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**A discovery of the impostures of witches and astrologers by John Brinley.**

Brinley, John.

[Table of contents](#) | [Add to bookbag](#)

Page [unnumbered]

A DISCOVERY OF THE IMPOSTURES OF WITCHES AND  
ASTROLOGERS.

—Quicquid

Dixerit Astrologus, credunt à fonte relatum  
Ammonis, quoniam Delphis Oracula cessant,  
Et genus humanum damnat caligo futuri.

Juv.

By *IOHN BRINLEY* Gent.

*LONDON*, Printed for *John Wright*, at the Crown on *Ludgate-Hill*, and Sold  
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Page [unnumbered]

Page [unnumbered]

**To the Honorable Sir Brian Broughton of Broughton, Knight and Baronet.**

SIR,

**T** hose Infinite Obligations you have been pleas'd to lay upon me, have

emboldened me to present you with this Discourse; not by way of Retaliation

(for what proportion can this hold with your so many, and so great favours?) but

by way of protection: that what is weak in it self, being Cherished by the Rays of

your kind Aspect, may be able to pass through all those Affronts, which works of this nature usually meet with. It had been easie to have varnisht this Work over with the finer Colours of Rhetoric; but I well knew, that you, who are so great a

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Page [unnumbered]

Lover of Truth and Sincerity, scorn all that *Fucus*, with which men commonly

daub over their Works. The occasion which drew me on to undertake a work of

this nature, was those frequent Cheats put upon honest and well-meaning people, by these false pretenders to Arts. If therefore I have contributed any thing in

order to undeceive the world, which is too fond of such Trifles, I have my end;

you Patronizing my endeavours. May Heaven ever prosper you, and all those Hopefull Branches of your Family, and may I rejoyce in your Patronage, who  
am,

Honoured Sir,

Your most humble and most obliged Servant, *John Brinley*.

Brockton in the County of Stafford, Novemb. 7th. 1679.

**THE PREFACE.**

Certainly if the enjoyment of Truth be the beginning of our happiness in this Life, as it is the perfection of it in the Life to come, there can be no greater Charity, than to reduce the Wanderers into the way, and to undeceive a multitude, which is always greedy of its own ruin, and fond of every thing that carries in it any show or appearance of goodness. For I sadly observe, that the common people

are exposed to the deceits of all Professions: They are the *Issachars* of the

world; They bear the burthens of all sorts of people, and few of them have the

Prerogative or the Abilities of *Balaam's* Beast to reply; *Am not I thine Ass?*

Even in the concerns of Religion, where we expect, not only the most innocent,

but most infallible Truths, are strange Deceptions and Pious Frauds; and besides

the little talking Schismatics, which fill our ears with the noise of Sermons, there

are greater heads, and more advanced understandings, who make it there business to abuse us. The Lawyers are grown delusive, even to a Proverb, of

which the narrowness of some men's, and the entangled condition of others

Estates, is too great an Evidence. Physicians have their Arts also, not only of gaining our Coin, but even of deceiving us into Death it self, from hard and

unintelligible names, pretending as strange effects. Astrologers cheat our unwary

and too for|ward beliefs into a conceit of things, of which they even doubt

themselves; and impose upon us a belief, that arbitrary events and accidental proceedings of things below, have necessary causes above; and the weakness of common judgments (which are ever more greedy of things to come, than inquisitive of

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Page [unnumbered]

things past, or carefull of those present) are ready to swallow the Predictions of the most ignorant men, which considering the independency of their Causes, and uncertainty of their Events, are only in the foreknowledge of him, to whom all things are as present.

Hence proceed those swarms of *For|tune-Tellers, Geomancers, Diviners,*

*Interpreters of Dreams,* who possess the Common people with apprehensions,

that they know all their Fate, the num|ber of their Days, the Casualties of their

Life; and even their natural in|clinations, and thoughts of their hearts: by this

means Cheating the poor innocent Souls into the grossest Superstition imaginable.

The consideration of these things was the great motive, that stirr'd me up to these undertakings, in which I design nothing but the good of my poor illeterate Country-men, whom I dayly see imposed upon by such Deluders;

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Page [unnumbered]

who being generally persons of broken Fortunes, have no other way to defend themselves from the miseries of poverty; and therefore are forced to fall upon the honest plainness of the common people, and by unnecessary and unlawful Arts, patch up the breaches of their Fortune. And herein I hope I shall not in the least disoblige any wise or good men, of what Profession soever.

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Page 1

## CHAP. I.

**That most men are naturally inclin'd to Superstition, especially the igno|rant sort.**

**A**N Owl, an Hare, and an Old-wo|man, was Ancient|ly the Emblem of

Superstition; and truly if we shall di|ligently search into the Causes of this Error,

we shall find that Ignorance, and Dotage, vain hopes, and foolish fears, groundless expectations, and casual events have been the Springs from whence this folly proceeds, which is the Mother of all these Omens and

Prognostica|tions. It is an Ancient observation,

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Page 2

*Primus in orbe Deos timor fecit*, that fear Deified the first gods, and with|out

doubt there is much truth in the Assertion.

For though the Idea of one true God, and first Principle of all things, was at first Imprinted upon the Soul of man; yet the fears of after Ages Canonized the multitude of false gods. It was a Storm, and an Eclips, that Consecrated

*Romulus*; and *Iove* him|self had not been Master of heaven, or worshipped

upon earth, had not the terrors of his Thunders advanced the conceit of his Divinity amongst the ignorant, and fearful multitude. Hence *Aulus Gellius*

observes in *Noct. Att. l. 5. c. 12*. That he was not on|ly worshipped as a *Iuvans*

*Pater*, a friend and helper of Mankind, but as a *Ve|jovis* and hurtful Deity; and

there|fore his image was placed in a Tem|ple near the Capitol-with darts in his hand, to signifie his hurtful power; and therefore for this reason, *Virgil*

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Page 3

in his *Georgics* is thought to depre|cate these unlucky gods.

In tenui labor, at tenuis non gloria, si quem.

Numina laeva sinunt, audit{que} voca|tus Apollo.

Upon the like grounds the rest of the Stars, and Planets came to be reckoned amongst the gods. For the ignorance of vulgar apprehensions, conceiting that it lay in their own powers to disperse what influences they themselves pleased,

were not on|ly fearful to offend these new Deities, which themselves had created;

but also took great care to win and please, lest they should send forth such

Malevo|lent Emissions of their fury, as might be to the prejudice of Mankind, or

at least the ruin of those who neglected their worship. Hence also has it come to pass, that the Devil himself has had his Votaries, and hath still

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Page 4

his devoutest worshippers; and the cause of this has not only been envy, or desire of Revenge, which prompts men sometimes to the most wicked and unlawful

practises; but even cowardly and melancholly apprehen|sions. And this is

evident, first, in that the most ignorant and Narrow|sould people are most often

seduced by evil Spirits, or by the weakness of their own imaginations, to practise unlawful or unnecessary, and fruitless Arts. And secondly, in that all Witches and Necromancers in their Spells, and most solemn Invocation of Devils, have this, or the like Form. *viz. Whereas thy Servant N. is unworthy to crave the help or assistance of Good Angels, give leave to the Daemons, &c. to come to my Aid.* And yet these sort of abused people have as many Followers as the greatest Divines, while the ignorant multitude in all Misfortunes, Crosses and Afflictions, forthwith make their Applications to

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Page 5

them as the most ready help.

If the man be sick, where shall he have his Physick, but from one that fetches it

from behind the Curtain? If he lie under any Misfortune, he presently betakes

himself to some Fortune-teller or Conjuror. If the Cattel be sick, the White-Witch is presently sent for to bless it.

I shall therefore make it my business to undeceive the people, and to shew them

that it is altogether unlawful to have recourse to such men, who practise unlawful

Arts; that in all Trials, Crosses, and Afflictions whatever, God alone is to be

sought after, who suffers us sometimes to fall into grie|vous troubles, that we may

the more devoutly call upon him.

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Page 6

## CHAP. II.

### **That God's hand is in all Crosses, who Ruleth over Devils and all their Instruments.**

THE want of due consideration of the first and leading Cause, from whence all

Crosses and afflictions proceed, has not only been the occasion of many mens

betaking them|selves to unlawful Remedies, but even of doubting either the

Existence, or Providence of the Deity. To see wicked men advanced to the greatest Honours, enjoy the most splendid Fortunes, and continue in the firmest health, and strength of body, and vigor of mind; while others of the most

temperate dispositions, most ho|ly habits, and most constant Pieties, labour under

the greatest Crosses, and Misfortunes imaginable, has startled

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Page 7

the belief of many wise and good men. At this block the ingenious Poet

*Clau|dian* confesses that he stumbled.

Sed cum Res hominum tantá caligine volvi

Adspicerem; laetos{que} diu florere no|centes,

Vexari{que} pios, rursus labefacta ca|debat

Religio.

But when I saw things so confus'd|ly hur'l'd,

And strangely tost in this our lower world,  
The wicked flourish, and the pious quail,  
My tottering belief began to fail.



There is no need to multiply exam|ples of this kind; tis the common Fate of man

to fall into these doubts. The example of the holy *David* may serve for all, whose foot had well nigh slipt

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Page 8

upon the like consideration.

But if we shall enquire into the Holy Scriptures, we shall find that Afflictions come

not but by the ap|pointment or permission of God, who governs and disposeth all

things as seemeth best to his Godly wisdom, and so as that the events of all things may contribute most to his own glory, and suit best with the happiness of his Saints. We are assured in *Iob*, that Afflictions come not out of the dust. *Iob*. 5. 6. The evil (of punishment) is from the Lord. *Amos*. 3. 6.

☞ So the Lord smote all the first|born of man and beast in *Egypt*, *Exod*. 21. 29.

So did he *Iehoram* the son of *Iehosophat* with an incurable disease, till his bowels fell out. 2 *Chron*. 21. 18, 19. And so it was the hand of God, that turned the Pride of *Nebuchadnezzar* into madness and brutishness. *Dan*. 4. 31. And it was the Angel of God that smote *Herod*, causing worms to eat him to death. *Acts*. 12. 23. And all

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Page 9

the Magicians and Sorcerers in the world, nay, nor all the power of Hell could never have relieved these. It was only in the power of him that sent these punishments, to have removed them.

'Tis true indeed, God sometimes sends out the evil Spirits, as the exe|cutioners of

his Justice, as he did among the *Egyptians*. *Psal.* 78. 49. and so did he send an evil Spirit upon *Saul* to vex him, *1 Sam.* 16. 15. But when he does send out these Instruments of his displeasure, they have their Commissions and Orders, beyond which they cannot go. The Devils could not enter so much as into the Swine of the filthy *Gadarenes*, without the leave of Christ. *Mat.* 8. 31. The Witches and Sorcerers acknowledge their limits. It is not all persons, that they can pretend to hurt. *Lipsius* well observes *Physiolog. Stoicor. lib. 1. Cap. 17.* that neither Magicians, nor Devils themselves can take away Gold or Letters out of mine, or

*Crassus's* Chest, & *Clientis suis largiri*. For they are base, poor, contemptible fellows for the most part. *Baldinus* also. *Daemon. lib. 3. cap. 3.* Notes that they can do nothing (*in Iudicum decreta aut poenas, in Regum concilia, vel arcana, nihil in rem numariam aut thesauros*, They cannot give money to their Clients, alter Judges Decrees, or Councils of Kings: these

*Minuti Genij* cannot do it. *Alltiores Genij hoc sibi asservarunt*, the higher

powers reserve these things to themselves. Now and then peradventure there

may be more famous and powerful Magicians, such were *Simon Magus*,  
*Apollonius Tyaneus*, *Pasetes*, *Iamblicus*, *Odo de Stellis*, that for a time can

build Castles in the air, represent Armies, and perform very strange Feats; but all

these end in nothing, but the power of God protects those that fear him from their  
Malevolence, and destroys all these Phantasms, bringing their wicked works and

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Page 11

the Authors of them to inevitable ruin. So it fared with that great enemy of the

Christian Faith *Simon Magus*, who when he had been several times baffled by

Saint *Peter*, at last, to give further demonstration of his great power, ascended  
the Capitol, giving out to the people, that he would fly up to Heaven from whence

he came, and accordingly began his flight; upon which Saint *Peter* besought

God, that he would not suffer the world to be deluded by his Sorceries; and

forthwith the wicked wretch fell down, and in his fall put an end at once to his

delusions and his life. So soon can God bring to destruction all those that work

wickedness. Wherefore he only is to be sought after, in all our Calamities and

Afflictions; for he alone can remove them, and will do it, when he sees it most for

his glory, and the everlasting welfare of our Souls.

