

Magick and astrology vindicated from those false aspersions and calumnies, which the ignorance of some hath cast upon them. In which is contained true definitions of the said arts and the justifications of their practise, proved by the authority of Scripture, and the experience of ancient and modern authors. With observations from several remarkable conjunctions and apparitions. As those three suns that appeared before the Kings death, &c.; Impartially communicated for the publique good / By Hardick Warren.

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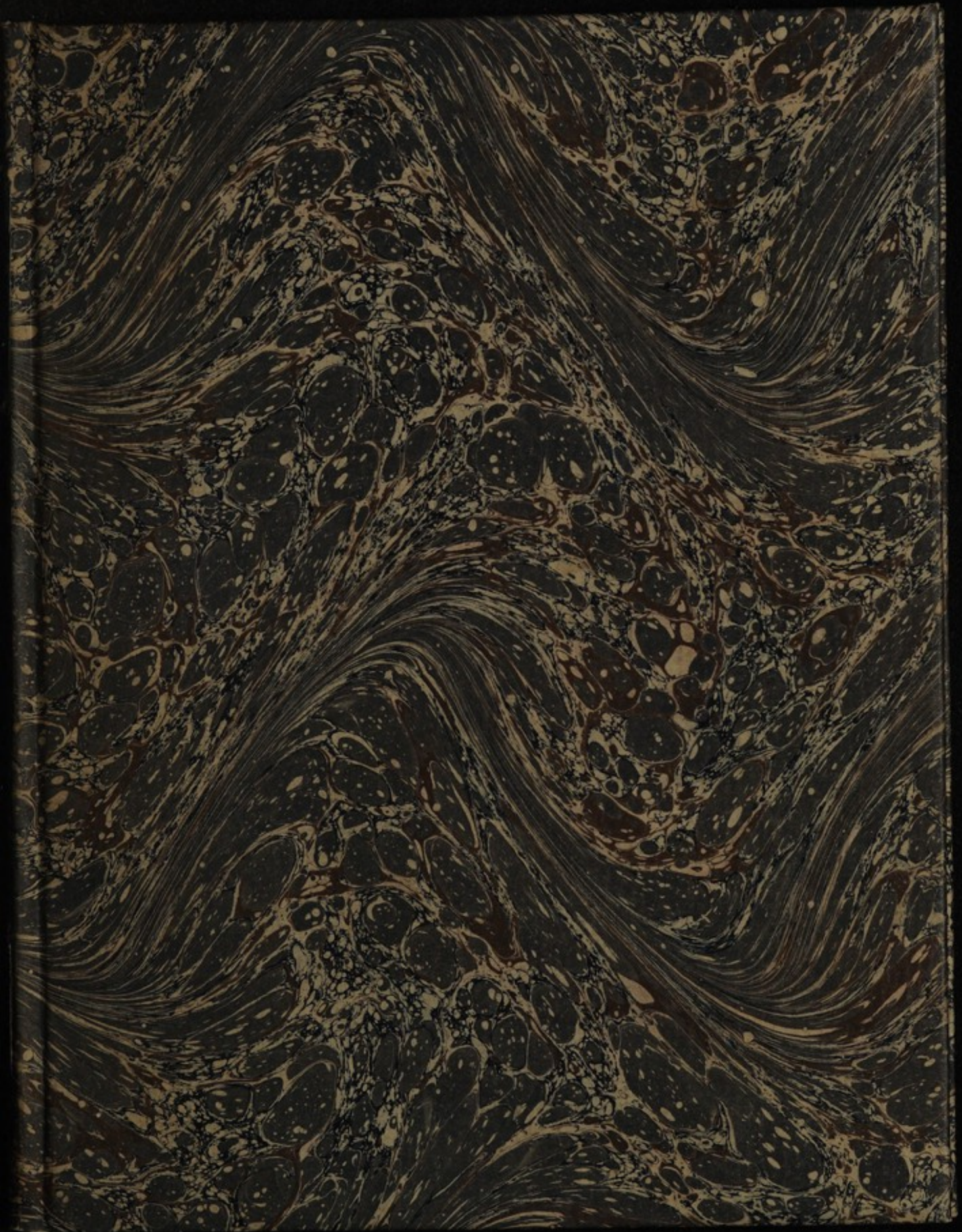
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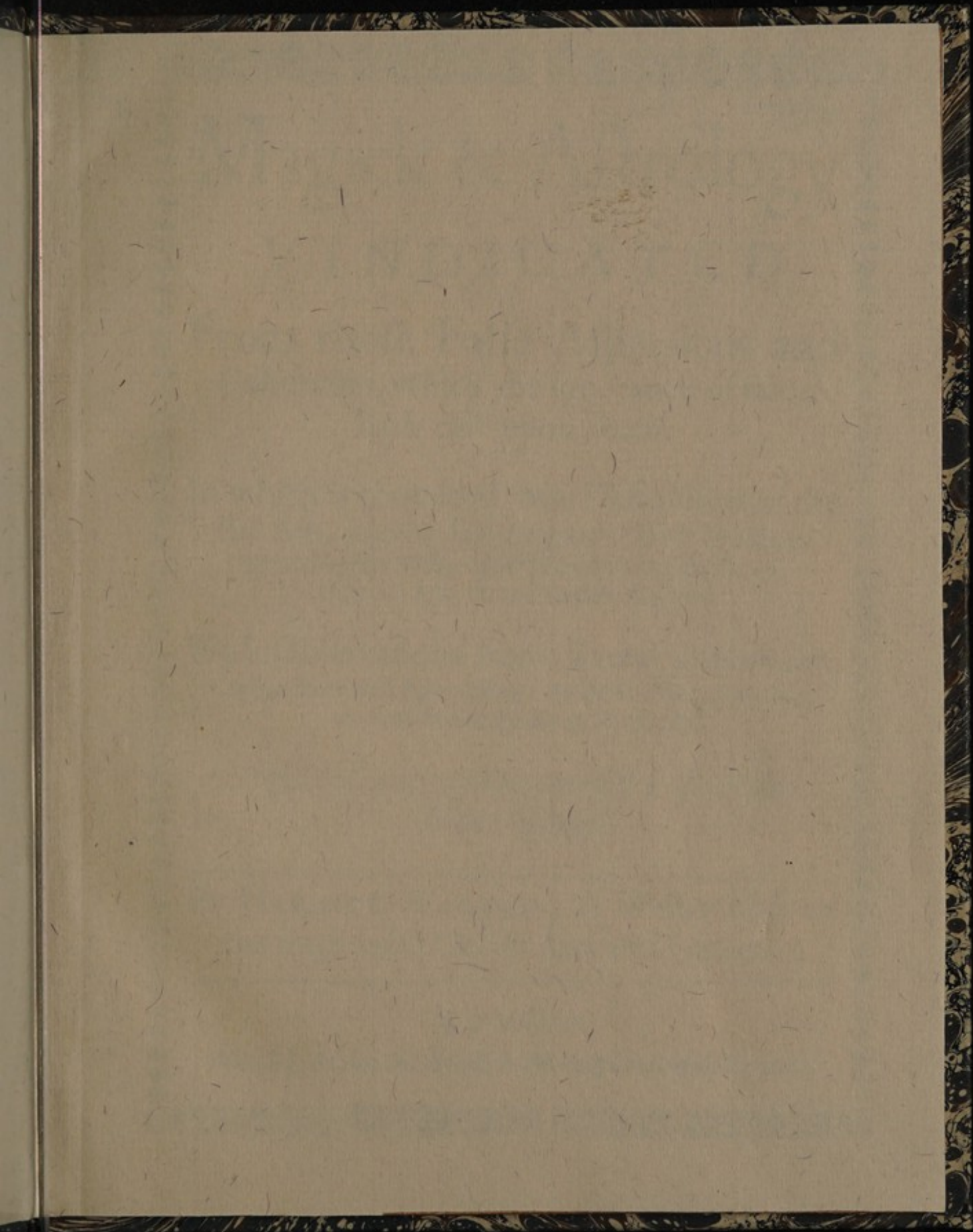


