift; who hath taught them the triviall art of acting over, or commanding evill spirits? Or have they taken it upon themselves (as did the *Jewish Exorcists Acts 19.3.*) and is not indeed all their power and authority of the same force, as was theirs? But instead of preaching to such, let me first reason with them. Is it credible, that a mortall man should be able to bind an immortall Spirit? and bind him by a word, a sound, a syllable, a character? and these insignificant, and no vertue of Gods promise in them? Can these men doe that to the Devill, which he cannot doe to them: compell him to
doe

doe good, or evill? If they can compell him to doe the thing that good is; then are they able to doe as much as God himself doth: and to compell him to doe evill, that they need not, he is alwaies as ready to doe that, as they. Devils are above the order, and power of sensible things: how then should they be sufficient to move them, either by way of allurement, or constraint? If the Devill doe at any time work with man, he will not doe it *gratis*, or freely; unless it be upon his own errands, and to his own ends; for he hates mankind, and their indifferent commerce. And therefore since he will not doe it voluntarily, and cannot be compelled; if he acts at all, it must either be upon a temptation of his own, or else upon a confederation of theirs. And if he be enjoyned to obey by covenant or compact; then is not the malefice as much as confest? Reason and experience prove, that the Devil cannot be forced to stand to his own promises: how much less then to any mans precept, or command? And therefore if the Devill appear at the provocation, recede at the commination, answer at the call, and obey at the command of a Necromancer; what dissimulation of obedience is there on both sides? One secretly imploring, and outwardly injoyning: the other outwardly observing, but inwardly inflaving. For it is not they that bind the Devill; but the Devill that binds them to obedience. Only he seems to be enforced to doe theirs; that so he may make them willing to do his will. Or that his feigned constraint might either the more excuse him; or else set them the more without excuse both before God, and men; what command or inforcement is that, which is done not only to others injury, but oft-times to the actors own hurt? especially if he be doubting, and have not a strong faith, and observe not all the circumstances of adjuring; which shews all the force (on one part, or other) to be only in a pactionall artifice. The main thing that the Astrological Magicians, Necromancers, conjurers, and inchanters pretend, is, that they can stand without his chain, and yet bring him (will he, nill he) within their circle: and all by vertue of the celestiall orbes; only calling, and urging him under certain aspects,

Z

conjun-

conjunctions, constellations. But alas! these cannot impress, or impose upon him (neither of themselves, nor by accident; neither directly, nor indirectly) he being a meer spirituall substance, and formally united to no body. If therefore he be observant upon such tearms, it is to indulge a superstitious faith, and persuasion of the vertue of such things and efficacy of such an art, besides, above, against the word of God. And he obeys now, not as necessitated thereby, as by causes; but yeelding thereto, as unto Signs. Signs indeed of a compact, or confederation. And in that regard, seems very observantially to submit, not only to stars, and Planetary constellations: but to plants, herbs, stones, metals, circles, odes, verses, words, sounds, characters, figures, fabrications, confections; and indeed to any rites or ceremonies whatsoever, used as seals to such an intent. Otherwise, was it not for the covenant on the one part, there would (notwithstanding all the art, and authority) be but little performance on the tother. Having thus disputed with, now let me preach to my magicall Dominator; who by vertue of the Spirit of the world (not of *the Lord*) and by vertue of the Spirits in the Planets (not of him, *that hath the seven spirits of God, and the seven stars, Revel. 3. 1.*) presumeth that he hath thus got the Devill in a string, and can make him bow at a beck. *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? and bore his jaw thorew with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? shall they part him among the Merchants? Canst thou fill his skin with barbed irons? or his head with fish-spears? Lay thine hand upon him, remember the battell: doe no more. I hope he is not ignorant that the allegory is very apt for his own application.*

Job. 41.
1, 2, &c.

5. Whether Magicians and Astrologers be not only obnoxious, or lyable to ; but noxious, or guilty of a diabolical compact, and commerce (not only implicate but explicite,) As pretending to false science, propounding false grounds, urging false causes, using false means, exhibiting false circumstances, practising false arts, provoking false affections, and intending false ends : and especially, seeking, and teaching to supply the defect, or failing of all these, by a false, and superstitious faith : A faith that is not in the things of faith ; and therefore cannot be divine. A faith that in the things of reason, denies, and exclaims against the demonstration of reason ; and therefore cannot be humane. Must not the effect of such a faith be superstitious : and the event prestigious ? Moreover what proneness hath here been confest ? what properties of a diabolical covenant have been found ? Besides a vanity, and superstition of faith ; likewise of observation, imagination, affectation, investigation, invocation, adjuration, temptation. Signs empty, and delusory ; Feats jugling and prestigious ; wonders wrought without the command, and approval of God ; creatures abused contrary to their nature, and institution ; art pretended without any true principles ; words invented, and muttered, and they barbarous, insignificant, false, absurd, apocryphall ; yea though Canonically and sacred, yet applied to such acts and ends, for which they were never ordained ; admirable efficacy attributed to syllables, sounds, numbers, rites, solemnities, ceremonies, circumstances, of time, place,

and person; Fabrications of images, statues, figures, characters, circles, rings, seals, &c. Confections of herbs, minerals, waters, oyls, juyces, spirits, &c. acting and effecting at an impropportionate distance, and without convenient means; spectrous Phantasmes, or apparitions, to affright men into a credulity; ludibrious pranks, only to make sport, and so feed mans curiosity; and divining predictions (of things, lost, absent, future) without either calling, or cause.

6. Whether Magicall feats be wrought by things corporeall, or spiritual? Not by things corporeal, because of impropportionate matter, form, cause, effect, means, instruments, distance, &c. How can a body work upon a body, to make it sign, and signify things hidden, lost, absent, future? to make a dead body walk, speak, &c. To make a living body walk invisible, transform its proper shape, &c. And if by things spirituall; then whether by spirits good, or bad? Not by the good (neither of Angels, nor men) for where's the true and good cause, Minister, means, object, and end of Magicall operation? Nay which of all these is not evill?

7. Is it not the known property of God, to know things future absolutely, and exactly? Wherefore then did the Devill arrogate to himself divination; but in an emulation of Divinity? Now whether of these two doe the Diviners imitate? God, or the Devill? It cannot be God; because they have no command to imitate him, in these his powerfull proper-

properties; no promise upon the imitation. It must be the Devill then; and to imitate him, must needs be maleficall. And they may imitate him many ways: for he hath used himself to divination, by spirits, by men, by living men, by dead men, by the celestially bodies, by the elements, by things naturall, by things artificiall; yea and by things sacred and religious: and may not they then be like him in all these?

8. How easy is it for the Devill to predict those things which he intends to act himself? As suppose he intendeth (by Gods permission) to practise the sickness, death, destruction of man, or Beast: is it not easy for him to suggest such his intention to his instruments, and Ministers; and so make them to predict the same? Yea though it be done from him; is it not easy for him, and them, to pretend it from some other cause: albeit abused besides the naturall end thereof? Is it a matter of much artifice, for veneficks, or witches to forespeak their own purposed and laboured malefice? How readily may he presage anothers death, or ruin; that hath him in his own power, and so hath already determined that such a day it shall be done. In like manner, how many have perished according to wizzardly predictions: and that only because of wizzardly purposes, and perpetrations? And therefore it may (not unjustly) be doubted, whether many of those prognosticated evill fates, and fortunes, against Princes, Magistrates, Ministers, and other Christians (especially such as opposed them in their faticall

tidicall way) were not (besides the Astrological speculation) practis'd by *goeticall Magick* as by charms, curses, poysons, treachery, violence; or by making maleficall images, pictures, figures, constellated under the ascension of that man, whom they would maliciously destroy, or prejudice. And why may not this be justly suspected of them; since it is a thing not only of their own practising, but of their teaching? And it being so, how can they themselves deny? and what understanding man would not pronounce upon them, for the most ar-rant inchanters, forcerers, veneficks, maleficks, wizzards, and witches in the world?

9. Whether there may not be an effascination, or bewitching, by inspecting the stars; as by imagination, by breathing on, by looking on, by touching, by fabricating of images, &c. We know none of these acts are malevolent, or maleficall in their own nature: but that any one of these, as well as another, may be abused to forcery, and witchcraft, through a Satanicall stipulation, or suffrage, who can deny?

10. What practice of forcery, or malefice, more superstitious, than the fabricating of Astrological, and of magicall images, pictures, statues, figures, &c. For as a tacite compact hath been suspected, as touching the Astrological: so hath an express one been concluded, and confessed, as concerning the magicall configurations. And what is the one, or the other of these? but the making of an

an image, or figure, either of man, or beast; in gold, silver, brass, copper, wax, wood, stone, clay; under such a conjunction, or constellation; For the inviting, and alluring of Angels; for the expelling and ejecting of Devils; for the procuring of love; for the provoking of hatred; for the achieving of victory; for the effecting of death; for the raising, or allaying of storms, or tempests; for the causing or preventing of pestilencies; for the driving away of Serpents, and vermine, &c. Now in such a compact, what vertue or efficacy, besides that of a compact only? what similitude, or resemblance, betwixt the figure of a round star, or Planet: and a monstrous many-shap't, magicall configuration? The vertue of the celestials are but universall, and indeterminate as to the producing of this, or that effect: neither, but by naturall, and particular causes. And who will say that any such particular figures are either causes, or naturall? what preparation can there be of such a matter; for the receiving, and retaining such constellatory influences? And what such kind of efficacies can it have thereby for the admitting of such effects? The heavenly bodies operate no way, but naturally: these figures or fabrications, operate no way, but artificially (being the artifices of humane invention, and used arbitrarily) how then should these modify, and determine those? How come their vast influences to be restrained only to such a figure, and that only for such operations? How come the stars and Planets so to neglect the matter, and its disposition; and so to respect

respect the figure, and its composition; as accordingly to dart in their influences, for the figures sake; let the matter be what it will: what vertue can there be (for all the celestiaall influences) more than the matter is disposed unto: what efficacy, or aptitude of an artificiall form, more than accidentall, and instrumentall: what principles of life and action from artificiall forms: Is not the vertue of the matter still the same, although of divers forms or figures: why should artificiall figures be more apt to receive the starry influences, than are naturall figures: In all such configurations, must not the efficacy of the Stars rather attend, or depend upon the imagination and fancy of the artist, or artificer: than either upon the matter, or form it self: why should the inscription of characters, letters, words, numbers, make the figure, or image more efficacious: why should not the constellated vertue last so long as the substantiall matter lasts: but only so long as the accidentall form or figure lasts: Seeing therefore there is neither vertue nor efficacy in such fabrications, or figurations, from God, Angels, nature, art, stars, matter, form, or figure: whence then (if an effect follow) must all the efficacy be, but from the sign: the sign of a diabolicall and maleficall contract, Sacrament, suggestion, suffragation, operation, and delusion. Who can think otherwise even of a materiall image, or figure that cannot be operative or efficacious beyond its proper species, and form: how much more then of that, which is only fantasticall, painted, or engraven?

ii. Whether of such kinde of configuration, were not the ewish *Teraphim*, especially according to the Rabbinical use, and account? likewise the *Talismanical* sculptures of the *Perians*, together with these French toyes, *Gamalies*; which (set this fabrication aside) are but the *Games* of Nature (as our English word sounds, aptest) or her apish and accidental ports, by confusedly shadowing one kinde of creature in another. And causing them to rise and fall in their own mud, like the imperfect animals in *Nilus*) without any further hurt or help to the whole universe: save that men may consider, that He, who made all things of nothing, can make any thing resemble every thing: and that Christians might learn to oblesse their Creator for their more perfect formation. But dle-witted and fantastical men, have fancied figures, and faces, in stones, and roots (like as we have done of late on *Tobacco-box lids*) and therewith have fraught their studies, as *Papists* have done their *Sacraries* with *Reliques*: or as women have deckt their closets with shells. Neither is the vanity all; but they have superstitiously, nay, and forcerously made these embrages of creatures, to be the tutilaries of Kingdoms, Nations, Countries, Cities, persons, from devils, thunders, tempests, shipwracks, pestilences, poysons, serpents, vermine; and who knows what?

12. Whether a diabolical compact, and familiarity may not justly be there suspected, where praestigious things are apparent, and yet miracles are denied, the Law affords no precept, the Gospel hath made no promise, Nature hath no power, Art hath no principles, the means have no warrant, and the end hath no profit; no profit neither to Church, nor Commonwealth?

13. What is the difference betwixt those that call themselves *Magicians*, *Mathematicians*, *Astrologers*, *Prognosticators*, *Diviners*: and those that are called *Soothsayers*, *Necromancers*, *Conjurers*, *Inchanters*, *Sorcerers*, *Wizzards*, and *Witches*? Is this all the difference, that the one is guilty of a compact or covenant: the other not? Why there is an implicite covenant, as well as an explicite; and one leading to the other; and by how many of both parties hath even an explicite covenant been confessed? Or that one is arted, the other un-

learned? What good of an art, without a gift? the more learned in an evil art, the more to be abhorred. Let them bot see to it, whether the main of their learning be not of a delusive suggestion, rather than of a diligent acquisition. Or the one is imperious over the Devil, whereas the other is his supplyant? The Devil smiles alike at the pride, and at the humility of a superstition. And can no more be enjoyed than he can be entreated. And will yield that either of them shall openly command, so they will but secretly implore. Or that the one operates by the celestial, the other by terrestrial imps? Hath not idolatry, and superstition, (and why not witchcraft?) been committed by things in Heaven, as well as things on earth? Me thinks a Magician operates by the baser imp of the two. For a Witch works by a living dog, cat, mouse, rat, &c. But he by a dead one, configured, constellated, written, painted, ingraven. Or that Witches are for the most part female, but they male? Oh! the nobler sexe abusing it self, is always the viler. Or that Witches are poor, and envious, to the infesting of women, children, cattel, &c? How proud are they then that dare do the like to Nations, Kingdoms, Princes, Magistrates? &c. Or that Witches are violent and revengeful in their practices; but Magicians are pleasant and merry in their pranks? Certainly, it is good neither to play with Saints nor Devils; such their sports, are Satans earnest. Doth not the one thus act with more reluctancy, and the other with more complacency? For such passions may have more of enforcement; and such pleasures more of assent.

14. Whether the appellations of Magicians, Mathematicians, Astrologers, Genethliaks, Planetarians (to say nothing of the old *Chaldeans*, *Agyptians*, *Gazarens*, *Samaneans*, *Hierophants*, *Brachmans*, *Gymnosophists*, *Thessalians*, *Hetrurians*, the *Cabalistical Rabbins*, the *Greek Arithmeticks*, the *Roman Augurizers*, the *French Druids*, the *English Bards*, &c.) as also *Necromancers*, *Conjurers*, *Inchanters*, *Charmers*, *Wizzards*, *Witches*, *Sorcerers*, *Soothsayers*, *Sophisters*, *Impostors*, *Circulators*, *Ioculators*, *Juglers*, *Gipsies*, *Physiognomists*, *Fortune-tellers*, *Prognosticators*, *Prædictors*, *Diviners*, &c. be not terms of a promiscuous usage? And whether the community of words, argue not some community of things? Nay have not

not the holy Scriptures condemned them, under these tearms or names indifferently? Do not the Fathers, Councells, Schoolemen, Casuists, Divines, Historians, and Poets thus speak of them indiscriminately? Have not the Ecclesiastical, Imperial, Provincial, Municipal Lawes, (under these mixt notions, and nominations) decreed, and doomed them alike to penalty?

15. Why the Devil chuseth to have, both his most solemn confederation; as also the most stupendious operations, that follow thereupon, to be made and done under certain conditions? Is it not because he would have the Starres worshipped for Gods; who himself is worshipped in any thing that is not God? Or that he would thus have all the malefice devolved upon heavenly bodies? For what mischief he is permitted to do upon earth, he would make men believe it comes from Heaven. Or indeed; that he would thus delude the Sorcerers themselves; in perswading them, that what they do, they do not by fraud, but by an innocent, nay, an exquisite Planetary Art? For how many rank wharficks have laboured to excuse their execrable Arts, by accusing the malefice Stars?

16. How many Magicians, Astrologers, and Planetary Lognoscitors, have had their *Paredrials*, their *Assessors*, and *Obfessors*; their *Consiliaries*, and *Auxiliaries*; their *Artinists*, *Maisterels*, and *Ministrels*; their *Inps*, and *Families*, as well as other *Witches*? And whether have not they made the same use, and employment of them, as the other have done?

17. Whether the Artists (in Magick and Astrology) denning, exclaiming, and cautioning against Idolatry, Superstition, Sorcery, Witchcraft, be sufficient to purge their Art, and quit themselves of the same? When as their very speculations are expressly coinquinated with much in all these: all their practises palpably guilty of much more; and that to all mens judgements, but theirs that use them. Therefore rather, whether are not their intermingled negations, and affirmations, disclaimings, and acclaimings, vowings, and divowings, cautions, and concessions, distinctions, and confusions, an Argument of a consciousnesse, or conviction.

ction of something (in this kinde) to be greatly suspecte and censured?

18. How many of them that have pretended nothing but nature, and natural causes; and boasted Art altogether, and principles of mysterious Art: yet when the mystery of delusion, and iniquity, hath been discovered; and themselves straightly examined by prudent and careful Magistrates, or the day of their disastrous and unfortunate ends or execution, approaching: I say, how many of them have then confest, and cryed out upon compacts, confederacies, Devils, delusion, perdition, damnation?

19. Whether the superstitions of Sorcery and Witchcraft be not taught and promoted, countenanced, and encouraged, by the Printing, and permitting such multitudes of Magical books? Especially the translating of them (by way of Vindication, and Apologie) into the vulgar tongue?

20. Whether such books may be read? (unlesse with a inimical Science, not a social Conscience; not with an invictatory operation, but an expugnatory refutation.) And whether their signes and ceremonies may be used or assented to by any (either ignorantly or affectedly) without great danger of being seduced, and infected; if not with the Sorcery, yet with the superstition of the Art? Let a man but well examine himself, and observe others; and he needs no *Oedipus*: his own observation and experiment will soon teach him to resolve the case.



CHAP. XX.

From the Ominatings of vain observation.

1. **W**Hether the superstition of vain observation, and the more superstitious ominations thereupon have not been occasioned, and increased, by the prognostications, predictions, and divinations, of Magicke and Astrologie? For (besides the suggestions of Satan himself)

(self) where is the source, and root of all such vanity, and superstition (at least the imitation, and example) to be found: save in those Arts and speculations, that teach to observe creatures, images, figures, signes, and accidents, for constellational; and (as they call them) *second stars*: and so to ominate, and preface upon them; either as touching themselves or others? As namely, to observe dayes, for lucky, or unlucky; either to travail, sail, fight, build, marry, plant, sow, buy, sell, or begin any businesse in; to bode good or bad luck, fortune, successe, from the rising up on the right, or left side; from lifting the left leg over the threshold, at first going out of doors. From putting on the hose uneven or a crosse, and the shooe upon the wrong foot. *Item*, The Band standing awry, the going abroad without his girdle on, the bursting of the shoode latchet, the tingling of the ear, the itching of the eye, the glowing of the cheek, the bleeding of the nose, the stammering in the beginning of a speech, the stumbling at first going about an enterprize; the meeting a begger, or a Priest the first in a morning, the meeting of a Virgin or a Harlot first; the running in of a child betwixt two friends, the justling one another at unawares, one treading upon anothers toes, to meet one fasting that is lame or defective in any member, to wash in the same water after another, to be over merry on a suddain, to be given to sighing, and know no cause why; from the dreaming of gold, silver, eggs, gardens, weddings, dead men, dung, &c. From the snorting in sleep, from the sneezing at meat, the spilling of the wine, the overturning of the salt, the dogs howling, the cats licking themselves, the swine grunting, the cocks crowing unseasonably, the pyes chattering about the house, the owles scritchng, the swallows falling down the chymney, the crickets chirping behind the chimaney stock; or creeping upon the foot-pace. A hare crossing the way, a crow lighting on the right hand, or on the left. To collect, or predict mens manners, and fortunes by their names, or the Anagram upon the name, or the allusion to the name, or the numbers in the name, &c. Who can reckon up all the vain observations, and superstitious ominations of several Nations, persons, sexes, ages, conditions, and occupations of men? And what hope is there it should be otherwise;

while

while such artifices and practises are tolerated, which teach to observe them from signall constellations, and Magical operations?

2. Whether the vain observation of vain dreams, proceed not from the vain dream, and phantastical of the coelestial influences upon the phantastick spirit? For do they not say, That as the coelestial influxes upon corporal matter produce diverse forms: so from the same influxes upon the phantastical power, which is organical, phantasms are impressed, by a coelestial disposition, consentaneous to the producing of any effect; especially in dreams; because the minde is then more freed from corporeal, and external cares, or troubles; and so more freely receives those divine influxes? Whence it comes to passe that many things are made known to sleeping men, in dreams, which are hid to the waking. And if this be their chief reason, whereby they would reconcile an opinion of truth to Dreams, why are they not agreed (among themselves) of the causes, yea of the sydereall causes of them? One will have the *Intelligence* that moves the Moon to cause them, by the means of its light, whereby mens phantasies are irradiated, while they sleep. Others refer them to the influxes of the superiors, yet by the means of certain species, whereby they continually flow from Heaven. Another will have them to depend upon the powers of the soule, the influxes of the Heavens, together with certain images, or resemblances, whether of fantasie or configuration. Others will have them wholly caused by their constellations. And if they would bring in the Devil among the rest (as some of them have confest he is not to be kept out) they should finde him to be the greatest cause of all: especially of the vain observation of them, and superstitious omination upon them. Who will deny, that there may be some observation of some dreams, and some interpretation made upon them, as touching either the health, or sicknesse of the body, the vertuous or vitious inclinations and affections of the minde; yea, and (though rarely and extraordinarily) for the caution, and encouragement, as touching some special actions and events? But I demand, of Magical and Astrological men: not so much whether there be one common rule to all, for the interpretation of
dreams,

dreams, As whether this (taught by themselves) be either a second cause of dreams, or a safe rule to interpret them? viz. That dreams are more efficacious, when the Moon over-runs that signe, which was in the ninth number of the Nativity, or revolution of that year; or in the ninth signe, from the signe of perfection. For it is a most true and certain divination; neither doth it proceed from nature, or humane arts, but from purified minds, by divine inspiration. They shall do well, not onely (by true reason) to resolve us fully, of the truth they speak: but also (in good sense) of the terms, they speak withal.

3. Whether the vain observations, and superstitious, nay ridiculous ominations of *Physiognomie*, had ever been so vulgarly taken up, but by reason of Magick, and Astrologie? For without Physiognomy celestial; to what purpose is Physiognomy terrestrial? Do they not gather the Physiognomic elements, from stars, and starry influences or dispositions? and the physiognomy of Minerals, Gemmes, and Stones; from starry signatures, and figures? The Physiognomie of Herbs, and Plants, from the stars, and Planets? And from their natures and influences; yea, from their signatures, and figure; and so conclude their vertues of sympathie, and antipathie, to be accordingly? The Physiognomie of Beasts, Birds, fishes; still from starry signatures, and dispositions? Yea, and the Physiognomie of Man, his powers, and parts, from starry temperaments, and planetary inclinations? Nay, do they not all these kinds of impression, *second stars*: and so prefer them to their Physiognomical ominating, or divining; and thus, not conjecturing onely (upon mens manners, and fortunes) but defining? Herereupon (that I may proceed in their own order) are subtilly obtruded upon the simple world these particular observations, and ominations; so vain, superstitious, ridiculous; even to the judgement of the *Metoposcopists* themselves. 1. *Obs.* That a great head is an omen, or a signe of a sluggish Fool; a little head, of a subtile knave; a middle head, of a liberal wit, a round head, of a senselesse irrational fellow; a sharp head, of an impudent sot, &c. 2. *Obs.* That an hard hair signes, or ominates one valiant; and a soft hair, effeminate; and a thin hair, luxurious; and a thick hair, churlish; and a curled hair, covetous; and a plain hair

hair, prodigal; and a white hair, timorous; and a black hair, violent; and a yellow hair, ingenious; and a red hair, treacherous. 3. *Obs.* That a great face signes or ominates an epicure; and a little face, a flatterer; a fat face, a sluggard; a lean face, one envious; a long face, injurious; a broad face, litigious; a round face, light; a smooth face, deceitful; a wrinkled face, distrustful; a red face, riotous; and a pale face, malignant. 4. *Obs.* That a broad forehead signes or marks a man stupid; a little forehead, unconstant; an high forehead pertinacious, a low forehead, lascivious; a square forehead, bold; a round forehead, loud; a wrinkled forehead, thoughtful; and a smooth forehead, jocond. 5. *Obs.* That great eyes portend, or signifie shamelesse; and little eyes, covetous; gray eyes, fearful; yellowish eyes, fierce; blewish eyes, pusillanimous; greenish eyes, stout; black eyes, crafty; red eyes, cruel; brown eyes, impudent; spotted eyes, perfidious; rolling eyes, angry, and lustful; twinkling eyes, irresolute; set eyes, stupid; skewed eyes, envious; purblind eyes, perverse prominent, or goggling eyes, simple; and hollow eyes, dissembling. 6. *Obs.* That the eye-browes or lids, if they hang down, mark or note one intemperate; if thick, shamelesse; if broad, foolish; if little, crafty; if they bend towards the nose, austere and rigid; if to the temples, jeering, and dissembling; if long, arrogant; if thin, silly. 7. *Obs.* That great eares, preface or note a foole: and little eares, a knave; and long eares, a babler; and hanging eares, a clowne; and prick eares, a medler; and red eares, shamefast; and plain eares, rude; and soft eares, easie; and hard eares, inexorable. 8. *Obs.* That a very great nose is a marke or figure of a man that is given to admire himself, and deride all others; a very little nose, signes a man mutable; a long nose, bold; a strait nose babbling; a crooked nose, crooked conditions; a thick nose, impudent; a flat nose, pretending; a bottle nose, dull; a hook nose, dissembling; a broad nose, churlish; a sharpe nose, teasty; a round nose, vainglorious; and a hawk nose, venereous; and a red nose, a lover of strong drink. 9. *Obs.* That thick cheekes betoken a vain trisler; and fleshy cheekes, a sound eater; and red cheekes, a notorious drunkard; and thin cheekes, a false treacher; and round cheekes, a wanton deluder

leluder ; and smooth cheekes, an easie nature ; and hairy
 heekes, an harsh humour. 10. *Obs.* That thick lips fore-
 speak a foolish talker ; and thin lips, a cunning pretender ;
 prominent upper lip, an injurious slanderer ; and a promi-
 nent under lip, a vain boaster ; an hare lip, a cunning cheater ;
 pouting lip, a peevish scold ; a purse lip, a scraping sneak ;
 and a blabber lip, a nasty slut. 11. *Obs.* That a great mouth
 is an omen, or presage of one manly or warlike ; a little
 mouth, of one effeminate, or wanton ; a pouch mouth, of a
 great talker ; a purse mouth, of a great lyer ; a wide mouth,
 of a great eater ; a narrow and contracted mouth, of a great
 wyer. 12. *Obs.* That a little chin signes one envious ; and
 a short chin, perfidious ; and a long chin, loquacious ; and a
 round and smooth chin, muliebrious ; a dissected, and retorted
 chin, libidinous ; and a square and hairy chin, valorous.
 13. *Obs.* That if the teeth be long, sharp, thick, thin, broad,
 arrow, fast, loose ; they signe long lived, or short-lived ; and
 mixtly, gluttonous, audacious, lying, suspicious, envious,
 infatiable, &c. 14. *Obs.* That a long tongue speaks a man
 arrulous ; a short tongue, dumpish ; a broad tongue, liquo-
 rous ; a narrow tongue, querulous ; a quick and voluble
 tongue, rash, and hasty ; a slow and drawling tongue, dull, and
 reserved ; a stuttering or stammering tongue, ignorant, or but
 half witted. 15. *Obs.* That as the voyces of men are great
 or small, high, or low, quick, or slow : so are they to be argu-
 ed for angry, or gentle ; true, or false ; audacious, or time-
 nous ; modest, or impudent, &c. 16. *Obs.* That to be facile
 of speech, notes levity ; and to be difficult of speech, morosi-
 ty ; short speech, notes passion ; and long speech, affectation ;
 to speak through the teeth, notes folly, and fantasticknesse ;
 and through the nose, lying, and dissimulation. 17. *Obs.* That
 a long and lean neck, notes one for talkative, foolish, fear-
 ful ; a short neck and fat, for rude, and voracious ; a thick
 fleshy neck, for angry, and ireful ; an hard neck, for indocible ;
 a fat neck, for docible ; a stiffe neck and immoveable, for per-
 nacious ; a straight neck, for proud and contumacious ; a
 crooked or wry neck, for penurious and malignant ; a neck
 leaning to the right hand, for shamefast ; to the left hand,
 or shamelesse. 18. *Obs.* That a sharp and narrow throat

signes a man light, and loquacious, a wide throat, voracious or greedy; the bunch upon the throat, if it be outwardly prominent, signes a man malepert; if it be inwardly contracted, signes him difficult, and troublesome. 19. *Obs.* That a great breast is marking and figuring a man strong, & magnanimous; a little breast weak and pusillanimous; a broad breast, wise and honest; a narrow breast, witty and subtle; a fleshy breast, timorous, and lazy; an hairy breast, libidinous; a smooth, effeminate; an out breast, unconstant; an hollow breast, deceitful; a red breast, ireful; swagging breasts, drunken, and whorish. 20. *Obs.* That a great belly and fleshy, shews one gluttonous, drunken, lustful, proud; an hard belly, rude and gluttonous; a soft belly, honest and magnanimous: a mean belly, prudent and ingenious; an hairy belly, lustful, light, instable. 21. *Obs.* That strong ribs signe manly; weak ribs, womanish; slender and short ribs, pusillanimous, malignant, voracious; puffed and swollen ribs, loquacious, and nugatious; fat ribs, sottish; lean ribs, wily. 22. *Obs.* That a great back is a signe of a man strong and stout, and a little back, of one wretched, and timorous; a lean back witty: a fat back, lazy; an hairy back, rigid; a bunch back, malicious. 23. *Obs.* That broad shoulders signe valiant; narrow shoulders, illiberal; high, or out shoulders, arrogant; crompt shoulders, malicious. 24. *Obs.* That long arms betoken a man ambitious; short armes, malevolous; brawny armes, dull; and veiny armes, venereous. 25. *Obs.* That short thighes, signe envious; and hairy thighes, lustful; and leane thighes, peevish; and thick thighes, sluggish. 26. *Obs.* That loose kneed, signifies lascivious, and a baker kneed, effeminate. 27. *Obs.* That fat and fleshy hips, signe mulierous; leane and lank hips, malignant. 28. *Obs.* That the spindle legd, are fearful; hairy legg'd, lustful; stump legg'd, servile; bow-legg'd, various. 29. *Obs.* That the long footed, are fraudulent; and short footed, sudden; and splay footed, silly; club footed, naughty. 30. *Obs.* That long and lean toes, signe rude, and unwise; short and thick toes, rash, and heady; toes that clinch together, signe covetous and luxurious; toes that start asunder, signe light, and loquacious. Oh! Is not this á rare and profound art (fit for none but Gipsies and Juglers to professe) that teaches to judge of

men as men judge of horses; by their shape, and making: or as country swayns estimate their cattle; by their horn, and hide, and hoof?

4. As *Metoposcopia*, or the inspecting of the front, or forehead; (together with other parts of Physiognomie) boasts itself for the Scholler: so whether *Chiremancy*, or *Palmestry*; (the inspecting of the hand, or palme) may not be accounted for a mistresse, in observing, and ominating Magick, and Astrologie? Why distinguish they betwixt Chiromancy Physical, and Astrological? As if physical conjectures were not enough; there must also be Astrological divination. And to this purpose; what fictitious appellations of *Minutes* and *Lines* to be reckoned according to the number; and explained according to the nature of the Planets? What a Chyrosopical horoscope, or a Planetarian Manual, of juggling, legerdemain, and superstitious imposture? From the Magical characters of the heavens, in the hand; what Astrological prognostications, or ominations; not of corporal motions, and temper; and not onely of civil actions, and events; but even of spiritual affections, and manners? Is it by the help of art, that they here probably conjecture? Nay, is it not by a diabolical instinct, that they here peremptorily vaticinate, or ominate of long life, short life, marriage, single life, fortune, infortune, vertue, and vice? Yet for all that, what's here that is not as vainly observed, and as ridiculously ominated and portended; as in any other part of Physiognomie? As a great thick hand signes one not onely strong, but stout; a little slender hand, one not onely weak, but timorous; a long hand, and long fingers, betoken a man not onely apt for mechanical artifice, but liberally ingenious; but those short on the contrary, note a foole, and fit for nothing: an hard brawny hand signes dull, and rude; a soft hand witty, but effeminate: an hairy hand, luxurious; long joynts, signe generous; but if they be thick withal, not so ingenious; the often clapping and folding of the hands, note covetous; and their much moving in speech, loquacious; an *ambidexter* is noted for ireful, crafty, injurious; short and fat fingers, mark a man fit for intemperate and silly; but long and leane, for witty; if his fingers crook upward, that shewes him liberal; if downward,

ward, niggardly; the lines spreading at the bottom joynt of the thumb, signe contenti us, the line above the middle of the thumbe, if it meet round about, portends a hanging destiny: many lines transverse upon the last joynt of the forefinger, note riches by heirdome: and right lines there, are a note of a joynt nature: lines in the points of the middle finger (like a good iron) note a melancholly wit, and unhappy: if the signe of the little finger be conspicuous, they note a good wit, and eloquent, but the contrary, if obscure: equal lines upon the first joynt of the ring-finger, are marks of an happy wit; long nayles and crooked, signe one brutish, ravenous, unchaste: very short nails, pale, and sharp, shew him false, subtile, and guiling: and so round nails, libidinous: but nails broad plain, thin, white, and reddish, are the tokens of a very good wit. I say no more, but could they respect the heart, as well as the hand (and not the substance, but the qualities of it) they might learn to speak the words of truth, and sobriety.

§. Which way go the Physiognomists, Metoposcopists, and Chiromantists to work (for all this observation, and omission of theirs) but either (as they pretend) from the cause to the effect. And how is that? but first judging and pronouncing the man, or the member, to be *Saturnine*, *Jovian*, *Martial*, *Solar*, *Venerial*, *Mercurial*, *Lunar*. Or else, from the effect, to the cause (as they say) by collecting their horoscopes from the habitude of the body? And thus what do they do but trifle, and delude which way they please, by inspection and observations, ominations, predictions of manners, and fortunes, to the great dishonour of God, and reproach of Nature; were it not that their art is proved to be an absurd imposture, both by reason, experience, vertue, and Grace. For what can they say? but that passions, and affections may break forth, and shew themselves in the alterations of some outward parts. What then? Because they may do so in some parts, will they therefore make all to be signifying, and signing? Nay, and even in those parts, where those eruptions, or significations are, it is but upon a present provocation: will they then make such collections, and presagitions by them, as if they were habitually seated there? But I am weary of these frivo-

lous Artists, I will therefore only turn them over to their own fautors, who tell them plainly, that it is not necessary, nor of any rational consecution, that the condition, manners, and studies, and institutes of mans nature (together with the propensions, and agitations of his minde) should be accommodated to external marks: neither yet to be measured by any signal lineaments of his body. Because a man may conceive, and agitate many things inwardly in his minde: whereof there is not the least shew or appearance outwardly in his body. And because a man may be of an enormous body, and distorted members: and neverthelesse possesse a minde excellent in all good culture: and on the contrary, be of a decent and compleat frame or shape, and yet of manners ugly and ill-favoured enough. And that there is not the least reason, nor any rule of truth for these their conjectures, observations, and ominations: neither are they agreed among themselves, about their own absurd figments. And therefore it is to be suspected, that these nugacious kinds of men do onely dote through the instinct of the devil, drawing them from error into superstition, and from that into infidelity.

6. Whether *Augurizing*, *auspicating*, and *aruspiciating* (and all such heathenish observations, and ominations) were not founded upon Magick and Astrologie? For not onely these descended from the *Chaldeans*, to the *Greeks*, and from them to the *Hebrurians*: and from them, to the *Latines*. But there had never been (very like) neither faith in, nor practise of any such, had not the Artists taught, that there are certain lights of præfagation, descending from the cœlestial bodies, upon all inferiour creatures: as certain signes in their motion, site, gesture, flight, voice, colour, meat, &c. So that omination, or divination may well be made from the similitude, and convenience betwixt them, and the stars. For beasts, and birds, their parts and entrails, their flyings, and cryings, &c. How can these (considered onely in themselves) be causes of future events? Yea, how can they be so much as signes? Unless they be taken as effects of some other causes, that may cause, or signe future things. And what can they be, but the cœlestial motions? And therefore they must prænotiate future events, in their conformity to the cœlestial bodies: and sub-
jection.

jection to the disposition of the stars. So that thus it is, that they are brought to presage (besides out of a natural instinct, such things as may concern themselves, as in storms, and showers) out of a preternatural and astral disposition, such ominous accidents as may befall others. To have observed an old *Augur*, seated on the top of his tower, the ayre being cleer, and cloudlesse, with his *Lituis* in his hand; quartering out the regions of the heavens, &c. who would not have taken him to have been an Astrologer? And who would not take our Astrologers to be Augurs, and Auspicators; that can fancy no more apt and comparable motion of the stars: then that the stars flit and hover in the heavens, just as the birds flie and flutter in the ayre?

7. Whether the *Cabalistical* art, was not the tradition of Rabbinish Magicians and Astrologers? And what a shame is it that Magicians themselves should tell us, that although the art be old, yet the name and appellation, is but of later invention, and not known, till imposed by, and among Christians? But it is well, that they themselves will acknowledge it, to be a certain *Theurgical Magick*, and nothing else but a meer *rapsodie* of superstition, a play of allegories, and speculation of idle brains. And indeed, who can think otherwise of it? When they teach, that he who is expert in this Cabalistical Magick of names, numbers, letters, characters, symbols, figures, elements, lines, points, accents, spirits, and other minute things, all significative of the profoundest secrets: he shall foreknow, and foretel things future; have power over Angels, and Devils, command whole nature, make all things obey him as he will; work miracles, rule the heavens, make the Sun stand still, and go back; divide the Sea, dry up Rivers: remove mountains, raise the dead, &c. and all this at his own will, and with lesse then a word.

8. Whether the paganish *Oracles* were not founded upon Magick, and Astrology, or by Magicians and Astrologers? And whether it be not confessed by them, that they could not ominate, or give answer: because the stars made not way for them?

9. Whether the art, called the Art *Notorie*, had ever been so notorious, but for Magick, and Astrology? A notorious art

art indeed : and worthy to be noted with a black coal, or a piece of the blackeſt art, for all the white pretext ; Which is, to attain unto ſcience, or knowledge (not onely of things natural, and moral, but ſpiritual, and divine) by inſpection of certain figures, and characters, and prolation of certain unknown words : yea and by ſome pact (ſolemn, or ſecret) with the devil : not without the vain obſervations of certain ſuperſtitious acts and ceremonies, in faſting, prayers, confeſſions, humiliations, invocations, adorations : upon certain days of the new Moon, about Sun riſing : either in Churches, houſes, barns, fields, or woods. And ſo ſtart upon a ſuddain (by ſome inſpiration or infused ſuggeſtion of an evil ſpirit, prompting the mouth to ſpeak like a Parrot, but not enlightning the mind to apprehend, or underſtand) a preacher, a teacher, an expounder, a prophesier, predictor, wiſeman, artiſt : and that without any ſtudy, labor, hearing, reading, conference ; or other ordinary way of acquiſite learning. And ſo to boaſt himſelf illuminated and inſtructed, like any Prophet, Apoſtle, or Angel of God. And now (it is agreed among themſelves) their Art ſhall no more be called the *Notorious* (for in truth, they neither conceive what they ſay, while they are uttering, nor remember it after they have uttered : nor are able to give any reaſon of their faith or ſcience, that is in them, or comes from them) but the art *Spiritual*, the *Angelical*, yea the *Pauline art*. For they are now gotten beyond *Solomons* way of wiſdome, and have already attained to revelation (after an extatick and enthuſiaſtick manner) not unlike, nay not unequal to that of *Paul* himſelf, when he was wrapt into the third heavens. Of this Diabolical, Magical, Necromantical, Sor- tilegiouſ, Fanatical Art, or injection, ſame is common, as concerning a young man (at this day) in our neighbouring Country : which I but onely intimate from the generall report, as not being particularly informed thereof. Onely I would aſk of our Magical Planetarians, what is the reaſon that they are ſo furious for the rooting out of the Miniſtry ? Is it not becauſe they would ſet up others in their ſtead, according to this their own Art of Ordination ?

10. Whether *Alchymie* (that enticing, yet nice harlot) had made ſo many Fooles, and Beggers, had ſhe not clothed,

or painted her selfe with such Astrological phrases^m and Magical practices? But let this Kitchin Magick, or Chimney Astrology passe. The sweltring drudges, and smoaky scullions of it (if they may not bring in new fewel to the fire) are soon taught (by their past observed folly) to ominate their own late repentance. But if they will obstinately persist, in hope to sell their smoak, let others beware, how they buy it too dear.

11. Whether *Pericepts*, *Amulets*, *Præfiscinals*, *Phylacteries*, *Niceteries*, *Ligatures*, *Suspensions*, *Charmes*, and *Spels*, had ever been used, applyed, or carried about: but for Magick and Astrologie? Their supposed efficacy (in curing diseases, and preventing of perils) being taught from their fabrication, configuration, and consecration, under such and such sydereal aspects, conjunctions, constellations?

12. Whether many of the fantastick errors, and opinions, concerning the coming of *Antichrist*, of the *thousand yeers*, of the *end of the world*, and of the *day of judgement*: have not at least been renovated, and promoted by Astrologers and Magicians? For these have been suspected by their friends (such is their arted *fury*) for dropping! into enthusiastical and fanatical prophecies and predictions. And we know they have undertaken to determine the time of the worlds durance; and to foretel the day of judgement from the stars: and were they but well interrogated about the other two; surely their all-seeing Art would not sit out.



CHAP. XXI.

From the singularity of Prophecy.

1. **W**Hether, as it hath been a great pretext of humane curiosity, so it hath not been a great defect of humane incuriousnesse; in not discerning divine *Prophecy*; but confounding it promitcuously, and synonymously with other prophane names, and mysteries: As *Divination*.

ination, vaticination, prætion, omination, ariolation, præflagitation, prædiction, prognostication, conjectation, &c? All which tearms are either of a bad acceptation; or not good, have onely in a civil sence, and that but as touching some particulars onely, whereas *Prophecy* simply is alwayes taken in the best Part: neither is the act of *prophecying*; nor the appellation of a *Prophet*, attributed to any (the whole Scriptures throughout) that are not called and approved of God Unlesse it be so ironically, as that the context, yea and the very adjuncts set forth a plain note of difference; that they are only so called from their own presumption; or else from a popular repute.

2. Whether these sundry differences have not been observed concluded, confessed, betwixt divine Prophecy and divination in all the names, and kinds. *viz.* 1. Prophecy is from God, a gift inspired by the *Holy Spirit*: Divination is from the Devil, a delusion suggested by an evil spirit. 2: Prophecy was never but according to Gods Covenant; Divination is seldom without a pact, or covenant with the Devil. 3. Prophecy is Gods consulting with the creature: Divination is the creature consulting with the creature. Or, one is a consulting with God, and not with the creature: the other is a consulting with the creature, and not with God. 4. Prophecy is first motioned, and freely offered by God: Divination is emptingly, and sorcerously sought for (as was *Balaams* own way) and not onely provoked, but presumed also. 5. Prophecy hath been concerning some special persons, and their extraordinary actions: Divination (even the Magical, and Astrological) is ordinary for all men, their manners, and fortunes. 6. Prophecy hath never been, but of matters weighty, and serious: Divination hath often been of things vain, and ludicrous. 7. Prophecy is of those things that are necessary to be known: Divination (Magical and Astrological) is of those things that are not necessary to be known. 8. Prophecy is of those things, that are onely known to God; and cannot be known to others, without Prophecy, or Revelation: Divination is either of those things, that cannot be known by divination; or else of those, that may be known without it. 9. Prophecy is of things true, certain, infallible; because immediately from God, the first cause: Divination is of things false, and uncertain, and but probable at most; because either from the

Devil, or but from the creatures, and second causes. 10. Prophecy considers things in God, and therefore is immovable: Divination considers things in the creature, and therefore must be mutable. 11. No Prophet ever made himself the author of his own Prophecy; but *Thus saith the Lord* &c. But the Devil, and Diviners arrogate their predictions themselves, and to the absoluteness of their own Art. 12. The gift of Prophecy ceased in the act: But Divination they will have to remain still in the Art. 13. Prophecy is not a permanent habit, but a transient act; that the prophets themselves might know and confesse, that they had it not but by gift, and occasional according to Gods good pleasure (*for the prophecy came not any time by the will of man.* 2 Pet. 1. 21.) but Divination, Astrological prediction is a stated Art (as they say) and they may not onely study it, but practise it at their own wills and pleasures. 14. It is not for every Prophet to know every thing that is prophecyable: But (for so they pretend) it is for any prognosticator, to know any thing that is prognosticable. 15. Prophets, besides the Spirit of Prophecy, may have the instincts of their own spirits, which might sometimes deceive them: But Diviners, and Prognosticators, besides the instinct of their own spirit, are obnoxious to Satanical delusion, whereby they often both are deceived, and do deceive. 16. Prophecy is true in the ground, although it may fail in the effect, because the principle thereof is the prime verity: Divination, though it take effect, yet is it false; both because of falsity in the author, and ground, and means, and end. 17. The prevention of things prophecyed, argues no falshood, or defect in Prophecy; because God may reveal some things to his Prophets, as in their second causes, which may be impeded; and some things might be prophecyed conditionally, and with intent that they might be prevented; however to be referred to Gods good and wise dispensation; yea and the Prophets themselves were instructed, and enabled to prophesie as well of their prevention, as of their consecration: But who can say so much of Divination? 18. God may (in mercy) suffer true Prophecie to be frustrated: and (in judgement) may permit a false divination to take effect. 19. The Prophets were sometimes prevented, as touching their predictions of evils and judgements: But the diviners and false prophets were frustrated.

ated in their predictions of blessings, and good things. The Prophets foretold Gods judgements with grief and doling; wishing that they might rather be accounted for the Prophets, then that such heavy things should befall Gods people transgressing: the Diviners, and Prognosticators, 'glo- to presage confusion to Nations, Kingdomes, Churches, Christians; and are very little touched with the destruction of l. or any; so their predictions may take place. 21. That prophecy hath been prevented, or failed in effect, was meerly cause of the liberty of Gods will: but Divination, or Astrological prediction, may be defeated even by the liberty of mans will alone. 22. Prophecy, enlightens the understanding, and perfects it: so does not Divination; but onely (as- r a confused manner) alters the imagination. 23. In prophecy, it is the intellect that moves the phantasie: but in divination, it is the phantasie that moves the intellect. For prophecy illuminates immediately, beginning at the mind and heart: which divination cannot do; because it begins at the senses, and so to the phantasie, to the imagination. So that a Prophet understands his own Prophecie: so doth not a Diviner his own divination. 24. Extasies of Prophets did not so abalienate their mindes, as that they apprehended not what they did, or said: as indeed it is in the dementating furies of divination. For theirs was onely but an abstraction of the minde from outward, sensible, and terrene things: not a distraction of it within it self; as in these. 25. The Prophets mingled godly and wise instructions, together with their predictions; that they might not seem to neglect the present, y prying into the future: both which, are both the sloath, and businesse of all prognosticating predictors. 26. Prophecies serve to instruct all ages: divinations, instead of instructing, have onely proved to distract present times, and that's all. 27. The gift or grace of Prophecy was given for the things of Faith, and true worship: Divination hath onely been used to seduce from both. 28. Prophecy was inspired by God, for the prevention of Idolatry, superstition, forcery: Divination hath been suggested by the devil, as an occasion, and promotion of them all. 29. All things are subject to propheticall illumination; as things past, present, and to come,

things necessary, contingent, casual; things natural, supernatural, spiritual; things intellectual, rational, arbitrary; thin moral, religious, temporal, and eternal: so are they not to divination, or Astrological prediction. 30. Prophecy has been of the very thoughts of the heart themselves; because immediately from God, who knoweth the heart: but Divination can discern of no thoughts simply, as they are in the intellect; neither of affections, as they are merely in the will but onely guesses at them by certain external species, signes, and effects. Yea, though they be thoughts of the devils own injecting, yet he discerns not their affirmation, or negation (or their complacency, or reluctancy) in the immanent act of the understanding, or the will: save onely as transseunt, or breaking forth externally by certain signes and symptomes of passions, and affections. 31. Prophecy is then most high and admirable, when it exceeds all humane reason: Divination or any such kinde of prediction, is then most vile and abominable, when it is not subject to it. 32. The devil can neither prophesie, nor make prophets: but the devil can both predict and make predictors. 33. Prophecy, as it is not hereditary by nature: so neither is it propagatory by art: but Magical divination is the one; and Astrological is the other. 34. Prophecy, in obscurest things, is sincere: Divination, in plainest things, is equivocal. 35. Prophecy is not venal, or to be bought, and hired with mony, and preferments: as Magical divinations, and Astrological predictions are. Neither were the true Prophets mercenary, covetous, ambitious; as the false Prophets and Diviners were. 36. Holy men were always humble in the gift of Prophecy: prophane men have been proud of the Art of divination, or prediction. 37. True Prophets never prophesied things formally false: much less those wittingly; and willingly; as false Prophets and Diviners have done. 38. True Prophets never hunted the favor of men in place, and power; by flattering predictions even to evil men, and sad presages even against good men: as Magical and Astrological Diviners have alwayes used to do. 39. Prophecies were then most rigorous, and the Prophets most zealous; when they themselves were most persecuted, and despised but let Magicians, Necromancers, Diviners, Soothsayers, fortune-tellers.

tunetellers, Gipsies, Juglers, Prognosticators, and Predictors; &c. be severely examined according to Lawes; and then the fortilegious spirit straightway leavs them. And now, they are able to forespeak no mans fate, or destiny; they are so distracted in suspecting their own. Thus the Art perishes, in the peril of the Artificer: as the malefice is prevented, or cured in the execution of the Witch. 40. It was a curse, and expressly threatned as a curse; for the Church of the Old Testament to want her Prophets: but it was a blessing, and expressly promised as a blessing, that Diviners, Soothsayers, and all such like, should be expelled out of her. And what faithful man and wise, would not think it a like blessing to a Christian Church, and Commonwealth? Now, if any man will take the pains to order this accumulation of differences; how easily might he observe (through various particulars) Prophecy, and Divination, to be two things utterly different in Author, means, matter, form, subject, object, end, and effect?

3. Whether these true signes of false prophesyings, serve not sufficiently to discern falseness, or superstitiousness of Magical and Astrological predictings; As 1. If the prophesying or predicting be of such things, as humane reason, or prudence, might justly suspect, or easily finde out, without it. 2. If it serve to set open such presumptions, as are not according to the eternal Law of the written Word. 3. If it pretend to put extraordinarily upon such actions, to which the ordinary rules of the word are a plain guide; and the exhortations a sufficient spur without it. 4. If it intends falshood; under a pretext of truth: or evil, under a colour of good. 5. If it directly tend to a discouraging of vertue, and vertuous men: or an encouraging of vice, and vitious men. 6. If it be of some lesser good, to hinder a greater good. 7. If it be for the use of unlawful means, although to seeming good ends. 8. If it tend to heresie, error, innovation, schism, and faction in the Church of *Christ*. 9. If to the subversion, or obstruction of good Lawes in a Christian Commonwealth. 10. If to set civil States in a combustion; especially such as are Christian. 11. If it be to the advancement of a few; and to the disadvantage of a Many: and those as dear children of God; as eminent in parts, and piety; and every way as hopeful, as useful

ful for Gods glory and the publike good. 12. If the prophesyer or predictor shall presume himself for singularly, and extraordinarily chosen out, and stirred up, to reveale secrets, amongst a hundred, both of more eminent places, and graces, then himself. 13. If he shall pride himself in a singular gift: or prefer it to the favour, and comfort of a saving grace. 14. If vain, or corrupt imaginations immediately forego, or follow the revelation. 15. If erroneous, inordinate, passionate, affected words, and phrases accompany the delivery, or pronuntiation thereof. 16. If the person of the prophesyer or predictor be noted for idolatry, infidelity, superstition, heresie, schism, athiesm, hypocrisie, prophaneness, carnality, inobriety, covetousness, ambition, sedition, curiosity, vanity, levity, sorcery, envy, flattery, &c. Oh that we did but observe these, and the like, to examine upon them! Doubtless, we might with sounder judgements, and safer Consciences, pronounce upon our predictors, and their predictions; then either of them could do upon us.

4. Whether the Devil can Prophecy, and Predict? Prophecie he cannot; for that's to speak from the *Holy Spirit*; which the devil cannot, will not do. Yea it is to speak so, *as moved by the Holy Ghost*. Now though the *Holy Ghost* may move, or command the devil to speak whether he will or no: yet for him to do it *as moved*, that was not onely to be inspired, but to receive the inspiration with approbation; or some conformity of affection, and intention; which to a devil is incompatible. Nevertheless, predict he may in some things, through the divine both permission and injunction. And but in some things. For the devil cannot foreknow, or foretel such things, as depends absolutely upon Gods wil. Nor yet those things, which depend arbitrarily upon mans own will. Nor the thoughts, and imaginations of mans heart. Nor what entertainments his own suggestions have there, at their first motion. Nor what the good Angels intend. Nor what they are sent to effect in the world, or the Church. Nor can he foresee any thing in it self, nor any thing, that hath not a natural, and particular cause. Nor yet what particular impediment may hinder that natural cause from effecting. Now I would ask of Magicians, and Astrologers; whether they can foresee, or fore-

foretel more, then the devil himself can do? Yet I would ask again; whether the Magical and Astrological prescience, and presagition, be not much after the same manner, as the diabolical is? For the devil acquires his, by long observation, and often experience of things. He knows well natural causes, and can see their following effects as present in them. He understands mens bodily temperaments, and to what passions or affections they usual dispose: and which way mens sensitive appetites may ordinarily prevail to incline their wills. He can recollect the wickedness of Times, and Nations; and can guess by the multitude, lawfulness, and impunity of their iniquities among men; how near they are to the judgements of God; And accordingly can conjecture, and predict the punishment of a people; by war, famine, pestilence, &c. He can certainly foretel these things, that depend upon necessary causes; and have no other natural cause to hinder them: as the motions of the stars, Eclipses, conjunctions, &c. But if they be not necessary (although falling out for the most part) but may have some other natural causes hindring them: those he can foretel but probably, and by conjecture; as showers, storms, tempests, &c. He can certainly foretel those malefices, which (by Gods permission) he intends to act, either by himself, or by his sworn instruments. He can disclose such corrupt cogitations as himself hath injected: especially so far forth, as he observed them to take impression with complacency. And for secret lusts, manners, and actions (such as himself hath been an intimate witness of) he can reveal them to his Magical instruments: and make them (if God will permit) object them to mens faces, and bewray them to the world. He is continually so going to and fro in the earth, that he can tel what is doing even in remotest places: and (such is his agility) can suddenly convey it to his absent instruments, or Artists; and make them relate it as if they were present. Hidden treasures, lost goods, thefts, murders secretly committed: these (because done in his presence, and kept in his remembrance) he can disclose to, and by his Agents; if men will consult, and God give leave. Yea, he can presage many things from the prophecies of the Word; whose historical part he understands better then men.