☞ It is the greatest folly imaginable upon every Affliction, to run

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Page 12

forthwith to the Devil, or any of his Instruments: for it is not his will that we should be cured of any of our Maladies. He rather glories in deceiving us, and bringing us into all kind of misery, both temporal and eternal. Besides he can neither do us good nor harm, but by Godspermission, and therefore all good men have ever acknowledged, that whatever befel them, was the hand of God, yea, even when they have known, that the most Devilish instruments have been employed against them. Thus *Iob* concludes, *The Lord gave, and the Lord hath taken away.* *Iob.* 1. 21. Hiserrors he called the terrors of the Lord *C.* 6. 4. And he said also, that God scared him with dreams, and terrified him with visions. *C.* 7. 14. He therefore, from whom all things have their being, their life, and their motion is to be Supplicated, either to remove our Cross, or so Sanctifie it to us, as that it may turn to our health and Salvation.

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Page 13

Passionate people will not be content to wait the Lords leasure, and so grow

impatient and furious under the Chastisements of the Lord, and are brought to destruction. So fared it with *Iehoram* the son of *Iesabel*, who though he knew the Lords hand was upon him, and his people; yet was he so impatient to endure the misery, and so Hellishly enraged, that he Swore to take away the life of the Prophet *Eli.* *2K.* 6. 31, 33. But the end of this man was a short life, a troublesom Reign, & a violent death, for he was trod to death by the people in the gate, as the Prophet had foretold. *2 Kings.* 7. 17. But it fell out much otherwise with the

patience of *Iob*, who never murmured at any of Gods dispensations towards him, but contented himself with all occurrences, and humbly submitted to the severest Chastisements. Him therefore did God deliver from all his troubles, and doubled his Blessings and his Rewards upon, and made his end glorious

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Page 14

and happy. The same Method of deportment is observable in Saint *Paul*, who when the messenger of *Satan* was sent to buffet him, betook himself to Prayer, and had deliverance.

I shall proceed no further in Instances, to shew that God alone has the power to help us in all our needs, and likewise such a Dominion over all creatures both good and bad, that without his permission and assistance they can do nothing. I only shall mention that remarkable passage of *Balaam*, whom *Balac* did imagine to have been endued with such a power, as that he could Bless, or Curse whosoever he pleased. But the Prophet assures him, that though he would give him his houseful of Silver and Gold, he could not go beyond the Word of the

Lord, to do more or less. *Num.* 12. 18. Therefore let no man think it lies in the power of Inchanters, Witches, or any of their Associates or Assistants, the Divels, to cure those whom the Lord

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Page 15

hath smitten, or to hurt any person, whom the Lord is pleased to Bless.

**CHAP. III.**

**Several strange Diseases happen only from natural Causes in which neither Divels nor any of his Instruments have any hand.**

There is nothing (as we have formerly hinted) more usual with the Common people, than to ascribe to Witchcraft, all Disasters, Mischances, or Diseases whatever, seeming strange to vulgar sense. I shall therefore in this Chapter give a brief account of some Diseases, which though proceeding from Natural Causes, I

have observed that the people attribute to Sorcery; and forthwith a Messenger

in any of these Cases is dispatched, either to a Cunningman for a Blessing, or

else the next Old-woman is suspected for a Witch, and the Curses of all the

Neighbourhood

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Page 16

hood are mustered against her.

1 *st.* For example, in a *Catalepsis*, the whole body is, as it were, in a minute

suddenly taken in the midst of some ordinary Gesture or Action, as Standing, Sitting, Lying, Writing, or Looking up to Heaven, and is continued in this posture

for some space together, as if Frozen, generally stark and stiff, in all parts without Sense or motion. Now this disease, being not so common as the *Measles*, or the *Small-Pox*, the *Tooth-ach*, or the *Ague*, the Countrey people forth with cry out there's Sorcery in the Case; cut off some of his hair, and bring it to the Wiseman.

2dly. The *Apoplexy*, wherein the Sick are also suddenly taken, and surpris'd

with a senseless Trance, and general astonishment, or sideration and benumbing of all the Limbs, void of all sense and moving, many hours together, only the breath striveth against the danger of Suffocation, and

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Page 17

still the Pulse beateth.

3dly. Others are swiftly surpris'd with so profound and deadly a sleep, that no call, nor cry, nor noise, no pinching, or stimulation can in many hours awake or

raise them. Of this Disease, as *Bodin* affirmeth in his *Dae|monomania*, lib. 2.

cap. 6. That *Iohan|nes Scotus* lying as if he had been dead, was buried before

he really was so.

4thly. *Phrenitis*, which the *Greeks* derive from the word < in non-Latin

alphabet > , is a disease of the mind, with a continual Mad|ness and Dotage,

which hath an ac|cute *Feaver* annexed to it, or else an inflammation of the Brain,

or the Membranes or Kells of it.

5thly. *Hydrophobia* is a kind of mad|ness wel known in every Village, which

comes by the biteing of a Mad-dog. The reason of the name is, because the

persons thus affected cannot endure the sight of water, or any liquor, supposing still they see a Mad-dog in it. The part affected is the Brain; the

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Page 18

cause Poyson, that comes from the Mad-dog, which is so hot and dry, that it consumes all the moisture in the body. *Hildeshiem* in *Spicil.* 2. Relates of some that died so Mad; and being Cut up, had no water, scarce any blood left in them. To such as are affected with it, the fear of water begins at fourteen days after they are bitten, to some again not till Forty or Sixty days. Some say not only biting, but touching or smelling a Dog infected, may cause this disorder; and then if any one chance to fall into such a condition, and the cause not known, straight-way half of the Parish is suspected of Witchery.

☞ What would the people imagine of *Lycanthropie*, when they are so strangely startled at these Diseases? For in this, as some Physicians tell us, men run

howling about Graves and Fields in the night, and will not be perswaded but that

they are Wolves, or such like beasts. *Forrestus* in his *Observat.*

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Page 19

*de morbis cerebri. lib. 10. cap. 15.* tells of some persons thus distracted, to

one of which himself was an eye-witness at *Alcmaer* in *Holland*, a poor



Husbandman that still hunted about Graves, and kept in Churchyards, of a pale, black, fearful and ugly look. Such belike were the Daughters of King *Praetus*, who fancied themselves to be Kine. And *Nebuchadnezzar* in *Daniel*, was only troubled with this kind of Madness; and not really Metamorphosed into an Ox:

For the soul of man could not possibly dwell in so unsuitable an habitation as the body of an Ox; but the proud King might be seized with so deep a *Lycanthropie*, as to fancy himself to be so.

Besides this, we often see men laboring of very sad and violent Diseases, as

*Convulsions*, Madneses, and such like, and some will bite their Tongues and Flesh, some make fearful Outcries, and most hideous Shriekings, some

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Page 20

toss themselves violently from one place to another, some Froth, Gnash with their Teeth, and draw their faces into strange and Ghastly Figures. All which though

proceeding from natural causes; yet the vulgar is ready to believe there is

something more in the Case. And that which doth more confirm them in this

Creed, is either the want of able Physicians, or their inability to employ them; for

they are seldom so Charitable as to make any more *Recipe's*, than they receive

Guilnies. And so the poor people are forced to go to some sorry Emperick,

who 'tis certain, will do them no good, and upon that disappointment, to some Cunning man, who will do them less. Nay, it has sometimes happen'd, that honest persons have been apprehended, Arraigned, and Condemned, through the advices of such men; for in these Cases, it is observable, that a small matter will beget suspicion, and upon this multitudes of Proofs shall be

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Page 21

muster'd up, and so by a ready Climax, the poor people are hurried up to the Gallows it self. Such are the miseries on the one hand, and the delusions on the other hand, of the Superstitious, and ignorant Multitude.

#### CHAP. IV.

##### **That Devils may do mischief to man or beast, without any Association with Witch or Wizard.**

THough we do not deny, but shall hereafter prove that there are Witches, and Necromancers, and such persons as make wicked Contracts with the Devil, to the ruin of their own souls, and the prejudice of others; yet it is most certain, that the Devil often does much evil of himself (by Gods permission) without any

Association with any of his forementioned

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Page 22

Instruments. For being possessed with an irreconcilable malice against the

welfare of Mankind, he goes about continually seeking whom he may devour,

laying hold upon all opportunities and advantages, whereby he may tempt or

ensnare us, or disturb our peace, or endanger our Salvation. Thus in the beginning did he enter into the Serpent, while there was yet no Witch to employ him. So when God gave him leave, he entred into the *Sabaeans* and *Chaldeans*, and

stirred them up to rob *Iob* of his Cattel. He burnt his sheep also with Fire, blew down his house upon his Children, and killed them, and at last most cruelly

tormented the body of *Iob*, and affrighted him with Visions and Dreams, and this

without any the least suspic|on of Witchery. To these examples we may add

those, whom the Gos|pels mention to have been possess in the days of our

Saviour; and the Herd of Swine which by Christs per|mission

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Page 23

were driven head-long into the Sea by a Legion of Devils. He does not always need to be set at work by his Imps and Associates. If God permit him to afflict us, either for our sins, or for the tryal of our Faith, or Patience, or any other vertues; he is soon ready to execute his Office, and to proceed to the utmost of

his com|mand. It is our happiness that he hath his Chains of Restraint, that his

pow|er is limited, and his malicious nature kept within its bounds, other|wise our

condition were miserable, even beyond relief: he would not stand to tempt some,

or more fully to contract with others; but his first bu|siness would be utterly to

destroy us all. Thanks therefore be given to thee, O Almighty *Jesus*, who hast

over|come the Devil, and dost still reserve him in Chains to the Judgment of the

Last Day.

**CHAP. V.**

**That seeing Men, or Women, or Beasts may be Afflicted from some natural Causes, or that some persons may on purpose Counterfeit many things; or that**

**the Devil himself may be the sole Worker, people ought to be cautious how they**

**Ascribe their Distempers, or Troubles to Witchcraft.**

There is nothing more common with men of Shallow understandings and Loose

lives, than to Ascribe every little Cross, or unfortunate accident to Witchcraft. It

shall therefore be my Business in this Chapter to dissuade men from a Practice so vain, and fruitless in it self, so dishonorable and displeasing to God, and so

prejudicial to the health of their own Souls; and there are many reasons

to convince them of this folly, as for example.

1st. The consideration of Gods own hand afflicting us to bring us to the remembrance of our Duties, and to call us to Repentance and Amendment of life, the power of natural causes, and the liberty which is sometimes given to Satan

without any Association with a Witch, as hath been shewed in the former

Chapters.

*2dly.* An approved truth by the ex|periences of all Ages, That those, who never

Dream of Witches, or ever rel|gard them, are hardly at any time tormented or hurt

by them: But on the contrary, such as live in suspicion of them, such as are afraid of them, or seek to please them with Gifts, have commonly some mischief done, as the Reward of their fears and jealousies. And truly the judgments of God in

this particular are very just, in punish|ing them by the same instruments they stood

in fear of, who have more awe

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Page 26

for the Devil, than confidence in God.

*3dly.* All do grant, which have any knowledge in the power of Witches, that they work only by the Devil; for though themselves do Threaten, Curse, make Images, and the like; yet the Devil is the great Instrument that works the Mischief.

Therefore the advice of Saint *James* is not unseaso|nable in this Instance. *Resist*

*the De|vil, and he will flie thee.* Resist him, and he shall have no power to hurt

thee, either by himself or by the in|stigation of any Associates. She may bid him

go, but he cannot do till he hath leave from God, who will never grant it to hurt his own peculiar people; nay, he will be as an Hedge about all those that put their trust in him.

*4thly.* The manifold evils, which continually result from wicked pra|ctice, as

1st. It draws mens minds from the true fear of God, making them

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Page 27

to stand in awe of the most wicked and wretched creatures in the world, the Devil and a Witch, than which nothing can be a greater dishonour to the Creator, or more prejudicial to their own Souls.

2. It bringeth honest and innocent people into suspicion and Infamy, and the hatred of all the Neighbourhood: for thus if the Horse be sick, or the Cow dead, or the Plum-tree do not blossom kindly, some harmless old woman is suspected, all her words, postures and actions are most critically observed, and the most

malicious reflections made of them, that the envy of man can invent. So the poor

creature comes to be hated and abused, and revild by all that know her, and that infamy shall never be wiped off her and her generation, even by her most

Religious or innocent deportment of her whole life. Hence the poor woman is

made miserable all her life, and her family Scandalous to succeeding

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Page 28

Ages, through the unreasonable fears and jealousies of foolish and inconsi|derate

people. But this is not all; for it does sometimes happen, that the suspected

(though Innocent) is hall|led before Authority, and her life not seldom endangered,

sometimes taken away.