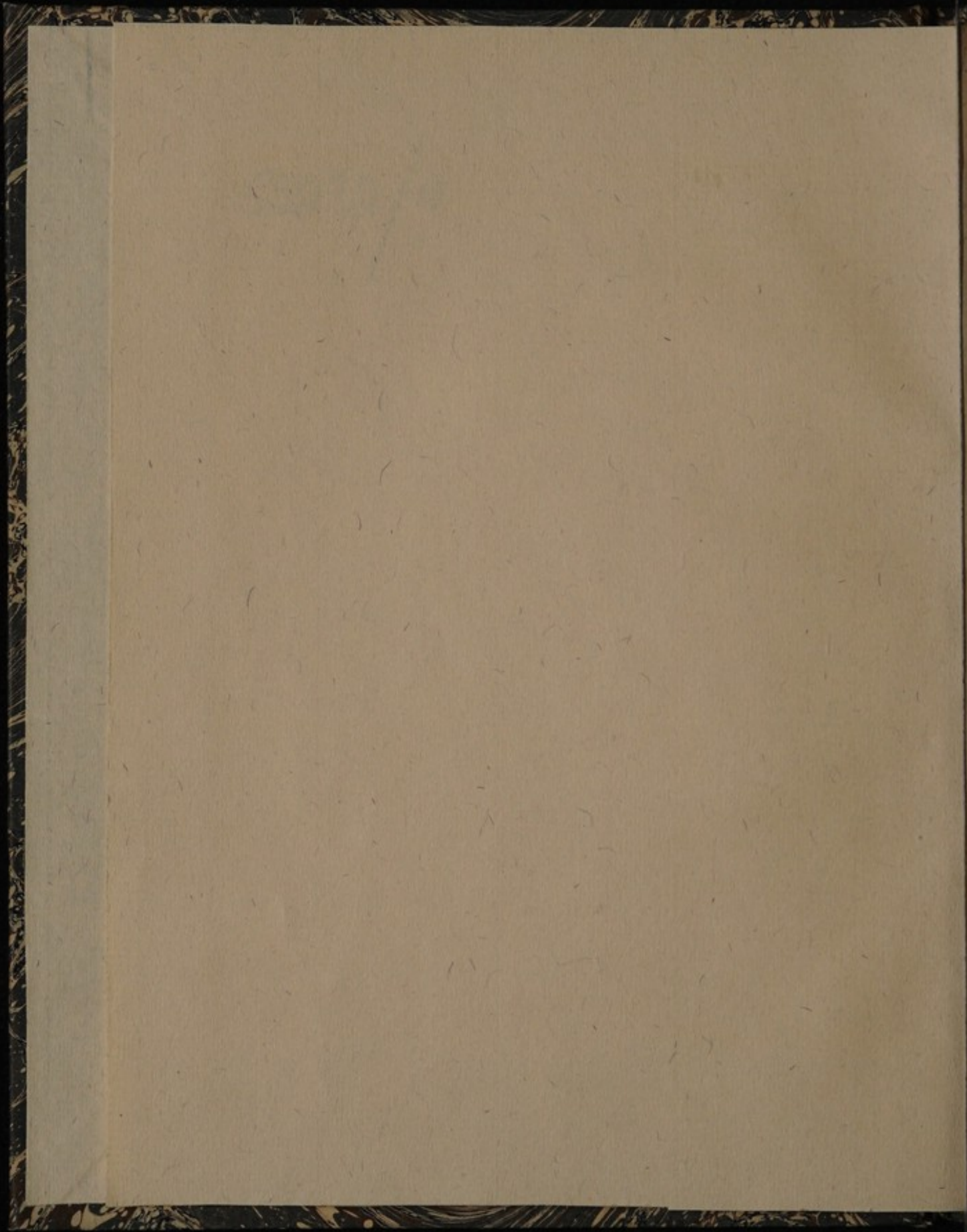






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Magick & Astrology

VINDICATED

From those False Aspersions and
Calumnies, which the Ignorance of some
hath cast upon them.

In which is contained true Definitions of the
said Arts, and the Justification of their Pra^{ct}ise,
proved by the Authority of Scripture, and the Expe-
rience of Ancient and Modern Authors.

With Observations from several remarkable
Conjunctions and Apparitions: As those *Three Suns* that
appeared before the Kings Death, &c.

Impartially communicated for the Pub-
lique Good.

By HARDICK WARREN, A Well-wisher to
the most secret Occult Arts and Learning.

LONDON,

Printed J. M. for N. Brook at the Angel in Cornhill, 1651.

Magic & Astrology
VINDICATED

From those False Assertions and
Calumnies which the Ignorance of some
have cast upon them.

In which is contained, true Definitions of the
said Arts, and the Justification of their Principles
proved by the Authority of Scripture, and the Expe-
rience of Ancient and Modern Authors.

With Observations from several remarkable
Conjunctions and Appearances: As those Years 1678, 1679,
1680, and before the King's Death.

Impartially communicated to the Pub-
lic Good.

By HARDICK WARREN, A Well-wisher to
the most secret Occult Arts and Learning.

LONDON,

Printed by M. for W. Baskett at the Angel in Cornhill, 1691.

How in the following Treatise
To the Author M^r H. W.

When Reason, Fancy, Wit, and Grace,
In tender years, take each their place,
These make the man; all these I see
Concur in this thy Book and thee:
Dear Friend, I'le vow thy Book I must call,
Not Sublunary, but Celestial;
For sure th' Intelligences mov'd thy Brain,
And were the Primum Mobile of thy strain;
Thy Star, a glorious Sun, and gives more light
Then can b^e obscur'd by foulest Envies spight.
And for thy Book, the praise it gets of mine
Is only this, it's excellent, good, and thine.

By W. A.

Come Carping Momus, spend thy spleen in vain,
Pour out thy Envy like the Ocean main,
And see if thou canst crown the Hystory
Of this small Piece with its Divinity,
And Natures purest Workings, which I own
With the first Cause, all which is clearly shown
In this same Book, all which appears to me
In the pure Art of Magick and Altrologie:
So it shall have my serious approbation;
I have the Book, but it my admiration.

By J. R.

To the Reader.

Courteous Reader,

THou art in this following Treatise (though but small) informed with the substantial Grounds of those (almost infinite Arts) to wit, of Magick and Astrology, both which, by reason of a fatal deprivation of these latter times, and the most of men, have fallen under the most detestable Notions that it were possible to brand them withall; the which did arise by reason of those many wicked and abominable Practises of some men, whose whole Soul hath been let forth to its Liberty to converse with the Reprobate Powers of Darkness, whose Diabolical Practises have been by them shrouded under the Name of Magick and Astrology, when as indeed they have not in the least measure been acquainted with the true knowledg either of the Creator, or of those most glorious results of his wisdom and power in those many & excellent Creatures, which are the Images of his Glory, and in the which (more then the most of men are acquainted with) he takes pleasure to be conversant; for his delight is in the inhabitable parts
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of the Earth, and his chief Recreation (if I may so speak without offence) amongst the poor degenerate Sons of men, whose love is such, that he hath in a most condescending way wrapped himself about with the whole Creation, that none might be ignorant of his Excellency; and in this way many of those Hermitick Spirits, who renounced the vain beauty of the meanest of the Appearances of the World, came to have those most excellent and admirable Manifestations, which produce admiration in me, when I consider that we who profess our selves to know and to converse with our God in a more immediate way, yet come short of some of those holy Souls, who were ignorant of all but this indwelling of the first Cause in the creature. But I must expect, and that from those that are not a little learned in their own Opinion, and no lesse knowing in the Mysteries of God in their conceits, to be all to be Devil'd for my labour in this work; but to such I say, that their gross Ignorance shall be punished with Tantalus torment, and their Sisypus Robberies of us the Commonalty (under their specious pretence of a divine Right) with an endless toyl. Reader, these are the Arts, and especially that of Magick, which as to our English Nation hath worn the

Ring of Gyges, and walked invisible; but now thou hearest it speaking in thy own Dialect, not eyed in a Gardian knot of impossibilities, but may be experimented by thee, if thy lecret *genius* can but soar to high; but sure I am, with polluted hands, and a fond conceit of thy self in respect of thy knowledg, thou art not able to do any thing in it; there is more divine correspondency required then thou art aware of, or may be then thou art capable to receive: Thou must not expect with a Iwinish affection to draw celestial Virtues with thy earthly gruntlings; no: if thou canst attain a divine Rapture, and bring thy Soul and its Attendants from that dark Dungeon of Earth, and loosened from those cursed Fetters of sin, thou art the man which art fit to receive power from those blessed Inteligences, and mayst do wonders in thy generation. I have in the Magical part of this Treatise followed the method of that most admirable *Agrippa*, whose learned Works I do profels I honor above all the Books in the world, except the Sacred Writ: What I have writ is not agreeable to those fond and foolish Doctrines of many old doting women, who that they might be thought to have a divine Power, that as *Apuleius* saith, they can throw down the Heavens,
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lift up the Earth, harden Fountains, wash away Mountains, raise up infernal Spirits, command Ghosts, cast down the Gods, extinguish the Stars, and enlighten even Hell it self; whereof many I confess are as well of a falacious opinion, as superstitious diligence, and pernicious and deadly endeavor; for when that they cannot appear in publique under the practise of a wicked and Diabolical Art, yet they are so audacious as to presume to think that they are capable to cloke themselves under the honorable Name of Magick; the which hath caused amongst the most of men an inveterate hate to the very name, which is exceeding good and commendable. I wish that those who are but slenderly acquainted in the Principals thereof may not bring a dishonor upon it by their boasting of abilities to produce Wonders, and are not able to operate any thing but what is common to every Nature; it is such a Myſtery that it is found out and attained but by a very few, but grossly abused almost of all.

Therefore I commend this small Treatise only to the true Sons of Minerva, who are alone able to judg of it, and whose Censure I only value; if any imperfection be in it, let this take off the blot of my dishonor, to wit, my tender
years

years, which indeed are not many, and the shortness of time that I have been conversant in the Study of this worthy Myſtery; and not only ſo, but my being unacquainted with the way of publique Writing, it being the firſt that ever I attempted to publiſh, not being born to ſuch an end, but for a private Contemplation, for which end I compoſed it; but by reaſon of the exceeding importunity of a loving Friend, and a Well-wiſher with my ſelf to ſecret Learning, I was neceſſitated to give my aſſent, for the committing of it to the publike view; therefore ſuch as it is, thou haſt the benefit of it to peruſe; if thou receiweſt any advantage by it, I have the ultimate of my ambition, and ſo ſhall be

Thine,

H. W.

Friendly Reader, I would entreat thee to rectifie theſe faults, which are not many, before thou peruſeſt the following Diſcourſe.

As in pag. 9 line 24 for ſober read Solar, p. 11. l. 18. for ſober r. Solar, p. 12. l. 14 r. it paſſeth to the fancy, p. 13. l. 12. r. that he wrote, p. 14. l. 22. for Ayre, r. Ayry, and l. 36. for theſe r. thoſe, p. 16. l. 33. for Star r. Stars, p. 20 l. 16. r. being in Conjunction, l. 22. for are r. were, p. 23. l. 1. r. with them then it was.

Magick



Magick & Astrology

VINDICATED

From those false Aspersions and
Calumnies, which idle Ignorance hath
cast upon them of late.

Ingenuous Countrymen,

THe cause of my writing this following Discourse was occasioned by an accidental perusal of a small Pamphlet, entituled, *A brief Declaration against Judicial Astrology*; the which doth seem to me to be done by one who hath sold his *Ingenuity* to some Clergy-man for a reward, to speak evil of that which he understands not: for had he known the subject against which he professeth himself an enemy, he would have found better Arguments to have overthrown what he opposed. But seeing that the Author hath put himself upon the Stage, and become some Priests Champion, and hath proclaimed the Victory and Conquest over those two excellent Arts of *Magick* and *Astrology* in his own conceit; yet for my own part I see nothing against them substantially, but a slender denomi-

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tion of them, and then concluding them to be Diabolical, but nothing proved: Surely he wanted the Learning of some *Chemarim Priest* to have made good the Conquest. But seeing he is so valorous as to fight with his own shadow, mad-man-like; for *Magick* and *Astrology* he never touched, because they are both taken up too high for his squint-eyed respects to have the least speculation of.