5. Why God permits the devil and Diviners oft times to predict things future? Is it not to distinguish betwixt his special, spiritual, and saving graces: and his extraordinary, temporary, and transient gifts? That none might presume of an enlightened minde, or a conformed will: because of such acts as may be without the least touch, either of the one or the other? Nor arrogate to themselves a likeness to Angels, for such presagitions, as wherein the beasts may surpass them? Is it not, that ungodly men and profane may thus so much the more be given over to their own superstitions, and diabolical delusions? And to teach the faithful, and godly, not to covet, affect, admire, or indiscreetly approve of those gifts: which are no perpetual and infallible tokens of Gods grace, and favour. Especially, neither to be acting in, nor attending to, those vain curiosities; which *Satan* may suggest, and wicked men and infidels may attain unto.

6. Whether the devil or divining predictors, ought to be believed, should they foretel truth? *The Devil abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it. Jost. 8.44. Eve ought not to have believed him, because he spake of his own, Gen. 3. Abah was not bound to be perswaded by him, 1 King. 22. 20, 21, 22. Because though he had a Commission or permission from God; yet he exceeded it, and spake of his own. But I make a question whether Saul ought not to have believed him; 1 Sam. 28. 19. Because he now spake not of his own. God is to be believed even in the Devil himself. But then, it might be evident, that he not onely speaks the things of God, but from God: that is, both the truth, and by a special warrant. Otherwise, there's no accepting of his Testimony (be it never so true) if he take it up of his own Authority. And therefore our Saviour Christ would neither assent to, nor approve of the Devils, although they spake the truth, Mark. 7. 24, 25. & 3. 11, 12. No more did St. Paul, to the truth that was spoken by the Spirit of Divination, Act. 16. 16, 17, 18. We are taught, that *Satan* may transform himself into an Angel of light, and so may his Ministers likewise. And therefore we held our selves not obliged simply to believe either the one, or the other; even in the best they can*

say

say. Because they may lye, in telling truth; may tell truth, to deceive; may prejudice a greater, in uttering a lesser truth; may usurp it of themselves; may arrogate it to themselves. When did God send the devil on a message, to instruct his Church in the truth; or to promise good unto his children? If he be sent extraordinarily to pronuntiate to the wicked, and reprobates, their destinated judgements, and deserts; they may be so conscious within themselves, as to have cause to believe them. But as for holy men, and elect, if they be not yed to believe their truth, how much rather ought they to take heed of their strong delusions, as not to believe their yes?

7. Whether a wicked man may prophesie: or a godly man livine? Although godly men are more subject to wicked mens ins, then wicked men are capable of godly mens graces; Yet godly men (as godly men) cannot be infected with wicked mens divining: neither can wicked men (as wicked men) be endowed with godly mens prophesying. *Joseph* is pretended to *divine*: yet is it but a pretence, of a pretence; if it be taken in the worst sense, as hath been said before. *Balaam* took up *is parable* (a dark saying, which he himself understood not) and *God put a word in his mouth* (which never affected his heart) but *Balaam* had no more the gift, and spirit of prophesying, then his *Ass* had the gift, and spirit of speaking. May we not then determine it thus? God may be pleased so to dispense prophesying, as sometimes to prompt a wicked man with the gift, sound, or prolotion of it: but inspires, or indues godly men alone with the gift, sense, and spirit of prophecy. For the spirit of prophecy delights in sanctity, and purity. And to perfect prophecy is required, not onely the illumination of the minde; but the assent also of the will (as to Gods revelation, authority, pleasure, message, truth, glory) which indeed cannot be in an ungodly man. In Scripture a *good man*, and a *prophet*, are Synonyma's: and a *man of God*, and a *Prophet*, convertible terms. And a bad man is never so called, but with some epithete betokening the abusive appellation. Goodness of manners, though it necessarily prepares not of it self, to the acquisition of prophecy (because it is a free, sudden, extraordinary insult, or illapse) Yet badnesse of manners is alwayes

of it self, an utter impediment. Onely, God may be pleas'd (in such singular acts) so to abalienate, or suspend corruption for the present, as sometimes to make good use of ill instruments, for others sakes: but not often, or for their own; he hath been pleas'd to act with those, whose hearts hath changed, and renewed.

8. How chance the Prophets that prophecy'd not onely words, but by Facts, and by Signes also (and by so many, as ordinary Signes) yet none of them, once prophecy'd from the stars, or their constellations? Was not that vertue them? Or was it not observed in them, in their time? Were they fain to make use of terrestrial signes, because the celestials were out of their reach? Nay, was it not to let us understand, That God, and his Prophets could make the meanest signes upon earth, to confirm their Prophecies whereas the devil and diviners are not able to make the greatest signes in Heaven, to confirm their Prognostications? Why did *Christ* refuse to shew a *signe from Heaven*, in proof of his *Messiahship*? Matt. 16. 1, 4. Because they sought it; and sought it temptingly, and sought it for themselves. They would have signes among signes, and miracles among miracles; and such signes and miracles as they themselves fancy'd, and such as might assimilate their own prognosticating superstition, and vain observation; and such a signe, as was not prophecy'd, that the *Messiah* should do; and such as had neither just cause, necessity, nor end, for which they should desire it. Besides, that the Prophets revealed nothing from the stars, and *Christ* deny'd to make any such demonstration of himself, his doctrine, and miracles; because it was not prophecy'd of him: and therefore he refers them onely to a prophecy'd signe, *the signe of the prophet Jonas*: enough to signifie, of how little necessity all sydereal observation, or operation is to pure Prophecy. But I demand further; if there were any congruity or consistency betwixt Prophecy, and mag-astro-mancy; why then was the one a singular, extraordinary, and temporary gift to Gods people, and the other made a common Art, or Trade to Idolators, Infidels, and men prophane?

9. Whether Prophecy be natural? Or yet of any artificial preparation? The Occult Philosophizers, Magical Miracul-

ries, and astral Fabricators, are for both (yea besides the seed of the soul, and the humours of the body, they pretend the arts of beasts, stones, herbs, and outward ceremonies, all to be effectually disposing to Prophecie.) But the truth is for neither. For Prophecy indeed is not natural, but supernatural: not artificial, or acquiste; but infused, or inspired. Prophecy is immediate, sudden, momentany; the disposition (at one instant) infused together with the act: yea and the very particular disposition ceasing, when the particular act ceaseth. It never finds it subject capable to receive it, but makes it so: either leaves it in the least capacity to acquire, or expect it presently again. But if it please to return, it still makes its own way (oft times another, a new way) for it self. What inclination of nature, or preparation of Art doth it require; when it can take the ignorant, as well as the learned; the *Idiot*, as well as the *Artist*; yea a corrupt heart, and a false mouth and neverthelesse make it forespeak its own infallible truth? No nature or essence is propheticall of it self, but that which is incomprehensible, and comprehending all things. If our nature had any such inclination in it self; why should we not all prophesie? And alwayes prophesie? And prophesie when we please? And prophesie of one thing as well as another? And one prophesie, as well as another? To whom then should we prophesie? And how should our pronuntiating be of those things, which are hidden to the common sense, and ordinary apprehension of men, among whom we are conversant? How should Prophecy be said to exceed all natural cognition; if it may proceed from any natural inclination? And how shall we distinguish betwixt Prophecie, which hath revealed, and reveals things, as they are in themselves: and prognostication, which (at most) can but predict some things, as they are in their natural causes, and dispositions? What prævious disposition to prophesie (either naturally, or artificially) was there in *Amos*, when he said, *I was no prophet, neither was I a prophets son; but I was an beardman, and a gatherer of sycamore fruit. And the Lord took me, as I followed the flock, and the Lord said unto me, Go prophesie. Amos 7. 14, 15.* As for *Elisba's* calling for a *Minstrel*: 2 *King.* 3. 15. This was not to procure, or excite prophesie: but to

sedate passions and affections; and so make himself fitter for contemplation and devotion. Not as if (according to the Rabbinical conceit) the spirit of Prophecie had now made it recessive from him, because of some perturbation of his, in being so exasperated against *Jehoram*; For that was a true zeale of God, and that is never inordinate: neither serves it to abate, but promote Gods gifts. But say he had been somewhat disquieted, and distracted from the spirit of Prophecie; how was it in the force and vertue of Musick to restore it? Music could do that neither naturally, nor artificially: if it did it at all, it must do it miraculously. The prophets very calling for Musick, was a prophesie; Signifying that the spirit of Prophecie rests not in turbulent, distracted, factious, seditious minds: but in harmonious, unanimous, appeased, and peaceable hearts. But let them contend Prophecie to be of natural disposition, and artificial preparation; that would so take off theirs, from being thought diabolical: what need we do so that hold Prophecie to be wholly divine? Nature, and Art cannot so much credit the Astrological, as they prejudice the Theological prophesie.

10. Whether Prophecie be not now ceased? It was never intended to be perpetual. Even while it was, it was an act; not an habit: not permanent, but transient. The Spirit now in the illapse, and again upon the recessive. It was a gift or grace, not so much personal, as vocational: pertaining not to ordinary duty so much, as extraordinary occasion. Nor was it so necessary, that men should be taught to look after things future: as how to use the present time aright. The prophets were but types of that *great Prophet*: and all prophesie had its main end, and completion in *Christ*. It was therefore meet that the shadow should recede, now that the substance came in place; Prophecy was necessary for the Church of the Old-Testament, because *Christ* was not yet come: but not so in this of the New; because *Christ* is come already. We have an Evangelical prophesie, abundantly recompencing that lack of the legal: being a gift or grace not extraordinary, but ordinary; not temporary, but perpetual; not singular, but universal; not vocational onely, but personal; not an act common to reprobrates, but an habit peculiar to the Saints. Not of profound-

ing things of future times : but of expounding the future things of eternity. Be it in heaven or earth ; *Prophecies shall fail, when that which is perfect is come*, 1 Cor. 13.8. In heaven, they must needs fail ; because there's no future to be contemplated, or expected ; all is an eternal present. And in the Church of *Christ*, they must needs fail ; because there is no future truth (not another Gospel) to be expected ; the present truth is eternal. Prophecie failed in the Church, as did the other extraordinary, and temporary gifts : *viz.* Working of miracles, and speaking with Tongues. Neverthelesse I conceive, God hath absolutely denyed his Church none of all these : but that the Spirit may be pleased to stir up some men, at some times, and to some particulars, to act in any of them ; if just cause and necessity be. Yet, though a man should be raised to prophesie now, and that by the same Spirit ; I cannot think it to be by the same degree, or authority of the Spirit as the former Prophets were. Because the authority of the Spirit in them, was not onely prophetical, or historical : but sapiential, and dogmatical. And so their prophecies were recorded, not onely for a particular and certain prediction of truth : but for an universal, and perpetual instruction of Faith. And therefore, either there must be no end of adding to the Scriptures : or else none such must now be raised. There may be some prudential predictions of good men ; and suspicious presagings of evil men ; and shrewd conjecturings of common men : but what are all these to the prophesyings of holy men of God in old time ? Yet we say, Gods hand is not shortned, but that he can still raise up such : but who can say, that he will do it ? Or that there is just cause why he should so do ? We conclude therefore, in the general, that Prophecy is ceast. And that of an extraordinary gift at first ; it is become more extraordinary to after ages. What reason then have we to be so blind of Faith ; as to admit of a stated art of divination in its stead ?



CHAP. XXII.

From the rarity of Miracles.

1 **W**Hether every thing that is affected above, besides, or against the course and order, faculty and power, hope and expectation of nature; may truly be said to be miraculous? Not every thing. 1. Because, it is not a thing effected against particular nature, but against whole nature, that makes a Miracle. 2. Because in particular nature, there are antipolliges, or occult qualities of actives and passives; naturally acting, or disposed to act one against another. 3. Because it is neither nature acting contrary to some part of her self; nor is it Art urging or tempting Nature: but it is God totally exceeding the law, vertue, and order of Nature; that makes it to be a Miracle. 4. Because many things may be done against Nature, or natural propensity; which notwithstanding are but ordinary, and trivial; as the causing of heavy things to ascend upwards, &c. 5. Because there are many sins and vices, that are against Natures law and vertue, which who will say that they are miraculous? Therefore we conclude against Magical Mirabilaries? that although every Miracle be an act or effect above Nature: yet every act or effect besides, or against Nature, is not a Miracle.

2. Whether that may absolutely be said to be a Miracle, whose effect is manifest; and whose cause is occult or unknown to us? No. Except it be acted simply by the first cause; and for causes onely known to him. 2. Except it exceeds all mans exact knowledge indifferently; one as well as another. 3. Except the cause be altogether past such finding out, even to sober and prudential observation, art, industry. Otherwise, it should not be a Miracle, so as it is in it self, but so as it appears to us. Our ignorance should necessarily come into

into the cause of Miracles. That should be miraculous to one man; which is not so to another. And a prophane curiosity of Art would boast of more light, and experiment in divine works: then indeed is vouchsafed to the persuasion of a pious faith.

3. Whether the power of working Miracles be not proper to God alone? This must be affirmed, and cannot be denied.

1. Because He onely can work a Miracle of himself, to whom nothing is a Miracle.
2. Because He onely can work against the order of Nature, and second causes, whose will is sufficient to institute, Order, alter all things.
3. Because God is a transcendent, and is not under, nor yet within the predicament, of any part of the whole order of Nature; as the creature is: and therefore he onely can act that against, and besides above the order of Nature; which the creature cannot.
4. Because a divine power requires not a subject to work upon (for it is able to create all things of nothing) neither looks it at the possibility, or propensity of that subject, to the producing of the effect, as every created power doth.
5. Because the proper cause of a Miracle must not onely be uncreated, infinite, omnipotent, indeterminate, &c. But it must also be occult, unsearchable, incomprehensible: now no cause is simply so; but the hidden God himself.
6. Because it cannot be a Miracle, unless it be absolutely, and universally wonderful; or to be equally admired of all creatures of the same kinde. Now it is onely for God; and neither for Angels, or men, to do such things, as shall be admirable to their fellows, and not so to themselves.
7. Because if any other could work Miracles but God, or but by God, then Miracles could not be the indubitable signes, and proofs of a God; nor of Gods Word, and Truth.

4. Whether the good Angels can do Miracles? Ministerially, and instrumentally they may: but not principally and authoritatively. For Angels are finite both in their nature, apprehension, and power. And divine Miracles (absolutely considered) are as strange and wonderful to them: as they are to us men. Yet Angels (out of the vertue and perspicuity of their own nature) may know how to do many things, that may seem miraculous, or be marvellous to us. Because they

are a superior power or vertue unknown to us; and may have a particular power (over inferiours) not known to us; and therefore may act above, besides, against the particular order of Nature, that is known to us. But being part of whole created nature themselves, they cannot act against it (the main reason of a Miracle) for so they should act against themselves.

5. Whether Devils can do Miracles? If not Angels; much lesse devils. Neither doth the Lord make use of the devils to be instruments of his mighty works; as he doth of the Angels. For Miracles were never intended or effected (immediately or mediately) but for the confirmation of the truth: to which the devils are no apt instruments; because all that they do is with intent to seduce therefrom. The devils indeed have a faculty, and sagacity (both much enabled by long experience in things) above us men: and so may work (in many things) to amaze, as well as delude us. But such stupendous and prodigious facts, as they (by divine permission) busie themselves about, are no true Miracles: because false, either as touching the reality of the effect; or else the sincerity of the intent. And for the reality of effect, it is not so much thanks to their admirable power, or manner of working; as to the natural (though secret) disposition of the matter they work upon. Neither are they permitted often to work any reality of effect (but onely to delude with prestigious appearances) because God seldom suffers Nature, or the creature to be so blemished, or abused. And though they had a liberty to effect really, in things to be admired: yet (so false is their disposition) they would chuse, and labour to be prestigious. And where they are tempted (or urged as they say, by Art) to do those things that are not within their power, or permission: there are they forced to be prestigious, and delusory; for the saving of their credit amongst their own. Now this prestigiousnesse or illusion (whether freely from themselves, or as it were forced by others) is a signe of their impotency, as well as their fallacy: and either of them are a sufficient argument to exclude them utterly from a power of working Miracles. And therefore, if they will needs be contending for the devils power in, and by Magicians, Astrologers, Necromancers Conjurers, Witches,

itches, &c. We leave both them, & theirs, to their *lying wonders.*

6. Whether there be any ſuch ſecrets in Nature, as where-
 7 to work Miracles? Although it be confeſt, that there are
 many admirable ſecrets hidden in Natures boſome: yet we
 muſt profeſſe, that her hand is here ſhortned. Becauſe it is
 the nature of a Miracle to exceed Natures power. It muſt be
 above, beſides, againſt Nature: and not particular onely, but
 univerſal, or whole created Nature. Though a Miracle be
 wrought in Nature, yet it muſt be quite beyond Natures prin-
 ciples, law, order. Nature of it ſelf muſt not ſo much as
 incline or diſpoſe to it. Yea it muſt be in the very nature of
 the thing to be otherwiſe, than the Miracle hath made it. Al-
 wayes, the more alien the effect is to Nature, and the more
 remote from Natures order: the greater is the Miracle, and
 the more to be admired. Wherefore we conclude (againſt
 thoſe *Mirions*, who would make themſelves to be Natures
 ſpes) that not onely any particular nature, is not able to
 worke a Miracle beſides, or againſt the order of whole
 Nature: but the vertue even of whole Nature, is not able
 to worke a Miracle upon any particular nature whatſoever.

7. Whether Miracles may be wrought by Art? The flat
 negative is to be concluded upon theſe Arguments. 1. Art
 cannot exceed Nature. Now Nature (in all her mirables)
 is but Miracles Ape; and Art is but Natures Ape: what then
 are the Magical Mirabilaries (at moſt) but Apes of Art? 2.
 The ſtrength of Art is acquiſite: the vertue of Miracles is in-
 ſiſted. 3. An Art operates onely according to reaſon and
 knowledge: but a Miracle altogether above them. 4. Art
 ſeeks nothing, but according to ordinary rules, obſervations,
 experiments, cuſtoms: but a Miracle is ſo extraordinary, that
 there were no Miracle, except it were effected contrary to all theſe.
 5. Art (for the moſt part) is of neceſſaries: a Miracle (for
 the moſt part) is of contingents. 6. If Art ſerved to worke
 Miracles, then were the power of them acquiſite, arbitrary,
 of mans will, and induſtry: yea one man might do Miracles
 as well as another. 7. None of Gods ſervants ever wrought
 Miracles by Art. 8. If it were in the Artifts power, it
 ſhould be a Miracle to one man, and not to another. 9.
 Irophanes men, and the greateſt tempters of God, the De-

vil, and Nature, should so do most Miracles. 10. A rather serves to prevent many things for seeming Miraculous: because it helps to finde out the suddain cause. For either it lets to understand the cause, or not: if it doth not, then it is no Art; if it doth, then it is no Miracle.

8. Whether it be lawful, necessary, convenient (not onely for the working of Miracles, but for the finding out of Miracles) to operate (either by Art, or violence) against the order plac't in Nature? Doubtlesse, it is no further lawful then it may be either necessary, or convenient. That is probably, and directly tending to some publike, or private use, or benefit. Nature may have many pretty mirables (which the title *Admired Auditions, Natural history, Mirables of the world Occult Miracles of Nature, Occult Philosophie, subtilities and varieties of things, secrets, mysteries, memorables, unheard of curiosities, &c.*) Yet for all that, are they not such, as Magicians feign, or fable, in animals, plants, herbs, stones, &c. Nor are they (a many of them) so mirable in themselves; as either to mens fancies, or ignorances. Her actives, and passives, simpathies, and antipathies, are so occult and profound: as who can tell where to finde them; or how to apply them; so as to urge Nature (by the help of Art) to worke wonders. Who can do such a thing (especially make it his trade, profession, ostentation, so to do) and not be subject to, or guilty of tempting God, provoking the Devil, tormenting Nature, abusing the creature, losing time, disparaging himself, and deluding the world? It is for none but God to worke absolutely against the order of whole created Nature: because he could have instituted another order of Nature. And all things are subject to him; not so much from a necessity of Nature, and second causes: as according to the absolutenessse of his own power, and liberty of his own will. And it is for none to undertake to alter the order of particular Nature; but in, by, under, and for God: yea (I may say) according to God; and not otherwise. As. 1. God acteth not against the order of nature (in any particular of it) save onely upon just and weighty causes: how then dare prophane men offer to do such a thing jocularily, juggingly, to make sport and pastime; or yet for no other end or use, but vain and idle

periments ſake; or onely to feed, or ſatiſſie vain and pre-
 ſumptuous curioſity? 2. God, though he may act againſt
 that order which one creature hath to another: yet acts he not
 againſt that order, which the creature hath to himſelf. For
 would he act againſt the order of nature, as it depends upon
 himſelf; he ſhould ſo act againſt himſelf: in like manner, neither
 ought man to act againſt the order of nature, or of the creature
 ſo far forth as it depends upon God; nor yet ſo far forth as it
 is not intended by God, to be ſerviceable and uſeful unto men.

God acts not againſt the law and courſe of nature, ſo as to
 violate his own great Law; ſc. that of his wiſdome, goodneſſe,
 juſtice, in diſpoſing the creature: neither ought men ſo to do,
 beyond the great Law of uſing the creature aright, and to thoſe
 ends for which God ordained it. For it can never be
 lawful or warrantable, ſo to tranſgreſſe natures order, as to
 abuſe the creature in any kinde. Now do they not know,
 that the creature may as well be ſpiritually, and ſpeculatively
 abuſed, by ſuperſtition, and curioſity: as practically, and car-
 rally, by violence, or ſenſuality.

9. Why, amongſt all the Miracles that *Chriſt* wrought a-
 gainſt the Devils, among men, and in the other creatures: he
 did work none at all from, or by the heavenly bodies, the ſtars?
 beſides the reaſon above mentioned, why he reſuſed to ſhew
ſigne from heaven; this may now be added above all the
 reſt. It was becauſe there now was a greater Miracle wrought
 upon the earth, then ever was wrought in the Heavens. E-
 ven the myſterious Miracle, or miraculous Myſtery of *God* and
Man. Doing ſuch works upon earth, as whereat the Angels,
 and whole powers of heaven might well ſtand amazed with
 admiration. Indeed there was a wonder in Heaven, a *ſtar* (a new
 ſtar) at his birth: and another wonder in Heaven, an *Eclipse*
 of *the Sun* (a new Eclipse) at his death. Such a ſtar, and ſuch
 an Eclipse, as were miracles (in their nature, ſite, motion,
 portent) to all other ſtars, and Eclipses. Such a ſtar, and
 ſuch an Eclipse, as were the myſteries of all other ſtars and E-
 clipses. Set apart to ſignifie his power in Heaven, at the great-
 eſt inſtants of his infirmity upon earth. Thus they teſtified
 of him; and yet was not among theſe Miracles, nor mighty
 works that were wrought by him.

10 Whether Miracles may be wrought out of the Church. Although we make not the power of working miracles to be the perpetual note of Gods Church: yet we determine the Church to be the proper seat of them. And in determining we do thus distinguish; That God may be pleased to work miracles all the world over; and that by his Angels, as his Ministers in the Government thereof: but employs not men to that purpose, save onely within his Church. And do distinguish again, that privative miracles, or those of wrath and judgment, maybe wrought out of the Church: but not positive or those of Grace and mercy. And our reasons are, 1. Because the main end of working Miracles is for the plantation and confirmation of the Gospel, the truth of Gods word: and that cannot be without the Church. 2. The power of working Miracles is from a promise, and that belongs to the Church alone. 3. In a Miracle is considerable not so much the evident effect as the secret intent, and this consideration is onely for the faithful in the Church. 4. The truth of the word is not to be measured by miracles; but the truth of miracles by the Word: and where is that but in the Church? 5. Miracles tend as to the glory of God, so to the edification of the Godly; and who looks for that or them, out of Gods Church. 6. Satans stupendous prodigies are mostly wrought out of the Church: but Gods wonderful miracles within it. 7. Though it hath been said, that miracles were intended for Infidels; yet were they not effected but by believers: and by believers, either to convince, or to convert those Infidels.

11. Whether wicked men and reprobates may be workers of miracles? Not by Angelical assistance, not by diabolical confederation, not by the secret of Nature, not by the study of Art: but by divine dispensation they may. 1. Because God may be pleased to employ them to this purpose; and yet give them no more but a faith of miracles; which is common to reprobates. 2. Because that of miracles is a gift not simply making accepted: but may be given onely for others sakes. 3. God hath wrought miracles by dead instruments: and why not by men of a dead faith, and dead in trespasses and sinnes? 4. Wicked men may be used in the working of miracles, for a testimony of Gods truth: yet not in a manifestation of their own

own graces. 5. Bad men have been employed in working of miracles: that good men might not be proud, or overweening of common gifts. 6. The working of miracles is not appropriated to godly men: lest ordinary Graces might be undervalued; and weak Christians might take scandal, and despair in their defect of the extraordinary gift.

12. Wherein differ true and false miracles: or divine and diabolical; Theological, and magical? 1. The one kind are wrought by God, by Angels, Prophets, Apostles, and sometimes by the Saints: the other not but by devils, magicians, Juglers, ungodly men. 2. The one are solid and real in effect: the other are phantasmatical, and praestigiouſly deceiving the sense. 3. The one God freely calls to do: the other are not done but by tempting both God, and the Devil. 4. The one are serious, and upon occasions of importance: the other are ludicrous, and serve to make vain men sport. 5. The one tend to confirm the Church: the other to seduce from it. 6. The one are liberal: the other mercenary. 7. The one profitable: the other pernicious. 8. The one make humble and modest: the other arrogant and full of ostentation. 9. The one serves to instruct: the other onely to astonish. 10. The one are wrought with devout Prayer, Supplication, Thanksgiving: the other by superstitious imprecation, adjuration, incantation; with many ridiculous signes, and execrable ceremonies, nothing pertaining to the producing of the effect. And thus they differ in their Authors, instruments, dignity quality, duration, utility, end, and effect.

13. Whether Magicians, Conjurers, Inchanters, Witches, &c work not their miracles, (or rather signes, wonders, prodigies, portents) by the devils means? It is affirmed that they do so, for these reasons. 1. Because they do them not by God, Angels, Nature, or Art (as appears sufficiently by what hath been said already) and therefore they must needs do them by the devil. 2. Because they operate upon a compact: which is evident in that invocation, adoration, sacrifice, immolation, &c. is hereunto required. 3. Because they operate by idolatrous, superstitious, sorcerous, execrable, ridiculous signes, rites and ceremonies. 4. Because they secretly invoke, although they outwardly would seem to command: which implorati-

ON,

on, and imperiousness, yea and dissimulation between both these, is to God, and good Angels, abominable. 5. Because their Prayers and preparations are blaspheming, railing, execrating, threatening, prophane, superstitious, absurd, ridiculous: which neither God nor good Angel can indure. 6. Because they seek either to allure, or compel their operating power, by things sensible. 7. Because the fact exceeding Natures order, and Arts efficacy: yet there can be no reasonable cause why such an effect should be ascribed either to God, or good Angels. 8. Because the effect is by them ascribed to times, places, figures, characters, rites, ceremonies, &c. 9. Because there are used hereunto words (besides names of God, and Angels) barbarous, unknown, insignificant, incoherent, apocryphal, superstitious, sorcerous, detorted, absurd, ridiculous, &c. 10. Because they make use of means unlawful, unapt, and not ordained to such a purpose. 11. Because they do their feats upon vain and light occasions. 12. Because they effect that (or seem so to do) at a distance: which the causes themselves could not naturally do, were they proximately applied. 13. Because their miracles or wonders are not wrought, but at certain times, in certain places, and by certain means: as under such constellations, by such configurations, by such animal parts, stones, herbs, preparations, confections, &c. 14. Because they seem to make many cautions in the preparation; which they violate in the execution. As they caution to cleanliness, chastity, temperance, sobriety, justice, charity, &c. yet the exercise is wholly of, and to the contrary. 15. Because they are not onely ungodly men that do them: but they do them for wicked ends: As idolatry, murder, theft, covetousness, lusts, pride, ambition, vain-glory, &c. 16. Because if there be any truth or reality of extraordinary effect, either through natures secret disposition, or Arts studious operation: yet diabolical suggestion intervenes, and prompts the instruments to mingle many vanities and fallacies of signes and ceremonies, whereby to delude and deceive. 17. Because they are seldome or never so prodigious and stupendous in effecting; as in troubled and distracted States. 18. Because their monstrous prodigies & portents are mostly wrought out of the Church, or in false and heretical Churches, or where
the

the Church is declining, and sitting; or else to the scandal, prejudice, persecution of the true Church of *Christ*.

14. Whether there be any verity, or reality of miraculous effect, in those things that are miraculously done by the Devill, and Magicians : Reallity of effect there may be seen; but of miraculous effect none : That is, there may be some reall effect upon the patient indirectly, and consequentially (as in incantation, sorcery, effascination) although there be none such primarily, and directly, as from a miraculous Agent. For we see that men are really affected, and terrified, even from spectrous and ludibrious phantasmes. Our conclusion therefore thus stated, stands firm, for these proofes. 1. The Devill and Magicians cannot doe that which is possible to neither a part, nor to both of them together, (no though they had all the Angels joyned to them) that is, to worke true miracles. 2. God seldome or never permits. and the devill seldome or never intends, any verity and reallity of effect in such cases; Because he delights to be a false emulator, but no true imitator of Gods workes. 3. If there be produced (at any time) any reallity of effect; it is not beyond the secret disposition of the matter they worke in; then which nothing can be more defective to the forme of a miracle. 4. All their miraculous transformations, and transportations are but to substract one thing (by a swift and imperceptible motion) and substitute another in the place; and so either delude the phantasie, or deceive the sight. 5. Those mutations, or alterations which they worke, are but by actives and passives artificially applyed; which though nature alone would not have produced peradventure; yet art alone could never have produced them, without some naturall property or capacity hereunto in nature. So that the vertue of effecting is simply and primarily in the naturall power, or property; and but secondarily, and conditionally, in the artificiall or cunning application. 6. All their representations, and ostentations are phantasmaticall and spectrous; either in respect of the prestigous transposition of the object, the organ, or the scene. 7. The intent and end of such their operations are epugniant to true and faithfull profession, and holy and righteous conversation; and serving only to insinuate or confirm

confirme a lie; and therefore must be but *lying wonders* at most.

15. Whether those things that were done by *Pharaohs Magicians*, in emulation of *Moses*, were miraculous, and real in effect; as his were? Some contend they were so: but others (upon better grounds) conclude they were otherwise. For 1. What *Moses* did, he did at the *call* or *command* of God, *Exod* 7.6. But the *Magicians* did theirs at the *call* or *command* of *Pharaoh*, *vers*. 11. And therefore seeing there was not the same Authority of doing miracles; doubtlesse there was not the like efficacy between them, or miraculous effect. 2. *The Magicians of Egypt*, though it be said, *they also did so, or in like manner*: yet it is to be understood *in specie, non jure*; in appearance, but not indeed. Because it is added (by way of differencing) *with their incantments*, *vers*. 11. And the original word some derive from a root that signifies to flame, because with fiery flashings, and flamingings, they used to perfringe the eyes of the beholders: and not onely so; but was hereby the greatest incendiaries, inflaming mens minds with idolatry, superstition, lies, and calumnies, &c. Others derive it from another root, that signifies involving, covering, hiding; to note, with what occult and involved flights and covertures, they sought to conceal their prestigious pranks; so as they might appear otherwise then indeed they were. Besides, the word is commonly used (in Hebrew Authors) to signifie diabolical and prestigious works. 3. True miraculous effects may consist, and concord together; and never oppose, or destroy one another: it is a sign of false circulatory phantasms, that they are soon vanishing, and dispersing, when they presume to come in competition with true divine miracles. Thus *Aarons rod swallowed up the rods of the Magicians*, *vers*. 12. Whether his rod did so while it was yet turned into a serpent, it skilleth not to dispute: the Miracle was the greater, if it did so after it was turned into a rod again. For there was the form of a miracle confounding the form: but here was the very matter of a miracle destroying the very matter of an impostor. But what say you, if their rods were as phantastical and prestigious as their serpents were: and therefore the rather dispelled even by a substantial rod? 4. True miracles serve to confirm the

the truth : but to what end served those false mirables of the magicians, but to *robore* or *harden Pharaohs heart*, both against Gods message and the true miracles? *vers. 22.* 5. Concerning that of the *Frogs* (*chap. 8. v 7.*) Why did not *Pharaoh* command his *Magicians*, to take away their *Frogs*? Was it because theirs were only prestigious spectres, and could offend no more but the sight; and not infest the other (and lesselusive) senses; as the other did? And why calls he for *Moses*, and *Aaron*, to *intreat the Lord* to take away the *Frogs* from him: but because they that were of his sending, were the real frogs; and those that really plagued him? *v 8.* 6. Wherefore did God cause them to fail in counterfeiting the least things (*the Lice v. 18.*) but that he would thus convince them the least things, that their greatest were but counterfeits? and while they confesse, *this is the finger of God*, *v. 19.* Do they not as good as confesse, that each of theirs was the finger of *elzebul*. 7. When the *Magicians* were smitten with *boyles* and *blains*, so that *they could not stand before Moses*, *ch. 9. 11.* Why did they not conjure up all their Art and force, to *intreat Moses* again: if that they had been able to do any thing as *Moses* did? 8. How stands the comparison of *heretics* *resisting the truth*; like as *Jannes* and *Jambres* withstood *Moses*: *2 Tim. 3. 8.* But that these did it by fallacies, or appearances of spiritual truth: as they did it by phantasmes, or appearances of corporeal truth? Many Philosophical reasons might be added: but these (so clear from the Text) are sufficient to prove them impostors. What may we then judge of the later *Gipsies*: since it it was no otherwise with their forefathers, these *Ægyptians*?

16. Whether the gift of working miracles be not now ceas't? Miracles were never but extraordinary, and temporary. Their ordinary gift not perpetual: and simply no saving Grace: but might instrumentally be acted even by reprobates, as well as by the elect. Having no principles of working habitually remaining in the Soul. Were intended onely to be certain signes, upon great occasions, and present helps, in the defect of ordinary means. Needful in the beginning of the Church; to strengthen weak Faith. They have had their main end already (the sufficient confirmation of the truth) and the end accomplish'd,

ed, that which was destinated to the end, might well cease. *Christ* was not onely the most eminent in miracles; but him they had their perfection, and completion. His *Disciples* believed in him, before ever they saw him do a miracle: how much more then may his Church, without them; that together with the memory of them, hath the ordinances and ordinary means? The permanency of miracles would but have diminished the efficacy of Faith: because it would have been occasion not to have believed without them. The truth of the Gospel would still be called in question, and thought dubious and uncertain; if it always needed such confirmation. The promises and faith would thus be evacuated: because walking would be, not by Faith, but by sight. There would be no end of seeking after sensible signes and means; and prophane men would still be tempting unto them; and weak Christians would be discouraged in their defect. Not onely ordinary graces would so grow vile; but even miracles themselves: for they would be thought no miracles, by being so commonly obvious, and assiduous. What need we stand upon such, when the greatest work of God, and most profitable for man, is not alwayes the greatest miracle. Have we not perpetually Gods spiritual miracles, in our vocation, conversion, justification, regeneration, sanctification, &c.? And his ordinary miracles, in our creation, propagation, conservation, &c.? And what need we more? To conclude, was there no other cause, our finnes are sufficient to make divine miracles to cease: shall we then look after Magical miracles, signes, and wonders; such as are set up by the fins of men.



CHAP. XXIII.

From the fables of Miracles.

Is not the rarity of miracles (already proved) enough to prove the stories of Magical Miracles to be but meer fables? We need not therefore their pardon to call them so; they ought to gratifie us that we call them not worse than

Seeing the vertue of miracles and miraculous operation, in Gods word alone: and neither in Nature, nor Art, nor rifice. What can we say lesse, then that all such natural mirables, are onely for meere naturals to admire? Whose authors have been some of them spurious; most of them obscure; all of them (in that particular) vain and nugacious. Who take up their authorities by tradition; from paganish story, poetical fiction, and mythological relation, of such wonderful things, as were never in Nature, or the world. Who come to cite their mirables with such a (*they say*) as if they themselves were not onely ashamed to own them; but afraid to report them. Who stuffe up their legendary stories of magical mirables, with tales of such strange things, and they so incredible; and under strange Names, and they so unknown; and in such strange places, and they so remote: as that they are not worth seeking after; or if they were, yet neither time, nor thing, nor place is to be found. Who urge us onely with this; that such their wonders are not to be proved by reason, but referred to experiment: and yet we are as far from hearing the one; as from hearing the other. Neverthelesse, all these are impudently urged, and imposing upon our Faith, to admit, and admire, what wonderful effects of configurations, constellations, influences, impressions, seales, characters; upon Elements, Minerals, Stones, Vegetables, Animals; yea and Rationals not excepted. Nay and a many of these so imposed, as tending effectually to Prophecy, Divination, Prediction,

on, Prognostication. And therefore omitting the ridiculous rabble of magical mirabilaries (for I have neither list nor leisure to meddle with them at large) I shall onely instance in few of them, which they not onely report confidently; but impudently prescribe to this very purpose. Advising the Reader by the way, that (for all this) they cannot be believed without superstition, nor practised, without sorcery.

1. There is an herb among the *Chaldeans* called *Ireos*; among the *Greeks*, *Mutuchiol*; among the *Latins* *Elitropia*: this herb is of so admirable vertue, that if it be gathered in *August* while the *Sun* is in *Leo*, and wrapt in a *Lawrel* leaf, added thereunto the *Tooth* of a *Wolf*; and so at *night* laid under a man's *head*: if any thing be stoln from him, he shall see the *Thief* and all his conditions.

2. The herb called by the *Chaldeans* *Aquilaris*, by the *Greeks* *Valis*, by the *Latins* *Chelidonia*; if it be taken with the *beard* of a *Mole*, and be laid upon the *head* of a *sick* man; it may soon be discerned, or divined, whether he shall dye of that disease, or recover ye or no: for if he now *sing out*, it is a signe he shall *die*; but if he *weep*, then shall he not dye at that time. By the like, the conquering of an *Enemy*, and recovery of a *Suite* is to be foreknown.

3. The herb which by the *Chaldeans* is called *Luperax*, by the *Greeks* *Esifena*, by the *Latins* *Viscus querei*; this herb with another herb called *Martegon*: if it be put into a mans *mouth*, and he begin to forethink who is a coming (be it friend, or foe) if he shall come, it will fixe upon his heart; if he shall not come, it will leap from it; nay, will it not leap out of his *mouth*?

4. The herb which the *Chaldeans* call *Isiphilon*, the *Greeks* *Orlegensa*, the *Latins* *Centaurea*; this herb (the *Magicians* say) hath admirable vertue: for if with the blood of a female *Lambling*, and *oyle*, it be put into a *Lamp*; it makes all that stand by believe themselves to be *Magicians*; and that their heads are in *heaven*, and their feet upon the *earth*: and if the same be cast into the *fire*, the stars shining; the stars will seem to *fight* and skirmish one against another.

5. The Stone called *Sylonites*, bred in an *Indian Snail*, confers the prescience, and presence of certain things future while a man hath it under his *tongue*, let him bethink him

any business, whether it ought to be done, or may come to passe, or not: and if it may, or ought; it will cleave so fast to his heart, as that it cannot be plucked thence: if not, the heart will leap back from it.

6. If thou wouldst interpret dreams, and Prophetize of things future, take the stone which is called *Esmundus*, or *Asmadum*; and it will give Prophetization, interpretation of all dreams, and make to understand riddles.

7. If thou wilt divine of things future, take the stone called *Celonytes*, of a purple and various colour, and is found in the body of a *Snayle*: if any man carry this stone under his tongue, he shall Prophecie, and foretell future things.

8. By the stone called *Elitropia* (or as the *Nigromanticks*) the *Babylonian Gemme*; with certain verses, and Characters, Princes have predicted by divining: for which cause the Priests of the Temples made special use of this stone, in the feasts of their Idols.

If thou wouldst foreknow any thing future, take the stone called *Bena*, and put it under thy tongue: and so long as thou so holdest it, thou shalt continually predict by divining things future; and shalt not (in any wise) erre in divining.

10. If thou wouldst judge of, or declare the opinions, and cogitations of others; take the stone which is called *Gerarides*, and is of a black colour, and hold it in thy mouth.

11. If thou wouldst whet the wit of any one, or increase his wrath, or foretel future things: take the stone which is called *Smaragdus*, &c. For it (carried about him) makes a man to understand well, confers a good memory, increases the wealth of him that carries it about him; and if any man hold it under his tongue, he shall Prophecie forthwith.

12. A *Weasel* is a creature sufficiently known, if the heart of this creature be eaten, while it is yet panting, it maketh to know things to come.

13. If thou wouldst (as the great diviners have done) understand the voices of Birds, take with thee two companions on the first of the *Kalends* of *November*; and go into the wood with dogs, as if thou wentst an hunting; and that beast thou
first

first findest, carry it home with thee, and prepare it with the heart of a *Foxe*, and thou shalt straight understand the voices of Birds, and Beasts: and if thou wouldst that another should understand them, do but kisse him, and he shall understand them likewise.

14. A *Suffumigation* made with the congealed blood of an *Asse*, and the fat of a *Wolfe*, and *Storax*, &c. will cause to foresee things future in sleep; whether good, or evil.

15. If any one swallow the heart of a *Lapwing*, or a *Swallow*, or a *Weasel*, or a *Mole*, whilst it is yet warm with natural heat; it shall be helpful to him for remembering, understanding, and foretelling.

16. The stone that is bred in the apple of the eye of a *Civet Cat*, held under the tongue of a man, is said to make him to divine, or prophecy. The same is *Selenites*, the *Moon-stone* reported to do. — Also there is an herb called *Rbeangelida*, which *Magicians* drinking of, can Prophecy.

17. They say also, that a *Tyke* if it be pulled out of the left ear of a *Dog*, and if it be altogether black; hath great vertue in the *Prognostick* of life. For if the sick party shall answer him that brought it in, who standeth at his feet, and shall ask of him concerning his disease, there is certain hope of life: and that he shall dye, if he make no answer.

18. They say, that *fumes* made of *Linsced*, and *Fleabane* seed, and roots of *Violets*, and *Parshy* doth make one to foresee things to come; and doth conduce to prophecy. — They say also, that if any one shall hold a *Viper* over a vapour with a *staffe*; he shall prophecy. — So it is said that the stone *Selenites*, id est, the *Moon-stone*, and the stone of the *Civet Cat*, cause divination: also *vervaine*, and the herb *Theangelis*, cause soothsaying.

19. *Melancholly* men, by reason of their earnestness, do far better conjecture, and fitly conceive a habit, and most easily receive an impression of the celestials. — The *Sybill*s and the *Bacchides*, and *Niceratus* the *Syracusan*, and *Ancon*, were by their natural melancholy complexion, Prophets, & Poets. — For this, when it is stirred up, burns, and stirs up a madnesse, conducing to knowledge, and divination: especially if it be helped by any celestial influx; especially of *Saturn*, who seeing he is cold and

and dry, as is a *melancholy* humour, hath its influence upon it, increaseth, and preserveth it.

20. The *Rabbines* say, there is an Animal called *Jedua*, having a humane shape, in the middle of whose Navel comes forth a string, by which it is fastned to the ground like a Gourd, and as far as the length of that string reacheth, it devoures all that is greene about it: and deceiving the sight, cannot be taken, unlesse that string be cut off with the stroke of a dart, which being cut off, it presently dyes. Now the bones of this Animal, being after a certain manner laid upon the mouth; presently he whose mouth they are laid upon, is taken with a frenzie, and soothsaying.

Now, what a rare Mirable of Art is Magical Divination, yea and Astrological Prediction: that hath all these, and many more (if one would take the paines to collect them) Mirables of Nature, peculiarly subserving thereunto? I say even Astrological Prediction. For without a constellated fabrication, or confection; all these presaging Mirables (and the like) signifie nothing in effect. And therefore (for the manner of acting in, and by such as these) they caution straitly to observe the Planet, benevolous, or malevolous; as they would presage upon the effect, good, or ill. And not onely so, but the dominion of the Planet, and the day of that dominion, and the houre of that day: as they would have the predicted effect to be now, or then. So that, to what end serve the feigned Mirables of Nature, but to feigne the Mag-astro-mantick Art for the greatest Mirable?

CHAP.



CHAPTER XXIV.

From the Ceremonies of preparation.

WHether these (and the like) rites, and ceremonies (taught, and practised by themselves) as preparing, and conducing to magicall, and astrological constellation, configuration, fabrication, operation, divination, prediction, omination, presagation, conjectation, prognostication, &c. be not the most blasphemous, idolatrous, superstitious, heathenish, hereticall, hypocriticall, atheisticall, sorcerous, prestigious, impostorous, prophane and impious; not onely to pure minds, and consciences; but even to common reason, and sense? *viz.*

1. He which knowes how to compare the divisions of *Provinces*, according to the divisions of the *stars*; with the ministry of the ruling *Intelligences*, and blessings of the *Tribes of Israel*, the lots of the *Apostles*, and *typicall* scales of the sacred *Scripture*; shall be able to obtaine great propheticall *oracles*, concerning every *Region*, of things to come.

2. If thou desirest to receive vertue from any part of the world, or from any *star*, thou shalt (those things being used which belong to this *star*) come under its peculiar influence, &c. ——— When thou dost to any one *species* of things, or *individuall*, rightly apply many things, which are things of the same subject scattered among themselves, conformable to the same *Idea*, and *star*; presently by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by meanes of the *soul* of the *World*. I say opportunely fitted, *viz.* under a *harmony*, like to the harmony which did infuse a certaine vertue into the matter ——— The celestiaall harmony produceth that into act, which before was onely in power, when things are rightly exposed to it in a celestiaall season. As for example, if thou dost desire to attract vertue from the *Sun*, and to
 seek

seeke those things that are *solary* amongst vegetables, plants, metals, stones, and animals; these things are to be used, and taken chietely, which in a solary order are higher. For these are more availeable; so shalt thou draw a singular gift from the *Sun* through the beames thereof, being seasonably received together, and through the *spirit* of the *world*.

3. By artificiall mixtions of things, such as agree with the heavens under a certaine constellation, descends a vertue, by a certaine likenesse and aptnesse that is in things amongst themselves towards their superiours.—— So from a certaine composition of herbes, vapours, and such like, made according to naturall Philosophy, and Astronomy, there results a certaine common forme, endowed with many gifts of the stars.—— When therefore any one makes a mixture of many matters, under the cœlestiall influences; then the variety of cœlestiall actions on one hand, and of naturall powers on the other hand, being joyned together, doth indeed cause wonderfull things, by *oyntments*, by *collyries*, by *fumes*, and such like.

4. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit seasons, to make them alive, by procuring *life* for them from the *stars*, as also a *sensible soule*, as a more noble forme.

5. *Magicians* teach that cœlestiall gifts may through inferiours, being conformable to superiours, be drawne down by opportune influences of the heaven: and so also by these cœlestiall, the cœlestiall *Angels*, as they are servants of the *stars*, may be procured and conveyed to us.—— That not onely *cœlestiall*, and *vital*; but also certaine *intellectually*, *angelically*, and *divine* gifts, may be received from above, by some certain matters, having a naturall power of *divinity* (*idest*) which have a naturall correspondency with the *superiours*, being rightly received and opportunely gathered together, according to the rules of naturall Philosophy, and Astronomy.—— That an *Image* rightly made of certain proper things, appropriated to any one certain *Angell*, will presently be animated by that *Angel*.

6. A *Magician* doth make use of things manifest, to draw

forth things that are occult, viz. through the *voice* of the *stars*, through *fumes*, *lights*, *sounds*, and naturall things, which are agreeable to cœlestiall: in which, besides corporall qualities there is a kinde of reason, sense, and harmony, and incorporeall and divine measures, and orders.

7. No man is ignorant, that supercelestiall Angels, or Spirits may be gained by us through good workes, a pure minde purest prayer, devout humiliation, and the like. Let no man therefore doubt, that in like manner, by some certaine *matters* of the *world*, the *Gods* of the *world* may be raised by us; or at least the *ministring spirits*, or *servants* of these *Gods*.———So we read that the ancient *Priests* made *Statues* and *Images*, foretelling things to come, and infused into them the *spirits* of the *stars*, &c.

8. Some *suffumigations*, or perfumings that are proper to the *stars*, are of great force for the opportune receiving of cœlestiall gifts, under the rayes of the stars; in as much as they do strongly worke upon the aire, and breath.———Wherefore *suffumigations* are wont to be used to them, that are about to *southsay*, for to affect their fancy; which indeed being appropriated to any certain *Deities*, do fit us to receive divine inspiration.——— The most powerfull *fume* is that which is compounded of the seven *Aromaticks*, according to the powers of the seven *Planets*.——— Know also, that according to the opinion of the *Magicians*, in every good matter, as love, good will, and the like, there must be a good *fume*, odoriferous, and pretious: and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking *fume*, that is of no worth.

9. By certain *Alligations* of certain things, as also, *suspensions*, or by simple *contract*, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of *Alligation* and *suspension*, and the manner which the *Art* requires, viz. that they be done under a certain and suitable *Constellation*, and that they be done with *wyer*, or *silken threads*, *hair*, or *sinew* of certain *animals*, or fine cloaths, and the like, according to the suitability of things.

10. *Rings* also, which were alwaies much esteemed of by
th

the Antients, when they were opportunely made, do in like manner impresse their vertue upon us, &c. ——— Now the manner of making these kind of *Rings*, is this; *viz.* When any *Star* ascends fortunately, with the fortunate aspect or conjunction of the *Moon*, we must take a *stone*, and *herb* that is under that *star*, and make a *Ring* of the mettall that is sutable to this *star*, and in it fasten the stone, putting the herb or root under it: not omitting the inscriptions of *Images*, *Names*, and *Characters*, as also the proper *Suffumigations*, &c.

11. The *countenance*, *gesture*, the motion, setting, and figure of the body, being accidental to us, conduce to the receiving of the coelestial gifts; and expose us to the superior bodies, and produce certain effects in us. ——— Whosoever therefore doth the more exactly imitate the coelestial bodies, either in nature, study, actions, motion, gesture, countenance, passions of the minde, and opportunity of the season; is so much the more like to the heavenly bodies, and can receive larger gifts from them.

12. It conduceth very much for the receiving the benefit of the heavens, in any work; if we shall by the Heaven make our selves sutable to it, in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddainly expose us, and ours, to the superiour *significators* of such like passions; and also by reason of their dignity, and nearness to the superiours, do much more partake of the coelestials, then any material things. For our minde can through imaginations, or reason by a kinde of imitation, be so conformed to any *star*, as suddainly to be filled with the vertues of that *star*; as if it were a proper receptacle of the influence thereof. ——— We must therefore in every work, and application of things, affect vehemently, imagine, hope, and believe strongly; for that will be a great help. ——— Therefore he that works in *Magick*, must be of a *constant belief*, be credulous, and not doubt at all of the obtaining the effect.

13. The *Arabians* say, that mans *minde*, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the *stars*, and *intelligences*; and being so

joyned, is the cause that some wonderful vertue be infused into our works, and things. — And according to this is verified the Art of Characters, Images, Inchantment, and some speeches, and many other wonderful experiments to every thing which the minde affects. — For all those things which the minde acts, and dictates by characters, figures, words, speeches, gestures, and the like, help the appetite of the soul, and acquire certain wonderful vertues, as from the soul of the Operator, in that hour when such a like appetite doth invade it so from the opportunity, and celestial influence, moving the mind in that manner. — And it is a general rule in them, that every minde that is more excellent in its desire, and affection, makes such like things more fit for it self; as also more efficacious to that which it desires. Every one therefore that is willing to work in *Magick*, must know the vertue, measure, order, and degree of his own soul, in the power of the universall

14. Those *words* are of greater efficacy then others, which represent greater things, as intellectual, celestial, supernatural as more expressly, so more mysteriously. Also those that come from a more worthy tongue, or from any of a more holy order: for these, as it were, certain signes, and representations receive a power of celestial, and supercelestial things, as from the vertue of things explained, of which they are the *vehicula* so from a power put into them by the vertue of the speaker.

15. *Proper Names* of things are very necessary in magical operations. — Hence *Magicians* say, that *proper Names* of things are certain rayes of things, every where present at all times, keeping the power of things, as the essence of the things signified rules, and is discerned in them, and know the things by them, as by proper, and living images. — According to the properties of the influences, *proper Names*, result to things. — Every voyce therefore that is significative, first of all signifies by the influence of the celestial harmony: Secondly, by the imposition of man; although oftentimes otherwise by this, then by that. But when both significations meet in any voice or name, which are put upon them by the said harmony, or man; then that name is with a double vertue *viz.* Natural, and arbitrary, made most efficacious to act; as oft as it shall be uttered in due place, and time, and seriously, with

with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it.