The last Argument is from this consideration, That the Scriptures ne|ver ascribe

our pains, vexations, anguish of body or of mind, losses of our Goods, or any

other Cross whatsoever, to Witches; but to the hand of God, or to men openly

and violently Robbing, Spoiling, or Killing. Where it may be demanded why,

seeing there is such mention of Witches, and Sorcery, and the like, unlawful Arts

in the Scriptures, they do not Ascribe any harms to them, as men do in these

days: and the reason is, for that the Word of God doth never Assign Instruments

to be set on work by him, which have not power in themselves

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Page 29

to do what he employeth them about, whether it be Angel, Devil, or any other Creature; and to teach us that they are but *Satans* slaves, and that it is not they, that do any, but that whatever is done, is the work of the Devil.

**CHAP. VI.**

**That there are Witches.**

THat there are Witches, and such Persons as from contracts with the Devil have

undertook, and seemingly performed some strange things; (though denied by

some Sensual men of this Age, whose Interest it is, there should be neither Heaven nor Hell, and who have therefore proceeded from the denial of the Soul, to the denial of Spirits, and from thence even to the denial of the Existence of God himself) is yet deducible from several reasons.

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Page 30

1st. And first from the most An|cient and veracious Authority of the Word of

God, in its forbidding such Diabolical practices, as in the first place. *Deut. 18. 10, 11, 12. There shall not be found among you any one, that maketh his Son or his Daughter to pass through the Fire, or 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 to the Lord: and because of these abominations, the Lord thy God doth drive them out *before thee.*

From which words, it not only ap|pears that there were those that wor|shipped

Idols, that gave themselves to Diabolical Arts; but also that for these Abominations the Lord cast them out of the Land, and introduced his own people the *Israelites*, strictly charging them, that they abstain from

such unlawful practices. For the *Am|monites* caused their Children to pass

through the fire, not (as some have sup|posed) to kill them, or burn them: but

only to pay a kind of Adoration to that Element. For (as *Heurnius* saith) *Ignem*

*in Vr, Chaldaeorum urbe, Abra|hami Patriâ adorandum ponit, gravi poenâ*

*in pertinaces promulgatâ.* Where yet there is no mention made of burn|ing or



killing. For who can believe, that *Solomon* Murthered little Chil|dren, or cast

them into the Fire, be|cause the Scripture saith of him, *Cole|bat Solomon*

*Astharten, Deam Sidoni|orum, & Moloch, Idolum Ammonita|rum.* And yet

this unhappy Custom hath so spread it selfever since through|out the whole

world, that even in *America*, the *Brasilians* do the same, as *Iohannes Lerius* in

*Nav. Bras.* re|ports of them. And among Christians also Mothers did yearly

cause their Children to pass over the Fire of Saint *Iohn*; which Custom, though

con|demned

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Page 32

by a Council held at *Constan|tinople*, and proved by *Theodoret* to have been

derived from this Custom; is yet retained and practised amongst those of the

*Romish-Church.* But to leave ob|servations, and return to our intended

Business.

We find in the History of the Bible, the names and practices of certain Witches and Sorcerers, as particularly we have the names of those two so famous or

rather infamous Sorcerers of *Egypt. 2 Tim. 3. 8. Dan. 2. 2.* We read that

*Nebuchadnezzar* had Dreamed certain Dreams, at which he was much

perplexed, and very desirous to know the Interpretation of them; he gave

Commandment to call the Magicians and the Astrologers, and the Sorcerers,

and the *Chaldeans*, for to shew the King his Dreams. So we have also accounts

of other Witches, as *Balaam*, of *Izabel* and her Witchcrafts. *2 Kings 9. 22.* of

*Manasses*, who to the rest of his wickedness, caused his Children to

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Page 33

pass through the fire in the Valley of the Son of *Hinnom*: Also he observed times, and used Inchantments, and used Witchcraft, and dealt with a Familiar Spirit, and Wizards. So have we Relations of the Sorcery of *Simon Magus* both in Holy Writ, and other Authors of good Credit, as *Act. 8. 9. Eusebius* his *Eccles. Hist.* which Historian tells us how he came to *Rome* in the days of *Nero*, and how strangely he Bewitched the people from the true Belief by his Magical Inchantments, till undertaking to flie in the Air, God was pleas'd, at the Prayers of Saint *Peter*, to throw him down, in which fall he lost both his Life, and Reputation.

To these Proofs we may add, the Practices of several Witches mention'd in the

Word of God, as *Exod. 7. Isaiah. 47. 9. Ezeck. 21. 21.* and this we read of those that went to them. *1 Sam. 28. 7.* For so goes the story of *Saul*, when he

said to his servants,

*Seek me a woman that hath a Familiar Spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman which hath a Familiar Spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night. So also did Balack send to Balaam to Curse his enemies. All these things were done, contrary to the practice of good Iosiah, who, as the Sacred Records report, put away the workers with Familiar Spirits, and the*

Wilzards, 2 Kings. 23. 24. These are such evident Proofs, that it is to me a

wonder that any one, who believes the Scriptures, can offer to deny the existence of Witches, though there were no Demonstrations in these our days, to evidence this so palpable a Truth.

## CHAP. VII.

### Of the ground of Witchcraft, and of all the Practices thereof.

ALthough some persons, who have not altogether denied that there is a certain kind of *Magick*, will not yet be perswaded, that there is any Contract with the

Devil; we shall en|deavour to prove that there are Leagues and Covenants made

betwixt wicked persons and the Devil.

1. The word *Chabor*, which is an Inchanter, signifies one joyned to another in League and Society; now we cannot suppose this League to be with any other than the Prince of Darkness, who Cooperates with these his Vassals, in their

black and ungod|ly Actions.

2. From the Confessions of some of these miserable Creatures, may be

confirmed what we here go about to Demonstrate. One *Cyprian* (whether the Ancient Father, or some other I am not certain) avouches it from his own

experience, who was himself once ensnared in an actual and explicit Obligation

with this black Angel; but afterward through Gods mercy, was unloosed from thsoe destructive Ties. So that as his Experience in the practice of Magick, rendred him a sufficient Witness, his Conversion to Christian Principles should engage us to Credit what he says, to be unfeigned.

And lastly, the privy marks and brands of the Beast, found in several parts of Witches bodies do confirm it; as also the very Copies of the Bonds, wherein Witches have confirmed their League and Familiarity with their Lord and Master, of such an one speaketh Mr. *Fox*, where the Bond was thrown amongst an

Assembly gathered together in Prayer and Fasting,

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Page 37

for the Deliverance of a Young-Man thus engaged to *Satan*. But it may be

objected, that such Leagues and Con|tracts are not needful, forasmuch as the

renouncing of God, and giving ones self over to work uncleanness with

greediness, is an implicit Cove|nant with the Devil; and that therefore no such

express Ceremonies are ne|cessary, for the Holy Scriptures say, *That his*

*Servant a man is whose work he doeth, whether of unrighteousness un|to*

*Death, or of Righteousness unto Salvation.* To this I answer, that the Devil, who has ever since his Fall from his glorious Dignity into the Regions and power of Darkness, and Confusion, made it his business to bring Mankind into the same State of Damnation; and in that he could not violate the most Sacred Deity in his own nature, he has gone about to deface his Image engraven in the Soul of man;

does delight to imitate God, yet so as thereby to oppose him: so

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Page 38

that as God makes a Covenant with his, so will the Devil with his; as God hath his Seal of Covenant, so will the Devil have his mark; as God confirmeth his by

Blood, so will the Devil have blood to ratife the Cove|nant, which he and his do

make. Hence the Learned have observed, that in the times of ignorance, when

the Devil had Dominion in the world, and through Gods permission led Cap|tive

mens minds in the dark mazes, and *Maeanders* of Superstition and Idolatry; those Devil-Idols in their names, had some resemblance to the Divine attributes;

and also most of the Rites and Ceremonies used in the So|lemnities of those

*Pagan* gods, were in some measure (though not obvious to each capacity) conformable to the Divine Institutions injoynd to his people the *Iews*.

A second reason of such Contracts may be, thereby to aggravate the sins of Witches, and thereby to engage

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Page 38

them deeplier to do him Service. For having led them on beyond hopes of mercy (though that, as the rest of his principles, be but a Fallacy) they will be apt to

wallow in all manner of Beastial and Sensual delights, and without con|sideration

plunge themselves into a desperate confusion; which conceit is increased and confirmed in them, when they remember how they have renounced God, and given themselves to the Devil; who by this means holds them fast, and animates them to rush on, as a Horse into the Battel, to their utter ruin and destruction.

And though it is sadly apparent to all those, not wholly given over to a reprobate

sense, that this malicious enemy of our Souls, goes about seek|ing all

opportunities to hurt us; yet so sadly are these poor Creatures stul|pified, that

they do, *Festinanti Equo calcaria adhibere*, lay an obligation upon him that is ready at any time to attend them. Hence is it that they

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Page 39

need not much solici|ting to a Con|tract, forasmuch as they think there|by to

secure themselves of his Service, and have him always ready to prose|cute their

commands. This is that which disposes them to the reception of such agreements, giving them (as they fondly conceit) Superiority over that mighty Spirit that rules

in dark|ness, though on the Devils part it ex|tends no further, than to a short

com|pliance with their humours in order to his detaining them from works of

rel|pentance, and a retrospection into their own wicked and wretched con|dition.

Now although upon consideration of the infinite loss accruing to men from such actions, it may seem strange, nay almost incredible, that they should be wheedled

into such pernicious ex|travagancies; yet if we have respect to the lamentable

propension of hu|mane nature, to that which is con|trary to the heavenly

Injunctions; and

to the sinful follies proceeding from such propension, it may be sufficient

Demonstration to enforce us believe this assertion; that there are such persons as

(besides that indirect and unwilling Homage which is paid ever since the loss of

integrity) do tie themselves in *Spontaneous* Indentures to the grand Master of

Confusion.

No wonder then if the Devil catch those that greedily come unto his bait, since his Wiles and Devices are oft too powerful over the most Righteous and holy; does he not many times lie at lurch, and ensnare those who make it their business to

watch against him, and if he dares come into the most Sacred places of

Devotion and Piety, to molest, no wonder if he Domineers amongst such

Debaucheries and impiety as is usually found in these Covenanters, who are

such as are involved and swallowed up in Earthly thoughts and Meditations, having lost the Sense and Knowledge

of Divine Mysteries; being given over of God unto *Satans* Temptation. How can

they then resist? Man is weak; *Satan* is strong and subtle, of great experience in serching out and prying into the several humours and inclinations of men, and by his great skill enabled to make his approaches to 'em in such a manner, as is most

agreeable to their humours.

He can insinuate himself into their very thoughts, filling them with Conceits and

high Imaginations; making them grow excessively Proud, Luxurious, and

Ambitious, desirous of vain knowledge; tickling them with Pride of having Spirits at their beck, to tell them strange and curious things; acquaint them with the nature of Diseases; and work miraculous and unusual Feats, not practicable by others; as also to supply them with what is satisfactory and pleasant to their unruly exorbitant Passions.

There is one thing especially, which

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Page 43

has caused many to give themselves over to the Devil; that is, the desire of

revenge. Many Examples may be had in Authors of this kind; wherefore I

thought it needless to trouble my self about setting them down.

No wonder then if such disorderly, violent, inconsiderate persons, so greedy of

attaining their ends, so wholly estranged from all goodness (as these who are the subject of our Discourse usually are) should seek for means to the Devil, to enjoy

their inordinate desires, as regarding more the satisfaction of their present will,

then respecting their future state after death.

All these things duly considered, it is not strange to think, that a man or woman may be so seduced as to revolt from God, and make a Solemn Covenant with his, and their utter and profest enemy.

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Page 44



**CHAP. VIII.**

**That besides the forementioned open and express League, there are cer|tain practices used by Witches, which imply a Compact without any form of words.**

THough the practices of those miserable Caitifs, who do, *con|ceptis verbis*

*jurare*, to fight the De|vils Battels, be so abominable, that no man, not wholly

destitute of grace, but abhors them; yet there are ano|ther sort, not lookt upon

with so much detestation, which ought to be as much detested, as lying under an equal pressure of Guilt with the former. I mean such as not being in actual League with *Satan*, perform such acts of Witchery, as do in a covert manner imply a League, and Homage due to their Black Master.

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Page 45

These are such as we usually call White Witches; a sort of Sots who being Gull'd,

and having their under|standings Debauch'd by Superstition, do evil that good

may come of it, that is, use Charms, Spells and Incan|tations (all which are of no

force without the Cooperation of the De|vil) to remove Distempers, and do

certain Feats in some measure useful to Mankind, yet of pernicious con|sequence

to themselves.