But now give me leave to declare my present Apprehension of *Magick* and *Astrology*, what they are, and what are the grounds of them.

What Magick is.

First, for *Magick* (mistake me not) I go not about to justify all Arts, which are falsely called so; but for *Magick* it self, which Art (saith *Mirandula*) few understand, and many reprehend; as Dogs bark at those they know not, so they hate and condemn the things they understand not: And it is too true, as one saith, that many men abhor the name and word (*Magos*) because of *Simon Magus*, who being not indeed *Magus*, but *Goes* (that is) familiar with evil spirits, uirped that Title. For *Magick*, *Conjuring*, and *Witchery*, are far differing Arts, which *Pliny* being ignorant of, scoffed thereat: But *Magus* is a *Persian* word, whereby is exprest such a one as is altogether conversant in divine things; And (as *Plato* affirmeth) that the Art of *Magick* is an Art of worshiping of God. And sometimes the word *Magus* is a Name of him that is a God by Nature, and sometimes of him that is conversant in the service and worship of God: in the latter sence it is taken, *Matth. 2. 1.* And this is the highest kinde, which *Piccolomini* called *Divine Magick*: and these are they that are called *wise men*; For the fear and worship of God is the beginning of knowledg: And these are the men which the *Greeks* called *Philosophers*, the *Egyptians* termed them *Priests*; with the *Hebrews* they were called *Cabalists*, *Prophets*, *Scribes* and *Pharisees*; amongst the *Babylonians* they were differenced by the names of *Chaldeans*: amongst the *Persians*, *Magicians*: And therefore one speaking of (*Hastanes*) one of the ancient *Magicians*, useth these words, *He was one who ascribed*

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ascribed the due Majesty to the true God: He also hath delivered, that there are Devils earthly and wandering, and Enemies to Mankinde. So also the late Kings Father, in his Book of *Demonology*, confesseth, that in the *Persian* Tongue the word (*Magus*) imports as much as a *Contemplator of Divine and Heavenly Sciences*: and he also avoweth, that under the name of *Magick* untruly all diabolical and wicked Arts are comprehended. And is it not so indeed, when those that profess themselves Practitioners in the *Magick* Art, as the Author of that ridiculous Pamphlet terms himself, should not be able to distinguish betwixt that which is *Magick* truly, and what is falsely termed so? For that *Magick* which the late Kings Father did condemn, was that, wherein the Devil is a party, and not that lawful *Magick* which he justifies, the which he doth distinguish from *Necromancy*, *Witchcraft*, and the rest; of all which he hath writ learnedly. So also we read in the second of *Daniel* of four kindes of wise men, viz. *Inchanters*, and the *Astrologians*, *Sorcerers*, and *Chaldeans*: The first, according to the Opinion of some, were *Philosophers*, according to the Note of *Vatablus*, which is this, that the *Magi* are the same with the *Barbarians*, as the *Philosophers* are with the *Grecians*, (that is to say) Men that profess the knowledg of all things both divine and humane: And according to the Opinion of that worthy Gentleman Sir *Walter Rawley*, whose words are these; That the *Greeks* and the *English* call them *Inchanters*; *Junius*, *Magicians*; *Castalion*, *Conjecturers*; and in the *Syrian* they are all four called by one name, viz. the *wise men of Babel*.

The second sort *Junius* and our *English* call *Astrologians*; *Jerom* and the *Septuagint*, *Magicians*.

The third kinde the *Septuagint* calls *Witches* or *Poysners*, our *English*, *Sorcerers*.

The fourth sort were *Chaldeans*, who profess themselves to be able to foretell the Events of things, both *Natural* and *Humane*.

There is a kinde of *Magick*, being part of *Astrology*, which hath respect to *Sowing*, and *Planting*, and all kindes of *Husbandry*, which is nothing else but the knowledg of the *motions* and *influences* of the *Stars* in these lower *Elements*.

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And as *Philo-Judeus* affirmeth, That by this part of *Magick*, or *Astrology*, together with the Motions of the Stars and Heavenly Bodies, *Abraham* found out the Knowledge of the true God, while he lived in *Chalde*; And, as one saith, *He knew the Creator by his contemplating on the Creature.* And *Josephus* reporteth, that *Abraham* taught the *Egyptians* first in the Art of *Astronomy* and *Arithmetick*, which before that, they had no knowledge of them: And, according to the saying of another Author, that *Abraham*, the holiest and wisest of men, did first teach the *Chaldeans*, then the *Phœnicians*, and lastly the *Egyptian* Priests, *Astrology* and *Divine Knowledge*.

But there is another kinde of *Magick*, which doth contain the whole *Philosophy of Nature*, which is that which bringeth to light the hidden Vertues, and drawing them out of Natures Bosom, and converting them to humane uses, by applying those things that work to those that suffer; and thus it is defined.

A Definition of Magick.

M*agick* is the Connexion of Natural Agents and Patients, answerable each to other, wrought by a wise man, to the bringing forth of such or such effects, as are wonderful to those that know not their Causes.

And this is that which hath layn under terms of Ignominy to this day: Ignorance producing Admiration, and Admiration Suspicion, and then an undeserved Censure past upon the work, or action, terming it to be Diabolical; and so attributing the secret workings, which the divine Wisdom hath placed in the secret bosom of Nature, to a Diabolical Power and Property, when it is nothing else but a mutual application of Natural Vertues, Agent and Suffering reciprocally: And those that were conversant in this excellent Science in former times, were otherwise thought of, then now they are. For, as *Pencer* truly observeth, that the *Magi* were the chief Ministers of the *Persian* Religion, as the *Levites* were amongst Gods people, and they were given to the studies of true *Philosophy*: neither could any be Kings of the *Persians*, who had not been first exercised in the mysteries and knowledg of the *Magi*. And this lawful *Magick*, which I do here speak of, was

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commended by *Origen*, that learned man, who doth most ingenuously declare, That it doth appertain to the practick part of *Natural Philosophy*; teaching to work admirable things by the mutual application of Natural Vertues. And *Jerom*, in his *Commentaries* upon *Daniel*, useth these words; But common custom (saith he) taketh *Magicians* for *Witches*, who are otherwise reputed in their own Nation, for they are the *Philosophers* of the *Chaldeans*: yea Kings and Princes of that Nation do all that they do according to the knowledg of that Art: whence, at the Nativity of the Lord our Saviour, they first of all understood his Birth; and coming unto *Bethlehem* did worship the Childe, the *Star* from above shewing him unto them.

So it is clear, that there is a great deal of difference between the Doctrine of a *Magician* truly, and the abuse of the word. But if you will beleve the Author of that Pamphlet, he will tell you that he is a *Magician* in these our days, who having entered a combination with the Prince of Darkness, useth his help in any matter; but the Art of *Magick* is of the wisdom of Nature: But as for other Arts, which have assumed the Title of *Magick*, they were invented by the subtilty and falshood of the Devil; and in this there is none other Doctrine, then the use of certain Ceremonies by an evil and wicked faith: in the other none evil, but the investigation of those admirable Vertues, and occult Properties, which that infinite Wisdom hath bestowed and given to his Creatures; and how fitly to apply those things that are to work, to those things that are to suffer. And those men that were studious in this Art were called the *Magi*, which (*Peter Martyr* saith) the Ancients understood to be *good and wise men*. And as *Ficinus* saith, O thou fearful one, why doubtest thou to use the name of *Magus*, a name gracious in the *Gospel*, which doth not signifie a *Witch*, or a *Conjurer*, but a *wise man*, and a *Priest*? And what hath brought so much slander upon this excellent knowledg, but base and idle Ignorance, which indeed is the mother of Admirati-
on? But give me leave to go yet further: This Art doth not onely enable us in the true knowledg of those secret Vertues which are wrapped up in the bosom of Nature, but it may in some measure bring us to the true knowledg of the *Divinity of Christ*: and to

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use *Mirandula's* words; For by understanding (saith he) the utmost activity of Natural Agents, we are assisted to know the Divinity of Christ; for otherwise, the terms and limits of Natural Power and Vertue not rightly understood, we must needs doubt whether those very works which Christ did, may not be done by natural means; and therefore I say not heretically, nor superstitiously, but most truly and catholiquely, that by such Magick we are furthered in knowing the Divinity of Christ. And seeing the Jews, and other the Enemies of Christian Religion, do impudently and impiously object, that those Miracles which Christ wrought were not above Nature, but by the exquisite knowledg thereof performed; and as that learned Doctor *Staughton* saith in a small Treatise of his, that the Jews have a blasphemous Fable, that our Saviour found out the right pronounciation of the Name of God, the *Tetragrammaton*, and that wrought all his Miracles. But *Mirandula*, a man for his years fuller of the knowledg of Nature, then any of these latter times, might with Reason avow, that the utmost limits of Natures works being known, that the works which Christ did (which no man could do) do manifestly declare of themselves, that they were wrought by a Hand which held Nature herein but as a pensil, and by a Power infinitely Supreme and Divine. But on the contrary, there may be many wonderful effects brought to pass, by the Magical operation of Natural Vertues, such as may produce no small admiration in those that understand not the secret workings and products of those vertues; for it is undoubtedly true, that all Secondary Causes do necessarily work, and necessarily produce their proper effects, by vertue of that Connexion that they have with the first Cause, and correspondency that they have to those divine Patterns and eternal *Idea's*, whence every thing hath its determinate place in the Architype, whence it lives and draws it original, and the vertue of all things, as of Stones, Herbs, Metals, living Creatures, and all which are from God are placed; who although he works by the Intelligences and Heavens upon these inferior things, yet sometimes those *Mediu's* being let alone, or their Ministry suspended, the first Cause doth then work of it self, which works are then called *Miracles*: For whereas, by the command and order of the first Cause

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Cause, the secondary Causes (which *Plato*, and others, calls *servants*) do necessarily work, and necessarily produce their proper effects, yet sometimes, according to the pleasure of the first Cause, their Ministry is either suspended, or finished, that they wholly cease from that necessary command and order; and these are the greatest Miracles of God. So the Sun, at the request of *Josuah*, stood still for the space of a whole day. So, at the desire of *Ezekias*, it went back ten hours. So the fire in the *Chaldean* furnace did not consume the *three Children*. So when that our Saviour Christ did suffer at a full Moon, the Sun was eclipsed.

