

Astrologaster, or, The figure-caster. Rather the arraignment of artlesse astrologers and fortune-tellers.

Contributors

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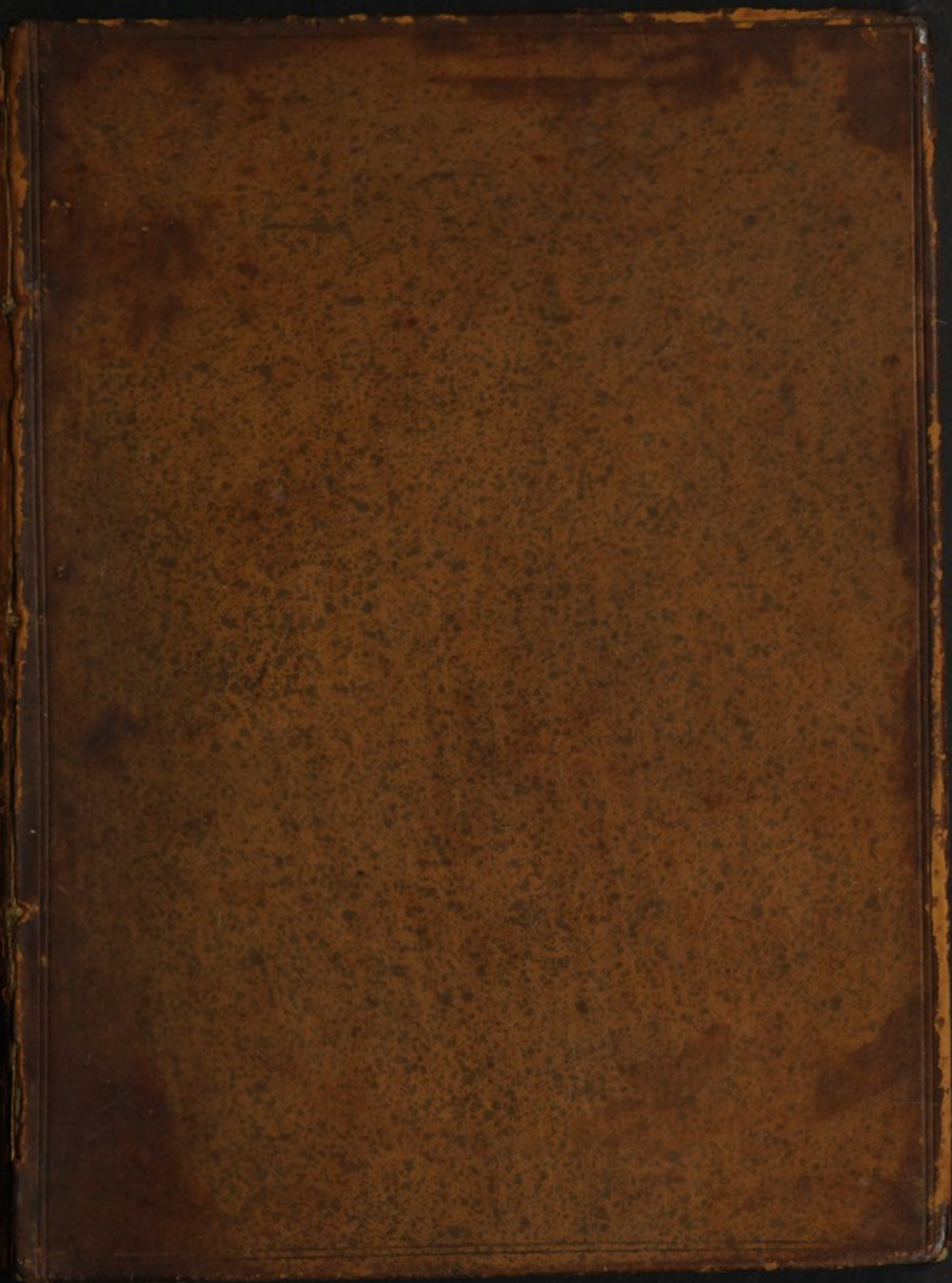
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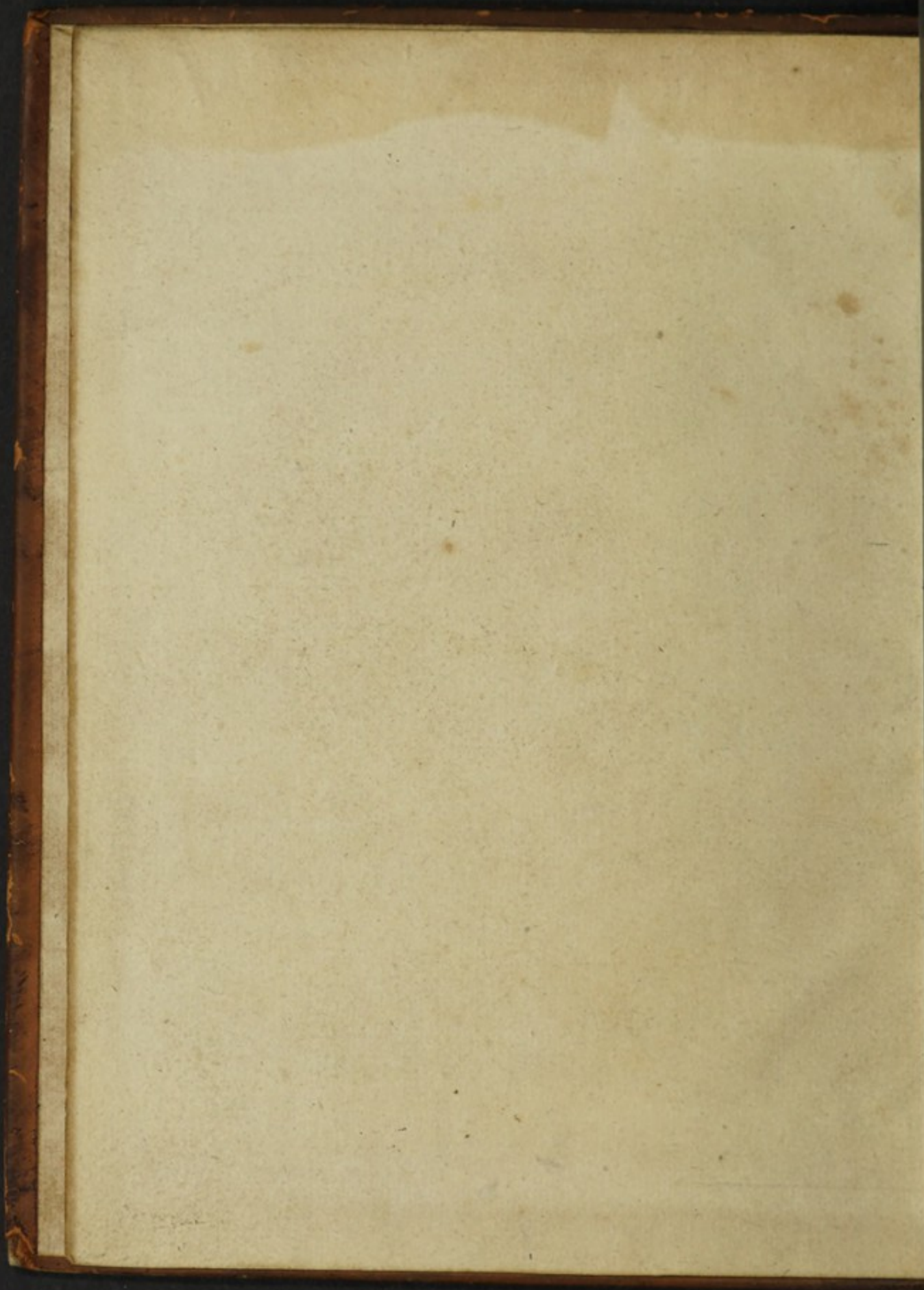
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ASTROLOGASTER,
OR,
THE FIGVRE-CASTER.

Rather the Arraignment of Artlesse Astrologers, and Fortune-tellers,
that cheat many ignorant people vnder the pretence of foretelling things to
come, of telling things that are past, finding out things that are lost, &c.
pounding Dreames, calculating Deaths and Natiuities,
once againe brought to the Barre,

By Iohn Melton.

Thwpe 8

Cicero, Stultorum plena sunt omnia.



Imprinted at London by Barnard Alsop, for Edward Blackmore, and are
to be sold in Paules Churchyard, at the Signe of the ☉ & ☿

Blazing-Starre. 1620. ☿

. no 9

T O
THE DEARE GIVER

and preserver of my Life and Being, my very lo-
ving Father, Master *Euan Melton*, your most Dutifull
Sonne, *John Melton*, faithfully and freely offers
on the altar of my purest affection,
this Sacrifice of my Duty and
Obedience.

S I R,



He Mysterious Egyptians when they could not
elegantly with their Pensels describe the true
conditio, or Nature, either of a Timorous, Terri-
ble, mild or fearefull man, would excellently with
their Pensils in liuely cullors, limbe forth on a Ta-
ble the ful shape & portraiture of a Hart, a Lyon, Lamb, or Hare.
So I though not so Hyeroglyphicall as they, seeing I cannot ex-
presse my duty to you with my Tongue, strive to paint it forth in
this Booke, which is one Embleme both of my Loue, and Labor, of
my loue in presenting it to you, of my labor in penning it for you.
For God sels nothing to Man without the price of labour, And
howsoener the purblinde Ignorant, that only see with their Cor-
poral & not Intellectuall eies may surmise, yet Art is the fellow of
sweat and labour and the Muses haue no other Temples to dwell
in but studious and laborious bosomes. Sloth and Riches neuer
begat Art, but pouerty and Industry. Mony buyes Houses and
Lands, but Study the Sciences: And deare Sir, to you that alwaies
loued Art I hope nothing can come more pleasing then a Booke
(which is the child of Art) for Bookes that Menerua-like, are
alwayes borne without a Mother are the forward Infants that
speake for their fathers as soone as they are born: They are dumb
Orators, who though they want both Tongue and Sence yet are
the faithfullest speakers. They are the witnesses of Time the

The Epistle Dedicatory.

lights of Truth, the life of Memory, that make present times
speake with the past, and both past and present of our owne.
The world it selfe is a Book consisting of foure leanes: Fire,
Aire, Earth and water; whose letters are Stars, Birds, Beasts
and Fishes: And (Man that is the Epitome and Abstract of the
World) is a Book consisting of two leanes, Soule and Body: whose
Letters are his good and bad Affections. But I will say no more
in the commendation of Books, because they can strongly defend
and truly commend themselues: as for my Booke, rather your
Booke, although it haue not that Life, Soule, Spirit, Quintessence,
& Elixar of wit that quickens others, yet the old saying helps me.

Nullum esse librum tam malum vnde aliquid
Boni discerpere non possis.

Receiue it then deare for, not as mine, but your owne, and how-
soeuer you may esteeme of it, yet I will remaine

Your dutifull and euer louing Sonne,
John Melton.

From my Chamber
Iune the 10. 1620.

To his most deare and truest of friends Master
John Melton, and in the commen-
dation of his witty Poem.
Astrologaster.

PHœbus prouide a Garland for thine Heire,
That hath deseru'd so well, and make him weare
It on his temples; let th'immortall wreaths
Of Lawrell crowne, him while his rich Muse breaths
which will be euer. A good Poets name,
Lives after he is dead: Non spotted fame:
Cannot be mortall: why? because whats good,
Can neuer perish, it may be withstood
A while by Enuy, but she will aduance
At last her selfe aboue dull Ignorance,
And that foule snake-eyed-Hagge that still doth strine
To wound her that by wounding doth suruiue.
Then my Ingenious noble friend reioyce
And though thou hearest some Figure-Casters voyce,
Like a Portentous Rauens croake and cry,
Thy Books not only ill writ, but doth lye,
Be not disturbd, for know theirs none finds fault
with those that scourge vice, but those men are naught.
None hates the righteous Iudge, but those that stand
At hBarre before him holding up their hand.
The vertuous loue him knowing that the Law
He executes keeps hell-borne-vice in awe
Then let all Knaues let all Impostors swell
All honest men will say: thou hast done well

John Hancocke, Batchelor of Art, and Student
of Brazen-nose Colledge in Oxford.

*The intent of the Author in this worke is first to confute all
Figure-Casters, by the*

Diuine Law,
Imperiall Law,
Canon Law: by
Phylosophy,
Common sence &
Reason.

Secondly, to ouerthrow the absurd opinions of many

Phylosophers
Astronomers.
Geographers.
Cosmographers.

*Thirdly, to unfold the darke and abstruse Answers
of the*

Delphian, rather Deuillish
Oracles.

*Fourthly, and lastly, to shew the sympathy and Correspondency
that is betweene the Roguish Coniurers, and Romish
Impostors, in their*

Ceremonies,
Superstitious
Deceits, and
Cousenages.

Horat. Epist. Lib. I.

— *Si quid nouisti rectius istis
Candidus impert: si non uia uere mecum.*



ASTROLOGASTER,
OR,
THE FIGVRE-
CASTER.



T was about the Heart of Summer, (when the Celestiall Dogge belch's from his burning Galls infectious Diseases to poyson frayle Mortalitie) that I walk't into a friends Garden of mine, not farre distant from this sumptuous (but sinfull) Citie, to sent the fresh and coole Aire, that did breathe on those sweet-smelling flowers. But I no sooner entred into this *Microcosme* of Sweetnesse, but the Amenitie, Neatnesse, Elegance, and Splendor of the Place did so tickle and delight my senses, that I thought it rather a Celestiall Paradice, then a Terrestriall Garden. The glorious Fires that in the peace of Midnight gild the rich Roofe of Heauen, shew'd but dimme to those bright flowers that in the day time did illuminate that place; so that a hundred times I did wish I had *Argus* hundred eyes, that I might alwayes see them, or *Catullus* sweet senting nose, that I might alwayes smell them. The *Arabian* Odours and *Indian* Drugs were but

B

Weeds,

The Figure-Caster.

Weeds, compared to the flowers that did blesse those banks. The Gardens of *Adonis*, *Alcinous*, *Tantalus*, *Hesperides*, or the Bankes of *Po* were but the Types of this Reall and Essentiall sweetnesse; for all things grew so beautifull and pleasant, as if Nature had concluded, that whatsoever hath beene eximious or braue in former Ages, should there dwell there, for it was *Floras* Pallace, her Standing-House, and her Spicerie, from whence she did breathe forth her sweetnesse to euery Climate.