It may be objected, that 'tis not probable the Devil will attend those his immediate Servants without some security, that they shall continue his. To this I answer, that

they being something queasie, and not able altogether to relish the open

Blasphemy, and Impiety the others run into; he is contented to deal with them after another manner, and so lets them think themselves loose, whereby he holds them the closer to him. He lets them make a shew of Religion, go to Church,

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Page 46

hear the Word, and otherwise imploy themselves about seeming good things. And 'tis indeed a main Policy in the Mystery of iniquity, to appear in feigned Colours.

For if a man or woman delight to use Superstitious Forms of words, and think there is a secret power, and force in Herbs, Minerals, or the like; and in using them, desireth in heart to have the thing effected; the Devil (who is ready to seize his prey upon any occasion) to comply with them, seconds their Designs with success: and so there is a secret Compact, for they have desired, and he hath

consented, and wrought the Business too.

Therefore those that do such things are in a kind of League with the Devil,

though ignorantly they think otherwise; and as those which in Christs name Cast out Devils, though they openly followed not Christ, yet finding success in their attempts, were

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Page 47

not against Christ, nor likely could speak ill of his power, by reason of their Secret and implicit Faith, and Covenant with Christ: so these kind of persons

finding their practices successful, are not against *Satan*, nor can lightly speak ill of

his working power, because of the secret and implicit League they have with

him; more especially, because of the profit, they find insuing to them thereby. And so he rests satisfied with this thought of them, that they will be surely his, because they are not against him; as also he lets them please themselves with hopes of Gods mercy. For that in thus doing, they suppose they sin not, nor are in danger of the Devil, nor under Gods wrath, as are the others, who are profest and direct

Vol|taries of the Black Saint that rules in the Children of Disobedience.

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Page 48

## CHAP. IX.

### The reasons and grounds of Witch|craft further Debated on.

THat there are Witches, Sorce|rs, aud such like, may be observed from what

hath been said in the former Chapters; also that there are Leagues and

Obligations, both ex|press and tacit; now for a further confirmation, let us a little

observe, what Force or Efficacy there lies in natural things.

That which Philosophers affirm of Nature, how she abhors a *Vacuum*, may well mind us of the wonderful Connexion, and strict Ties wherewith the things of this visible world are linkt together amongst themselves, and the secret relation that is betwixt these and the intellectual world, and of this *cum Archetypo*. This being

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Page 49

observed by the *Aegyptians*, they called Nature Magick, by reason of the

Efficacy it has, *in attractu similium per similia, & convenientium per convenientia*.

This Attraction, or mutual Cohere[n]ce of Superior with inferior things, the

*Graecians* call 〈 in non-Latin alphabet 〉, which we have Englished Sympathy. So the Earth (to explain it) agrees with the Water in that they are both alike cold; the Water with the Air in moisture; the Air with the Fire in heat; the Fire with the Heavens in purity of substance. Nor is the Fire joyned with the Water but by the Air; nor the Air with Earth, but by the Water: Stones and Mettals have *quid*

*com|mun*e with Herbs and Plants, these with Animals, Animals with the

Heavens, the Heavens with Intelli|gences, these with the Divine Attri|butes, and

with God himself, by whose Image or similitude all things are made.

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Page 50

The Universe is the Image of God, Man the extract or Epitome of the Universe, sensitive Creatures of Man, vegetatives of sensitives. Again, Plants agree with

Brutes in vegeta|tion; Brutes with Man in that they are both sensitive; Man with

Angels in Intellectuals; Angels participate of Immortality. Divinity infuses it self

into the mind, the Mind is com|municated to the Intellect, the Intell|lect to the

Will, the Will to the Ima|gination, this to Common sense, Com|mon sense to the

Senses in particular, and the Senses to the things sensible; and such is the

Coherency of Nature, that every Superior power Communicates it self to the inferior, by a continued Series of Mediums; and every inferior being participates of the highest, by being linckt to the middle Beings. So that, as things being disposed into so wonderful Order, into a capacity and possibility of effecting many things so remote, and unusual

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Page 51

to what commonly happens, should Teach us to be cautious how we ascribe whatever is something strange, to Witches and Magical operations; So it may confirm us, that what is related concerning the Practices of these wicked people, is nothing but what is credible enough to be brought to pass, considering the great power of these Spirits, and the promptitude of Nature to strange effects.

For 'tis the Opinion of *Cornelius Agrippa*, that Spirits are easily induc'd to

obey the Dictates of Witches and Wizards, when they make use of Charms and Incantations. To which alludes *Virgil*, where he says,

Carmina vel Coelo possunt deducere Lunam.

No marvel then if the Devil insinuate, and twist his power into the operations of Nature, when he is sought unto, who is ready enough to

dance attendance, though not desired.

Magicians affirm, that with certain ingredients, having a Sympathy with Supernatural things, rightly disposed *debitis circumstantijs, partim Physicè, partim Astronomicè*, Devils may be drawn to have Commerce with men. Which

is also the opinion of *Iamblichus, Proclus* and *Synesius*, and of the whole

Platonick School. And *Mercurius Trismegistus* tells, that an Image made up of

some certain things peculiarly Consecrated to such a Spirit (they have names for

them too) has been actuated by some Daemon to perform most actions of the

Animal life, as to Walk, Eat, Drink, &c. *St. Augustine* affirms the same *in libro*

*octavo de Civitate Dei*.

A stone which is found in the eye of an *Hyaena*, holden under the Tongue confers the faculty of Divination. The stone called *Selenites* does the same. The

stone *Synochitis* will hold a Spirit

raised up, so that he cannot depart till Licence from the Magician. *Xanthus* the

Historian tells of a young Dragon, that was restored to Life by a certain Herb applied to him by the Old one; and that the said Herb wrought the like Cure upon one *Tillo*. And *Iuba* tells likewise of another man in *Arabia*, that was restored to Life by the Efficacy of Herbs. It is to be observed, that it is not my

Design to ascribe every thing that happens *praeter vulgaria*, to the working of

the Devil and his Ministers, since Nature is so prevalent as to shew Miracles: but

to inculcate to my Reader, that since Nature is so strong of it self, the Votaries of

*Satan* may play such Feats, as makes them both admired and feared; being

aided by him, who has for many Thousand years made Remarks, and Collected

the Experiments of this so Self-powerful Nature.

Hence have Witches power to hurt

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Page 54

not only in outward Goods, or in our Bodies; but they can work alterations in the

Mind too, by Spells, Medicines, and Fumigations; stir up to Love, Hatred,

Mirth, Sorrow, vex to Madness it self. Many instances might be brought to

confirm what I say, but I think it needless to produce Examples: I shall therefore

only endeavour to speak something of the manner how the Devil, at the

Instigation of Witches, enters into the Bodies of men or women, and of the Symptoms usually attending the Possest.

First then for the manner. The Devil is wont before he enter into a man, to

appear to him in some Frightful, Deformed Shape, uttering some strange and

uncouth Noises, whereby he Discomposes the mind of the man to whom he

appears, and disturbs his reason, working a Confusion and Disorder in his Intellectuals; and after having so done, enters into the Soul,

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Page 55

now made a *Chaos* fit for the Reception of him who is the grand Author of Irregularity. This he most what does in the Night, or in Dark, Shady places,

frightful by reason of their horrid solitariness.

He enters into the Possest thorough the Nose, or Mouth, or Ears, like a thin subtle Wind, or a Mouse, or some such little Animal; sometimes in their sleep,

producing in their Imagination terrible Dreams, and so continuing those Devilish

Phansies in them, when the Vitals are Disentangled from the Bonds of sleep,

sometimes his Entrance is accompanied with a Chilness, and stupifying Cold through the whole Body.

The effects which unclean Spirits produce in these *Demoniacks*, are noted unto



us by Holy Writ; which are as follows,

They sometimes make them Obstinate and Disobedient, backward to all that is good, and very desirous of

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Page 56

doing Mischief to them, whom the Devil stirs them up to hate; as appears by *Saul* in the First Book of *Kings*. *Chap.* 18. who continued obstinate in persecuting innocent *David*, all the days of his life.

Sometimes they make them Lunatick, as in *Matthew* 17. he did his son, who came and prostrated himself to our Blessed Saviour, saying, *Lord have mercy on my Son, for he is Lunatick.*

Some are made Dumb, as appears from the 8<sup>th</sup>. *Chap.* of *St. Matthews Gospel*, where 'tis mentioned how one spoke to our Saviour, saying, *Master, I have brought my Son unto thee, who is possest with a Dumb Spirit;* as

likewise from *St. Luke*, *Chap.* 11. others they deprive of Sight, as *Mat. Chap.*

12. others are Torn and Tortured in their Bodies, and Pine away; are brought into Fury, so as to fall violently upon any they can come to: some are struck with

Infirmities uncurable

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Page 57

by any Natural means, and of this sort was that Woman, held with a Spirit of

Infirmity Eighteen years, healed by the Great Physician of our Souls, *Christ Jesus. Luke Chap. 13.*

Thus may be observed, both from Sacred and Profane Authors, the frequent and lamentable Mischiefs inflicted upon poor Man by the Devil, both in entering into and possessing their Bodies, as these before alledged; and in the external Assaults made upon their Temporal goods, of which the History of *Job* is a sufficient Testimony: as also by his mediate practices, performed by his Vassals the Votaries afore-mentioned; whom indeed, he more frequently employs to execute his fierce Wrath upon Men. What power these have to do Mischief, *Isidore* tells us in *lib. 8. Etymologiarum. Cap. 9.* where he says, *Malefici dicuntur ob Facinorum magnitudinem. Hi Elementa concutiunt, mentes hominum*

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*Page 58*

*turbant, & sine ullo veneni haustu, violentiâ tantum Carminis animas interimunt.*

**CHAP. X.**

## The Signs whereby one may Discover whether a Party be Possesst or Be|witched.

THat wicked Spirits have power to vex and disturb men, we have proved before

by divers Exam|ples; as also Cursorily shown the manner and most notable

effects of such Practices: I now intend to say something of the Symptoms,

where|by it may be known whether the distresses wherewith a person is

Afflicted, ought or can be ascribed to Natural Causes, or proceed from the Supernatural Operations of the Devil, and his Ministers.

These Supernatural Operations are

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Page 59

reducible to two Heads; either to the immediate working of *Satan*, or to the mediate of Witches.

For the first, as it is unusually, so is it the more discernable when it hap|pens, the

Parties thus effected being Tormented with such Paroxysms, and violent motions in their Bodies, as cannot but give us to understand, what is the Lord of that Misrule, of those stupendous Gambols. As to the Second; Those Perturbations and Mischiefs occasioned by Witchcraft, are not so pernicious, as being more

twisted and assimulated to natural ef|fects. Hence many Diseases and

Ca|lamities, which do owe their Orig|inal really, and truly to the Impiety and

Revengeful Dispositions of Witches, are mistaken to be nothing but the Disorder

of the Natural humours of the Body, or the Casualties of Fortune, or rather

Crosses designed to befall, by foreseeing Fate.

But to go on with our intended

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Page 60

Discourse; when Learned Physicians can find no probable reason or Natural

Cause of such Grief, Pangs, and violent Vexations as the Patient does endure, it

may lawfully be Concluded that the Devils Finger is there. Persons Bewitched

have sometimes a great swelling and heaving in the Belly, thence passing to the

Throat, ready to stop their Breath; set their Teeth together, shake sometimes the Leg, sometimes the Arm, sometimes their Head; will hold their Arms or Legs so stiff, that they cannot be bowed.

As also when no Rules of Art or Experience can do good, but that the Disease grows worse thereby.

When the Distressed Vomit up Crooked Pins, Iron, Coales, Brimstone, Nails,

Needles, Wax, lumps of Hair, Knives, and such like, which are Noted to come

from several persons, as Witnesseth one Doctor *Cotta*, and produces

Witnesses for the same; so *Delrio, lib. 3. par. 1. quest. 4. Sect. 6 pag. 410.*

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Page 61

Other Symptoms I find set down by *Hieronimus Mengus* in a Treatise called

*Fustis Daemonum, lib. 1. cap. 12. Potissima (inquit) signa demon|strantia*

*hominem esse maleficiatum, sunt cordis, & oris Stomachalis constrictio.*

*Aliqui puncturas in corde sentiunt, ac|si acubus pungerentur, quibusdam*

*cor eis corrodi videtur; alij in collo & reni|bus magnum dolorem sentiunt:*

*aliqui|bus ligata est vena generationis. Quidam ex indispositione stomachi,*

*quicquid ad sustentationem comedunt vel bibunt, per vomitum emittunt.*

*Aliquibus ventus frigidissimus, tanquam flamma, per ventrem discurrit.*

These being the most remarkable Signs, I shall not trouble my self, or my Gentle Readers Patience with Inserting what *Delrio, Boissardus, Cornelius Agrippa,*

and other Learned Authors say in this mat|ter; what I have here said being (as I

suppose) sufficient.