But if the Ministry of these secondary Causes be not suspended or finished, then they shew forth their proper powers and vertues, in their several effects, according to that order in the which the Wisdom of the first Cause ordained them.

What the Secondary Causes are.

NOW if it be demanded, what these Secondary Causes are; I answer, They are all those Ministring Powers, which God, the first Cause, hath set up under himself, for the regulating and governing of these inferior things; for there is not any thing to be found, which is not governed and ruled by these Ministring Powers under the first Cause. For God, the chief Cause, and Original of all Vertues, affords the Seal of the *Idea's* to the Intelligences, his Ministers; who, like faithful Executors, do seal every thing committed to them, with the Ideal Vertue, by the Heavens and Stars, as it were Instruments in the mean time disposing the matter, to receive those forms which reside in the divine Majesty (as *Plato* saith) to be carried down by the *Stars*; and the Giver of Forms distributeth them by the Ministry of *Intelligences*, which he hath appointed over his works, Governors and Keepers, unto whom this ability is entrusted in things committed to them, That every vertue of Stones, Herbs, Minerals, and all the rest, might be from the *Intelligences* governing; therefore the form and vertue proceeds first from the *Idea's*, and after from the *Intelligences* governing and ruling, and next from the Aspects of the *Stars* disposing, and further from the disposed Compliances of the Elements.

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answering to the Influences of the Heavens, by which the *Elements* themselves are disposed; They have then such *operations* in these inferior things, by the express forms; but in the Heavens, by the *vertues* disposing; in the *Intelligences*, by means mediating; in the *Architype*, by the *Idea's*, and exemplary forms: All which is necessary to meet in the effects of every thing, in the *execution* of the *virtue*.

Then it must needs be, that there is wonderful *operation* in every *Herb* and *Stone*, but greater in the *Stars*, beyond which every thing gets much to it self by the *Intelligence* governing, but chiefly from the highest cause, to which all things, being mutually finished, do correspond, consonant by its harmonial *consent*, as it were with Hymns, praising together the highest workman.

By the true knowledg of what hath been spoken, many and great things may be done, by the coupling and joyning of the *Powers* and *Vertues* of the Superiors with their *Patients*, the Inferiors agreeing and corresponding therewith.

This is truly *Magick*, and a thing much to be honored and esteemed; This is the most high and worthiest Science in the World, lawful in all the parts of it, free from all evil encumbrances, and diabolical practices, voyd of *Superstition*, a great means to attain the highest knowledg of that infinite Wisdom and Power, who hath created all things in order and form, and who ruleth in and over all things by his Ministering Powers, whom he hath set over all things in their several orders, for the *distribution* of his *Power* and *Vertue* (as the first Original of all *Power* and *Vertue*) to all things, according to the fore-decree of the first Cause, with a respect had to the *matter* receiving; and this *Power* and *Vertue* hath a stedfast cause, not by chance or accident, but effectual and potent, and not failing, doing nothing in vain, nor fruitless; by it those Powers existing in the nature of all things are moved, the which Powers are the *operations* of the *Idea's*, under the chief Cause, which do not err, but by the *impurity* and *inequality* of the *matter*: for celestial Influences may be hindered by the confusion and unfitness of the *matter* receiving, whence the *Platonicks* had that Proverb, *That Celestial Vertues were infused, according to the desert of the matter*: Wherefore in those things, in the
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which these *Celestial Powers* and *Virtues* are less drowned and incumbered in the *matter* receiving, have more powerful *operations*, and produce more admirable effects, when those things are fitly collected, prepared, and duly applied to their *Patient*, the which *application* stirs up that secret and hid *virtue* of the *Agent*, and produceth the like *quality* in the thing annexed. As for instance; *Salt*, the secret *virtue* of which lieth hid in it self, until that there is annexed to it a reciprocal *matter*, which moves and stirs up that *virtue*, so that it is infused into the *matter* joynd to it, the which *matter*, according to the *quality* of its receivingness, is also able to infuse the like property into other things joynd to it. So also the *Load-stone* doth infuse its *secret virtue* into *Iron*, approaching near to it, and doth so fasten the *virtue* to the *Iron*, that it is able also to draw *Iron* to it self, answerable to that power of *Attraction* that it hath received from the *Load-stone*; and this arises from that reciprocal property which is in the *matter* affected, the which is wrought upon, and moved by the *secret virtue* of the *Agent* applied. This also we find to be produced upon the *Inferiors*, by the *virtue* and influence of the *Superiors*, for the *Celestial Powers* do work the like in *Terrestrials*; for we see that the *Moon* doth attract the vast body of the *Waters*, so that they answer in their ebbings and flowings those diversity of *Points* that she cuts in the *Heavens* in her *Diurnal Motion*. So likewise the *Heliotropium*, that sober Herb, who corresponds with the *motion* of the *Sun* by a *secret virtue*, which doth declare that there is something of the *Sun* and *Moons virtue* infused, by the which they are wrought to such obedience. Doth not the *Marigold*, and many other flowers, open their blossoms at the *Suns* rising, as if they did rejoyce at his approach, and fold themselves in, as if they mourned for his departure? All which is from that *secret Agreement* and *Correspondency* of their *virtues*. For my own part, I am perswaded, that all things that are under the *Luner Globe* in this inferior world, subject to *generation* and *corruption*, they are also in the *Celestial world*, but in a certain *celestial manner*; so also in the *Intellectual world*, but of a far more perfect and better stamp, and lastly most perfect in the *Architype*: And in this order every thing below doth answer to its *Superior*, and by it to the highest,

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according to its proper kind, and doth receive *virtue* from them, from the *Heavens* indeed, that *Celestial Force*, which some call the *Middle Nature*, or the *spirit of the world*; and from the *Intellectual world*, that *spiritual & living Vapour*, being every transcendent *virtue* qualifying; and lastly from the *Architype*, by these means between (according to its degree) the original force of all *Perfection*.

Hence every thing may be fitly reduced, from these *Inferiors* to the *Stars*, from them to the *Intelligences* of the same, and from thence to the *Architype*, out of the order of which all *Magick* and *secret Philosophy* doth flow; for dayly some *natural thing* is drawn by *Art*, and dayly some *divine thing* is drawn by *Nature*, which when some of the learned *Egyptians* did behold, they called *Nature* it self a *Magician*, that is to say, the *Magical Force* it self, in the *Attraction* of the like by the like, and of things agreeing by things that agree; and the *Greeks* called such *Attractions*, by the *mutual Agreement* of *Superior* with *Inferior* between themselves, *Sympathy*.

As for instance: We know that in the *Elements*, *Water* agrees with *Earth* in *Coldness*, *Water* with *Ayr* in *Moistness*, *Ayr* with *Fire* in *Heat*, *Fire* with the *Heavens* in the *Materia*. So *Metals* agree with *Plants* in their *Unsensibleness*, *Plants* with *Animals* in *Growing*, *Animals* with *Man* in *Sence*, *Man* with *Angels* in *Understanding*, *Angels* with *God* in *Immortality*. So also *Stones* and *Metals* agree with *Plants*, *Plants* with *Animals*, *Animals* with the *Heavens*, the *Heavens* with the *Intelligences*, and those with the *Divine Properties* and *Attributes*, and with *God* himself. So the *Divinity* answers to the *Mind*, the *Mind* to the *Understanding*, the *Understanding* to the *Intentions*, the *Intentions* to the *Representation*, the *Representation* to the *Receiving* it, the *Receiving* to the *Senses*, and at last the *Senses* to the *thing* it self. For such is the binding together and continuity of *Nature*, that that every *Superior* *virtue* doth disperse its beams through every *Inferior* thing, by a long and continued rank, flows even to the utmost: And the *Inferiors* do even reach to the *Highest* by their several *Superiors*, for so the *Inferiors* are annexed to the *Superiors* by each other, that the *Influence* from the *Head*, the
first

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first Cause, as it were a certain Chain stretched out, proceedeth even to the very Lowest, wherefore if one be touched, it trembles or shakes wholly on the sudden, and such a touching sounds even to the other end; and one Inferior being moved, the Superior is also moved, unto which that doth answer and correspond: As the *string* in any *Instrument* being touched, causes all the rest to tremble,

So it is manifest, that all Inferior things are under the Superiors, and after a manner (as saith *Proclus*) are within each other, to wit, the Highest in the Lowest, and the Lowest in the Highest: so earthly things are in Heaven, but as in a celestial cause and manner; and the Celestial are in Earth, but after an earthly manner, to wit, according to the effect. So we say that here are some things *Solar*, and some things *Lunar*, in which the *Sun* and *Moon* doth cause somewhat of their *virtue*, whence such like things do receive very many *operations* and *properties*, agreeable to the *operations* and *properties* of the *Stars* and *Signs* under which they are.

So it is manifestly known to all *Naturalists* and *Physicians*, that *sober things* have relation to the *Head* and *Heart*, because of *Leo* the House of the *Sun*, and *Aries* his *Exaltation*; and those of *Mars* have relation to the *Head* and *Privy parts*, because of *Aries* and *Scorpio*, the two Houses of *Mars*, and so of the rest. So you see that all *Inferior virtues* do correspond with their *Celestial*, the *Celestial* with their *Intellectual*, and the *Intellectual* with the *Ideal* and *Architypical*, or *first Cause*.

So the *Elements* are to be found in all things, but differently; for in these Inferior but muddy and thick, but in the Celestial more pure and bright, in the Super-celestial living and blessed every ways: The *Elements* are therefore the *Ideas* of things to be produced, in the *Intelligences* as *Powers* distributed, in the *Heavens* as *Virtues*, in these *Inferior things* as *thicker Forms*.