16. In composing of *verses*, and *orations*, for the attracting the vertue of any *star* or *Deity*; you must diligently consider what vertues any *star* containes; as also what effects and operations; and to infer them in *verses*, by praying, extolling amplifying, and setting forth those things, which such a kind of *star* is wont to cause by way of its influence: and by vilifying, and dispraising those things which it is wont to destroy, and hinder. And by supplicating and begging for that, which we desire to get: and by condemning, and detesting that, which we would have destroyed and hindered. And after the same manner, he make an elegant *oration*, and duely distinct by *Articles*, with competent numbers, and proportions.

17. Moreover *Magicians* command that we call upon, and pray by the names of the same *star*, or name to them to whom such a *verse* belongs; by their wonderfull things, or miracles, by their courses, and waies in their sphere; by their light, by the dignity of their kingdome; by the beauty and brightness that is in it; by their strong, and powerfull vertues; and by such like as these. ——— Besides, with the divers sorts of the names of the *stars*, they command us to call upon them, by the names of the *Intelligences*, ruling over the *starres* themselves.

18. *Magicians* command, that in every worke, there be *imprecations*, and *inscriptions* made, by which the Operator may expresse his affection: That if hee gather an *herbe*, or a *stone*, he declare for what use he doth it; if he make a *picture*, he say, and write to what end he maketh it.

19. When thou art working any thing which belongs to any *planet*, thou must place it in its Dignities, fortunate, and powerfull, and ruling in the day, houre, and in the figure of the Heaven. Neither shalt thou expect the signification of the worke to be powerfull; but also thou must observe the *Moon* opportunely directed to this; for thou shalt doe nothing without the assistance of the *Moon*. And if thou hast more atternes of thy work, observe them all, &c.

20. Thou shalt observe that the *Angles* of the *Ascendant* and

and a *tenth* and *Seventh* be fortunate; as also the *Lord* of the *Ascendant*, and place of the *Sunne* and *Moon*; and the place of part of the *Fortune*, and the *Lord* thereof; and the *Lord* of the foregoing conjunction, and prevention, &c.

21. *Magicians* advise us, that in casting, or in graving *Images*, we would write upon it the name of the effect; and this upon the *back*, when evill, as destruction; on the *belly*, when good, as love. Moreover in the forehead of the *Image* let be written the name of the *species*, or *individuum*, which the *Image* represents; or for whom, or against whom it is made. Also on the *breast* let the name of the *signe*, or *face* ascending, and the *Lord* thereof be written; also the names and characters of its *Angles*. Moreover in making the *Image*, they advise that *prayer*, for the effect for which it is made, be used.—— Now they use the *Images* being made diversly, according to the virtues thereof. Sometimes they hang them, or bind them to the body; sometimes they bury them under the earth, or a River; sometimes they hang them in a chimney over the smoak; or upon a tree, that they may be moved by the wind; sometimes with the head upward, and sometimes downward; sometimes they put them into hot water, or into the fire. For they say, as the workers of the *Images* do affect the *Image* it selfe; so doth it bring the like passions upon those to whom it was ascribed, as the mind of the Operator hath dictated it.

22. To make one fortunate, we make an image, in which these are fortunate; *viz.* the *significator* of the life thereof, the *givers* of the life, the *signes* and *planets*. Moreover to the *Ascendant*, the middle of the heaven, and the *Lords* thereof, be fortunate: also the place of the *Sunne*, and place of the *Moon*, part of *Fortune*, and *Lord* of conjunction, or prevention made before their nativity, by depressing the *malignant* planets. But if we will make an *Image* to procure misery we must doe contrarywise; and those which wee place here fortunate, must there be infortunate, by raising malignant stars.—— Also for the destroying or prejudicing any, let there be made an *Image* under the *ascension* of that man, whom thou wouldst destroy, and prejudice; and thou shalt make unfortunat the *Lord* of the *House* of his life, the *Lord* of

of the *ascending*, and the *Moon*, and the *Lord* of the house of the *Moon*, and the *Lord* of the house of the *Lord ascending*, and the *tenth* house, and the *Lord* thereof &c.

23 The *youth* to be initiated to *Diaination* by *magick* spells, ought to be chosen, sound, without sicknesse, ingenious comely, perfect in his members, of a quick spirit, eloquent in speech; that in him the divine power might be conversant, as in the good *houses*: that the minde of the youth having quickly attained experience, may be restored to its divinity. — If therefore thou shalt be a man perfect in the sound understanding of *Religion* and piously, and most constantly meditatest on it, and without doubting believest; and art such an one on whom the authority of holy *Rites*, and Nature hath conferred dignity above others, and one whom the divine powers contemn not; thou shalt be able by praying, consecrating, sacrificing, invoking, to attract spiritual, and celestial Poems; and to imprint them on those things thou pleasest; and by it to vivifie every magical work.

24. Sacred *words* have not their power in *Magical* operations, from themselves, as they are words; but from the occult divine powers, working by them in the mindes of those who by *faith* adhere to them: by which *words* the secret power of God, as it were through Conduit pipes, is transmitted into them; who have eares purged by *Faith*, and by most pure conversation, and invocation of the divine *Names*, are made the habitation of God, and capable of these divine influences, whosoever therefore useth rightly these *words*, or *Names* of God with that purity of minde, in that manner, and order, as they were delivered; shall both obtain, and do many wonderful things.

25. To work Miracles by divine *names*, *words*, *seals*, *characters*; all must be done in most pure gold, or virgin parchment, pure, clean, and unspotted; also with *Inke* made for this purpose of the *smak* of consecrated *waxe lights*, or *incense*, and *holy water*. The actor also must be purified and cleansed by *sacrifice*, and have an infallible *hope*, a constant *Faith*, and his minde lifted up to the *most high God*, if he would surely obtain this divine power.

26. There are four kinds of divine *phrenzy* proceeding from several

Several *Deities*; viz. from the *Muses*, from *Dyonisius*, from *Apollo*, and from *Venus*. The first phrenzy therefore proceeding from the *Muses*, stirs up, and tempers the minde, and makes it divine, by drawing superiour things to inferiour things, by things natural. Of which there are *nine* degrees &c. — The second phrenzie proceeds from *Dionysius* this doth by *expiations* exterior, and interior, and by *conjurations*, by mysteries, by *solemnities*, *rites*, *temples*, and *observations* divert the soul into the minde, the supreme part of itself, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing a the associate of life, is filled by them with felicity, wisdom and oracles; not in signes, and marks, and in conjectures; but in a certain concitation of the minde, and free motion, &c. — The third kinde of phrenzy proceeds from *Apollo*, viz. From the minde of the world: this doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, and certain sacred Arts, or certain secret confectiions; by which the spirit of their God did infuse vertue, make the soul rise above the minde, by joyning it with *Deities*, and *Demons*, &c. — The fourth kinde of phrenzie proceeds from *Venus*; and it doth by a fervent love, convert and transf- unite the minde to God, and makes it altogether like to God, as it were the proper image of God. — The soul therefore being converted and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of divinity. — Doth, besides that it hath by its integrity obtained the spirit of prophecy, sometimes work wonderful things, and greater then the nature of the world can do, which works are called Miracles.

27. It was a custome amongst the *Ancients*, that they who should receive *Answers*, certain expiations and sacrifices being first celebrated, and divine worship ended, did religiously lye down, even in a consecrated chamber, or at least on the shrines of sacrifices, &c.

28. Whosoever would receive divine *Dreams*; let him be well disposed in *body*, his *brain* free from *vapours*, and his *mind* from *perturbations*; and let him that day abstain from *supper*, neither let him drink that which will *inebriate*; let him have

clean and neat chamber, also exorcized, or consecrated; in the which a perfume being made, his temples annointed, things causing dreams being put on his fingers, and the representation of the heavens being put under his head; and paper being consecrated, his Prayers being said; let him go to bed, earnestly meditating on that thing which he desireth to know: so shall he see most true and certain dreams, with the true illumination of his intellect, &c.

29. Every one that works by *Lots*, must go about it with a minde well disposed, not troubled, not distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holinesse towards God, and the *caelestials*, with an undoubted hope, firm faith, and sacred *Orations*, invoke them; that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure: For if thou shalt be qualified, they will discover to thee most great secrets by vertue of *Lots*: and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded.

30. Whosoever being desirous to come to the supreme state of the soul, goeth to receive *Oracles*; must go to them being chastely and devoutly disposed, being pure and clean to go to them; so that his soul be polluted with no filthinesse, and free from all guilt. He must also so purifie his Minde, and Body, as much as he may, from all diseases, and passions, and all irrational conditions; which adhere to it as rust to iron, by rightly composing, and disposing those things, which belong to the tranquility of the minde; for by this means he shall receive the truer, and more efficacious *Oracles*.

31 We must therefore first observe cleanness in food, in works, in affections; and to put away all filthinesse, and perturbations of the minde, and whatsoever sense, or spirit, that offends; and whatsoever things are in the mind unlike to the heavens; not only if they be in minde and spirit, but also if they be in the body, or about the body: for such an external cleanness is believed not to help a little to the purity of the minde, &c.

32 They that desire to have this spirit pure, and potent; let them use dryer meats, and extenuate this grosse body with fast-

ings, and they make it easily penetrable; and lest by the weight thereof, the spirit should either become thick, or be suffocated let them preserve the body clean, by *Lotions, Frictions, exercises* and *cloathings*; and corroborate their spirits by *lights*, and *fumes* and bring it to be a pure and thin fineness.

33. We must acquit and avert our mindes from all *multi- tudes*, and such like passions, that we may attain to the simple truth? which indeed many Philosophers are said to have attained to in the *solitude* of a long time. For the minde by solitude, being loosed from all care of humane affairs, is a leafure, and prepared to receive the gifts of the cœlestial deities.

34. It is believed, and it is delivered by them that are skillful in sacred things, that the minde also may be expiated with certain *institutions*, and *sacraments* ministred outwardly, as by *Sacrifices, Baptisms, and Adjurations, Benedictions, Consecrations*, sprinklings of *Holy water*, by *annoinings*, and *fumes*; not so much consecrated to this, as having a natural power thus to do.

35. Moreover, the *Magicians* when they made any *confe- sion*, either natural, or artificial, belonging to any star; this did they afterward religiously offer and sacrifice to the same star: receiving not so much a natural vertue from the influence thereof, being opportunely received, as by that religious *obla- tion* receiving it divinely confirmed, and stronger, &c. — Moreover to the cœlestial and ætherial Gods *white sacrifices* were offered: but to the terrestrial, or infernal, *black* &c.

36. Moreover, we must petition for, and to the effectors of the thing desired; *viz.* Such an *Angel, Star, or Hero*, on whom the office lies: but observing that our invocation on them must be made with due number, weight, and measure; and according to the rules delivered concerning enchantments.

37. *Consecration* is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works, according to the tradition of *Magical Art* rightly and lawfully prepared, and our work is vivified by the spirit of understanding. — So in the *consecration* of *water, fire, oyle, places, paper, swords, &c.* Let there be *commemoration* made, &c.

38. Whosoever therefore thou art, who desirest to operate in *this faculty*, in the first place implore *God the Father*, being one; that thou also maiest be one worthy of his favour: be cleane within and without, in a cleane place.—— Wash your selves oft, and at the daies appointed, according to the mysteries of number, put on cleane cloaths, and abstaine from all uncleannesse, pollution, and lust.—— Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemachoides, touch not an uncleane thing, or a carcase.—— Thou shalt wash, and annoint, and perfume thy selfe, and shalt offer sacrifices.—— Further, perfumes, sacrifice and unction penetrate all things, and open the gates of the elements, and of the heavens, that through them a man may see the secrets of God; heavenly things, and those things which are above the heavens, and also those which descend from the heavens, as Angels and Spirits of deep pits, and profound places, apparitions of desert places, and doth make them to come to you, to appeare visibly, and bey you.

39. Moreover, whatsoever thou operatest, do it with an earnest affection, and hearty desire; that the goodnesse of the heavens, and heavenly bodies may favour thee; whose favour that thou mayest the more easily obtaine; the fitnessse of the place, time, profession, or custome, diet, habit, exercise, and name also do wonderfully conduce: for by these the power of nature is not onely changed, but also overcome. For a *fortunate place* conduceth much to favour.—— What place congruous to each one, must be found out by his nativity, &c.

40. Make election also of *houres & daies* for thy operations; or not without cause our *Saviour* spake, *Are there not twelve houres in the day*, and so forth? For the *Astrologers* teach, that *times* can give a certaine *fortune* to our businesse. The *Magicians* likewise have observed; and to conclude, all the antient verse men consent in this; that it is of very great concernment, that in what *moment* of *time*, and disposition of the heavens, every thing whether naturall, or artificiall, hath received its being in this world: for they have delivered, that the first *moment* hath so great power, that all the course of

fortune dependeth thereon; and may be foretold thereby

All these are not ashamed to shew themselves in English, in this. I have onely now collected them here, and there (with a running hand) to the intent, that (at one view) it might be discerned; at least (by comparison) examined; whether these dignifications, qualifications, dispositions, preparatiō of *Magick* and *Astrologie*; be not onely so superstitious; and for conscience, and religion; to abhor them: but so ridiculous as for reason, and sense to deride them? And whether their preparations, be not meer pollutions in themselves; and these their dignifications very vilifications, to natural, and moral men: and these their consecrations, be not utter abominations to God, and all good men? Nay, and whether the most damnable witches, have not been initiated, by such kind of preparative solemnities: and their most execrable witchcrafts operated, by such effectual ceremonies, as these; yea and they more fair seeming, then the fairest of them?



CHAP. XXV.

From the folly of Interrogations, and Elections.

WHether, besides the superstition, and vain curiosity it be not extreme folly, and madnesse; to make observation, inquisition. election of dayes and hours (from a mans geniture, and the disposition of the stars) when in to auspicate a businesse; be it greater, or lesse? Especiall seeing the *directing Art* it self is not onely depraved commentiously (as themselves confesse) by the arrogance, ambitious vainglory, covetousnesse, and deceitfulnesse of the *Artists*: but how are they able to vindicate it from a more commentitious invention, and idle speculation, or inspection (according to such numbers, additions, substractions, such days, hours, minutes, scruples, &c.) of such a star, or planet, in such a posture, or aspect; such a conjunction, constellation, configuration; such

hours

house, such a Lord of the *Ascendant*, such a Lord of the *Horoscope*; such a *significator*, such a *Promissor*, such a *Peregrinator*, such an *ambulator*, such a *prerogator*, such a *dispositor*, such an *Emissary*, &c. with such *motions*, *congressions*, *profections*, *fortifications*, *oppositions*, *corrections*, *rectifications*, *directions*, *elections*, &c. And how do they prove that such fictions (not onely of things, but of names) at least such disorderly confusions of both, should not onely be the Rulers ordaining, and ordering; but the rules of foreknowing and foretelling mens fates and fortunes, manners, actions, busineses, succeses; fortunate or unfortunate, &c. ? Is it not great imprudence then, for any to be here enquiring? And as great impudence for them to undertake to be here resolving?

1. As concerning Fortune in general; If you would know whether your fortunatenesse or infortunity, prosperity or adversity shall be more, or lesse; in the beginning, middle, or end of your life; in body, minde, name, goods, relations, &c.

2. As concerning Religion; If you would know, whether you shall be of any Religion, or none; whether of a true, or of a false Religion; whether heretical, schismatical, hypocritical; whether constant, or wavering in Religion, &c.

3. As concerning marriage; If you would know, whether you shall ever marry, or not; when, or about what age you shall marry; how many wives, or husbands, you shall have; whether you shall get a wife easily, or after long and hard suit; which shall love first, or most, *sc.* the husband the wife; or the wife the husband; whether you two shall live long together; and love mutually, equally, and constantly; whether your wife shall be a virgin, a widdow, or an harlot; be noble, or base; beautiful, or deformed; rich, or poor; faithful, or disloyal; vertuous, or vitious; wise, or foolish; sullen, or cheerful; frugal, or lavish; subject or imperious; modest and silent, or light and loquacious; which of you twain shall die first, or the one bury the other, &c.

4. As concerning children; If you would know, whether your wife shall be fruitful, or barren; whether she shall bring forth twins, or monsters; whether boys, or girls; when and under what constellations to lie with your wife; for the be-
getting

getting of children male, or female; tall, or low of stature fair, or deformed; healthful, or sickly; dull, or witty; wise, or foolish; rude, or mannerly; long lived, or short lived; whether your children shall be many, or few; dutiful, or ungracious; thriving, or prodigal, &c.

5. As concerning friendship; If you would know, whether your friend shall be true, faithful, useful, constant; or on the contrary; whether your enemies shall be potent, or impotent; noble, or base; secret, or open; reconcileable, or implacable; whether you shall have more enemies then friends; and your enemies more ready, and able to hurt; then your friends to help; whether your greatest friends or enemies shall be aliens, or allies, &c.

6 As concerning honours; If you would know, whether you shall be honourable or despised; preferred, or disgraced; abroad, or at home; whether you shall attain to honour, and preferment by the Princes favour, by wealth, by the mediation of friends, or by your own deserts; whether your honours shall last, and how long, &c.

7. As concerning Magistracy and Magistracy; If you would know what course of life you shall lead; publick, or private; military, or civil; liberal, or mechanick; when, under what constellation, and with what election to auspicate, or enter upon your Science, Art, Trade, Occupation, Profession, Office, Place, Calling; what shall be your advantage, or prejudice hereby, &c.

8. As concerning servants; Whether you shall live, or die a servant; whether you shall serve a good, or a bad master; when and under what planetary elections to go to service, that so it may be both more easie, and beneficial, &c.

9. As concerning building; when, or according to what electional houses of the heavens, to build your house on earth: so as it may stand firm against wind, and rain, escape fire, and be freed from rats, mice, &c.

10. As concerning husbandry; If you would know according to what sydereal elections, to hire, let, plant, improve, plow, sow, reap, &c.

11. As concerning commerce; If you would know when and under what fortunate position of the starres; to buy and sell

sell, and gain by the bargain; what commodities will be cheap, or dear, and when; &c.

12. As concerning Riches; If you would know whether you shall waxe rich by inheritance, acquisition, dead mens goods, merchandizing, other mens mony, by mines, woods, cattle, husbandry, finding of hidden treasures, by offices, places, executorship, feoffeship, &c. Whether you shall get goods lawfully, or unlawfully; with ease, or industry; when your wealth will grow upon you, to what measure or value they will amount, and how long they shall last: And whether you shall become poor by suertiship, compartnership, contention, idleness, luxurioufnesse, unprudence, fire, water, winds, rots, murders, thieves, robbers, plunderings, and whether your riches, or poverty shall be first, or last.

13. As concerning Laws, and Lawings; If you would know on what lucky day, or electional hour, to enter your suit: whether your advocate will be faithful and diligent in pleading your cause; and the Judge just; and whether win the day, or get the better of your adversary, &c.

14. As concerning travelling; If you would know under what aspects to begin your journey prosperously; whether it is safest to go by sea, or by land; by night, or by day; with company, or without; on horseback, or on foot; whether your journey shall be long or short, your travel pleasant, or tedious; your return safe and advantageous, &c.

15. As concerning wars; If you would know under what happy conjunction to raise your men, whether they shall be trusty and couragious; what weapons to make choice of; what fortunate day to appoint for the battle; where to take our ground; when to give the onset; when to retreat; how to get the victory, &c.

17. As concerning things lost or stöln; If you would know where they are, who is the thief, whether you shall recover our goods; and how improved, or impaired, &c.

18. As concerning sports, and recreations; If you would know whether it is best to take your pleasure within doors, or without; when to goe on hunting with sport, and successe; whether you shall win, or lose, in playing at cards, dice, &c.

19. As concerning the minuteft matters; If you would know

know with what auspication, and election, to wash your hands; kemb your head; cut your hair; pair your nails; put on new cloaths, greet a man, or meet a beast that is coming towards you, &c.

20. As concerning health, or sicknesse; If you would know which of these shall be first, or last; whether natural or accidental; what degree of malignity is to be gathered from the hour of decumbency; whether the sicknesse, or disease be curable, and recoverable yea, or no; &c.

21. As concerning death; If you would know, whether it shall be natural, or violent; honourable, or shameful; a broad, or at home; suddain, or after long languishing; sooner, or later: whether you shall die by justice, cruelty, treachery, and casualty; by poyson, pestilence, sword, famine, thunder, shipwrack, fire, water, beasts, thieves, robbers, servants, children, neighbours, strangers; by open or secret enemies, &c.

Besides all these (and infinite such like) speculative interrogations, as touching auspiciating elections (common both to prescribers and consulters) there are, together with these constellations, certain practical configurations: as the fabrications of Images, statues, pictures, *Talismanus*, idols (painted, molten, graven) under certain sydereal conjunctions; for the repelling of things hurtful from you; and procuring of things helpful to you, *viz.* If you would drive away any venomous serpent, or noysom beast; make the figure thereof in some certain matter, under some convenient constellation, and inscribe thereupon the name of the signe ascending, and the name of the thing you would expell, &c. And for the contrary effect, do it after a contrary constellation, &c. And observe the like, in alluring to love; or in provoking to hatred; in curing of diseases, and procuring of health, &c. But by no means (so conscientious, or cautious they are) ascribe the effect to the Image; for that's (say they) idolatry, superstition, witchcraft: but to the constellation: and I pray, what's that? But I am weary with reckoning up (in part) things of so great folly; and of greater impiety. Onely I ask (not them, but the sound, and sober) if indeed they be not so? I mean, if the businesse, and folly of the world (brought and sought

sought to be directed by the businesse, and folly of an Art) be not very much repugnant to humane prudence; and to divine providence much more?

CHAP. XXVI.

From the conviction of Confession.

WHether Magicians and Astrologers themselves, have not plainly and plentifully, discovered and acknowledged, the vanity and impiety of Magick and Astrology? And whether it be not an Argument irrefragable against an Art, or operation: whenas the Arch-Artists are so far convinc't, as to confesse the pravity, and obliquity hereof themselves? For who can more truly and fully set them forth, then they that have given themselves over to study and practise them? How many things (of old, and of late) have been spoken (either through a spirit of recantation, a conscience of conviction, or a fury of exclamation) by magicians, against Magick; and by Astrologers, against Astrology? Hear what one of them saith both against himself, and all the rest; of what kind or sort soever.

Whatsoever things have here already, and shall afterward be said by me; I would not have any one assent to them: nor shall my self any further, then they shall be approved of by the *universal Church*, and the *Congregation of the faithfull* — Magicians, and those who were the authors of this Art amongst the Antients, have been *Chaldeans, Egyptians, Assyrians, Persians, and Arabians*; all whose Religion was perverse, and polluted idolatry. We must very much take heed, lest we should permit their errors to war against the grounds of the *Catbolike Religion*: For this was blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these things in this science. Wheresoever therefore you shall see these things written by us; know that these things are

onely related out of other Authors, and not put down by u
for truth; but for a probable conjecture, which is allyed t
truth; and an instruction for imitation in those things th
are true.—Of Magick I wrote (whilst I was very young) thr
large books, which I called *Of Occult Philosophie*; in whic
what was then, through the curiosity of my youth, erroneou
I now being more advised, am willing to have retracted, by th
Recantation: For I have heretofore spent very much time an
cost in these *vainities*. At length I grew so wise, as to understan
how, and by what reasons I was bound to dehort others fro
this destruction. For whosoever do not in the truth, nor in th
power of God, but in the delusions of Devils, according t
the operation of the evil spirits, presume to *divine*, and *proph
cy*, and by *magical vainities*, exorcisms, enchantments, love-p
tions, allurements, and other devilish works and deceits, of
dolatry, exorcising prestigious things, and making ostentatio
of phantasms, boasting themselves to work miracles, present
vanishing: all these, with *Jannes*, and *Isambres*, and *Simon M
gus* shall be destinated to the torments of eternal fire.

The ancient Philosophers teach us to know the nature o
the *genius* of every man, by stars, their influx, and aspects, whic
are potent in the *nativity* of any one: but with instructions t
diverse, and differing amongst themselves; that it is much di
ficult to understand the mysteries of the Heavens by their dire
ctions, &c.

Cicero following the *stoicks*, affirms that the foreknowing o
future things belongs onely to the Gods. And *Ptolomie* the A
strologer saith, that they onely that are inspired with a deity
foretel particular things. To them *Peter* the *Apostle* consent
saying, *Prophefying is not made according to the will of man, bu
boly men spake as they were moved by the Holy Ghost*.

Take heed that you be not deceived by them that are dece
ved. Neither can the great reading of books direct you here
since they are but as riddles. How great writings are there mad
of the irresistible power of *magical Art*, of the *Predigious Im
ges* of *Astrologers*, of the monstrous transmutations of Alchi
mists, of the *blessed stone*, by which, *Mydx*. like, all mettals tha
were touched, were presently transmuted into Gold, or Silver
All which are found vain, fictitious, and false, &c.—What
foeve

Soever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists*, and bewitching *Necromancers* can do by spirits.

See where their Faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heavens, Fate, Nature, Providence, God, and all things, to the command of one *Magician*: and seek for the preservation of a kingdom from *Devils*, the enemies of publike preservation; Saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub*, the God of *Achroa*, &c. — Are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the Devil, the father of lies: and hope for victory elsewhere, then from the *Lord of Hosts*? — All these ungodly follies are wont to bring destruction to the admirers thereof: to which truly they who especially confide, are made the most unfortunate of all men. — Surely it is unknown to these *Fools*, and *Slaves* of the Devil for to finde out things to come; and to pronounce truth concerning those things which hang over our heads, and are occult, and from heaven portended unto men; and to effect things which exceed the common course of Nature, &c. — O *Fools*, and wicked! Who by these Arts would establish a kingdom; by which formerly most potent Empires have fallen, and have been utterly overthrown.

It is now time to speak of the *Mathematical disciplines*, which are reputed to be the most certain of all other; and yet they all consist not, but in the opinions of their own *Doctors*; to whom much faith is given; who also have erred in them not a little. Which *Alhumasar* (one of them) attests to us, saying; that the Antients, even since *Aristotles* time, have not plainly known the *Mathematicks*. For seeing all these Arts are chiefly conversant about the spherical, or round, whether figure, or number, or motion; they are forced at length to confesse, that a perfect round, or spherical, is no where to be found neither according to Art, nor according to Nature. And these disciplines, although they have caused heresies in the Church, few, or none; yet (as *Augustine* saith) they nothing pertain to salvation; but rather induce to error, and recall from God: and (as *Hierome* saith) are not sciences of piety.

This *Arithmetick* (vaine and superstitious) hath brought forth *Geomancy*, and divination, and cogging, dicing, or chancing, and whatsoever is of that sort of fortilegious numerals. Although almost all doe adoept *Geomancy* to *Astrologie*, because of the like judiciall way: and because they draw the power thereof not so much from number as motion. — C this there have written among the Antients, *Haly*; among the moderne, *Gerardus Cremonensis*, *Bartholomeus Parmensis*, and one *Turdinus*. I also have written a certaine *Geomancy*, farre different from that of others: and yet not lesse superstitious and fallacious; or if you will, let me say, not lesse lying then all the rest.

Neither do I think that to be passed over which the *Pythagorick* did assert; and which others think that *Aristotle* himselfe believed: sc. that the *elements* of Letters doe possesse their certain numbers; out of which they did divine by the proper names of men: the numbers of the letters of every one being collected in summe; which compared, they gave to him the palme, whose summe exceeded the other; whether it was enquired about warre, or strife, or marriage, or life, or any other the like. — And there are, who by the same compute, promise themselves to finde out the *Horoscopes*: as I know not whom, one *Alchandrius* by name, an obscure Philosopher, hath delivered concerning them.

Moreover I cannot easily say, what *Pythagoricall* mysteries, what *Magicall* powers, they dream to be in numbers; although divided of things themselves: yea and dare say, that the world could not have been created by God, but by those instruments and exemplars: and that the knowledge of all divine things are contained in numbers, as in a rule, of all, most certaine. Hence arose the heresies of *Marcus*, and *Magus*, and *Valentinus*, founded on numbers, and proceeding from numbers; who presumed themselves able to finde out, and declare divine religion, and innumerable secrets of the divine truth, by most frigid numbers. — All which are vaine, and feyned, and false; neither remains there any thing of truth to these *Arithmeticians*, but an insensate and inanimate number: and yet they suppose themselves to play the part of a divine, or divining men, because they know how to number

The *Astrologie*, which is *Astronomie* (or rather the *Astronomie* which is *Astrologie*) is wholly fallacious; and much more nugacious then the fables of *Poets*, whose Masters (bold men in truth, and authors of prodigies) out of an impious curiosity, after their owne fancy, and above humane capacity (as if it were *Basilides* the hereticke his *Abraxas*) fabricate the heavenly orbes; and depaint the measures of the starres, their motions, figures, images, numbers, concents; as if they were but of late descended downe from heaven, and had been there conversant for some time: by which they imagine all things stand, are done, and may be knowne. And yet about these very things they are greatly disagreeing among themselves, and contrary, and repugnant one to another: so that I doubt not to say with *Pliny*, it plainly argues the inconsistency of this Art, and that it is none: in that, teaching the very principles of it, one way thinke, or judge the *Indians*, otherwise the *Chaldeans*, otherwise the *Ægyptians*, otherwise the *Mores*, otherwise the *Jewes*, otherwise the *Arabians* otherwise the *Greekes*, otherwise the *Latines*; otherwise the ancient, otherwise the moderne Authors. For, treating of the number of the Spheres; *Plato*, *Proclus*, *Aristotle*, *Averroes*, and almost all the Astrologers before *Alphonsus*, a few only excepted, doe number eight Spheres only; yet *Averroes* and *Rabbi Isaac* say, that *Hermes*, and some of the *Babylonians*, placed the new orbe, or ninth sphere. To which opinion adhere, *Azarcheles* the *More*; and *Tebitib*, and the same learned *Rabbi*, *Isaac*, and *Alpetragus*; to which assent *Albertus* the *Almaine*, of his age (I know not for what famous enterprize of his) called the *Great*: and all they, who approve of the accessse and recessse of motions. But the junior Astrologers now furnise, that there are ten Orbes, which *Albertus* himselfe supposes *Ptolomie* also to have held. *Averroes* also supposes him to reckon up nine; when as in truth *Ptolomie* affirms no more but eight. But *Alphontius* sometime following the judgement of *Rabbi Isaac*, by surname *Bazam*, held nine Spheres: yet four yeeres after the edition of his Tables, adhering to the opinions of *Albubassen* the *More*, and *Albategni*, he recal'd himselfe againe to eight. Also *Rabbi Abraham Avenezra*, and *Rabbi Levi*, and *Rabbi Abraham Zanutus*, do suppose there to be no moveable orbe above the eight:
and.

and as touching the motion of the eighth Orbe, and of the fixed Stars, they are very various amongst themselves. For the Chaldeans and the Egyptians affirm it to be carried with one motion onely: to whom assent *Alpatragus*, and of the modern *Alexander Aquilinus*. But the rest of the Astronomers, from *Hipparchus* to our times, say that it is carried about with many motions. The *Talmudissicall Jewes* assigne to it a double motion. *Azarcheles* and *Tebib*, and *Johannes Regiomontanus* have ascribed to it the motion of *Trepidation*, which they say is of accessse, and recessse; above the little circles that are about the head of *Aries* and *Libra*. But in this they differ amongst themselves: because *Azarcheles* saith, the moveable head cannot be distant from the fixt, more then ten parts. But *Tebib* saith, not more then four parts, with ten, and almost nine minuts. *Johannes Regiomontanus* saith, not more then eight parts: and therefore the fixed Stars not alwaies varying to the same parts of the world; but they conceive them sometime returning where they began. But *Ptolomy*, *Albategni*, *Rabbi Levi*, *Avenezra*, *Zacutus*, and (amongst the moderne) *Paulus Florentinus*, and *Augustinus Ritius* (very familiar to me in *Italy*) affirm the Stars to be moved alwaies and continually, according to the successions of signes. The latter Astronomers attribute a tripple motion to the eighth Sphere; one proper, which we have called that of *Trepidation*; which is completed once in seven thousand yeeres: another which they call that of *Gyrarion*, from the ninth Sphere, whose circumvolution is not finished in lesse then forty nine thousand yeeres: the third, from the tenth Orbe, which they call the motion of the *First moveable*, or the motion of *Rapture*, or the *Diurnall*; which within a naturall day returns daily to his beginning. Furthermore they who attribut a double motion to the eighth Sphere, doe not all of them agree amongst themselves: For almost all the modern, and they who admit of the motion of *Trepidation*, doe argue it to be hurried along in a superiour Sphere: but *Albategni*, *Albubassen*, *Alfraganus*, *Averroes*, *Rabbi Levi*, *Abraham Zacutus*, *Augustinus Ritius*, doe think that the *Diurnall motion*, which others think to be the motion of *Rapture*, is not proper to any Sphere, but is done by the whole Heavens. And *Averroes* himselfe saith, that *Ptolomy* (in his book
which

which he inscribed of *narrations*) doth deny the motion of *Gyration*. And *Rabbi Levi* saith, he thinks with *Averroes*, that the *Diurnal motion* is done by the whole Heavens. Again, they no more agree, about the measure of the motion of the eighth Orbe, and of the fixed Stars. For *Pto'omy* thinks that the fixed Stars are moved one degree in an hundred yeeres. *Albategni* contends this to be done in sixty six *Ægyptian yeeres*: To whom assent *Rabbi Levi*, *Rabbi Zacutus*, and *Alphontius*, in the correction of his Tables. *Azarcheles* the *Moore* saith, they are moved one degree in seventy foure yeeres: *Hipparchus* in seventy and eight. Many of the *Hebrews*, as *Rabbi Iosue*, *Moyser*, *Maymonides*, *Rabbi Avenezra*, and after them *Hay Benrodans*, in seventy yeeres: *Jobannes Regiomontanus*, in eighty yeeres: *Augustinus Ritius* holds the middle betwixt the opinions of *Albategni* and the *Hebrews*; thinking that the fixed Stars are not moved one part of the Heavens, sooner then sixty yeeres; nor lower then seventy yeeres. But *Rabbi Abraham Zacutus* (as *Ritius* tells us) testifieth out of the tradition of the *Indians*, that here are yet in Heaven two Stars Diametrically opposite one to the other: which, contrary to the order of signes, fulfill not heir course in lesse then an hundred forty foure yeeres. Also *Alpetragus* himselve thinks, that there are in the Heavens various motions, yet unknown to man; which if it be so, there may be Stars and bodies there, to which those motions may agree; which either men cannot discern by reason of the exceeding altitude; or no Arts as yet have by observation found out. To which *Phavorinus* the Philosopher in *Gellius*, assents; in his oration against the *Genethliacks*. It therefore remaines to conclude, that no Astronomer as yet hath descended from heaven, who could teach us the inerrant motion truly and certainly. Neither hath the true motion of *Mars* hitherto been known; which also *Jobannes Regiomontanus* complaines of, in a certain Epistle to *Blanchinus*. Also one *Gulielmus de Sancto Clodoaldo*, an excellent Astrologer, hath left written the error of the same motion, in his observations two hundred yeeres since and more; and none of the latter hath hitherto corrected either him or it. Moreover it is impossible to finde out the true ingresse of the *Sunne* into the *equinoctiall points*: which *Rabbi Levi* proveth by many reasons. But what should

we speake of those that are found out since ; how the former have erred about them? For many, with *Tebib*, have thought the greatest declination of the Sunne to be continually varied when neverthelesse it is alwaies carried in one measure. Yet *Ptolomy* thought otherwise of it ; and it was otherwise found out by *Rabbi Levi*, *Avenezra*, and *Alphonsus*. In like manner, concerning the motion of the Sunne, and measure of the yeere, they have found it otherwise, then *Ptolomy*, and *Hipparchus* have delivered. Likewise, as touching the motion of the *Stage* of the Sunne, *Ptolomy* conceives one thing ; but *Albategni*, and the rest another. Moreover of the images, and considerations of the fixed Stars ; the *Indians* have delivered their opinions after one manner, the *Ægyptians* after another, the *Chaldeans* another, the *Hebrews* another, the *Arabians* another, *Timotheus* another, *Arsatilis* another, *Hipparchus* another, *Ptolomy* another, and the *moderne* writers another. I passe by here to tell, how they befoole themselves about the right and the left principle of the heavens ; concerning which *St. Thomas Aquinas*, and *Albertus the Almaine*, two superstitious divines, while they seriously endeavoured to say something, could finde nothing to say : neither could any man certainly ever finde out any thing. Moreover the *Galaxia*, or the *milkie circle*, what it is, the *Astrologers* are yet ignorant of. I also forbear to lengthen my speech about the *excentrick*, *concentrick*, *apicycles*, *retrogradations*, *trepidations*, *accesses*, *recesses*, *raptures*, and other motions, and circles of motions : seeing all these are not ; are neither the workes of God, nor of nature : but monsters of the *Mathematicians*, and trifles of *Feigners*, derived from corrupt Philosophy, and the *Fables* of *Poets* ; to which neverthelesse, as it were to true things, and created by God, or established in nature, these *Masters* are not ashamed to give so much Faith, as to referre unto these trifling vanities, as unto causes, whatsoever things are done in these inferiours : and say, that those feined motions are the principles of all inferiour motions. Such *Astronomers* as these, *Anaximenes* his mayd hath opportunely castigated, by a saying not to be despised ; for she using to walke abroad with her master *Anaximenes*, who on a certain day going early out of his house to inspect the Starres, while he was surely intent in looking

Looking up to the heavens, he, unmindfull of the places site,
 fell suddenly into a ditch; then said his mayd, I wonder Ma-
 ster upon what reason you should perswade your selfe that
 you can fore know such things as are in Heaven; when as you
 cannot foresee those things that are before your own feet. The
 same facetious passage is reported concerning *Thales Milesius*;
 in like manner reproved by his hand-mayd *Tressa*. And it is
 not unlike to these, that *Tully* saith; The Astrologers while
 they are searching after the coastes of Heaven, none of them
 perceives what is before his own feet. I my selfe of a child, have
 taken in this Art from my parents; and further, I have lost
 much time, and labour in it: at length I have learned that this
 whole art, and every part of it, leaves you no other founda-
 tion, but meere toys and figments of imagination. And it
 now irketh, and repenteth me of my labour lost heretofore;
 and I did desire to bereave my selfe of all memory, and use of
 it, and had long since cast it out of my mind; nor would I
 ever have reassumed it, but that the violent intreaties of some
 potent ones (who are wont sometimes to abuse great & good
 wits, to unworthy artifices) had compelled me to fall upon it
 for gain; yea, and my own domesticall utility did perswade me,
 that I ought sometimes to enjoy their folly, and to observe
 them with trifles, that so greatly coveted after trifles. I truly
 say trifles; for what else hath Astrologie, but meere trifles of
 Poets and Fables, and portentous figments, with which they
 gaine the heavens to be fully stored? Neither doe any kind of
 men agree more together, then Astrologers and Poets doe;
 excepting that they dissent about *Lucifer* and *Vesper*: the Poets
 affirming, that on what day *Lucifer* appears before the Sunne
 rising, on the same day it follows the Sunne setting; which
 almost all the Astrologers deny to be done, besides those who
 place *Venus* above the *Sunne*: because those Starres which are
 more remote from us, they seem in their rising to rise sooner,
 and in their setting to set later. But this discord of Astrologers
 about the site of Stars and Planets, had I not now remembered
 it, I had passed it by: in as much as it belongs not to Astrolo-
 gers so much as Philosophers. For *Plato* after the Moon, places
 the second Sphere of the Sunne (or the Sphere of the *Sunne*
 second &c.) the same doe the *Aegyptians*, placing the *Sunne* be-

twixt the *Moon* and *Mercury*. But *Archimedes*, and the *Chaldeans* place the *Sunne* the fourth in order. *Anaximander*, *Atridorus*, *Chius*, and *Crates* say, that the *Sunne* is the supream of all, after which the *Moon*, and beneath these the rest errant and inerrant. *Xenocrates* thinks that all the Stars are moved one and the same superficies: and they discord no lesse about the magnitude and distance of the *Sunne*, the *Moon*, and the rest of the Stars. Neither is there any constancy of opinion amongst them about the *Celestials*, nor yet truth; neither that any marvell, seeing the *Heaven* it selfe, which they feare is of all other most inconstant, and most replenished with trifles and fables; for the very *Twelve signes*, and the rest of the *Boreall* and *Australl* images, had never ascended up to heaven but by Fables. And yet the *Astrologers* live by these Fable and impose them upon others, and make a gain thereby. But the *Poets* in the mean while (the egregious inventors of them) grow poore, and hungry.

There remaines yet another species of *Astrologie*, which they call the *Divinatory*, or the *Judiciary*; which treats of the revolutions of the yeers of the world, of *nativities*, of questions, of elections, of intentions and cogitations, of virtues, or powers; for the foretelling, casting up, eschewing, or repelling the events of all things future; even of the secret dispositions of divine providence it selfe. Hereupon the *Astrologers* doe mart, or vent the effects of the *Heavens* and the *Stars*, from yeers most remote, and before all memory of things, or the times of *Prometheus*; or (as they say) from the great *conjunctions* before the *Flood*. And they affirm that the effects, forces, motions of all living creatures, stones, metals, herbs, and whatsoever things in these inferiours, doe flow from these same *Heavens*, and *Starres*, and doe altogether depend upon them, and may be searched out by them. Verely these are incredulous men, and not lesse impious, in not acknowledging this one thing, that *God* had already made the *Herbs*, *Plants*, and *Trees*, even before the *Heavens* and *Stars*. Moreover, the most grave *Philosophers*, as *Pythagoras*, *Democritus*, *Bion*, *Favorinus*, *Panætius*, *Carneades*, *Possidonius*, *Timeus*, *Aristoteles*, *Plato*, *Plotinus*, *Porphyrius*, *Avicenna*, *Averrees*, *Hippocrates*, *Galenus*, *Alexander Aphrodisæus*, *Cicero*, *Seneca*, *Plutarch*, and

and many more, who have searched the causes of things from very Art and Science; yet never remit us to these Astrological causes: which although they were causes, yet because they plainly knew not the courses of the Stars, and their forces which is a thing most known to all wise men) they therefore cannot give a certain judgement of their effects. Neither are there wanting among them (as *Eudoxus, Archelaws, Cassanus, Hychilax, Halicarnassus*) most skillfull *Mathematicians*, and many other modern and most grave Authors, which confesse, that it is impossible that any thing certain should be found out concerning the science of such judgements: both because of innumerable other causes cooperating together with the heavens, which must be attended together; for so *Ptolomy* writes: as also because very many occasions doe hinder them; as namely customes, manners, education, shame, command, place, constitution, blood, meat, liberty of mind, and discipline; seeing these influxes compell not (as they say) but incline. Furthermore, they who have prescribed the rules of judgements, doe for the most part determine such diverse and repugnant things of the same matter; that it is impossible for a prognocator to pronounce any thing certaine, from so many, and so various, and dissonant opinions; unlesse there be in him some intrinsicall sense of things future, and occult; or some instinct of presage, or rather occult and latent inspiration of the Devill, by which, among these he may be able to discern, he may be induced by some other way, to adhere now to this, now to that opinion: which instinct whosoever wanteth, he (as *Haly* saith) cannot be a Tel·troth in Astrologicall judgements. Wherefore now, Astrologicall prediction must consist not so much of Art, as by a kind of obscure, lot, or chance of things. And as in the books, or games of Lottery, sometimes when an one is drawn forth, as speaks truth, and hits right; yet not by art, but by chance; so it is by chance, and not by art, that vaticinations come forth truly either from the mind, or the mouth of an Astrologer. To which *Ptolomy* attests saying, the science of the Stars is from thee and from them: meaning, that the prediction of things future and occult, is not so much from the observation of the Stars, as from the affections of the mind. Therefore is there no certainty of this Art,

but it is convertible to all things, according to the opinion which is collected by conjectures, or imagination, or an imperceptible suggestion of Devils, or some superstitious lot chance. This art therefore is no other then a fallacious conjecture of superstitious men, who through the use of long time have made a science of uncertain things: in which, for beguiling men of their money, they may deceive the unskilful, and may also be deceived themselves. And if the Art these men be true, and be understood by themselves, what then bubble out so many and so great errors in their prognostications? But if it be not so, doe they not vainly and foolishly, and impiously, to professe a science of things, that are not or not understood? But the more cautelous of them pronounce not upon futures, save obscurely: and such as may be applied to every thing, and time, and Prince, and Nation. Of a versatile artifice, doe they feyne ambiguous prognostick and after that any of them shall happen, then doe they gather the causes thereof; and after the fact or effect, then doe they establish old vaticinations with new reasons; to the intent they may seem to have foreseen. Just as the interpreters of dreames, who when they have a dream understand nothing of it for certain: but after that something is hapned unto them then doe they adopt the dream to that which hapned. Furthermore, seeing it is impossible, in such a variety of Stars, but to finde some of them well, some of them ill posited; here upon they take occasion of speaking what they please; and to whom they will they predict life, health, honours, riches, power, victory, soundnesse, offspring, marriage, Priesthood, Magistracy, and the like: but if they be ill affected to any, to them they denounce deaths, hangings, reproaches, destructions, banishments, barrennesse, desolation, calamities, &c. not so much out of a wicked art, as out of wicked affections, drawing on to destruction those men that are credulous to these impious curiosities: and oft times committing among themselves both Princes and people, in deadly seditions and warres. If that Fortune fall in with their prognosticks; and among so many ambiguous things, if that one or other of them happen to be true, it is a wonder then to behold how they bristle, being crest-swolne; and how most insolently they predicate their

own predictions. But though they lie daily, and be convinced of lying, then they excuse it by blasphemy, or cover one lie with another, saying, a wise man ruleth over the Stars: when as in truth, neither doth a wise man overrule the Stars, nor the Stars a wise man, but it is God that ruleth over them both; or else they say, that some ineptitude, or incapacity of the receiver hindred the celestially influxes. And they are angry at them who require any further faith, or prooffe. Notwithstanding these *circulators* finde Princes and Magistrates that believe them in all things, and adorn them with publique stipends: when as indeed there is no kind of men more pestilent to a Commonwealth, then those that spread vaticinations, and promise things future from the Stars, and inspected Ghosts, from dreams, and such like artifices of divination. Besides they are men alwaies offensive or abominable to *Christ*, and to all that truly believe in him. Of whom *Cornelius Tacitus* complaineth, saying, The *Mathematicians* (for so they vulgarly named them) are a kind of men trecherous to Princes, and deceitfull to those that give credit to them; they have alwaies been prohibited our City, and yet we could never have them expelled thence. Yea and *Varro*, a grave Author, testifieth, that the vanities of all superstitions have issued from the bosome of Astrologie. There was in *Alexandria* a Tribute which the Astrologers used to pay, called *Blacenominon*, for the folly of it; because by an ingenuous folly they got their gain; and because that none but fooles and rash men used to consult them. For if from the Stars be mens lives and fortunes, why feare we? why are we troubled? Rather let us leave these to God, and the Heavens, who neither can erre nor doe evill. And since we are but men, let us not be over wise in high matters, and more then is meet, and above our powers; but only so far forth as behooveth humane creatures. And moreover, in as much as we are Christians, let us leave to *Christ* the houres, and to *God the Father* the moments, which he hath put in his own power. But if our life and fortune be not from the Starres, then doth not every Astrologer run in vaine? But there is a kind of men so timorous and credulous, which (like as children doe their Goblin tales) more believe, and are more affraid of those things that

are not, then those that are : and by how much a thing is lesse possible, they feare it the more ; and by how much it is lesse like to truth, so much the more firmly doe they believe it: who truly, if there were no Astrologers and Diviners, would die for hunger. And the foolish credulity of these men, forgetfull of things past, and negligent of things present, and headstrong upon things future, doth so favour these deceivers, that whereas in other men the faith of the speaker is rendred or suspected by one lie, that all the rest of truths are thereby obscured? on the contrary, as concerning these lying Masters, one fortuitous truth must get credit even to notorious lies. To which truly they who trust most, are rendred of all men the most unhappy. As these superstitious vanities are wont to bring destruction to their observers ; which antiquity witnesseth in *Zoroaster, Pharaoh, Nebuchadonosor, Cæsar, Crassus, Pompey, Diot herus, Nero, and Julian* the Apostate: who as they were most addicted to these toys, so they perished most miserably in the confidence of them. And to whom the Astrologers had promised all things fortunate and joyfull ; all things fell out most dolefull and unfortunate: as to *Pompey, Crassus, and Cæsar*; to none of whom they promised other, then that they should die old, at home, and with glory; and yet every one of them perished miserably, and untimely. Verily this is a pertinacious and preposterous kind of men, who professe themselves to foreknow things future ; and yet are ignorant of things past and present: and while they professe themselves to all men, that they can declare all things, although most occult, yet very often they know not what is done in their own houses, in their own beds. Such an Astrologer *More the Englishman taxes* in this handsome Epigram.

*Thou aery Prophet! to whom every Starre
Opens it selfe, and straight way makes a warre,
Of each mans future Fate. Thou hast a wife
That open's herselfe to all; she is so wise.
This the Sunne sees, and all the Stars; and yet
Not one of them forewarneth thee of it.
Saturn's aloofe, as blind as e're; nor can
Though nigh, discern betwixt a stone and a man.*

Mag-astro-mancer posed and puzzled.

The beauteous Moon can with her bashful eye,
Being a virgin, a virgin onely spie,
Jove beeds Europa, Mars, Venus; Venus Mars;
Sol looks to Daphne; and Mercury to Heres,
Hence thy wifes Loves to thee they make not known;
They have enough to do, to tend their own.

Moreover, it is known to all, how the *Jews, Chaldeans, Egyptians, Persians, Arabians*, do dissent in the very rules of the Judiciary way: and how *Ptolomie* rejecteth the whole Astrologie of the Antients: and as *Avenrodam* defends him; so *Albumasar* inveighs against him. And all these doth *Abraham Avenezra* the Hebrew last. To conclude, *Dorotheus, Paulus, Alexandrinus, Ephestion, Maternus, Homer, Tebit, Alciudus, Zabel, Messahalla*, and almost all the rest conceive and think otherwise. And since what they say, they cannot prove to be true; they only defend themselves by way of experiment: neither do they all of them unanimously agree even about that. Neither do they differ lesse about the proprieties of the houses; out of which they prole the predictions of all events: which *Ptolomie* assignes one way, *Heliodorus* another, *Paulus* another, *Manlius* another, *Maternus* another, *Porphyrius* another, *Abentagel* another, the *Egyptians* another, the *Arabians* another, the *Greeks* and *Latines* another, the *Antients* another, the *Modern* another. And for as much as it is not evident amongst them, after what manner they ought to constitute the beginnings, and the ends of those houses (since the Antients fabricate them after one fashion, *Ptolomie* after another, *Campanus* after another, *Johannes Regiomontanus* after another: whence it comes to pass, that they themselves by their own observations, do diminish all faith and credit to themselves; in that divers of them do ascribe divers properties to the same places; and not only so, but beginnings also, and ends. An impious kind of men! who attribute those things to the stars, that are belonging to God alone: and do make us free-born, to be the stars born slaves. And whereas we know that God created all things good, they deliver that there are certain stars malevolous, and authors of wickednesses, and of evil influxes: not without the greatest injury of God, and the heavens, that may be, defining that in those celestial and in that divine Senate, evils, and wickednesses are decreed to be done

done. And impute wholly to the stars, whatsoever is committed by us, through the fault of our own will; and what may fall out against order in nature, through the fault of the matter. Yet they fear not to teach most pernicious heresies, and infidelities namely, while they prophesse with impious temerity, that the gift of Prophecy, the power of Religion, the secrets of Conscience, the command over devils, the vertue of miracles, the efficacy of supplications, and the state of the life to come, do all depend upon the stars, are vouchsafed by them, and may be known from them. For they say, that the star of the *Twins* ascending, with *Saturn*, and *Mercury* joyned under *Aquarius*, in the ninth coast of heaven, a Prophet must be born: and that therefore the *Lord Christ* was excellent in so many mighty works because in the same place, he had *Saturn* in *Gemini*. Also the sects of Religion, over which they place *Jupiter* as chief patron, they distribute by commixtion of other stars: so as *Jupiter* with *Saturn*, should make the Religion of the *Jews*; with *Mars* of the *Chaldeans*; with *Sol* of the *Egyptians*; with *Venus* of the *Saracens*; with *Mercury* of the *Christians*; with *Luna*, that of *Antichrist*, which they say is yet to come. And that *Moses*, from Astrological rules and reasons, instituted the *Sabbath* of the *Jews*, to be observed as a Religious day: and that the *Christians* therefore do erre in not resting from labour, and keeping holy day on the *Jewish Sabbath*, seeing it is *Saturns* day. Also they think that the fidelity of every one, towards men, or towards God, and profest Religion, and secrets of Conscience, may be deprehended from part of the Sun, and from the third, ninth, and eleventh houses of heaven: and they delivering many rules of foreknowing the thoughts, and as they say, the intentions of men. And they set up the celestial configurations as the causes of the very miraculous works of divine omnipotence; as namely, of the *universal flood*, of the *Law* given by *Moses*, and of the *virgins* child-birth: and they fable, that the death of *Christ* the Redeemer of man-kind, was the work of *Mars*: and that *Christ* himself, in his miracles, used the election of hours, in which the *Jews* could not hurt him, while he went up to *Jerusalem*; and therefore he said to his *Disciples* diswading him, are there not twelve hours of the day? They say moreover, that whosoever hath *Mars* happily placed in a new house of heaven;

en; he ſhall, by his ſole preſence, expel devils out of the poſſeſſed. And he that ſhall make ſupplication to God, the *Moon* and *Jupiter*, with the *Dragons head*, being conjoyned in the middle heaven; ſhall obtain all things, whatſoever he ſhall aſk. And further, that the felicity of the life to come is beſtowed by *Jupiter* and *Saturn*. And that if any man in his geniture hath *Saturn* happily conſtituted in *Leo*; his ſoul, after this life, being freed from innumerable miſeries, ſhall paſſe to heaven, the ſame beginning of its original, and be applyed to the Gods. But for all this, to theſe execrable ſopperies, and pernicious hereſies *Strabus Apponenſis*, *Roger Bacon*, *Guido Bonaius*, *Arnoldus de nova ſcientia*, *Philoſophers*; and *Alyanenſis*, a *Cardinal*, and a *Theologue*, and divers other *Doctours* of a *Chriſtian* name (not without an infamy of hereſie) do ſubſcribe: yea and dare teſtifie, and defend, that they have experienced theſe for truth. But *Johannes Mirandula* of late yeers, hath written againſt *Aſtrologers*, in twelve Books; and that in ſo great copiouſneſſe, that ſcarce any argument hath eſcaped him: as alſo with ſo great efficacy; that hitherto, neither *Lucius Bahnutius*, an eager propugnator of *Aſtrologie*, nor yet any other defender of this Art, could ſave it from thoſe reaſons, that *Picus* hath brought againſt it. For he proveth, by moſt ſtrong arguments, it to have been the invention not of men, but of Devils. Which ſelf ſame thing *Cirilianus* ſaith; by which they have endeavoured to abolifh all *Philoſophie*, *Medicine*, *Laws*, and *Religion*, to the utter extermination of man-kind. For firſt, it detracts from the faith of *Religion*, it extenuates miracles, it takes away providence: while it teaches that all things come to paſſe by the force of *Conſtellations*, and that they doe depend by a fatal neceſſity upon the ſtars. Moreover it patronizes vices, excuſing them as depending from heaven upon us. It defiles and overthrowes all *Good Arts*; eſpecially *Philoſophie*; traducing cauſes from true reaſons, to fables; and *Medicine* in like manner, turning from natural, and effectual remedies, to vain obſervations, and ſerverſe ſuperſtitious, deſtructive both to body and minde. Further, it utterly undoes *Laws*, manners, and whatſoever *Arts* of humane prudence: while it would have *Aſtrologie* onely conſulted, at what time, after what maner, and by what means any thing is to be done; as if it alone, drawing its authority over all down from heaven; did hold the ſcepter over life,

manners, and all both publike and private matters; and as all other things were to be reputed vain, that did not acknowledge it for patron. Indeed an Art most worthy for devils to professe from the first, to the deceit of man, and dishonour of God. Moreover the heresie of the *Manichees*, wholly taking away all liberty of will, flowed not elsewhere, then from the Astrologers false opinion, and doctrine of Fate. From the same fountain also sprung the heresie of *Basilides*, who pronounce 365. heavens, made of one another by succession and similitud and the ostension of these to be the number of the dayes of the year (or the number of the days of the year to be the ostension of these) assigning to every one of them certain principles, and vertues, and Angels, and feigning names for them: but the chief of them all is *Abraxas*; which name, according to the Greeke letters, containeth in it 365. which namely are the local positions of those heavens commentitiously divided by it. These things are therefore shown, that ye may know, that Astrologie is the begetter of hereticks. Furthermore, as all the most eminent Philosophers do explode this divinatory Astrologie: so *Moses*, *Esaias*, *Job*, *Jeremias*, and all the other Prophets of the old Law, do detest it. And of the Catholike Doctors, *Augustine* censures it as meet to be expelled Christian Religion; *Hierome* disputes it to be a kinde of Idolatry; *Basil*, and *Cyprian* do deride it; *Chrysostome*, *Eusebius*, and *Lactantius*, do refute it; *Gregory*, *Ambrose*, and *Severianus* inveigh against it; the holy *Tolentane Council* forbids, and damns it; also it was anathematized in the Synod of *Martin*, and by *Gregory* the younger, and by *Alexander* the third, Popes; and was punished by the civil Law of the Emperours. Among the antient *Romans* under *Tiberius*, *Vitellius*, *Dioclesian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius* the Emperours, it was prohibited the City, ejected, and punished; and by *Justinian* himself condemned capitally, as is manifest in his *Code*.