When I beheld the industrious Gardiner grafting young Syens, me thought (with my Minds eyes) I beheld *Dioclesius* the Prince exercising himselfe in the delightfome labour of Agriculture; and that which all *Africa* admired, *Massinissa* walking among his Quick-sets: I could not be perswaded, but I saw the valiant *Romans*, learned *Grecians*, wise *Philosophers*, and wrangling *Lawyers*; their Armes, Oratorie, Moralitie, the lowd and troublesome Barre layd aside, quietly and peaceably reposing themselves on those Bankes: *Tarquinius* the King cutting off the heads of Poppyes, as if they had beene the heads of so many rebellious subiects; *Cato* the Censor writing in the prayse of Husbandry; *Scilla*, after his Dictatorship, and *Lucullus*, after his *Asiatick* Warre.

But as I was seriously looking ouer this *Eden* of delight, my eyes tooke notice of a withered banke of flowers, hanging downe their weather-beaten heads, that not seuen dayes before had flourished in their full prime; intimating ynto Man, that the beautie of all Mundane and Earthly pleasures haue no perpetuitie. Not farre from them grew a sweet companie of fresh and redolent flowers, that like so many young Gallants, thought the brightnesse of their glory would neuer vanish, but that their beautie and colour was dyed in such a deepe graine of perpetuitie, that neyther the violence of a Storme, the pruning North-Winde, nor the heat of the Mid-day Sunne, could beat downe, nippe, or wither them. And these fading

ding and flourishing Plants were not onely the Emblemes of Mans Mortalitie, but the true Type of his Death and Resurrection; of his Death, in their decay; of his Resurrection, in their growth and flourishing.

Flowers the true Figures of Mans Death and Resurrection.

Every Tree I saw there clad in Natures Linerie (which is Greene) put me in mind of that *Protoplast*, *Adam* our Great Grandfather, and his Fall: for if hee neuer had transgressed, hee neuer had worne a Sute of Greene leaues; and hee neuer had beene cloathed in the Trappings of Sinne, if he still had kept himselfe Naked, that is, Pure, Sincere, and Spotlesse. Therefore, euery Gallant or *Nota* proud Man, that weares Clothes as fresh as the Fields, that bought them, may thinke with themselves, that although they bee neuer so rich, yet they weare but the Raggies of their Fore-fathers, Sinne and Transgression. The Oake stood there like a great Man, whose curled *Oake* Brow was incident to the highest Inflamations of Heauen, as Thunder, Lightning, Tempest, and Raine, while the poore humble Shrub, that grew vnder him, like a con- *Shrub* tented Cottager, laught at the lowdest storme that could euer chide. The Pine-tree stood like an vpright Man, *Pine-tree* whose Conscience was faire-shap't, smooth, and euen. The little Goose-berry Bush, laden with fruit, did include with- *Goose-berry Bush* in it a Triple Embleme: First, that the greatest Men haue not alwayes the greatest Wits, but that a small Body hath often as fertile a Braine: Secondly, that although it had but a few Leaues, yet it had an abundance of Fruit; teaching Man, that his Actions should be more then his Words: And last of all, that the heauier hee was laden with Fruit, the lower his head bowed to the Earth; teaching rich and learned Men, that the richer and learnededer they grow, the more liberall and humble they should bee. The Bramble, as I walk'd by, scratch't me *Bramble* by the Legges, which put mee in minde of a griping Lawyer, that neuer meetes with a Clyent, but hee will bee sure to fleece him, if hee doe not flea him.

Lawrell. The Lawrell resembled a constant and braue Martyr, whose leaues being torne from him, and flung into the fire, will spit and crackle, as if it derided the deuouring flame. The Damaske Rose lookt like a chaste and modest Virgin, that will blush as soone as you cast your eye vpon her; and the siluer-coloured Primerose, that grew neere her, like a spotlesse Conscience. Mee thought the Mushrombe was like one of our Melting Gallants, who held vp his head but for a small time, but perished as soone as it began to flourish.

These, and many more beside these, I saw in that place, growing peaceably by each other: For the Shrub enuyed not the sublime height of the Oake, nor the Oake the quiet peace the Shrub enuyed. The Daisie murmured not, that the Rose should looke so beautifull, and smell so sweete; nor any Weed complayned, that the Daisie should haue such a gay Coat: but all, like so many honest and quiet House-holders dwelling nigh each other, did reioyce at each others happinesse. But Man, that is made *ad imaginem Dei*, that is the Golden Key, opening the rich Cabinet of all Arts and Sciences, the *Compendium* and *Epitome* of the World, cannot liue quietly together, but like so many Salamanders, must either be burning in the fires of Contention; or like Wolues, liuing on the spoyle of Innocence; or like Camelions, turning themselues into any colour of Milchiefe, Villany, or Dissimulation.

But, as I was wondering at this Place worthy of wonder, this extasie of my admiration was broken off by the occasion of a noyse I heard not farre from me, which at the first was but like the soft breathing of a winde, sighing from the pregnant entrayles of the earth, but by degrees it began to resemble a Tempest, sayling aloft in the Ayre. When it drew nigher me, I perceiued this Lowdnesse to be engendred by the euer-mouing tongues of some twentie Women, that came talking and walking downe an Alley (neighbouring very nigh me) and all of them talking

together: so that although I had an itching desire to vnderstand, and an attentiu care to heare the subiect of their discourse, yet it was as possible for me to know what they did talke, as to make them leaue talking. In the Rere of these I perceiued an auncient Man (on whose head the hand of Age had snowed white hayres) come with a graue pace after them; whom I entreated, if it lay within the reach of his knowledge, to resolue me what the cause was so many people, and most of them Women, should flocke together, or what busines they should haue in such a remote and by-place as that was, so early in the Morning? This old Father without any p̄cuisshness (which is a Passion incident to Age) first smil'd in my face, then tooke me by the hand, and began to open the mysterie of their meeting, and his owne being there, in this manner.

Sonne, said he (for so I may properly call thee, because Smoothness and Alacritie, the Characters of Youth, sit on thy vnwrinkled forehead) these Women your eyes did lately take notice of, are Creatures so ignorantly obstinate, that neyther the mild entreatie of a Friend can perswade them from their follies, nor the bad report of an Enemy dissuade them from their peruerseness. The Party to whom they come is a Bird, of whose kinde I thinke there are but few liuing, for he professeth himselfe to be a Wise-man; and the cause of their comming, is to be resolued either of Money, Siluer-Spoons, Rings, Gownes, Plate, or Linnen they haue lost: some, to know how many Children they shall haue; some, how many Husbands, and which shall loue them best: others, about other businesse; but in generall, all of them to know something, which indeed at the last comes to nothing. And I my selfe (like a Holy-day foole) haue beene there at the least halfe a score times; onely to giue my money away, to bee laught at. Yet I haue words ynough: for he will promise more then twentie Courtiers, talke more for halfe a Peece then halfe a score Lawyers, and lye more then twentie

Chronologers: yet with some trick, or euasion, hee will come clearely off, without being suspected for an Impostor, especially if he haue some man in hand he thinkes he dare worke on, as he hath done me for example.

Exordium.

Bookes to tell
Fortunes.

*Auri sacra
fames.*

For going to the Crosse one Sunday morning to heare a Sermon, some *Mercurian* and nimble-finger'd Pick-pocket, that had more minde of my Purse then the Preacher, gelt it of sixteene pound; so that I went home lighter by two Stone then I went out. After I had fretted much, and to no purpose, I vsed all the meanes I could to recouer my losse, as by seeing the Keepers of Newgate, who know which of that Law are appointed to filch in euery part of the Citie; yet still I came home a greater looser then I went out: for alwayes being in hope to finde that which I lost, I lost more, by bribing one Knaue, to discover another. At the last, it was my bad fortune to meet with an old Woman, that put a greater confidence in the *Iewes Caballs*, and *Thalmud*, the Shepheards Kalender, and Bookes of Palmistry, then any part of the Bible; who aduised me to repaire to Doctor *P. C.* in *More-fields*, at the vpper end of this Alley, and if Art could helpe me to it againe, I should be sure to heare of it. This draught of good newes this old Woman gaue me, to quench the thirst of my desire, which I dranke in at mine eares as greedily, as a man sicke of a burning Feauer will the coolest Iulips: so giuing this old Piece of Superstition a Taster for her newes, I instantly went to Master Doctor. Who percciuing me to be one that loued Gold well (because Age most commonly is couetous) thought the better to worke vpon me, as he did: for his Doctorship had the Art to hold me in hand three weekes; in which time, he made the sixteene pound I lost, twentie: and when all came to a Period, hee told me, that he had laboured hard for me, and at the last, by his no small industrie and paines, had found out the Theefe that had my Money, but he was fled into the *Low-Countries*, because there were many Warrants out to apprehend him

him for many Thefts and Burglaries hee had committed; and if it pleased me to take shipping, and sayle thither, I should be sure to find him at the *Labor in Vaine* in *Bredawe*. The Labor in Vaine. But this comfort went as cold to my heart, as the Sentence of Death to a Man that stands arraigned at the Barre: for I had rather goe five thousand mile by Land, then five mile by Sea; and if it had beene a hundred pound I had lost, I would rather haue giuen as much more, then hazard my selfe by Water. Yet howsoeuer I may doubt, nay truly resolve my selfe, that he hath palpably cheated me: yet it was impossible to finde him a liar, except I meant to take more paines about it, then it was worth. Therefore as patiently as I am able, I am going home againe, purposing hereafter to take heed of two Pick-pockets; the one, the Diuer that met with me in *Pauls Church-yard*; the other, the Doctor in *More-fields*, that rob'd me as well as the first, who in my mind hath deserued, for his artificiall Cheating, the Pillory, as well as the other did the Gallowes, for Stealing.

Thus Sir, according to my weake abilitie, haue I discoursed to you the condition of him; to whom these Women and my selfe come, the cause of our comming, with his manner of deluding vs: for howsoeuer he professeth himselfe to haue an absolute and exquisite knowledge in Philosophy, Astronomy, Physike, Metaphysikes, the Mathematikes, and Astrology; yet if a Scholler had him in handling, he should find him as meere a Mountebanke, as euer sold Sophistications in *Italy* or the *Low-Countries*.

He no sooner had deliuered me this Relation, but he hasted away from me: therefore seeing he was importunate to be gone, I only shew'd my selfe gratefull in thanking him for his kindnesse, so he went homewards, & I into my Garden. But now my minde was quite transported from the sweetness of that Place, and only fixt on the subtiltie of the Doctor, and his politike answer to the old Man about the recovery of his Money; so that I could not be at quiet with my selfe, while I was truly resolved of the Art of this Star-gazer.

There

Therefore on a Morning which was as calme as I could wish my thoughts now were, I put on a Suite of course Northerne Dozens, with all accoutrements that were most suitable to that homeliness, and with all expedition went to Master Doctor, and hastily knocking at his Worships doore, there came running downe the staires with a nimble dexteritie (the little *Mephistophiles*) his Boy demanding with whom I would speake; to whom, in a broad *Somersetshire* language, I answered, with Master Doctor, vpon an earnest businesse. Vpon the deliuerie of this Message, this young Spirit, like exhaled dew, nimbly flew away from me, who vpon an instant, like a flash of Lightning, was in my bosome againe before I could perceiue him; and then, without any more Interrogatories, marshalled me vp into his Masters Study, who sat in this manner following:

The description
of the
Figure-Caster
His Instru-
ments.

Before a Square Table, covered with a greene Carpet, on which lay a huge Booke in *Folio*, wide open, full of strange Characters, such as the *Agyptians* and *Chaldaans* were neuer guiltie of; not farre from that, a siluer Wand, a Surplus, a Watering Pot, with all the superstitious or rather fayned Instruments of his coufening Art. And to put a fairer colour on his black and foule Science, on his head hee had a foure-cornered Cap, on his backe a faire Gowne (but made of a strange fashion) in his right hand he held an Astrolabe, in his left a Mathematicall Glasse. At the first view, there was no man that came to him (if hee were of any fashion) could offer him for his aduice lesse then a *Iacobus*, and the meanest halfe a Peece, although hee peraduenture (rather then haue nothing) would be contented with a brace of Two-pences.

I no sooner came into his Study, but I did him the reverence belonging to his Doctorship, and stood as long bare to him, as a poore Countrey Client that sues in *Forma Pauperis*, will to his hungry Lawyer. At the last, with the expence of many a Legge (and may it please your Wor-
ship)

ship) I told him, that the cause of my comming was, that hauing lately lost at the Kings Bench Barre in *Westminster* Hall a Chayne of Gold of three hundred Links, therefore I came to his Doctorship, hauing beene informed, that his Art could bring it to light againe: so putting my hand into my Leather Pouch, I greased his euer-dry Palmes with an Angell; who no sooner had a feeling of my bountie, but hee began to be more liberall to mee of his Tongue, then I was to him of my Purse: And while I stood leaning on my Staffe, hee deliuered this Emperike-like Oration in this or not much vnlike this manner.

The Figure-Casters Oration.

Honest Friend, the losse you haue sustayned, is so great, that I make no doubt, what you now haue giuen, or hereafter shall giue, will not come forced or wrackt from you, but voluntarie and free. For it is wisdom in a Man to aduenture small things ^{Not²} to regayne greater, where there is a possibilitie of obtayning. He is not worthy of Money, that will not seeke after it, and he cannot truly iudge, how to value so precious a Metall as Gold, that is not stung with the losse of it. Therefore Sir, your care deserues a redresse, and this Booke (meaning his *Ephimerides*) with my Art and Industrie, shall be the Instrumentall Causes to make you happie in the recouerie of that which is worthie both of my Care and your Cost: And to put you in some hope, if that Man that had your Chayne, liues eyther within the Horizon of *England, Fraunce, Spaine, Italy*, or the *Low-Countries*, I will vndertake to shew you him, and in what place, and what companie hee is in. There is
C not

not a Spirit, eyther of the Fire, Ayre, Earth, or Water; but I haue at my commaund as readily as any Gallant hath his Page or Foot-boy: I can coniuere them all together, and make them trot vp and downe the Citie, leauing not a Pick-pockets, Gilts, Lifts, Decoyes, or Dyuers Hofe vnfurueyed.