## CHAP. XI.

### **That Witches are not to be sought unto. The Conclusion of the whole work.**

THOUGH some have made use of that common Distinction of good Witches and bad, to encourage themselves, and make some pretences for their recourse to

those unlawful means, yet therein they do but del|ceive themselves; forasmuch as

all sorts of Witchcraft and Divination are forbidden by the Holy Scriptures. It is

expresly forbidden, *Levit. 19. 31.* and in *Saul* we have an Example here|of, who

added to his sin of Diso|bedience, that of enquiring at one that had a Familiar Spirit; yet the profit he received was (but what is gotten by such as forsake the only true God, and run after lies?) the know|ledge of his own and his sons Destruction.

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Page 63

Learned men of all sorts, generall|ly condemn this running to Wizards, as St.

*Augustine in libro 10 de Civit. Dei; King Iames in his Daemon, lib. 3. cap. 5, St. Basil, St. Chrysostome; nay Hippocrates an Heathen; some Schoolmen hold it to be an Apostasie, as Aquinas, Bonaventure, Albertus, and the Edicts of Emperours, and all Learned Divines in our days hold it unlawfull; the Dead by*

Writing, and the Living *Vivâ voce* in their Ser|mons.

Nor is it at all consistent with reason, to assert the Lawfulness of enquiring of

Witches, or using of Necroman|cers. For God who by his Eternal Wisdom

created the World at first, does still by his power preserve the works of his

Creation, and provides for every man, according to that sta|tion wherein he sees

it convenient to set him; he has given him such op|portunites, as to make himself

happy if he please.

Has taught him to limit his Affections and Appetites, and mark unto him the Race

wherein he is to perform his Course; and so ordered, that the Restraints are void

of all unsweetness, and that a man is never more a Captive, than when he lets

himself loose to Carnal Delights. So that a man in using the said Practices, does *ipso facto* declare himself a Rebel against the King of Heaven. Nor is this ever put in practice, but by such as have given themselves over to the things of this World. Will any man seek for Revenge against those have displeased him, at the

Devils Instruments; that remembers who it is commands us to forgive one

another our Trespasses? or inquire of what is to come, that believes we ought not be solicitous for the Morrow?

The Arguments brought for the Lawfulness of Consulting with such as have Familiar Spirits, are so weak and frivolous, that I shall not trouble

my self to answer them, but only desire my Reader to take Notice, that this

Discourse was Writ for no other purpose, than to Confute some Atheistical

persons, who under the maintaining of that Position, That there are no Witches,

Mask their disowning of all Spiritual Beings; and by consequence would take away all Religion, and Worship of a Deity out of the world, whereby they might

the better deceive their own Souls, and run on in all Sen|sual and Brutish pleasures.

The End of the First Part.

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Page [unnumbered]

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Page [unnumbered]

THE SECOND PART, BEING A DISCOURSE OF THE IMPOSTURES  
Practised in JUDICIAL ASTROLOCY.

*LONDON*, Printed in the Year 1680.

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Page [unnumbered]

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Page 69

**A Discourse concern|ing Astrology.**

**CHAP. I.**

**Of the Original thereof.**

**T**hat Astrology, which in our days by its being mixt with so many

Superstitious Fopperies, is become suspicious and allmost Ridiculous, was at

the first a thing of great Va|lue, and worthy of the greatest con|sideration, may

be concluded from the acceptance it found with the most Famous men in the very Infancy of the World; we may ascertain our



selves, that it was in use before the Deluge, from *Genesis* 18, where 'tis said that *Noah* enterd the Ark on the seventeenth day of the second Month, and came out again (the Waters being gone from the face of the Earth) upon the

27<sup>th</sup>. day of the second Month, in the year following. That it is of great

Antiquity cannot be denied, but who was the first Author of it is uncertain: yet its Credible that it begun at *Adam*, and was continued by his son *Seth*, and Communicated to Posterity; in reference to which Opinion, is the Story of *Seth's* Pillars; which Pillars were made (by reason of what they had heard

from *Adam*, (*viz.*) that the World should be Twice destroyed, once by

Water, and afterwards by Fire) to preserve the Sciences to them that were

to replenish the Earth after the Deluge. One of which Pillars was remaining in *Iosephus* his time, as himself Testifies, in *lib. Antiq.*

*cap.* 11. 〈 in non-Latin alphabet 〉. But whether this of the Pillars be Fabulous or no, it matters not; it is probable enough that it was found by the

Ancients before the Floud, whose Lives usually extended to some Hundreds

of years, a thing very requisite to the perfection of Astrology; nor was it

(considered in its purity) a Study unbecoming those Noble Spirits. In

favour of this Opinion may be alledged that of *Iosephus* in *cap. 7. lib. 1.* that

*Enoch* left a Treatise of Astrology, or (Astrology being taken after the Modern distinction) of Astronomy; which Treatise is yet extant in the Kingdom

of the Queen of *Sheba*. *Tertullian* quotes it in the 4<sup>th</sup>. and 15<sup>th</sup>. Books *de Idololatriâ*, and in the Book *De habitu muliebri. cap. 3.* where he proves by many Arguments, that those Books are not spurious; and answers the Objections that may be brought against it. Now although the Testimony

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Page 72

of so Learned a man as *Tertullian*, may stop the Mouths of all such as out of Sceptical humour may doubt the verity of what has been said; yet considering the great propension of some in our days, to overthrow what ever sound Doctrine has been Taught by the Seniors, aswell in Knowledge as in years, I shall endeavour to prove the Antiquity of this most Noble Science by force of reason.

1. 'Tis not to be doubted that *Adam*, both by reason of his Converse with Angels, and his great insight into the Intellectual world; as also by his great

knowledge of this visible world, which render'd him capable of distinguishing

things, and giving a name suitable to the Nature of each thing; could understand the Nature of the Heavens, and those splendid Bodies there placed. So that if the Beauties of those Caelestial Bodies were Created to be subservient and significant to the Microcosm, it is most certain, that

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Page 73

the first Father of Mankind, understood it.

2. The Wise and ever-True God, who has made every thing good, and made nothing that was not to be of some use to man, did certainly never design that

Glorious and Resplendent part of the World, to be for a Gazing|stock only,

and not have operation or influence in the Universe; but to be a general

Moderator, and Govenor of the most material Actions of Mor|tal Bodies; as

he has reserved to him|self the disposing of that pure substance Mans Soul.

And such was his love to Mankind, that he would Teach a way whereby they might recover part of that Knowledge was lost in the first Mans Fall and Disobediencie. And so that they might not be altogether involved in Darkness, and obscurity of what was to come, he Taught them to Read in that Great Volume, the Chief Contingencies of their Life.

That what I say is probable, and

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Page 74

not an Idle Whimsey of some Melan|cholick Brain, is Manifest from the

common Opinion of Learned Men among the *Iews*, *Greeks*, and *Latines*, and

others, who call the Heavens a Sacred Book, wherein by those Cap|ital

Letters (the Stars) may be read the Events of things below. The Learned *Origen*, upon this place of *Genesis*, *Et erunt in signa*, Affirms, that the Stars were placed in this Order in the Heavens for no other end, but to shew, by their diverse Aspects and Figures, whatever is to happen while the World indures, aswell in general as in particular; yet not so, as that they were the Causes of all these things: never any such thing came into the Thoughts, much less into the Writings of this Learned Man. For as the Prophecies that are Written in Books, are not the Causes of those Events, which they foretel shall

hap|pen, but only the Signs; so may the Heavens be (says he) very justly

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Page 75

called a Book, wherein God hath Written, *all that is, hath been, and*

*hereafter shall be.* And for Confir|ination Cites a Passage out of a Book

called, *Narratio Ioseph*, wherein the Patriarch *Iacob*, giving his Blessing to all his Children, upon his Death-bed, says, *Legi in Tabulis Coeli,*

*quae|cun{que} contingent vobis & Filijs vestris:* whence the same *Origen*

concludes on this Question, *Vtrum Stellae aliquid agant?* That some Mysteries may be assuredly Read in the Heavens; by reason that the Stars are

disposed and Ordered there in the Form of Cha|racters. *Iulius Syrenus* has

underta|ken the Defence of this Doctrine, and holds it a most safe and true

Opinion. St. *Augustine lib. 2. contra Manichae|os, cap. 2.* has this

Expression; *Ne{que} in illis corporibus Caelestibus hic latere posse*

*Cogitationes credendum est, quem|admodum in his corporibus latent;*

*sed sicut nonnulli motus animorum apparent in Vultu, & maximè in oculis, sic in*

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Page 76

*illâ perspicuitate ac simplicitate Caelesti|um corporum, omnes motus*

*animi latere arbitror.* All the *Platonists* in a man|ner were likewise of the

same Persua|sion, and this is the reason that *Por|phyrie* assures us, that when

he had re|solved to have killed himself, *Plotinus* who had Read his intention in

the Stars, hindered him from doing it. To the same purpose is that of

*Or|pheus,*

— 〈 in non-Latin alphabet 〉  
 〈 in non-Latin alphabet 〉 .

—certus tuus Ordo  
 Immutabilibus mandatis, currit in Astris.

Amongst the Modern men, *Flud* has this expression in his Apology for the  
 Rosie Cross men, *In Coelo (inquit) inserti & impressi hujusmodi*

*Characte|res, qui non aliter ex Stellarum ordi|nibus conflantur, quàm*

*lineae Geome|tricae, & Literae Vulgares ex punctis,*

*superficies ex lineis, Corpus ex superficibus.*

*Postellus* gives us this account of his own Experience in this matter, in these words; *Si dixero me in Coelo vidisse, in ipsis Linguae Sanctae*

*Characteribus, ab Esrâ primum publicè expositis, ea omnia quae sunt in*

*rerum naturâ constituta; ut vidi non explicitè, sed implicitè; vix ullus*

*mihi crediderit: tamen testis Deus, & Christus ejus, quia non mentior.*

After the Deluge, and the scattering abroad of the Nations through the whole

Earth, the Study of Astrology was likewise Dilated, and become common to

many Nations: so that they not only Vied one with another in the accurateness

and perfection of Skill, but also about the Invention of it; every one desiring to

ascribe the Invention of so Noble a Science to their own Country: but 'tis most

probable, nay in a manner certain, that they of *Asia*, (considering

that *Adam* was there made, and that *Noahs* Arks rested upon a Mountain in that part of the world, from whom the Face of the whole Earth was Inhabited) were they who first improved this Study. Nor is it reasonable to think that the *Asians*, who were settled in a Residence, and had both Motives and Opportunities enough, should let the *Africans* or *Europoceans* outstrip them in

the Invention of Arts, who were Cumbered for many years in finding out

convenient Habitations, and in defending themselves from the Incursions of  
their troublesome Neighbours.

Amongst the *Asians* the *Chaldaeans* Challenge Priority in this mater, and  
glory of instructing other Nations herein, according to which is that of

*Herodotus in Euterpe*: 〈 in non-Latin alphabet 〉 . i. e. The *Graecians*

Learned of the *Babylonians* or *Chaldeans* the Doctrine of the *Poles*,

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Page 79

and of dividing the Day into Twelve parts. Likewise *Didorus Siculus* in the

Third Book of Antiquities, Testifies of the *Chaldaeans*, that by long

observation of the Course of the Stars, they found out their Nature, and  
Foretold things that were afterwards to come to pass; *Tully* likewise *in primo*

*de Divinatione; Principio (inquit) Assyrij, ut ab ultimis auctori|bus*

*repetam, propter planitiem magnitudinem{que} regionum, quas*

*incolebant, cum Caelum omni ex parte patens, at{que} apertum*

*intuerentur, trajectiones, motus{que} Stellarum observaverunt.* Nor is it

meet that we forget *Abraham*, a man so highly approved of by God, who was

a *Chaldaean*, and the Chief Astrologer of the *East*, of whom *Be|rosus*, as

*Eusebius* says, spoke in this manner, < in non-Latin alphabet > . *Decimâ*

*vero post Diluvium generatione apud Chaldaeos erat vir justus, &*

*magnus, & Coelestium*

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Page 80

*habens experientiam. i. e.* in the Tenth Generation after the Flood there was amongst the *Chaldaeans*, a Just and Great Man, one well skill'd in the Heavens; which no doubt is meant of *Abraham*, who was so Famous in

respect of the great sway he bore as a Nobleman; but more especially for his

Piety, and Sober manner of Living, and his Miraculous and Conspicuous

Preservation in all Dangers, by the immediate hand of Providence. *Abraham* Learn'd of his Father *Thare* or *Terah*, which is the Opinion of *Philo* in his Book of Nobility, where he Writes thus of *Abraham*, and his Father *Thare*, <

in non-Latin alphabet > . *Primus Pa|rens Iudaeorum Chaldaeus erat*

*Natione, Patre prognatus dedito syderali Scien|tiae, uno ex ijs, qui circa*

*Mathesin versarentur.* Where by < in non-Latin alphabet > is meant *Thare*

the Father of *Abra|ham*.