This place admonishes me to speak of the other Arts of divination, which yield vaticinations not so much by observation of the coelestials, as of inferiour things, having a certain shadow, or imitation of the coelestials: that they being understood ye may the better know this *Astrological Tree*, from which do fall such fruit; and from which, as a *Lernæan Hydra*, a beast of many heads is generated. Amongst the arts therefore that are
hasty

ally to divine for their own gain, *Physiognomy*, *Metoposcopy*, *Chiromancy*, *Aruspicie*, the *Speculatory*, & the *Onirocritical*, which is the interpretation of dreams, and the *Oracles of the furious*, here challenge their seat. Now all these artifices are of no solid doctrine, neither consist of any certain reasons but inquire of occult things, either of fortuitous lot, or agnition of spirit, or certain appearing conjectures, which are taken up from quotidian observations of long time. For all these prodigious arts of divination are wont to defend themselves no other way, but by the title of experience, and to exorcise themselves out of the bonds of objections; so often as they reach or promise any thing above faith, and beside reason. Of all which it is thus commanded in the Law; *There shall not be found among you any one that maketh his son, or his daughter to passe through the fire, that useth divination, or an observer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a Necromancer. For all that do these things are an abomination unto the Lord.*

Physiognomy, following from the inspection of the whole body, resumeth it can by probable signs attain to know, what are the affections of body, and mind, and what a mans fortune shall be: so far forth as it pronounceth him *Saturnial*, or *Jovial*; and him *Marsial*, or *Solar*; another *Venerial*, *Mercurial*, or *Lunar*: and collecting their *horoscopes* from the habitude of the body; and from affections transcending, as they say, by little and little, unto causes namely *Astrological*; out of which they afterward trifle as they list.

Metoposcopy, out of a sagacious ingenie, and learned experience, boasts her self to foresent all the beginnings, the progresses, and the ends of men; out of the sole inspection of the *forehead*: making her self also to be the pupil of *Astrologie*.

Chiromancie feigns seven mounts in the *palm of the hand*, according to the number of the seven *Planets*; and supposes it can know from the *lines* there to be seen, what a mans complexion is, what his affections, and what his fortune, &c. — But we need no other reason to impugn the error of all these Arts, then this self-same, namely, that they are void of all reason. Yet very many of the Ancients have written of these, &c. — But they all can deliver nothing beyond conjectures, and observations of experience. Yet, that there is not any rule of truth to these conjectures, and observations manifest from this; because they are voluntary figments; and upon which their teachers, even of equal learning and authority, are not agreed. — But this trifling kind of men is wont so to

doat through the instinct of devils, drawing them from error in to superstition, and from this by degrees into infidelity.

To the art of *Augury* they make faith, who teach that certain lights of presagition do descend from the celestial, upon all thot inferior living creatures: as certain signes constituted in their motion, site, gesture, going, flight, voice, meat, colour, work, event: b which, as by a certain ingrafted hidden force, and firm consent, the so agree with the celestial bodies, with whose powers they are affected; that they can presage all things whatsoever that the celestial bodies intend to do, whereupon it is manifest, that this divination followes not, but from conjectures, partly taken from the influences of the stars, as they say: and partly from certain parabolical similitudes: then which nothing can be more fallacious. Wherefore *Panætius, Carneades, Cicero, Chrysippus, Diogenes, Antipater, Josephus,* and *Philo*, have derided it; the *Law*, and the *Church*, hath condemned it.

They who endeavour to perswade that nothing is dream't in vain say; that like as the celestial influxes do produce divers forms in corporal matter: so from the same influxes in the phantastical faculty, which is organical, there are phantasms impressed by the celestial disposition, consentaneous to the producing any kind of effect; especially in Dreams; because the mind is then more free from the body, and external cares, and so receives those divine influxes more freely: whence it comes to passe that many things are made known in dreams to men sleeping, which are concealed from them waking. By this reason chiefly they labour to reconcile an opinion of truth to dreams: and yet of the causes of dreams, both intrinsic, and extrinsic, they do not all of them agree in one opinion, &c.— Of dreams nothing is delivered but meer dreams, &c.

To these dreamers, we may number those, who give a faith of divinity to the vaticinations of madmen: and think they have attained to a divine prescience of things to come, who have lost all knowledge of things present, all memory of things past, together with all humane sense: and that mad men, and sleepers see those things, which wise men and waking are ignorant of: as if God were neerer to them then to the sound, watchful, intelligent, and premeditating. In truth, they are unhappy men, who believe these vanities, and obey these impostures; who cherish these kind of artificers, and submit their wits, and faith, to these their vain delusions.

All these artifices of divination have their rooting, and foundation

ion in *Astrologie*. For whether the body, the face, or the hand be inspected; whether a *dream*, or a *prodigie* be seen; whether an *auspicie*, or a *Fury* be inspired; they consult to erect a figure of Heaven; out of whose tokens, together with conjectures of similitudes & signs, they hunt for opinions of things signified, and so all Divinations challenge to themselves the Art, and use of *Astrologie*; and confesse this to be as it were the key to the necessary knowledge of all secret things. Wherefore, all those arts of divination, how far they are from truth they plainly discover themselves in this; in that they use principles so manifestly false, and feigned by a poetical temerity: which neither are, nor have been, nor ever shall be; yet are they made the causes, and signes to which all events of things are to be referred, contrary to all evident truth.

Magick is so neer joyned to, and of affinity with *Astrologie*; so that he who professeth *Magick* without *Astrologie*, doth nothing, but erreth altogether.

There is an Art given to mortal men, whereby they might generate certain latter things, not partaking of truth, and divinity, but might deduce certain images like unto themselves: and Magicians, most audacious men, have gone so farre to perpetrate all things, that old and strong *Serpent*, the promiser of Sciences, especially favouring them, that they, like to him, Apes, have endeavoured to emulate both God and nature.

To such a height of madnesse some of the Magicians are grown, that from diverse constellations of the Stars, through internals of times, and by a certain reason of proportions, being rightly observed, they think that a fabricated image of the heavenly creatures may with a becke receive the spirit of life and understanding, whereby it may answer those that consult it, and reveale the secrets of hidden truth. Hence it is plain; that this *naturall Magick* sometimes enclined towards *Goetie* and *Theurgie*, is insnared very often in the wiles and errors of evill spirits.

Of ceremoniall *Magick* there are two parts, *Goetie* and *Theurgie*: *Goetie* unfortunately began by the commerce with unclean spirits, compacted of the rites of wicked curiosity, unlawfull charms, and deprecations, is exerated, & banished by the verdicts of all Lawes.

—These are they who carry about them familiar spirits—doe feigne themselves to prophecy.—Some of them study to call and compell evill spirits adjured by some certain powers, especially of divine names, &c.—Others most wicked, and by mischief detestable, and to be punished with all fires, submit themselves to devils, sacrifice

sacrifice to them, and adore them, and are become guilty of idolatry and the vilest abasements; to which crimes if the former be no obnoxious, yet they expose themselves to manifest dangers. For ever compelled devils doe watch, to the intent they may alwaies deceive us in our errors. From this Sect (or rather linke) of the *Goetick*, have issued all these books of darknesse, &c. — excogitated by men of deplored wits. — Which books to him that more acutely looks into them, and into the canon of their precepts, the custome of rites, the kind of words, and characters, the order of extruction, and the insulfate phrase, doe openly bewray themselves, to containe nothing else but mere toyes, and impostures; and to be pulcht up in latin Hims by the forlorne artificers of perdition, ignorant of all ancient Magick, out of certain profane observations, mixt with the ceremonies of our religion, many unknown names and seales inserted; that they might terrifie the rude and simple, and be an amazement to the sencelesse, and such as know not good Letters. — But this is the reason why these *Goeticks* onely make use of evill spirits; because good Angels will hardly appeare; for they expect the command of God, and assemble not but with men of clean heart, and holy life; but the evill ones easily exhibite themselves to be invoked, falsly favouring, and belying a divinity, are alwaies at hand, to deceive by their subtilty, to the intent they may be worshipped and adored.

Many think that *Theurgie* is not unlawfull, as if this were governed by good Angels, and a divine power: when as very often under the names of God, and Angels, it is obstringed with the fallacies of evill spirits. — Of this schoole are the art *Almadel*, the art *Neturie*, the *Pauline* art, the art of *Revelations*, and many more of the same superstition; which are so much the more pernicious, as to the unskilfull they seem the more divine.

The *Cabalie* is an art (as is reported) very ancient, and yet the name hath not been known among Christians but of later times. — This art of *Cabalie*, which the *Hebrews* so boast of, I sometimes have searched with much labour; and I finde and confesse it to be nothing else but a meer *rapodie* of superstition, & a certain *theurgicall* magick, but if proceeding from God (as the *Jews* boast) it any whit conduced to the perfection of life, to the salvation of men, to the worship of God, & to the understanding of the truth; verily that *Spirit of truth*, which (the *Synagogue* rejected) came unto us to teach us all truth, would not have concealed it from his Church until these last times,

which

which truly knoweth all things that are of God.—But that we try, and see, that by the revolutions (as they call them) of this art, wonderful sentences of great mysteries are wrested out of sacred Letters; the whole is nothing else; but a certain playing upon Allegories; which idle men, busied in every letter, point and number (which this tongue, and the manner of writing eaily suffer) do feign & refeigne at their pleasure.—Therefore this *Cabalie* of the *Iewes* is nothing else but a certaine pernicious superstition, which collecteth, divideth, transferreth words, and names, and letters scatteringly placed in the Scripture; and as they list making one thing of another, they dissolve the parts of truth, the speeches, the inductions, and making parables here and there of their own fictions, they would adopt unto them the words of God, defaming the Scriptures, saying, that their figments do consist of them, they calumniate the Law of God by their impudently extorted supputations of dictions, syllables, letters, numbers; they attempt to inferre violent and blasphemous prooffe of their perfidiousnesse. Furthermore, being puffed up with these trifles, they boast themselves to finde out, and to know the ineffable mysteries of God, and secrets that are above the Scriptures; by which they are not ashamed to lie with great boldnesse, and without blushing, that they themselves can prophecy and work miracles and mighty works.

But let us return unto Magick, parcell whereof is the artifice of prestigious things, that is, of illusions; which are only done according to appearance, by which Magicians shew phantasms, play many miracles by circulatory frauds, and cause dreams: which is done not so much by *Goeticall* incantations, imprecations, and deceits of devils; as also by certain vapors of perfumes, lights, *phyltres*, *collyries*, alligations, and suspensions; and besides by rings, images, glasses, and such like drugs and instruments of magicall art, and by a naturall and celestiaall vertue. Also many things are done by a prompt subtlety and industry of hand; of which sort we see some are done daily by Stageplayers and jugglers, which therefore we call *Chiroso-phists*, that is, slight-handed.—And now, by what hath been said; it is plaine, that Magick is nothing else but a collection, or compact of idolatry, *Astrologie*, and superstitious Medicine. And now also there is, by *Magicians*, a great company of *Hereticks* risen up in the Church, who as *Iannes* and *Iambres* resisted *Moses*, so have they resisted the *Spofiticall* truth.

All this is uttered against them by one *Arch magician*, I mean *Cornelius Agrippa*: not a little to the like effect might be collected out

of another of them, namely *Johannes Tritemius*; yea undoubtedly, he that had but the opportunity to peruse their Authors (old, and of late) needs for their confutation, to urge them with no more, then their own confession. Onely I would aske of them this one thing, what doe they think of this one Magician, for this one act of his? Whether doe they conceive him (in charity) to have thus confessed, retracted, recanted, repented returned? &c. or, doe they uncharitably account him for it, to be humorous, cynicall, satyricall, invective, distracted, mad, malecontent, &c? And whether for this one undertaking of his will they have him called a *Philosopher*, a *Demon*, an *Heroe*, a *God*, all things, or nothing? Does not he himselve tell us, what kind of censure he suspects from all kinds of *Mag. astro-mancers*? Alas (quoth he) with how many of their machinations will they oppugne me? with how many devices will they assaile me? with what ignominies will they persecute me? — The impious *Mathematician* will prescribe me both earth and heaven. — The fortilegious *Pythagorist* will suppute for me unlucky numbers. The pointing *Geomantick* will cast unhappy figures, and project for me a prison, and sorrow. — The *Fatall Astrologers* will threaten any hanging, and by a slippery turning of the heavens, inhibit my ascent to the Gods above. The menacing *Diviner* will ominate all manner of evill to me. The importunate *Physiognomist* will defame me for frigide, and insufficient. The doting *Metoposcopist* will pronounce me for a brainfick Ass. The fatidicall *Chiromantist* will divine all things sinisterly of me. The presaging *Aruspex* will exaugurate me with all manner of ill luck. The portentous *Speculator* will send revengefull flames of *Jupiter*, and fires of presaging thunder. The dusky *Oniropolist*, or Dream-teller will affright me with nocturnall *Ghosts* and *Goblins*. The furious *Vaticinator* wil deceive me with an ambiguous Oracle. The prodigious *Magicians* wil transform me (as another *Apuleius* or *Lucian*) not into a golden, but peradventure into a dirty Ass. The black *Goeticke* wil persecute me with *Spectres* and *Spirits*. The sacrilegious *Thurgist* wil consecrate my head to the Crows, or perhaps to the Jakes. The circumcised *Cabalists* wil imprecate their curse upon me. The old doting *prestigator* will represent me as an headlesse Eunuch, &c. To conclude therefore in a word, since this is the suspicion of one of their own, what then must another expect from them? But (God be blessed) we are taught to discover their madnesse, and despise their malice, by a better light, and strength, then all their own confessions can afford us.


 CHAP. XXVII.
27. *From observation upon Story.*

WHether, besides these irrefragable conclusions in generall, That all Histories make mention of Magicians, Astrologers, Mathematicians, Diviners, Sooth-sayers, &c. doe it seldome without some brand of infamy both upon them, and their Arts. That these kind of Artists were more rife in Heathenish, then in Christian; in Popish, then in Protestant; in former, then in latter times, and stories. That they were alwaies most busie in turbulent and distracted times, and affaires; as in warres domestick and foraine) in seditions, factions, schismes, &c. That when or where their divinations and presagings were most received; it was no little presage of the decay of Religion, and of a declining Church. That those Emperours, Kings, Princes, Magistrates, people, that most credited, or favoured them, were most unfortunate in the end. That the proper fruits of their Schooles, Colledges, Societies, Religion, profession, practice, were the nourishing of Nations in Idolatry, superstition, sorcery, impiety, &c. That the causes of mens seeking after, or consulting with any such, have been alwaies some depraved passion, and corrupt affection. That alwaies men of the greatest learning, wisdom, valor, vertue, conscience, have derided and despised; but they have been men of the contrary disposition, that have most believed, or feared their prognostications, or predictions. That after a Kingdom, or land had smarted in a long delusion of their divinations and impostures: they themselves smarted at last, by severe edicts, and executions. I say, besides these generals; whether these particular observations; or the stories they are grounded upon, be to be denied as not true; or to be avoyded, as not concerning them in one kind or another? And yet they are not the tenth part of those that might be collected, and thus ordered.

I. Of the fabulous erections and appellations of Starres, and celestiaall Signes; such as the Mag-astro-mancers doe make use of, in their erecting of Theames, or Scheames; for their divining prognostications and predictions.

P*hrixus* had a Golden Sheep, or a *Ramme* with a Golden Fleece, given him by his father, or else by his mother; this *Ramme* nourished him; and speaking with mans voyce, advised him of sundry perils; and to helpe him in his flight, flew with him in the ayre, carrying him over *Hellepont*, to *Colchos*: then was this *Ramme* sacrificed to *Iupiter*, to *Mars*, or to *Mercury*; and the skinne or fleece hang'd upon an Oake or an Elme; in the Wood, Grove, or Temple of *Iupiter*, or of *Mercury*: And in memoriall of all this, it was by prayer obtained of *Iupiter*, that the *Signe Aries*, or the *Ramme*, should be placed among the Starres. All that can here be credible, is: that this *Phrixus* was an Astrologer; now the Astrologer gave an occasion to the Fable; and the Fable to the setting up of the first Signe of the *Zodiack*.

Iupiter infinitely taken with the excellent beauty of *Europa*, turn'd himselfe into a dainty white *Bull*, and was feeding by the Sea side, where *Europa*, with her fellow Virgins, used to walk, she observing and admiring the unusuall comelineffe of this beast, went aside to behold it, fell more freely to stroke it, gat upon the back of it; and by this wile was carried over Sea into *Crete*, and there ravished. Then for an everlasting memoriall of this fact, *Iupiter* placed the image of *Taurus* among the Starres: and *Europa* obtained that one part of the world might be called after her name.

Orion arrogantly boasting of his cunning and power to kill any beast, *Tellus*, *Laton*, *Diana*, indigning this insolency, raised up a *Scorpion* that slew him. *Scorpius* for this memorable fact, was taken up, and set among the Starres: and (in pittie) *Orion* was thither referred also, and placed next to *Taurus*.

Ganymedes a beautifull Boy, inordinately loved by *Iupiter*, he caused

caused an *Eagle* to snatch him up into heaven; and so translated him among the *Starres*; to make that *Signe* which they call *Aquarius*.

Such stories of *Star-making* there are in the *Poeticall Fables* of the *Pleiades*, the *Hyades*, the *Dolphin*, the *Eagle*, the *Swan*, the *Goat*, of *Castor* and *Pollux*, of *Cassiope* and *Andromeda*, of *Ariadnes* crown, of *Orpheus* his *Harp*, of the *Argonauts* ship, of *Silenus* his *Asse*, and the *Asses* *Cribbe*, &c.

2. Of the *Mythologicall significations* of *Planets*; which are not onely made to signifie mens *morals*, or their *manners*; but their *fatals* also, or their *lives* and *fortunes*.

Saturne was the sonne of *Cælus* and *Rhea*; which signifies, that *Time* began with the agitation and motion of beames and the *Starres*. *Saturne* cut off his fathers genitals: This signifies time consuming her selfe, or forgetting her own beginning rather. *Jupiter* cuts off *Saturnes* genitals; because he tempers his malice, or malignant influence. *Saturne* covenants with his brother *Titan* to slay all his sonnes; to note, that it is conspired betweed the *Sunne* and *Time*, that all that are born shall haste to an end. - *Saturne* devoures his own sonnes; to note, that few live, who when they are born, have *Saturne* dominant in their *horoscope*. But *Saturne* did onely eat up his male-children, not his females: is he therefore not so malignant in the birth of women, as of men? And *Saturne* was couzened by his wives shifts, who kept some of his male children from his greedy tooth; yea and was made to devoure a *stone* instead of a *man*: does not this signifie, that a *Planet* may be prevented by that which is no *Planet*? *Saturne* vomited up again all that he did eat: shewing that nature repaires that by generation, which she impaires by corruption. *Saturne* turn'd himselfe into a *horse*, to obtaine his love, or indeed his lust: which shews what furious lust they are prone to, that are borne under this cold and dull *Planet*. *Saturne* is old; because of his slow motion, and want of heat. He hath a *Sybbe* in his hand, and a *Serpent*

pent; by him; because he is a *retrograde* Planet. *Jupiter* binds him, deposes him, casts him into hell: and all this is but a figure of a conjunction depressing, infringing, or tempering his malignant influence. But *Jupiter* does no such thing, but rather frees, and restores him: and does that signifie nothing? was not this benigne Planet now a meanes to help and forward his malignity? But *Saturne* was foretold by an Oracle that his own sonne should depose him from his Kingdom. What? were divining Oracles before the Planets? Or indeed, are there not over the Starres that can foretell their fates; as well as they can the fates of others? In short, the *Golden age* was under *Saturnes* raigne: why then is he made so maleficall a Planet wheresoever he is predominant? It would be long to note the like of *Jupiter*, *Mars*, *Sol*, &c. and after all such observation, the question at last would return to this: whether Mythology or Astrology (the poetically, or the speculatory Fable) serves most, to make one another good, or more significant?

3. Of the strange, uncouth, improbable, impossible, ridiculous, and superstitious causes, grounds, forms, prescripts, waies, means, and instruments, whereby to acquire the Art, procure the power, and prepare unto the practice of Divinatory, Magick, and Astrologie.

MElampus, Tiresias, Thales, and Apollonius Tyanens could understand the voyce or language of Birds. The latter of them sitting among his friends, seeing many Sparrowes upon a tree, and another comming in chirping to the rest, told them, that it told its fellows, that there was a sack of Wheat spilt in such a place, neere the City; and they going to see, found it so. But how learnt Apollonius this rare divining art? why peradventure by Democritus his prescript, who named the Birds, whose blood being mingled together would produce a serpent: of which whosoever would eat should understand the voyces of Birds. Or else, by that of Hermes, who saith, If any one shall goe forth to catch Birds on a certaine day of the

Kalends of November; and shall boyle the first bird that he catcheth, with the heart of a *Fox*: that all that shall eate of this bird, shall understand the voyces of Birds, and of all other animals. Or else that of the *Arabians*; who say, that they shall understand the meaning of bruits; who shall eate the heart and liver of *Dragons*.

The *Sybils*, the *Bacchides*, and *Niceratus* the *Syracusan*, and *Amon*, were by their naturall melancholy complexion, Prophets, and Poets. — *Hesiod*, *Ion*, *Tynnichus*, *Calcinensis*, *Homer*, and *Lucretius*, were on a sudden taken with a madnesse, and became poets, and prophecied wonderfull and divine things, which they themselves scarce understood. — *Coraelius Patarus* his Priest, did at that time, when *Cesar* and *Pompey* were to fight in *Thessalia*, being taken with madnesse, foretell the time, order, and issue of the battle.

How great heats love stirres up in the liver and pulse, Physicians know, discerning by that kind of judgement, the name of her that is beloved. So *Naustratus* knew that *Antiochus* was taken with the love of *Stratonica*.

When a mayd at *Rome* died the same day that she was married, and was presented to *Apollonius*, he accurately enquired into her name; which being known, he pronounced some occult thing, by which she revived. It was an observation among the *Romans*, in their holy rites, that when they did besiege any City, they did diligently enquire into the proper and true name of it, and the name of that God under whose protection it was: which being known, they did then with some verse, call forth the Gods, that were the protectors of that City, and did curse the inhabitants thereof, and so at length, their Gods being absent, did overcome them.

Ulyse in *Apuleius*, prays thus to *Ceres*; I beseech thee by thy fruitfull right hand, I embrace thee by the joyfull ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariot of *Dragons* thy servants, by the furrows of the *Sicilian* earth, the devouring wagon, the clammy earth, by the place of going down into cellars at the light nuptials of *Proserpina*, and returns of the last inventions of her daughter, and other things which are concealed in her Temple in the City *Ekusis* in *Attica*.

The *Ægyptians*, and *Arabians* confirme, that the figure of the *Crosse*, hath very great power, and that it is the most sure receptacle of all the celestiall powers, and intelligences, because it is the rightest figure of all, containing four right angles, and it is the first description of the superficies, having longitude and latitude; and they said it is inspired with the fortitude of the Celestials.

Rabbi Israel made certaine cakes, writ upon with certaine divine and angelicall names, and so consecrated; which they that did eat with faith, hope, and charity, did presently breake forth with a spirit of Prophecy.

Rabbi Iobena the sonne of *Iochabod* did after that manner enlighten a certain rude Countreyman, called *Eleazar*, being altogether illiterate, that being compassed about with sudden brightnesse, did unexpectedly preach such high mysteries of the law, to an assembly of wise men, that he did even astonish all that were neere him.

A certain man called *Herniscus* an *Ægyptian* was endued with such a divine nature, that at the very sight of *Images* that had any deity in them, he was forthwith stirred up with a kind of divine phrenzy.

The *Sybil* in *Delphi* was wont to receive God after two waies: either by subtile spirit, and fire, which did break forth somewhat out of the mouth of the cave, where she sitting in the entrance, upon a brazen three-footed stoole, dedicated to a Deity; was divinely inspired, and did utter prophecyings; or a great fire, flying out of the cave, did surround this propheteffe, stirring her up, being filled with a Deity, to prophecy; which inspiration also she received, as she sat upon a consecrated seat, breaking forth presently into predictions.

There was a Prophetesse in *Branchi* which sate upon an Ex-tree, and either held a wand in her hand given to her by some Deity; or washed her feet, and sometimes the hem of her garment in the waters: by all these she was filled with divine splendor, and did unfold many Oracles.

In the Countrey of *Thracia* there was a certaine passage consecrated to *Bacchus*, from whence Predictions and Oracles were wont to be given: the *Priors* of whose *Temples* having drank wine abundantly, did doe strange things. Amongst the *Charians* also,

also, where the Temple of *Clivius Apollo* was, to whom it was given to utter divine things, they having dranke much *Wine*, did strange things.

There was also a propheticall fountaine of Father *Achaia*, constituted before the Temple of *Ceres*; where they that did enquire of the event of the sick, did let down a *Glasse* by degrees tied to a small cord, to the top of the water; and certaine supplications, and fumes being made, the event of the thing did appeare in the glasse.

There was also not farre from *Epidaurus*, a City of *Licaonia*, a deep *Fume*, which was called the water of *Iuno*, into which cakes of Corn being cast, answers were given fortunate, if the waters did quietly retaine what was cast in: but unhappy, if they did as it were scorning of them, cast them back.

We read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine*, *Heraclitus*, *Pythagoras* and *Zoroastes*, were wont to abstract themselves by *rapture*, and so to learne the knowledge of many things. Also there was in *Proconnesus*, a Philosopher of wonderfull knowledge, called *Aibeus*; whose soule sometimes went out of the body, and after the visitation of places farre remote, returned again into the body, more learned. Also the soule of *Harman Clezomesius* was wont to wander abroad, his body being left, and to bring true tidings of things very farre off. And there are even to this day, in *Norway* and *Lapland* very many who can abstract themselves three whole daies from their body, and being returned, declare many things which are afar off.

Amphiarus the Prophet commanded those who would receive *Oracles* to abstaine one whole day from meat, and three daies from *wine*; that the soule could not rightly prophecy unlesse it were free from *wine*.

It was a custome amongst the *Antients*, that they who should receive *Answers*, certaine sacred expiations, and sacrifices being first celebrated, and divine worship ended; did religiously lie down even in a consecrated chamber, or at least in the skinnes of the sacrifices. The Rulers of the *Lacedamonians* were wont to lie down in the Temple at *Pasiphæ* that they might dreame. The same was done in the Temple of *Æsculapius*, from whom true dreames were thought to be sent forth. And the *Calabrians*

brians consulting *Podalyrius*, the sonne of *Æsculapius*, did sleepe neere his Sepulchre in Lamb-skinnes: for so doing they were told in their dreames whatsoever they desired to know.

There was formerly at *Bura* a town in *Achaia*, an Oracle of *Hercules*, constituted by a *Chest-board*, where he that went to consult of any thing, after he had prayed, cast foure *Dice*; the cast of which the Prophet observing, did finde written in the *Chest-board* what should come to passe.

There was once at *Pbaris*, a City of *Achaia*, in the middle of the Market, a statue of *Mercury*; where he that went to receive *omen*, did, Frankincense being fumed, and candles being lighted, which was set before it, and that Countrey Coyne being offered on the right hand of the statue, whisper into the right eare of the statue, whatsoever he would demand; and presently, his eares being stopped with both his hands, did make haste away from the Market-place; which when he was past, did presently, his eares being opened, observe the first voyce he did heare from any man, for a certaine Oracle given unto him.

The *Pythagorean* Philosophers, being taken with desire of Oracles, divine praises being celebrated, did wash themselves in a river, as in a bathe; and did put on white rayment, and linnen, &c. — In like manner, the *Brachmanni*, the wise men of the *Indians*, were wont to wash themselves naked in a fountain, which is called *Dirce* in *Bæotia*, their heads being first anointed with amber drops, and odors fit for that purpose: then after they were according to custome sufficiently cleane, they were to goe forth about noon, cloathed in white linnen, with a white attire, having rings on their fingers, and staves in their hands. In like manner among the *Gymnosophists* it was a custom to wash themselves thrice a day, and twice in the night, in cold water; before they entred into the holy place, &c.

The *Brachmani* did admit none to their Colledge but those that were abstinent from wine, from flesh, and vices: saying that none could understand God, but they that emulate him by a divine conversation, which also *Pbraortis* (in *Philostratus*) taught the lower *Indians*.

The Priests of the *Athenians*, who are called in Greek *Hierophante* (as *Hierome* reports) that they might live the more chastly in their sacred employments, and might follow their divine

divine affaires without lust, were wont to castrate themselves, by drinking of Hemlock.

Zoroastes the father and Prince of the *Magicians*, is said to attain to the knowledge of all naturall and divine things, by the solitude of twenty yeeres; when he wrote, and did very strange things, concerning all the art of divining and sooth-saying. The like things doe the writings of *Orpheus* to *Museus*, declare him to have done in the desert of *Tbracia*. So we read that *Epimenides* of *Crete*, because learned by a very long sleep; for they say, that he slept fifty yeeres, *id est*, to have laine hid so long. *Pythagoras* also in like manner to have laine hid ten yeeres: and *Heracilius* and *Democritus* for the same cause were delighted with solitarinesse.

The *Brachmanni* of the *Indians*, the *Magicians* of the *Persians*, the *Gymnosophists* of the *Aegyptians*, the *Divines* of the *Greekes*, and *Chaldeans* which did excell in divine secrets; did apply themselves to divine vowes and prayers, and thereby did effect many wonderfull things.

Abbot Ioachim proceeded no other way in his prophecies, but by formall numbers.

1. Of the diabolically, originall, and obscure, and spurious Inventers, Authors, and Tutors, to præstigious Magick, and divining Astrologie.

THe *Delphian Oracle* was first invented by a Goat; and thats the reason why a Goat is there immolated by the consulters. For a goat looking into a great chink or cleft of the earth, began to insult with strange voyce, and gesture; which made the admiring shepherds peepe in too, and so were orrupted with fury to prediction. The fame of this made to be adjudged an earthly oracle, and so a Tripode was built over it for divination. It was first ascribed to *Tellus*, *Tellus* gave to *Thenus*, and *Thenus* to *Apollo*.

Tages the nephew of *Iupiter*, the sonne of a *Genius*, or a *Divel*, sea an evill *Genius*, or a *Divel* himselfe, taught the *Hebrurians* the aruspicinall discipline, or the art of divining. For, as a

certaine Plowman was plowing in the *Tarquianian* field, there suddenly starts up from under a clod, this *Tages*, in the forme of a little child, and spake to the Plowman : at which he astonished, cried out ; whereupon in came all the *Hetrurians* ; and then he taught them this art or discipline for the space of six houres together, and they wrote it from his mouth ; and so he died, or disappeared. Some say that this *Tages* was onely a base obscure fellow, and that he grew famous on a sudden, from the art of divining.

Sosipatra a propheteffe, the wife of *Ædesius* the *Sophister*, had two *Demons* in the form of old men, that taught her the secrets of *Magick*, for the space of five yeeres together.

A strange old woman came to *Tarquin* the proud, and offered him nine books to sale (which she said were divine Oracles) and asking him a huge price for them, the King laught at her, for making so monstrous a demand : whereupon she burnt three of them before his face, and still asked the same price for the rest ; at which the King laughed so much the more ; then burning other three, and yet bating nothing of her former price, the King conceived there might be some rare thing contained in them, and bought the last three at the same rate : and so the woman went out, and was never seen after by any. Now these books they kept as divinatory Oracles, to be consulted as occasion served.

One hath a pretty Apologue to this effect : A light giddy hufwife, *Dame vanity*, stole into the bed of a wilde youth called *Sir Curiosity* ; and betwixt them both was begotten a many-faced *Else*, called *Magick* : and fearing lest the *Lady Truth* should cause it to be strangled as soon as it was born, for a monster ; the two sureties of it, or guardians, *Grandfire Impudence*, and *Grandame Superstition*, having wrapt it up in the mantle of an old crone, called *Difficulty*, and her waiting puzzle named *Jill Hard-trife* attending upon it ; they committed it to nurse to a prodigious *Hagge*, that hight *Prestigie* : she carried it up and down to the blind houses of *Gaffer Ignorance* and *Gammer Folly* ; in whose families it has lurkt ever since, entertained onely by a fond *Gossip*, called *Credulity* ; where it still keeps in (like an Owle) all the day time of *Truth* and *Peace* ; and never dares to peep abroad, but in the twilight of *Error* and *Distraction*.

From the sect of the *Grecians* have proceeded all these books of Darknesse, which *Ulpianus* the Lawyer calls books disallow'd to be read, and forthwith appointed them to be destroyed. Of which sort the first is *Zabulus* reported to invent, who was given to unlawfull Arts: then *Barnabas* a certain *Cyprian*. And now in these daies, there are carried about books with feined titles; under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*; also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Torke*; whose toyes *Alphonfus* King of *Casile*, *Robert* an *Englishman*, *Bacon*, and *Apponus*, and many other men of deplored wit, have foolishly followed. Moreover they have not made *Men* onely, and *Saints* and *Patriarks*, and the *Angels* of *God*, the Authours of such execrable opinions, but they boast also that these books were delivered by *Raziel* and *Raphael* the angels of *Adam* and *Tobias*, which books openly betray themselves, to him that looks narrowly into them, &c.

Peter (in *Clement*) deduces this art from the prevaricating Angels; proving, how they taught men, that the Devils doe obey mortall men, according to certaine arts, and may be compelled thereunto, that is, by magicall invocations.

Cham the sonne of *Noah*, delivered the ill found out discipline of Magick art, to a certaine sonne of his, called *Misraim* (from whom is derived the race of the *Ægyptians*, *Babylonians*, and *Persians*) him the Nations that then were, called *Zoroaster*, the first author of the admired magicall art. His master in this vanity, was *Ayovax* or *Azovax* &c.

Meibodius writeth, that in the 340 yeere of *Jared* there arose the inventors of the evil art, men full of all wickedness, of the sonnes of *Cain*: as *Iabeth*, and *Tholuscoll*, the sonnes of *Lamech*, who was blind; in the time of whose dominion the divel perverted them to all kind of Magicall arts.

Zabulus and *Zamolxis* addicted to unlawfull arts, first invented, or rather propagated it, so as that without doubt it might be determined for issuing from their father the Divel. There followed their steps *Almadal*, *Alchiudus*, and *Hipschus*, from the root of the *Arabians*; *Apuscherus*, *Zaratus*, and *Cobares*, among the *Medes*; *Marmaridius*, among the *Babylonians*; *Zarmocemdas* among the *Assyrians*; *Abbaris* among the *Hyperbo-*

reins; *Theſpetion* among the *Æthiopians*; *Arunphis* among the *Ægyptians*; *Julian* among the *Chaldeans*, called the *Thaur-gifts*, &c.

Besides the spurious, fictitious, and ascriptitious books of *Adam*, *Abel*, *Enoch*, *Abraham*, *Moses*, *Aaron*, *Daniel*, *Solomon*, *Zacharias*, *Paul*, &c. *St. Augustine* (oh horreur of blasphemy!) reports certaine foolish, wretched Pagans, (affected themselves to magicall art) to have boasted that they had seen and read books of Magicall art written by *Christ* himselfe; and by an epistolary title directed to *Peter* and *Paul*: affirming that by the arts therein contained, he did all those miracles for which he was so famous. But the Father bids shew those books they spake of; and askes if they by them can learn to doe as he did? and withall proves against them, That *Christ* himselfe wrote no booke at all; that he need not write to *Peter*, because he was alwaies with him; that he could not write to *Paul*, because he was not called till after his passion; and that he would not write of Magick, because it was contrary to his doctrine; and that even his enemies were thus convinc't how venerable and vertuous the name of *Christ* was; in that they thought and sought to winne the waight of authority to such their execrable arts, by commentitiously prefixing his most glorious name.

Cassandra desperately loved by *Apollo*, and importunately solicited by him, would not consent, unlesse he would first bestow upon her the gift of Divination. Which the credulous lover soon granted; but she having already obtained her desire, refused to stand to her promise, for the satisfaction of his. This the divining God could not foresee; yet indigning to finde himselfe so deluded, because he could not recall such his fatall gift, he laid this curse upon it, That whatsoever she vaticinated, she should not be believed. Let it be a curse to the predictors not to be believed: surely it is a blessing to Christians not to believe them. And believe them who list, whose originall endowment was from a lust.

The first man that themselves confesse to have attained to the skill of a Prophet in *Tharsus*, was a silly Shepheard; having only so much wit, as taught him to take advantage of the follies of his Countrey men. Others say, the first Prophet of this kind was
found

found by chance in an old vault, in *Hetruria*: without knowledge either of his name, his dwelling, or the mean that conveyed him thither.

When began the motions of the Starres, and accordingly the genethliacall way to be known? was it not after *Theatis* the *Ægyptian*? or else, as some say, after *Atlas*, the prop and supporter of the heavens?

The Originall and foundation of Magicall and Astrologically arts, is yet more dubious and fabulous, from the false opinions and impossible, about the time of the worlds beginning, and computation of the yeeres thereof. *Apuleius* was of opinion, that the world, and men, and arts therein, were from eternity. And being destroyed by floods and conflagrations, (in some parts, but not all) were repaired, but not created. The *Indians* boasted of men living long before *Adam*; and that they could name who was *Adams* father and master. The *Ægyptians* fained, that they had a story in letters comprehending thirteen thousand yeeres. The *Chaldeans* dotingly gloried, that they had monuments of Astrology, containing foure hundred and seventy thousand yeeres. *Plato* accounts many thousands of ages to have been past, since the existence of the world; and induces an *Ægyptian* Priest talking with *Solon*, and affirming, that *Athens* of the *Greekes*, and *Sais* of the *Ægyptians*, were built, one nine, the other eight thousand yeeres before their time. The *Ægyptians* fained that the Starres, from their first originall, had four times runne their courses, (and the Stars doe not once absolve their course but in 36000 yeeres) and that the Sunne had twice set where it now rises: and that their Kings, to *Ptolomy*, had raigned there above seventy thousand yeeres: and that for more then an hundred thousand yeeres, *Ægypt* had been skilfull in comprehending the way of the Starres. The *Indians* bragd of their historicall monuments, that from the time of *Liber Pater* to *Alexander* the great, there were an hundred fifty and three *Indian* Kings; through the space of six thousand foure hundred and two yeeres, and three moneths. The *Chaldeans*, from their first observation of the Starres, to *Alexanders* time, number foure hundred thousand yeeres. *Pliny* reports from *Eudoxus*, that *Zoroaster* lived six thousand yeeres before *Platoes* death. *Hernippus* saith the same man was five thousand yeeres before the

Trojane warre. Betwixt *Vulcan* the sonne of *Nilus* the *Ægyptian* and *Alexander* of *Macedon*, were (they say) forty eight thousand, eight hundred sixty three yeeres: in which time there hapned three hundred seventy three Defects or Ecclipses of the Sunne, and eight hundred thirty two of the Moon. The *Ægyptians* record in their annals above thirteen thousand ages of yeeres, and three hundred and thirty Kings before *Amesis*. Betwixt *Osiris*, and *Isis*, and *Alexander* of *Macedon*, some reckon ten thousand, others twenty three thousand yeers. Other fable the Gods, and *Heroes* to have raigned there no lesse then eighteen thousand, and men little lesse then fifteen thousand yeeres, unto the hundred and eighty olimpiad. *Alexander* in an Epistle to his mother *Olympias*, wrote the narration of a certaine *Ægyptian* Priest insinuating the Kingdom of the *Assyrians*, to exceed five thousand yeeres: the Empire of the *Persians* and *Macedonians* unto *Alexander*, more then eight thousand yeeres. The *Assyrians*, through the vastnesse and plainnesse of their Region, whence they might on all parts behold the trajections and motions of the Starres; these being noted they first committed to memory what was thereby signified to every one; in which Nation the *Chaldeans* (so called not from their art, but their countrey) by continuall observation of the Stars, are thought to have made the science, whereby it might be predicted what should befall every one, and with what fate every one was born.

5. Of Paganish Oracles, founded upon the starres, founding divinatory Magicke, and Astrologie, confounded by Divinity, and Christianity.

A Certaine bigbellied woman enquiring of *Apollo*, whether it was a male-child, or a female, that she went withall, and should bring forth? he answered a female; declaring that he had perceived so much from the time of her conception, saying, thou mayst not hope for a male-child, seeing the *Moone* is darkned by the rayes of *Venus*. To another, enquiring as concerning his health; it was answered (by the course of the Starres predicting sicknesses) that his lungs were vexed with ill humours; because *Saturne* was pressed with unevennesse

evennesse or roughnesse, either in leaping, or speaking. In answer to another, Thy fatall day (quoth he) is at hand: because *Saturne* and *Mars* have both agreed together to determine it.

Apollo himselve being interrogated by a certain Souldier, why he laboured so hazzardous a thing as the fatation of a mans free will? answered, because *genethliacall Mars* so stirred him up: or else thus, why he laboured under such hazzard or perill himselve? because fatiduall *Mars* had stirred up such a thing against his fatiduall Oracle. For thus tamely they took their own fatations; and confessed they were not able to defend their own Temples from firing.

Pythius Apollo contended, that fates might be dissolved by maleficall arts. For when one enquired, why he was judged of *Apollo* as unapt for any thing? and what was to be done, where-by he might be received as fit for something? It was answered by the Oracle, that the force of the Fates did hinder him, and yet he might avoyd that by Magicall arts.

Porphyrius confesseth, that the gods will lye, saying, that an exquisite knowledge of things future, is not onely incomprehensible to men, but to many of the gods. Neverthelesse did they not alwaies lie of their own accord; but were wont to predict, that they themselves could not answer truly; and yet men out of their madnesse, would obstinately compell them to answer. Therefore *Delphick Apollo*, when the affection, or disposition of the Heavens, and the continent was so, that he could not foresee the truth: forbear (said he by his diviner) this forcible urging, and utter not those powerfull words; for I shall tell false, if thou thus compellest. And in another answer, the way of the Starres (saith he) afford me to say nothing to day.

Where is the *Delphian Oracle*, that men did so religiously adore? where is *Apollo Pythius*, or *Clarius*? where is *Iupiter Dodonæus*? The *Delphicke Oracle* truly is related to have been thrice burnt by the *Thracians*; yet was not that calamity once foreseen or foretold by *Apollo* himselve. We have heard the same of *Jupiter Capitoline*, in the time of *Ptolmy*, when the Temple of *Vesta* was also burnt. That great Image of *Jupiter*, which they say was the glory as it were of all *Greece*, in the
time

time of *Julius Caesar* burned, being from above stricken with thunder and lightning in the *Olympick* bickerings. And in more ancient times, they say the *Capitoline* Temple was burnt: and *Pantheus* is said to be cast down and destroyed with thunder and lightning: and we are not ignorant, how the Sacrary of *Serapis* in *Alexandria* was burnt in like manner.

Augustus Caesar consulting the Oracle of *Apollo Pythius*, about the succession in the Empire, it gave no answer thereunto: and being importuned to give a reason of its silence, answered to this effect: That an *Hebrew child*, a Ruler of the Gods themselves, had commanded him to depart that place, and get him down to Hell.

Æmilianus the Rethorician was heard to report, that his Father sailing towards *Italy*, about the Isles which they call the *Echinades*, the wind lying still, towards night they came neere to *Paxas*; and they that sailed being more attently vigilant, on a sudden was heard a great voyce from the Isle *Paxas*, calling on one *Thræmnus* (now this *Thræmnus* was an *Ægyptian*, and Governour of that ship) they all wondred, but he answered not till the third call, and then it cryed louder thus: When thou comest neer the Fenne, proclaime, that *great Pan is dead*. Which being heard, all of them were stricken with great feare, and doubted whether they should obey that voyce or not; at length they approved this counsell of *Thræmnus* the Governour, that if the winds blew faire and prosperous, they would say nothing; but if the Sea were calme, and the winds ceased when they came in that very place, then there was no concealing of what they had heard. Now when they were neer the fenne, & no wind stirring, *Thræmnus* looking into the Sea, pronounced with a loud voyce, as he had heard, *Great Pan is dead*. Which being proclaimed, there was presently heard many and great and strange groanes. As soon as they came to *Rome*, the rumour hereof filled the whole City, so that *Tiberius* sent for *Thræmnus* to confirme the truth thereof. — Then *Demetrius* told his story, Beyond *Britaine* there are many desolate Islands, some of which are dedicated to *Demons* and *Heroes*: and I sailed (said he) towards an Isle neere to *Britaine*; where there are few inhabitants, but all accounted hallowed by the *Brittaines*: As I was there, a great tempest arose in the ayre, with

with stormes and lightnings that made us all afraid; which thing the Islanders said, fell out, because some of the *Demons*, and *Heroes* were dead. The grave Author gives this note upon them, that these things were said, and done in the time of *Tiberius*; in which time our Saviour was conversant upon earth, and then both silenced and expelled Devils.

6. Of the *Magicall Oracles*, and *oraculous Magicians*, the causes of all *Idolatri*; especially that *inhumane abomination of humane Sacrifices*, or *immolations*.

THe *Rhodians* did sacrifice a man to *Saturne*; which they afterwards willing to mitigate, did reserve unto those *Saturnials*, one condemned to death; whom, being laden with Wine, they immolated at that feast. In the Ile *Salamis*, which of old time they called *Coronea*, untill the time of *Diomedes*, a man was slaughtered to *Agravala* the daughter of *Cecrops*: afterwards in the Temple of *Pallas*, *Agravala* and *Diomedes* (one of the three) a man was immolated; whom led by youths about the altar, at length was smitten by the Priest with a speare, and so laid upon the fire and burnt; which thing *Dyphilus* the King of *Cyprus* (in the time of *Seleucus*) abominating, appointed that not a man, but an Ox should be sacrificed to *Diomedes*. Amongst the *Aegyptians* in *Heliopolis* they sacrificed men. To *Juno* they sacrificed three in a day. To *Dionysius* called *Omadius*, by those of *Gbios*, a man was sacrificed, being cruelly torn in pieces. The *Lacedemonians* were wont to sacrifice a man to *Mars*. The *Phanicians*, in the calamities of warre, and pestilence, were wont to immolate their dearest friends to *Saturne*. The *Curetes* sacrificed of old their children to *Saturne*. In *Laodicea* of *Syria* a Virgin was offered to *Pallas*. The *Arabians* every yeere sacrificed a child, and buryed it under the Altar. All the *Græcians* commonly immolated a man before they went out to warre. In the great City of *Latinus*, a man was sacrificed upon the solemnity of *Jupiter*. Not onely in *Arcadia*, to *Pan Lyceus*; nor in *Carthage*, to *Saturne*; but all men in common, upon the appointed day

of sacrificing a man did sprinkle the Altar with mans blood. It was the manner of the Ancients in great calamities, & dangers, that the Prince of the Nation, or City should give up the best beloved of his children to a vengefull divell, as a reward of redemption, and mystically to slaughter him so delivered up. *Saturnus* the King of that Region which the *Phenicians* call *Israel*, who after he had put off man, being brought to the starre of *Saturne*, having a deare and onely sonne of *Anobret* his new married Spouse, called *Jud* (for so the *Phenicians* call an onely sonne) because the City was pressed with a most great and dangerous warre; Him, clad in regall ornaments, he offered upon the Altar built and prepared to that purpose. *Aristomenes Messenius* sacrificed three hundred at once to *Jupiter*, whom they call *Ichometes*; among whom *Theopompus* the King of the *Lacedemonians* was a Noble and Regall Hoste. The *Tauroscythians* whatsoever stranger they took (and they took many, driven thither by tempest) they were wont forthwith to sacrifice them to *Diana*. In *Pella* a City of *Thessalia* a man of *Achaia* was sacrificed every yeere to *Peleus*, and *Chiron*. The *Cretians* did immolate a man to *Iupiter*. The *Lesbians* to *Dionysus*. The *Phoenicians* to *Diana*. *Herechteus* the *Atticke*, and *Macharius* the *Roman*, one sacrificed his daughter to *Proserpina*, the other to a *Demon* his defensor. *Jupiter* and *Apollo* is said to have brought great calamity upon *Italy*, because the tenth part of men was not sacrificed to them. The *Pelasgi*, and the *Aborigenes*, the earth being fruitlesse, vowed to sacrifice to *Iupiter*, and *Apollo*, the tenth part of all that should be born. The *Celti*, and almost all the more Easterly people did sacrifice by homicide. *Saturne* was angry with the *Carthaginians*, because whereas formerly they had sacrificed to him, the more excellent of their sonnes; afterwards they immolated to him infants privily bought, and obscurely educated, instead of their children: whereupon to appease him, they publicly sacrificed to him two hundred of their most Noble young men.

The *Athenians* being afflicted with famine, because of the slaughter of *Androgeus*, and flying to the Gods for helpe, *Apollo* did not answer, that the Gods were to be pacified with righteousnesse, humanity, repentance, or contrition: but he adding death to death, and plague to plague, and cruelty to cruelty.

commanded that seven males, and as many females, (not infants, but men grown) should every yeere be sent into *Creet*, and there sacrificed.

Cepheus King of the *Aethiopians*, and *Cassiope* his wife, had one onely daughter, named *Andromeda*; in his time a huge sea-monster infested the Countrey; whereupon they consulting the Oracle for remedy; answer was returned, that could not be, till *Andromeda* was exposed to that monster to be devoured. Thus cruel were the Stars to those, that afterwards were made Stars themselves.

Tiresias promised victory to the *Thebanes*; but upon this condition, that the sonne of *Creon* should be sacrificed as a victim for his Countrey. *Chalcas* did vaticinate or prognosticate the destruction of *Troy*; but upon the successe, enjoyed that *Iphigenia* the daughter of *Agamemnon* should be immolated.

The *Delphian Oracle* being consulted about a great plague grassating among the *Ionians*, it was answered, that it could not be remedied, unlesse *Menelippus* and *Cometho*; and not onely so, but unlesse a young man, and a mayd, were yeerely offered up at *Diana's altar*. The *Messenians* consulting about some issue of their long warre with the *Lacedemonians*, it was predicted that theirs should be the victory, but upon this condition, that they should sacrifice an incorrupted virgin of the *Apytidean* family unto their God: whereupon *Aristodemus*, to gratifie his Countrey, destinated his onely daughter to the immolation.

After the death of *Julian the apostate*, there was found in *Antioch* sundry heads, and carcases of men, women, and children, hidden in chests, wells, pits, and other secret holes; all which he had idolatrously, and barbarously caused to be slaine for Necromancy and divinations sake. Especially in *Carras*, in the Temple, where he had performed his execrable abomination, immediately before his going into *Persia*, and had straitly commanded, that the doores should be kept lockt, and none to enter in till his return. There was found a woman hanged up by the haire of the head, her hands cut off, and her belly ript up; and all to vaticinate and ariolate his *Persian* Victory.