*Admiranda sed
non credenda.*

Looke here Sir (with that, hee aduanced his Mathematicall Glasse) with this Instrument, first deuised by that learned Man in our Art, *Hermes Tresmegistus*, otherwise called *Mercurio*, I can see all things done in Christendome. If in the day time I looke in it, I will as easily see what is done in the Citie, as the Sonne. There cannot a withered-faced Lady paint her decayed Countenance at her Chamber-Window, and set a faire glosse on it with her *Fucuses* and *Italian* Tinctures, but I see her as perfectly as her shee Secretarie her Chamber-maid. There cannot a Compter Booke-Keeper and a Constable share a poore Mans Fees; that the Night before was brought into Prison (because hee would not giue the blinking Beadle or begging Watch-man a Tester) but I see it as easily as their fellow, the Bawd-like doore-keeper. There cannot a Iustices Clarke, that it may be is more Iustice then his Master, take a Bribe of a noted Cut-purse, whose Name peradventure stands at least twentie scue-rall times vpon record in *Newgate* Booke, but I perceiue it as well as the Doxyc that brought it him.

In the Night time, if I stand with this Instrument in my hand, I can see what is done in the Citie as well as the Man in the Moone. There cannot a Drunkard come reeling out of a Tauerne at twelue a Clocke at Night, but hee is as manifest before mee, as the Drawer that beat him out of doores after hee had spent all his Money. I can see the commaunding Constable and the drowsie Watch sit nodding on a Stall, while a companie of Roaring-boyes, *alias* Brothers of the Sword, come by

first

first swearing them awake, then out of their Authoritie, who in spight of their teeth will craue leaue to passe by them. There cannot a Tradesmans Puritanicall Wife rise early in a Morning, vnder the pretence of hearing a Lecture, but I know where shee goes as well as the Foreman of her Shoppe that vshers her. Nay Sir, I haue seene the Pope goe in his *Pontificalibus* with his whole Heard of Cardinalls to Saint *Peters Church in Rome*, as often as any Citizen hath seene the Right Honourable the Lord Maior goe to *Pauls-Crosse in London*. As for *Presbyter Iacke*, the Great *Mogul*, the *Sophy of Persia*, and the Great *Turke*, I can see them as often as I doe my Boy, that is neuer from my elbow. And all this is done by *Astrologic*, by sacred *Astrologic*, *Diuine Astrologic*, the *Art of Arts*, the *Science of Sciences*, for it is the *Ancient*, the most *Authentike*, the most excellent *Art in the World*. For old *Father Adam* was both an *Astronomer* and *Astrologer*; *Abraham*, and all the *Patriarkes*: Nay, I will assure you, the *Students of our Art* haue bene famous in all *Countries*; for *Porphyrus* and *Apuleius* deriue the *Originall of Magike* from the *Persians*, although *Suidas* will haue it from the *Maguseans*, and from them hee calls them *Magi*; the *Latines* call vs *Wise-men*; the *Grecians*, *Philosophers*; the *Indians*, *Gymnosophists*; the *Egyptians*, *Priests*; the *Cabalists*, *Prophets*; the *Babylonians* and *Assyrians*, *Chaldeans*; the *Frenchmen*, *Bards*: And many excellent and eminent *Men* haue flourished in this *Knowledge*; as *Zoroaster*, the sonne of *Aromasius*, who laugh'd when hee was borne, among the *Persians*; *Numa Pompilius*, among the *Romans*; *Thesbion*, among the *Gymnosophists*; *Hermes*, among the *Egyptians*; *Buda*, among the *Babylonians*; *Zamolxis*, among the *Thracians*; and *Abbaris*, among the *Hyperboreans*. A thousand more beside these, were excellent *Astrologers*; as *Pytholomeus*, whom some (though very fooles in their Opini-

Countries famous for Mathematicians;

Mathematicians.

Astronomers
and Astrolo-
gers.

on) hold to be the first Astronomer that euer was : then
Messabala, Aboasar, Abenragel, Alchibichius, Albumazar,
Abraham, Auenezra, Algazel, Hermes Tresmigistus, Ara-
tus, Higinus, and Thebit ; after whom, did arise *Maternus*,
that famous Mathematician : then, *Georgius Purbachius* ;
after whom, followed *Iohannes de Monte Regio, Alphonsus*
King of *Castile*, as his Tables can testifie. Was not broad-
shouldered *Atlas*, that was bigger then the great Porter,
an admirable Astronomer and Astrologer ? Was not

Pater Errorum. * *Eira Pater* (whom I had almost forgot) a rare fellow
at Astronomic ? Yes, as this his Table can testifie,
which hee made I know not how many yeeres
since, in an vnknowne Language ; but
now faithfully translated into the
English Tongue by my
selfe.

¶ ¶ ¶ ¶

A Heauenly Oration.

WHat thinke you Sir, was not this learned Artiste
 deeply read in the large-leau'd Booke of Hea-
 uen? Doe not you thinke hee could learnedly discourse
 of the Poles, Spheres, Orbes, Circumferences, Circles,
 Centres, Diameters, the Zodiake, the Zenith, the Artike
 and Antartike Poles, *Tropicus Capricorni*, and *Tropicus Can-*
cri? Hee was as well acquainted with the Twelue Signes
 in Heauen, as any Trades-man with those in *Cheape-side*,
 and runne ouer the Nature of the Seuen Planets as nim-
 bly as the *French* Vaulter ouer the Ropes. And I my selfe,
 (but that I know this kind of Learning is out of your E-
 lement) could discourse to you what a fullen fellow *Sa-*
turne is (on whom the permanent continuation of all
 things depend) what a iouiall fellow *Iupiter* (on whom
 the fecunditie of Agent Causes relye) what a quarrelling
 Swash-buckler *Mars* (on whom the swift expedition of a-
 ny thing to the effect doth hang) what a hot fellow *Sol*
 (whom all Agent Causes follow) what a wanton Wench
Venus (on whom the fecunditie of all Materiall Causes
 looke after) what a merry fellow *Mercury* (in whom a
 manifold vertue doth flourish) and what a madde Lasse
Luna (on whom the encrease and decrease of Humane
 things consist.) For know, that the rich and golden Har-
 uest that I haue gathered out of the sweete and fruitfull
 Fields of many Learned Mens Workes, and carefully
 hoorded vp in the Garner of my brest, hath made me full
 and copious in my Knowledge; so that there is no Art
 and Science, but I am as deeply and profoundly read in,
 as those that haue taken the Worshipfull Degree of Do-
 ctor. I am so good at Physike, that euery Morning I
 haue whole troupes of Mad-men, and others, sicke of *Sar-*
pegoes, *Gouts*, *Epilepsies*, *Feuers*, and many others labouring
 vnder as dangerous Diseases as these, send their Vrine to
 me,

Margarita Phi-
losophica de
pricipiis Astro-
nomia, Lib. 7.
tract. 1. cap. 7.

Physicians.

Alchymists.

me, so that neuer Doctor was so famous: for when Medicine will not preuayle, and that neyther *Galen*, *Paracelsus*, *Auecin*, *Hippocrates*, nor all the Heires of *Esculapius* can cure them; I haue a Spirit that will fright any disease from the most dangerous and ouer-spent Patient. My skill in Alchymie is so great, that I can turne any thing that is brought to me into as perfect Gold as euer came out of the *Indies*. Frier *Bacon* was an Ass, Doctor *Faustus* a Foole, *Ripley* an Empericke, and *Kelly* a Coxcombe to me; they were not worthy to blow my Bellowes, or looke to my Stylls, while I worke for the Philosophers Stone. But for Astrologie, I can doe that none of my Profession, besides my selfe, could euen reach vnto: for there is nothing lost, but I can finde againe; nothing in hazard of losing, but I can preferue safe and sure; I haue giuen Trades-men Spirits, that haue kept their Shops as faithfully, as if they had twentie Iourneymen continually in it. There is not a part of the Body, but I can giue a Spirit to keepe it safe and sound.

Therefore Sir, to conclude, assure your selfe, that if all my Spirits and mine owne endeouours can doe you a pleasure (as you need not doubt of mine Art) you shall not faile of your Chayne: so merrily returne to your Lodging againe, and repayre to mee to morrow Morning, thirtie Minutes after six; and alwayes remember to admire at the wonderfull power of Sacred, Diuine, and Heauenly Astrologie.

When hee had made an end of almost his endlesse Discourse, wherewith he had so bejaded and tyred mine cares, I was as glad as any young Dottrell, that had made an escape from the clawes of the Puttock-like Catch-poles. A sicke Man, that is troubled with the tedious impettinent discourse of a prating Nurse, could not be more happy at her silence, then I at his; for I was in doubt, that his volu-
ble

ble Tongue being once on the Wheele, would neuer haue left running. The Mountebanks Drug Tongue, the Souldiers bumbasted Tongue, the *Gypsies* Canting Tongue, the Lawyers *French* Tongue, the *Welch* Tongue; nay, all the Tongues that were at the fall of *Babylon* (when they were all confusedly mingled together) could as well be vnderstood as his strange Tongue: so that if I had beene but as ignorant as he tooke me to be (supposing, that I did not apprehend what did belong to his learned Art of Coufenage) he would haue made me beleeeue, that his worth was correspondent to his words. At the last recouering my selfe (for hee had almost talk'd me out of my Wits) I heartily thanked him; first, for his learned Discourse; secondly, for his Comfort; and thirdly, and as speedily as I could, made him this Answer, which I hope will proue as great a terror to all Figure-Casters, as *Newgate* to Cut-purses.

The Answer to the Figure-Caster, and the
Confutation of it.

SIr, if you euery day should trouble your selfe, or rather those that heare you, with these long-winded Exercises, you had need eat great store of *Lycoris*: and if you lye so much to euery man, as you haue done to me, you had best learne of *Symonides* the Art of Memory; for these two things are most requisite for those that talke and lye so much as you doe. You haue made a large Astrologicall discourse, only to make me a Foole, and proue your selfe a Knaue; for cunningly in your *Exordium* you hearten me on to cheat my selfe: for doth not a man palpably coufen himselfe, when he gives money to a Knaue, that first cheats him before his face, then laughs at him behind his backe; which is the true custome of all Figure-Casters, of whose facultie you professe to be.

Nota.
The Papists
meere Coniu-
rers,

Potists aqua
maledicta.

As for your Instruments, as your Mathematicall Glasse, with which you can doe wonders, your Siluer Wand, Watering Pot, foure-corner'd Cap, are but meere superstitious Ornaments, either borrowed from the *Jewes* or *Romans*. And it is a question, whether the *Romish* Priests had these from the Roguish Coniurers, or the Coniurers from them: for iust such Ceremonies and Exorcismes the Coniurers vse vpon their inuocation of Deuills, the Papists doe in their inuocations; for they exorcise and coniure their Salt, that it may not lose the fauour, and their Water, which the ignorant people gape for as greedily as a Rauen will for coole ayre in the midst of Iuly, and this they call * Holy Water: then they coniure their Oyle, their Balme, their Hearbes, and Plants, that they may haue the vertue and influence to heale the sicke and diseased: they coniure their Candles, that they may not burne blew; and Bees, that they prosper, and not sting any Holy or Religious Frier, when hee dares aduenture his bald Crowne nigh one of their Hyues. What is their Christening of Bells, Altars, Pilgrimages, Processions, Images, Holy-Ashes, Holy-Pace-Egges, Flames, Palmes, and Palme-boughes, Albes, Copes, and Maniples, Vestiments, Miters, Staues, Fooles, and Fryers Hoods, Shells, and Bells, Paxes, licking of rotten Bones, creeping to Woodden Images and Crosses, shauing of Crownes, and a thousand of the like Antike Trickes, but flat Sorcerie and Witchcraft?

And doe not all these Fooleries agree with the Coniurers Rogueries? Who alwayes obserue the Time of the Moone before they set their Figure, and when they haue set their Figure, and spread their Circle, first exorcise the Wine and Water which they sprinkle on their Circle, then mumble in an vnknowne Language: Doe they not crosse and exorcise their Surplus, their Siluer Wand, Gowne, Cap, and euery Instrument they vse about their blacke and damnable Art? Nay, they crosse the place
where-

whereon they stand, because they thinke the Deuill hath no power to come into it, when they haue blest it: therefore I cannot be perswaded, but you had your Ceremonies from the Papists, who first had them from the *Iewes* or *Pagans*, or they from you, for you both couenise the poore blinded people after one manner; first, of their Soules, by drawing them to Superstition; secondly, of their Estates, by defrauding them of their Money: for which cause, both of you haue deuised these Ceremonies.

Thus much for your Instruments. Now for your Authors you pile vp on the necke of each other, I hold not lawfull to be studied to an ill intent; and for most of them, I hold Atheists, and fellowes, whose Workes ought rather to be burnt, for being stufte full of Blasphemy, then to be read for our instruction, or knowledge, as hereafter I will shew you. As for *Adam*, *Abraham*, or any of the Twelue Patriarkes skill in Coniuration, Figure-Casting, or raising a Spirit, as you say, I am sure they practised none.

And for your knowledge in Astronomie, this is Astronomie. my opinion of you, that you haue as much skill of the Poles in Heauen, as you haue of the Poles on *Pauls* Steeple.

Your skill in Physike shall by no meanes make me (if I Physike chance to fall sicke) chuse you for my Doctor, except I am wearie of my life; for I shall be in more danger of death by taking your Potions, then I shall be of the Disease. But indeed, for a Man that desires present Cure, I thinke you are excellent for, because I make no doubt, that you will hold him long in hand: and in this you and all other *Medicasters* and Dog-leaches are happy, because the Sunne doth alwayes behold your good successe, and the Earth couers all your ignorances. It is a common saying, *Nullum Medicum esse peritum nisi triginta homines ad arcum dimiserit*: That it is impossible for any Physition

Plin. lib. 29.

cap. 1.

Talis Medicus

est Deditus.