So the *Light*, a very formal *Quality*, and a simple *Act*, and Image of an *Intelligence* (or *Spirit*,) first is diffused into all things by the *divine Mind*: but in *God* himself the *Father*, who is the *Father of Lights*, it is the *first and true Light*; and afterward in the *Son*, the enlightening and abounding *Brightness* of the *Fa-*

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ther; in the Spirit a burning Fulger, exceeding even the understanding of the Seraphins (as Dionysius saith,) being diffused in the Angels, it becomes a shining understanding, and a Joy shed forth above the bounds of Reason, yet received by divers degrees, according to the Nature of the Intelligence receiving; afterward it descends into the celestial things, where it is made a plenty of life, and an effectual Propagation, and also a visible Brightness, and in the Fire a certain natural force imprinted by the Celestials: Lastly, in Man it is made a bright discourse of Reason, and the knowledge of divine things, and wholly rational: And this also is manifest by the disposition of the body, as the Peripateticks will have it, or which I conceive is more true, according to the pleasure of the Cause giving, which distributes to every one according to his Will, from thence it passeth the fancy, and as yet it is above the senses, and being only made imagineable, at length it attains to the senses, and especially to that of the eyes, in that it is made a visible clearness, and is stretched forth in each of these prospicious bodies, in which it becomes a colour, and a shining fireness; in dark things it becomes a helpful ingendering virtue, and pierceth even unto the center, where the beams being collected into a narrow space, it becomes a dark heat, tormenting and boyling.

So all feel the force of Light according to their capacity, which joyning all things to it self by a quickening heat, and going through all things that have Being, brings forth their qualities and virtues through every thing.

So you see that all Inferior things are in the Superior, but more clear and perfect then here below; so all Superior virtues are to be found in the Inferiors, more or less answerable to the capacity of the Receiver, but more gross and muddy, and not so powerful and operative as in their Superiors. For we see by experience, that all Medicines are composed of several ingrediencies, because of the imperfection of the virtue of one material in its operation, and therefore they strengthen that imperfect property by addition of others of the like kind, that so they might produce those proper effects proposed by the Arts.

Ingenuous Reader, I hope by this that *Magick* is no such Art as the most of men ignorantly take it to be, nor as the Author of that

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Pamphlet is pleased to esteem of it; for had it been so, certainly it would have been reprov'd in *Solomon*, the wisest of men, who without doubt was excellently acquainted with this *Mystery*; for his knowledg in *Nature* was such, and so perfect, that he knew and understood the *virtues* and *properties* of all *Trees*, *Plants*, *Beasts*, *Fowls*, and *Fishes*, with their *Times* and *Seasons*; he also declared their *virtues* and *uses* in the curing of *Diseases*, (as *Suidas* reports,) whose words are to this effect, *That Solomon wrote of the Remedy of all Diseases, and grav'd the same upon the sides of the Porch of the Temple, which Ezekias pulled down, as the same Author saith.* Nay *Josephus* goeth farther, and saith, that wrote *Books of Invocations* and *Inchantments* to cure *Diseases*, and to expel *evil Spirits*, he also speaketh of one *Eliazarus*, who by the *Root* in *Solomon's Ring*, dispossest divers persons of *evil Spirits* in the presence of *Vespasian*, and many others. So also *Moses*, the *Law-giver* and *Prince* of the *Hebrews*, endued with *Magick* in *Egypt*, is read in *Josephus* to have made *Rings of Love* and *Forgetfulness*: This I am really perswaded, that *Moses* was very knowing in all the *secrets* of *Nature*, or as one saith, a man that was the most excellently learned in all *Divine* and *Humane Knowledge*; and for ought as I do know, was as able to have brought forth the *Products* of *Nature* in as admirable a way, as did the *Magicians* of *Egypt* before *Pharaoh*; for I conceive that he was as knowing in the *secret* and *occult workings* of *Nature* as they: And whereas it is a received *Opinion* of many, *That those Frogs* which the *Magicians* of *Egypt* did produce were but false *Semblences*; my opinion is otherwise: for I am really convinced, that *Moses*, that man sent and impow'ed of *God* for so eminent a work, could not be deceived with such false *Appearances*. But I shall adhere to the *Judgment* of that learned *Parisienses*, who saith, *That* in such works the sudden *generation* of *Frogs*, *Lice*, and *Worms*, and some other *creatures*, in all which *Nature* alone worketh, but by means strengthening the seeds of *Nature*, and quickning them in such wise, that they so hasten the work of *generation*, that it seemeth not to be the work of *nature* to the ignorant which usually worketh more slowly, but they think it to be done by the power of *Devils*; but they who are learned in those Arts.

marvel

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marvel not at such workings, but glorifie the Creator. Many the like things may and have been done by no unjust way or means, but wholly by the more *secret* and *occult* workings of *Nature*, which to those that apprehend not the way of *operation*, have had a surmise of a *Diabolical Agent*; but their *ignorance* hath misled them, as it doth many at this day: And I were able to deliver the *Precepts* of some learned men for Instances, but it may suffice that I have cleared the *substantial* Grounds of *Magick*, and have vindicated that *excellent Art* from those gross *Calumnies* and *Aspersions* that have been laid upon it, either by men wholly ignorant in it, or such who have received a prejudice against it, to both, I say, that they may as well asperse the *Magical Policy* of *Jacob*, in causing the *strongest Cattel* of *Laban* to bring forth *spotted young ones*, by his laying of *spotted Rods* in the *watering-troughs* and *gutters*, where the *female Cattel* coming to drink, at what time they had coupled with the *male*, that they then seeing the *Rods* might conceive *spotted young ones*, the which sight wrought secretly upon, and powerfully affected the conceiving and forming faculty of the *Cattel*, and so did enstamp the like colours upon the thing conceived, for that part of the seed which maketh it fruitful, to wit, the *spirits* which wander all over the *body*, these containing the *Idea* or form of the particular parts to be formed, being *ayr* and *moist*, are ready to receive any impression, which is conveyed in at the eye, and doth frame the thing answerable in some sort to the thing received: As I have read of a *Negor* woman, that conceived a beautiful *white child* by the help of her *Imagination*, it being fixed upon a *beautiful picture* in the Act of *Generation*, which is wrought by nothing else but that reciprocal *quality*, and tender property of those *ayral* and *moist spirits* which are in every seed in *conception*.

My request therefore is, that all ingenuous men would seriously study and contemplate the *creature*, and those excellencies that God, the first Cause and Original of all things, hath put into *Nature*, which doth very much speak out the *infinite Wisdom*, *Power*, *Goodness*, *Love*, and *Kindness* of him who doth all in all, by these *ministering Powers* that he in his *Wisdom* hath set up over all these *inferior things* for the shewing forth of these received *virtues*; which

which doth flow down from the first and chief *Good* into all creatures more or less, answerable to the good pleasure of the first Cause or Giver, and according to the fitness of the Receiver, for there is not any thing to be found which hath not something of this good infused into it, which *Virgil* had a sight of when he uttered these words, *There is (saith he) a Fire force, and a Celestial Original to these seas, as far as the Noxious Bodies do not hinder.*

And this is all that I shall speak concerning the Art of *Magick*; more I could have said, but this shall suffice, as an *Answer* to that *Book*, in reference to that *secret Mystery*, which I hope will satisfie the Ingenuous Reader.

I shall now speak briefly to the other Art, *viz.* that of *Astrology*, which the Author of that Pamphlet is pleased to stigmatise with the like ignominious Terms as he hath done that most profound Art of *Magick*, before spoken of, and I hope to any ingenuous and impartial man cleared and vindicated by the foregoing Discourse: It remaineth now for me to clear this of *Astrology*, which I shall, so far as I have received the knowledg thereof from the first Cause, who is the Giver of every good knowledg.

Astrology Defined.

AS for *Astrology*, I conceive it to be an Art, by the which the influence and virtual operations of the superior Bodies with their effects and significations are brought to light and knowledg: I say, it is an Art by the which we come to know what the signification and effects of the several *Motions, Aspects, and Positions* of the *Heavenly Bodies* do hint out unto us in reference to the *World* in general, and to *Kingdoms, States, Cities, Families,* and the particular fate (if I may so call it) of every man and woman, with their several *relations, conditions, dependance, and ends*, whatsoever, and that by the *Heavens and Celestial Bodies*: Now that the *Celestial Bodies* have an influence upon these *Inferior Bodies* here below, is already cleared in the foregoing Discourse, the which I think no ingenuous man will deny; but that they have a relation to the *Manifestation* of the particular fate of every particular
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Kingdom, State, Cities, Families and Persons, is the thing to be cleared, which I shall do according to that knowledg that I have, which is not so perfect as I could desire, or as I covet after.