Such like *anthropomantick* Sacrifices were used by *Mithridates*, *Heliogabalus*, &c. by the *Druides* among the *French*; by the *Goths* to their God *Odhen*; and by the *Sclavonians* to their great God *Swantmih*, and more efficacious in answers; to whom they were accustomed to sacrifice a Christian every yeere.

In the *Tauric* Region, where *Thoas* was King, it was a law of their sacrifices, that whatsoever stranger came thither, especially they that were cast upon their shore, should be slain as a victime to *Diana Taurica*.

Idomeneus King of the *Cretians*, returning to his own Countrey, from the *Trojane* warre, *Neptune* sent such a tempest, that he was constrained to vow a Sacrifice unto him, the first creature that met him, as he came out of his ship: now his owne sonne first meeting him, to welcome his safe arrivall, was so served.

In *Albania*, a Region not farre distant from the *Caspian* sea, they used to immolate a man to the *Moon*: where many of the servants did divine; and he that was most transported therein, wandering alone in the wood, was taken and bound by the Priest with a sacred chaine, and nourished delicately for the space of a yeere, and then led to be Sacrificed with the rest of the hosts.

That there were such heathenish and inhumane immolations, and they pertaining to all kinds of divination (either as preparations thereto, or as consequents thereof) is most evident and undeniable. *Deut.* 18. v. 11, 12.

7. Of the fatuity of fatations, or fatidicall divinations.

How often is *Jupiter*, *Apollo*, and the rest of the stary Gods, complaining of their own fate? how they themselves are subject thereunto? and that what any one of them doth (especially upon poore mortals) another of them can neither prevent, nor remedy, but it must of necessity be? So *Jupiter* wept showers of blood, because he could not deliver his sonne *Sarpedon* from death.

Contrarily.

Contrarily, *Apollo Pythius* contends, that the fates may be dissolved by maleficall arts, for when one enquired, why *Apollo* had judged him fit for nothing, and what was to be done, that he might be thought fit for something? he answered, the force of the Fates did hinder him; yet he might avoyd them by magicall arts.

Almost infinite numbers, both of *Græcians* and *Barbarians*, yea women, and tender children, have fainelessly and willingly left their bodies, and imbraced their deaths: now this cannot be applied to the necessity of Fate.

Oenomaus, in his book of maleficall artifices, uses these words against *Apollo*: Goe thou to *Delphos*, and thou canst not hold thy peace, though thou wouldst; for so *Apollo* the sonne of *Jupiter* now wils; not because he will, but because necessity compels him to will.—Heare a fatidicall Oracle! Leaving thy Country, goe into *Euboea*, for there it is fatally destined for thee to build a City. What sayest thou *Apollo*? Is it not in a mans power to leave his own Countrey when he pleases? and if it be fated for a man to build a City, he must doe it whether thou consellest or no; nay, whether he himselfe will or no. —Heare another fatidicall Oracle, Goe tell the *Parians*, O *Thebesides*, that they must build for themselves a City in *Aeria*. Why he must needs have told it, because it was so fated, although thou hadst not commanded it. Thou didst answer to *Laius*, it was fated that he should be slain by his owne sonne. Wert thou ignorant, that his sonne was to be born Lord of his own will? Was it not in *Laius* his own will whether he would doe his endeavour to get children, or no? and was it not in his sonnes own will whether he would kill his father, or no? —Thou answeredst to *Loerns*, *Jupiter* hath done, and will doe thee much ill: it is not right, O *Apollo*, for the Gods to handle an innocent man so hardly; if he was forced to doe any thing ill, why did not *Jupiter* punish himselfe also, as the author of that necessity? —Why didst thou praise *Licurgus*, O *Apollo*? for if he were good, this was not to be attributed to him, but to the Fates.

Chiron the centaur, the sonne of *Saturne*, who taught Physick, and Astrologie; was grievously wounded in his foot by a dart of *Hercules*, dipt in *Lernean* poyson, that casuallly fell upon

upon it : wherewith being sore vexed, he wisht to die, that he might fulfill the vaticination which his daughter *Ocyrrhoe* had predicted : but he could not naturally thus yield to Fate, being born immortall from his parents : at length praying the Gods above that he might be suffered to die, they granted his request, but withall translated him into Heaven, and placed him among the Starres in the *Zodiack*, and there he is called *Sagittarius*.

Theophilus Emperour of Greece was advised by the Patriarke *Iohn* a Magician to breake down the fatall Statue with three heads, and so to presage of his successe. Likewise *Euphrosine* wife to *Alexius*, was counselled to cause the snout of the *Calydonian* bore to be cut off, and battered many other fatall statues and fabrications, for presagitions sake.

Among the *Eleans* was a brazen Oxe, which the *Corcyreans* had there dedicated; a little child playing under it, hastily dasht his head against it so hard, that it dasht out his braines. The *Eleans* condemned the Oxe for the murder, and being about to draw it away to some execution, they were admonished by the *Delphick* Oracle, to expiate the Oxe, as they used to doe facts of imprudent homicide; because it was done by Fate, and by chance, and by no ill deceit.

The fatidicall Image of *Apollo Cumanus* wept four daies together, at the warring against *Aristonicus*, as not being able to prevent or redresse what was fatally destined. So *Juno Sospita* (neverthelesse unable to save) wept at *Lavinium*, because of a great pestilence that was fatally to follow. And so *Diana* condoled *Camilla*: and *Hercules*, dying *Pallas*.

A notable fellow minding to try *Apollo's* Oracle at *Delfos*, askt him, what it was he held in his hand (holding a Sparrow under his cloake) and whether it was alive, or dead? (intending to kill, or preserve it, contrary to what the Oracle should answer. But the answer was that it was in his own choice whether it should live or die. The old Fable confesses that there is more in the liberty of a mans wil, then in the Fates, which they divine either of, or by.

8. Of the sundry natures, customs, and manners of men, either quite contrary, or nothing according to the positions, conjunctions, dominations, and dispositions of the Starres.

AMong the *Seranes* there is a law not to kill, nor to fornicate, not to worship Images; whence in that region, there's no temple to be seen, no harlot, no adultresse, none is a thiefe, none a man-slayer; neither doth the fiery starre of *Mars*, constituted in the midst of heaven, compell the wil of anyone of them to the murder of men: neither doth *Venus*, conjoyned to *Mars*, cause any one of them to solícite another mans wife: and yet every day *Mars* must needs come there into the midst of heaven; and that in so great a Region that men are born there every houre, is not to be denied.

Among the *Indians* and *Babrians*, there are many thousands of men, which they call *Brachmans*; they both by traditions, and laws of their Fathers, neither worship Images, nor eate any thing that is animate, they neither drink wine or beere, but farre from all malignity, are onely attending upon God: but yet all the other *Indians* in the same Region, are involved in adulteries, murder, drunkenness, idolatry; yea, there are found some of them, dwelling in the same climate, which hunting men, and sacrificing, devoure them. And yet not any of the *Planets*, which they call good and happy, could prohibite these from slaughter, and mischief; neither could the malefick starres impell the *Brachmans* to malefice, or malefacture.

Among the *Persians* there was a law, of marrying daughters, sisters, and mothers themselves: neither did they celebrate these nefarious marriages in *Persia* onely; but also in all other climates of the world wheresoever they came: whose wickedness other Nations abominating, called them *Magicians*; and there are in *Ægypt*, *Pbrygia*, and *Galatia*, very many of the *Magicians*, that by succession from their fathers, are still polluted with the same wickedness. And yet we cannot say, that

in the Nativities of them all, there was *Venus* in termes, and in the house of *Saturne*, and with *Saturne*, *Mars* aspecting.

Among the *Getulians*, this is the law or custom: the women till the fields, build houses, and doe all such like works; and moreover they may meet with whom they please: neither are they accused for it by their husbands, nor called therefore adulteresses though they mingle indifferently with all, and especially with strangers. Also their women contemne all perfumes, neither weare they dyed garments; but goe bare footed. On the contrary, their men delight in vestures, and odours, and various colours; yet doe they it not out of effeminacy; for they are valiant and warlike above other Nations. Neverthelesse all the women that are born among them, had not *Venus* ill affected in *Capricorne* or *Aquarius*: nor were all the men born under *Venus*, constituted with *Mars* in *Aries*; which the fopperies of the *Caldeans* can claim makes men both valiant and delicate at once.

Among the *Bactrians*, the women use gallant ornaments, and precious oyntments, and are more revered by their handmayds and servants, then their husbands are, and ride abroad in a singular pompe, their horses adorned with trappings of gold and precious stones: neither doe they live chastly, but mingle with servants as well as strangers: nor are they accused by their husbands, because they Lord it over them. Notwithstanding the nativity of every *Bactrian* woman had not *Venus*, with *Iupiter* and *Mars* in the midst of heaven, and termes of *Venus*.

Amongst the *Arabians* all adulteresses are put to death, and those punished, that are onely but suspected. In *Parthia* and *Armenia*, homicides are executed, sometimes by the Judges, sometimes by the kindred of him that was murdered: but he that shall kil a wife, a sonne, or a daughter, or a brother, or sister unmarried, is not so much as accused for it; for so is the law. Contrarily we see among the *Grecians* and *Romans* parricide is not expiated, but by the greater penalty. Among the *Atrians* or *Adroams*, he that stole the least thing was stoned: but among the *Bactrians*, he that stole but petty things was onely spit upon: yet among the *Romans*, such an one was beaten and wounded. From the river *Euphrates*, to the orientall Ocean,

he to whom murder or theft was objected, was not much agrieved, or tormented: but if he had abused himselfe with a masculine, and that come to light, he was forced, through paine to kill himselfe. And yet the *wise men* of *Greece* were not ashamed to pursue specious boyes. In the same orientall coast, the parents and kindred, if they had known their sonnes and kinsfolks subjecting themselves to turpitude, they both killed them, and would not vouchsafe so much as to bury them. Amongst the *Gaules*, the children marry publikly, and by the law are noted with no reproach for it; and yet truly it is not possible that all they among the *Gaules*, who betray the flower of their youth; should have *Venus* and *Mercury*, in the house of *Saturne*, and of *Mars* tearmes occident.

Among the *Britaines*, many men have but one wife. Among the *Parthians*, many women (on the contrary) have but one husband; and yet they all live chastely, and obedient to lawes. The *Amazons* have no men; but, at spring time they goe into other Countries, and couple with their bordering neighbours: and thus, by a naturall law, they all bring forth about one time, and the males they slay, the females they cherish, and are all warlike women.

Mercury in his house, with *Venus*, is said by the *Chaldeans*, to make man covetous, and money-mongers, and devisers, and paynters; but in the house of *Venus*, to make them unguentaries, or perfumers, and such as exercise their voyces, as Stage-players and actors of fables. And yet among the *Saracens* and *Moores*, and in upper *Lybia*, and in nether *Germany*, and among the *Sarmatians*, and the *Scythians*, and other Nations that inhabit the Northern parts of the *Sea Pontus*; in *Alania* also, and *Albania*, and *Oibene*, and *Saunia*, and *Aurea*; there is found no money-hoorder, no paynter, no Architect, no Geometrician, no exerciser of his voyce, no actor of fables: but such a conjunction of *Mercury* and *Venus*, is found to be altogether ineffectuall and vaine, in so many and great parts of the world.

All the *Medes* nourish Dogges with no little cost and care; to which they cast men dying, and yet gasping: notwithstanding all of them had not, in a diurnall nativity, the *Moon* with *Mars* under the earth, in *Cancer*.

The *Indians* burn their dead, with whom their wives are

willingly burned together : yet all those women that thus willingly endured the fire of their husbands, had not in a nocturnall nativity, the *Sunnie*, with *Mars*, in the tearm of *Mars* in *Leo*.

Many of the *Germans* use strangling : yet is it not possible that all they who so hang themselves, should have the *Moone* intercepted of *Saturne* and *Mars*.

Among all Nations men are born at all houres, and we see laws and manners prevaile every where from the power of a mans free will. Neither doth any mans nativity enforce him to doe any thing against it. Neither doth it compell the *Serans* to homicide; nor the *Brachmans* to the eating of flesh; nor are the *Persians* thereby restrained from unlawfull marriages; nor the *Indians* kept from the fire; nor the *Medes* from the dogges; nor the *Parthians* from marrying many wives; nor are the *Mesopotamian* women debarred from chastity; nor the *Gracians* from their exercises; nor the *Romans* from their rule; nor the *French* from their muliebrioufnesse; nor can all the Nations, which we call *Barbarians*, be thus brought to approve the learning of the *Muses*.

All the *Jewes*, by the *Mosaicall* law, doe circumcise their children on the eight day; yet are they not compelled to it by the force of any Starre; nor are they impelled thereunto by the time of the region; nor are they induced to doe otherwise by the custome or manners of any other Nation: for where-soever they are, whether in *Syria*, *Galatia*, *Italy*, *Greece*, *Parthia*, they still keep their Law; which could not at all be done by any necessity of their Nativity. For it is not possible that all the *Jewes* should have the same Nativity. Futhermore, one of the seven daies, where ever they are, they cease from all manner of work, nor goe a journey, nor use any fire, yet doth not any *genethliacall* reason restraine a *Jew* from building, or pulling down a house, from buying, or selling, on that day: but many of them are born, many are sicke, and healed, and many die on that day.

The sect of the *Christians*, which are found in every part of the world, and in every City; if the *Parthians* after they once become such, they marry not many wives; neither doe the *Medes* (after that) cast their dead unto the dogs, nor the *Persians* marry

marry their daughters, nor the *Bactrians* and *Gauls* corrupt matrimony; nor the *Egyptians* worship *Apis*, or a dogge, or a Goat, or a Cat: but wheresoever they are, they live after others laws and customes: nor can they be compelled, either by any *genethliacall* reason, or by their own, or by the principles of any, to think any thing fit to be done, which their master hath not counted fit to be spoken.

9. Of *Magicians* and *Astrologers*, the most perverse and pestilent *Hereticks*: and their *Magick* and *Astrologie*, the greatest causes or confirmations of their blasphemous and nefarious *Heresies*.

Simon Magus was the Prince of *Hereticks*, and the father of the first *Heresies* after *Christ*: who, besides those so execrable in doctrine, and detestable in manners, hatched these so abominable, as concerning his own person, giving out that himselfe was some great one. *Acts* 8.9. and taught that himselfe was he who should appeare to the *Iewes*, as *the Sonne*, and in *Samaria*, should descend, as *the Faiber*; and to the other Nations should come as the *Holy Ghost*. He set himselfe forth for a God, at least for the sonne of a Virgin. He bewitched the people, with his sorceries, or magicke, to say, *This man is the great power of God*, *Acts* 8.10. And in admiration of his magicall operations, they set up a statue, with this Inscription, *To Simon the holy God*: His Image was made after the figure of *Iupiter*; and the Image of *Salena*, or *Helena*, his harlot (whom he affirmed to be the first conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind, to make the *Angels*, and the *Archangels*) was made after the figure of *Minerva*: and these they worshipped with Incense, victimes, offerings and sacrifices. Howbeit this magicall sorcerer simulated the *Christian* faith, and was baptized; supposing that the *Apostles* healed by *Magick*, and not by the power of God; and suspecting the *Holy Ghost* to be given, by a greater *Magicall* science, he offered money for the gift: which being denied him, he studied all

manner of Magick so much the more; so to make himself seem the more glorious in the emulation; and to make himself famous in his contestation against the *Apostles*, vented his heresies, and vaunted his sorceries so much the more. And, in stead of the *Holy Ghost*, he got him a devil for his familiar; which he said, was the *Soul* of a slain *childe*, (although indeed it was a Devil) that he had adjured for his assistance, in doing whatsoever he commanded. His *Priests* and *profelytes* likewise were taught to use exorcisms, and incantations, and *Amatories* and allurements; and had also their *Paredrials*, and *Oniropompists*; *Sc.* their familiars; and studiously exercised all manner of curious-superstitions, and unlawful Arts. And all was to this intent, that his, and their præstigious acts, might seem to confirm their blasphemous heresies.

Elymas the Sorcerer, or the *Magician*, sought to turn away the Deputy from the faith; and would not cease to pervert the right wayes of the Lord, *Act. 13.8, 10.* And not onely his actions, but his appellations also, serve to note his Heresie, as well as his Sorcery. *Jannes* and *Iambres* the Magicians that withstood *Moses*; wherefore are those Hereticks, *men of corrupt minds, reprobate*, or of no judgement, concerning the faith, that resist the truth, compared to them *2 Tim. 3.8.* Doubtlesse, there was not onely some resemblance, or similitude, but some identity or reality in their actions.

Alexander the disciple, and successour of *Simon Magus*; a *Samaritane* also, and a *Magician*, was possessed with a devil; and being instructed with dæmoniacal power, was not inferior to the former in diabolical operation. And having attained to the height of magical Science, which (he said) he had from his *Euvvoja*; and by her taught, and gave it unto others: so that many were deluded & deceived by this his prodigious art. To which he added, as upon which he founded these his portentous, Heresies, or opinions, *viz.* Affirming himself to be the Saviour sent from *Olympus* to Heaven; or from the invisible world, for the salvation of men. Teaching, that the Angels, the operators of this world, cannot be otherwise bound, or compelled, or conquered by any; unlesse it be by learning the deceptive, and proving the experience, of the Magical art, which he taught, and by receiving the Baptism which he himself delivere

red, which whoſoever had ever been partakers of, they ſhould thereby acquire perpetual immortality; and die no more; but remain everlaſtingly with themſelves, or with him, and become thenceforth expert of old age, and be made immortal.

Saturninus or *Saturnilus*, and *Bafilides*, were notorious impoſtors in all Magical arts, uſing Images, incantations, and invocations and all other ſuperfluous curioſities. And among their other Heresies, this was one, inconfiſtent altogether, not onely with nature, and Theologie; but with Magick alſo, and Aſtrology, viz. In that they invented 365. Heavens, making one another by ſucceſſion, and ſimilitude; and the loweſt of them begetting the creatures here below. And the chiefeſt or higheſt of them, which they call *Abrifax*, or *Abraxas*, they make to have in it ſelf, not onely the number of the 365; but the vertue of them all. And yet the *Mathematicians* then agreed with them in the diſtribution of the 365 local poſitions of the Heavens; though peradventure not in their mutual, and ſo infinite generation: Howbeit, in this they, and the Magicians were wholly agreed in contending their mysteries to be ineffable, and ought to be hidden in ſilence.

Carpocrates and his ear-mark'd *Disciples*, praſtiſed all manner of Magical arts; uſed Incantations, Philters, Paredrials, or Demoniacal aſſeſſours, oniro-pompiſts, or Dream-artiſts, and all other machinations, malignations, inductions, illectations, &c. Yea, they ſet up Schools of Magick, and taught praſtigious operation in publique; ſaying heretically, that by vertue of theſe they had gotten the Dominion over the Princes, and Fabricators of this world; and not onely over them, but over all that are made therein. Teaching yet more heretically, that they who will attain to the perfection of their *Myſtagogie*, muſt dare to do any thing; yea, muſt do any filthy thing: otherwiſe they cannot eſcape the Prince of this world, unleſſe by ſuch ſecret operation they pay their debt to all. And what was this operation of abſolving the debt in the body? but a nefarious coition of men and of women; and therewithal, an abhominable operating of incantations, venefices, and Idolatries upon every member of the body.

Marcus (with his podalitial *Marcosites*) was moſt ſkilful & expert in almagical impoſtures; by which he ſeduced many men,

and

and not a few women; to turn to, and attend him, as one most scintial, and perfect; and one that had gotten great vertue from invisible and unnameable powers & places. Whereas he onely mixed the ludicrous fopperies of *Anaxilaus*, together with the wicked subtilties of Magicians, and so deluded into admiration or astonishment, such simple and senseless people, as could not discern his ludicrous incantations. For feigning himself to give thanks over a cup of white wine, by his long invocations, and incantations, he turned it to red, or made it so appeare, that it might be thought, by that grace, from them that are above all, he distilled his own blood into the cup; through the invention thereof, and that they which were present might desire to tast of that cup, that so there might distil upon them that grace which the Magician invoked; or which the Magician called Grace. Understand withal, that he had a Devil his *Paredrial*, or assessor; by which he himself did seem to prophesie: and so many women, as he thought worthy to be partakers of his grace, he made to prophesie, especially he busied himself about women that were noble, and rich, and gayly clad; and thus blasphemously he would flatter, and allure them: I will that thou shouldest partake of my grace; because the Father seeth every Angel of thine alwayes before his face; now the place of thy greatnesse is in us, and it behoveth us to convene in one; receive first from me, and by me, grace; and be thou prepared as a Spouse, to entertain her well-beloved; that thou maist be as I, and I as thou: place thou in thy chamber the seed of light; take from me thy well beloved; and receive thou him, and be received of him; behold grace descendeth upon thee; open thy mouth and prophesie. Thus she being enticed, seduced, and puffed up, and her heart beating and burning within her, out of a hope, or presumption to prophesie; she dares to speak any dotting follies; and that (from the heat of the spirit) boldly, impudently, confidently vainly, emptily. And from thenceforth reputes her self a propheteesse; & gives thanks to *Marcus*, who hath communicated his own Grace to her: and now labours to recompense and reward him, not onely with all her wealth and substance, but with her corporal copulation, that in all things they may be one. A certain Deacon in *Afia*, who had received *Marcus* into his house, fell into
this

this very kind of calamity ; he having a very beautiful wife ; this Magician corrupted her both in body, and minde, or opinion ; so that she followed after him a long time : at length, after the brethren had converted her with great pains ; she spent her whole time in confession, bewayling and lamenting the corruption that she had suffered by this heretical Magician, or magical Heretick.

Priscillianus was very studious of *Zoroaster* the Magician, and of a Magician made a Bishop. He himself subjected *Christ* his actions, and passions, to the stars. And the *Priscillianists* determined all men to be bound to fatal stars ; and that our body is composed according to the twelve signes ; as those they vulgarly call *Mathematicians* use to do, constituting *Aries* in the head, *Taurus* in the neck, *Gemini* in the shoulder, *Cancer* in the breast, and so running over the rest by name, till they came to the soles of the feet, which they attribute to *Pisces*, called the last signe by the Astrologers. These and the like fabulous, vain, and sacrilegious things, hath this heresie woven together, which is too long to prosecute. And so is it, to speak particularly of the *Ebonites*, *Valentinians*, *Gnosticks*, *Colarbasians*, *Heracleonites*, *Heracletes*, *Ophites*, *Cerdonians*, *Marcionists*, *Montanists*, *Euchetanes*, *Euphratians*, *Senophians*, &c. which were as infamous for præstigious Magick, as portentous heresies. I passe by the heresies of the Magical, and Astrological *Philosophers*, about the principles, tearms, matters, efficacies and ends, of all things ; celestial, and terrestrial ; and their Magical opinions mixt with Idolatry, Superstition, Atheism, and prophanesse.

Of all the rest, *Ptolomie*, and the *Ptolomaites* would not be left out, and it were but for names sake : but *Ptolomie* was a bud or branch of the *Gnosticks*, and the *Valentinians*, and then he must needs be a piece of a Magician. But I onely put the *Ptolomaites*, heathenish or heretical, to the construction and application of these words ; *πότεν γδύμιν, ὃ ἔτοι πτολεμαῖοι, τεκαὶ πτολεμαῖοι, τῶ βυθῷ τὰ μέτρα, καὶ αἱ μαίωσεις τῆς τυχεῖς καὶ τῆς γυναικῶν προθέσεων ἐσοθέσεων ἢ γῶσι* ? For hereupon I conclude, that if *Ptolomie* the Genethliack, was not an heretick, yet *Ptolomie* the heretick, was a Genethliack. And that he, and his followers are as easie to be posed, puzzel'd, and confuted in the one, as the other.

10. Of the inveterate malice, and envy of Magicall operators, and Astrologicall diviners, in maligning, defaming, opposing and persecuting the Church; and more especially the Ministers of Christ.

BESIDES the canonicall history of *Jannes* and *Iambres* resisting *Moses*; and of *Simon Magus*, and *Elymas* withstanding *St. Peter* and *St. Paul*: Ecclesiasticall story makes this relation betwixt *St. Peter* and *Simon Magus*. *Nero* being captivated with the effascinating allurements of *Simon Magus*, who had gotten his heart, by promising him (through his wicked arts) victory, dominion, health, long life, safety, &c. all which he believed, that knew not how to prove the truth of things: so that he held the chiefe place in his friendship; for he took him to be the overseer, and guardian of his life, and health. But after that *Peter* had detected his flagitious vanities; and had demonstrated how that he onely belyed the species and appearances of things; and that he effected no true solid thing at all: then was he had in scorn, and therefore consumed himselfe with griefe and envy. And although he had experience of *Peters* power in other parts (for under *Claudius Cesar* he was stricken with madnesse, after that he was found to have dealt so maliciously against the Apostle *Peter* in *Iudea*, he wandred from East to West) and comming to *Rome* first, he boasted that he could raise the dead. It so fell out, that a Noble young man, a kinsman of *Cesars*, died about that time, to the griefe of all. Most of them advised that an experiment should be made, whether he could be raised again from the dead. Now *Peter* was accounted very famous for such mighty works: but as yet the Gentiles had no faith, as touching any such fact of his. Yet their griefe requiring remedy, to *Peter* they went: and some of them thought it meet that *Simon Magus* should be called also. Both of them being present, *Peter* bad *Simon* begin first to raise the dead if he could: and if he could not, then he himselfe would not be wanting to the raising of the dead by the help of *Christ*. *Simon* supposing that his art would avayle much in a

City

City of the Gentiles, proposed this condition: that if he raised the dead, then *Peter* should be slaine, who injuriously provoked so great a power (for so he was called) but if *Peter* prevailed in the fact, he should in like manner be avenged of *Simon*. *Peter* is content and *Simon* begins: and drawing to the dead mans bed, so soon as he began to inchant, and murmure his charms, the dead corps seemed to move the head, thereupon great was the cry of the Gentiles, that he was alive already, and spake with *Simon*: and a greater indignation against *Peter*, that he durst offer to compare himselfe to such a power. The holy *Apostle* desiring silence, said, if the dead be raised indeed, and live, let him rise, walke, speake: all this is but a phantasme, and no reality: call but *Simon* away from the bed side, and then shall ye see not so much as the least shew of it. Well, *Simon* was brought from the bed, and there remained not so much as a signe of any motion in the dead man. Then *Peter* intent on prayer a while within himselfe, and standing aloofe off from the corps, cryed with a loud voyce, Young man arise, the Lord *Jesus* healeth thee: and straight way he arose, and spake, and walked, and received meat, and he delivered him to his mother, who desired him, that he would not depart from him: to whom he said, he shall not be forsaken of him who hath made him to rise again, whose servants we are: and thou mother, be secure of thy sonne, and feare not, for he hath his keeper. Then the people arising up to stone *Simon*, *Peter* said, let this suffice for his punishment now, that he understand his arts are nothing available; let him live yet, and see the Kingdome of *Christ* increase even against his will. The Magician was much tormented in himselfe at this glory of the *Apostle*; and collecting himselfe, and summoning up all the force of his charmes, he gathers the people together, and complaines, that he had been greatly offended by the *Galileans*, and therefore would now leave the City, which he was wont to defend. And appoints a day, on which he would goe lie, and so would ascend into those supernall seats; for the heavens was open to him when he pleased: upon the said day he gets up the *Capitoline* Mount, and so casting himself from the top of a Rock, began to flye. Thereat began the people to wonder and worship; many of them saying, it was the

power of God, and not of men, to flye with a body; and that *Christ* himself did no such thing. Whereupon, *Peter* praying *Christ* to magnifie his own power, by detecting the vanity of such tempting arts, and so to undeceive the people: *Simons* wings were forthwith clipt, and he fell down headlong, and died either in the place, or soon after. Now *Nero* indigne in the fall and losse of so necessary a friend and familiar, took occasion against *Peter*, and persecuted him to his martyrdom.

Cynops a great Magician, and adversary to *St. Iohn*, inveighed against his doctrine, detracted from the miracles which he wrought in the name of *Christ*, and defamed his person, through the false criminations of *Apollos* Priests. And provoking him to behold and admire his power, in raising the dead out of the sea (which was no other then divels appearing in forms of men) where he himselve diving (to fetch up more dead men) with a great noyse of the Sea, and acclamation of the superstitious bewitched people; at the prayers of *St. Iohn* the sea roared indeed, and swallowed up *Cynops* among the dead, so that he never appeared above water any more. Then commanded he those divels to depart that place, and get them againe to their cave. Yea, he made the divels to confesse the mutuall compact or covenant that was betwixt them and *Cynops*. And likewise expelled devils out of divers places: for which *Domitian* commanded that he should be banished into the Isle of *Pathmos*.

Wardabeus King of *Babylon*, being foretold by his Diviners, of the great danger and losse, which he should suffer in his warre against the *Indians*; at which he being dejected, the *Apostles* *Simon* and *Jude* (then present) smiling said, they had brought peace with them into his kingdome, and therefore bad him not feare, for the *Indians* should be glad to make peace with him on the morrow. But the Magicians derided both this and them, and bad him not believe those vaine men, for it should so be as they had said. But they proved the vain men; for the event fell out contrary to theirs, and according to the *Apostles* prediction. Those two *Apostles* also were mocked and derided by *Zirops* and *Arphaxat*, two Magicians: but at the very houre of the martyrdom of the two *Apostles*, the two

Magicians

Magicians were stricken dead with Thunder and Lightning.

Maruthas Bishop of *Mesopotamia*, being sent in embassage to *Isdigerdes* King of *Persia*; he much honoured the man for his singular piety, and began to attend unto his doctrine. Now the *Persian* Magicians, fearing lest he might perswade the King to receive the Christian faith; and envying the man, because he had (by his prayers) cured the King of that paine in his head; whereunto all their spels and charms were nothing available: they began (whereby to despise this Religious man) to play this imposture, namely, they caused one to be hidden under the ground, and to presage, or proclaime in this wise, as the King was at his devotions; that the King should be cast out of his Kingdome for giving heed to a Christian Priest. Hearing this voyce, though he much revered *Maruthas*, yet was he minded to remove him, rather then runne so great a hazzard. But *Maruthas* (by his wisdom and diligence) detecting the circulatory and præstigious fallacy: the King caused every tenth Magician to be beheaded. *Maruthas* after this departed *Persia*: and yet returning thither again after a while, then began the Magicians to play their imposturous pranks afresh. For they caused a noysome and poysonous stinke in the place still when the King and *Maruthas* met together: and his they foysted upon the Christians; and presaged how perious it was to the Kings health. But they being formerly suspected, were the more easily discovered, and punished accordingly. After the death of *Isdigerdes*, his sonne *Baratanes* was stirred up by the Magicians to bitter persecution against the Christians; *Sapores* also bitterly persecuted the Christians, and specially *Simeon* the Bishop and the Ministers; because they refused to worship (the Planetarian god) the Sun, in which persecution, the Magicians were the onely instigators and actors.

The persecution under *Decius*, was not begun by any imperiall edict; but first set on foot by an imposturous Diviner: who stirred up the multitude of the Heathens, to promote their own superstition, and oppresse the Christian profession.

Olerian was very clement and favourable to the Christians, till the Magicians put him upon the persecution; as the greatest enemies to and impediments of their acts and operations.

All the Philosophers, Sophisters, Magicians, Aruspices, Augurs, Negromancers, gathered themselves together against *Athanasius*, alledging nothing could succeed in their art, or to them by their Art, till *Athanasius* was first taken out of the way. Therefore they greatly excited *Iulian* against him. Another time they most calumniously accused him of the same devillish art, that they themselves were guilty of.

Iulian, *Maxentius*, and *Maximinus*, were great divining Magicians, and great favourers and promoters of divining Magicians; and as such, and by such, great tyrants, and persecutors; and such as especially laboured to destroy not onely the Priests, but the Priesthood.

Henry the third purposing to ayde his brother against *Lewis* the French King, was dissuaded therefrom by the disastrous predictions of *William de Perepond*, a great Astrologer, and his counsellour. But the main intent of the divination was from the Popes Oracle; lest *Lewis* might so be interrupted in his persecuting enterprize against the *Albigenses*.

The Magicians (as the Ecclesiasticall historians relate it) pursued *Daniel* with envy, calumny, and treachery, before *Cambyses*, or *Cyaxares*, till they brought him to the Lyons denne; till the Prince repented that he was led so farre by the Magicians, and delivered *Daniel* from the denne, and cast them into it.

The Magicians of *Persia* by false calumny, and barbarous cruelty, raised and maintained thirty yeeres persecution against the Christians: devising and inflicting horrid tortures upon *Abdas* or *Audas*, a Bishop; upon *Benjamin* a Deacon; and also upon *Hermisla*, a Nobleman.

Thesteclinus a Magician of *Antioch*, under *Maximinus*, by magical force caused an Image of *Iupiter* to poure forth Oracles; and such they were as served to whet on the Emperours persecution, and to exasperate the hatred of the Citizens against the Christians.

II. Of the divining envy, dissimulation, calumny, blasphemy, and enmity, not onely against Christian Religion, but even against Christ himselfe.

Mlesian Apollo being consulted about Christ, whether he was God, or man, gave this answer: That he was mortall according to flesh, or body; wise in portentous, or monstrous workes; but being apprehended by armes under Chaldean Judges, with nailes and clubs, he made a bitter end. Upon which Lactantius his comment is, That although the Oracle (as it was forced) began to speak truth; yet it did it so subtilly, and perversely, as with intent to deceive the consulter, being altogether ignorant of the mystery of God and man: and so seems to deny him to be God, by confessing him to be man. But in that it acknowledgeth him to be *mortall*, according to the flesh, it is not inconsequent (although against the mind of the Oracle) but that he was immortall, and God nevertheless, according to the Spirit. And why must he needs make mention of the flesh; when as it was enough to say him *mortall*? but being pressed with truth, he could not deny the thing to be, as it was: as he also was forced to confesse him to be *wise*. And what saies Apollo to himselfe? If he be wise, then is his doctrine wisdom, and no other: and they are therefore wise that follow it, and no other. Why then doe their vulgar account us vain and foolish: since we follow a master, and Teacher wise, by their Oraculous gods own confession? In that he saith, that he did portentous works (by which he merited the faith of a Godhead) he seems to assent unto us: because he saith him to doe those very things, which (rightly understood and believed) we glory in. Nevertheless he recollects himselfe, and returnes to his dæmonickall frauds of calumny and blasphemy. For albeit he spake some truth, as necessitated, yet he seems to be a betrayer of himselfe and the gods: in as much as he would have enviously concealed (through an inimicall and deceiving lie) that which the truth partly

partly wrung from him. And therefore he saith him to have done wonderfull workes; but he meant it should be understood not by a divine, but by a magicall or divining power. But whereas he saith further, that he was apprehended under *Chaldean* Judges, &c. I demand hereupon, whether they were *Chaldeans* by nature, or by profession? The first is not to be conceded as concerning *Herod* and *Pilat*; nor yet properly as touching *Anas* and *Caiaphas*: and therefore (since he will needs call them *Chaldeans*) the latter is rather to be supposed: it is not strange to be believed, that any one of them might be of the *Chaldean* profession, or addicted to it. And why might not the *Chaldæanizing* Oracle be drawn to confesse so much against it selfe? And might it not be one end of the *Eclipse* at his *passion*, to make even all the *Chaldæanizing* Astrologers to confesse, with some of their fellows, that it was no other but the God of nature, that now suffered?

One asking *Apollo*, what God he might appease, whereby to recall his wife from Christianity? The Oracle gave this answer (as *St. Augustine* cites it from *Porphyrus*, a great enemy of *Christ* and Christians) Sooner mayst thou write in water, or fly in the ayre like a bird, then remove the opinion of thy impious wife; let her goe on as she will, and sing a dead God in vaine fallacies, and false lamentations: whom (the Judge rightly determining) an ill death hath ended. This *Porphyrus* cites, and expounds blasphemously; as if *Christ* died deservedly, from the just sentence of his Judges. But *St. Augustine* conceives *Apollo* spake not thus; but his vaticinating Diviner: and yet not he, but this magicall calumniator; that durst blaspheme above the devill himselfe. For *Apollo* himselfe durst not but speak well of him, saying, he was such a God, and King, as made the heavens, the earth, and Sea, and the deep things of Hell to tremble; of whom both he, and his fellow *Dæmons* were afraid. Such also was the answer of *Hecate* concerning *Christ*; and so were all the rest of them. Among some forced and dissembled truths, abundance of blasphemy, and calumny against *Christ*, and Christian religion.

The *Pythian* Oracle being consulted again and again by the *Athenians*, what religion was best to be set up? would stil answer, their Fathers or Countries customes, rites, or ceremonies.

Not but that he would false religion in all variety: but that he feared a change of religion might make way to reformation of Christianity.

12. *Magicians, Astrologers, Diviners, Diabolically predicting, maliciously envying, malefically imprecating, and venefically murdering, such as inhibited, opposed, confuted, contradicted them, or their arts. That is; either by violence, treachery, or sorcery, seeking, and venturing their adversaries destruction: whether they were Kings or Priests, Christians or Persians.*

Vitellius having commanded by his Edicts, that the *Chaldeans, Mathematicians, Magicians, judiciall Astrologers, and Diviners* should depart the City of *Rome*, and be banished all *Italy*, within the *Kalends of October*. Thereupon the *Chaldeans* set up an imprecatory and devotory libell, threatening that *Vitellius Germanicus*, by the day of the same *Kalends* should be no where, or not in being. And yet not that by Fate so much as vaticinall malefice.

Domitian having decreed the banishment of the *Astologers*, (although he much presumed to be an *Astrologer* or *Diviner* himselfe) they likewise casting his constellation, told him what time he should die. *Aseletarion* the *Mathematician* especially threatned his death to his own face. At which *Domitian* angerly demanded, what death found he by his art that he should die himselfe? He answered that he himselfe should be eaten up of dogs, which (saith the story) fell out as prodigiouly, as inevitably. Now those dogs being divels; without doubt it was easie for the *Divell* to suggest unto the *Astrologer* what he meant to effect himselfe: so easie is it for *Astrologers* to predict those things, whereof they intend to be the instruments, or by their effascinating predictions to instigate others to commit. And if they understood not these very things by diabolicall instinct, to satisfie their tempting invocations; how should *Apollonius Tyaneus*, disputing in the Schooles at *Ephefus*.

Ephesus, stop on a sudden with defix'd eyes, and distracted countenance, cry out (at the very instant that *Domitian* was slaine at *Rome*) well done *Stephanus*, kill the Tyrant; that Tyrant *Domitian* is even now wounded, slayne, dead? Well might a Magician be advised of the act, when it was a sooth-saying divination, that provoked to doe the deed.

Iustine Martyr was slain by the treachery of one *Crescens*, a dissolute, vain-glorious, circulatory, sophistical Philosopher: because he disputed against, and confuted him in that kind of sophistry.

Picus Mirandula, for writing largely, soundly, and sharply against Astrology was envyously and imprecatingly told by *Lucius Bellanius*, that (according to his Astrological judgment upon his Nativity) he should die in the thirty fourth yeare of his age: yet while he formerly disputed for the Mathematicall sciences at large, the Astrologers made the Starres to signifie his stupendous living above his yeares.

It is recorded of *Simon Magus*, that many even of the Heathens observing his præstigiousnesse, and branding him for it, he soothed them up, and pretended a sacrifice, and bade all those that had reproached him or his art to a banquet; of which they had no sooner eaten, but they were all infested and afflicted with divels and diseases.

A Magician not far from *Ibena*, being upbraided by a neighbour of his, a Carpenter, with his unlawfull arts and practises: pretended to predict some infortunity of his at hand, for railing against the profession; but wrought it venefically, so that the poore man fell suddenly into a strange disease. Whereupon begging pardon for offending him or his Art, he implored the help of his skill for his release. The Magician promised it, and to that purpose gave him a certaine root to take in a potion, which he had no sooner done, but he was taken with most exquisite torments in all parts, of which at length he died.

13. Of oraculous arts, and divinatory artifices, silenced, and confounded, at the presence, and by the vertue of wise and holy men and things.

Iulian apostatizing from Christianity, and being now to be initiated in the Paganish way, by the consecration of a præstigious Magician: the Divell (who was to be present at the solemnity) disappeared at the signe of the Crosse (which might then be of more vertue, because of lesse superstition) at which power *Iulian* was more troubled, then he was at the Divels presence. But the præstigious *pseudomantist* excused it; and would not have him to think that the divel fled or avoyded the place for feare of it, but in hatred to it.

Iulian again sacrificing to *Apollo*, and no answer being given of any thing whereof he enquired, he then demanded of the dæmoniacall Priests what might be the cause of such his silence? They answered, that no answer was given by the Oracle, because the Sepulchre of the Martyr *Babylas* stood so nigh. Whereupon he commanded that the *Galileans* (for so he called the Christians, should come and remove his Sepulchre from thence, which they did with great exultation, singing (even in the eares of the profane Prince) *Confounded be all they that serve graven Images, and that boast themselves of Idols.*

At the incarnation of *Christ* all the divining Oracles of the Panyng gods were shut up; as the Oracle of *Delphos*, among others, was constrained to confesse; and so never spake afterwards. Wherewith *Augustus* being afraid, caused a great Altar to be erected in the *Capitol*; signifying that it was the Altar of the God, the first born.

A jugling impostor carried about a Dragon, perswading the people it was *Æsculapius*, saying it would give answers of all that was demanded, that whensoever he moved him in any of his circles, O yes was made (after the manner of *Athens*) in these termes: If any mocker, flouter or Christian be here, let him goe forth; for no pranks could be playd while they were by.

About the time of *Constantine*, *Apollo* spake this Oracle, not out of the mouth of his Priest, as formerly; but out of a certaine darke cave or denne, viz. that the just which were upon the earth (meaning the Christians) hindred him from his vaticinating, or presaging power.

Valentinian, who was at first somewhat favourable to the Christians, was afterwards greatly incensed against them, by the Magicians, Astrologers, and Diviners, that urged him to forbid them his house, to banish them far away, and to put them to the Sword: because indeed they were obstacles to their incantations, and præstigious practices. For there were some of those holy professors, that with their very sight, and voyce, repress all that their diabolical art and efficacy.

Thaumaturgus, with his companions, driven (by reason of the night approaching, and an hasty shower falling) into a Temple where divination was wont to be exercised: immediately upon their entrance the Divell gave over his answer, and departed the place. The next morning, after they were gone from thence, the Priest of the Temple began his sacrifices, to adjure the spirit to his predicting responsals againe, who cried out that he could not now have access to the place, as formerly, and all because of his entrance that remained there the last night.

St. Hierome sayes, that upon our *Saviours* entrance into *Ægypt*, all the Idols there fell down, and so their divining arts and offices were undone: wherewith they had so long deceived the world. And therein he takes the prophecy to be fulfilled, *Isa. 19. 1. &c.*

Macarius of *Ægypt*, and *Macarius* of *Alexandria*, both these holy men were banished into an Isle that had no Christian inhabitant in it. They were no sooner entred there, but the Devils that had there their Temple, or grove, and their divining Priest) began forthwith to quake for feare. Yea the Priests daughter being suddenly obsessed with a fury, and crying out why came ye hither, to drive ue hence? They expelled the Divell out of the Damosell. which occasioned the conversion of the Priest, and the inhabitants of the whole Isle, to the Christian faith. The like story is of these two together with *Isidorus*; and the Devils own confession by the tongue

tongue of the obsessed Damofell much more large. O your power! ye servants of *Christ*! every where are we expelled by you, out of Cities and Villages, Mountaines and Valleys, and desert places. We had hopes that this strange place of ours might have escaped your presence and power, but hither you are driven by your persecutors, that you might be a means to drive us hence, &c.

Astyrius, by his presence and prayer, plainly detected, and utterly frustrated the praestigious conveyance of the victims, that in certaine festivals, were cast into the enchanted fountains.

Apollo himselve was forced to confesse, that the holy men which resided thereabouts, were the onely obstacles why he could utter no more his presaging truths; and being asked how those kind of men might be discerned, he answered, by their profession of *Iesus Christ*.

14. *Of such as apostated from, or were excommunicated out of the Church of Christ, because of Magick and Astrologie.*

Simon Magus believed, and was baptized, and continued with *Philip*, and wondred, beholding the miracles and signes which were done, *Act. 8. 13.* yet after all this, the bond of iniquity, the diabolicall compact, or magicall covenant had so entangled and insnared him, that of sometimes *Samaritan*, sometimes *Iewish*, and for the most part *Pagan* in his religion, he fell utterly away from *Christian*, and had not the least part or lot in that matter.

Iulian was trained up in *Christianity*, and professed it; but stealing to magicall Masters, they so perverted him with their Magicall sophistry, as that they utterly perverted him; and that made him (as soon as he durst appeare in his own colours) apostate, or fall away from it.

Ezebolius the Sophister, who was one of *Iulians* Tutors while *Constantinus* reigned, he seemed very ardently to embrace the *Christian* faith: but after that *Iulian* had obtained the Empire,

he presently conformed to those opinions and manners of the Emperour, which he, and his light, had infused into him. But *Julian* being dead, he pretended again to professe the Christian Religion; and cast himselfe prostrate at the doore of the Church (out of which he was excommunicated) crying out to such as past by, tread me under feet, as *unsavory salt*: yet after all this, remained light and unconstant in his religion, to an utter apostasie at the last.

Porphyrius, that notable contemplator in Magick, and practitioner also, who of Christian, turn'd Platonist, and Pagan, upon this occasion. Certaine Christians of *Cesarea Palestina* having reprov'd him sharply (some say scourged him) for the notorious scandall as well of his manners as opinions: he indigning to be thus dealt withall, quite deserted Christianity, became a capitall enemy thereunto, and wrote divers cursed books against Christian Religion (besides those wherein he promoted magicall Philosophy, and Paganisme) wherein he blasphemed *God*, and *Christ*, and the *Holy Ghost*; depraved and wrested the Scriptures, calumniated the *Prophets* and *Apostles*, and slandered sundry *Fathers*, *Doctors*, and *Confessours* of the Primitive Church.

Aquila, making some flourishes in the Christian profession, but not forsaking his former corrupt habit in the vanities of Astrologie, but still abhorring the superstitious positions of Nativities, was therefore reprehended by the orthodox teachers of those times. But instead of amending those his pernicious errors, he perversly opposed them even against the truth it selfe. For which being expelled the Church, he renounced Christianity, turned *Profelyte*, and became a circumcised *Jew*.

Pope *Alexander* the third (they say) suspended a Priest from his office, for the space of a whole yeere, for but consulting with an Astrologer, about a theft that was committed in the Church.

Eusebius, a *Novatian* Bishop, and one who himselfe had sacrificed to *Fortune*, was deprived of his Bishoprick, for the baptizing of *Heraclius*, a presaging Priest of *Hercules*, and admitting him to the degree of a Deacon.

At *Laodicea* one *Epiphanius* a Sophister, about to recite an Ode.

Ode in the honour of *Bacchus*, began to declame, hence ye prophane, and not initiated to the sacred *Bacchanals*. Notwithstanding many of the Christians staid still, as being taken with the fame of the Rhetorician. Amongst the rest were the two *Apollinaries*, the father, and the sonne, both Clerks, one a *Presbiter*, the other a *Lector*. Of which *Theodotus* the Bishop of *Laodicea* being advertised, he reasonably chid the lay people, and so pardoned them. But as for the *Apollinaries*, after long, sharp, and publique rebuke, he interdicted them the Church, and communion of Christians.

Anatolius, very familiar to *Gregorius* the Bishop, being found to have sacrificed to Idols at *Antioch*; and the prefect of the East being but too negligent and remisse in judging him for it: the people began to rise in tumult, and to lay hands upon *Gregory* himselfe; whom they also impeached of Idolatry, but unjustly. Hereupon by the command of *Tiberius* the Emperour (him that succeeded *Iustin*) *Anatolius* was called in question, and not having whereof to accuse *Gregory*, at the acclamation of the people, who could not endure such a wickednesse unpunished, he was not only excluded the Church, but condemned to the beasts.

15. Of those that have retracted, recanted, repented of the study, practice, and consult of Magick and Astrologie: and that either fruitfully, or unfruitfully, desperately, or contritely.

M*Anasseh* was a Magician, for he observed times, and used *Incantments*, & used witchcraft, and dealt with a familiar spirit, and with wizzards, 2 Chron. 33. 6. yet we believe that he truly and unfainedly repented, and although his prayer be *Apocryphall*, for he besought the Lord his God, and humbled himselfe greatly before the God of his father; and prayed unto him, and he was entreated of him, and heard his supplication.—Then *Manasseh* knew that the Lord he was God, Vers. 12, 13. Neither doe we make any doubt of the hearty and effectuall repentance of those Exorcists, Acts 19. 17, 18. because feare fell on them all, and
the

the name of the Lord Iesus was magnified; and many that believed came and confessed, and shewed their deeds; many also of them which used curious arts, brought their books together, and burned them before all men. — So mightily grew the word of God, and prevailed. The like we believe of the *Darasell*, Act. 16. 16, 17, 18. because possessed with a spirit of divination (passive rather than active, the divel divining by her, rather than she by the Divel.) The same followed Paul and us, and cried saying, these men are the servants of the most high God, which shew unto us the way of salvation. A good confession in all respects, (take it to be the *Damfels*, and not the *Divels* speech) giving God and his Ministers their due, and yet claming their own interest withall. But as for *Simon Magus* his repenting (pray ye to the Lord for me, that none of these things which ye have spoken come upon me, Acts 8. 24.) who can judge it to be other then false and fruitlesse? For he was terrified onely with an apprehension of the punishment, not of the sin: and put off that duty to others, which he should have exercised himselfe.

Tiberius importunate to know, who should be his successor in the Empire? it was answered, even he that should first come to him the next morning. Hereupon he gave order to his Tutor, to bring his Nephew *Tiberius* to him, very early the next day: and the day appearing, commanded *Euodius* (ignorant of his intent and desire) to goe out, and bring in to him the first youth that he met, which fell out to be *Caius*: which when *Tiberius* saw, he was infinitely troubled, exceedingly beshrewing himselfe, that he had sought after any *Augurie* or presage at all. For whereas he might have lived, and died a great deale more contentedly, had he been altogether ignorant of things future; their fore-knowledge now served onely to adde both to the miseries of his life and death.

After the death of *Cesar*, which was said to follow the fatidicall prediction of *Spurina* the Mathematician; the people lamented, and wisht that the cursed Diviner had rather lost his skill; then that a father of his Countrey should so have lost his life.

Nero was himselfe held to be a great Mag-astro-mancer, and wanted neither wit nor will, nor wealth, nor Tutors, nor instruments, nor study, nor credulity; yet for all this confessed that

that he never found any argument of truth, nor experiment of reality in magicall operation; which made him at last abdicate and renounce it, reject and contemne it; and abhorre and condemne himselfe for ever having to doe with it.

Origen is often cited by Magicians and Astrologers, as if he were their own: howbeit in his books (and especially as *Emsebius* cites him) he plainly and abundantly refutes them. And therefore if he were more addicted to them, it is certaine enough that he converted from them.

St. *Eyprian* sometimes addicted to the study of magick repented of it at his conversion. And if that booke *de duplici Martyrio* be his, we have there this his confession: They that use Magicall arte have denied *Christ*, and made a compact with the Divell: from which evill the mercy of the Lord hath delivered us; as it hath also from all the rest, in which we were held, while we sometimes walked according to the old man.

St. *Augustine* confessed that he was very much enclined to the study of Magick and Astrology; but, after his conversion, he utterly abandoned, and condemned it. And to this purpose relates this story of himselfe. A friend of his (one *Firminus*) and he, walking together, both of them being addicted to the constellationall way: *Firminus* asks his opinion of his constellation, about a secular businesse he had then in hand. St. *Augustine*, somewhat changed in his generall opinion of it, told him, that he conceived that way to be vaine and ridiculous. *Firminus* insisted, and told him a story from his father, and his fathers friend, two genethliacall Astrologers, and so precise observatours, as that they calculated the births of the very brute beasts in their families. And it so fell out, that his mother bare him, and the others mayd brought forth a sonne also in one day, houre, and minute, as neere as could be guest. But now these two (so born alike) proved to be of various and contrary both fortunes and manners, in every respect. Upon this relation of *Firminus*, *Augustine* abhorred the falsity of natalitiall prognostications more and more; and so resolved to cast it off without all scruple: and not onely so, but was instant to convince the other of this vanity, from his own narration, and thus to revoke him from it too.

As St. *Augustine* was preaching to the people, there was presented before him, in the Church, a *Mathematician*. Concerning whom he thus spake. This man, of race a Christian, then relapsed, is now returned a penitent: and being terrified with the power of the Lord, he is now againe received to the mercy of the Lord. Seduced he was by the enemy, and long continued a *Mathematician*; not onely seduced, but seducing; as well deceiving as deceived. Many lies hath he spoken against God (who gave unto him a power to doe good, not to doe evill) saying, It is not a mans will, that makes him commit adultery, but *Venus*; nor yet to commit murder, but *Mars*: neither doth God make a man just, but *Jupiter*. And many other were his sacrilegious sayings. How many Christians hath he gulled of their money? How many have bought lying predictions of him at a deare rate? But now (as we believe of him) he abhors this lying trade. For having enticed others, he now perceives himself to be the most ensnared by the devil. And now penitent before God and men, he is become a true convert. For we persuade our selves, it onely proceeds from the awfull feare of his heart. Did we not rejoyce at that *Mathematicians* conversion, who converted from a pagan; although he seemed to doe it for some promotion in the Church? But this penitent seeks for mercy onely; and therefore is the rather to be commended both to your eyes and hearts. Receive him, and love him, lest *Satan* againe may tempt him. Let your testimony and approbation confirm his conversion. He was lost, but now is found. Long did he knock at the doores of the Church, ere he was suffered to enter: but he is now brought in, and hath brought with him his bookes to be burnt (by which himselfe might have burned unquenchably) that they cast into the fire, himselfe might enter into that everlasting refreshing. We suffered him the longer to supplicate for the remedy from the schoole of *Christ*, because the art wherein he hath been exercised, is to be suspected, not onely of falsity in it selfe, but of fallacy in good. And therefore we delayed him, that he might not delude and tempt us. But now we have admitted him, that he might not be tempted againe, and deluded himselfe. Pray ye therefore to *Christ* for him; for the prayer of his Church is available against all impostures and impieties.