D

to

to be skilfull, except hee hath killed his thirtie men. But for your part I dare sweare, if you should kill three hundred (as it may be it comes something nigh that number, because you haue beene a long practitioner) you would still remaine but a Quack-saluing Physician; one, that it may be hath some little faint glimmering of the Practicke, but nothing of the Theoric of this most learned and deepe Art: For beeing so illiterate as you are, how can you, (neyther vnderstanding the Greeke or Latine Tongues, in which the grounds of Physike were first writ) bee so famous as you report your selfe to be? Yet there is one thing in your large Oration, that would make a Man beleeue you haue some skill in Physike, because you say, that whole Troupes of Mad-men come to you: in this a Man may beleeue you, for if Men were not madde, and starke out of their Wits, they would neuer come to you for your aduice.

Nota.

Alchymie.

There is nothing you haue spoken, that I can persuade my selfe you haue said true, but in this, in professing your selfe an Alchymist: for I dare vndertake, that if a Man bring you a Cart-Load of Brasse, Iron, or Pewter, you can, in the time a Man will goe eyther into *Long-Lane*, or *Hounds-Ditch*, turne it into as good Gold, as is in the richest Vfurers close-shut Powch in the Citie. But for the Philosophers Stone, I thinke you can finde out the *Quadrature of the Circle*, or a new way to the *East-Indies*, as soone as finde out what: if you can finde it out for others, why cannot you as well for your selfes?

Ribanius.
Erasmus.

By this, a Man may perceiue the Roguerie of all Alchymists, and the true nature of their Art, which indeed is an Art without Art, whose beginning is, stoutly to lye, and whose end is, miserably to begge. And to conclude, all these Gold-engendring Chymists, are *Archymists*, rather *Lechymists*, and make all those that follow them, *Lachrymists*.

For

For your Art, in giuing Men Flyes and Spirits to expell all ill lucke from them; I thinke it is as easie to be done, and to as much purpose, as the Licence and Power Pope *Pau* the third gaue to *Serena Maria Osorio*, and twelue of her Bloud, who by the vertue of a payre of coniuured Beads, could be forgiuen the third part of their sinnes, if they said but one *Pater-Noster*, although it was said without Deuotion.

Also your Spirits for all Trades, and to cure all Diseases, and to defend euery part of the Body, is as prettie and quaint a Deceit, as that of the *Romish* Religion; who will sell any Vocation a Saint, to keepe, defend, and prosper it: For they hold, that Saint *Hugh* and Saint *Eustace* guard Hunters from Perills and Dangers, that the Stagge or Bucke may not hit them on the Head with their Hornes; Saint *Martin* and Saint *Urban* guard all Ale-Knights, Tauerne-Hunters, and Drunkards, from falling into the Kennell, as they goe reeling to their Lodgings; Saint *Christine* and *Christinus* defend all Shoo-makers; Saint *Arnold* preferues Millers; Saint *Stephen*, Weauers.

They haue Saints also for Cattell: as, Saint *Anthony* for Hogges, Saint *Loy* for Horse and Kine, Saint *Gallus* for Geese, Saint *Wendelin* for Sheepe; and Saint *Gertrude* poysoneth all Rats and Mice: so that none of these Vermin were euer knowne to gnaw any Fryers Cheefe or Bacon.

For Diseases, they hold, that Saint *Iohn* and Saint *Valentine* keepe Men, especially Women, from the falling-sicknesse: that Saint *Anthony* heales all kinde of Fires, though they be as hot as euer came out of any *French* Hospitall: Saint *Roch* the Pestilence; and that's the cause (they say) so few of them dyed the last great Plague-time: Saint *Roman* restores all Mad people to their Wits; Saint *Iob* is good for the Pocks; Saint *Appolin* is as good at the Tooth-ach.

Saints for eue-
ry part of the
Body.

Also for euey Limbe in Mans Body they haue a Saint : for *S. Otilia* keeps the Head, in stead of *Aries* ; *S. Blasius* is appointed to gouerne the Necke, in stead of *Taurus* ; *S. Lawrence* keeps the Backe and Shoulders, in stead of *Gemini*, *Cancer*, and *Leo* ; *S. Erasmus* rules the Belly, with the Entrayles, in the place of *Libra* and *Scorpius* : in the stead of *Sagittarius*, *Capricornus*, *Aquarius*, and *Pisces*, the Holy Church of *Rome* hath elected *S. Burgarde*, *S. Rochus*, *S. Quirinus*, *S. Iohn*, and many others, which gouerne the Thighes, Feet, Shinnes and Knees.

All these things being truly considered, I admire there are so many Trades-men breake, so many great rich men dye, and so many Sickneses and Diseases in *Italy* and *England*, seeing their Saints haue such power to driue theirs away, and our Cunning Men and Women so many Charms to fright away ours. But sure, if these things were true, Doctors, Apothecaries, and Chirurgians would be as poore as Fiddlers, Poets, and Alchymists. But I will giue as much credit to the *Romish* Saints, as to our *Englisb* Mountebanks Spirits, which were first inuented by subtil Fryers and craftie Knaues, only to beguile the poore people of their Money.

It may be (Sir) at the first you supposed me to be (because of my plaine Countrey Habit) a Woodcocke fit for your Sprindge : but to be plaine with you Sir, your Worship is deceiued of me, for I can perceiue you to be an arant Knaue ; for your trickes are so thin and sleight, that a Man of a very dim vnderstanding may see cleane through them. Your discourse is neyther knit together with the Nerues of Vnderstanding, Wit, Art, Iudgement, or Discretion, it hath no Realitie or Essence in it : but you huddle a companie of Astronomicall words together, wanting both Coherence, Methode, and Congruitie ; you powre out whole Dictionaries of strange Words, talke as though you could repeat *Dutch Gallobelgicus* or *Englisb Hollingshead* without booke, and lye as if you had held *Herodotus* Penne

A corpulent
Author.

Penne while hee writ the Nine Muses. To tell you true Sir, I came not hither to find out a Chayne (for indeede I haue lost none) but first to find out, then to expresse your Roguerie: therefore I thinke, if you had beene a true Wizard, it were impossible I should put a Tricke vpon you, that is so excellent at the most Cousening, Cheating, and Conycatching Art of Astrologie.

I perceiue by your sweating, I am very tedious to you: but good Sir be patient, for I haue giuen your Tongue an vncontroulable libertie, to speake in the defence of your Art, that hath been so beneficiall to you: therefore I hope you will giue me leaue (if not, I now will be so bold as to take it) to speake in the dispraise of it, because it hath beene so preiudiciall to many.

If Figure-Casting be an Art, or Science, why is it not a Liberal Science as well as all the other? or why is it not studied as freely and as lawfully as the rest, but that the Professor of it is forced to flye into such by-places, darke Corners, and Garden-Allyes, as these? If you are ashamed to shew the reasons, I will not, but truely reueale them; which are, either because the generall eye of the world may not take notice of the foolery of those people, and so giue them warning, or that the roguery of you that entice them may not be apparant, and so you come to a deserued punishment: Or that you may bee thought more famous in the opinion of the ignorant, who suppose that such melancholy places best suite with such as study these Arts. This may appeare by the cunning Man on the *Bank side*, Mother Broughton in *Chicke-Lane*, yong Master *Oline* in *Turnebel-street*, the shag-hair'd Wizard in *Pepper-Alley*, the Chirurgeon with the Bag-pipe Cheeke, Doctor *Fore-man* at *Lambeth*, and you here in *More-fields*, and many such Impostors, that like the Birds of Wonder flye the light of the Citie.

Againe, there is no Art or Science, but the definition shewes the excellencie of it.

- Grammar. Grammar is the Science of speaking and writing truly, the Fountaine and Originall of all Arts.
- Logicke. Logicke the Art of Arts, the Science of Sciences, that makes way for the beginning of all Methodes, and an Art that by disputing finds out the Truth.
- Rhetoricke. Rhetoricke is an Art, teaching to speake elegantly, by Tropes and Figures.
- Arithmaticke. Arithmaticke is the Doctrine of Numbers.
- Musicke. Musicke the harmonious facultie of weighing the differences of Sounds by Sence and Reason.
- Geometrie. Geometrie the Discipline of Immoueable Greatnesses, and the contemplatiue description of Formes.
- Astronomie. Astronomie a certaine Law and Rule, considering the Motion of Superior Bodyes.
- Philosophie. Philosophie the knowledge of Diuine and Humane things, ioyned with the studie of liuing well.
- Physicke. Physicke the Art of curing and healing the sicke and diseased.

But for your Astrologie, your Sacred Astrologie, your Diuine Astrologie, I neuer read, that any Diuine, Father, or Preacher euer gaue any commendable description of it: Indeed, some of that wise Sect you professe your selfe to be of, haue endeououred to illustrate and beautifie, with one of whose Authoritie I will not allow of, because Diuinitie (the Queene and Mistresse of the Arts) doth deny it. Therefore, because there is no true description of this Art, if the Students of it will thinke themselues beholding to me, I will furnish them with one.

A new and true description of Astrologie.

Astrologie is an Art, whereby Cunning Knaues cheat plaine honest Men, that teacheth both the Theory and Practicke of close Cousenage, a Science instructing all the Students of it to lye as often as they speake, and to be beleued no other.

oftner then they hold their Tongues; that tells truth as often as Bawds goe to Church, Witches or Whores say their Prayers, or neuer but when the English Nones and the Greeke Calends meet together.

This is the true description of your Art. Now the vertue and power of your Art, is to calculate Deaths and Natiuities, cast Figures, finde out things that it may be were neuer lost, giue Fooles Flyes to win if they can at Ordinaries, and more of the like, which I will not nominate, because it will be troublesome to my selfe, and tedious to your Doctorship (whom I perceiue to be as full of Frets, as a Musician) all which I will proue to be vnlawfull, to the disgrace of all the damnable and diabolicall Students in that Art; and if I doe not artificially confute and confound all those that can rayse a Spirit, and cast a Figure, and all other Mountebankes, Emperickes, and Impostors, such as you are that pretend to doe it; then let them boldly and confidently say, I am but a meere Fresh-man, and no true Master in my Art.

Some Principles, conducing to the perfect Science and Knowledge of Astrologie, handle the Natures and the Parts of the Zodiacke; others, the Qualities of the Planets; some, the Dimensions and abstruse significations of the Houses. The Astrologers themselues diuide the Zodiacke into twelue Parts or Signes, hauing euery part consistting of thirtie degrees of Longitude, and twelue of Latitude. In these prettie Inuentions they shew themselues Poets as well as Astrologers, in fayning so neatly: for can any of them make me beleue there are Twelue Signes to be seene in Heauen as visibly as those on the Earth, or that there are any such Creatures in Heauen, as the crooke-horn'd Ram, the goring Bull, the poyson-spitting Scorpion, any lecherous Crab-fish, vnconscionable Scales, roaring Lyon, or hot-rayned Goat? Can any of you make me beleue there is such a Wildernesse of wild Beasts as these?

Astrologers
make a Wild-
dernesse in
Heauen.

Legge Margari-
tam Philosophi-
cam de principis
Astron. cap. 23
it^e cap. 24.

Vrsa maior & minor.
Canis maior & Canisula.
Draco.
Vultur.
Anguis.
Lepus & Ca.

Bion.

Diogenes.

Lege Lucia.

it may be indeede there is *Virgo*, because shee is seldome scene on the Earth ; but for the angry Beare , snarling Dogge, venomous Dragon, greedie Vultur, hissing Snake, horrible *Hydra*, fearefull Haire, or Man-louing Dolphin to be in Heauen, I neuer will belecue it : howsoever I haue heard a plaine Countrey fellow stand in defence of it, that if there were no such things in Heauen, such Wise-men as Almanack-Makers would neuer put them forth in Print. But I will laugh at their ignorance, and scoffe at all Weather-wise Wizards with *Bion* the Philosopher , that held those Astronomers and Astrologers ridiculous, that cannot see Fishes swim in the Sea, yet affirme they haue scene them in Heauen: Or deride them, as *Diogenes* did ; who seeing an Astrologer offer a Table to sell , whereon was painted the Errant Starres, said to him : Sure thou art de- ceiued good fellow, they are not the Starres that erre, but thou that sellest them ; biting at the folly of these Calcu- lators, that most commonly erre in their Opinions.

The same Philosopher hearing a Starre-catcher make a long, and (as hee thought) a learned discourse about the Celestiall Signes, askt him if he euer were there, hee knew them so well, or euer had any hope to come thither, he did lye so much ? for is it possible (saith he) that you can truly know what is in Heauen, or what is done there. when in your absence, you cannot see or know what is done at home ? But these are onely Iests put vpon them, not Ar- guments to confute them : but I will proue there are no such things in Heauen as these they talke, and shew the reason why they faine such things to be in Heauen.

Nota.
The diuision of the Zodiacke meereley ima- ginarie, not naturall.

As the diuersities of the Circles described in the Spheres are meereley imaginarie ; so the diuision of the Zodiacke is not materiall, or of the first Creation, but onely fayned by the will and arbitrement of the Astrologers, that thereby they may know the Beginnings and the End of the Hea- uens Motion. And the reason that they diuide the Zodi- acke into Twelue Signes, neither more or lesse, and that euey

euery Signe is diuided into thirtie Degrees, and euery Degree into sixtie Minutes; is because this Number is most fit for Calculations, as the Astrologers themselues do witness: as *Hales Aueradon* on the exposition of *Ptolomy*, and *Abrabam Auenozra* in his Booke of Astrologically Reasons, ^{*Hales Aueradon.*} so that they might, if it had pleased them, haue diuided the Zodiacke into more or fewer parts, but they would not: which diuision is cleane contrary to the Doctrine of the *Caldeans*, for they teach, that there are not Twelue Signes ^{*Caldeans*} but Eleuen Images, so couple *Libra* and *Scorpio* together.