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Page 81



Now although we ought to look upon the *Chaldaeans* as the First and most Eminent in this Faculty, yet we are not to look upon them as the sole Monopolists of Sydereal knowledge; the *Bactrians* will put in for a share, and

say, that though they did not first lay down the Rules, yet they improv'd them

as high as any; Witness their so famous *Zoroaster*, who as *Iustin* tells us, *in lib. primo Epitomes Trogi, Primus Magicas Artes dicitur invenisse, & mundi principia, Siderum{que} motus diligenter observasse:* and was

doubtless as expert in this Reading the Starry Book, as the greatest

*Chaldaean* of them all.

The *Aegyptians* Learned from the *Assyrians*, and had the same convenience

for the Business; that is, a plain Champaign Country, and an Air seldom or

never Overcast with Clouds, or Vapours to hinder the Eye from Viewing the

Motions of those Glorious Bodies. 'Tis the Opinion of

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Page 82

*Vossius* in his Book *De quatuor artibus popularibus*, That *Abraham*

brought it amongst them when he Travelled into that Country; but however it was, they proved so good Proficients, as to invite the *Graecians* to come into

their Schools for Instructions in this, and other curious Arts, as *Theon*

*Alexandrinus* upon *Aratus* his 〈 in non-Latin alphabet 〉 tells us, 〈 in non-Latin alphabet 〉 : *i. e.* The *Graecians* received these Arts from the

*Aegyptians* and *Chaldaeans*. And as Pride is still Fatal to great Parts, the *Aegyptians* puffed up with their Learning began to be Ungrateful, and Kick at their Masters the *Chaldaeans*, they thought themselves more Skillful, and would have the Credit of Invention to themselves; on their side was *Diodorus Siculus*, who to make the Story Plausible Affirms, that *Babylon* is a Colony of the *Aegyptians*, first Planted by *Belus* the Son of *Neptune* and *Lybie*, who Erected a

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Page 83

Colledg in *Babylon*, and set Scholars therein to Study Astrology, as they did in *Aegypt*. Yet *Diodorus Siculus* is to be suspected, as being too great a

Favourer of the *Aegyptians*; and another thing which makes this Opinion Invalid is, that the *Egyptians* can produce no Observations before *Alexander the Great*; whereas the *Chaldaeans* can prove theirs to be of far greater Antiquity.

The *Arabians* too were Skill'd in Astrology, as may be gathered from *Chap.*

9. verse 9. of *Iob*, where mention is made of the *Pleiades*, *Orion*, and

*Arcturus*.

The *Aethiopians* were not ignorant of the Stars and their different influences,

for which they were beholding to *Atlas* King of *Mauritania*, who is said to

have Lived about the time of *Ioseph the Patriarch*, or as others, about the

time of *Moses*; and was so excellent in this Study, that the Poets Feigned him  
to bear up Heaven with

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Page 84

his Shoulders. Having Traced Astro|logy through *Asia* and *Africa*; we will

now bear it company into *Europe*, and see, by whom it was first Taught in this  
Part of the world, which is not inferior to the other for curious knowledge.

Though Learning be never more Disturbed and Eclypsed, than where a  
Country is embroyled in War, *Mars* his Drum being too obstreperous for the  
sweet lays of the *Muses*, yet 'tis observable that it follows the *Victor*, and  
delights to fix her Seat where the Sword has drawn a place of Defence to  
secure her from the Affronts of those that desire to enjoy the Liberties and  
conveniences others have in Lawful Possession.

It was then Learning began to flou|rish in *Greece*, when they had by their

Prowess awed those that before Lorded it over them. And though it may be  
observed, that they were not altogether ignorant in Astrology, but

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Page 85

had some Glimpses thereof at the time of the *Trojan* War, from *Homers*  
telling, how *Achilles* his Armour had Stars Engraven on it by *Vulcan*; as also  
from the Story of *Endymions* being Loved by the Moon, which was

occasioned from his Observations concerning the Moon; as also *Phae|thons*

Guiding the Chariot of the Sun, from the like occasion: the Stories of *Orion*,  
and *Perseus*, and *Orpheus* his Harp, being made Stars, all which only intimate  
unto us, their skill in the Course of the Stars; yet 'twas never improved to any

conside|rable height till *Thales*. Before his time, they had only so much

know|ledge therein, as to know the Seasons of the year, and the Rising and

Set|ting of some remarkable Stars; such an Astrologer was *Hesiod*, and such

*Plato* calls 〈 in non-Latin alphabet 〉, men only indued with the little

Rudiments, and unacquainted with that accurate|ness which *Thales* brought in;

of

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Page 86

whom *Diogenes Laertius* gives this account in *Vitâ Thaletis*; 〈 in non-Latin alphabet 〉 . *i. e.* most are of opinion that *Thales* was the first that Studied Astrology (in *Greece*) and observed the Course of the Sun, and Taught the reason of the Eclipses, as *Eudemus* says in his Astrological History. *Anaximander Milesius* was the Scholar of *Thales*; he Taught that the Earth

was the Center of the World, and that it was Round, ob|served the Tropicks,

and Equinocti|als, and Taught to know the hours by the shadow of a

*Gnomon*. Scholar to *Anaximander* was *Anaximenes Mi|lesius*, who found

that the Moon bor|rowed her Light, and that the Inter|position of the Earth

betwixt her and the Sun, was the Cause of her several *Phases*.

After *Anaximenes*, was *Anaxagoras Clazomenius*, who Taught that the

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Page 87

Moon had in it Hills, and Valleys like the Earth, and that it was Habitable; that

the Milky-way was made by the Reflection of the Sun-beams; that Comets are a Mass of Sparkles, proceeding from the Stars by reason of their Swift Motion, Collected into one Body; that the Sun was a Round, Fiery-Ball,

Bigger than all *Peloponnesus*; that the Heavens consisted of Stones, which

yet do not Fall, by reason of that extraordinary Circumgyration. In the second

year of the Seventy Eight Olympiad he foretold, that one of those Stones should Fall from Heaven, which (they say) came to pass by the River *Aegos* in *Thrace*; how much he was addicted to the Study of Astrology, may be gathered from this; One asking wherefore he was Born, he Answer'd, to

Contemplate the Sun, and Moon, and the Heavens; to another, Rebuking him

for neglecting his Temporal Affairs, and asking him if he did not care for

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Page 88

his Country, he said, Yes I do, (pointing with his Finger towards Heaven) that

is my Country.

*Pythagoras* is accounted Chief of the *Italian* Sect, and Taught in *Italy* at the same time as *Anaximenes* did at *Miletum*: he is said to have first observed

the Obliquity of the Ecliptick; he Taught that the Earth moved about the Sun,

betwixt *Mars* and *Venus*. After him was *Democritus* the *Abderite*, and

*Empedocles Agrigentinus*. About the first year of the Eighty Seventh

Olympiad flourished *Meton*, the Son of *Panthias*, who Corrected the

*Calendar*, and found out the *Circulum decennovennalem*, which we call the Golden Number; of whom *Festius Avienus*.

Illius ad numeros prolixa decennia rursum  
Adjecisse Meton Cecropeâ dicitur arte,  
Insedit{que} animis, tenuit rem Graecia sollers

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Page 89

Protinus, & longos inventam misit in annos.

Whereby is meant that *Meton* added Ten years to the Computation of *Harpalus*, who made Tables for Eight years only. This period of Nineteen

years was approved of by *Euctemon* and *Philippus*, as best reconciling the

Differences in the Sun and Moons Revolutions. *Eudoxus* the Son of

*Aeschines* a *Cnydian*, a Famous Geometrician and Astrologer, opposed the

Period found by *Meton*, by one of Eight years, but to no purpose.

The Multitude of Commentators upon *Aratus*, will not permit me to leave him out of the Roll; he Wrote in Verse the time of the Rising, and Setting of the Stars, and gave Rules to know what Temperatures of Air would be upon the

different Aspects and Positions of the Heavenly Bodies.

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Page 90

About the time of *Ptolomaeus Philadelphus*, *Conon* Flourished, who

Collected the Eclipses of the Sun and Moon; and it was he that first gave

Notice of the Star called *Berenices Hair*, as *Catullus* says in his Poem *de*

*comâ Berenices.*

Idem me ille Conon caelesti lumine vidit,  
E Bereniceo vertice Caesariem  
Fulgentem clarè, quam multis illa Deorum  
Non sine taurino sanguine pollicita est.

About Ten years after him, that is, about the Hundred and Fortieth Olympiad, *Aristarchus Samius* was Famous for his skill; he followed the Opinion of *Pythagoras*, *Philolaus*, and those who held the Motion of the Earth. About

the same time Flourished the Famous *Archimedes*, who made the Flying

Dove, and the Artificial

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Page 91

Sphere, wherein were Motions answerable to that of the Caelestial Bodies, the Artificial Planets keeping Correspondence with the Natural.

The Study of the Stars being now grown to a considerable height, want|ed not

Admirers in all the succeeding Ages, who imployed their Parts and Indeavours in these Speculations; and by their Industry and good Fortune, dayly added to the perfection of this Art: It were easie for me to give you their Names in

Order, as they ap|peared to the world, to these very times: but that not being

so necessa|ry, I shall only speak something of the Progress it had, after the

Decay of the *Graecian* Monarchy, and then proceed to my intended Discourse against the Defamers, and Blots to this Noble Science, the Judicial Astrologers.

I begin with *Alcuinus*, otherwise call'd *Flaccus Albinus*; not that he was the

first, who deserved to be taken

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Page 92

Notice of, but for Brevity; consider|ing it would Swell my Volume to too large

a Bulk to name them all. He was Born in *England*, a *Yorkshire-Man*, and was made Deacon in the days of *Offa* King of the *Mercians*, and was by him,

for his great Learning, but especially for his skill in the Mathe|matical Studies,

sent over to *Charles* the Great, and was by him Honou|rably received, and

staid with him in *France*. He got a Grant for an Uni|versity at *Paris*, and

Taught the Li|beral Sciences there. He Read Astro|nomy to *Charles* the

Great, and shew'd him the use of an *Ephemeris*: 'twas he gave the *German* Names to the Winds, by which our seamen at this day call them.

This Kings being delighted so much with Astronomy, brought him into a good Esteem with the then King of *Persia*, who was addicted the same way, and sent him a Dial for the Planets, which was no less pleasant

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Page 93

for the Favour, than useful for the Ingenuity of it.

Not long after lived *Maimon* King of the *Saracens*, who caused *Ptolo|mies*

System to be brought in again, after it had been a long time neglected. And Contemporary with him, was the Famous *Albumassar* the *Arabian*.



In the year One Thousand Four Hundred and Eighty, flourished *Mar|silius*

*Ficinus*, at first a great Favou|rer of Judicial Astrology; but after|wards

Reading that Excellent Trea|tise of *Picus Mirandula's*, concerning that

Subject, he Recanted, being con|vinced of the Fopperies thereof by the

reasons of so Learned a Man. He was a Great man in all Learning, but an especial Admirer of *Plato's* Philosophy.

In the year One Thousand Five Hundred flourished *Abraham Zacuti*,

Mathematician to *Emanuel* King of *Portugal*; he left a perpetual *Alma|nack*

for the Revolutions of all the Stars.

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Page 94

From the year of Christ One Thou|sand and Five Hundred, Mathemat|cal

Studies grew so Universal, and well known in the Christian World, that it is impossible to Rank them in their Order, the Multiplicity of Students bringing Confusion into the History. I shall only therefore speak of the most Renowned. And first, with *Ioannes Wernerus* a *German*, who was a most exact Observer of the Starry Motions; he Wrote two Books of the Motion of the Eighth Sphere.

Contemporary with him was *Ioan|nes Blanchinus*, and about sixteen years

after was *Ioannes Staeflerus*; he Taught the way to make an *Astro|labe*, and  
 Wrote Commentaries upon *Proclus* his Sphere; he was sometimes Master to  
*Philip Melancthon*, and in|flamed that Learned man with such a Love to  
 Mathematicks, as endured to his very Death. After him was *Henricus*  
*Baersius*, and *Iohn Cario*,

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Page 95

both very Eminent men, of which the first Wrote a Book of the Compo|sition,  
 and use of the Quadrant, the other of Practical Astrology, and *Ephimeredes*  
 for many years.