Iulian greatly corrupted with magicall superstition, began a little (through present horrour of conscience) to look back again to Christianity: and lay a while at the Church doores, weeping and crying, *Tread upon me unfaoury Salt*. But *Ecebolius*, a Magician, hindred his true repentance, and thorough conversion; and brought him back again into that damnable superstition, worse then at the first. The same *Ecebolius* (after *Iulians* death) fayned the like repentance, and is said to use the same words, but to as little fruit. The same *Iulian* having received his deaths wound, roared and rayled at the Sunne, which the Astrologers had made him believe was the auspicious dominator at his birth; accusing it for shining so propitiuously upon the *Persians*, but not favouring him with any fortunate influence: and so died, impiously cursing God, and the Stars; but the Star-gazers and himselve for adhering to them, not undeservedly.

Wenceslaus sent for a wagon full of Conjurers to play tricks, and make sport: amongst the rest he called *Zyto*; who coming in with a wide mouth, cloven to both his eares, swallowed up the chiefe Conjuror, and voyds him again downward, &c. but was himselve carried away by the divel, which so moved *Wenceslaus* that he thence forwards seriously applied himselve to the meditation of sacred things.

Pope *Sylvester* the second, of a Monke became a Magician, insinuated himselve into the familiarity of a Necromanticall *Baracene*, and stole from him a Conjuring-book; and studying or practising that art, obtained (by the divels meanes) the Popedome. Which dignity so soon as he had ascended, he assembled his black art, under that holy vestment: but kept a razed head in a secret place, from which he sought and received divining answers. And enquiring of the divell, how long he should live in the Papall dignity? he answered equivocally; that he should live long, if he came not at *Hierusalem*. Now in the fourth yeere of his *Pontificate*, as he was sacrificing in the Church of the holy Crosse, in *Hierusalem*, at Rome, he was suddenly stricken with a grievous feaver, and began to be convinced that thus the divell had deluded him, and now he must die. Whereupon he began to be penitent, and confessing before the people, deplored the wickednesse of his

magicall errour. Exhorting all men, avoyding ambition, and diabolicall deceits, to live well, and holily; intreating them every one, that after his death, the trunk of his body, torne and dismembred (as it justly deserved) might be laid upon a Cart, and buried in that place whither the horses carried it of their own accord. And in the extremity of his death, besought that his hands and tongue might be cut out, by which he had blasphemed God and sacrificed to divels.

Tribemius retracted his opinion concerning the seven spirits, in the seven Planets, governing the world in their course, by 354 yeeres apiece, and four moneths: protesting after this manner in the conclusion, that of all these he believed and admitted nothing, but as the Catholick Church believed; and for the rest, he refuted and contemned all, as vaine, fained, and superstitious. And as he disclaimed this to *Maximilian* the Emperour, so he exclaimed against the Artists to Another. Away with these rash men, vayne men, lying *Astrologers*, deceivers of minds, and praters of frivolous things. For the disposition of the Stars makes nothing, to the immortall soule, to naturall science, to supercelestiall wisdome. A body hath power onely over a body. The mind is free, and not subject to Stars; and neither receives their influences, nor follows their motions, &c.

Cornelius Agrippa in his youth wrote a Magicall book of *occult Philosophy*; but in his sager yeeres wrote another of the *vanity of Sciences*: wherein he confutes and condemns Magick, Astrology, and all kind of divination: and calls the latter his recantation of the former: But if towards his death, he said indeed to his *black Dog*, Away wicked beast thou hast utterly undone me: without all doubt, and notwithstanding all apologie, his recantation was truer then his repentance. For that was sufficient to convince others: whereas this was not sufficient to convert himselfe.

Rodaick of *Toledo* (hoping to finde treasures) caused a Palace to be opened, that had been kept shut for many yeeres; there he found nothing, but a coffer, and in it a sheet, and in it written a prophecy, that after the opening thereof, men like those painted in the sheet should invade *Spaine*, and subdue it. The King was therefore sorry, and caused the coffer and castle to be shut again.

Pbanias an Hierosolymitane servant, by the advice of certain Magicians, had emancipated himselfe to the diuel, in his hand writing, for the obtaining of his masters daughter, by vertue of their art. But at length repenting, he was converted by the prayer of *St. Basil*, and the diuel casting in the chirograph, he was publicly received into the bosome of the Church.

Cyprian a Magician, while he sought by Magicall arts to inchant and dementate *Iustina* the Virgin, was by her means converted to *Christ*. For whose truth they both suffered Martyrdome.

Socrates offended at the bold and blind vagations of men in their disputations about the measures of the Sunne, and of the Moon, and other Stars: wherein they laboured more in babling words, then solid arguments; undertaking to comprehend the whole circuit of the world with all the events therein, from the beginning to the end. Hereupon he withdrew his mind from these unlearned errors: and applyed it wholly to consider mans fraile condition, and the vicioussnesse and vertuousnesse of affections; and to teach such manners as most pertained to honest and happy life.

A Priest of an oraculous Temple, who had perceived that his divining diuell had receded at the presence of *Gregory Theometargus*: at the first calumniating, but afterwards admiring his power, desired to learn of him that mystery of commanding diuels. He taught him therefore the mysterie of godlinesse, and confirmed it by a miracle: whereupon he was converted, forsaking his præstigious Idolatry; yea wife, children, goods, and all, to follow him; and so became an excellent servant in the Church, and a great opposer of satan himselfe.

Marcellus, and *Apuleius*, two martyrs, who first adhering to *Simon Magus*: but seeing the miracles that were wrought by the *Apostles*, converted from the Magicians præstigiousnesse; and gave themselves wholly to believe, and follow the Apostolicall doctrine: for which they were martyred afterwards.

Hermogenes a magician, disliking his own art, brought a many of his magicall books, and offered them to *Iames* the Apostle, to be burnt.

16. Of Magicians and Astrologers idolatrous account; and other vain, confident, and servile superstitions they wrought in simple and credulous men.

T Here was a certain man called Simon, which before time in the same City used Magick, or sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least, to the greatest, saying, This man is the great power of God. And to him they had regard, because that of a long time, he had bewitched them with sorceries or magick, Act. 8 9, 10, 11. To the same Simon, a Statue was set up at Rome, with this inscription, To Simon the Holy God.

These Magicians and Astrologers in their generations were numbred among the Gods, and had their Statues, Images, Oracles, Temples, Altars, Sacrifices, and Services, viz. Zoroaster, Trismegistus, Mopsus, Amphiaras, Apollonius Tyaneus, Amphilocus, Accius, Nanius, Porphyrius, Diodorus, Thor, Ollerus. All these Mag-astro-mancers, and many more arrogated a divinity to themselves, from their divinations; and had it attributed unto them by the superstitious people of several Nations.

Theagenes was so superstitious, that he had in his house the Image of *Hecate*: and durst at no time offer to stir out of doors, till he had first consulted it. For which his slavish superstition, he grew into a Proverb among the very heathens themselves.

Archimedes the Geometrician, by his art alone, drawing out a massy ship; which whole multitudes could not once move, hereupon *Hiero* the King was so transported with admiration, that he concluded, *Archimedes* ought to be believed in whatsoever he said: yea, though he should say, give him but footing, and he would remove the whole earth.

Augustus together with *Agrippa*, coming to the chamber of *Theagenes* the Mathematician; and he predicting great and almost incredible things to *Agrippa*, who first consulted him: *Augustus* resolved to conceale his own geniture, and would by no means have it calculated, lest that lesse things might be

prognosticated of him, then were of *Agrippa*: at last he yielded to it by much importunity, and *Theogenes* leaping at it, and adoring him, prognosticating his greatnesse, because born under *Capricorn* (for whosoever hath his horoscope in the first part of *Capricorn*, shall be a King, or an Emperour) *Augustus* had forthwith such a confidence in this fatidical præfagitian, that he divulged his natalitial Theme; and caused the signe of the star *Capricorn* (under which he was born) to be impressed on his Coyn, and placed in his Arms.

Maximinus a great Tyrant, and persecutor, was so superstitiously fearful, that he would do nothing without divination: neither would by any means be drawn to transgresse an *augurie* or an *Oracle*, no not a nayls breadth.

Frederick the second, the Emperour, having married *Isabel* sister to the King of *England*, forbare her company, till a certain hour, that his Astrologers, or wizzards had assigned for that purpose; that so he might beget a son famous from the constellation. But mark the fruits of this constellatory copulation, poor *Isabel* dyed in childbed.

Ludovicus Sfortia maintained an Astrologer at an excessive charge, who in recompense thereof, would insult over his credulity by his prognostications: and make him oft times, leave his dinner, rise out of his bed, and ride away in stormes and tempests, through dirt and mire; making him believe, that this was the onely way to escape or prevent such and such eminent dangers, which he foresaw were ready to betide him.

The *Turks* are so superstitiously addicted to observe the placcs of the Astrologers; that they willingly war not, but at the beginning of the new Moon. Once they sought to assault *Vienna*, for no other cause, but because they saw a gilded Moon placed upon the top of *St. Stephens* Tower.

St. Augustine tells *Marcellinus*, how ridiculous it was (in the Gentiles account of their Magicians) to compare *Apollo-nius*, and *Apuleius* and other skilful men in Magick, to *Christ*: yea, and to prefer them before him. Yet he takes the comparison to be more tolerable betwixt him, and them; rather then their adulterous Gods. Yea, and sayes that *Scipi Nisica* their Priest, was more worthy of divine honours, then their Gods themselves. Because they being consulted, commanded scenical

cal playes (horrid and shamelesse spectacles) for the sedating of the pestilence: but he admonished the contrary; accounting those cursed and filthy enterludes as the greatest plagues of the minde.

Scipio Affricane was so swayed with divining superstition, that he would undertake no businesse, publique or private, till he had first stayed and consulted in the Cell of *Jupiter Capitoline*.

Lucius Scylla, so often as he determined to wage any war, he would first embrace the little Image of *Apollo* (taken from *Delphos*) and in the sight of his souldiers, would pray it to hasten the promise, or prediction.

Alexander sacrificing, and a young boy holding the Censer, a coal fell upon his arm, and so burnt it, that the standers by were troubled with the smell: yet he (so insensibly charmed he was) not once shrinkt at it, whereby he was put in minde to presage, what manly invincibleness should be found in his souldiers against all perils: when as he observed such undanted sufferance in a very childe.

As *Aelius Prætor* was pleading Law, a certain bird came and sat upon his head: which an Aruspick observed, and thereupon predicted; that it being saved, the state of his own house would be happy; but the Commonwealth miserable: but the contrary, if it dyed, which the superstitious man hearing, immediately bit off the birds neck before them all.

Codrus King of the *Athenians* upon an oraculous responsal that that side should get the victory, whose King was slain in the battail: in a superstitious rashnesse committed himself disguised to the danger of his enemies darts. Oh the superstition of predictions, that expose men not only to the toleration, but election of utmost perils!

Gyges living in all kind of felicity, would needs consult *Pythian Apollo*, if any mortall man enjoyed more happinesse, then himselfe? it was answered of a poore *Arcadian*, who lived contented in his own strait cottage, that he was farre more happy then he. At this he would needs throw away his enchanted Ring, and after that fell into extream misery, the end of all magicall felicity.

The earth gaping, and thence an infectious ayre proceeding, which

which caused a great pestilence among the *Remans*; and they endeavouring to fill it up, but could not: upon consult, it was answered by the vaticinators that nothing could fill that gulph, and so remedy the plague, but one that was most eminent amongst them: whereupon *Curtius* taking himselfe to be the man presaged, and to doe his countrey service, rode headlong into the gulph, and there perished.

Menecrates an Astrologicall Physician, would needs account of himselfe, as god *Iupiter*; and thus wrote to *Philip* of *Macedon*: *Menecrates* *Iupiter* to *Philip* health of body. He, to check his magicall arrogance, wrote thus: *Philip* to *Menecrates*, soundnesse of mind. Yet seeing he would not for all this, out of that conceit, nor be advertised of his proud and vaine presumption, he commanded, at a banquet, to set nothing before him but Frankincense, and such like fumes (with the offering whereof the gods were pleased) but not one bit of meat: till at length, for meere hunger he was forced to confesse himselfe to be no more but a mortall man.

17. Of the severall waies that have been used, whereby to direct, dispose, determine, moderate, remedy, or prevent superstitious hopes or feares; as concerning prodigies, and prognostications.

Sulpitius Gallus, being Lieutenant Generall of *Lucius Paulus* his army against King *Porsus*, it hapned on a cleare night, that the Moon suddenly defected in an Eclipse; at which dire omen the souldiers stood amazed, and had no heart to fight: till he made a notable oration, concerning the course of the Heavens, and the force of the Stars (as that such things have their naturall causes, and ordinarily portend no more but naturall effects, and not arbitrary actions, and contingent events.) And so animated the Souldiers, that they went on fearlesse, and obtained the victory. Which they ascribed to him, as an effect of his rationally perswading art, quite contrary to the other, irrationally prognosticating.

The

The *Athenians* being terrified at the sudden obscuration, or eclipse of the Sunne, taking it to be a celestiall denunciation of their destruction. Thereupon stood forth *Pericles*, and discoursed of the Sunne and Moones course; as he had learned of his master *Anaxagoras*; and so eased them of their vaine teares.

Agathocles, in his warres against the *Penians*, when an Eclipse, or any celestiall prodigie did happen, was still wont to discourse to his Souldiers, of their naturall causes and effects: and so both expelled their teares, and encouraged them to successe.

A certaine *Augur* would needs stay the marching of *Alexanders* army, till he took auspication from a bird that fate before them. The Souldiers mean while much troubled about the doubtfulnessse of the presage: one *Mesellanius* alias *Mysenianus*, a Jewish souldier, impatient of the delay, took an arrow, and shot the bird stone dead. Which the *Augur* indigning, he replied, should a whole army be stayed to note the presage of its expedition and successe from such a silly thing, as could not foresee its own fall?

A bold Astrologer presumed to tell *Galeacius* Prince of *Millaine*, that the Starres promised him selfe long life; but to him a short one. This he said, thinking to terrifie him; but it so provoked him, that he presently caused him to be hanged, and lived a long time after.

There comming Oracles, or soothsayings of all sorts to the *Thebanes*, some promising them victory, some threatning their overthrow, to the peoples infinite distraction; Thereupon *Epaminondus* their Captaine in chiefe, commanded that those that promised victory should be layd on the right hand the oratory chaire, and the other on the left. Having thus disposed them, he got up into the chaire, and made this pithy oration. If you *Thebanes* will be obedient to your Captaines, and be courageous of heart to encounter your enèemies; these here (shewing the presages on the right hand) are yours. But if ye be disobedient, and faint hearted, then these (poynting to them on the left hand) are ordained for you.

A Soothsayer bringing in the intrailles of a sacrificed Oxe to *Philip* of *Macedon*, sonne to *Antigonus*; he asked *Demetrius*,
what

what his judgement was of those signes? And whether he should keep the castle to himselfe, or deliver it to the *Messinians*? *Demetrius* smiling, answered him, If thou beest of the Soothsayers mind, thou mayst deliver it up: but if thou hast the mind of a King rather, then shalt thou hold the Oxe by both the horns.

Lucullus with about 10000 going against *Tigranes*, and his 130000 men: and that upon the day before the nones of *October*, on which formerly the *Cymbrians* had greatly discomfited *Casars* army: one told him, that day was ominous to the *Romans*. Let us fight them (quoth he) the more valiantly; and so we shall make it accounted for an happy day hereafter, of an unlucky day heretofore.

An *Aruspex*, after his solemne lustration, brought the intrails to *Crassus*, who let them fall out of his hands. This (as an argument of his age and weaknesse) was interpreted for an ill token. Whereat he smiling said, though they thought him so old and weake in letting those intrails fall out of his hands: yet he was young, and strong enough to keep his sword in his hands.

Alexander drawing up to *Babylon* with his army, the *Chaldeans* admonished him, to delay his entrance into the City, for some ill signes, which they foresaw. But he being resolved answered them according to the common proverbe, that he was the best Diviner, that presaged the best things. Then they requested him, that seeing he was so resolved, that he would enter the City on such a port, as might be with his face towards the East, and not towards the West. He was content to observe them so farre; but finding the way exceeding foule and myrie, he entred the City the clean contrary way to their admonition.

When *Apollonius*, and his companions were travelling in a bright Moonshine night, the phantasme of an *Hagge* met them, and sometimes it changed it selfe into this shape, and sometimes into that, and sometimes vanished out of their sight. Now as soon as *Apollonius* knew what it was, grievously reviling it, he advised his companions to doe the like. For he knew that was the best remedy against such invasions.

A certaine *Jew* having told *Peter* of *Castile*, that his horo-

scope promised him most eminent fortune and successe, in many things: which (for the most part) falling out contrary, and therefore the King angrily upbraiding the *Genetbliacke*, with the falsity of his art. Alas (quoth he) though the heavens freeze never so hard, yet a man may sweat in a bath; Confessing that inferiour and ordinary meanes working contrary, are sufficient to alter and prevent the force and power of the heavenly bodies.

The parents of a certaine Virgin came to blessed *Macarius*, entreating him to pray to God, that her humane shape might be restored to their daughter, which they imagined to be turned into a Cow. The holy man affirmed, he could see no other thing in her, but the appearance of a virgin; and praying for them, the præstigious delusion vanished; and then they perceived her to be so too. The *Ægyptian* likewise that had his wife made to appeare in his bed, as if she had been a rugged mare, appealed to *Macarius*: and by his prayers, the præstigious imposture was expelled.

A young man dwelling in *Gareoth*, not farre from *Aberdine*, was haunted mightily with a spectrous apparition, of a beautifull woman, inticing him to lewdnesse: which he discovered to the Bishop, who advised him to depart the place, and betake himselfe to fasting and prayer; and so he was delivered of the temptation.

A young Gentlewoman of the Countrey of *Mar*, suspected by her parents, and questioned somewhat severely, confessed, that a young man kept her company by night, and sometimes by day; but how he came in, or went out, she could not tell. One day having watched, they spied an horrible monstrous thing in their daughters armes; which a Priest, knowing the Scriptures, and of honest life, caused to vanish away.

18. Of humane reason, and prudence (much more Christian wisdom) making more probable, and pertinent conjectures, presages, interpretations; then can all the art and artifice of Magick and Astrologie.

IMmediately upon the destruction of *Hierusalem*, there was seen a comet hanging over the *Temple* in the similitude of a fiery sword; which did denounce fire and sword to the City. Many nights together there shone a light about the *Temple* and *Altar*, as if it had been day. The vulgar did interpret it, as be-tokening the good and liberty of their Nation; but the more prudent thought the contrary. An Heifer also ready to be sacrificed, brought forth a Lambe, in the middle of the *Temple*. Also the *Brazen gate* divers nights together, unlockt, or opened it selfe, and could very hardly be shut againe: and this the most thought to be a token of some future good; but the more discerning conceived otherwise of it. In the clouds were suddenly seen a little before Sun-set whole troops of armed men. In the Feast of *Pentecost*, the Priests entring into the *Temple* at night to celebrate the accustomed Sacrifice, the first felt a motion, then heard a sound, and after that understood a voyce crying out, *Depart we from hence*. Four yeeres before, one *Iesus* the sonne of *Ananias* a plaine Countreyman cried out in a propheticall spirit, while the City was yet in peace and abundance, A voyce from the East, a voyce from the West, a voyce from the foure windes, a voyce upon *Hierusalem*, and upon the *Temple*, a voyce upon the bridegroomes, and the brides, a voyce upon all the people. At which the Elders were moved, and caused him to be sharply punished; but he changed not his voyce, neither for feare, nor stripes, nor threats, nor perswasions; but at every stripe cried out, woe to *Hierusalem*. At length they weary with inflicting, gave him over for one mad, and that knew not what he said. But he still continued in the same sad tune, till the very beginning of the siege, and then he ceased; as one that needed denounce no more, seeing the thing

denounced was now come to passe. Onely after the fire was already begun in the City, and the Temple, going about the wall, he began to cry again, Woe to the City, the people, and the Temple; and woe also to me: and so being smitten with something that was sling'd at him, he died.

Many of the Astrologers conjecturing many things upon the geniture of *Nero*; the saying of his father *Domitius* was held for the aptest presage: that nothing could come from him, and *Agrippina*, but must be detestable, and born for the publique evill.

Hannibal well noting the unskilfulnesse, and temerity of *Terentius varro*, and *Caius Flaminius*; divined of the Romans defeat, and the *Affricans* victory, against all the Soothsayers, or diviners.

Hippocrates writing of two brothers, sickning alike, and recovering alike; supposed them therefore to be twins, and so fetcht the cause from their like temper and constitution, in their generation and conception: but *Possidonius* a stoicke (and much addicted to Astrology) would needs have it to be from the constitution of the Stars, at their conception and birth. *St. Augustine* gives judgement for the physitian, against the Mathematician, grounded upon the disposition of the parents, the soyle, the nutrition, &c. and not upon the influence of the Stars.

Three brothers, sonnes to the *Cimmerian* King, contending about their fathers kingdome, were content to referre themselves to *Ariopharnes* King of *Thrace*, whom he judged wor-thiest of it. Who gave judgement after this manner, better then all the Ariolaters. He caused their fathers body to be taken out of the Sepulchre, and to be tied to a tree, to see which of them could shoot neerest their fathers heart. The eldest shot his father in the throat, the second hit him in the brest, the youngest would rather lose his hopes then shoot at all. And to him for his pieties sake, he designed the Kingdom.

Charles the great (or as some say, his sonne) beholding a stupendous Comet, one *Egmund* (alias *Egmond*) an Astrologer, willing to have him thereby apprehend some fearfull mutations either to his person, or to his dominions: yet because he would seem not to terrifie him too much, made use of those

words of Scripture (both against his own art, and mind) *Be not dismayed at the signes of Heaven.* To whom the Emperour answered very devoutly, We feare not Comets, or prodigious signes, but the maker of them, and us; and magnifie his mercy that would thus admonish us provoking and slothfull sinners, by these, or any other his tokens.

Frederick the third, when a Countreyman came before him, complaining that one of his horses was stoln out of his Inne, askt where the thiefe was? that (said the Countreyman) he could not tell. How chance (said the Emperour) he stole not both thy horses as well as one? The man answered, the other was a Mare; and not fit for a souldiers use: whereupon (instead of going to a wise man, to finde out stolne goods) the Emperour advised him to lead his mare up and down the severall streets and lanes, and so by their mutuall neighing, the thiefe came to be discovered.

In the time of *Edward*, surnamed the *Martyr*, there appeared a terrible *blazing Starre*, which the Wizzards and the vulgar, would have to portend this, and that: but the more wise and religious said, it was a signe of Gods anger, for their wickednesse against the married Clergy.

The mother of *George Castriot*, called *Scanderbeg*, dreamed she was brought to bed of a Serpent, which covered all *Albania*, and devoured many Turks. His father *Iohn*, Prince of *Albania*, hearing of this dream, would seek for no exposition either of Oracles or Soothsayers, but cheared his wife, telling her, he foresaw she should be delivered of a sonne, an excellent warrior, a great scourge of the Turks, and a defender of the Christian faith.

Lucatius Catulus, a notable Romane in the first *Punick* war, was advised by the *Senate* not to consult the fortune of the *prænestine* lots. Because the Commonwealth ought to be administered by patriall auspications; that is, by prudent counsels: and not by forraine divinations. And by this means he prospered, and put an end to that war.

Apollo foreseeing the ruine of the *Athenians*, counselled them for their safety, to betake themselves to wooden walls, *sc.* their ships: which very thing *Themistocles*, out of his prudent observation, had advised before.

Solon gave warning of the tyranny that should infest the state of *Athens*. For which (saith *Cicero*) I may call him a prudent man, but not a Diviner. Because prudence was able to fore-speak such a thing, without Divination.

Divitiacus Heduus, led more by Physiology, then Astrology; and by reason, more then both, as concerning the events of things future: would never be drawn on alone by the augury of a divining Priest; but would still adde thereunto his own prudent and ratiōnall conjecture. And by that alwaies ruled his affaires, rather then by the other.

Otanes a noble *Persian*, and most sagacious in conjecture, suspecting the Magicians usurpation in suborning a false King, a *Pseudo-Smerdis* (for the true *Smerdis* being slain by *Prazaspes* a Magician; and *Patizites* a Magician setting up his brother *Smerdis* a Magician, who was in all parts very like the other) *Otanes* advised his daughter (a concubine) to feele about the *Pseudo-Smerdis* his head (for *Cambyses* had cut off both the Magicians eares, for distinction sake) and thus cunningly finding out the truth, they conspired against the usurping Magicians, and slew them.

Agathocles made an oration to his souldiers, whereby they were much encouraged. But an eclipse of the Sunne hapned, at which they were not a little terrified. Wherefore the King (as carefull to give a reason of that, as of the warre) told them that if it had hapned before they set forth, the prodigie might have portended something against them that made the expedition: but seeing it fell out after their setting forth, all the portent must needs be against them against whom the expedition was made. And thus he encouraged them again, and proved victorious.

William the Conquerour comming out of his ship to enter upon the English shore, his foot chanced to slip so that he fell to the ground: some doubted of the omen, but one of the souldiers said wisely, this did but signifie his taking possession of *England*.

Christophorus Columbus, after that he saw the *Indians* turne treacherous, and grow implacable towards him, told them (having some skill in Astronomy to foresee an Eclipse) that within few daies they should see the Moon his friend, and por-

portending terrible things to them, becauſe of their breach of hoſpitality. Now when the Eccliſe hapned accordingly, they (ignorant of the cauſe) took his prediction to be ratified, and fearing the ſequel, uſed him with all curteſie, and ladened him with gifts.

19. Of Magicall and Aſtrogicall Artiſts, and their Arts, wittily derided, wiſely rejected, and worthily contemned.

THe Army of the *Romanes* being deadly ſmitten by the darts and arrows of the *Parthians*; and *Cassius* labouring to preſerve and order ſuch of the diſperſed as repaired to him, for another aſſault: a certain *Chaldean* adviſed him, to protract the time a while, til the Moon had runne over *Scorpio*, and attained to *Sagitarium*. Oh (quoth he) I feare *Sagitarium*, or the Archer, more then I doe *Scorpio*, or the Serpent himſelfe.

Spurina admoniſhed *Ceſar*, to take heed of ſome perill that was towards him, which could not be deferred beyond the Ides of *March*. When the day came, *Ceſar* derided *Spurina*, ſaying, the Ides of *March* were come, and yet he ſaw no hurt. Yea (quoth the *Augur*) they are come indeed, but for all that they are not paſt. Thus they jeared one another; but ere the predicted time was compleat, the conſpiracy of *Ceſars* death took effect. And thus the Aſtrogers jeare, what got *Ceſar* by jearing their Art? But have they not read that *Cicero* derided *Spurina*, as well as *Ceſar* did? And if they compare Authors, they ſhall read, that *Ceſar* himſelfe had noted, that the Ides of *March* would be ferall to him, becauſe of *Scorpio's* declining. So then it is eaſie to be obſerved, that the effect followed, becauſe of his ſuperſtition, rather then his deriſion. It is well noted of the ſame *Ceſar*, that for no religion (that is, fatidicall ſuperſtition) he could be deterred, or retarded from any enterprize. When the hoſte eſcaped from the Immolator (a direfull omen for the ſacrifice to avoid the Altar) he notwithstanding would not deferre his expedition againſt *Scipio* and *Iuba*. In his

his profectio into *Africa*, as he went out of the ship, he chanced to fall flat upon the ground (an ill omen) yet he presumed it for the best sign, and said, I now hold thee fast, O *Africa*: Yea he carried a Bassoon Jester along with him, on purpose to elude the invincible name of the *Scipio's* in that province: and though he went on against the admonitions of the greatest Augurs, yet he the rather prospered for his own resolution.

Pyrrhus was wont to say merrily, that he conceived himselfe to be born under *Hercules* his Star: because the more victories he had gotten against the *Romans*, the more sharply they still rose up against him.

Cato uled to say, he wondred how one Astrologicall diviner could look upon another, and not laugh, *sc.* that they had so neatly agreed together to delude all others. But the world is turn'd since *Catos* time; and they must now give it leave to laugh at them, and their delusions.

A certaine Astrologer telling it in or to an Assembly, that he had there drawn in a Table the *errantule*, or wandring Stars. Lie not friend (quoth *Diogenes*) for the Starres erre not, nor wander at all; but they that sit or stand here to no purpose. (I adde, but they that study and practise an art to as little.) The same Cynick askt another, talking familiarly of the Stars, when he came from Heaven?

Thales, as he went on looking up to the Starres, fell into a ditch of water; whereupon (besides the jest his mayd made of him at the present) others said of him afterwards, that if he had lookt down into the water he might have seen the Stars: but looking up to the Stars, he could not see the water. *Bion* said, the Astrologers were very ridiculous, who boasted they could see the *Fish* as farre off in the Heavens; and yet could not see the Fishes hard by swimming in the River.

Dion, one of *Plato's* Scholars, and friends; an Eclipse of the Moon chancing at the same time that he was waighing up his Anchors, to saile from *Zscynthe* to make warre with the Tyrant *Dionysius*, disregarded the vaticinall portent, set to saile notwithstanding, came to *Syracuse*, and prevailed to drive out the Tyrant.

One shewed *Vespasian* a strange hayry Comet, thinking to put him in some feare of the portent; whereat he merrily replied

plyed, that prodigie betokened nothing contrary to him, but the King of the *Parthians* (his enemy) who wore a buſhy head of haire.

After the death of *Julian*, the *Antiochenians* even in their ſports thus derided *Maximus*, the greateſt Magician, and chiefe of thoſe that had ſeduc'd him by their predictions and præſtigious operations: where are now thy divinations, O fooliſh *Maximus*? God and his Church have now overcome, *viz.* the Divell, and Magicians.

St. Auguſtine confeſſes his *Nebriſius* would often deride his ſtudy of Judiciary Aſtologie: and he was ready to deride him again, for ignorant in that art: till at length convinced of his own ignorance, he prevented the others ſmiling, by his own bewayling.

Nearchus admirall to *Alexander* arriving neere the Iſle of *Noſala*, conſecrated to the *Sunne*, was told of a prophecy, that no mortall man might land there, but at the inſtant he ſhould vaniſh away, and be no more ſeen. This made the Marriners reſuſe, but the Admirall forced them to goe aſhore, and landed there himſelfe; to let them ſee how vaine and contemptible were all ſuch predictions.

Cato obſerving one to have conſulted a Soothſayer, upon a Rat gnawing his hoſe: what an ominous portent (ſaid he) would the man have ſuſpected, if his hoſe had gnawne the Rat? When one wondred at the Snakes winding about his doore bar: what a wonder ſaid another, would it have been, if the bar had twiſted about the ſnake?

Polydamus conjecturing an ill omen to the *Trojans*, from the flight of an Eagle, holding a Serpent in his talons: Tuſh, quoth *Hercules*, the beſt augurizing is to fight valiantly for our Countrey.

Prufias reſuſing to fight, becauſe the Diviners had ſignified to him, that the inſpected intrailles forbad it as unlucky. What (ſaid an *Aſhenian* Captaine) wilt thou give more credit to a piece of calves fleſh, then to an old Commander?

Cicero reciting the Diviners prediction of ſome dreadfull portent, from the Mice gnawing the Souldiers Targets or Belts; then, quoth he, may I feare the decay of the Common-wealth, becauſe the Mice gnaw'd *Plato's* politic in my ſtudy.

And if they should likewise gnaw *Epicures* book of riot and voluptuousnesse, might we not thence dread a presage of dearth and famine?

At *Pericles* his setting out to the *Peloponnesian* war, the master of the ship being somewhat dismayed because of an eclipse of the Sun at that instant: *Pericles* cast his cloak over his eyes, and askt him what hurt that did him, save onely hinder his sight for a little space?

Alphonfus King of *Arragon*, honouring all learned men, and making liberall provision for the masters of all good arts, onely ha past by, or sleighted the Astrologers. The reason of it being asked, it was answered by a pleasant wit, That the Stars rule fooles, but wise men govern the Stars: It was therefore for foolish princes to respect and entertain such; and not for the wise, such as *Alphonfus* was.

Scaliger makes himselfe merry with a Fly-driving Configurator, who having made a *Talismannicall* plate, for this very purpose: he had no sooner set it up, but a Fly comes presently and (as faith my Translator) shites upon it for handsell, or in contempt of all such figures.

Alaricus having besieged *Rome*, some heathenish people had sent for certaine *Tuscane* Magicians, who confidently promised (by their art) to make him raise his siege, and so free the City. But *Innocentius* then Bishop there, drave them out thence, judging it better and safer for the City to be taken, then to be delivered by such divellish means.

Frederick of *Austria*, being imprisoned by *Lewis* of *Bavaria*; a Magician promised *Leopoldus* his brother (if he would reward him well for his paines) that he would (by his art) set *Frederick* at liberty, and bring him safe out of *Bavaria*, home to *Austria*, within an houres space. And, upon a liberall promise his divell hyed to the prison, and appeared to *Frederick* in the shape of a stranger, presenting there a horse before him, and bad him get upon him, and he should presently carry him home into his own Countrey. But *Frederick* being very inquisitive, scrupulous, conscientious, more then the phantasmé could well away with, disappeared; and excused the frustration to the Magician, from the others refusall; and he likewise to those that had employed him.

The Duke of Anjou consulting with the Count of Savoy, about an offer which a Magician had made unto him, as touching the betraying of a Castle into their hands, by the power of his art. The Count replied, he trusted in God, and would never consent, that it should be said, that such old Souldiers and stout, could not doe an exploit, without the advise, or help of an infamous, and forbidden art: and so caused the præstigious artists head to be stricken off.

Charles the fifth not onely rejected the advice, but caused Cornelius Agrippa (with two noble men also his confederates) to be banished his Court and Kingdoms; for projecting a way to him, of finding, or tempering treasure, by magicall, or mago·chymicall arts, and artifices.

St. Augustine derides Apollo, for hiring himselfe out to Laomedon, about the walling of Troy. And being himselfe called the diviner, and the father of all diviners, yet for all that he could not foresee, how Laomedon would perjure his promise, and defraud him of his reward.

Theocritus a divining Sophister himselfe, yet could he not but deride the vaine opinions men had of their divining Gods; saying, O men! be of good minds; so long as ye may see the divining Gods, and their divinations die, and perish before you.

Antiphon, when one had presaged ill, because a Sow had eaten up her own pigs: he observing that the owner kept her extreme leane and bare. Be merry (said he) at the good signe, in that she did not devoure thy children instead of her own.

Publius Claudius in the first Panick warre, as he was upon a sea-fight, taking an auspice according to the manner; it was told him, the Pullen would not come out of their roosts to meat: then commanding to cast them all into the Sea; if they will not eate (quoth he) let them drinke.

Sabinus father to Vespasian (being informed of strange things concerning his sonne, by the heruspical Diviners) told his old mother Tertulla that she had a Nephew or Grandchilde begotten of him, which should be Caesar. At this the old woman could not but laugh, and wondring at his credulity, said, That her sonne doted, while she her selfe was got of a sound mind.

A certaine vaticinator fate in the Market place, telling to every one their fortune; to whom one came and told him, that while he fate there, his doores were broken open, & all his goods carried away. At which hearing he straight ran home, wards sighing: to whom, another meeting him, said, Couldst thou indeed divine what should happen to others, and couldst not foresee what might befall thy selfe?

A certain Sorceresse undertook for money to tell men which way to foresee and prevent the wrath of the Gods: but being accused, condemned, and led to execution, one sayd, Couldst thou teach others how to avert a divine judgement: and couldst not thy selfe escape humane vengeance?

Diogenes, when he saw the Governours of provinces, the Physicians, Philosophers, and Orators, was wont say, nothing was more wise: but when he saw the Vaticinators, Conjectors, aruspets, &c. then he used to say, nothing was more foolish, then was man.

Cicero, an augur (saith *St. Austin*) derided the Auguries, and reprehended those kind of men, that would have the counsels of life to be moderated by Crows and Daws.

St. Bernard, while he was a child, lying sick upon his bed, being grievously troubled with the headache; there came to him a sorcerous hagge to mitigate his paines by her charmes: at which he crying out with great indignation, caused her forthwith to be thrust away from him.

Queen Elizabeth, when divers (upon greater scrupulosity, then cause) went about to dissuade her Majesty (lying then at *Richmond*) from looking on a Comet: with a courage answerable to the greatnesse of her state, she caused the window to be set open, and cast out this word *jaeta est alea*, the dice are thrown. Affirming, that her stedfast hope and confidence was too firmly planted in the promises of God, to be blasted, or affrighted with those beams, which either had a ground in nature, whereupon to rise; or at least no warrant out of Scripture to portend the mishaps of Princes.

20. Of the absurd and ridiculous reasons, which have been rendred by Mag·astro·mancers, both for the rules of their art, and their practice upon those rules, and the events upon those practices; yea, and the remedies of those events.

They of *Lebedia* sacrificing before the Oracle of *Iupiter Triphonius*, the cocks hapned to crow apace all the while; This, said the Soothsaying Sacrificulists, presaged victory to the *Beotians*, over the *Thebanes*. And they gave this reason for their divination: because that bird is silent, being vanquished; but crows alwaies when he is conquerour.

A certain *Courser*, intending to try his speed at the *Olympick* games, dreamt the night before, that he was carried thither in a Chariot: and consulting a *Conjecturer* upon it, Thou shalt winne (said he) I warrant thee; for a Chariot signifies swiftnesse and speed.

Another of them dreamt, that he was turned into an Eagle: Thou shalt get the mastery (quoth the interpreter) because this Foule flies the swiftest of all other. Another of them dreaming the like dream, ah (quoth the diviner) it is to be feared thou wilt come last, because this bird pursuing her prey, follows in the taile of the other.

A certain *Matron* (longing to be pregnant) dreamt her belly was sealed up: this presages barrennesse, said one divining expounder, because nothing can come forth of that which is sealed up. Nay, said another, this imports fruitfulness, because no body uses to seale up that vessell, or bagge which is empty, and hath nothing in it.

St. Ambrose thus derides their reasons: Can any thing be more ridiculous then to say (as the prognosticating Astrologers used) that if a man be born under the Signe of *Aries*, he shall be wise in counsell. And why? because the Ram is eminent in leading the flock. *Item*, he shall be rich. And why? because the Ram hath every yeer a rich fleecce growing on his back.

If he be born under the signe *Taurus*, he shall be strong, laborious, potent in service, &c. And why? because the *Bull* or the *Oxe* submits his neck to the yoke. He that is born under *Leo*, *Scorpio*, *Pisces*; shall be fierce, malicious, silent: And why? because *Lyons* are fierce, *Scorpions* are poysonous, and *Fishes* are mute, &c.

Upon the Statue of *Augustus* there was inscribed *Cesar*: now it being thunder-stricken, it happened that the letter *C* was thereby blotted out: upon which it was answered by the divining Oraculists, that *Augustus* had onely a hundred dayes to live; because the letter *C* notes that number: and after that should be translated among the Gods; because *Æsar* in the *Hetrurian* language signifies a God.

Livia being great with childe, and willing to take the Omen, whether she should bring forth a son, or a daughter; an egge was taken from under a sitting hen, and (according to the prescripts of divining omīnation) was kept warm in her hands, or in the hands of her maids, hatching it by turns; till at last comes out a Cock gallantly crested or Combed, whereupon *Scribonius* a Mathematician promised famous things of the infant; and that he should raīgn, but without any kingly ensign. That it should be a male childe, he gathered from the Cock chicken; but (by the same reason) why should he be without any kingly ensigne, seeing the Cock was so bravely crested, or combed.

Proclus gives an example in a spirit, which was wont to appear in the form of a Lyon; but by the setting of a Cock before it, vanished away: because there is a contrariety betwixt a Cock and a Lyon.

Orus Apollo saith in his hieroglyphicks, Dawes, that are twins signifie marriage: because this animal brings forth two eggs, out of which male and female must be brought forth. But if (which seldom happeneth) two males be generated, the males wil not couple with any other females, nor females with any other males, but will alwayes live without a mate, and solitary. Therefore, they that meet a single Daw, divine thereby that they shall live a single life.

The *Eagle* portends victory, but by blood, because she drinks no water, but blood. An *Owle* because she goes to her young by

by night unawares, as death comes unawares, is therefore said to foretel death. Yet sometimes, because she is not blinde, in the dark of the night, doth betoken diligence and watchfulness, which she made good, when she sate upon the spear of *Hiero*.

Faustina the wife of *Antonius*, fell in love with a sword-player, and fell sick for him: her husband how this might be remedyed, made his consult with the soothsayers: whose advice was to kill the Fencer, and let his wife bathe her in his blood, and presently accompany with her himself; and so the passion would be allayed.

Melampus the *Augur* conjectured at the slaughter of the *Greeks*, by the flight of little birds; when he saith, thou seest that no bird taketh his flight in fair weather.

Swallowes, because when they are dying, they provide a place of safety for their young; do portend a great patrimony, or legacy after the death of friends. A *Bat* meeting any one that is running away, signifies an evasion: for although she have no wings, yet she flies. A *Sparrow* is a bad omen to one that runs away: for she flies from the Hawk, and makes haste to the Owle, where she is in great danger. To meet a Lyon, seeing she is amongst animals the strongest, is good: but for a woman to meet a Lyonesse, is bad; because she hinders conception; for a Lyonesse brings forth but once. A *Dog* in a journey is fortunate; because *Cyrus* being cast into the Woods was nourished by a Dog, till he came to the Kingdom. *Mice* signifie danger; for the same day that they did gnaw gold in the *Capitol*, both the *Consuls* were intercepted by *Hannibal*, by way of ambush near *Tarentum*. The *Pismires*, because they know how to provide for themselves, and to prepare safe nests for themselves, portend security, riches, and a great Army. Hence, when the *Pismires* had devoured a tame Dragon of *Tiberius Caesar*, it was advised that he should take heed of the tumult of a multitude.

If a Snake meet thee, take heed of an ill-tongued enemy: for this animal hath no power, but in his mouth. A Snake creeping into *Tiberius* his palace, portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*; wherefore a soothsayer told him, if he would let the male go, or the female escape

escape he, or his wife should shortly dye : he preferring the life of his wife, killed the male, and let the female escape, and within a few dayes he dyed. But *Tully* tels the story otherwise, and reasons better upon it. I marvel (saith he) if the emission of the female Snake should bring death to *Tiberius Gracchus* ; & the emission of the male Snake were deadly to *Cornelia*, why he did dismisse either of them. For the soothsayers answered nothing of any future accident, if neither were dismist. And that *Gracchus* his death followed, the cause (I believe) was some disease, and not the Serpents dismissal.

Meeting of *Monks* is commonly accounted as an ill omen, and so much the rather if it be early in the morning : because these kind of men live for the most part by the suddain death of men ; as Vultures do by slaughters.

Apollonius, and his companions (according to his advice) caused the phantasm of an *Hagge* to vanish away by reviling it : for he knew that was the best remedy against such invasions. For so fearful is this kind of spirits, that they once moved, tremble, and are compelled by feigned terror, and false and impossible threats. So the *Hagge* of *Menippus Lyeius*, who was the cause of the Pestilence, being stoned by his command, and the pestilence ceased. And was not that, because they are afraid of impossible beatings, as well as impossible threatnings ?

21. Of *Magicians, Astrologers, Diviners, envying, opposing, differing, contradicting, confuting both themselves, and one another.*

C*alchas*, and *Mopsus*, two great Augurs, or Astrological diviners, meeting together at an Oracle of *Apollo Clarius* fell to contest about their skill in the conjecturing art. The question was, how many Figs there were upon such a tree ; or how many Pigs there were in such a fowes belly ? Which *Mopsus* guest at, and mist not a hair : but *Calchas*, because he could not do somuch ; pining with grief, or envy, took pet and dyed.

Eudoxus, the chief Astrologer of his time, affirmed, that the

Chaldeans

Chaldeans are not to be credited in their natalitial prognostications, or predictions. *Panatus* a Stoical Philosopher, and yet rejected the predictions of the Astrologers. *Anchialus*, and *Cassander*, excelling in all parts of Astrology; yet used it not, or rather abused it not to predictions. *Scylax Halicarnassens*, although eminent in Astrology, neverthelesse abandoned the whole *Chaldaical* way of it.

Servius Tullius sleeping, his head seemed to shine, or burn: some of the Diviners said, that signified, he should perish by lightning; others, that it was a token he should obtain Regal dignity.

Darius dreamed that the Camp of the *Macedons* was on fire, and that he saw *Alexander* coming to him, in clothes of the same fashion, as his own were, and that he was carried on horseback through *Babylon*, and so vanisht out of sight. At this, the dream·spellers were divided in their divinations; some interpreting it a fortune, some an infortune; some to the one side, some to the other.

Betwixt the *Tyrians* and the *Macedonians*, was a semblable prodigie (blood on the one part seen in iron; and on the other part in bread.) They of either party interpret it as a token of good successe to themselves. But *Aristander* (the most skilful of the Diviners) expounded it thus on the *Macedonian* behalf; if the blood had appeared outwardly, it had signified ill fortune to the *Macedons*, that were without: but for as much as it was within, it portended the like to them that were within the City, which they now besieged. Again, a huge sea·monster appeared in the sight of both parties; and they both made themselves merry, in prognosticating (according to their Maga·stromantick teachers) good luck to themselves; but were both of them deceived in the truth, if not both in the event.

Alexander having left off to consult with his diviners; (because he found them so various and uncertain) had yet again an itch to the superstition; and called his Aruspicks, to inspect the entrayls; commanding that the signification should be shewed to none but himself. *Aristander* is the man of art, and credit; but he notwithstanding communicates the matter unto *Erigius*; who takes advantage thereby to dissuade *Alex-*

anders resolution. Upon which he calls for the artist, rebukes the betraying of his privy counsels and commands. The skilful man is now more amazed then at a prodigie: yet gathering his wits together to make some Apology for himself, he confessed some difficulty and danger from the inspected entrails; but deeply professed his love to, and care of his King notwithstanding. The King perceiving the flexibleneffe both of the mans nature, and of his art; wilhes him to have a confidence of fortunate successe, as well in this, as in former things. Whereupon the *Aruspick* pores again, and comes in with his second prognosticks; and professes to have found signs quite contrary to the first.

Philip of *Macedon* dreamed that he did seale up his wives belly, and that the seal left behinde the print of a Lion upon it; Certain wise men, or wizzards told him, that this gave him warning to look straightly to his wife, and keep her close. At which the King was troubled; but *Aristander* (to make all good) told him his wife was with child, and had in her belly a treasure worth the sealing up.

The same day that *Alexander* was born, the Temple of *Diana* at *Ephesus* was burnt. This made the distracted Priests and vaticinators prognosticate, that some great misfortune was that day born to all *Asia*. But soon after news was brought to *Philip* of three great victories, which made him rejoyce exceedingly; now these predictors (to make up the triumph) praesaged that his son, which was born with three great victories, should be an invincible Emperour.

Dion being about to free his Country from the tyranny of *Dionysius*; there happened an eclipse of the Moon, which terrified the souldiers not a little. Thereupon stood up one *Miltas* a soothsayer, and bad his fellow souldiers be of good chear; for the signe imported the impairing of dignity, meaning the tyranny of *Dionysius*. But as touching the swarm of Bees, that lighted on the Poop of *Dions* ship; he told him, and his friends secretly, that he was afraid his acts would flourish onely for a while, and soon fade away. Again, *Dion* getting upon *Dionysius* his Clock, or Diall; and thence making an Oration to the *Syracusans*, to promote their own liberty; the soothsaying prognosticators liked it wel, and said it was a good sign;

signe; for that he did now tread the sumptuous edifice and artifice (and yet an Astrological artifice) of the Tyrant under feet. But because the hand of the Dial sheweth the course of the Sun, which never leaveth moving, they were afraid that *Dions* affairs should have a suddain change of fortune.

A certain Noble man of *Silesia* was very inquisitive with three severall Astrologers, to know the manner of his own death. The first answered, he should die of a feaver, the second said, of a fall; the third answered, in the waters. And to make all good, thus (they say) it fell out. First the Feaver (forsooth) seized on him; then the frenzy thereof made him cast himself out of a window, and that window was over a Moate; and so he fell into the water, and there perished. The like tale do the Country people tell of our *Merlin*; the the King talking with *Merlin* about mens fates, caused a Faulconer of his to passe by disguised, and demanded, what kind of death should that man dye? *Merlin* answered, he should be hanged. The same man comming by the second time, in another disguise, and the like demand made, he answered, he should be stabd; and the third time it was resolved he should be drowned. And thus (they say) it happened: The King being on hawking, the Hawke took perch on a tree hard by a River side: the Faulconer climbing up to fetch down his Hawke, a grayne of a branch got hold of his neck, and there he hung; that breaking he fell upon a splinter, and it stabd him; that not holding, he fell into the River, and so was drowned. That the Magastromancers may thus contradict themselves, and one another, is easily to be believed: but that their various prædictiones were thus completed, let the faith thereof be with the Authors.

Iobannes Albertus, Archbishop of *Magdeburgh* had the *M* in *Aries*, in the sixth house; which signified health, but the *Moon* was invironed by *Mars*, and he in *Aries*; and by *Saturne*, and he in *Taurus*; and the *Sunne* and *Mercury* opposite; and those more manifest signes of daily, and cruell diseases.

Tarestius or *Tarchetius*, a great Mathematician, who being given to the calculation of Astronomy, for the delight of speculation onely, was entreated by *Marcus Varro* to search out what houre and day the nativity of *Romulus* was, who having

throughly considered the adventures, acts, and gests of *Romulus*, how long he lived, and how he died: all these being conferred, he did boldly judge, that *Romulus* was conceived in his mothers womb, in the first yeere of the second *Olympiad*, the 23 day of the moneth, which the *Aegyptians* call *Cbaus*; and now is called *December*, about three of the clock in the morning; in which houre there was a totall eclipse of the Sunne: and that he was born into the world the 21 of the moneth of *Thoth*, which is the moneth of *September*, about the rising of the Sunne. Now is not this old way of calculating a Nativity, quite contrary to the new? But of the twaine, which is the most certain? that a *priori*, or a *posteriori*? sc. from the acts and accidents of life, to the birth: or from the birth to the acts and accidents of life? The Historian notes the one for false and vaine; what then is to be thought of the other?

In the time of *Kenneth* King of *Scots*, appeared two dreadfull *Comets*; one before the Sun-rising, the other after the setting; also armies were seen in the ayre, and noyses of armes, and horses heard. Also a Bishops Crosier staffe was burned, as he held it in his hand, in time of service, and could not be quenched. But the prodigies were not so various, as were the prognosticators interpretations; whereof some were delivered for good, some for bad, but none for true.

When the Image of *Apollo Cumanus* wept, some of the *Aruspects* were for the casting of it into the sea, because of the terrible portent: but other more skilful heruspicks, were for the intercession, because the Images weeping portended prosperous things.

Proteus is a proverb of versatible mutability. And of him that part of story which is least fabulous, is this. *Proteus* was an Astrologically magician; and is said therefore to transforme himselfe into so many shapes, because of his various and contrarious opinions, vaticinations, predictions, and prestigious pranks. A fit emblem of all such, that are seldome like themselves.

Colophonius Xenophanes, one who confessed there to be Gods, denied all divination. All the rest besides *Epicurus*, babbling about the nature of the Gods, approved of divination; although not after one way. *Dicæarchus* the *Peripatetick* took away

away all other kind of divination; and onely left those of Dreams and Fury. And besides those, *Cratippus* rejected all the rest. *Panetius* indeed durst not deny the power of divining altogether; yet he said, he doubted of it. *Xenophon* took all kinds of divination quite away. The chiefe articles that were objected against *Socrates*, were contempt and rejection of Oracles. *Eudoxus Gnidius* was wont to say, that the *Chaldeans* were by no means to be credited in their observations or predictions upon the lives and fortunes of men, from the day and houre of their nativity.

Two men, before their contest at the *Olympick* games dreamed the like dream, viz. that they were drawn by four swift coursers in a Chariot: they both consulted one Prophet, and he prophesied to the one, that he should winne; and to the other, that he should lose the prize.

One told *Vitellius*, that the circles which appeared in the waters like crownes, were abodes of Empire; another of them boded thereupon, that either they signified no such thing, or else but the instability thereof.

The same is; that *Julian* on a certaine time inspecting the entrayles, there appeared in them the signe of the Crosse invironed with a crown. Some that partooke of the divination, were cast into a feare hereat, that the Christian Religion should gather strength, and that the doctrine of Christ should be perpetuall; taking it for a signe both of victory, and eternity. But the chiefe divining Artist among them, bad the Emperour be of good cheere; for the victims portended prosperous things according to his own desire: because the marke of the Christian religion was circumscribed and coarcted; as a token that it should have no large spreading in the world.

Julian again meditating warre against the *Persians* sent to the Oracles at *Delphos*, *Delos*, and *Dodona*; and they all consented to encourage him, promising him undoubted successe. But there was an old prophecy of former diviners, that utterly thwarted them all: for it foretold, that it should be exitiall to the Emperour and people of *Rome*, whensoever he passed with his army beyond the River *Euphrates*, and the City *Ctesiphon*. And thereabouts was *Julian* slain, and his army overthrown.

22. Of juggling predictions, forged divinations, and ludicrous mock-charms, as operative as the rest; and all alike effectually, not from themselves; but from the Agents, or Patients superstition, and credulity.

Sertorius a notable Captaine, was wont to faine visions, dreams, and divinations; and pretended himselfe to be informed of many future events, by a *white Hinde*, that a skilfull friend had sent him, to be his instructor in those mysteries: and by these very devices, kept his Souldiers in order and courage; and so atchieved many notable feates and victories.

Two Countrey fellows came to *Vespasian*, intreating his helpe in their cure, as the Oracle of *Serapis* had shewed unto them. One of them was blind, and he was told, that if *Vespasian* did but spit in his eyes, that should restore his sight. The other was lame of his thighs, and he was told he should be cured, if *Vespasian* did but touch the part affected with his heele. The good Emperour was somewhat scrupulous to make experiment of a thing so vaine and improbable; but at the importunity of his friends, and earnest suite of the parties, he was drawn to doe as the Oracle or vision had directed; and the effect presently followed thereupon. Namely, upon their superstition, and the divels illusion; for the *Serapidane* Divel was a'raid, that his divining Oracle would fall to the ground, now that Christianity began somewhat to appeare in *Ægypt*; and therefore he sent his patients to implore the help of *Vespasian*, that by the rarity of the miracle he might hold up the majesty of the Oracle.