But that they have an Influence and Power over *Kingdoms and States*, in reference to their *particular fates and changes*, with the *Manifestation* thereof, it is most clear, and that from those many and several *Experiments* that we have seen of late years in those strange and unexpected *Catastrophe's* of this *Island*, and they all or most made out conspicuously, before they did come to pass, by that worthy Gentleman Mr *Lilly*, (one whom I much honour for his love to his County-men, in restoring of this *Art*, which was almost lost, not only here, but almost all *Europe* over, whose learned Works, I must freely acknowledg, were the first grounds and cause of my *present attainments*,) and others, who was and are conversant in the *study* of this *excellent Art*; witness those several Books of theirs now extant, which contains nothing else but *Prognosticks* or *Prophecies* of *future events*, that were to be brought to pass in their fit seasons by means of the Superiors, who are nothing else but *ministring Powers* appointed to disperse or carry down those *determinations* of the first Cause, committed unto them by the *Intelligences* ruling, and this is that orderly way by which the chief Good brings all things to pass in *Nature* in this inferior world, except those immediate Acts, in which all these *Mediums* are suspended, and the first Cause works of himself, and these Works are called by us *Miracles*, because there is nothing of *Nature* found to co-operate in the work, or in that the *Creator* of all things doth not work in and by these means mediating: But when these *Mediums* have received those *patterns* of working, then they shew forth the *Intentions* and *Decrees* of the first Cause, either by the ordinary *Motion, Aspects* and *Position* of the *Celestial Bodies*, which is the common course of the first Cause in *Nature*, or else in a more extraordinary way, as by unusual *Apperitions*, as of *Comets* or *Blazing Stars*, *three Suns*, *Men and Horses* in armour in a hostile manner fighting, *Balls of Fire*, *Swords, Spears*, and other weapons of war, *forms of monstrous Men and Beasts*, and many other ways, too tedious to be here denominated, all which are the Works of the *Intelligential Angels*,
which

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which are the fore-runners of some strange Accidents or Change to befall the World in general, or some *Kingdom, State, Cities, Families, or Persons*, who had their first beginnings under such or such a *determinate Horoscope, and Celestial Constellation*, who with their beginnings receive a wonderful *virtue* of working or suffering, yea in such a manner, that it becomes obedient to that power ruling it in the Heavens, as our bodies are obedient to our Souls; so that when the Celestial Bodies are moved to any Change or Variation, then are those things which are subject to that or that Celestial Body or Constellation moved and changed answerable. Now this intensive work or change which is determined in the first Cause, is made manifest in the Heavens some space of time more or less before it is brought to pass upon these Inferiors here below; so that those that are learned in the Library of Heaven, sees before-hand what is like to come to pass upon such or such a *Kingdom, State, Family, or persons*. Now for him that is versed in the knowledg of their Effects, to declare what the *intention* of the first Cause is in reference to any of these particular ones, should be accounted and termed a *Conjurer, Witch*, and the like, what do they but as much as in them is, to stigmatise the secondary Causes, who are servants to the first Cause, to wit, God, who hath made and framed them by his unspeakable Wisdom in such a *series* and order of correspondency, that they answer to all things more or less here below, as they agree with the *Intelligences and Idea's* of all things above; so that they do necessarily work, and so necessarily produce their proper effects, upon those things that they govern in this inferior world, either to *love and concord*, or to *strife and enmity*, which we call *good and evil*: and the cause why they operate not so strongly and effectually, is because of the *unequality* of the *matter*; for in such things in which the superior hath not that Rule and Domination as in others, in those they work more slowly and imperfect, which is not because of the *inability* of their influence and virtue, but because of the *unsuitability* of the Subject; for they rule in some things more, in others less, yet they produce their effects in all, suitable to the correspondency of the *matter* with them; so that there is nothing in the inferior world, which is not more or less agreeing with these

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Celestial Influences, and Heavenly Virtues.

But now I shall descend to Particulars, as to declare the particular Effects of the superior Influences upon particular ones. But first, That they have relation to the World in general, take but that one Instance of *Petrus de Aliaco* concerning the Universal Flood, who quoting *Albumazer*, who did by *Calculation* of the *Motions* of the two superior Planets, to wit, *Saturn* and *Jupiter*, did find that they did come to *Conjunction* in *Cancer*, a watery Sign, and in the fourth House of Heaven, the which Sign was (as the same Author doth affirm) the Horoscope of the Heavens first motion, viz. when the *Creation* was finished, and all Celestial bodies had received their power of *motion*, in the which they were to continue, for the product of those determinate effects upon the world, according to the *intention* of the first Cause. In this particular Instance a curious eye may see much; by the which *Conjunction* (as some learned Authors doth aver) that that just man *Noah* had the fore-knowledg of the general Deluge: For, as the said *Aliaco* confirmeth, that although *Noah* did well know the Flood by *divine Revelation*, yet this *Conjunction* being notorious, he could not be ignorant of the second Causes from the first Cause, for that was not only a Sign, but a working Cause, by its power received from the first Cause, which is God himself; and also that by the *windows of Heaven*, *Moses* meant this *Watery Conjunction*: The Authors words are these; *It pleased God* (saith he) *to ordain by the course of the Heavens such a Constellation, by the which all men might see therein their own destruction coming, and so forsake those wicked ways wherein they walked, and call upon God for mercy.* And of the same Judgment was the learned *Parisiensis*, who understood that by the *windows of Heaven* were meant the *great Conjunction* of those two superior Planets, or these *watery Constellations*, *Cancer*, *Pisces*, *Pleiades*, *Hyades*, and *Orion*; and of the Planets, *Venus* and the *Moon*, which are the forcible Causes of the *greatest Inundations*: His own words are these; *I perceive not what the Prophet of the Hebrews meaneth by these words, the windows of Heaven, unless he meaneth thereby those Celestial Powers, by whose influence are engendered the Rain, and Inundations of Waters, such as are the Water Signs of*

Cancer

Cancer, &c. The which Conjunction happened (according to the opinion of *Albumazar*) 279 years, 248 days, and 9 hours before that it did shew its effects upon the inferior world: And thus it pleased God, that in the Course of his unsearchable Wisdom, that this Conjunction should be at such a time, by which means there was *vigour* and *faculty* added for the operation of every *virtue*, by which *violent Eruptions of Springs and Fountains* was caused from the abundance of the *treasure of their waters*, taking *retention* from the *Clouds*, and condensing *ayr* into *water*, a change familiar in these *Elements*, by the Ministry of his Angels, the which is the ordinary way of the first Cause, for the producing of his *determinations* upon the inferior world; I mean, by such secondary Causes, as was the Conjunction of these two superior *Planets*, *viz. Saturn* and *Jupiter*, the effects of which resulted into that *Universal Deluge*, or general overflowing of the whole Earth with the *Element of Water*. But this shall suffice for the due proof of the first particular, to wit, That the Celestial Bodies have an Influence upon the World, for the producing of strange effects, as they are Instruments under the first Cause, and also they are as to us Manifestations before-hand of their Events.

But now I shall proceed to the second particular, *viz.* That the Heavenly Bodies have an Influence upon *Kingdoms* and *States*, and that to the *manifestation* of their *particular fates* or *changes*, the which we have found by Experience of late years in this Island, verified to the purpose, and not only this, but that of *Ireland*, all or most of them made out before by *M. Lilly*, and others, and by none other way or means but by the Art of *Astrology*, by the which they have to the purpose declared the Events and Effects of the Heavenly Bodies in their Influence, and in what particulars they would manifest themselves. But for the better clearing of this particular, I shall give you one or two *ancient Presidents*, long ago brought to pass: As for instance, That *Star* which suddenly appeared in the time of *Hipparchus*, which signified the transferring of the *Greekish Empire* into the hands of the *Romans*, which was not effected till 63 years after, which begun about 42 years before Christ. Did not the Conjunction of *Saturn* and *Jupiter* in the year 1425. which were in *Scorpio*, a treacherous and false Sign, find

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us in *England* engaged in a War with *France*, *Spain* at the same time in division about a Successor in the Royal Power, and under the effects of the same Conjunction *Henry* the sixth was crowned at *Paris*? Also under the Conjunction of the two Superiors in the year 1603. in the Sign of *Sagittarius*, did not *James* King of *Scotland* come to be King of *England*? And as Mr *Lilly* saith in that unparalleled Piece, viz. *Englands Propheticall Merlin*, speaking of this Conjunction, with these words, *Could a more memorable thing be in this World, then for a Scottish King to become Monarch of the English, and that without blows, considering the former Antipathy betwixt both Nations? Was not this in effect a new Monarchy, yea and a great one, to be King of England, Scotland, and Ireland?* And hath not *Ireland* suffered to the purpose under the effects of these two *Lunar Eclipses*, which was total, which happened the last year in the Constellations of *Taurus* and *Scorpio*; the one being Conjunction with that kingly Star of the first Magnitude, called *Aldeberion*, or the Bulls eye, of the nature of *Mars*; the other in the Constellation of *Scorpio*, a most viporous Sign, with fixed stars of the nature of *Mars* and *Saturn*, whose effects did and doth still shew themselves powerfully upon that deplorable Island, to the great destruction of her *Natives*; all which might have been fore-seen by those that are conversant in contemplating of the Heavens, and yet by no combination with the Powers that rule in the dark World. And was not that *Comet* which appeared in the year 1618. a fore-runner of many *Changes* and *Mutations* almost all *Europe* over? And I believe that *Scotland* hath no cause to boast of the Effects of the Conjunction of the two malevolent Planets, viz. *Saturn* and *Mars* in *July* last. They who are desirous to view things of this nature, if their own prejudice doth not detain them, they may read those two Books of Mr *Lilly's*, viz. *Englands Propheticall Merlin*, and *The Worlds Catastrophe*, the first published in 1644. the other in 1647. the which will produce variety of *Presidents* of this nature, the which are things of that excellency and worth, that to an ingenuous man never the like were extent in *Europe*. I could be more large in this particular, but this I hope will satisfie the wise, for others I matter not, whose *stupidity* all the *Presidents* in
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the world is not able to convince.