In the year One Thousand Five Hundred Thirty Six, *Nicolaus Coper|nicus*

became Eminent, one who re|vived many Opinions that had for a long time

been Buried in obscurity; of whom *Ismael Bulialdus* in his *Pro|legomena's* to

Phylosophical Astrono|my, gives this Character, *Nicolaus Copernicus vir*

*absolutae subtilitatis, non solum observator fuit, sed etiam Hypotheseos*

*Pythagoricae antiquae in|staurator. Per eum enim ex humanis*

*cogitationibus exemptoe Ptolomaicarum Hypotheseon tricae, &*

*circulorum multiplicium involutiones, & ad Physicam simplicitatem  
revocatae sunt hominum mentes.*

After him was *Petrus Apianus, Lucas Gauricus a Neopolitan,* and

*Ioachinus Fortius Rithenbergius,* commonly

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Page 96

called *Sterck,* who lived at the same time with *Erasmus Roterodamus;* and was first moved to apply himself to study, by Conversing with *Erasmus,* and more particularly (as himself Confesses) by Reading that little Treatise *De ratione studij.*

In the year of Christ One Thousand Five Hundred and Sixty, Lived *Gerardus*

*Mercator,* a man well Read in Astrology.

Many others there are, whom it is needless to insert, not that they were less deserving than others, but because these I have mentioned may serve to shew by whom, and at what times this Science has been propagated.

And though some may object, that I go against my self in thus playing the

Herald, and reckoning the Ancestors of Astrology; and that it had been more

advantageous to my Cause to have sought to have proved, that none of Ingenuity or Learning had ever studied in these matters: yet let

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Page 97

them know, that it makes much for me upon Consideration, that none of these

ever descended to these Nonsensical Fopperies, wherewith Judicial

Astrology is stuffed full, and which has brought into Question the more material points of the Heavenly Reading. Nor have these Fortune-tellers any more reason to boast, that so many Worthy men have imployed themselves in

Contemplating the Starry Bodies, than the *Romanists* to boast of St. *Peter*,

and the Apostles Doctrine, forasmuch as both of them have lost their Art and

Religion with Superstition and Fopperies.

## CHAP. II.

### A Discourse concerning Judicial Astrology.

THat Curiosity is the Epidemick Disease of the Mind, every man may Experience in himself, and

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Page 98

observe in others, which if it was not so, there had been no occasion of the present Discourse. Yet forasmuch as through the Impudent Rashness of some, and the Serious simplicity of others, not only the Stars, but also the Votes and

Desires of men are reduced into an Art, and made (against their own Nature)

Foretellers of future Contingencies; it will not be, I hope, impertinent to our

present purpose, to Discusse the Business, and to Search out what Solidity

and Truth there is in their Opinions and Tenets. Which that we may do, I shall reduce my Discourse to Three Heads.

1. A proposal of their Principles, who are persuaded of the Omniscience of the Stars, and have given up their Votes for Judicial Astrology.

2. An Examination of those Principles; to see how their Principles accord with reason.

3. A Confutation of their False and Erroneous Opinions, not only in the

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Page 99

smaller Deductions and Conclusions, but also in the very Fundamentals.

Of which I do not intent to make a long Treatise, but only briefly to Touch at the foresaid Method, and so have done.

Grand Patrons and Favourites of the affirmative (I mean Sticklers for Judicial

Astrology) were the Priscillianists, spawned from the *Gnosticks*; who

amongst other their prodigious Errours had this, that the Stars had especial and supreme Influence and Predominance over man, and Taught, that the several

parts of his Body were in Subordination to the Twelve Constellations:

Assigning to the Head *Aries*, *Taurus* to the Neck, *Gemini* to the Shoulders, and so of the rest, as you may be informed from every *Almanack* Writer, affirming that in good Earnest, which the Poets only spoke Allegorically, or rather *Poeticà Licentiâ*; introducing Old *Atlas* with

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Page 100

the Heavens on his Shoulders, and his Body finely Spangled with Stars.

But to proceed to our present purpose; their main Arguments, and Strong

Cables, the *Homerick* Chains wherewith they would Pull down *Iupiter* and the rest of the Stars to the very Earth, and imploy them as Link-boys, to direct us in our very Pilgrimage here upon Earth, are reducible to these Heads.

1. To places of Scripture, seeming to make for their purpose.
2. To reasons which they bring to make good their party.
3. To Experiments and Observations, by which they would expect Credit and consent to their Art.

First for places of Scripture. Those that are most urged by them are *Genesis*

1. 14. where its said, *Luminaria caelestia a Deo posita esse in signa.*

*Judges*. That the Stars fought against *Sisera* in their courses. Also

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Page 101

*Job 38 31. Canst thou bind the sweet influences of the 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?*

That likewise *Psalms* the 19. 1. *The Heavens declare the glory of God, and the Firmament sheweth his handy-work.* And above all, that of the Star which appeared to the Wise-men or *Magi*, who came to see Christ; from all which places they would conclude, that the Stars are Signs of Future Events,

and that diversly, according to their several Aspects, Conjunctions, and

Oppositions.

The second Rank of Arguments, are such as are drawn from reason, which they Form on this manner, as First,

That there can be no other reason given of the vast number of Wandring-Stars.

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Page 102

2. There can be no reason given of the several Motions, so many

Conjunctions, Oppositions, Trines and Quartiles, or why a Planet (suppose)

should be sometimes in one Sign, sometimes in another, now exalted in his

Dignities in his own house in full force and power, again sneaking amongst his

Enemies in some Constellation, clearly contrary to his own Natural Inclination;

or why two or three Planets meeting at the Bull, or Ram, or any other Sign,

should be very Civil and Sober, and all agree to one thing; and on a sudden

(no body knows for what) fall out and come to Daggers drawing.

3. They say there is a strict Coherence, and Bond of Amity betwixt the

Caelestial and Sublunary Bodies; that the Stars have certain Influences upon

the Bodies of men, which prevail more or less according to their divers

Positions: for example, that those who are Born in the *Interlunium*,

should be weak and subject to Diseases; and that those who are Born when the Moon is in Conjunction with Male|volent ill-natur'd Planets, do either die presently, or are troubled with *Epilepsies* at the New-Moons: that Physicians observe some Diseases to increase or abate according to the se|veral Aspects and Posture of the Moon with other Stars. They reason fur|ther, that considering it is undeniable that the Stars have influence over the Elements, it should be absurd to deny that man is exempt from that Infl|uence, since he does infallibly Partic|pate of the Nature and Quality of the Elements; this is for the Body. That they Swagger over his Mind too, they Argue thus; The inclinations of the Mind follow the Temperature of the Body, and that Temperature of the Body is altered and disposed of by the Elements, the Elements by the Cae|lestial Bodies, therefore 'tis certain, that one may judge of the Manners

and Inclinations of men by the Stars.

Another reason they bring, is from the Author of Astrology, who (as they say) was *Seth*, and his Children, and that he, by reason of what he had heard from *Adam* concerning the Two-fold Destruction of the World, Wrote the



Fundamentals and Principles of this Science on two Pillars, the one of Brick, and the other of Stone; as also that *Moses* and *Daniel* were skill'd in all the Learning of the *Aegyptians* and *Chaldaeans*, and were not reprehended for it from the Mouth of God.

The last File to patch up a plausible Toleration for Judicial Astrology is, from Experiments and Observations Collected by Practitioners, and Recorded by Historians of very good Credit and Authority.

The first is that of *Iulius Caesar*, Written by *Suetonius*, who being Warned by an Astrologer, to beware of the Ides of *March*, and the time

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Page 105

being come, and seeing no danger, as the prediction seemed to signifie, he jeered the Artist, telling him that the Ides were come; who answer'd, They were indeed come, but not past, and the very same day was *Caesar* Stab'd in the Senat-house, and dyed of two and thirty Wounds. At the Nativity of

*Augustus*, *Publius Nigidius* who had calculated it, cryed out, that the Lord

of the whole Earth was then born, which made *Augustus* favour the

Astrologers ever after, and caused the Image of a Goat to be set upon his

Coin, being born under that Sign.

*Thrasillus* and *Tyberius* walking together the Emperour design'd to have thrown him down a steep place, and have slain him, but he coming near the place begun to tremble, look pale, and shew divers Signs of horreur and amazment; which being observed by the Emperour, he asked what was the

matter: the Astrologer

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Page 106

answer'd, He perceived some great danger very near him; hereupon the Emperor relented, and forbore to execute his Tragical Design.

*Vitellius* being yet a Private man, the Astrologers told him he should be

Emperor, and afterwards told him the day of his Death; for the Emperor being

displeas'd with the Astrologers, commanded they should all depart out of

*Italy* by such a day: they cast out a Paper or Libel, wherein they desired him

not to trouble himself with their going out of *Italy* on that day, for he should

then go out of the world; which according to their Praedictions proved true.

*Xiphilinus in vitâ Neronis*, Relates that when *Nero* was Born, the

Astrologers foretold that he should be Emperor, and slay his Mother, which

also came to pass.

Many other Experiments may be brought for the Credit of Astrologers, which I shall not set down, to avoid

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Page 107

Prolixity; who has a mind to know them, may Consult *Latin* Authors, and find

to their Content: these being of most Validity I have taken Notice of, partly

engaged thereunto by my proposed Method, and partly to avoid the Censure

of the adverse party, who might else have complained of Foul-play. That we may in short lay down what is to be thought of this Art in general, and its Fundamentals, we must make a distinction between certainties and uncertainties, distinguishing them both from what is manifestly False, and examine what power the Stars have over inferior sublunary Bodies, how far this Art extends it self; and what is beyond the Reach both of the Stars and Astrologers, and so we may come to know, what Praedictions may be certainly had from the Heavens, what only probably, and what cannot be known at all.

From the Stars, especially from

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Page 108

the Sun and Moon, may be known the Succession of Day and Night, the Four-fold Distinction of the year, Remarkable Alterations and Changes of Weather, as Winds, Rain, Tempests, &c.

Also it cannot be denied, that the Caelestial Bodies have their Influence and Operation upon the Elements, especially upon the Air, so as to make it sometimes Healthful and Sweet, sometimes Noxious and Destructive. Also that there several things, which have a particular dependance upon the Moon, and those not only Vegetatives, but also Men, as may be observed from those we call Lunaticks, which is thus effected. The Devil who is of great Experience and Subtlety, Chooses those times for the Disturbance of such

persons, when the humours flow abundantly in the Body (occasioned by the Course of the Moon) and so insinuating himself into the humour, easily Disturbs the Imagination.

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Page 109

Astrologers may also give certain information of the Periods and Motions of the Caelestial Orbs, the distances, Rising and Setting of the Stars; the Conjunctions, Oppositions, and other Aspects, of the Eclipses of the Sun and Moon, because those things depend upon the Regular and necessary Course of Nature.

Amongst those things which are only probable, and Contingent or to be Guest at, are particular alterations in the Air, Collected from the observation of certain Changes, usually attending such an Aspect of the Planets, as also Epidemical Diseases; all which are only Contingent, because there may, besides those general and remote Causes (I mean the posture of the Stars,) occur several more immediate Causes, which may disturb the otherwise-natural Effects. Such are the Interposition of some Star in the Aspect observed of a contrary Nature, not known of by the Astrologer; the

different Qualities of Countreys, and the diverse Temperatures of the Air, which may abate the Influence, and perhaps change the Nature of the Effect.

If Astrologers Err so frequently in their Praedictions of the Weather, and other things which depend upon Natural Causes, we may-confidently affirm, that those things which depend meerly at the will and pleasure of man, are such, as Astrologers cannot at all judge of.

To shew the vanity and idleness of this Science, I shall make use of Au|thority,

both Divine and Humane, 2. Reason, and 3dly. their own False Observations and Praedictions.

As for Divine Authority, no greater Argument can be brought against it, than that it is so often spoken against in Holy Scriptures, as in *Numb.* 23. 22. where all manner of Divination is forbidden, inquiring after that which is to come is forbidden, *Prov.* 27.

*Eccles.* 8. 6. God by his Prophet *Esaiah* Taxes the vanity of this Art, and of those that are Deluded by them, *Esai.* 47. 12. 13. *Stand now* (says he) *with*

*thy Enchantments, and with the multi|tude of thy Sorceries, wherein thou*

*hast laboured from thy Youth; if thou shalt be able to profit, if so be thou*

*maist pre|vail. Thou art wearied in the multitude of thy Counsels: let now*

*the Astrologers, the; Star-gazers, the monthly Prog|nosticators stand up,*

*and save thee from these things that shall come upon thee.* God likewise

commands the *Israelites*, that they Learn not the ways of the *Gen|tiles*, and

that they be not afraid of the Signs of heaven, which the *Gentiles* fear. God

threatens Confusion, Folly, and Destruction to such like, *Esai.* 44. 20.