Alexanders souldiers being greatly terrified and disheartned, because of a bloody Eclipse of the Moon; hereupon he (secure of all events) called for the *Ægyptian* presagers, and commanded them to expresse their skill. They concealed the cause of the Eclipse, and their own suspicions from the common sort; but forged this interpretation, That the Sunne was over the *Greekes*, and the Moon over the *Persians*: and as often as she was in an Eclipse, did portend the slaughter and ruin of that Nation.

Nation. The credulous ſouldiers hereupon conceived hope, went on, and prospered.

Pheron an *Ægyptian* King, had a diſeaſe of a ſtrange cauſe, but of a ſtranger cure. He was ſtruck blind for caſting a dart into *Nilus*, and ſo continued for the ſpace of eleven yeeres; then conſulting the Oracle about his recovery, it was answered, he muſt waſh his eyes with the urine of a woman, that had never known other then her own husband. Firſt he made tryall of that of his own wife, but it would not doe: and of many others more, and at laſt he light of one whereby he recovered his ſight. And forthwith called all thoſe other women together, and burnt them; and married that one himſelfe, whoſe water was ſo ſoveraigne.

The *Dictators*, *Emperours*, and people of *Rome*, were taught by their augurizing and aruſpicall Diviners, certaine devotory odes, or formes of direfull execration, full of barbariſmes, and prophaneneſſe; that ſo the imprecating of the one added to the others vaticinating, might make the ominating much more forcible and effectuall.

Erasmus having in familiarity one *Bibliopegus*, a *Dane*; they two being pleaſantly diſpoſed together, *Erasmus* jeſtingly bad him take a knife, and open any leaſe of *Homers Iliads*, and chooſe any verſe on the right ſide of the leaſe, and he would thence undertake to tell him his fortune. *Bibliopegus* having obſerved all circumſtances very ſtrictly, *Erasmus* began to predict, that he ſhould marry a wife very rich, but ſo ill conditioned, that he ſhould be forced to deſert her. And the event of this jeſt fell out in good earneſt.

Hemingius while he was a young Student, in a Logick Lecture, recited theſe verſes, uſed in the Schooles;

Fecane cageti, Daphener, gebare, Gedaco,

Gebali ſtant, ſed non ſtant Phebus, becas & bedas.

Hereupon he added in jeaſting manner, that theſe verſes were very effectuall againſt a Feaver; if the ſeverall words were inſcribed upon a piece of bread, and given to the ſick man in order, ſo as to eat every day a piece, with the word inſcribed. Now there hapned to heare him a good honeſt ſimple man, who not apprehending the jeaſt, believed all to be ſpoken ſeriouſly. And within a few daies after; having a ſervant of his fallen

fallen sick of a Fevrr, gave him a piece of bread the first day inscribed with the *Fecane*; and so every day in order to the last word; and then he was cured. Others likewise seeing the efficacy of this *amulet* followed the example, and obtained the like effect. Till at length the jest of it came out, and so the vertue of it ceased.

Gotschalvus, and *Wierus* relate this story (one from his own knowledge, the other from anothers report; and though they vary in circumstances, yet they agree in the effect.) A certaine woman grievously troubled with sore eyes, light upon a certaine knavish Scholler, to whom she complained of her infirmity, craved the help of his art, and promised liberally to reward him. He, either to make sport, or in hope of gaine, promised to help her: and to that end, took a piece of paper, wherein he wrote such kind of Characters as were never invented or seen before; and underneath them wrote these words in great Letters, *The divel pull out thine eyes, and stop up their boles with dung*. This he folds up, and wraps it in a piece of cloth, and ties it about her neck, and bids her have an especiall care that it be not taken thence, nor yet opened, or read by any means. All this she observes awfully, and her watery eyes were cured. About a yeere or two after, either she let fall off through carelesnesse, or else had a desire to see what was there contained; the charm then being opened, and read, and the cursed contents thereof understood, and abhorred, it was cast into the fire; which done, her sore eyes returned in as grievous manner as before.

I have read it in an Orthodox divine, that he knew a young Gentleman, who by chance spilling the salt of the Table; some that fate with him said merrily to him, that it was an ill omen, and wisht him take heed to himselfe that day: of which the young man was so superstitiously credulous, that it would not goe out of his mind; and going abroad that day, got a wound of which he died not long after.

Old *Ennius* fained many answers of the *Pythian Apollo*, and delivered them in verse; when as *Apollo* had long before left off his poetickall prophetizing: and yet even these spake as true, and was found as effectually, as any of the rest.

Numa Pompilius, *Scipio Africanus*, *Lucius Scylla*, *Quintus Sertorius*

Sertorius, *Minos* King of *Crete*, *Pisistrates* the *Athenian Tyrant*, *Lycurgus*, and *Zalucus*, are all noted for assimilating of religion, or a feigning of divination and oraculous predictions: and neverthelesse prevailed by this means, and ruled both by Laws and arms.

Perſia being oppreſſed with the ſordid domination of the Magicians, *Darius* the King with ſome adjutors of like dignity, entred into a pact, that they ſhould ride to ſuch a place before Sunne riſing, and whoſe horſe neighed there firſt, it ſhould be taken as an omen to make him King. Now *Darius* his Groom, to effect it the more proſperouſly for his maſter, had rubb'd his hand in the genitall parts of a Mare, and when they came to the place, ſtrok't the horſe over the noſe, which preſently neighed upon the ſmell. Whereupon all the reſt alighted, and as from a divine ſuffrage, ſaluted him King.

Alexander Severus, yet a youth, and dreaming of nothing leſſe than an Empire; making (as boyes uſed) *Virgilian* lots; light upon certain verſes that ſeemed to portend or præſignifie the *Romane* Empire to him. Yea many ſuch verſes both of *Homer* and of *Virgil*, have been often uſed to that end; and have proved as ſignificant and effectual, as any preſaging Oracle of them all.

23. Of the enigmaticall, obſcure, amphibolicall, ambiguous, and equivocating (ſc. ſo deluding ſpeeches, ſtudiouſly and induſtriouſly delivered, by oraculous, magicall, ſorcerous, and aſtologicall predictors, or diviners.

P*yrhus* King of *Epyre* perceiving the power of the *Romans*, againſt whom he went, conſulted the Oracle of *Apollo*, and it gave him this doubtfull answer,

Æacides, I ſay,

The *Romans* conquer may.

Which he interpreted to himſelfe in the beſt part, but found the event as various as the words were dubious.

Cresus that rich King of *Lydia*, consulting the *Delphian* Oracle, which he himselfe had so munificently adorned; to shew its gratitude, it resolued him this Riddle,

*If Cresus fearlesse shall passe Italy's river,
A Kingdom great, wealth greater shall be shiver.*

He now thought he should destroy anothers wealth and power, and not his own: But instead of bringing *Persia* within the power of *Lydia*; *Cresus* himselfe fell into the hands of *Cyrus*. And the Oracle gloried, that which way soever it hapned, it still spake true.

While *Alexander* was in a fight, some that stood by him saw or imagined an Eagle fearlessly fluttering over his head: then *Aristander* (the onely diviner) carrying a lawrell in his hand, and shewed the souldiers a token of victory. But it is uncertain of which he spake, the Lawrell, or the Eagle.

An Astrologer advised *Epaminondas* the *Thebane*, to take heed of the *Sea*, for that would be fatall to him. Which he therefore carefully avoyded, but found his death in a wood, which was called by that name.

Another of them bad *Philip* of *Macedon*, take heed of a *Chariot*, or *Cart*, as a thing dismall, or dangerous to his life: whereupon he not only refrayned, but proscribed the use of all such; yet neverthelesse had his deaths wound given him in a City of such a name: others say, the hilt of the sword that killed him had a Chariot engraven on it.

Nero heard news from *Apollo* at *Delphos*, that he should take heed of the *seventy third* yeere of age: which made him very secure, being then but about the age of thirty three. But he understood not (till it was too late) that it was meant not of his owne, but of the age of *Galba*, who shortly after succeeded him.

Hannibal was foretold, that he should not die, but in the land of *Lybia*: and when he thought himselfe secure, as farre enough from that; he took his death in a little village called *Lybissa*.

Iulian deluded by an Oracle, in the ambiguous word *thera*, signifying a beast, and a river; dreaming of nothing else but victory in his *Persian* war, was there slain.

Caligula consulting about his geniture, *Sylla* the Mathematician.

tician affirmed that his death was approaching. The *Antiatine Lottis* admonished him to take heed of *Cassim*. For which cause he caused *Cassius Longinus*, then proconsul of *Asia*, to be slain: unmindiull that *Eberca* (the man that did the deed) was so called.

Zeno the Emperour was told by his vaticinating prognosticators, that he of necessity should be shortly in *Constantinople*; he presumed it of the City, and that he should goe thither in triumph, and state: but his men being beaten, and fled, he casually retired into a castle, which the inhabitants thereabouts called by that name, where he had leisure to see and bewaile his delusion.

Alexander besieging *Tyrus*, dreamed he saw a Satyr: The Diviners expound it, *Satyros*, sc. *Tyrus* is thine.

Commodus being about to give battle to the *Saracenes*, dreamed he was going to *Theffalonica*; the Soothsayers thus interpret it, *Thes allo nikin*, sc. leave the victory to another; and so he did.

Appius consulting the *Pythian Oracle* about the event of the civill warre betwixt *Cesar* and *Pompey*; was answered, that warre was nothing to him, he should obtaine the cell of *Eubeca*: He now supposing that *Apollo* admonished him not to imbroyl himselfe in that danger, withdrew himselfe to that place (presumed a place of quiet and honour) but there he got a disease, and found a grave.

Daphida, or *Daphas* a Sophister, would needs make himselfe merry with *Apollo's Oracle*, or some of his vaticinating Priests, and consulted how he might finde his horse, when as he never had one: it was answered him, he should finde his horse, but it should dash out his braines. At length *Atalus* (against whom he had rayled) got him, and threw him headlong against a stone or rock so called. This end he had, for abusing the authority, not deriding the Oracle.

Pope Sylvester the second inquiring at his brazen head, how long he should live in that Papall dignity: the divell answered out of it, he might live long, if he came not at *Hierusalem*; now when he thought himselfe most safe, he was suddenly stricken whith a deadly feaver, in a Church at *Rome* called by that name.

Pope Alexander the sixth, who was himselfe addicted to Necromancy, was inquisitive how long he should continue in the Popedome? It was answered *nineteen*: which he understood of yeeres; but it was compleated in ten yeeres and nine moneths, as some say: or as others, in eleven yeeres and eight daies.

A certain Bishop was forewarned by an Astrologer, to beware of a fall from a high place: he hoping to avoyd the threatning of the Starres, kept continually in low roomes. At length newes being brought that he was put out of his Bishoprick; wretch that I am! said he, that I could not think on this before; for I could not have fallen from an higher place.

A great Mathematician was consulted, who should be the successor to *Stephen King of Poland*; he wrote *Dew*. They were glad of so good a Governour; but soon after came in the *Suedian*. And the Astrologer being challenged upon his prædiction, replied, he meant they should read the word backward, and then it was *Sued*.

Peter the Hermit, a Soothsayer, prophecied that King *Iohn* should be no more King of *England* after Ascension day; which he would have made good in his resignation of his kingdom into the hands of the Pope, and receiving it again upon other conditions. But all his equivocation would not save him from the Gallowes.

Thomas of *Erfilton*, a *Scottish* Soothsayer, being askt by the Earle of *March*, what kind of weather they should have on the morrow? answered, that on the morrow before noon should blow the forest wind that ever was heard in *Scotland*. The morrow proving faire and calme, the Earle told him he was much mistaken in his marke. To which he answered no more, but that it was not yet past noon. Then came news of the Kings death; upon which the Wizzard replied, that was the wind he meant.

The Earle of *Athol* trusting to a wizzards or witches prædiction, that before his death he should be crowned openly in the sight of the people; trayterously conspired the death of *James* the first King of *Scotland*. For which he was in the beginning of his execution, brought into an open place, and there crowned with an hot Iron.

Iunius Brutus going to *Delphos* with the sonnes of *Tarquin*, (whom he had sent thither to honour *Apollo* with sacrifices and gifts) was fain (for feare of envy to offer his Gold to the divining God in an hollow staffe. And the young men consulting which of them should raigne: it was answered by the Oracle, he that before other should kisse his mother. Then *Brutus* (seeming to slip by casualty) purposely cast himselfe groveling and kissed the earth, as common mother of them all.

Tully thus bespeaks *Apollo*, A whole volume hath *Cbryseppus* filled with thy Oracles, some partly false, and some true by chance: (as it often proves in any kind of speech) some so obscure, as that the interpretation needs an interpreter; and the lot may very well be referred to a lot again: and some so ambiguous, as that they may justly be imputed to a subtile sophister, rather then to a divining answerer.

Hamilcar the *Carthaginian* Captaine, as he besieged the *Syracusans*, in his dream heard a voyce that told him, he should the next night sup in the City. At which he was glad, promised himselfe the victory, and prepared for the assault. But the *Syracusans* (upon advantage of a tumult amongst his men) surprized him, and so carried him with them into the City, and there he supt, as a captive, but not as a conquerour, as he was made to suppose.

Cambyses warned by *Apollo's* Oracle to beware of *Smerdis*, who set lime-twigs for his Crown, supposed it to be meant of his brother, and so berett him of his life: but after this, another *Smerdis*, who was nothing of the blood, and whom the Destinies concealed in the Duke, accomplished the prophecy. The same *Cambyses* being advised to beware of a Town called *Ecbatana*, would never come at any of those which were in his own Dominions; but light by chance into another, where his life ended.

The night before King *Henry* the fourth meant to set forward to the holy Land, with an intent to declare his inward repentance for the wrongs which he had done at home, by warring against Infidels: because it had been told him that he should die in *Ierusalem*; it was his fortune to fall sicke and die soon after, in a chamber bearing that name here at *Westminster*.

Edward

Edward the first was made to doubt of Brough upon Stan-
mire; when as he died at Brough upon the sands.

An Earle of Pembroke died at Barwick in Wales, whenas he
was put in feare of Barwick upon the border.

Wolsey the Cardinal of Yorke, being given to understand that
at Kingston he should end, would alwaies rather ride about,
then passe thorough Kingston upon Thames: but was commit-
ted to the charge of Sir Anthony Kingston, to convey him to the
Tower, if he had not died by the way.

The Welshmen had a prophecy, that the rood of Dornell Gar-
thren should set fire on a Forrest: a thing so farre from sense
and probability, as no man could conceive what it should
meane: till Cromwell, meaning to make a scorne of supersti-
tion, caused the fire, wherewith no Forrest stored with Trees,
but a silly Fryar should be burnt, to be kindled with that
Image.

24. Of things falling out quite contrary to Magicall and
Astrologicall Prognostications or Predictions: and
thereupon the Magastromancers themselves justly re-
warded by divers, for their delusive way.

CAius Cornelius Hispalus by an Edict commanded that the
Chaldeans within ten daies should depart the City, and all
Italy; because by their light and lying wits, they made a gaine
of, and a ginne for the people.

The Magicians of Persia devised many præstigious impo-
stures whereby to delude and disturbe Isdigerdes their King: but
their pranks being detected, he caused every tenth man of them
throughout the Kingdom to be beheaded.

Maximinus being overcome by Licinius, returned home in a
rage, and put to death his fatidicall predictors (that had urged
him to the warre, in confidence of their oraculous præfagings)
as enchanters, and seducers, and such as had betrayed his peace
and safety.

Julian that so favoured, and practised all kind of præstigi-
ous artifices, in his warre against the Persians, was not onely
encouraged

hecouraged, and assured of victory by his Soothsayers; but and all manner of fortunate success confirmed unto him by *Delphian*, *Delonian*; and *Dodonaean* Oracles: yet how fatall that war was to him, the event proved; and not onely so, but the heavens themselves (without, yea and against the Astrologers) foretold.

As *Sylla* (upon an expedition) was sacrificing, there appeared a serpent about the Altar; of this the *Ariolists* made a sad presage, and would have retarded the exploit: but he proceeded neverthelesse, and there followed a glorious issue that day; not from the counsell of the Diviners, but of the Commanders.

Cicero reports from his own knowledge, that the *Chaldeans* had foretold to *Pompey*, to *Crassus*, and to *Cæsar* himselfe, that none of them should die, but in their old age, at their own houses, and with honour; in all which particulars it fell out clean otherwise to them all. So that he wonders any should believe them, that may observe so many events, so contrary to their predictions.

To their objection, of *Flaminius*, and his army perishing, because they followed not the Diviners direction; *Cicero* opposes this answer, that *Paulus* observed them the yeere after, and yet both he and his army perished neverthelesse. I adde, from *Orosius*, that *Flaminius* the consul contemning the Diviners counsell, inhibiting his course as unfortunate; went on, and obtained a glorious conquest. Whether it was the same, or another, it is sufficiently confuting.

It is storied in *Livie*, that the *Augurs* ominating disastrous and unfortunate things to the *Romane* army, from their imolations and inspections: the Captaines resolved on the contrary, acquainted the army that all things divined were happy, and promised victory; whereupon they proceeded cheerfully and prevailed.

Nicias the *Athenian*, being made to believe (by the Astrologers prognosticating upon an Eclipse of the Moon) that it was safest for him, not to stir out of the haven that night, but to stay still in his ships, was there that night surprized by the *Syracusans*.

A great aruspical Diviner would needs forewarn *Cæsar*, not

to send over into *Africa* before winter; yet he did it; and if he had not done it, the enemy had gathered all their forces together, and utterly prevented him.

After that the Serpents had thrice eaten up the liver of the sacrifices, and the inspecting Augurs had constantly interpreted it for the good of *T. Gracchus*: yet his unfortunate end followed upon it for all that.

Maxentius gave himselfe to magicall studies, and incantation, and ript up women with child, and inquired into the entrayles of new born infants, and killed Lyons to that purpose, and after a secret manner adjured and invoked Divels; and endeavoured thus to avoyd the instant warre; and by these arts wholly promised himselfe the victory; and confided more in his magicall arts, then in the good will of his subjects: but the Emperour *Constantine*, by faith, and prayer, and the power of God, utterly vanquisht him, and he was miserably drown'd in *Tyber*, after all. So was *Magnentius* also vanquisht by *Constantinus*, and made to cut his own throat, after all the vaine hopes his Magicall Diviners had deluded him withall.

In the time of *Leo Isaurus*, *Masalmas* a Prince of the *Saracens* soon entred *Pergamus*, although the Citizens thereof (trusting to a certaine Magician) had immolated an horrible sacrifice to the Divell; a pregnant woman being cut up, and the fruit of her wombe taken out alive, and boyled in a Kettle, and all the Souldiers directed to dip the sleeve of their right hand in the broth.

Albumazar, that great Astrologer, prophecied (by his art) that the Christian Law should not last above 1460 yeers; which we now see falsified some hundreds almost.

Abraham the *Iew* prognosticated from his astrological observations, that the *Messiah* which the *Iews* expected, should come in the yeere 1464. after *Christ*. Which how true it is, the day hath declared.

Petrus de Aliaco (one that made no difference betwixt Theology and Astrology) predicted many things against the peace of the Church, which never fell out, but rather the contrary.

Pope Iohn 21. alias 19. would often out of his Mathematicall skill, promise to himselfe long life, and Popedome, and boast

boast it among his familiars: but died neverthelesse of a disastrous casualty within foure moneths after he was made Pope.

Od, Bishop of *Baia*, was put in great hopes by his Astrologicall predictors, that he should happily attaine unto the Popedom: but using the means thereunto, he purchased to himself a perpetuall imprisonment, and so died miserably.

Oleph King of *Norway* was induced, by sundry prognosticks of his prevailing, to invade *Denmark*, but his Navy being scattered, he desperately cast himselfe into the Sea, and so perished.

Ericus that conquering King of *Swedes*, when (by the prognosticks of his art) he presumed himselfe most secure, was taken captive by *Ostanes*. And *Hading*, such another of them, after all his presumption was forced to hang himselfe.

Guido of *Flanders* was deceived by a Necromancer (of whom he had learnt the Art) by which he had promised him, that whensoever he would, he should passe invisible out of any perill. But that immutation little availed to the safety of his life.

Fredericke Staphius (who maintained his army with magicall money) was notwithstanding taken by *Rudolph* of *Habsburge*, and burnt.

Rearius a præstigious operator, being therefore convented, confessed his circulatory frauds: and afterwards was slain by one whom he had deceived by those his delusory waies.

Metbotin an idolatrous Magician, his frauds being detected, was slain by a concourse of people, and his body nayled to a stake. And *Hollerus* such another, was cruelly murdered by his own æmulators.

A great Calculator confesses, that *Sebastian Castalis* shewed an Astrologer (to his great admiration) the *genesis* of his little sonne, who died in his infancy; and yet that *genesis* had all the *aphaticall* places safe and sound; which might promise a prolonged life, or direct any judge for to pronounce thereupon.

An Earle of *Aspremont* would seem to entertaine all comers with all kind of dainties, but they were no sooner out of his house, but that horse and man was ready to die with hunger

and thirst. A curious inquisitor was carried out of his own house into a very pleasant place, as it seemed, but in the morning found himselfe laid upon thorns, and almost starved. One *Mendoza* would present his banquets, but they proved nothing but coales and ashes.

Hamilear the *Caribagian* Captaine, led on by the *Ariolists*, sacrificed all the while he was in fight, in hope of better successe; but finding it, in the discomfiture of his party, to fall out on the contrary, he cast himselfe as a desperate sacrifice into the fire, to quench it with his blood, that had put him in so great hopes, and stood him in so little stead.

Rhadagusus a King of the *Gothes*, in warring against the *Romans*, did nothing almost but immolate or sacrifice for auspication, or divinations sake: so that they began boastingly to spread abroad *Rhadagusus* (who had reconciled to himselfe the protection and assistance of such Gods) was sure to overcome. But nevertheless he was taken and slain, with above 100000. of his army.

Papyrius Cursor oppugning *Aquilonia*, the Pullarian Auspicator would needs be presaging clean contrary to his tokens: whose fallacie being found out, the Consul præsumed a good omen notwithstanding, and beginning the fight, caused the lying Augur to be placed in the front, and the first dart that was cast by the enemy struck him stark dead.

Eudemus being foretold by a cunning dream-speller, that although he was now in exile, yet he should return to his own Land within five yeares: within which space he notwithstanding dyed in *Syracusa*: but to make his prediction good, he said, he meant his grave which is every mans own land.

Constantia an honourable dame of *Rome*, having received assurance from Astrologers of a long, healthfull, and most happy life, fell sick within five daies after of a burning fever, and finding that there was no way but death, she strained her husbands hand, and concluded both her speech, and life, with these complaining words, *Behold what truth is in the vain prognosticates of fond Astrologers.*

Ninus who detested all Astrologers, with their deceits, suppressed *Zoroastes*, who would deale in nothing without their encouragement. *Pompey* with his guard of prophets lost his head:

head: and *Cesar* by contempt of Oracles subdued his enemies. *Iustinian* exiling all sorts of false Prophets with their bag and baggage, did flourish as a Conquerour; whereas *Iulian* admitting them, with all their packs of falsehoods and blasphemous lies, did perish as a castaway.

At such time as *Britannicus* waited for the great lot of the *Roman* Empire, by the comfort and encouragement of a vaine Astrologer: he lost both life and all, by the rigour of a bloody Tyrant.

Thrasillus the Mathematician, whom *Tiberius* had taken into familiarity, presaging good things upon the sight of a ship: but things falling out contrary to what he predicted, *Tiberius* was purposed, as they walked together, to cast him down a præcipice for a falsary, and an intruder into his secrets.

Seneca, by a pretty fancy, bringeth in *Mercury* perswading with the Gods, that they would abridge the life of *Claudius*; if not for any other cause, yet even for pitty and compassion of the poore Astrologers: who had already been taken with so many lies (from yeare to yeere) about this point: as if the destinies were not more favourable, then their grounds were sure, the credit of Astrology would decay for ever.

St. Ambrose telleth of one that prognosticated great store of raine to fall, after an exceeding drought: but none was seen, till it was obtained by the prayers of the Church.

Galen writeth that none of all those Prophets and Astrologers, whose skill was commended, and their depth admired in his time at *Rome*, gave any perfect judgement either as touching the disease, the continuance, or cure thereof.

Manfredus a rare Doctor of Astrology, assured *Ordelaphius* a Prince in *Italy*, that that very yeere wherein he died, if there were any certain knowledge by his art, he should not end his life, before extremity of age had made him lame and unweldy.

Paulus Florentinus lived till 85 yeeres of age, and yet he would assure his friends in private, that he never found one comfort that might promise long life in the figure of his birth; but sudden death, with many tragical and most lamentable accidents.

The great dearth of Cattle which was so certainly expected

by the Calculators Anno 1538. turned to a wonderfull encrease of all kinds of sustenance.

At the same time that the fond *Bobemians* were affraid to be consumed with sudden fire that should come down from Heaven, as some preachers gave warning, they were almost drowned with a second Flood, by means of excessive showres, spring-tides, and store of land-waters, that ranne down with immoderate abundance, as if God had resolved to descry the fallhood of their jugling.

At another time, the people were so scared with an universall feare of waters scattered aboad by prophets of this kind, as a certain *Abbot* (seeking to prevent the worst) built him a Tabernacle upon the top of *Harrow on the Hill*: but the conclusion is, that before Summer was halfe spent, all the ditches were drawn dry, and the castle perished for lack of water.

Paul Flerent noting two constellations, under which the State of *Florence* was refreshed, after long and bloody warres: findeth them so crosse and opposite one to another, as himselfe is forced to confesse, that small light of assurance may be taken from the blaze of this Beacon.

Pencer prognosticated upon the last Comet, that our bodies should be parched and burned up with heat; but how fell it out? Forsooth we had not a more unkindly Summer for many yeeres in respect of extraordinary cold.

25. Of the Heavens calculating their own purport, without the helpe of an Artist: and the suspicion of Magastromancers predicting rather by diabolicall instinct, or the suggestion of their own Familiars, then from any vertue of the starres.

THe day before *Julian* died, one (and he an heathen) watching over night, saw a conjunction or compact of the Stars, expressing thus much in legible characters, *To day is Julian slain in Persia*. Also *Didymus Alexandrinus* had a vision of white horses running in the ayre, and they that rode upon

upon them ſaid, tell *Didymus*, in this very houre *Iulian* is ſlain, and bid him tell it to *Athanaſius* the Biſhop.

Conſtantine in his holy meditations, calling up his eyes Eaſtward towards Heaven, ſaw the ſimilitude of a Croſſe, wherein were ſtars (as letters) ſo placed, that viſibly might be read this ſentence in Greek, *In this thou ſhalt overcome.*

At what time *Ceſar* was in the battell of *Pharſalia*, one *Caius Cornelius* a notable prognoficator in *Padua*, beholding the flying of Birds, cryed out, Now they give the onſet on both ſides; and a little after (as a man poſſeſſed with ſome ſpirit) cryed out again, O *Ceſar*, the victory is thine. Such was that of *Apollonius* concerning *Domitian*, of which before.

Numa Pompilius, a Magician or Sortiary not inferior to any, had frequent and familiar company, confabulation, and congreſſion with *Ægeria* a Nymphiſh devill. *Simon Magus* had a dogge, they ſay, could ſpeak, and doe many prodigious pranks. *Quintus Sertorius* had an Hart which he conſulted withall. Pope *Sylveſter* the ſecond had a dogge, which he held more deare then the Kingdom of *Naples*. *Laurentius* alſo had ſuch an one at *Roan*. *Iodocus de Roſa* had the divell in a Ring. *Petrus Apponenſis*, a magicall Phyſician, had ſeven ſpirits, which he kept in glaſſes. *Andreas* an *Italian* had a great red dogge that would doe many prodigious feats. *Fecius Caredeus* is ſaid to have an aery ſpirit very familiar. *Stephen Gardiner* had his darling cat. *Iohn Fauſtus* had a dogge called *preſtigiari*. And *Cornelius Agrippa* had another called *Monsieur*. A *French Baron* had a cat that vaniſht into the ayre becauſe he chid her. And it is reported of an *Engliſh* one, that had ſuch another, which did in like manner.

The ſame day that the *Torenfians* overcame the *Crotonians* in *Italy*, the victory was told at *Corinth*, *Athens*, and *Lacedæmon*.

Mercury minding to try the ſkill of *Tyrefias* in vaticinating, ſtole his Oxen, and came to him in the ſhape of a man, and told him they were loſt. Out they went together to make conjecture of the thiefe by Augury, and the blind preſager bad *Mercury* to tell him what bird he ſaw? he answered an Eagle flying on the left hand; that (he ſaid) ſignified nothing to him. Again, he aſkt him, what bird? he answered, a Crow, ſometimes looking upwards, ſometimes downward. Then underſtand-

ding

ding all by instinct, that Crow (said he) swears by heaven and earth, that thou canst restore me my Oxen again if thou wilt.

When *Caius Marius* had overcome the *Sicambrians*, at the River *Adosa*, the news of the victory was presently carried to *Rome* by *Castor* and *Pollux* the Starry gods; or as others say, by the Impish divels themselves. *Plutarch* reports many examples of demonical familiars, carrying newes of victory to the *Romans* in a moment, from the remotest regions.

Cleombrotus sequestering himselfe from the society of men, and frequenting solitary woods and caves, to become more inward with *Satyres*, was informed that there were *Demons* wandering up and down to inspire dreams and Oracles, and furnish men with prophecies and predictions.

Lactantius is of the mind that the cutting of the Whetstone by *Accius Nevius*, and the drawing of the Ship by the Girdle of *Claudia* the *Vestall*, and the like were obtained by their Familiars. To which I may adde *Thucia's* drawing water in a five.

Iodocus de Rosa was wont to say, that he would put none other Messenger in trust with a cause of weight, then him that lodged one night at *Constantinople*, and the next under his Signet.

The spirit *Orthon* brought intelligence out of all corners of the world to *Caston Earle of Foix*.

The Spirit or Familiar which daily called upon *Alaricus* (as he related to a certain godly Monk) to begin his voyage towards *Rome*, came from the divels court undoubtedly.

26. Of *Astromancers* turning *Pantomancers*; or presaging, not onely upon prodigies, but upon every slight occasion, by every vile and vaine means: and so occasioning superstitious people to an omination upon every accident, and after any fashion.

D*Arius* in the beginning of his raigne, but changed the scabbard of his Sword, from the *Persian* into the *Gracian* fashion: and the *Chaldeans* (loath to let slip any occasion of keeping their art in ure) straight way prognosticated thereupon the translation of his Kingdom to the *Greekes*.

A Raven let fall a clod upon *Alexanders* head, and it brake to pieces: and then flying to the next Tower, was there intangled in pitch: *Aristander* interprets it as a signe of the ruine of the City, with some perill to the Kings person. But what was last and least prognosticated, was first and most found.

Alexander sowing Barley (as the *Macedonian* custome was at the making of walls) the birds of the ayre came and picked it up. Now many took this for an unlucky token. But the diviners (that would spend their verdict in the most triviall matters, rather then sit out) told them it betokened, that that Corn should nourish many countries.

Cicero derided the *Bentian* vaticinators, for predicting victory to the *Thebanes*, from the crowing of Cocks. So doth he the *Lanuuian* Aruspicks, for making such a marvelous portent, in that the Mice gnawed the Belts.

The City of *Rome* being mightily deusted by the *Gaules*, the Senators began to deliberate, whether they should reparaire their ruined walls; or flit to *Vejos*. Now a certaine Centurion of theirs comming by at that instant, commanded the Ensigne to set down his Standard, or Banner in that place, saying, it was best for them to abide there: The Senators over-hearing that voyce, interpreted it as an omen, and so desisted from consulting any longer about their migration, or removal, but resolved to stay at *Rome* still.

Lucius Paulus being about to warre with King *Perfes*, as he returned from the Court home to his own house, his little daughter met him, whom he kist, and askt her why she lookt so sad? she replied, *Perfa* was dead, meaning her whelp or Puppert. And this he took to be an omen or presage of the vanquishment and death of *Perfes*.

Cecilia the wife of *Metellus*, leading a Neece of hers (now marriageable) to the Temple, to heare some hopes of a good husband; she standing long there, and hearing no answer to any such purpose, desired her Aunt she might have leave to sit by her: That thou shalt (said she) and I will yeild thee my seat. This the Virgin accepted for an omen, that she should succeed her in being married to *Metellus* after her decease.

Caius Marius fleeing to the house of *Faunia* for safeguard, set up his Ass, and gave him Provender; which he refused to eate, but got out, and went into the water: and that made him to ruminat, that there was no safe abiding for him in any house or countrey, but he must get him to sea.

Pompey being routed by *Cesar*, fled for safety to the Isle of *Cyprus*; and spying there a stately building, asked the name of it; it was answered, that it was called *Κανθαλιὰ*; this he fighting interpreted, as portending ill to him, touching the Empire or Kingdom.

They of *Perianna* imploring the ayd of the *Samians*, against their adversaries of *Cerra*: they to deride them, sent them a *Sybill* in a little Bark; which they interpreted as a good omination. So they of *Apollonia* being in distresse, and sending to the *Epidamnians* for succour, they returned them answer, that they would send the river *Aeas* for their reliefe: which they accepted as a good omen; and making the river Captaine in chiefe, got the victory, and afterwards sacrificed to it, as a God.

The old *Druides* gathered a Serpents egge at a certaine time of the Moon, according to certaine rites and ceremonies; and so reserved it for omination of victory and prevalency in warres, strifes, contentions. And such an one a Noble man of *Rome*, is said to have hatched in his bosome in a controversie that he had with the Emperour *Claudius*.

O *Zoroaster* it is said, that he laught at his birth; and that his

his braines beat so hard, that they beat off the hand that was laid upon his head: and this must signifie his profound science. *Plato* while an infant, and asleep in his cradle, there sate hony Bees upon his lips: and this must signifie his Eloquence. To *Mydas* in like manner there came pismires and carried graines of Wheat into his mouth: & this was a prediction of his riches. *Servius Tullius*, a mean child, while he was sleeping a flame appeared to shine round about his head; and this was made to presage a crown. *Roscius* his nurse awaking observed by moon-light a Serpent as it were imbracing the child: and this must prognosticate his eminent fame and glory; although his height was a Stage-player. If these occasions were not slight, yet could there be slighter divinations, or more worthy to be slighted?

Alexanders father dreamt that his mothers belly was sealed with the impresse of a Lyon upon it. *Hecuba*, when she was bringing forth *Paris*, had a vision of a firebrand, or burning Torch, that should set on fire *Troy*, and all *Asia*. There appeared unto the mother of *Phalaris* the image of *Mercury*, pouring forth blood upon the earth. The mother of *Dionysius* dreamed that she brought forth a *Satyr*. Adde to these and the like, the prodigious birth of *Zoroaster*, their Prince and master, and then aske the Magastromancers, what need such prodigies at births? and such presagings upon them? if the natalitiall conjunctions be sufficiently portending without them.

The Oracles themselves would give answers to any kind of questions, were they never so triviall; and would presage the erection and restauration of scenicall enterludes (as parts of divine service) though never so ludicrous: And would enjoyn and accept of divining means, matters, instruments, rites, ceremonies, though never so ridiculous. As among the *Colophonians* in *Ionia* there the Oracle would afford them the vertue of prophecyng from the drinking of water. Among the *Branchebides* in the same Province, from the sucking in of certaine vapours. In another Oracle a woman sate upon a Trevet at the mouth of a cave, and was filled with the fury of divination. In another a glasse was let down into a fountaine, by a slender thred and after sacrifices and imprecations, the images of things future were seen in the glasse. In another, they descen-

ded into a fountaine, and so vaticinated as they desired. In another, they consulting burnt lamps, offered Incense, gave gifts, and put their eares to the mouth of the Image; then stopping them, they went out of the Temple, and opening them again, the first voyce they heard from any they met, they took it for an Oraculous answer. In another they judged of things future by casting of Dice, &c.

Severall Countries had their severall waies of divining, and all of them esteemed alike acceptable to the Gods, and alike effectuall among themselves. *Tacitus* writes thus of the manners of the *Germans*, that they sing as they goe to warre, and encourage each other by their *Bardian* odes, acquiring the fortune of their fight by their singing, and he that makes the harshest noise is thought to doe it best. They take this to be much of providence in children, (especially females) neither neglect they their counsels and answers. *Velleda* the Prophe-tesse (although she was a trouble to them) they held for a Goddesse. Auspices and Lotteries they observe especially. And for lots the custome is simple. A bough cut off from a fruitfull tree they divide into lesser branches or slips; and those distinguished by certain marks, they cast carelesly upon a white garment: and in publique consulting use the ministry of the Priest; in private of the father of the family; who looking up to heaven takes up every one of them thrice, and interprets them according to the imprest marks. If any forbid, there's no more consulting for that day: if it be permitted, then to answer the faith of the auspices, they goe on to interrogate the voyces and flights of birds. It is also the property of that Nation to experience the presages and monitions of horses. They are nourished publicly in woods and groves; white they are, and touch no common work; onely put into a sacred chariot they are accompanied by the Priest, and the Prince, and so they observe their neighing and sweating. Neither is there more faith had in any other auspicie either by the common people, the Nobles, or the Priests. For they conceive these to be the Secretaries of the Gods, and themselves their ministers. There is another way of auspicie, whereby they explore the event of warre: they get a captive by any means of that Nation with which they warre, and commit him and one chosen

chosen out of their own common sort, to try together in their own Country armes: and the victory of the one or the other they make to be a great presage to either side. They couple not, unlessse some sudden thing chance, but on certain daies when the Moon begins to be in the full; for that they believe to be a most auspicious beginning for the doing of businesse.

The mother of *Sapor* King of *Persia* being with child, and it doubted whether it was a male or a female she went withall, (for if it proved a female, it might not succeed in such dignity.) For this cause the Princes convented the Magicians, to try their skill, and pronounce upon the birth. Therefore they brought a Mare ready to foale, and the Magicians vaticinated upon it; and it falling out according to their prediction, they thereupon concluded, it was a male child the Queen went withall: upon this they without delay layd the Crown upon the Queens belly, and proclaimed the child scarce conceived to be their King, according to their Countries rites and laws.

Augustus and *Marke Anthony* were playing together, and what a businesse of caution a mathematicall Ægyptian presager made upon it? advising the one (as concerning their after earnest) to take heed of the other, as whose génius was too strong for him, or his dæmon afraid of his.

As Pope *Eugenius* sung Masse in the Church of *Rbeimes*, some drops of the consecrated wine chanced to be spilt; and what prognosticating was upon it? And no lesse was there upon *Thomas* Archbishop of *Canterbury* his singing a *Requiem* the same day he was reconciled to the King.

27. Of the treasons, treacheries, conspiracies, seditious ambitions, usurpations, turbulencies, and busie medlings, of Magicall and Astrologicall diviners, against Princes, Magistrates, Kingdomes and States.

CAmbyses having added Ægypt to his fathers Kingdomes, could not endure their magicall religion, but abominating their superstitious ceremonies, caused the Oraculous Temples of *Apis*, and others, to be pulled down. At length he

was murdered by means of two Magicians, who concealed his death, and usurping upon his Kingdome, raigned in his stead, and name. But their boldness being detected, they were apprehended and suppressed by *Darius*, who therefore by the consent of all was chosen King.

Cobares, a man of magick art (if an art it be, and not a vaine mans deceit) yet what ever it be, he was more notable for his profession of it, then for his knowledge in it. He (at a feast) would needs be counselling *Bessus* the weaker to yield to *Alexander* the stronger: which meddling of his was so ill taken, that he hardly escaped his throat-cutting; and he likewise took so ill the rejection of his counsell, that he defected and fled to the contrary part. Now what unhappy politicians are such as these (both to themselves and others) that if they may not be accepted for busie counsellors, turn malecontented fugitives.

Alexander being about to scale the walls of a City, *Demophon* the diviner would needs dissuade him from some apparition of unfortunate signs. Of whom the King demanded, if it would not trouble him to be interrupted in his Science? which he acknowledging, the King replied upon him again, avouching, that in his greatest affairs he found alwaies no greater distraction, and disturbance, then that of a superstitious pragmaticall Soothsayer.

Nicias the *Athenian* Captain kept a Soothsayer continually in his house; pretending it was to consult with him about the great affaires of the Commonwealth: when as it was onely to inquire about his own business, or to promote his owne ambition.

Alcibiades to promote his own ambitions, suborned certain predicting Soothsayers, to presage happy success, and honour to the *Athenians*, in their *Sicilian* warre, although his end served, it fell out clean contrary.

Meton the Astronomer very politickly feined himselfe mad, and fired his own house, pretending a milike of the celestiall signes, as touching the common success in that warre: but his end was to himself, *sc.* to release his sonne, engaged in that voyage, and so to ease himselfe (let the Commonwealth sinke or swim) of the charge of maintaining him there.

While

While *Fadus* governed the Province of *Iudea*, a certaine Magician, *Theudas* by name, perswaded the people to follow him to the River *Iordane*, (taking their substance along with them) and he would divide the waters, as heretofore; and so work their deliverance. But *Fadus* pursued them, dispersed the seduced multitude, took the Magician and cut off his head.

Another time, an *Ægyptian* comming to *Ierusalem*, feined himselfe to be a Prophet, but was a Magician; he perswaded the popular multitude to goe along with him to *Mount Olivet*, and he would there shew them strange things for their freedom: but *Felix* followed upon them, and slew hundreds of them: onely the *Ægyptian* escaped, by vanishing out of sight.

Another Magician seduced the people, leading them out into the Wildernesse; promising them safety, and rest from their evils: but *Festus* followed streight after them, and slew both the Seducer, and many of those whom he had seduced.

Many Soothsaying Astrologers (grudging at the least increase, or ease of the Church) had gathered themselves together, to consult about the prænotion of *Valens* his successor: and having tryed all kind of divination, at length they made a wooden Treuet of Lawrell, and used such execrable and diabolicall incantation, that they observed a conjunction of these letters *THEOD*, which they expounded of one *Theodorus* a Pagan, and usefull to their purpose: presuming on the power of their constellation, or constellated figure, to depose or set up whom they thought good. But *Valens* understanding it, slew both the diviners, and the party they had divined upon. Yea, his fury was so implacable, that it extended to all, either of that sect, or name.

Eugenius a Schoolmaster, by the means of *Arbozustes*, a treacherous officer, and of *Hyparchus*, a politick presager, having strangled young *Valentinian*, usurped the Empire; presuming he should attain to what he went about; being thereunto induced by the word of those that took upon them to predict things future, from the immolation of victims, inspection of entrails, and observation of the Stars.

Thrasylus the Mathematician, having predicted certain joyfull things to *Nero*, and they falling out quite contrary: he determined to cast him headlong into the sea, as a falsarie, and:

and rash intruder into his secrets. Yea the same *Nero* had an odde way of exploring his Magicall predictors; and if there were found the least suspicion of vanity or fraud in them, he would cast them (as they walked upon a precipice) headlong into the Sea: and many times would doe it, lest they might be the bewrayers of his secrets; for he, who knew their treacheries, durst trust none of them.

The ancient *Brittains* deeply drencht in superstition by their magicall *Druides*, were so enslaved to them, as that they usurped the determining of all controversies, publique or private; concerning all matters or causes criminall, or reall: so that they took upon them to award recompences, or penalties, as they pleased; and who ever he or they were that refused to stand to their judgement; him, or them they presently interdicted, forbidding all commerce with them.

It is recorded that in *France*, the Magicians, Astrologers, Sortiaries, Sorcerers, Wizzards, and Witches, were so numerous, that they began to boast themselves not only for a society, but for an Army; and to professe that if they could but get some one in authority to be their Commander or leader, they durst wage warre with any King or State; and doubted not of the victory through the vertue and power of their art: Like as the *Hunnes* (by those very means) had formerly done against *Sigebert King of France*.

Peter of Pomfreit, that hermetical Wizzard, by buzzing his prophecies into the peoples eares, sought to make the commotion against King *Iohn*. And in *Ketts* commotion, one main promotion of it was, upon the false prophecies that *Hob, Dic*, and *Hic*, (meaning the rusticks) with their clubs, should fill up the valley of *Dussindale* with the bodies of the dead.

Leoline Prince of *Wales* rebelled against *Edward* the first upon a prophecy of *Merlin* (that ginne of errour) how he should be shortly crowned with the diadem of *Brute*. But his head was cut off, and crowned with Ivy, and there was his end.

The *Persian Magi* were not onely contented to be honoured by their Kings, but usurped the Kingdom to themselves. The *Ægyptian* Priests, or vaticinators arrogated great honours for their prævision and prædiction of future things, both by their sacrificings, and by their skill in the starres.

Numa Pompilius, Licurgus, Solon, Minos, Zamolxis, pretended their Laws from *Iupiter, Apollo, Mercury, Minerva*, and other predicting Oracles; that so they might the more easily impose upon, and domineere over the slavish people.

Aristocrates King of the *Arcadians*, ayding the *Messenians* against the *Lacedemonians*; they so corrupted him with gifts, and besides he was so blinded with the unprosperous signification of the intrayles, that upon the joyning of the battell he disheartned his own souldiers, and fled; and so basely betrayed his old friends the *Messenians*.

While *Servius Tullus* reigned, one had a very faire Cow, of which the oraculous predictors gave out, that whosoever should offer that Cow to *Diana*, he, his Countrey and kindred should attaine to great authority and rule over the whole world. Now the owner of it bringing it to *Rome*, to offer it in behalfe of himselfe and his, the presaging Priest of the Temple, commanded him not to offer it till he had washt himselfe; and while he went forth so to doe, he sacrificed it for the advantage of himselfe, and his like.

Libo Drusus, a loose rash young man, was encouraged by *Firminus Catus*, through the confidence of Chaldean promises, magicall mysteries, and interpretations of dreams, to make insurrection against *Tiberius Caesar*: but in the end was driven desperately (his servants refusing) to lay violent hands upon himselfe. Immediately upon this the Senate consulted for the expelling of the Mathematicians and Magicians out of *Italy*, and *L. Pitanius*, one of their number, was cast down a Rock.

In *Catilines* conspiracy, *Lentulus* was accused both by his letters and speeches which he used out of the *Sybil's* books; that the Kingdom of *Rome* was presaged to three of the *Cornelian* family, viz. *Cinna*, and *Silla*, and himselfe, the third to whom it was fated. And moreover, that now was the twentieth yeare from the burning of the *Capitoll*, concerning which the haruspicks by their prodigies had given answer that civill warres there should be rise and bloody.

The haruspicks portended great and wonderfull things for the promotion of *Caius Marius* his ambition.

In the second *Panick* warre (besides a tumult and distraction in the State) such a confusion there was in religion (as the
cause

cause and continuance of the other) that men, women, young, old, noble, plebeians, all sacrificed and prophecyed as they list-ed: and he or she was no body that could not presage of one disastrous event or another.

Apollo gave such perplexed answers to the *Lacedemonians* (in their troubles) that a Pagan Philosopher was provoked to tell him plainly, If thou hadst answered thus in quiet times, it had seemed frivolous to all; only thy ignorance lurkes under our feares and distraction; because such things are most impressing and credited in such kind of times.

Apuleius (saith *St. Augustine*) an *Affricane* and therefore best known to us *Affricanes*, for all his magicall arts could not attain to a Kingdom: no nor yet to any judiciall power in a Commonwealth, for all his judiciary Astrologie. Did he modestly contemn these things as a Philosopher? Nay, did he not hunt, and hire, and contend with the Citizens of *Chooas* (where he marryed a wife) about the setting up of a Statue to him? So that if he arrived at no greatnesse, it was not because he had no will, but no power.

A certain prophecy given out and published at *Rome*, at the removing of the Emperour *Tiberius*, that he should never return any more, occasioned the death of many well disposed Citizens: who ventring too farre upon this little ground, to discharge their Countrey from the clog of servitude, were cut off by cruelty. About the same time *Furius Scribonianus* was exiled, because he had enquired after the Princes death by Chaldeans or Astrologers.

Mahomet, and *Sergius*, both of them by magicall and præstigious tricks set up themselves; the one for a King, the other for a Prophet.

Fredericke Barbarossa leading an army against them of *Mil-laine*, they sent an *Arabian* magician to play the veneficke, and take away his life by poyson: which being discovered, and he apprehended; notwithstanding he threatned that he could doe it with words, and would doe it, unlesse he were dismiss; yet this moved not the King to feare his malefice: but he therefore inflicted on him the sharper punishment.

Pope *Iulius* the third gave a Cardinals hat to a youth whom he favoured; and being askt the reason of it, said, That he found

found by Astrology, that it was the youths destiny to be a great Prelate; which was impossible except himselfe were Pope: and therefore that he did raise him, as the driver on of his owne Fortune.

Certaine rude uncivill clowns, under a colour of a prophecy, that they should conquer and subdue the holy Land, raked a sort of vagabonds and bankrupts together; who falling forthwith to spoyle and robbery, were hanged upon Gibbets almost in every Countrey as they pass.

The young Duke of *Viseo* in *Pertingale*, having once been pardoned by *Don Ivan el Grande*, at the suit of the Queen his sister; was encouraged by the Mathematicians and Astrologers to rebell again; with assurance that he should obtaine the Crown: whereof he not onely failed, but besides was deprived of his life by the course of ordinary justice.

My Lord of *Northampton* tells the story of two Countreymen of ours, one sometimes professing Greeke in *Cambridge*, the other of the same calling: one contriving treason, sedition, or faction, from the starres, but clapt under hatches when the planets promised most fortunate successe: the other undutifully taking armes against his Sovereigne: and often confessing, he had never dealt in that attempt, but by encouragement of a certain prophecy, that he should prevaile against his Prince by popular devotion.

28. Of *impostorous Magicke and Astrologie, the causes of preposterous villany: or the Magastromancers instigating to those execrable acts, which otherwise had never been invented, or intended: And other cursed consequents.*

C*Aracalla* remaining in *Mesopotamia*, sent to *Maternus*, whom he had left Governour of *Rome*, to assemble all the Astrologers and Mathematicians, and procure them to give their opinions secretly, whether there were any conspiracies on foot against him; and to give their judgements how long he

should live, and what death he should die. *Maternus* did so; and (as the Astrologers had advised) wrote that *Macrinus*, his prefect, was the conspirator; and therefore did warn him to see *Macrinus* dispatcht out of the way. As the Letter came to *Caracalla*, he was at that instant upon a sport which he would not intermit; & so committed the Letters to *Macrinus* to read over, and make report of their contents to him afterwards. *Macrinus* in perusal of them finding himselfe accused of such treason as he never thought of, and doomed or necessitated to it by Astrological judgement; and considering the Emperours jealous cruelty, and *Maternus* his envy; thought there could now be no safety for him, either in excusing or delaying: and so set *Martial*, a discontented Centurion (whose brother he had caused to be put to death) to murder him.

Among the other prodigies that were said to prognosticate *Domitians* death, there was seen a crown encircling about the Sunne. Now because *Stephanus* signifies a Crown, the Astrologers would have the Crown to signifie *Stephanus*; and he must be the man thus destinied to dispatch *Domitian*; and this very thing was it that heartned him to doe the deed.

Dioclesian, because a *Druid* or Sorceresse had foretold him, that he should be Emperour after he had slain a Boare: he not onely killed all the Boares he could, but slew all the men he knew that had the name of *Aper*, or *Boare*.

Valens understanding, by a constellated figure, that one should succeed him, whose name began with *e.* or *Tb.* thereupon caused divers to be slaine, whose names began after that manner.

Edward the fourth wrought the death of *George* Duke of *Glarence*, his brother: instigated thereunto by a foolish prophecy, that one whose name began with a *G.* should succeed him.

It was upon a prophecy or prediction, that *Mackbeth* slew *Duncaue* King of *Scots*: and likewise *Banquo*, his chiefe friend; because of a prophecy, that his posterity should succeed in the Kingdome. Again, upon a Wizards prophecy or prediction, that he should never be slain by any man born of a woman; nor vanquished, till the wood of *Bernane* came to the
 Castle.

Castle of *Dunfinane*; this made him give up himselfe securely to all kind of wickednesse.

Nisus tyrant of *Syracuse*, being foretold of his death by a Soothsayer, thereupon riotously lavisht away all his wealth beforehand. So did a rich man of *Lions*, upon the calculating of his Nativity, but lived and beg'd along time after.

Natholoem King of *Scots*, desirous to understand somewhat of the issue of his troubles; sent a trusty servant of his to enquire of a Witch: who consulting with her spirits, told him, the King should be murdered, not by the hands of his enemies, but by one of his most familiar friends. The messenger demanding instantly by whose hands? Even by thine, said she. Whereupon he defyed her, and bad her goe like an old witch; and trusted he should see her burnt, ere he should be drawne to doe so villanous a deed: intending to signifie it sincerely to the King himselfe. But by the way, as he returned, many fears and suspicions arose in his mind; especially that the Kings jealousy would not be satisfied with his innocency; so that he thought it the surest way for himselfe to doe the deed; and (thus induced) he did it.

Gambyses dreaming that his brother *Smerdis* should raigne, because he thought he saw him sitting in a regall Throne, contrived his death by the means of one *Praxaspes* a magician, who peradventure had either magically sent that dream, or else interpreted to that purpose.

From an old orientall prophecy, that about that time such as came out of the land of *Indea*, should obtaine the whole government of affairs; the Jews slew their governour, and rebelled, but to their own miserable destruction.

Vespasian being admonished by the Mathematicians to take heed of *Metim Pemporianus*, because he had an imperiall *Genesis*: whom though he (wiser then to give credit unto such things) neverthelesse preferred; yet *Domitian* was drawn to put him to death upon the selfe same occasion.

29. Of Magastromancers eluding Authority; and deluding themselves in a presumption of impunity.

CLeomedes for many portentous malefices, being fast shut up in a close sepulchre or coffin, with a cover that many men could hardly lift, laid upon it to keepe him safe against the day of triall: when the day came he was vanished thence, and not there to be found; neither alive nor dead. When they consulted the Oracle about his portentous escape, it commended him for it, as one of the last of the *Heroes*.