A man cannot alledge a stronger reason not to beleue these Astrologers and Artlesse Empericks, then the strange opinions they hold, and to heare how stoutly most of them will defend the grosse absurdities of many Philosophers and Astronomers: For doe you not thinke *Eudoxus* and *Aratus* were mad when they would boldly affirme, ^{*Aug. de Trinitate Dei.*} that they knew how many starres were in Heauen, and the Names and Operation of them all? Were not the auncient Astronomers out of their wits, that held the starres were stucke on the rooffe of Heauen, no otherwise then Artificiall starres on the top of some sumptuous building? Was it not a fondnesse in that *Epieure*, that did certainly beleue, that when the starres did shine in the night that then they were but kindled of God, and when they did vanish away, by the approach of the day, that then they were quencht by him? as if we should say, when wee see a man, then he is borne; but when he is out of our sight, then he is dead. What an Absurditie was it in *Origen* to affirme ^{*Origen lib. 1.*} that the Sunne and the Moone, and the rest of the starres, were liuing creatures, being capable both of our Vices and Vertues? grounding his weake argument vpon the words of *Iob*, who sayde; That the Starres were not Pure in the sight of God: which was not meant, or spoken, as they were Rationable Creatures, but as they were glorious starres, and of a most excellent and full brightnesse, who although they

E

were

*Lactant. consut.
hanc opinionem.
in lib. 1. Inft c. 5*

were neuer so tralucent and bright, yet they were but dim in the sight of their Maker. Therefore in my mind, what Astrologers or Astronomers soeuer they be, that thinke Starres reasonable Creatures, are worthy to be accounted most vnreasonable and senselesse themselues.

What a Vanitie was it in that Astronomer, that held, that Starres had their Motion from themselues? which is most absurd: for if a Starre is moued by it selfe, then Nature is defectiue, which neuer gaue any Figure or Organ to any Starre for such a Motion. But Nature neuer was defectiue in any thing, doth not abound in superfluous things, or doth any thing in vaine: Therefore we must conclude, no Starre hath the Motion from it selfe, but hath it from God, that is the true Prime Moter all the wise and learned Philosophers haue so much talked of.

What an error is it in some againe, that doubt whether the World be Sphericall, or round, or not? which doubt is most vaine and idle: for this sensible World was made according to the example and similitude of the intellectuall, the Arch Type and Idea of the Diuine Minde; in which is neyther Beginning nor End, such as you may perceiue in a Sphericall Figure. Againe, it may be argued Mathematically thus, That it is a fit thing for that Body that containes within it all things, should haue the most capable Figure, which is the Sphericall.

What an absurditie was it in *Plato* (the Diuine Philosopher and greatest searcher of Nature that euer writ) to hold, that after the full resolution of thirtie thousand yeeres, all things should returne againe to the first state and condition they were at in the Non-age and Infancie of the World? If this were true, then our first Father should be placed once more in *Paradise*, once againe should the Serpent tempt *Eue*, and once more should Christ be crucified, & rise againe: then should all those blest Soules that are in Heauen, liue on the Earth againe, and all they that are in Hell, be freed from their torments. But Diuinitie proues all this to be false.

Was

*MORUS Stella-
rum.*

*Boetius, de con-
solat. lib. 3.
Plato, & Mer-
curius Trisme-
gistus.*

*Magnus Annus
Platonis.
In Margarina
Philosophica post
revolutionem
49000 Anno-
rum.
Polyd. Virg
lib. 2. cap. 4. de
In curiose.*

Was it not a great oversight in *Cicero*, *Plato*, and many other Philosophers to beleue, that there is a Musical consent and sound wrought by the ordinary Motion of the Starres and Planets? which cannot be: for the celestiall & superior part of Heauen hath no Aire in it, without which there can be no sound made; neither do celestiall Bodies, while they moue in their Spheres, touch any hard or harsh thing, as the finger doth the Lute or Harpe, which is the cause of such Musicall and Harmonious Raptures.

The chiming
of the Spheres.
Ambro, lib. 2.

Also to what purpose was it in many Writers, to hold a difference whereabout the Middle of the Earth should be? The ancientest Writers hold that it was at *Delphos*: vpon which occasion *Strabo* doth declare a Fable, how that there were two Eagles sent forth by *Ioue*, one frō the East, another from the West, both which came to *Delphos*, to a place call'd *Omphalo*, that is, *Vmbiculo*, the Nauell: but this is fabulous, therefore vaine. Many *Cosmographers* & *Astronomers* hold that the Centre of the Earth is either in Mount *Taurus*, hard by *Caucasus*, where they report the Ark stood, or in the field *Semiaar*, or in some other place of *Mesopotamia*. *Ptolomy* beleuees it was placed vnder the *Æquinoctiall* Circle. *Strabo* sayth, it was in *Pernassus*, a Mountaine in *Greece*: to which, *Plutarch* and others agree. But I will not credit the best of these (although it be a matter of no great consequence) but inquire among the learned Fathers, and seeke out the truth from them; many of whom beleue & report, that the middle of the Earth is in *Iudea*, & especially *Ierusalem* to be the Centre: of which opinion is *Lyra*, *Hylarius*, & many others, who most confidently beleue it, because they alledge the saying of the Prophet, *Deus operatus est salutem in medio terra.*

Strabo.

Ptolomy.

Plutarch.

Lyra.

Hylarius.

Psalm. 74.

Is it not as grosse in many *Geographers* & *Astronomers*, to argue with forcible reasons, that iust vnderneath this habitable world there is another beyond the Ocean, in which people liue whose feet are opposit to ours? which opinion seem'd strange both to *Lactantius* & *S. Aug.* and I cannot chuse but admire at their confidence in it: for if they argue thus, why

Lactant. Institut.

lib. 3 cap. 24.

Augustin. de

Ciu. Dei, li b. 6.

doe they not argue this concerning the Water and the Earth, which by this meanes is no lesse pendant and hanging then the body of man: For if a man looke on the situation of the Heauen & Earth, the Antipodites haue their feete downwards and their heads vpwards as well as wee: and contrarily, we as well as they, by the collation of one Nation to another, haue our feete vpwards and our heads downward. None can deny the Heauens to bee round, where then doth the Sun rise when he sets from vs? Some say it riseth in the Antipodes; Why then if the Sunne bee with them all the while hee is absent from vs, wee are the Antipodes. Againe, it is not to bee doubted that the Sea is round, yet when a ship hath sayled so farre that the Pylot may iudge it to bee in the farthest and vttermost Region of the Watry-Wildernesse, yet the ship will not fall into Heauen, which compasseth the Sea and Land round about, for they hang by the rare Art of the rarest Geometrician, God: betweene the Heauens hauing all the Elements compassing them round about, so that which way soeuer wee goe, Heauen is still aboue vs and beneath vs. Now if this be so, as it is not to bee doubted; why do not the Antipodes, that haue their feete opposite to ours, fall into the Heauens?

These are the
true Antipo-
des.

Senec Epist. 22.
3.

No sure, these Geographers were deceiued, for whereas they say the Antipodes were in a world vnder vs, they should haue affirmed that they were, and are, here with vs; and then I should haue agreed with them, for there are many, that seldome or neuer see the Light, the Sunne rise, or set: For what are Drunken-Alehouses, Wine-tauernes, Bousing-kens, and Victualing-houses, where men drinke and swill, and neuer see any light, but that of a Candle to kindle their Tobacco, or that of the fire which burnes their Pipes, but the Antipodes? And doe not those that in a peruerse order, and quite retrograde from Nature, making the Day Night, and depriue themselues not onely of the Common light, but the light of the Minde, by inuoluing them-

themselves in the thicke clouds of Ignorance and Heresie, live like true Antipodites? But for any other then these, I know not of, nor will acknowledge any other, whatsoever Astronomers or Geographers may affirme.

But I feare I haue erred too farre out of the path I am bound to follow: therefore I will come into it againe.

There cannot be a greater argument of the fallenesse of Astrologers, then the deadly Antypathie that is betweene them concerning the Art it selfe: for some of them hold, that the Degrees, Planets, Qualities, Apparances, Ends, Exaltations, and Fallings, they attribute to the Planets, may be attayned vnto by the diligent obseruation of the Effects of the Heauens, who by degrees may come to the knowledge of the Causes: for they thinke, that in the beginning of the World God gaue Men so long liues, that they might giue their Minds to Speculation, whereby they might finde out Astronomie, Astrologie, and such Arts and Sciences, which require a long, large, and exact experience. In this I beleue they say true: for some say, (it is a sinne to belye the Deuill) by long obseruation they may learne many experiments concerning Astrologie; yet, if by meere experience they had attayned to the Principles, then not once, but often, they should haue obserued the same Constellation, which is opposite to the Tenent of most of them, who hold, that the same Constellation cannot appeare wholly againe, vnlesse it be after the reuolution of many thousand yeeres: and if they could perceiue them sooner, yet doth it not suffice to obserue the same particular Constellation, because seeing the influence of no Starre tends vppward, it is decreed by Astrologers, that it is vncertaine whether the experimentall effect is to be ascribed to this or that Planet, vnlesse by chance it be to the Sunne or the Moone, which are often proposed to vs in operation, when oftentimes they are the influence of a lesser Starre, although farther from vs. For another

*Diuersitates
qualitatum &
influentiarum
Caeli ab effecti-
bus cognoscun-
tur.*

Constellation in superior parts doth vary, hinder, and diminish the operation of Heauen in inferior parts, the disposition of the matter.

But suppose the influences of Constellations may be vnderstood, yet they are not sufficiently made manifest, as may appeare to him that reade the many doubts that arise about Astrologie, concerning the Motion of the Starres, the Firmament, and the Planets.

Stellarum fixarum motus triplex.

Some graunt, that there is a Heauen aboue the Firmament: some late Writers make vse of and practise another Heauen; the *Chaldeans* and *Egyptians* one Motion, that is to say, diurnall to the Starres: *Ptholomey* addes a second, which is from the East to the West; *Thebit* a third, which is from the North to the South: but they all varie about the Time. And wonder not, if they vary about the fixt Starre, seeing they differ about the Motion of the Sunne and the Moone, for the precise knowledg of the Solar yeere: and it is needlesse to report, how much they differ about the declination of the Sunne.

Therefore, why should any man belecue them, when their Writings and Opinions differ so farre from one another? for it is certaine, that if Astrologers be deceiued but in one Degree, in taking an Houre, they erre likewise in the diuision of the Houses; for the Degree will change the Signe: then is it necessarie that their experiments are deceitfull.

The Astrologers Prize.

The *Chaldeans* (the most ancientest Astrologers) differ from the Opinion of the *Egyptians*; for the *Egyptians* diuide the Zodiacke into twelue Signes, but the *Chaldeans* into eleuen Images. Againe, some of them disagree in their Degrees: some of them will haue this Planet placed in this House, another in the third, fourth, fift, or sixt. Thus is there such a deadly enmitie betweene these Heauenly Doctors, that like so many Masters of the Noble Science of Defence, they striue to breake the head of each others reputation, and stand at defiance with each other. For when

when *Ptholomie* hath his *Jacobs* Staffe in his hand, hee thought himfelfe as skilfull at it as *Turner* was at his Rapier and Dagger, and was assured, that *Hermes Tresmegiftus* durst not stand vp against him. When *Alcibicinus* had got hold of his Astrolabe, hee was as safe as *Robin* the Deuill with his Sword and Targuet, and durst prognosticate, that neyther *Albumazar* nor *Aboazar* durst challenge him. When *Abraham Haly*, or *Thebit*, were peeping through their Prospective Glasses, they did beleeue, that neyther *Auenozra* nor *Algazel* durst looke them in the face. Nay, doe but looke into the humours of our Moderne Calculators, and you shall finde them rayle one against another as bitterly as *Nash* against *Harny*; and why is all this? but because they condemne each other for lying; when Heauen and Earth, God and Man, know, that he that lyeth the feldomst, doth lye very often.

Some of them will prognosticate, that on such a day very vnfallibly there shall be Raine, when it is a thousand pound to a Farthing Token, but all the people dwelling in that Meridian his Almanacke was calculated for, but will finde them Lyars; except some Widdowes, that haue buried their Husbands, or Sonnes their Fathers, who raine whole showers of teares from their clouded eyes, it may be more for ioy then sorrow. Another will fore-tell of Lightning and Thunder that shall happen such a day, when there are no such Inflammations seene, except men goe to the Fortune in *Golding-Lane*, to see the Tragedie of Doctor *Faustus*. There indeede a man may behold shagge-hayr'd Deuills runne roaring ouer the Stage with Squibs in their mouthes, while Drummers make Thunder in the Tying-house, and the twelve-penny Hirelings make artificall Lightning in their Heauens. A third will fore-tell, that great Darkenesse shall happen on such a day, when it may be none finde it true but Drunkards, that most commonly drinke themselues so blinde, that they cannot see day-light.

Who

Who then will belecue these Fortune-sellers? for whom it is as easie at all times to tell true, as to make a thrice-carted *Maquerella* forsake her *Venetian* Tinctures, and paint her old wrinkled face with a modest blush.

This is exceeding true.

Yet which is most strange, and to be wondred at, I read one of their Predictions, which hitherto hath proved true; which was, that from the yeere 1617. to the end of the World, should be great Fires in many parts of the Citie of *London*: which hitherto hath proved true, to the no small admiration of the Reader, and the no lesse prayse to the Calculator. For there haue bene such hot fires in *Picket-hatch*, *Turne-bole-street*, the *Myneries*, and both the *Fryers*, and other such religious places, where *Virgins* Nunnes are Cloystered, that if *Tom Todd* and his fellow flesh-dressers had not quencht those inflammations, many three-chin'd Bawd, dry-fisted Punke, and bisket-handed Pandar would haue had all their hayre burnt off long ere this. There haue bene great fires many Moneths together in the *Old-Bayly*, so that many haue bene burnt in the Hand, and very glad they could scape so to. Many Drunkards haue had terrible heart-burnings with drinking stale Beere, and vehement hot inflammations at their stomacke with drinking hot Waters, so that many of them dare not goe to bed without a *Thurondell* Pot of six shillings Beere stand by them all night, for feare their throats be set on fire before the next morning. Prodigalls haue had many phantastical fires in their braines, that haue almost burnt vp their Wit.

Excellent places to breed vp youth in.