But now I shall descend to the third particular, *viz.* That the Heavenly Bodies have an Influence upon *particular Cities*, and do shew forth some strange *Change* or *Mutation* in their *Governments, Laws, Customs, Liberties, Loss, and Profit*, which are all made out before conspicuously by the superior Bodies, according to the *determination* of the first Cause, by whose goodness all *Cities* flourish, and by whose will they again decline in their glory and pomp, and then fall into slavery and destruction: so it is no wonder if *Monarchies, Kingdoms* and *Cities* do change their manner of *Government*, and as it were a thing forsaken of its *presidential Angel*, flying to another nature of other power; and so always *Kingdoms* and *Cities*, when they have attained to the height of their glory, they then decline, and become worse and worse both in their *Government* and *Customs*, and by that means the conditions of men become contrary, so that a *spirit of hatred* and *sedition* is generated, which produces ruine and destruction, or a transferring of the *Government* thereof unto strangers; as was that most magnificent and glorious *City* of *Constantinople* from under the *Government* of *Christians*, now become the *Seat Royal* of the *Paganish Mahomitan*, which was effected under the Influence of the *Conjunction* of the two Superiors in *Cancer*, in the year 1444. whose *Ascendant* is *Cancer*, the Sign of the *Conjunction*, whose *Christian Beauty* then declined into a *Paganish Deformity*: And did not the same *Conjunction* produce a vast loss to the *Venicians*, by an *Inundation* of the *Sea*, to the value of a *Million* of money, whose *Ascendant* is that watery Sign of *Cancer*? And I believe that *London* hath no cause to boast of its benefit that it hath received from the effects of the last *Conjunction* of *Saturn* and *Jupiter* in the year 1643. which was in *Pisces*, which beholds the *Ascendant* of *London* with a hateful *Square*; and was not *Mercury* the Lord thereof under the *Sun* beams, and aspected by the *Moon* with a *Square*? Arguments of no good to redound to it: Neither will the slow *motion* of *malicious Saturn* through the *Constellation* of the *Twins*, with the *Conjunction* of *angry Mars*, which was in *July* last, produce any cause of boasting to the *Inhabitants* of *London*, either in their *Civil Power* or *Com-*

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merce, the which some space of time may and will make manifest, though not to the conviction of their *selfish Opinions*, yet will prove fatal I fear to their Trade and Commerce, the which the *declination* of their *Estates* will testify: And I wish, O *London*, that thou mayst not feel the effects thereof also in thy *Government*, whose *Glory* exceeds almost all the *Cities* in *Europe*: May not the time be, and that shortly, that thy pomp and beauty in thy *Societies* may be eclipsed? I wish it may not, yet I profess I fear it: But no more of that. Have we not had a clear demonstration of the fading glory of the Royal Power in this Kingdom of late, which was hinted, nay clearly manifested, before-hand in the last Conjunction of the Superiors in *Pisces*, which beheld the Ascendant of our *English Monarchy* with a *hateful opposition*, and what the product thereof hath been, and is like to be, let the impartial judg; and not only that Conjunction of the Superiors, but all those *eminent Configurations* of late years have manifested the same: but more especially that strange *Apperition* of *three Suns* in *Decemb. 1648.* which were seen visibly to divers in *London*, and near adjacent, which were the Messengers of a final Period to that House, in respect of the Regal Power, which were the Works of the Intelligencial Angels, who were willing to communicate the Decree of the *great Creator*, which was to be effected in a small space of time here below, though conceived long before in the bosom of the first Cause, as all things of the like nature are. And shall God be so willing to suffer nothing to come to pass, or be effected in this lower world, but doth give unto us first Celestial Declarations of his *Intentions* and *Determinations*, and shall we call such as are conversant in the *contemplation* of those Wonders and Mysteries, *Witches*, *Conjurers*, and the like? O *ingratitude*, not to be parallel'd! Which of you all who are so sottish as to abuse the *Students* in this lawful Art, that would reject the counsel of the meanest man who adviseth you of an apparant danger, which is ready for to seize upon you, and declares the prevention by certain means? If you reject it, worse then mad men: Will you reject and slight the *Prognosticks* of able *Artists*? Look to it in time, lest you be branded for your folly in future Ages: For had his late *Majesty*, and some great men, really considered the *Prophecies* of
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some *Engliff Artists*, it had been otherwise with then it was. I will give you the *Paradoxial Prophecy* of that able Artist Mr Lilly in *Merlin*, pag. 110. *Wo to a great Family of Europe, that was, is now, but shall be no more; it's not old, it's not ancient, like an untimely birth it's cut off, and shall never again flourish either in Branch or Root, &c.* Lord God, shall the number of fifty cut off more then five? or shall less then ninety be allotted for four? Shall the Virgin be barren, and the Lyon have no issue? Shall less then 36 end in two? Shall the second end in a Cipher? Shall seven come to be one, and then none? This is a Mystry to many, yet true in its effects; part of which is exactly fulfilled, the rest makes haste, and in its time must conclude the Prophecy. I were able to produce other Presidents of the like nature, but this shall serve to clear the Celestial Influences upon Families.

Now I shall speak briefly to the last particular, *viz.* That the Heavenly Bodies have a respect in their Influence to *particular ones*, to the Manifestation of those several Occurrences which are to befall them in this inferior world: For every single man and woman, when they begin to have Being under a *determinate Ascendant* and *Heavenly Constellation*, they receive with that Being a wonderful virtue of working and suffering, more then what it receives from its proper kind, by the Influence of the Heavens, from the obedience of the *matter* of the thing generable, which contains in it self *properties* of the *Elemental Virtues*, with a subtil *ayral spirit*, which makes the *sminal matter* fruitful, the which is apt to receive any impression from the *Celestial Virtues*, and the Higher Powers disposing the *Elemental Properties*, and doth instamp its *virtue* and *form* upon the *generable matter*, suitable to its correspondency to the Celestial Souls, from the which ground the *matter* thus formed and disposed, it comes to be moved to obedience unto those Higher Powers; so that according to the *motions* of the Superiors and their Influences, divers effects, inclinations and behaviors are wrought, not only from the *matter* diversly disposed (as the most think) but from the diverse Influence of the Superiors, and their different forms; and the degrees of these are diversly distributed of God, the first Cause of all, who remains the same, distributes to every one as he sees good, to
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which the secondary Causes do co-operate, Angelical and Celestial, in their disposing of the *corporal matter*, and other things committed to them: So that from hence *Astrologians* say, That some men are *Solar*, and some men *Mercurial*, and so of the rest, because that they have received in their beginnings, *virtue* and *operation* from those Bodies, in the correspondency of their *seminal matter* with those *Stars*, both in their *bodies* and *inclinations*, which shew themselves more conspicuously and powerful when the *internal faculty* hath attained its proper power and strength, which it received at its first Being: So that *inclinations* and *behaviors* of all men do appear in their workings or sufferings more or less, suitable to that *virtue* which they have received from the Superiors, and correspond with them, so far forth as they rule those *properties*; for in some men the *virtue* of the Celestial Souls are less drowned, and less incumbered with *contrariety*, and in such that *virtue* is more conspicuous and perfect then in others, which made the *Platonicks* to say, *That Celestial Virtues were infused according to the desert of the matter*; which we see verified in Christ, who by reason of the purity and perfection of the *corporal matter*, it was capable to receive the fulness of the *Divinity*, in whom it dwelt (as the Scripture saith) *bodily*, the excellency of whose Person was manifested to the *Magi* at his Birth by that *new Star* which led them to his presence to worship him, which was a *Celestial Demonstration* of his *Divine Descent*: Not unlike to that was the *Star* in the time of *Augustus Cesar*, in the which *Sybillia Tiburtina* shewed to the said *Augustus* the Image of a *beautiful Virgin*, holding a Boy in her bosom, and saying, *This Child is more noble and greater then thou, worship him.* And according to the *verification* of some learned *Authors*, the *Horoscope* of our *Saviours Nativity* was in the first Decade of *Virgo*, in the which before his *Manifestation* in the flesh was a *Conjunction* of *Saturn*, *Jupiter* and *Mercury*, which did fore-shew his Birth: And according to the opinion of *Albumazer*, that in the same Decade of *Virgo*, ascendeth a *beautiful Virgin*, of a comely *Body*, pleasant *Countenance*, *modest Attire*, long *Hair*, holding *two Plums* in her hand, sitting upon a *golden Throne*, and nourishing a *Boy*. And of the same opinion was *Abraham*, whose words are

are these; *There ascendeth in the first face of Virgo a very fair Virgin, having long Hair, holding two ears of Corn in her hand, and she sitteth upon a seat, and nourishing a little Boy by giving him suck, and exciting him to eat: All which were nothing else but Angelical Manifestations of that purity and perfection of Nature which was to be brought forth into the world in the Humanity of Christ, the which I think no ingenuous man will deny.* But now I will proceed. Now because of this *inherent correspondent Property* which the *matter* of the Body hath received from the *superior Powers and Virtues* in its beginning of Being, it comes to be moved to those several actions of *passion*, either of *love* or *enmity*, by the movings of the Superiors to the like, for in them it is first conceived, and so carried down by their Influence upon those Bodies, that have a *secret virtue* of correspondency, and a reciprocal *property* of embracing those Influences; from whence I conceive that that part of *Astrology* hath its Ground which we call *Horary Questions*; for it is found by large experience, that when any person is moved really in his mind to any particular Act, and is carried out to propose a question to an Artist, that then the Heavens and those superior Bodies do contain a true and real description of the Act and its event, answerable to that operation or moving of the inferior mind of the person; for whatsoever is acted in and by man, is at first conceived in the Heavens, and so far a good *experient Artist* is not deceived; but when there is no such moving in the Superiors, then there is no perfect moving or operation upon or in the mind of a person, but imperfect, and such as it is, doth sometimes produce a slight desire or will in the person to know something, but what he knows not; and in this respect the Heavens give no demonstration of the event, which in many young *Artists* hath been the cause (I fear) of those many false Judgments, which arise from a want of a true knowledg and understanding of the minds of the Superiors, which Ignorance hath caused them to speak their own *thoughts* for the sence of the Heavens, as if they had all the superior Bodies, with their several *Intelligences* in the bridle of their *Pocket gain*; but they ought to know, that those Divine Powers are not ordained to serve men to such base ends, whose fond presumption is as great as *Phaetons* folly, who to de-