Apollonius Tyanæus being convented before *Domitian*, when he thought to take punishment of the Magician, he forthwith vanished out of his presence.

Apuleius accused for magicall Arts and practices, before *Claudius* a Christian Magistrate; instead of confessing his fault, fell to calumniate and traduce the very Laws; for exhibiting the same under such penalties.

One *Diodorus*, or *Leodorus*, a most portentous Conjuror, being therefore condemned, and led to execution: by his enchantments slipt out of the executioners hands, and conveyed himselfe in the ayre, from *Catana* in *Sicily* to *Constantinople*. At last the Bishop of *Catana* caught him at unawares, and caused him to be burnt in a fiery furnace.

At *Cullen* a certain Damself being cited for playing of prestigious tricks; she did many jugling feats before the Nobles, as rending of towels, breaking of glasses, and presently making them whole againe, &c. which made them vain sport, and they conclude them to be but jocularatory pranks, and so she escaped the Inquisitour.

David Ebroy a magicall Jew made those of his Nation believe that he was the *Messiah*, come to free them from the servitude of the uncircumcised. The King of *Persia* apprehending him, he by his sleights escaped out of prison, crossed a broad river, and could never be overtaken.

One *Casarius Maltes*, a præstigious Jugler, being taken at *Paris*, escaped prison by his circulatory tricks; for which being

ing questioned again in another place, and condemned; the Governour (by his power, and against Law) reprieved him; as much taken with his feats of *Leigerdemaine*. But nothing prospered after that in his government, and he died not long after.

In the territories of *Berne*, one *Scaphius* boasted, that he could scape invisible, when he pleased: and so had oft times avoyded the hands of his capitall enemies. At length (when he grew ripe both for divine and humane vengeance) he was espied (by those that laid wait to apprehend him) through a window; and was so slain with a speare, when he least dreamt of his death.

Cains Marius, a man ignoble, and a cruell author of civill warres, after the first fight wherein he was vanquished by *Sylla*; being taken naked and muddy by the enemy, he was brought to the *Minturnians*, and delivered to the Governour of the City, who sitting in councell upon him, gave sentence that he should be put to death presently; and seeing none of the Citizens would undertake the execution, they committed it to a *Cimbrian* horsman, or some say, a *Frenchman*, who, about to dispatch the businesse, heard a great voyce out of a dark place; Thou man! darest thou kill *Marius*? at which the man affraid, let fall his weapon and ran away, crying he durst not doe the deed, and so he escaped.

At *Venice* a certaine maleficall Sorcerer being condemned, made all the locks fall off, and doors fly open; onely by a confession of certain herbs, and musitation of certain charms, and so went his way.

30. Of God, and the Starres, and men, blasphemed, accused, calumniated, defamed, by, or by the means of Magicians, and Astrologers.

Alexander, in a distempered mood, having slaine *Clytus* his plaine, but trusty friend; afterwards ashamed of so foule a fact; and having no other way to excuse so vile and dishonourable an action, he urged his eligion-spellers to try their.

their fatidicall arts, and to enquire whether it was not the ire of the Gods, that had necessitated him so to doe? and in conclusion (after much calculating, inspecting, consulting) the Gods are made to bear the blame, in fatally enforcing so foule an act.

A certaine fatidicall Philosopher beating his servant for a fault, the servant cried out of his masters injustice, for punishing him, for doing a thing that was not in his own will, or power. Seeing he himselfe had taught, that men are fatally necessitated to doe either well or ill.

St. *Augustine* reports of a Mathematician in his time, who was wont to say, It was not men that lasted, but *Venus*; not men that killed, but *Mars*; not men that stole, but *Mercury*; It was not God that helpt, or favoured, but *Iupiter*, &c.

Iustin Martyr, Marullus, Symeon, Athanasius, Eusebius Emisennus, were calumniated and slandered by Magicians and Astrologers; as if they had been the worst of them themselves.

Kanegunde (they say was defamed for a whore, by a diabollicall wizzard; So was *Turbula*.

In the time of *Frederick* the second, there was a *German* forcerer, that did use to defame men by reproaching them publikly with their most secret sinnes.

Blanch wife to *Peter* of *Castile*, had presented her husband with a rich Girdle, unwitting that it was enchanted by a certain *Iew*; so that still when the King put it on, it appeared like a snake: *Maria de Padilla* (the Kings Concubine, and the *Iews* Profelyte) having herselfe a chiefe hand in it, most calumniously charged the vertuous Queen with her own forcerous act, instigated thereunto by the envious *Iew*, or Magician: because the Queen had justly wrought the whole sect of them out of power, and favour at Court. But now the King being so imbittered by the prodigious apparition, and other magicall predictions, the Concubine was so inboldned, that she prosecuted the poore innocent Queen to her death. And after that, so bewitched the King, that she got into her place.

Elizianor wife to *Humphrey* Duke of *Glocester*, was impeached of forcery by one *Bolingbrooke* an Astronomer, who being himselfe apprehended, accused her as accessary: when as her
greatest

greatest guilt in that art, was her superstition in consulting, not practising of it.

The prefect of *Galatia* missing his sonne, certain servants of his were accused by the false divination of a pseudomantist, as if they had slain him: but no sooner were they executed, but the young man returned safe home again.

Alexander being admonished by the divining lots, that he should command him to be killed that first met him as he went out of the gate; by chance an Asse-herd met him, and he commanded it to be done accordingly. But the poore man complaining of the injustice, that he should (being innocent) be adjudged to such capitall punishment; answer was made, that must be imputed to the gods, who had advised the King to slay the first that met him. If it be so (quoth the Asse-herd) the lot means another, and not me (for my Asse which I drave before me) met the King before I. The King delighted with this answer, the Asse was executed; and so the Gods, the King, and the Asse-herd were all excused by wit, more then by Lot.

Rhea Sy'via, the daughter of *Numitor*, a vestall, being compressed and found with child: both she and her parents agreed to excuse it, saying, that she had suffered force not from a man, but some God, or *Genius*; he that had done the deed, had likewise predicted that she should bring forth twins: which, though it so fell out, yet by the sentence of the Councill, the Law in that case was to be used against her.

A contention arising betwixt *Cleomenes* and *Demaratus*, about the Kingdome of *Lacedaemonia*; *Cleomenes* accused *Demaratus* as not the sonne of *Ariston*, and therefore ought not to succeed. The *Lacedaemonians* to be resolved in the businesse, consulted the *Delphian Oracle*; which (*Periatas* the Priest thereof being corrupted by *Cleomenes*) gave answer that the party enquired upon, was not *Aristons* sonne: Whereupon *Demaratus* conjured his mother from the infernals to answer for him: who replied, that it was a God, or an Heroe that deluded her, and begat him. And thus they accused one another.

Tertullian, *Iustin Martyr*, *Clemens Alexandrinus*, *Athenagoras*.

goras, Arnobius, Minutius Felix, Lactantius, Augustine; and so many as have written against the Idolatrous and magical immolations of the Heathens, have had much to doe to apologize for the Christians, against all those false calumnies wherewith they impudently burdened them. In simulating the Christians to be given to chuse wickedness, which they themselves were guilty of: and to be the cause of those judgements which their own impieties had provoked. *Iulian*, and *Maximinus* were not onely satisfied to have them thus defamed, and slandered, but took occasion to determine their persecution, and extermination.

During the Popedome of *Benedict* the third, in the City of *Mentz*: a Dæmoniacall Familiar that lay lurking under a Sacrificulists Pall, as he was sprinkling of holy water, accused him publicly, that he had that night layn with his Proctors wife.

A certain *Prætor* or Judge, having sentenced divers malefactors to death, at the accusation of an Ariolift or *Pythian* vaticinator: at length he took upon him to tell him of one more, if he would not take it ill: the Judge earnest to know who it was, he insimulated his own wife, and prefixt an houre wherein he would shew him her in the convent of other Witches. But he (knowing his own wives integrity, and mistrusting the others calumny) at the time appointed had invited (unknown to the Ariolift) a many of his kindred and friends to suppe with his wife and him. And as they sate at supper, he took an occasion to rise, and goe with the Ariolift to the place, where he shewed him (in a spectrous apparition) his own wife in the company of other *Lamian* haggas. Enough to have deluded him, had he not returned, and found his wife at the table where he left her, with the testimony of all those at the table, that she had never stirred thence. Whereupon he caused the Ariolift himselfe to be executed.

31. Of *prestigious Magicians and Astrologers*, prodigiously practising their arts, for the promotion of their own and others filthy lusts.

Nectanebus an Egyptian King, and great Magician, coming into Macedonia in King Philip's time; so practised it, as to make Olympias (Philip's wife) to dream, that she should be married to Jupiter Hammon, and should conceive a famous child by him. And thus it was brought about, Olympias sent for Nectanebus, to learn of him, what should become of her; in as much as it was rumored abroad, that King Philip was minded to forsake her, and to take another: he tells her under hand, that he received a charge from the Oracle, as he came out of Egypt, to go and help a neglected Queen, whom Jupiter Hammon greatly loved, and intended to embrace. The following night he causes her to dream of such a thing: yea and by his diabolical charm effects the like imagination in Philip, now absent in war. Thus is Olympias earnestly longing after Jupiter; and the next day calls again for Nectanebus, and enquires of him, when shall be this much expected time? He bids her to adorn her bed, and make her-self fit to receive so divine a Paramour; but adds, he will come to her in the shape of a Dragon, with a Goats head, and horns. At the hearing of which she greatly terrified, he replies, if you be afraid of such a congression, make me a bed hard by, and I will secure you from all affrightment. At night, to bed goes the credulous Queen, royally prepared, as became such an entertainment: and as soon as all was silent, the magical impostor raises a prestigious commotion, and apparition; and goes to bed to the Queen himself: and so begets Alexander the Great; hereupon reputed the son of Jupiter Hammon. When Alexander was now grown up, he with his Tutor and Father, Nectanebus, walking abroad in the evening, and standing hard by the steep of a Rock; Alexander hastily turning himself round about, thrust the Magician down the precipice at unawares: where he

was so dashed and forebruised in the fall, that his death must necessarily follow. Then complaining of *Alexanders* rash act; *Alexander* replied, thou oughtest rather to complain of thine own Art, that busies thee in the searching the things of the Heavens: and lets thee not foresee, what impends thee on earth. Alas (quoth he) what mortal man can avoid his own fate? I foreknew, while I was in *Ægypt*, that mine own son should be the occasion of mine own death. What am I thy son said *Alexander*? To whom *Nectanebus* confesses the whole truth, and dies.

A certain *Ægyptian* burning in lust towards another mans wife, consults with a Magician, or Sorcerer, how he might obtain his desire? He answered, nothing hindred, but the mutual love that was between the husband, and the wife, whereupon he hired the impostor to stir up a dislike betwixt them; which he laboured after this præstigious manner, making the woman appear to the man, as if he had a shagg'd Mare in his bed.

A paganish young man in *Gaza*, extreamly loved a Virgin that was a Christian; and when all his dalliance availed not to his end, he went to *Memphis*, thinking to bring it about by Magical Art. Where after a yeers attendance, he was instructed by *Æsculapius* his vaticinators, to put a certain plate of brasse, with a portentous figure, under the threshold where the maid dwelt; and to recite certain torments, or charmes of words over it. Whereupon the Virgin grew mad in love with him; and did nothing but call for the young man, night and day. But her parents had her to *Hillarion*, who presently (by his wisdom and piety) dispossessed her of that magical and constellational fury.

Turbula a Martyr in *Persia*, being falsely accused and condemned by the Magicians: one of them fell greatly enamoured with her excellent beauty; would have corrupted her, with promise of safety to her and her followers, and other great rewards; but all would not prevail.

Uter Pendragon coming into *Cornwall*, cast his eyes upon fair *Igrexe*, wife to the Duke of that Province; whom he very importunately solicits, but all to little purpose; the constant wife (that so dearly loved her Lord) would by no means be won to do

do him that dishonour. *Merlin* therefore is consulted, who to bring her to his bow; scorns to use any petty magical Phil-ters; but he new moulds the shape of the King, and prints upon his face, the very feature of *Corlois* her own Lord: by which means he soon violated this Ladies chastity, in the bed of præstigious delusion.

A Magical Monk in *Spain*, or some Fryer Prædicant, was familiar with a Nobleman, that had a fair wife. He tempts her chastity, and is repulsed; upon his unsatisfied importunity, she acquaints her husband: it is consented to admit him again, and watched to entrap him. At the time appointed, he comes in a secular habit and equipage; she is resolute still and refusing: but the night gave boldness to the attempt, and now what he cannot persuade, he seeks to enforce. She resists it, and cries out, to give the watchword to her husband, and those that lay in wait; but all in vain; for he by his effascinating Art, had charmed them all into a dead sleep. As they struggled together, she spied a dagger at his back, and therewithal stabbed him to the death. And running into the room, where her husband and the rest were, she found them so fast asleep, that all she could do, could not awake them, now having none in her family either to hear, or help her; she suspected some malefice, and went stoutly and cast the dead carcase into the street. Where passers by lighting upon it, the business is brought before the *Corrigidor*, and the dead party is discerned. The next day the Prior of the Covent is desired to summon all his fellows together; who all came, only this party is absent: they then knock at his chamber door, but no body makes answer; at last they break open the door, and there they espie a Torch in the Chimney burning very dimly. Now neither the husband nor any of the family could be awaked till that Torch was extinct.

A certain souldier that by Magical Philters had sought to procure the love of such a woman; one night imagined that he enjoyed her in his dream: but he awaking, found himself cast into a filthy myry ditch, and there embracing in his arms a carcase or carrion of a dead beast.

In *Misraia* a young man using the Art, or means of a Magician, to enjoy her whom he loved; was brought into a by-

room, & by malefical incantations there was brought in to him the spectrene apparition of her whom he loved: the besotted youth taking it for real, put forth his hand to embrace her; at which his brains were violently dasht out against the walls; the carcase so beaten upon the Magician, that he himself lay half dead a long time after.

The Oracles themselves ordained scenical and *Floralian* enterludes. The Magical Philosophers had their notorious Harlots: and professed not only a necessity, but a lawfulness of having them. The *Persians* and *Chaldeans* were burning mad upon their own sisters, daughters, mothers. Both their Magical Religion, and Laws, were for wrong and lusts.

Romulus, (whose birth, life and death was præstigious) is thought to be begot upon a Vestal by *Mars*, by *Amulius* her Uncle, by the *Genius* of the place, by a divining Priest, by a common souldier. The things to be chiefly noted in him are the Magical lusts of his birth, wrongs of his life, and judgments of his death.

Simon Magus had his *Helena*: and (take *Helena's* for Harlots) so had *Nicolaus* of *Antioch*; so had *Marcus*; so had *Marcion*: so had *Apelles*; so had *Montanus*; so had *Priscillian*. All Hereticks; most or all Mag-astro-mancers. And it is a question whether they made more use of their women in their Magic, their heresies, or their lusts.

Callirrhoe a noble Virgin, and already betrothed to an husband, bathing in the River: and according to a Magical instance, with odes and incantations, imploring *Scamander* to take her maiden-head: *Simon* the *Athenian*, præstigioussly faining himself to be *Scamander*, did vitiate her by that means.

Echerates the *Thessalian*, coming to consult *Apello* at *Delphos*, and there seeing *Pythia* a Virgin of exceeding beauty, violently ravished her, upon which it was decreed, that no Virgin, or young woman should after that be set over the Oracle: but some old Crone of fifty at least, yet in a virgins habit.

Aristocrates King of the *Messenians*, in as much as he could not allure the Priestesse of *Diana Hymnia* to his lusts, and to avoid his importunity, flying to the Altar, he forceably ravished her there. For which he was stoned by the *Arcadi-*

ans: and the Priesthood was afterwards transferred from a Virgin to a married wife.

Decius Mundus, a young man of dignity and wealth, falling desperately in love with *Paulina*, the faire, and yet chaste wife of *Saturninus*; offered her twenty Myriades, or two hundred thousand Attick Drachmes, for one nights lodging: which she refusing, he resolv'd to pine himself to death; which *Ida* (his fathers hand-maid enfranchis'd) perceiving, cheers him up, bids him be of good hope, promising him for five Myriades, to bring it so about, as that he shall obtain his desire. And knowing the virtuous woman to be much devoted to *Isis*, she goes to some of the Priests of the Temple, and giving them two Myriads and an half, and promising as much more, adjures their silence, and requires their assistance. The chief of the Priests promises to convert *Paulina*; and feigns a Message to her from *Anubis* out of *Ægypt*, as touching his love to her, and how he commanded that she should present her self before him. She willingly imbraces the motion, and boasts to her friends the love of *Anubis* towards her. Her husband also is acquainted with the solemn invitation, and consents to it, being confident of his wifes chastity. To the Temple she comes, gallantly adorned, and after supper the Priest shuts her up: and the lights withdrawn, and *Mundus* lurking in a corner, comes to her instead of the God, and lies with her all night, and departs early in the morning. Though she returning home, glories greatly among her friends of her congress with the God, to the wonder of them all. But about three dayes after, *Mundus* meeting her by chance, thus greets her: O well dear *Paulina*! thou hast saved me twenty Myriades, and nevertheless hast satisfied my desire: neither was it little contentful to me, that I obtained it under the name of *Anubis*; and having so said, away he went. At which hearing, the deluded matron tears her garments, and tells the præstigious and flagitious delusion to her husband, intreating him not to neglect her dishonour, so as to suffer it to go unpunished. Whereupon he relates the businesse to *Tiberius*; who after due examination, causes *Ida* and the sacrificing impostors to be executed, banishes *Mundus*, pulls down the Temple, and casts the Statue of *Isis* into *Tyber*.

A Priest of *Saturn*, by name *Tyrannus*, would by his responses invite the noblest men and women to worship; and if the women were pleasing to him for his lust, he would tell the husband, that *Saturn* commanded his wife should stay there with him all that night. Then would he in their sight shut the doors, and deliver the keys to another, and depart. But at night would secretly creep by a subterranean passage into *Saturns* hollow Image: and thence would he talke to the superstitiously deluded creature of those things that might the more excite her reverence, and provoke his own concupiscence. After that extinguishing the lights by his Art, then would he descend to the amazed soul, and mixe sacrilegious adultery with his profane commentations. Thus had he long and often illuded a many of them. But it so fell out, that a Matron, more wise and chaste then the rest, abhorring the act, discerned *Tyrannus* by his voice; complained hereof to her husband: And the beastly fraud being detected, him they tormented, and the Temple and Image they demolished.

32 Of the base sordid flattery, and corrupt covetousness of Magical and Astrological Diviners; as also of Chymical promisers, and presuming deluders.

WHat provoked the mad Prophet *Balaam* the son of *Bosor* to seek after enchantments and divination; but because he loved the wages of unrighteousnesse? *2 Pet. 2. 15.* Why would *Simon Magus* have given mony for the gift of the *Holy Ghost*: but because he intended to get more mony by it, *Act 8.* The vagabond *Jews* exorcists of war for their advantage that they set up the trade of calling over them that had evil spirits, *Act. 19.* And the Damsel possessed with a spirit of divination, brought her masters (who but the Magical and Astrological diviners?) much gain by prophecying, *Act. 13. 16.*

Dardanus a most profligated Magician, was so sordidly addicted to covetousness; tha the *Dardanian Arts* grew into a pro-

proverbial usage indifferently, either for Magick or covetousness

Thetis, some say *Democritus*, foreseeing first a plenty, then a dearth of Olives; monopolized all the oyle that his mony or credit could reach too: and so in a yeer or two made himself very rich.

Apuleius is faigned to be turned into an Asse: into an Asse for the vanity; and why not into a golden Asse, for the covetousnesse of his Art?

Demonax noting a certain Diviner to expose his prognosticks to sale, said; if these can help a man to procure his good, or prevent his evil fortune, they may be worth the mony: otherwise they are too dear of nought, if they either feed a man with vain hopes; or make a man to purchase a sense of his misery before the time.

Apollonius (so covetous he was) that he often sought for Mines and hidden treasures, but he never found out any by his conjuring Art; unlesse he milke it out of deluded people spurses.

The same goes of *Faustus*, and of *Agrippa* likewise, that as they made their journeys from place to place, they would still pay mony in their Inns, seemingly good and currant: but by that they were gone from thence, if they told their money again, they should finde nothing else but hornes and chips, and shells, and pieces of iron and brasse, and such like rusty rubbish.

Pope *Martin* the 2. *Benedict* the 9. *John* the 21. and the 22. *Sylvester* the 2. and *Gregory* the 7. All these are recorded by sundry Historians, to have ascended the Papal chair, by Magical and Necromantick Arts. And it is of equal observation, that their covetousnesse, as well as their ambition, did induce them thereunto.

Certain of the *Indians*, look what wares they had lost by shipwrack, they sought to recover them from the sea again, by incantations. *Stuppius* used to pay his Army with Magical money. *Agrippa* offered *Charles* the fifth to gain him infinite treasures by Magical means.

Macrianus an hungry Greek would needs go conjure for treasure in the Isle *Paros*, and the earth swallowed him up. A *Prior*, with two of his fellowes entring into a den near *Puteoli*, to finde treasure, miserably perisht there, and was never seen

seen more. A poor artificer of *Basil*, diving into another low vault, for the same purpose, found nothing but dead mens bones, and was so poysoned with the stench, that he dyed within two or three dayes after. At *Pisa* some tried in like manner, but were so infested with devils, that they were forced to give over the work. In the west of *Wales* a certain rich man dreamed three nights together, that there was a chain of gold hidden under the head Stone, which covered *St Bernaces* well: he believing his repeated dream, and minding to make tryal, put his hand into the hole, and had it most venomously bitten by a poysonous serpent.

A certain professor of *Chymistry* (which is a kinde of prestigious, covetous, cheating Magick) would shew hands and feet of gold, which he pretended to have composed by his art; and so had made himself rich, and many others poor. At length he offered a golden bridle bit to *Anastasus* the Emperour; who answered him, thou hast deceived many, but thou shalt not deceive me; and so cast him into prison, and there he dyed.

Two *Chymists* had agreed upon a cheat, that one of them should turn druggist, and sell strange roots and powders: the other to follow still his gold-finding trade: and so he offered his service to *Ernest Marquesse* of *Baden*, who was wonderful given to that vanity: To work they go and all things proceed well, onely one ingredient was wanting, which is called *Resch*, pretending it a cheap commodity, and to be had at every Apothecaries shop. The Prince sends his Page for some of it, and his other partner was hard by the door exposing it to sale, and lets him have a great deal of it for a matter of a shilling; and the impostor puts in this dust among the rest, and at length produces pretty store of gold. The Marquesse wonderful glad of the effect, richly rewards the man, for bringing the art to that perfection; and so dismisses him, minding to practice it by himself: which he doth with some happy successe, as long as the *Resch* lasted (which was a counterfeit powder mixt with the filings of gold) this being spent, he sends to the Apothecaries for more, and none of them could tell that ever they had seen or heard of such a commodity. And then the Prince perceived the imposture, when neither it, nor
either

either of the inventers of it, were any where to be found.

A certain *Spanish* pretending Alchymist comming to *Antwerp*, set up his furnace, and got acquainted with foure rich *Spanish* Merchants. He fell to inveigh against their slow trading and slender return; advising them to joyn with him, and become compartners in his Art (the truth whereof he would soon demonstrate to their senses) and so they should be rich in a short time, and without any great adventure. Give him but such a little summe of gold, and they should quickly see how his Gold-begetting art would multiply it. The Merchants are content to venture so much for the experiment. As all was working, he hastily bids send of the Merchants men for two royals worth of the stone *Onastros*, to be had at any Apothecaries shop; as he was going, he pretends there must be no delay, and therefore bids goe to the next Apothecary (with whom he had left a massie piece of gold, crusted over, and coloured as if it had been a stone: and left order that who-soever came to aske for *Onastros*, they should have that, and at a very low rate. This being brought he pyles the furnace, according to all circumstances, and at length drawes out a wedge of Gold, in weight and value triple to that they had put in. The Merchants send it to the Goldsmiths, and it really abides and answers the touch. At this there is exceeding rejoycing; and they are sworn not to reveale his secret experiment to any. And now they offer to trust him and his art with hundreds, nay and thousands. To which he seemed more modest then at the first. But in an evening calls upon them for the largest summes they had offered to venture, pretending to begin the like experiment very early the next morning: which having got into his hands, he took horse that night, and so rode away into *France*.

One *Constantine* a famous Alchymist told this story of some of his fellows; that they greedy of Gold, blew long without either livelihood or hope of it; and then consulted with a paredriall of theirs, the divell, to let them understand, if they were defective in any rite or ceremony requisite to the Art, that they mist so of their expected end. To this the Divell made no other answer but *Labour, labour*. Whereupon they fell to work a fresh, and pyled every thing hard, till all was contum-

med away: then came the diuel thundering and scattered abroad all that was left, and made all their geare to fly a pieces, and laught at it when he had done.

Besides *Dardanians*, such as by magicall and maleficall arts, would transfer others stocks into their own fields; and others heaps of Corn into their own barnes and garner: they were also called *Saccularians*; because by the same art, they would charm and convey the money out of others purses into their owne.

Cicero records that *Demosthenes* (almost 300 yeeres before him) complained that the *Pythian Oracle* did φιλιπποῖζειν, flatter *Philip* then in power, and prognosticated altogether on his part; and was to that purpose corrupted by him. And addes, that the like was to be suspected of the *Delphian Oracle* of his daies.

Apollo flattered *Lycurgus* for giving Laws; and knew not therefore whether he should stile him a God, or a man. And *Lycurgus* flattered him again; pretending his Laws to proceed from his divining Oracles: although some of them were such, that old wives and slaves might easily have both predicted and edicted.

Archilochus, a viperine Satyrist; and not onely so, but a petulant obscure Poet (for which the *Lacedemonians* suppress his bookes, and banisht the Author) yet was he therefore highly commended by *Apollo*, who foretold his father that such his sonne should be famous among men. And when he was slaine, the *Delphian Oracle* not onely condemned their wickednesse, but commended still *Archilochus* his wit.

Cypselus and *Phalaris*, two egregious tyrants, yet both praised by *Apollo's Oracle*; and the one pronounced for happy, and the other for long liv'd.

Vespasian having obtained the Empire, none more flattered by *Sofrates*, *Seleucus*, *Basilides*, and other Mathematicall diviners; but makes him believe he sees his advancement and victories in the entrayles. Others by vaticinating instinct cause certaine antique vessels to be digged up in sacred places, wherein they found (they say) the image of *Vespasian* perfectly engraven. Another whatsoever he shall enterprise promises him the largest successe.

Alexander being ambitious to be thought of divine originall, and solicitous to redeem the imputation of his mothers infamy, sent before, and suborned the divining Priests with faire promises and large gifts: who thereupon made the Oracle to give answer even as he would himselfe; which upon his first entrance into the Temple, saluted him as the sonne of *Jupiter Hammon*.

The *Locrians* (fewer in number) being to warre with the *Crotonians*, implored the Gods by sacrifice for successe: which the *Crotonians* hearing, sent presently to consult *Apollo* at *Delphos*, and received this answer; that enemies must be overcome first by vows, and then by arms. Whereupon they vowed the tenth part of the spoyle to *Apollo*. The *Locrians* understanding both the answer, and their vow; vowed the ninth part, and kept it secret, lest their enemies should outvie them, and so obtained the victory.

In the *Milesian* region, one having bought the next draught of the Fishermen; they drew up (among other things) a golden Table. Great was the controversie whose this should be. *Delphick Apollo* was consulted to decide it: who answered, it ought to be given to him, that was wiser then all the rest. Whereupon they gave it to *Thales* their own Country wiseman, or Astrologer, and he to *Bias*; and he to *Pittacus*; and so one to another, till at last it came to *Solon*; & he gave it to *Apollo* himself. And thus was it shuffled up betwixt the Astrologers, and the Oraculists.

Strepzades consulted a *Thessalian* Veneficke about pulling down the Moon from Heaven by magicall ends. For at *Aibens* they were wont to pay use, rent, taxes, &c. upon the first appearing of the new Moon. Now if there were no Moon at all to appear, he thought this the onely way to prevent and defeat the creditors.

Maacarius the *Mitylenian* a Priest of *Bacchus*, bearing before him a face of justice and equity; one committed to his trust a certain sum of money; which in his presence he hid in a more safe and secret place of the Temple. Afterwards the man calling upon him to restore what was deposited, he called him into the Temple, and there cut his throat.

Belesus a *Babylonian* Priest, skilfull in Astrology and the art of divining; had foretold to *Arbaces* the *Mede*, that he should

eject *Sardanapalus* out of the *Assyrian* Kingdome. Which so falling out, *Arbaces* made *Belesis* Governour of *Babylon*. Now an Eunuch of *Sardanapalus* finding great store of treasure in his house, brought it to *Belesis*; who under a colour of carrying ashes, transported it away, it being the Kings due. Which fact of his the Judges sentenced for capitall, but that it was the Kings pleasure to pardon him.

The *Romanes* having spent much treasure in the *Macedonian* warre; and their people greatly exhausted: It was thought necessary that so much should be exacted of the pontificall Augures, Aruspicks, Diviners, &c. as might help to supply the present necessity (for though they had prædicted faire for it, yet had they themselves hitherto payd nothing to the warre) This tax made the predicting Priests so murmur, and exclaime at the breach of their priviledges, for that they could have wisht they had not been so forward in predicting and auspica-ting as they were.

33. *Of the infamy, danger, misery, and ruine of such as have affectedly favoured, or preferred, and superstitiously credited, or consulted Magicall and Astrologicall predictors.*

O *Cæsius* perswaded by certaine *Chaldean* sacrifices, or predicting Soothsayers, who had promised him that all should goe well with him, stayd in *Rome*, till he was there slain by *Marcus* his Souldiers, that had entred the City. And after he was dead a *Chaldean* prophesie was found in his bosome. This man (saith the Historian) was as wise and just as any *Roman* of his time: save that he had this great imperfection, to frequent Soothsayers, wise men, and Astronomers, more then men skilfull in arms and government:

Midas was so superstitiously troubled and distracted about his own dreams, that he poysoned himselfe by drinking of *Buls* blood. *Aristodemus* King of the *Messenians*, in his warre against the *Lacedæmonians*, was so disturbed at the dogs barking like wolves, and that the grasse grew in his fathers house, or
about

about his household Gods (which the diviners feared for ominous) that he desperately made himselfe away. *Nicias* the *Athenian* Captain was so exceeding fearful of the portent of an eclipse, that he fate still and suffered himselfe to be environed by his enemies: and so betrayed both himselfe and 40000. souldiers to destruction.

Pomeralius (by his predictions) was the cause of a great slaughter to *Constantine* the sonne of *Irene*: and of his own death to boot. *Stethatus* (accounted the chiefe Astrologer of his time) by a foolish vaticination, brought destruction both to *Alexius* and himselfe. *Emanuel Connueus* the Emperour, much addicted to this madnesse, timely (besides the perpetuall infamy) brought himselfe, and a great Navy to utter confusion. *Peter Leonius*, a Physician, by his vaine confidence of the Mathematicks, gave occasion to the death of *Laurence de Medices*, and his own after that.

Andronicus having made somewhat too severe an edict, not onely against Conjurers, and Necromancers, but against all their relations: to redeem the hatred of such severity, he began to encourage, and consult them himselfe. And enquiring about his Successor, the magicall diviner used his feats in water; and there was seen written backward (*Si for Is.*) the two first letters of his successors name. Noting *Isacius*, that slew him and raigned in his stead. *Didius Iulianus* making the like inquisition by a glasse, a child looking in it, observed *Iulians* slaughter, and the succession of *Severus*. So was *Iulian* the *Apostate* deluded by his diviners to his utter destruction.

Otho Sylvius was led on by his predicting Astrologers, to usurpation, and riot, and to kill himselfe desperately at last. *Maxentius* was so deluded (by his prognosticators) with assurance of victory, that he went on confidently, but was vanquishd and perished. *Licinius* called together his Augurs, *Egyptian* diviners, Necromancers, Veneficks, præstigious sacrificers, and pseudopresagers, to enquire what should be the successe of the warre against *Constantine*. They all at once predicted victory without doubt. The enchanters made odes, and rimes; the Augures presignified happy successe, by the flight of birds: so did the Aruspicall sacrificulists from the intrayles: and thus they made him confident to his vanquishment, flight, and extreame confusion.

Italicus a Christian Governour, having an accustomed horrace with an æmulating neighbour a Pagan; comes to *Hilarion* entreating his prayers: because his Æmulator had used forceroous imprecations, whereby to disable his horses, and stir up his own. *Hilarion* judging such an occasion not worthy of his prayers, counselled him to sell his horses which he kept for that purpose, and to distribute the money to the poore. He answered it was a publique custome, and the other would not suffer it to be laid down; and that in such their masteries, they used insolently to domineere over the Christians. He therefore being much importuned both by him and others, condescended (whether in merriment, or to be rid of the importunity) to give him a cup in which he used to drink in, and bad him fill it with water, and sprinkle his horses therewith, and so dismissed him. This he did accordingly, and wanne the goale, against all expectation. Whereupon *Hilarion*, who thus intended to deride rather than to imitate any Magicall artifice) was simulated for a Witch or Wizard, by the Paganish party, and required to penalty.

Elianor Dutcheffe of *Glocester* consulted so long with Astrologers, Wizzards, and Witches, till she came to be convented for one her selfe at last: and after that lived and died miserably.

In a town within the territories of *Bruzswick*, they had hired a pyed Piper to conjure away all the Rats and Mice that much infested him. This he did by his piping and charming; but not being satisfied according to his expectation, he piped or charmed again; and there followed him an 130 children of that place, all whom he led unto the side of an hill, and conjured them every one into a gaping cleft thereof; so that he and they were swallowed up, and never seen after.

A Captaine consulting with a Wizard about the next daies battle, he answered, the day should be his, upon condition he would not spare to kill the first man he met in the morning. Which he performed accordingly, and got the victory. Then returning home joyfully, found to his griefe, that he had killed his own wife, who out of her great love had come to him disguised in mans apparell, thereby to take part with him in that daies adventure.

Valerian addicted to anthropomancy, or predicting by intailles of men, women, children; was unfortunate in his government, taken prisoner by *Sapor* King of *Persia*, who used him for a stirrop to get on horseback on, and afterwards caused him to be slayed alive.

Another that had lost a silver spoon, would needs goe to a magicall wiseman, to finde out the thiefe; and it was agreed betwixt them, that (for better discovery) he who had conveyed it away should lose one of his eyes, and when he came home, he found that sad marke inflicted on a little child of his own, that had carelessly cast the spoon aside.

Cecrops having newly builded *Athens*, two prodigies presently appeared in the place; an Olive tree sprung up suddenly, & water strangely gushed forth Upon these *Delpick Apollo* is consulted: who answered, that the Olive signified *Minerva*, and the water *Neptune*; and that it was in the choyce of the Citizens to give the name of their City to whether of these they would. The Citizens of both sexes are convented; the men are for *Neptune*, and the women for *Minerva*: and the female sex being more numerous by one, prevailed in the suffrage. But *Neptune* indigning the rejection, did so depopulate them with waves and floods, that they were fain to punish their women for their suffrage against him.

Alcarnenes and *Theopompus* being Kings of the *Lacedemonians*, there was an Oraculous prophecy, that *Sparta* should be lost through lucre. *Lycurgus* calling this to mind, rejected all riches; and the people were brought truly into such a superstitious feare, that whereas before they thought them the onely benefactors, they now condemned them to death, that first brought money in amongst them.

In the City of *Como* in *Italy*, the Officiall and Inquisitor having a great number of Witches and Wizzards in prison: taking others with them, would needs urge them to shew them their homages to the divell: but were so beaten by them, that some of them died within fifteen daies: others renounced God hereupon and vowed themselves to the divels service.

Eucrates beholding *Panocrates*, an *Agyptian* magician doe many wonderfull feats, insinuated himselfe into his friendship, and communicated all his secrets to him. The Magician

at length perswaded him to leave all his family at *Memphis*, and to follow him alone: and after they came into their *Inne*, he took a bat, a bar, or a broom, and wrapt it with clouts, and by his charms made it walke, and appeare like a man, and made it minister unto them in sundry services, as drawing water, &c. then with another charm would he turn it into a pestel, bolt, bar, or besome again. Now one day when *Panocrates* was gone abroad into the market, *Eucrates* would needs imitate his familiar, and drest the bar or pestel, muttered the syllables, and commanded it to draw water; and after it had done sufficiently, commanded it to turn into a pestell or bar again. But it would not obey, but still drew water, till he was afraid of drowning; then he took a saw and fawed the bar in two; and then both parts began to fetch and poure water in abundance; till in comes *Panocrates*, and turned it into what it was at first, and so left his fellow, and was never seen after of him.

Iohn Faustus light among a sort of his companions, who when they were halfe drunk, importuned him to play some of his pranks; and the feat must be a Vine full of Grapes, as the greater novelty now in the Winter season. *Faustus* consented to satisfie their curiosity, upon this condition, that they should keep silence, and not stirre out of their places, nor offer to pluck a Grape till he bad, otherwise they might pluck their own perill. The præstigious sight is presented, and every one had his knife drawn and hold of a branch, but not to cut till he spake the word. But having held them a while in suspence, all suddenly vanished, and every man appeared to have hold onely of his own nose, and ready to have cut it off, if the word had been once given.

34. Of an evill Art, worst to the Artists: or the just punishment; and dreadfull judgements befalling præstigious Magicians, and fatidicall Astrologers.

T*Hraseas* the Augur, telling *Busyris*, the *Ægyptian* Tyrant, that (in a time of excessive drought) there was no other way

way to procure raine, but by sacrificing some stranger to *Jupiter*: the King thereupon enquiring what countreyman he was, and finding him to be a stranger, sacrificed him the first. And persisting in this inhumane way, *Hercules* (comming into *Ægypt*) slew both the tyrant, his sonne, and all the Ariolists, at their owne Altars.

Certaine *Hetrurian* Soothsayers gave envious, perfidious, and unprosperous divinations, and directions to the *Romans*, about a statue that was stricken with thunder and lightning: for which they were slain by the people; and that gave occasion to the boys, to sing this proverbe in the streets, Ill counsell is alwaies worst to the Counsellor.

A certaine *Germane* warfaring in *Italy*, chose to him a souldier that was a Conjurer to be his mate, to shew him his skill, the circle is made, the imprecation uttered, the spirit hideously appears, is asked about the successe at *Gouletta*, confesses his ignorance, and takes time to resolve; disappears and leaves such a terrour and sink behind, that they had like to have been poysoned with the noysomenesse, and died for feare.

Examples of the Magastromancers fatall miseries, and unfortunate ends, are too many to be instanc't in at large. *Zoroaster* the first father of them, was vanquisht by *Ninus*, who burnt his books; some say that he himselve was burnt by the divell, as he was provoking him by his magicall experiments. *Simon Magus* as he would needs goe fly in the ayre, had his magicall wings so clipt, that he fell down and broke his neck. *Cynops*, as he went about to raise the dead out of the sea, was himselve swallowed up of the waves, and died. *Zaroes* and *Arphaxat*, both burnt by lightning. *Chalchas* died for envy. *Tullus Hostilius* provoking to thunder, was himselve stricken to death therewith. *Nectanebus* killed by his own sonne. *Asclerion* eaten up of dogs, as he went to execution. *Onomacritus* expelled *Askens* by *Hipparchus*. *Messinius* put to the sword by *Valentini-an*. *Sempronius Rufus* banished by *Severus*. *Heliogabalus*, an thropomantist, slain and cast into a Jakes. *Nigidius Figulus* died in exile. *Apoleius* accused and condemned before *Claudius Maximus* proconsul of *Africa*. *Amphiaraus* swallowed up of the earth. *Romulus* rapt up in a black stormy thundring cloud. *Aristeus* snatched away by an evill spirit. *Zito* fetcht away quick by the divel. A Count of *Matscon*, as he was making merry

with his friends, there came, one to the doore with a horse, and made him come forth and get up, and so carried him up into the ayre invisibly, and he audibly crying out as he was carried up and down. Another was seized on by the divell, while he was presenting the præstigious pageantry of *Heſtor* and *Achilles*. Another, the divel came into his closet, and left him there dead sitting in a chaire with his heart in his hand. Pope *Benedict* the ninth, strangled by the divel in a wood. *Iohn Faustus* (the divell entring his chamber with a terrible commotion) was found dragd out of his bed, and his face wrung quite behind him. *Bladad* (who not onely practised magicall arts, but taught them to the *Britaines*) in confirmation hereof, would needs goe fly, but fell headlong, and was dasht in pieces against the Temple of *Apollo*, in *Troynewant*. *Odo* Bishop of *Bais* perished in prison. *Galeaxens* caused a bold peremptory Astrologer to be hanged up. *Charles* the seventh of *France* hang'd *Ægidius* the Marshall, for his magicall exploits. *Simon* the blind exorcist slain by his own wife possessed with a divell. *Stupbius* taken by *Radulph* of *Habspurge* and burnt. *Methoin* slain by the people, and his body stak't. *Restius* killed by one whom he had deluded. *Hollerus* slaine by his own æmulators. *Oddo* drowned, for all that he often sailed without a ship. *Eriacus* driven to hang himselfe. *Olymp* desperately drowning himselfe. *Diodorus*, after all his prestigious evasions, at length caught and burnt. *Iunctin* an *Italian*, prognosticating of himselfe (as Astrologers rarely can be drawn to doe) on the day he feared to be most dismall, was knockt on the head by his books in his own study. *Peter* of *Pomfret* executed for an imposterous traytor. A Priest of *Norimberge* would needs goe conjure for treasure, and digging found a hollow cave, and therein spyed a chest, and a black dogge lying by it; which he was no sooner entred, but the cave shut its mouth upon him, and there he perished. At *Salzburg* a charmer undertook to enchant all the Serpents within a miles space; which while he was effecting, a great old serpent among the rest leapt upon him, wrapt his taile about him, and so drew him into the ditch, and there he was drowned.

Gobrias that assisted *Darius* in freeing *Persia* from the Magicians cruell tyranny and execrable treachery: a base massie Magician hard and close prest upon him; so that one of his fellow-

fellows, durst not smite the villaine, for feare of wounding his friend that had buckled with him. But he had not spare to use his sword, though it were to the hazzard of himseife; which he rather chose to suffer, then that such a miscreant should escape unavenged.

Alexander a pseudomantist as *Lucian* was preparing an accusation against him, rotted lothsomely, and so died miserably eaten up of worms.

Manes, that magicall heretick, or hereticall magician, was in such favour with the King of *Persia*, that he wrote all his portents for true miacles, and his madnesse for divine fury. His sonne falling sick, he committed him to *Manes* his art for his cure. Who confidently undertook it, but faignedly performed it: and therefore perceiving him to be worse and worse, he fled into *Mesopotamia*. Whence the King caused him to be fetcht back, and flead off his skin alive, and filled it with chaffe, and gave his carcase to the dogs.

At the taking of *Constantinople*, the *Greeks* superstitiously bewitched with a prophecy, that a mighty enemy should be possessed of the greatest part of the City; but should be defeated in the market-place, called the Brazen Bull; were both carelesse and dastardly in suffering the *Turkes* to make breaches upon the walls, enter the City, and arrive at the very place: where they were cruelly slain themselves.

Bellantius the great Astrologer, which is said to have given warning to *Savanorola*, to beware of burning: was neither able to foretell, nor to prevent his own great perill, in so plain a manner by the Stars, but that he was most beastly murdered.

35. *Of the reformation of Magick and Astrology, as well in Pagan States, as Christian Churches: with a Caveat (in conclusion) to English-men, for to beware of Astrological Magicians, or Magicall Astrologers; as to redeem the old scandall, and prevent the new calumny, of their superstitious addiction to Soothsaying Prophecies and predictions.*

Ninus vanquished *Zoroaster*, and in a contempt to his *Magick and Astrology*, caused his books to be burnt. *Num. 2,*

Pompilius, and *Dardanus* would needs have their Magical books to be buried with them. This might be their diabolicall envy, or rather the divels own policy, to have them thought, and sought as things prizeable; but it was indeed Gods providence to have them abolished as things detestable. *Hermogenes* his books were burned by *St. Isms* the *Apostle*. The Emperours *Honorius* and *Theodosius* ordained that such kind of books should be burned in the sight of the Bishops. *Athanasius* speaks of whole volumes that were burnt, even by the consent of the Arts greatest admirers. *Iodocus de Rosa* his conjuring books were burnt by a common Councell. Belike such a consumption hath alwaies been thought and found to be the best way of reformation: and most conformable to that great example, Acts 19. 19.

The *Chaldeans* indigning the many oraculous and divining gods that were set up in severall countries; and presuming to reform all to their own god *Ur*, or *Fire*: they proposed to divers Provinces, that that God which prevailed to confound all the other should be accounted as the only God. To this purpose they carry their Idol *Fire* in a Censer up and down with them, and commit it to conflict with the other Idols of Gold, Silver, Wood, Stone, &c. and it consumes them all. The fame of the *Chaldean* Fire devouring all where it came, coming to the eares of the Priest of *Canopus* (an *Ægyptian* god, in whose Temple was taught Magick by *Ægyptian* letters; and not unlike Astrologie too, or divining by the Stars, since they have a Star also of that name) this put him upon a crafty device to save the credit of his god. He took a great earthen water-pot full of holes, and stopped them with Wax, and filled it with water, and painted it over, and set it up instead of his God (or rather this water pot was the belly of *Canopus* himselfe so fashioned.) In come the *Chaldeans*, and as the two gods are put to the bickering, the Wax melts, and the water runs out, and so the Fire is quenched: and now is *Canopus* accounted for the victor. After this comes *Theophilus* a Christian Priest to contest with him; and he (by the power and providence of God) makes the very creature Fire to consume all, in despite of all magicall force or fraud: and so works the reformation.

The *Alexandrians* not well knowing how to prohibit the Astrologers directly, did it subtilly. They exacted a yeerly tribute not onely of the Astrologers, but of all those that consulted

ted them. And this exaction they called Βλακενρόμιον, the fooles tribute; thinking that either the charge or the shame of it would thus restrain, if not reform it.

Augustus gathered up here and there all the fatidicall books he could; and those that were spread abroad under none, or no apt authors, he caused them to be all burnt, to the number of two thousand: and onely retained the *Sibylline* books, and them too with choice, commanding that even they should not be lookt into by any others but the *Quindecemvirs* onely.

In the too long protraction of the second *Punick* warre, their religion became so distracted by the turbulencies of the times, that all sexes, ages, and degrees of people turned sacrificers and vaticinators. Complaint hereof was brought to the Senate; and they laid the blame on the inferior Magistrates for not inhibiting them. At length the businesse was committed by the Senate to *M. Æmilius*, the *Urbane Prætor*, who made proclamation, that whosoever had any books of vaticination, or written Orisons or arts of sacrificing, letters, &c. that they should bring them all to him within such a day. And thus he freed them from such confusions as were crept into their religion.

As they were plowing in the field of *L. Petilius* the Scribe, certain books of *Numa* were there found in a chest of stone. Which *Q. Petilius* the *Urbane Prætor* hearing of, sent for them; and reading onely the summe or contents of them, and observing that they tended to the utter dissolving of religion, told *L. Petilius*, that he intended to burn them. The Scribe appealed to the *Tribunes* of the people; they referred it to the Senate: where it was decreed, that the *Prætor* should keep his vow or resolution; and so they were burned by the *victimaries*, or sacrificers themselves, in the sight of all the people.

It being related to the *Fathers*, by *Quintilian* a *Tribune* of the people, concerning a book of the *Sybil*s, which *Caninius Gallus* a *Quindecemvir* would have received among the rest of the prophecies; *Tiberius* hereupon sent letters to the Senate, severely checking at *Caninius*, who being versed in the ceremonies, would admit of an ode or a charm, whose authour was uncertain; which the masters had not read; nor the Colledge approved: putting the *Fathers* in mind of *Augustus* his edict, to carry all such to the *Urbane Prætor*: and that the *Sibylline* verses, belonged to the care of the *Priests*, to discern which were true, and

and which false. And that they should especially acquaint the *Quindecemvirs* therewith, and not transact any thing rashly in a cause of religion.

Under *Valentinian*, one *Hilarius* a Car-man was brought before *Apronius* the præfect of the City; because he had committed his sonne to a venefick, necromancer, or sorcerer, to be brought up or traded in such arts as were interdicted by the laws; and was therefore condemned.

Amantius an aruspick was solicited by *Hymetius* to sacrifice for depraved and maleficall intents: which being proved by papers found in his house, the consulter was banished, and the practitioner condemned.

Lolianus a very young magician, being accused, that he had written a book of pernicious arts: for feare that *Maximinus* would banish him, appealed to *Valentinian*, who more grievously punished him.

Palladius a veneficke, and *Heliodorus* a genethliacke, or one that interpreted fate by genitures, were therefore accused before *Modestus* the prætorian præfect. *Palladius* impeached *Fidustius*, *Præseditis*, *Ireneus*, and *Pergamius* for their abhominable charms. *Fidustius* confesses his vaticinating malefice, and joyns with him *Hilarius* and *Patricius*. *Pergamius* accuses many thousands as conscious of the same arts. *Hilarius* and *Patricius* confesse the sortilegious fact, with all the circumstances. Wherefore all these, and many other Philosophers are punished with fire and sword; as *Pasipbilus*, *Diogenes*, *Alypius*, *Simonides*, and others. And last of all, that no mention might be found of these unlawfull arts, innumerable books and volumes are all heaped together, and burnt in the Judges sight.

Under *Manuel Commenus*, one *Araon* was accused, in that there was found in his house the image of a Tortoise, and within it the picture of a man chained, and pierced through the breast: and that he carried about him the old conjuring book that was called *Solomons*; which while he read it, legions of devils would appeare, and ask him wherefore he called them, and would quickly execute his commands. Of which being convicted, he had his eyes put out, the usual punishment of those times.

Sicidius about the same time was impeached, for casting prestigious mists before mens eyes; and for sending out his devils to terrifie and torment men. The same man sitting by the water

side with some of his companions askt them what they would give him, and he would make the Boatman (that then passed by with a load of earthen vessels) to break all his own wares, with his own Oare? Something they promised him, and he muttered a few words, and it came to passe accordingly. The man being askt after that, why he was so mad as to break his wares? answered, he thought he saw before him an ugly great Serpent ready to devoure him, which still crept neerer to him the more he struck at it, and when all his pots were broken in pieces then it vanished. For this and other ridiculous pernicious tricks, he was served as *Araon* was, *sc.* had his eyes put out; an apt punishment for all peepers, and Star-gazers.

In vain was all the Pagan reformation of Magick and Astrologie. For they put the Artists or practitioner away with one hand, and pull'd them to them with another: witnesse the edicts of *Augustus*, *Tiberius*, *Nero*, *Vitellius*, *Domitian*, &c. and their own repealing acts, and especially the *Senate* that banished *Martha* the *Syrian* propheteesse: and yet a little after retained and embraced *Batabiscus* a predicting diviner. The *Historian* therefore said wel and truly on both parts. This kind of men, treacherous to Potentates, and delusive to all consulters and confiders, are alwaies inhibited our City, and yet alwaies retained in it.

I say no more of Imperiall edicts: nor of those after the Emperours became Christian; nor of provinciall Lawes, nor of municipall Statutes; nor of generall Councils, nor of Ecclesiasticall Canons; nor of Fathers sentences, &c. All these are sufficiently collected against them. I onely conclude with an animadversion to our own Countrey-men.

Pliny (writing of Magick) saith, that in his daies the Art thereof was highly honoured by the *Brittaines*, and the people of that Nation so deeply devoted thereunto, and the practises of it performed with such complements of all ceremonies, that a man would think, the *Persians* had learned all their magick skill from them. And in truth our own histories report, that the first Rulers of this Land, were Magicians, Astrologers, Diviners, (such as were *Samthes*, *Magus*, *Sar'on*, *Druis*, *Bardus*) and that under a colour to teach men the knowledge of the Stars: they brought men to the worship of the Stars. Yea, & that they

they thus begat here their sects of *Samotheans Magicians*, (In so much as the *Persians* have been thought to have borrowed their word *magi* from hence.) *Sarronides*, *Druides*, *Barditas* or *Bardians*: and these kinds of sects were propagated amongst us, till the preaching of *Fugatius*, and *Damianus*, in the time of King *Lucius*: and then they began thus to be abolished, and put to flight. What? two Preachers put down so many sects of Magicians? What a shame and misery were it now, if one Society of Artists should set up themselves to pull down so many preachers of the Gospel? *Philip de Cominees*, speaking of foolish fantastical prophecies, saith, The *Englishmen* are never unfurnisht of such, from the cabalistical disposing, and expounding of certain letters. What would he have said, if he had seen his own *Frenchman* translated amongst us? Again, he saith, The *English* attribute much to prophecies and vaticinations: and alwaies are weak, when they treat of hard matters, to produce some such kind of thing. Which, for all his reputed sobriety, we cannot but take for a calumny. Who doe unanimously professe (against all *Merlinicall* arrogators, prorogators, derogators) that we are of the mind of *William of Newborough*; that sharply inveighed against *Geffray ap Artbur*, for adventuring to divulge under the name of authentique prophecies, the deceitfull conjectures, and foredeemings of one *Merline* a Wizzard; and adding thereunto a great deal of his own. And doe herein approve of the *Councell of Trent*, for inhibiting the publication of *Merlines* books. Although we take them to be (as some of their own said of them) like the *Astrologers*, who to save their *Phenomena*, fram'd to their conceit, *Eccentretes*, and *Epiodes*, and a wonderfull engine of orbs, though no such things were, &c. We also doe commend the many wholsome Laws, imperiall and municipall, among Christians and Heathens, that have been justly enacted against them. And doe advise them not to make slight of the Ecclesiasticall penances; however not to neglect true repentance. Otherwise we could wish that our owne Statute-laws were but duly executed upon the severall kinds of them. And then should we have the *Magastromancers* posed and puzzel'd indeed, that is, not onely confuted, but confounded.

Feliciter,

Cum Deo, conclusum est contra Mag-astrologos.

Amen.

had a lot of P₂ efforting coming to the

C. o. c. 1/84

pp. B. Q. Ltd. Wt.