But that which most grieues me, is, most of the Varlets belonging to the Citie Colledges (I meane both the prodigious Compters) haue fierie red faces, that they cannot put a Cup of Nippitato to their Snowts, but with the extreme heat that doth glow from them, they make it cry hisle againe, as if there were a Gadd of burning Steele flung into the Pot, But because I doe cruelly loue them, I will be their *Asculapius*, and prescribe this Medicine
fol-

following: Let them euery morning take a spoonefull of *Aqua Fortis*, rather *Aqua Regis*, as much *Oleum Origanum*, and mingle it with a little *Mercurie* sublimate: then take a piece of the coursest haire-cloth, and dip it in this liquor, and so euery morning, while their Noses is well, wet them with this Medicine, and it will doe all the Compter-Kites as much good as the World can desire: for it stands to great reason it should cure them, for one heat alwayes driues out another; why else doe Cookes that burne their fingers, hold them to the fire, but that the greater heat should expell the lesse? or why doe footmen, in the hottest Weather, after they haue runne a Race, drinke so much *Usquebab* and *Rosa Solis*, but that it frights away the other? But I will leaue this Medicine to them, hoping they will take it, for it is for their good: and now I will come againe to our Prædictions.

Probatum est
for the cure of
Red Noses.

There hath beene day and night continuall Fires in *Fleet-street* and the *Strand*, and in many other places of the Citie, but especially in Tobacco shops, so that there cannot a man come in, but his Nose will smoake for it.

Thus once in their liues they haue told truth: yet this doth not giue satisfaction for the whole Legend of Lyes they yeerely set forth, and who so artificially tell them, that they well may be called Lyes in Print.

Yet, howsoeuer they doe often misse in their Prædictions, when they fore-tell of the disposition of the Weather, of Warre, of Sicknesse, of the Change of Times, and of Lawes; yet I cannot deny altogether, but that future Contingences may bee seene by the Contemplation of Heauen. For there is none can doubt, but that God, the great Architect of this visible and inuisible World, infused a manyfold vertue and operation in the Heauens: but that many of these Qualities are secret, and occult, the Kingly Prophet *Dauid* telleth vs, saying; God numbred the multitude of Starres, and imposeth seuerall Names vnto them.

Psal. 40. 6.

Therefore it is manifest, that things are named according to their properties, which none but hee that made them, can perfectly and distinctly vnderstand.

Arist. lib. 1. de Meteorum, & de Generatione.

Corpora inferiora subiiciuntur superiorum influentijs.

Sexus diuersitas.

Nota.

The true causes why they straggle from the Truth.

Yet many Philosophers by their Speculation knew and obserued the generall Influence of Heauen by their Motion, Heat, and Light: which made *Aristotle* affirme, That this Elementarie World is contiguous to Heauen, and that the Sunne, vnder the Oblique Circle, or the Zodiacke, causeth Generations. Which is not absurd to affirme: for certainly, the thicke and grosse Bodyes are governed by the thinne, and that the influences of the Starres doe rule the differences of Bodyes; as in the Sunnes rising or setting, we see the times of the yeere doe varie, and by the encrease and decrease of the Moone, some Creatures are augmented, and diminished: as shell-fish, at the wonderfull flux and reflux of the Sea. But to be of the Astrologers Opinion, that the Starres haue a power ouer the Will of Man, I neuer will beleue; for the Mind cannot be subiect to the Position of any Starre: Nor is it at all times true, that the differences of Bodyes are caused by the Influence of Heauen: for two Twinnes of diuers Sexes may be conceiued in the same instant a Man and a Woman. And though many hold, that there may be a generall Influence into Bodyes, yet not into the faculties of the Soule or Mind; for a corporall substance cannot cause an operation in a spirituall essence.

But the reason that many Astrologers and Prognosticators erre in their Opinion although there be an Influence in the Starres concerning the fertilitie of the Yeere, of Pestilence, of Warre, of Thunder, Haile, Raine, faire or foule Weather) is, because they doe not keepe themselves within the compasse of Astrologie, but thirstie after Vaine-glory, goe beyond their limits, thinking to pre-see that by Starres which possibly they cannot do. Againe, most Astrologers in former Ages held diuers opinions concerning the Principles of Astrologie, and they (though but Pupils in this Art)

Art) presume to come in with their Opinions, because they would be thought Masters of their Art: and although oftentimes they hit vpon the disposition of the Weather, and future things, by the obseruation of the Heauens; yet at all times, concerning the disposition of Corne especially, they cannot chuse but erre, because the foure parts of the yeere are so different in Qualitie, so that it is impossible, but that the excesse of Heat in one part of the yeere, and the excesse of cold in the other doth distemper the Soyle. Concerning the Prædictions of Diseases, they may the easiest tell: for by the corruption of the Ayre, Physicke teacheth vs, many infections may putrifie the braine.

This onely shall suffice for Astrologers. Now I will come to the Art it selfe; whereby they can calculate Deaths and Natiuities, tell Fortunes either good or bad: which they fetch as farre as from the Twelue Houses they haue built in Heauen.

The signification of the Twelue Houses of Heauen.

THese Twelue Houses are the Tenements most commonly such Astrologers as you your selfe doe let out to simple people, whereby they purchase to themselves much Money, and to their Tenants much sorrow. And to tell truth, these Twelue Signes, placed in their Twelue Houses, are like a Iury that sit vpon the life and death of Mortalitie.

By the disposition of the first House, by the Planets and The 1. House. Starres fixt in it, by the natures and diuers effects that are wrought by them, many Wonders are discovered: as to know of what condition he shall be of, either as liberall as an Aldermans Sonne and Heire, or as penurious as the *Irish* Catch-pole, that will feed his Dogges with Rabbits in Lent, while he sits eating a piece of poore *John*: it can tell

of what vocation or calling a Man shall bee of, either a Stubble-bearded-Barister, and wrangle stoutly and loudly at the Barre, or whether hee shall bee a Souldier, and fight brauely, if a man doe but scorne for to pledge him a deepe health vnto some of his White-Fryer Mistresses, &c.

The 2. House.

By the second House you can foretell of the prosperitie or aduersitie of him that is borne: whether hee shall be a rich Citizen, and breake three or foure seuerall times of set purpose, either of set purpose to couzen the world, or out of meere pouertie; whether he shall be an Heire, and inherit his Fathers vices as well as his riches, or whether he shall be a Marchant and loose his goods on salt Seas, or haue them drown'd in the *Canaries* of some Tauerne.

The 3. House.

By the third House you can iudge of the secrecie of the Conscience, whether it be good or bad toward God, or Man. In my Conscience they erre from the truth at the least a thousand *Dutch* miles, because the Holy Ghost tells vs, that no man knowes whether he deserues Hate or Loue; so that by this we may perceiue that the secrets of the Conscience are onely knowne to God. Therefore this madnes of the Astrologers is not only to be confuted, but burnt for an heresie. Besides this wickednes, they hold there are two most fortunate Planets aboue all the rest; which are, *Venus* and *Iupiter*, and that *Venus* giues the felicitie of this life, and *Iupiter* of the life to come, which I vtterly disallow of: for if a man follow such a wanton wench as *Venus* is, he shall in small time lye sweating in some hospitall, or groning in some Barber Chirurgions house, which I thinke can be no great felicity; and he that follows the humor of Iouiall *Iupiter*, shall find, and quickly know, that he deserues that place which is contrary to immortality. So that by the assertion of these Astrologers, whosoever is borne when *Venus* raignes shall liue in this world most pleasantly, in spite of ill Fortune: and when *Iupiter* raignes, he shall liue in the world to come, although he liue neuer so wickedly, for you make no

Ecclesia. 9.

Venus and *Iupiter* two fortunate Planets

exception,

exception, but indefinitely say, They shall.

Maternus was as mad, or rather as wicked as the rest, <sup>Maternus
Astrolog.</sup> who writes and affirms, that when *Saturne* is placed in *Leo*, men liue long, whose soules afterward shall go to God. Marke but how confidently and arrogantly hee speakes this, which I will confute with the words of our Sauour, who saith: *Whosoever will enter into the Kingdome of God, must keepe his Commandements.* And not whosoever will enter into the kingdome of God must be borne when *Saturne* is in *Leo*. ^{Math. 19.}

Albunazar also is as diuellish as the rest, heaping impie- ^{Albunazar.} tie on impietie; affirming that he that prayes to God in the houre in which the Moone with the head of the Dragon is ioyned to *Iupiter*, shall obtaine whatsoever hee asketh. If this sacrilegious foolery is true, why do not the Astrologers themselues obserue this houre, that they may pray that they may neuer more erre, or that they may obtaine so much riches that they neuer after may be forced to set their lyes to sale, or that they may liue no more on the foure-penny reward of some Suburbe-sinner, for casting her hot water; or the six-penny gratuitie of some old Maide seruant that would be loath to die a Virgin: or they may pray that they neuer more sell their good Fortunes to Oyster-wiues and Butter-women for greasie Two-pences? But by this Argument that you cannot follow that you prescribe to others, a man may smell your Roguery to be as ranke as a Mountaine-Goate.

By the fourth House, you will iudge of the essence of ^{The 4. House.} the Child that is borne, how long it shall liue, and how well: if it shall be as long liued as a Rauen, or Stagge; or as shortliued as a Goate, or Cocke-Sparrow.

By the fifth House you can iudge, how hee shall liue, ^{The 5. House.} and affect his Parents, whether he shall loue his Father better then his Mother, or his Mother then his Father. *Ptolomey* thinks you may iudge by the tenth House, but *Mallius ab Ascendente.*

- The 6. House. By the sixth House you will know of what Profession it shall be of, either a Foole, or a Physition; a Parasite, or a Courtier; a Begger, or an Alchymist; a mad Man, or a Musition; a Thiefe, or a Taylor.
- The 7. House. By the seventh House you will iudge what wife he shall haue, either a delicate yong plumpe *Helena*, that lookes as merry as May, and as iocound as Iune; or an old decrepite *Lamia*, that is as frosty as February, and as dull as December; whether she shall be as mute as a Fish, or haue a tongue as loude as a Fish-Wife.
- The 8. House. By the eight House you will iudge how vnfortunately a man will die, either on the water, like a Pyrate, or in the water like a Fish, or on a tree like a High-way man, or on the bow like a Bird: whether hee shall be staru'd to death in a Prison, like some Prodigall; or in some Burdello, like a French Monfier, or a Spanish Don, whose bones the Neopolitan Dogge hath pickt so cleane, that they would serue well some Gilder to Burnish with.
- The 9. House. By the ninth House you can iudge, whether he shall be a Traueller, as famous as our English *Corsate*, or outlandish *Peter Columbus*; what fortune he shall haue in his trauell, what fashions he shall weare.
- The 10. house. By the tenth House you can iudge of the state of the Mother.
- The 11. house. By the eleuenth House, you can iudge of what complexion he shall be, Sanguine, Chollericke, Phlegmaticke, or Melancholy, or what haire he shall be of, of a Browne or *Abraham* colour, as the English; of a Yellow, as the Dane; Flaxen, as the Irish; or Blacke, as the Spaniard.
- The 12. house. The twelfth and last House, where he shall dwell, and what neighbours he shall haue.

Thus haue I runne ouer the twelue Celestiall Houses, whereby you can infallibly foretell of our good or bad fortunes, according to the Nature and Influence of that Planet that raigned at our births, in which you are most lamentably deceiued: for you say, there is no man borne but he

he is borne either vnder an Auspicious, or Maleuolent Star, and according to that Planets influence he is borne vnder, he shall thriue and prosper; also you say, that euery Planet hath but one influence, either good or bad, now that this is false I instantly will proue.

I haue heard of two brethren that were Twins, now there is no Astrologer will deny, but that these brethren were borne vnder one Constellation, because they were borne within the space of one Minute, and being borne vnder a Maleuolent Sarre they must bee both vnfortunate, and vnder a smiling and luckie Starre, happy. But not long after the birth of these Twins there was a Fortune-teller did calculate their natiuities, and told the Parents of these children that they should both be fortunate, because he perceiued they were borne vnder a fortunate Planet, which proued contrary to his predictions: For these wanting meanes belike to supply their wants, being come to mens estates, did against some good Time (although they had no Lands or Tenements of their owne) take vp other mens rents either on New-market heath, or Salisbury plaine: who for those facts, to be short, were taken, carryed before a Iustice, by him committed to Prison, the next Sizes were brought to their triall, conuicted, condemned, and iudged to bee hanged. Now all this while their Fortunes were equall, but contrary to the Prediction of the Astrologer; but belike the Starre that raigned at their births had a double influence, which is contrary to your writings, for when these brethren were brought to the place of execution, and ready to be turned off, there came a repriue for the yongest, who was carryed backe againe to prison, had his pardon, and afterward became an honest man; but the eldest with the losse of his life satisfied the Law.

Gemin.

No Planet hath a double influence.

There was another Astrologer did diuine, that one Donello Forobosco a notorious thiefe should be hanged, which did come something nigh his Prediction, for he being a hungry Lazarello de Toimes, robd Market women, and country

Donello Forobosco.

Scorning hanging with his heels.

country people of Cheefe-Cakes, and Butter milke, for which fact hee was apprehended and condemned to be hanged: so comming to the gallows, hee studied how hee might escape that destinie; at the last, seeing his time, hee flung Ginny-Pepper in the Hangmans eyes as he came to put the nooze over his necke, leapt off the ladder, and shewed himselfe a very nimble footman, for he ran away, making toward the Sea, which was nigh the place of execution, and endeououring to swim to saue himselfe from those that pursued him, the Crampe tooke him in the great Toe; and so, whereas by the law of Nations, and the opinion of the Astrologer hee should haue beene hanged, hee was most vnfortunately drowned: and thus these learned Astrologers were deceiued.

Erasmus in lingua latina.

It stands to great reason, that these Artists cannot at all times tell others mens fortunes, when they cannot foretell of their owne good or bad lucke: For there was an Astrologer made a prediction of *Henrie* the seuenths death, (but some attribute this to *Alphonsus* king of *Arragon*) and that hee should die on such a yeare. The King hearing of this South-sayer, sent for him, and askt him if he were an Astrologer, and could tell Fortunes, to whom he answered yes; The King againe askt him if hee neuer did foresee by his Art that there was imminent danger, that much about that time should hang ouer his head, meaning the Astrologers, to whom he answerd no: Then the King replied, thou art a foolish Figure-Caster, for I am more skilfull then thou art; for as soone as I saw thee, I instantly prophesied thou shouldst be in prison before night, which thou shalt finde true: so the King instantly sent him thither. But hee had not beene long in custody, but the King sent for him again to know if he could cast a Figure truely, to know how long he should be in prison: to whom he still answered no; then the King sayd, thou art an illiterate fellow, that neither can foretell of either good or badde lucke that shall befall thy selfe; therefore I will conclude, thou canst not foretell of mine:

mine: so forthwith set him at libertie, giuing him many disgracefull words.