Next come the Ancient Fathers, who subscribe to the Authority of the Scriptures, and vote down this way of Divination; out of whose Writings many things tending to this purpose may be gathered.

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Page 112

Nay so unreasonable and Prophane has this Science always been accounted that (except a few Brainsick persons, who have practised it) it has been

condemned by most Grave and Judicious men, and by the Edicts of several

Heathen aswell as Christian Emperours, as also by General-Councils; see the

Acts of the first General-Council of *Toledo*, in which the *Priscillianists* (as I

said before) great Favourers of this Art were Condemned and

Excommunicated. Nor did this sort of men fare better with the Emperors; they

were Banished the City by *Augustus*; Expelled out of *Italy* first by *Tiberius*,

afterwards by *Claudius*; afterwards by *Vitellius* they were Sentenced to

Death: twice by *Domitian* were they Banish'd out of *Italy*, as being a sort of men Treacherous to Princes, and Faithless to those that Trusted in them. There is also (which ought to have been named first) a Law made by *Caesar* to this purpose,

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Page 113

*If any Magician, or Conjurer, or Soothsayer, or Mathematician, or*

*Interpreter of Dreams be taken within my Jurisdiction, let him suffer*

*Punishment; but if he be Convict, and continue obstinate, let him be*

*Wrackt, and Lanced according to his Desert.*

Likewise 'twas Decreed by *Honorius* and *Theodosius* the Emperours, that

the Books of the Mathematicians should be Burnt in the presence of the Bishops.

Thus much for Authority of Scripture and Fathers; now I come to the second

particular, that is, Reason. Whereupon I thus Argue, Forasmuch as Natural things and such as depend meerly upon Natural Causes, cannot be positively affirm'd, but only go under the Notion of probabilities; 'tis not to be thought that Contingencies and things depending upon mans will, (and such are most

wherein Astrologers have to do) should be hit of by their doubtful and

Fantastical Rules of Art.

2. If the Stars have such Preominancy as is pretended, it must either be as

Causes, or Signs; but they can|not be Causes, for that would infer a necessity  
of similar Effects, which no man will either pretend to, or De|monstrate; nor  
can it be a Causality, or to speak plainer, an inclining, but not a compelling  
Power, that being of as bad consequence, for then how should Partial and  
Remote Causes pro|duce real and positive Effects?  
But if they be only Signs, they must be either Natural, or Supernatural. Natural  
they cannot be, since they can upon that Score have no agree|ment with the  
things signified, nor pro|ceed from the same Cause: nor can they be  
Supernatural, for then we ought to suppose an Infallibility in the Event.  
Now as Chymists and Mounte|banks use to flourish in Oratory, and tell the  
Credulous Vulgar many fine Stories of the Temperature of the Elements, of the  
proportion of Qual|ities,  

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Page 115

  
and such like puzzling Terms, to wheedle an opinion of their Skill into their  
Auditors: so do Astrologers lash out into large and extravagant Encomiums of  
the Heavenly Bodies, urge the Coherence betwixt Caelestial and sublunary



things, and tell fine Sto|ries that so many Orbs, Stars and Motions were not made by God Allmighty to no end; and after much proving of that which none denies, they descend to their particulars, their little Casualties, and Tie every mans Fortune to some Star or other. What (say they) shall we think that the most glorious part of the Creation, in which (as in a large expanded Vo|lume) may be Read the wonderful power and Wisdom of God, was made to serve to no use? or shall we set at nought those things which have so abundantly shewn forth their power upon the Earth?

Let us now descend to their Master|piece, that is, Nativities, and see

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Page 116

what semblance of truth there is in it.

They pretend to observe the very point of their Nativity, and the places of the Stars, which are Fixed, which are Erratick, in what Houses they arise, which

Planets are in their Ex|altation, which not; whether in a right Triplicity; whether

in a Mas|culine or Faeminine Sign; what As|pects, whether Trine, or Quartile,

or Sextile, or Opposition, or Conjunction; and several other hard and

Conjuring Terms. From hence (say they) it is easie, either by the Pla|nets

considered particularly, or alto|gether, or with the Signs of the Zo|diack, to

Collect the Events of hu|mane Affairs, to Describe a mans In|clinations, and

give an account of his good or bad Fortune.

Now let us allow them this (which is indeed more than they can prove) that the Fortunes of men are Guided by the Stars; yet what Midwife or

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Page 117

Astrologer, either can be so exact, as to know the very Minute of a Nativ|ty,

which is necessary to be known, forasmuch as in the space of one Mi|nute

there is a vast and unalterable Celerity in the Motion of the Heavens; so that

before the Infant be wholly Born, the Constellation will be chang|ed, and the

Head will be Born under one, and the Feet under another, which will (if it was significant) prove but Cross Fortune to the Party.

But supposing that this small mo|ment of time do not Disturb the signi|fication

of the Horoscope; how comes it to pass that Twins are oftentimes observed to

have such different For|tunes, the one of them Dying in their Infancy, the other

Living to Decrepit Age: or one of them (perhaps) exalted to Honours and

Dignities, and continually Courted with opportunities of Advancement, the

other not able to get out of a mean and abject Condition; the one is inclined to

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Page 118

Peace, the other to Quarrelling and Disorder; the one is strong of

Constitution, the other weak and sickly.

A greater difference arises, if the Twins be one of them Male, and the other Female: is it possible in such a Case, that they should both have the same

Genius, and Inclinations? which ought according to these men, necessarily to

follow. I hope there is no man but may be convinced of the vanity of this

Science, if he take Notice of those that die in the Field, men of different Ages, Born under different Constellations; yet all Perishing by one common Fate.

Were all the First-born of *Aegypt* slain at the Departure of the Children of *Israel*; The *Aegyptians* Drowned in the Red-sea; The *Philistins* Slain by *Sampson*; The Children put to Death by *Herods* Officers, Born under the same Stars? I think none will Affirm it; If not, Why did they Die by the same Death? Are all that are

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Page 119

Born under *Saturn*, Melancholick? Under *Iupiter* or the Sun, Princes and

Potentates? Under *Mars*, Souldiers or Highway-men? Under *Venus*,

Whoremasters? Under *Mercury*, Mer|chants?

I shall now come to Answer those Arguments which Astrologers bring out of

Scripture, from Reason, or Ex|periments.

First for Scriptures: to that out of *Genesis*, 1. 14. I answer, that they assume more than the Sence of the words will permit; for though it be there said, that God set the Caelestial Lights for signs of things necessarily depending upon

their Course and Na|ture, yet it cannot thence be infer'd, that they are also

signs of things meer|ly Contingent, and proceeding from the different Motions

of mans Will and Appetite.

To that of the Stars fighting against *Sisera* in their Courses, I answer; That by Stars in that place (according

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Page 120

to some Interpreters) is meant An|gels, which is plausible enough, for|asmuch

as both are promiscuously call|ed the Host of Heaven: or it may be said, that

at that time they did not Operate by a Natural Influence, but a Supernatural and extraordinary Power, God raising up an unusual Effect in the Stars, of

causing Tem|pests to the Annoyance of those Ene|mies of his people.

In that place of *Job* so much by them insisted on, is nothing at all to their

purpose: since it may with ease be Turned against them, that it is to be

understood, that no man can under|stand the Statutes of Heaven, but that God

has reserved the Knowledge of such things to himself; besides, there is nothing said of the Influence, and Rule of the Stars over mens Minds or Actions, nothing of the knowledge of Future Events, but only Arguments of the Divine Wisdom, to convince *Iob* of his weakness and Frailty.

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Page 121

And though it be said, *The Heavens shew forth the glory of God, and the*

*Stars declare his Handy-work;* that makes not for them neither, the mean|ing

of the place being partly the same with that last mentioned, (*viz.*) that Casting up our Eyes to those glorious Luminaries, we may remember the power of

God, who has made them all, and continues them in so wonder|ful and

unerring Courses.

As for the Star which appeared to the *Magi* coming to Christ, it was no Natural but a Supernatural Star, having a Motion contrary to that of other

Stars; few will (I suppose) be so impudent as to affirm, our Sa|viour was

Governed by the Stars, that he who Created, should be in Sub|jection to his

Creatures. And though it appear'd at his Birth, and usher'd him into the world,

yet (as St. *Au|gustine* says) *Non dominabatur Christo ad decretum, sed*

*famulabatur ad Testi|monium,*

*nec enim subiciebat imperio, sed judicabat obsequio.* To make this an Argument for their Art would be an absurdity; for if it had force and signification in his Nativity, why had it not over all those Born at the same time with him? I hope they will not say, that they were all to share in the same Circumstances of Life.

Let us now examine their Reasons, and see how they will stand Trial.

Their first Reason is grounded upon a false Supposition, that there can be no

other use for the Stars, than to be Characters wherein men may Read their own Fortunes.

The second likewise, (*viz.*) that we know no other reason for the several

Motions, and Aspects, is not good Reasoning, for 'twill not hold to Argue

from the Negation of our knowledge, to the Negation of the thing we cannot

apprehend; so that if we cannot find what a thing is for, we

cannot justly cut it out a piece of Service, and infer a necessity of its being

design'd for that use we have devis'd to apply it to.

The third reason from the Cohærence betwixt Caelestial and Sublunary things is no better Logick; for although they may sway the Elements, yet there is no

reason they should do so in things meerly Contingent, and depending upon the

Will and slippery Appetites of Man: though *Iupiter*, or *Mars*, or any of the rest, meeting in such an Aspect and Position one with another, may produce a Tempest in the Air; yet I cannot perceive a necessity, that they must Dart a

Disorder into my Affections with their Malevolent Rays. And supposing the

time of a Nativity can be exactly gathered, yet what reason can they shew for

Confirmation of their Rules: they are only such as men have devised, and that without any ground or Warrant

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Page 124

from Scripture: what reason can they give that any Aspect should portend that

which they say it does, but only some Observation of a thing happening in that

time, which they cannot averr to proceed from that Aspect, but that it had been so without it.

And though *Enoch*, and *Ioseph* were given to Studies of this Nature, and that *Moses* was skill'd in the Learning of the *Aegyptians*, and *Daniel* of the *Chaldaeans*, yet it cannot be proved, that they ever favoured this way of Divining at things to come: their knowledge proceeded from another Cause, to wit, immediate Revelation; or else was gathered from certain and Solid Principles.

It must be confessed that the Chiefest Bulwarks wherewith Astrologers

defend themselves, are Experiments; yet are they not so strong, but they may

be Battered. For some particular Prae|diction proving true, does not make

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Page 125

the Rules Infallible, one amongst an hundred (perhaps made at the same time) Hitting, the rest proving False: why then should all those that Fail be slip'd by and not spoken of, or not be brought in judgment against the Art, as those few which are True, are made so stiffly to plead for it.

Many very Eminent and Learned men have Discussed the vanity of Judi|cial

Astrology, as *Picus Mirandula*, *Cornelius Agrippa*, *Franciscus Valle|sius*,

and divers others, to whose Wri|tings I refer my Reader.

*Galeatius* Prince of *Millain* gave a notable Check to one of these men; who

was arrived at that height of impudence, as to tell the Prince, he was shortly to

Die a sudden and unusual Death, and that himself was to Live a long time after

him. But mark how prettily *Galeatius* Confuted the Astro|loger; he caused

him to be forthwith lead to Execution, the Prince survi|ving

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Page 126



him many years: and indeed 'tis observable that most of them are igno|rant of

what shall happen to them|selves, and whilst they foretel great Success, and

promise Golden Moun|tains to others, cannot Enrich them|selves.

Nor ought we to be Seduced by the Experiments they Brag of, since they are most of them only Collected by little and pretending *Sciolists*, men of no Faith nor Reputation, most of them too being Feigned and Falling out no body knows where nor when.

Again, in those few which truly happen according to their Praedicti|ons; 'tis not

certain whether the Artist might Consult with something else besides the Stars, since many who Deal with Familiar Spirits, Mask their Impieties under the Vizer of Astrology. So St. *Augustine lib. 5. de Civitate Dei. Non immerito*

*cre|ditur,*

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*Page 127*

*cum Astrologi mirabiliter multa vera respondent, occulto instinctu fieri spirituum non bonorum, quorum cura est has falsas & noxias opiniones*

*de Astra|libus fatis inserere humanis mentibus, at{que} firmare, non*

*Horoscopi notati & inspecti arte, quae nulla est.*

FINIS.



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