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clare himself of the linage of Heaven, produced his own overthrow, and others ruines: If you be the true sons of *Art*, undertake no such *impossibilities*, as to rule the Heavenly Powers with the reins of your own fancies. I speak this to those young *Students*, who are (I am afraid) not well acquainted with the *natural Motion* of the *Orbs*, much less with those *excellent Powers* that are Rulers of them under the first Cause. And not only of them alone, but of the Terrestrial world in their due order, for a certain limit of time, appointed by the Wisdom of that chief Good, who made all things in form and order, and doth by his Power, given forth to those his Celestial Ministers, govern it in the like form and order, to the shewing forth of his Majesty, Glory, Power, and infinite Wisdom; and every Age from the beginning is found by observation to have had some kind of respect in their actions to the nature of the Angel or Spirit then Ruling, suitable to the capacity of those then governed; and if I mistake not, we in this present Age are under the Rule of *Raphael*, which is the cause (according to the *determination* of the first Cause) of those abundant Sects, Opinions, Heresies, Fancies of the brain *Disputes*, *Contentions*, *Subtilty*, *Falshood*, *Unstability*, cunning and *Witty Policy*, and the like, of all which the former Ages knew not the like: This is a great Mystery to most, and a thing not perfect to any; I mean, the true knowledge of this Angelical Rule, the which our Reasons are not able to ascend up unto, but hath been found out by observation of some in former Ages, and the experience of some of late; learned in the most occult Powers of Nature. And a Mystery not inferior to this, is that *secret virtue* and *admirable signification* that is manifestly known by long experience to be in those twelve Divisions of the Heavens, called the *twelve Mansions* or Houses of Heaven, and have relation to all things appertaining to the life, quality, and condition of every one in what relation soever he may or can be; the which *secret virtue* in the Heavens is hid from the eyes of our Reason, though the virtue, power and signification of them are dayly found by experience, which is no strange thing that our Reason should not fathom the depth thereof to find the Cause and Ground: For we see the manifestation of the virtue of the Loadstone in a visible *attraction* of Iron to it self, but know not the se-

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cret Cause thereof: And such *virtues* the *Philosophers* called *hidden Qualities*, because the Causes of them are hid, so that mans understanding cannot find them out no ways, but long observation and experience hath found out many things of the like Nature, which Search and Reason could not attain. As for instance; We see that in the stomach the meat that we eat is digested by heat, which we truly know, so it is transformed by a *secret virtue*, which we know not, but not by heat; for then why not at the fire, as well as in the stomach? but that of a certain it is transform-into a due nourishment of the Body, by what virtue we are not able to find. So also it is reported, that the *Eastriag* concocts cold and most hard Iron, and digests it into a due nourishment of its body, whose stomach (as it is reported) is not hurt with hot Iron: So the *Echenes* stops the ship, and the *Salamander* abides the fire without hurt, and the *Amber* draws all things to it except Basil: these are the works of hidden Virtues, which we admire and are amazed at, as unknown to us in respect of their Causes; but our experience doth find the visible working, and the effects of those *secret and occult properties*.

I hope, gentle Reader, by this, that this excellent *Art of Astrology* is no such thing as the world thinks it to be, nor as that ridiculous *Pamphlet* terms it; thou seest it clear from the jealousy of a *Diabolical Agent*; in it there is no workings by a combination with the power of the dark world, but to be wholly celestial and divine. And although some men have abused it to base ends, by the instigation of the Devil, and hath bewitched some fancies, and and led them to Idolatry as a Doctrine of Religion, and corrupted the word *Astrology* by giving a divine Power to the Stars which they have not, that is, an independing Power of themselves, and so have been esteemed as gods, and not as Instruments set up by the first Cause; all which I contemn; but the abuse of the thing takes not away the Art, considering that the Heavenly Bodies have and do exercise their virtues upon the Inferiors: For it is vulgarly known to those who have but the smallest knowledg of the Celestial Bodies, That the Sun and Star of *Mars* doth dry, the Moon doth moisten, and govern the Tydes of the Sea, that *Jupiter* and *Mercury* doth produce winds, and *Saturn* dark and obscure weather

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her, and that the stars do differ in magnitude, and to all the stars God hath given their proper names, which had they not influences and virtues different they need not. And as it is Lawful in all the parts of it, as I have spoken before :

So also it is most Ancient, and was practised by the most good and holiest men. For *Cham* the son of *Noah*, who (as *Cassianus* reporteth) was knowing not only in this Art, but in all the seven Liberal Sciences, who having a fore-knowledg of the Universal Flood, that he might preserve his attainments to after Ages, engraved them in 14 Pillars, seven of Brick to resist the injury of fire, and seven of Brasse to oppose the force of water; all which others conceive were known to that just and holy man *Noah*, and left by him to his sons. So also *Abraham*, that righteous man (as *Josephus* reports) was very much learned in these Arts, more then any other in that Age, if he did not abundantly exceed them all, differing from the wisdom of after Times in this, that he knew and acknowledged the true Cause and Giver of life and virtue to Nature, and all natural things; whereas others forgetting this, adored the Instruments or second Causes, and did attribute proper strength to the things themselves, from which the effects were sensible, which belongs to that Wisdom, which being one, and remaining in it self, can do all things, and reneweth all. And *Eupolemon* doth affirm, That *Abraham*, the holiest and wisest of men, did first teach the *Chaldeans*, then the *Phenitians*, and lastly the *Egyptian Priests*, Astrology and Divine Knowledg; and that he did (as *Philo* saith) diligently contemplate the Heavens, which the Scripture seemeth to hint out, in the promise of God to him concerning the multiplicity of his Seed. So also that good man *Jacob* understood that the *Sun* (in the dream of *Joseph*) had signification of himself, and that the *Moon* was meant his wife, and the eleven *Stars* his sons. Also *Job*, that just man, was versed in the knowledg of the stars, where he denominateth the names of *Arturus*, *Orion*, and *Pleiades*, and also the divisions of the Heavens and Earth in those words, and the *Climates of the South*; so that when God pleaded his own Power and Greatness, he useth the same Stars or Constellations to convince *Job* with, and also doth declare their Influence upon the Elementary Properties, for saith he, *Canst thou*

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shou restrain the sweet Influence of the Pleiades, or unloose the bands of Orion? Canst thou guide Arturus and his sons? What the product of their Influence there meant, let all Commenters declare, and all such as have received a prejudice against this lawful Art contemplate in their minds. So likewise Moses, a man of God, was versed excellently in all the learning of the Egyptians, who were a people that were most rare in the knowledg of these Arts, more then any other Nations whatsoever. So Daniel and the three Children, it is said, That the King found them ten times better then all the Magicians and Astrologers that were in his Realm; which had they not been knowing in both those Sciences, they would not have been compared with them, for always a wise man maketh comparisons in things of a like nature; and how unreasonable and unjust would the Decree have been, that Daniel and his fellows should have been slain, with the rest of the Wise men of Babel, had not they been Professors of the same Sciences? For the Scripture saith, That the Decree went forth, that the Wise men should be slain; and they sought after Daniel and his fellows to slay them with the rest. And Solomon, the wisest of men, was excellently acquainted with the natural virtues of things, also in their operations and effects, with their several Times and Seasons, for to every action and thing there is a time appointed by the infinite Wisdom and Fore-knowledg of the first Cause, the which time and season in reference to means and event is either good or evil, not that there is any evil in Time it self, but in respect of those many effects that are by certain means to be produced, for all things and actions are manifested in their due times and seasons, so that all things follow in their kind each other by a certain eternal continuity, and in this regard Time comes to be termed good or evil: For this is clear, that all creatures have their seasons of beginning of life, motion, strength, &c. but not all at one and the same time. So in the Heavens, all things and actions, which are to be brought to pass here below, are not conceived in the minds of the Celestial Souls at one and the same time, but answerable to those times and seasons in the which they are to be manifested here in this inferior world; and therefore for any to expect to have a demonstration from the Heavens of future events before their season, shall and

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must acknowledg that he looked for it in an evil time.

And thus have I given thee, Ingenuous Reader, an *Impartial Account* of the Lawfulness of both these *Arts*, which is the present apprehension that I have of them, according to that small measure of knowledg that I have attained to in my private study, which is but as it were of yesterday, and the first of this nature that I ever attempted to commit to writing, which indeed was drawn from me by the importunity of some private friends, who are well-wishers to these *excellent Arts*, though but secretly for their own private Exercise and Recreation; for my own part, did I but apprehend upon a real Experiment, that there were in the true and substantial Grounds of this *Art* any evil and Diabolical Incumbrance, I would be the first that should according to my weak abilities manifest it to the world; for I am one that as to any *Art* am not so taken with a blind affection, that to conclude it to be absolute and lawful for my affection sake, but can and will refrain the Study of any Art or Science, of the which my Reason and Experiment is convinced, to be unlawful, and not convenient for a Christians Exercise. I profess, I had not appeared in Print, had not that small *Pamphlet* been so long without an Answer; and though it doth not contain any solid Argument against either of these *Arts*, yet such is the fond prejudice that many in *England* hath taken against them, that they are ready to conclude that it is indeed so as that Book reports, and also that I might draw forth some more able then my self to vindicate these *Arts*, and it is very probable that which I have done toward that end may find censures from many: Some may call me a *Star-gazer*; I tell thee whatsoever thou art, I can see thy folly and ignorance in the least star, and thy great Creators Glory in the smallest beam: Others may say, That of a *Christian I am become a Disciple to Plato*; I profess I cannot see one seat in his School for thy ignorance, whose common Precepts were more divine then thy best Profession, and such as thou who termest thy self a Christian not capable to receive. And for my self, I desire truly to be *Philosopher* in the right knowledg of the Cause of Causes; to be a *Platonick*, in a true apprehension of the Angelical and Intellectual World; to be a *Star-gazer*, so that I may really contemplate the Heavens, and
Celestial

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Celestial Bodies; to be a *Stoick*, to attain a great measure of Patience; to be a *Hermet*, as to the incombrances of the world; and yet to be a *Christian*, in the true reception of the benefit of my Saviours Passion, which is the way for me to my Perfection.

And therefore to all you *Students* in *Magick* and *Astrology*, see that you walk humbly with your God, be not proud of your *attainments*, for you have received them; have a good *Conscience* in your walkings toward men, so shall you be more able to operate truly in these *Arts*; labour to reduce your spirits into the form & likeness of those Celestial Powers, and then you may receive divine Power and Virtue from them; and study to know thy Creator in all those abundance of Creatures that thou seest scatter'd up and down in the world, in which more or less of his Glory and Brightness doth reside, and then how happy wilt thou be: Let not Covetousness overway thy Judgment, and then both these *Arts* will be Honorable, in spight of all Opposers. This is all that I have to write as to this present *Treatise*, and so subscribe my self to be,

Thine,

*From my private Chamber
in London, the ninth of
Noyemb. 1650.*

H. W.

FINIS.



Orthographia Corrigatur, &c.

Imprimatur,

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1650.*

John Booker.