Yet howsoeuer these examples touch the reputation of those that professe your Art; yet I will not infallibly say, that such things were neuer done, although it be not ordinarie to doe them: for it is almost incredible to belecue, yet I perswade my selfe that it is true what *Zonaras* decla-^{ZONARAS.} reth, That the day before *Iulian* the Apostata dyed, a certaine man lying in a solitarie place by himselfe, saw a heape of Starres in the Element, which he said did expresse these words, *Hodie Iulianus in Persia occiditur*; That this day *Iulian* the Apostata is slaine in *Persia*: and the time being afterwards noted, it was perfectly knowne that hee dyed that day. But this I take to be an extraordinarie reuelation.

Another Astrologer did fore-tell a Prelate, an acquaintance of his, that hee should haue a great fall: Therefore the Prelate, that he might be the more safe (knowing the Astrologer to be a learned Man) would neuer goe higher then the lowest Roome of his House; would neuer dyne, or suppe, but sit on the ground; when hee went to bed, would lye on the ground; hoping by this warinesse, to change the Position of the Starre that did threaten him: but it was in vaine; for a while after newes was broughe him, that he was deposed of his Bishoprick: who instantly cryed out, Now the Astrologers Prediction is come to passe, for indeed I can fall no lower.

Byron, Marshall of *France*, was told by a Wizard, that a *Burgundian* should be the death of him: vpon which Prediction he gaue expresse command, That not a man of that Nation should come nigh him: but all would not helpe, for hee found the Prediction true, by the losse of his Head, which a *Burgundian* cut off, that was his Executioner. These two last seeme to fauour somewhat of the Deuills Subtilties, and the Astrologers Amphibologies.

G

There

There was another Wizard (as it was reported to me by a learned and rare Scholler, as we were discoursing about Astrologie) that some twentie yeeres before his death told *Casse* our Countreyman, and a most excellent *Gracian*, that hee should come to an vntimely end: at which, *Casse* laughed, and in a scoffing manner entreated the Astrologer to shew him in what manner he should come to his end: who condescended to him, and calling for Cards, entreated *Casse* to draw out of the Packe three, which pleased him; who did so, and drew three Knaues: who (by the Wizards direction) layd them on the Table againe with their faces downewards, and then told him, if hee desired to see the summe of his bad fortunes reckoned vp, to take vp those Cards one after the other, and looke on the inside of them, and he should be truly resolued of his future fortunes. *Casse* did as he was prescribed, and first took vp the first Card, and looking on it, he saw the true portraiture of himselfe *Cape a Pe*, hauing men compassing him about with Bills and Halberds: then he tooke vp the second Card, and there saw the Yudge that sat vpon him: at last, he tooke vp the last Card, & saw *Tyborne*, the place of his Execution, & the Hangman, at which he then laughed heartily; but many yeres after, being condemned for Treason, he remembered the fatall Prediction of the Wizard, & before his death revealed it to some of his friends. If this be true, it was more then Astrology, and no better then flat Sorcery or Coniuring, which is diuellish.

Anonymous.

There was another (with whom I will end) that was told by a Scholler, that he should haue his braines beaten out: but he was so warie of himselfe, that he would not lye in a house for feare the rooffe should fall on his head, resoluing to lye in a Tent; but that resolution lasted not long, for he durst not trust himselfe there, for feare the great Pole, that went crosse ouer it, should knock him on the head: then he resolued to lye vnder some Tree, but then he feared, if he should fall asleepe in a windy night, the Tree might fall on him. He durst not goe into any Towne, lest a Tyle should crack his
crowne:

crowne: so that what place soeuer he went into, he still was very wary of himselfe. At the last, as he was walking in a hot Summers day in the fields, he was forced to put off his Hat, and hauing a bald Head, a strange Bird that was in the Element hauing an Oyster in her claw, thinking it to be some white stone, let it fall on his head, & so beat out his braines. Thus for all his care & prouidence, he came to his vntimely end, and fulfilled the Prediction of the Astrologer, or rather Coniurer, if the Tale be true, which I scarce beleeue.

Thus Sir you see I will not so much disparage your black Art, as to say, that you cannot fore-tell of things to come, calculate Natiuities, or do strange things, though not by it, but by the helpe of the Deuill, who abuseth you: but I say they ought not to be done, because as *S. Jerome* saith, you lift vp your selfe against the knowledge of God, giving your selues to a fained Art, imputing euery accident that happens in a yeere, or an age, to the rising or setting of Starres, thinking that humane affaires are managed by the course & falling of the Starres, and while you promise health to others, you are ignorant of your own punishments. Again he saith, That to seeke out the course of the Starres, & the euent that follow them, is the scandal of *Egypt*, & plain Idolatry. *S. Ambrose* saith, He that thinks to expresse the feuerall qualities of Natiuities, & will tell what disposition the child shalbe of as soone as it is borne, is both a villanous & vaine man, because it is most wicked & impossible to do. *S. Augustine* saith, That these Astrologers & Southsayers hold, that all things good or bad happen by Fortune, which is most wicked & Heathenish: for the *Gentils* called *Fortuna, Dea*, or a Diuine Power, not considering any mans merits, but gaue riches to one and misery to another. And the better to expresse her, they made her Image according to the forme of a Woman, sitting in the middle of a Wheele, alwayes turning it, hauing the right side of her face bright, the left obscure, yet both blind; shewing, that those she fauoured, were merry and iocund, but those she hated, discontent and melancholy. Her blindness

*Jerom. in Com.
super Prophetam
Sophonias.*

*Greg. in Homelia
Epiphaniae ac-
cepta occasione
ab apparitione
stella quam
Magi viderunt
in Oriente nato*

*Domino contra
Mathematicos
orationem tex-
ens.*

*Ambros. in 4.
lib. Hexa.
Augustine.*

shewed the indifference both of the good and bad: by the Wheele, they did shew the prodigious change of this vnconstant Goddesse; which is impious, and against all Christian Faith: for wee ought to consider, that all the ill that happens to vs, haue their originall from our sinnes, and all the benefits and good that comes to vs, from the mercies of God, and not from this or that maleuolent or smiling Star, or from the frown or smile of Fortune.

But if you will haue these accidents good, or bad, that happen in a minute of an houre, and sometimes in larger and lesser distances of time to Fortune, shee is very predominant among vs, and like one of the most powerfulllest Planets raignes and rules ouer our Natiuities and Affaires. For it is some mens fortune to be Citizens, some againe to be Cuckolds; some mens fortune to be Courtiers, some to be Flatterers; some to be Schollers, some to be Fooles; some to be Lawyers, some to be Knaues; some to be Vsurers, some to be Deuils; some to be Captaines, some to be Cowards; some to be Beggars, some to be Alchymists; some to be Heires, some to be Fooles; some to be younger Brothers, & some to be Wise-men. Again, it hath bin many a Gallants good fortune to haue a braue Sute of Clothes on his back on the morning, yet it hath bin his bad fortune to haue them in the Lumbard before night: it hath beene many honest mens good fortune to haue a faire Wife, yet it hath beene his bad fortune, not to know truly how many Children he hath had by her of his owne getting. It hath beene many a roaring Boyes good fortune (as they say) to kill his enimie in the field, yet it hath beene his bad fortune to be hanged for it the next Sessions.

Infortunium.

Diffortunium.

Thus you see your Goddesse *Fortune* hath a greeat predominance ouer this lower World the earth: yet howsoeuer, I will not belecue these things happen by fortune, and the mere influence of the Starres; therefore let all men auoid them, for this opinion causeth many to affirme there is no God.

Saint

Saint *Augustine* will not allow of your Astrologie, but calleth it a meere vanitie; and those that professe it, enemies of the Truth: he saith, that the diuell first found out this Art, and those that are curious in it are enemies to God, because it breeds many superstitious opinions in men and women, especially the ancientest, which they hold as canonicall, and as lawfull to bee obserued and followed as any part of the Scripture, of which I will reckon vp some.

Astrology no
Art but a vanitie.
Aug. Contra Mathematicos in Capitulo quinto & in fine Capiti.

A CATALOGVE OF MANY SUPERSTITIOUS CEREMONIES, especially old men and women hold, which were first found out and inuented by Figure-Casters, Cunning Men and Women in former ages, yet to this day are held for certaine and true obseruations.

1 **T**hat if any thing be lost amongst a company of seruants, with the trickes of the Sine and the Sheeres, it may be found out againe, and who stole it.

2 That Toothaches, Agues, Cramps, and Feuers, and many other diseases may bee healed by mumbling a few strange words ouer the head of the diseased.

3 That by a certaine tuft of haire growing on the foremost part of a mans forehead, it may be knowne whether he shall bee a widdower or no.

4 That a man may know whats a clocke, onely by a Ring and a siluer Beaker.

5 That it is very ill lucke to haue a Hare crosse one in the high way.

6 That to haue yellow speckles on the nailes of ones hand is a great signe of death.

7 That when the left cheeke burnes, it is a signe some bodie talkes well of you, but if the right cheeke burnes it is a signe of ill.

- 8 That when a mans nose bleeds but a drop or two, that it is a signe of ill lucke.
- 9 That when a mans nose bleeds but one drop, and at the left nostril, it is a signe of good lucke, but on the right ill.
- 10 That if a man stumbles in a morning as soone as he comes out of doores, it is a signe of ill lucke.
- 11 That if a man walking in the fields, finde any soure-leaved grasse, he shall in a small while after finde some good thing.
- 12 That it is not good to put on a new sute, pare ones nailes, or begin any thing on a Childermas day.
- 13 That if a man be drownsed, it is a signe of ill lucke.
- 14 That it is a signe of ill lucke to finde money.
- 15 That it is naught for a man or woman to lose their hose Garter.
- 16 That it is a very unfortunate thing for a man to meete early in a morning an illfavoured man or woman, a rough-footed Hen, a shag-haired Dogge, or a blacke Cat.
- 17 That it is a signe of death to some in that house, where Crickets have bin many yeeres, if on a sudden they forsake the Chimney Corner.
- 18 That if a man dream of eggs or fire, he shall heare of anger.
- 19 That to dreame of the devill is good lucke.
- 20 That to dreame of gold good lucke, but of silver ill.
- 21 That if a man be born in the day time, he shall be unfortunat.
- 22 That if a child be borne with a Caulc on his head, he shall be very fortunate.
- 23 That when the palme of the right hand itcheth, it is a shrewd signe he shall receive money.
- 24 That it is a great signe of ill lucke, if Rats gnaw a mans cloathes.
- 25 That it is naught for any man to give a paire of knives to his sweet heart, for feare it cuts away all love that is betweene them.
- 26 That it is ill lucke to have the Salt seller fall towards you.
- 27 That if the Beere fall next a man, it is a signe of good lucke.
- 28 That if a Candle burne blew, it is a signe there is a spirit in the house, or not farre from it.

29 That when the Cat washeth her face ouer her care, wee shall haue great store of raine.

30 That if a horse stumble on the highway, it is a signe of ill lucke.

31 That when a mans nose itcheth, it is a signe he shall drinke wine.

32 That if your lips itch, you shall kisse some body.

33 That it is a very ill signe to be Melancholy.

These, and a thousand more as vaine as these, I could reckon vp, were it not that I should make too long a digression from my matter; with which so many people are so deeply befotted, that a whole Vniuersitie of Doctors cannot roote these superstitious obseruations out of their minde: for what an idlenes is it in them, to thinke that there is either any *Bonum* or *Malum* omen in these things? what ill lucke can there be in it, when a Hare crosseth you, except it is your ill lucke not to catch her, or when you haue caught her, to let her go againe? (as the Welchman did,) what ill lucke can it be to a man to stumble in a morning, except he fall down & breake his nose? what ill lucke can there be in finding mony, except it be counterfet? but if it be currant I cannot be perswaded if he that takes it vp be not as as very a foole as *John* of the Hospitall (that could not abide money) will take it for ill lucke, but if it be ill lucke, God fend me that ill lucke euery day. What ill lucke is there in losing a Hose garter, except it be to put a man to the charge to buy a new payre? So that I cannot picke out any thing in these obseruations why they should bee signes of good or badde lucke. Therefore I cannot perswade my selfe, but you and such Figure-flingers as you, that sowe the superstitious seeds in the hearts of credulous people, is onely to get to your selues praise, but especially money. And you haue not onely scattered these in or about the Citie, but in the Country: for many Townes haue beene pestered with these Wisemen, before the Lawes prepared whipping Posts, Stocks, and Houses of Correction for them, for these Rogues before

Bonum & Malum
Omen.

before this preparation for them, would appeare in the villages in the likenesse of *Gypsies*, which word indeed is derived from the *Egyptians*, but by corruption of the tongue are called *Gypsies*: and that they might be thought to come of the issue of that Sun-burnt Generation, they with Herbs and Plants for the purpose would venome their skins, and with Oakers discolour their faces; and then for Bread, Beere, and Bacon, Cheese, especially for money, would undertake to tell poore Maide-seruants their Fortunes, which should be sure to be good, because they would be sure of good reward, and these poore silly creatures seeing them to be blacke and ill fauoured people, and it may be hearing before of some as wise as themselves, of the *Gypsies* cunning, would easily belecue that they were Cunning men, and doe strange things. And it is a great Folly and Madnesse of many, who neuer see a tawny visaged man, with a blacke curled head of haire (especially, if he be scholler, or professe himselfe to be one) but they will thinke he is a Cunning man and a Coniurer.

But if they alwayes hold this to be true, they may as well say, that none dwell at the Kings head but Princes, nor at Queenes head but Ladies, none at the Popes head but Heretickes, none at the Bishops head but Diuines, none at the Maidenhead but Virgins, none at the Bull head but Horners, none at the Rams head but Butchers, none at the Sarazens head but Heathens, and none at the Nagges head but Horscoursers; all which is most absurd to belecue: for if all those that haue blacke heads or faces were Coniurers, then all Chimney Sweepers were Negromancers. Therefore I pittie the blinde ignorance of many Country people, and warne them to take heede of these Rogues that coulsen whole townes as they come through, as by this true discourse following shall appeare.

This was delivered to me by the mouth of Bell himselfe, Iaylor of Ipswich.

Not many yeares since there came a Crew of these Hedgecreepers trooping through *Essex*, telling Fortunes as they went: but at the last, the Constable by the vertue of his

his

his Office, & the Statute against these Rogues, apprehended them, and brought them before a Justice, who committed them to *Ipswitch* Iayle, there to continue while next Sizes. In the meane time, one *William Bell* (that in my minde had bin fit to haue bin hanged vp for his Roguery) being then Iaylor, knowing the limpticie of many of the Townesmens wiues, daughters, and seruants, and the subtiltie of those Rogues vnder his Custody, came to them, telling them, that if they would bee as priuate as hee would be constant, he would lay a plot how they and himselfe would get the best part of twenty Marke, cleere in their purses, before the Sizes; besides, a purchasing of their libertie. These trauellers at the first doubted, but at last condescend to him, telling he should haue a full halfe share of whatsoever they got by acting that Comedy. *Bell* vpon this drew a large note of the names of the chiefest men and women in the Towne, their Complexions, Statures, the Colour and Fashion of their Cloathes they ware, in what Streete they dwelt, at what Signe, what Suiters they had before they were marryed, of what estate he was that marryed any woman, whether he were a Widdower or a Batchler, how many children he hath had by her, how many Girles, how many Boyes, if they had any children before they were marryed; and whatsoever worthy of note, (many yeere before had hapned) he set downe in that Bill which he gaue to the *Queene of Fairies*, I meane, the ancientest of those shee Cunny-catchers to reade ouer, and diligently to peruse, charging them neuer to answer to any thing that was askt them vpon the sudden, but to withdraw themselues into a roome, through which *Bell* had made hole with an Auger, that they might looke out and view those that were in the next roome, that came to know their Fortunes; and when they had taken full notice of them, and what had happened them by the notice of the Bill, then to come openly to them, and tell them first what had befallen them, which was true; and what should happen to them, which was most

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false.

A Compa^{re}
betweene a
knaue & a com
pany of rogues

false. Now this Iaylor, this Setter, this Cunny-catcher *Bell*, whē these forward schollers had learnt this lesson perfectly, went down into the town, as his order was euery afternoo to some Ale-house or other, but now did especially chuse one, where a very beleeuing olde woman dwelt, that had giuen many a Dubble iug of Beere and Ale to such Rogues that had stopt her mouth full of lyes: and long after hee had entred into this drinking Schoole, and after a little discourse with a company of countrey Corridons that sate there tipling, he told them, that hee had a company of the strangest men and women in his prison that he euer heard of, for without any asking they had told him of many things that happened many yeeres before hee kept a prison, and since hee kept a prison, how many prisoners hee lost, what men they were, what time of the yeere they brake out, on what day, and when hee found them againe. This begat no small credite in them that heard him, but especially in the olde woman, who as the nature of anti-ent people is, could not keepe newes long, told it to two or three of her neighbours, they to fortie more, so that *Bells* report in few howres flew vppe and downe the Towne, and tooke such deepe roote in the mindes of most of the people, thae many of them could not bee at rest while they had seene them, and then vnder the colour of seeing them, to know their Fortunes. Many repayed thither, asking many questions of these wise Knaues, and Whores, who at the first would not bee drawne to tell them any thing; so withdrawing themselues into their priuate Chamber, where they through the hole made for them a purpose, might take particular notice of all of them and when according to the direction of their Bill, did know euerie man and womans name there, and what had happened to them, at the last, they would come stealing out againe, and call euery man and woman by their names, tell them where they dwelt, and at what Signe, and whisper the women in their eares,
and

and make many of them blush, and for the men make them to laugh; so that these countrey people hearing themselves named of them that neuer saw them before, and told them of things that had beene done many yeeres before, wondred at them, and gaue them money, sent them meate euery day to dinner and supper, saying, it was pittie such skilfull people as they should not bee prouided for, so that for the space of five weekes they were visited more then all the Cunnycatching Knaues about London: for there was not a Mayde that had gotten a clappe before shee was marryed, a young Strippling that had got a Wench with childe, or any Farmer, or Townsman that had lost his Purse, or Horse, or Sheepe many yeeres before, but would repayre to those *Gypsies*, so that some gaue them wrought Handkerchers, Gloues, Purses and Kniues, Money, and more Meate and Drinke, then twentie more of them could eate, and when the Sizes came, by meanes they made to the Iustices, procured their libertie, yet thought themselves much beholding to them, not dreaming that any of these things were reuealed to them by *Bell*, who for his share in the space of three weekes, had got twenty marke cleare to himselfe, which his knauery and the *Gypsies* roguery pickt out of the Townsmens pockets.

The like roguery doth one (that goeth vnder the name of a Captaine) vse, who with the trickes and sleights of legerdemaine, he doth on the Cardsfoole many people out of their money, making them beleue hee can finde things out by Art, that when his owne conscience knowes is farre from the knowledge or grounds of Astrologie, as hee from honestie, and if I were to talke or dispute with him, I would confute him in the strongest arguments he could produce to proue his skill, and to his face boldly iustifie that he is but a meere Impostor, and can doe nothing

without the ayde and help of such a knaue as himselfe, who haue found out many things betwin them before they haue beene lost; who first lay plots to haue things conueyed away, then take money to finde them againe. If you, nor the world will beleeue this, let them but looke into Newgate books & they shal find he stood in the Pillory for such Rogueries, hauing this faire inscription written ouer his head in Capitall Letters, FOR COVSENGE. But I will come backe againe to the matter I treated of before, which was of your cunning Astrologers, that can do these pretty trickes and sleights by Art.

*Augu. in libro
secundo de do-
ctrina Christia-
nis.*

Saint *Augustine* calleth your Art a Sacraligious foolery, an vnlearned learning, and a kinde of fornication with the Soule.

Saint *Ierome* makes mention that Pope *Alexander* the third, finding a Priest that found out a Thief that had robd the Church, by the inspection into his Altralobe, suspended him from his order for that fact for a yeere together, saying, it was a most haynous sinne for a man of his order, to exercise such an vnlawfull study, although it were for the good of the Church.

*Calendarium
veterum & per-
petuum.*

Thus Sir, you see your Art is forbidden concerning telling of Fortunes, or finding out things that are lost, &c. And in forbidding the practise of this Art, is also enclued all those for whom it is practised, for many people in these dayes cannot breake his Shinnes, haue his Nose bleede, lose a game at Cards, heare a Dogge howle, or a Cat wawle, but instantly they will runne to the Calculator, and haue him turne ouer his *Ephemerides*, and his Annuall Calenders, stufte full of lies and superstitious obseruations. I will counsell all those therefore, that would know their Fortunes, to looke into that Euerlasting Calender, the sacred Bible, for the Astrology they shall learne there, neuer tels false, but will certifie them that the cause of their ill fortunes is their sinnes; and the good, the Mercies of God: that will tell them of the true Nature of Summer, that is of their

their Resurrection and Saluation, and the true condition of Winter, that is Death and Damnation. If they study this booke, they will quickly learne to be excellent Calculators, and learne what will become of them if they doe ill, and what if they liue well, it will tell them the Causes and the Cures of euery disease that doth infect the Soule. Yet for all this, it is the true condition, rather superstition of the world, to put their confidence rather in Astrological fallacies, then in the Holy Ghosts verities, drawing from the Starres the euent of future contingences, ascribing what good soeuer befalls vs to the influẽce of som lucky Planet, & not to Gods Mercies; & what mischief soeuer to the position of some malevolent Starre, and not to our sinnes, we put our confidence in Astrologers, Starres, and Planets for a few experiences, and neuer hate them for their innumerable fallacies: but this is espetially hereditary to women, because by succession it came from their mother *Eue*, who by her vice of curiositie or leuitie, or admirable facilitie rather then fatuities, was deceiued by the Serpent, in desiring to know future things, which folly descends naturally to women, who will rather belecue a Mathematician then a Diuine; so that these Calculators if among hundred errors they happen but vpon one truth, then without any suspicion they may lye a thousand times after, yet these foolish, credulous, and Appleeating women will belecue them.

Why women especially follow Figure-Casters.

Francis Petrarch

Sebastian that writ bitterly against Astrologers, sayth, it is an Art against the Law of God, and full of deceite and villany: for sayth hee, Goe to any Doctor of the Mathematickes, and tell him thou hast had very ill lucke all thy lifetime, and desire him to tell thee vnder what Planet thou wert borne, and no doubt his answer will bee, that thou wert borne either vnder malicious *Mars*; or that *Saturne* was Apostaticall and retrograde: when you haue beene with him, then goe to another and tell him that you haue had very good Fortune, and desire him to tell thee

Sebastians confutation of Astrologers.

thee what Starre raigned at thy birth, and it will be very strange, if he doe not tell thee as the first did, cyther vnder *Mars*, or *Saturne*; who to proue himselfe an Artift, will turne ouer huge Volumes, by which hee will shew, that it is necessaric that you must haue good fortune, being borne vnder those Starres the first laid were ill, and in a Circle drawne together in euery part, by which hee will take diuers and sundrie occasions to speake any thing. Now if they chance to misse in their Prædictions, they haue a prettie euasion to shunne the suspition of Lying, which they draw from the interrogatorie part of Astrologie.

The opinion of Astrologers is, when the mind of Man is spurred to the desire of knowing any thing; that suddenly it cannot be done by election, or consultation, but the influence of a Constellation that houre consisting in Heauen. And when any man consults with an Astrologer, by a Figure in Heauen the houre of Interrogation being found out, the Astrologer can answer truely of any thing sought for, or demaunded: As whether an absent friend be aliue or dead; if a Legate or Messenger, that is sent into any Countrey, shall returne home againe safe and well, and whether hee shall dispatch that matter hee went about prosperously, and an innumerable many of other things, that humane curiositie doth doubt of: to which sometimes they may answer truely, although they often lye, and are neuer found fault with for it; for they haue found out a way, whereby they can sufficiently excuse themselves to those that are ignorant and simple in these things. For they say, That if any man, being doubtfull of any thing, doth with a naturall motion and radicall intention aske them any thing, that then they can resolute them of any Question they aske. Now if they misse, and cannot answer directly and truely to what was propounded to them, then they say, that hee
that

that askt that Question, did it not with any naturall motion, or any firme or radicall intention to bee resolved, but onely to trie their Art. Thus oftentimes they deceiue, and are deceiued in their answers; not by any defect that is in their Art, but by the leuitie of him that did aske the Question: and thus they excuse themselves. Which are meere tricks for euasion, and haue no ground at all from reason.

But I admire what excuse the *Egyptian* and *Chal-* Chaldaei Astro-
dean Astrologers could finde, when among such an infi- logi Nabuchodon-
nite number of them, not one of them could truly an- is for somnium
swer touching the Dreames of *Pharaoh* and *Nabuchad-* dicere nequis-
nezzar, when *Ioseph* and *Daniel* could answer directly? siunt.
Doe you thinke this was done by any inspection, or Egyptiaci Divi-
peeping into any Astrolobe, or obseruing any Con- natores somni-
stellation? No: for it was done by the reuelation of um Pharaonis
Almightie God; therefore it was past the Rules of your dicere non potue-
Art. riunt.

There is another neat Delusion, whereby they benefit themselves very much; which is, by the obseruations of the Heauens to know, if it be fit or conuenient for a man to trauell, or doe any other businesse in: which is most superstitious and diabolicall. For they will not haue a man eate, drinke, be merry, take Physicke, or trauell, marry, ioyne friendship, send forth a Messenger, buy, sell, put on new Clothes, begin the Alchymists Worke, set Boyes to Schoole, goe to Law, Hawke, Hunt, Fish, or goe to the Bathe, but they will haue them doe it vnder some Constellation, and will set forth Rules when to doe these things, and when not. If they can doe these things, I wonder they doe not set forth a Rule, and chuse an Houre and Constellation, vnder which a man may dye well, and auoid Hell fire, and enioy the ioyes of Heauen: but I thinke their Art hath nothing to doe with this.

Yc.

Yet I will not denye, but that the Influences of the Starres haue an operation in the differences of Bodies: for what is more belonging to the Body, then to exercise Husbandry, to cut downe Timber for Building, while it is not too full of sappe, and to obserue the Times and Seasons when they should be done?

Canonica inhi-
bitio 26. q. 4. 7.
Diuina Provi-
dentia.

But those obseruers of time are to be laught at, that will not goe out of their House before they haue had counsell of their Almanacke, and will rather haue the House fall on their heads, then stirre, if they note some naturall effect about the motion of the Aire, which they suppose will varie the luckie blasts of the Starres, that will not marry, or trafique, or doe the like, but vnder some Constellation. These sure are no Christians: because faithfull men ought not to doubt, that the Diuine Prouidence, from any part of the World, or from any Time whatsoever, is absent. Therefore wee should not impute any secular businesse to the power of the Starres, out to know, that all things are disposed by the arbitrement of the King of Kings.

The Christian Faith is violated, when so like a Pagan and Apostate any man doth obserue those dayes which are called *Aegyptiaci*, or the Calends of *Ianuarie*, or any Moneth, or Day, or Time, or Yeere, eyther to trauell, marry, or to doe any thing in: for whosoever he be that beleues these things, hath erred from the Christian Faith and Baptisme.

Saint *Augustine* in his *Enchiridion* sayth, That it is a great offence for any man, to obserue the time and course of the Moone when they plant any Trees, or sowe any Corne: for he sayth, none puts any trust in them, but they that worship them, beleeuing there is some diuine power in them; thinking, that the position of some Starre ought to haue an influence in them according to those things they beleue concerning the Natiuities of men. This methinkes is most simple and ridiculous; for thus I will argue against them.

If

If this be true which they hold, that it is good to sowe Corne vnder such a luckie Constellation, what is the reason then, that after the Corne that is scattered on the Earth by the laborious hands of the Husbandman, that after so much Graine is come vp together, looke greene together, ripen together, and fit for the Sickle, that some of it is blasted, some quite choakt vp, some deuoured by Birds, some by Beasts, some trodden downe, and some of the eares pluckt from their stalkes by men that come by that field they grow in? how comes it to passe then I say, that some of this should goe safely into the Barne, and some of it againe be deuoured and spoyled? which mee thinkes should not be, if the same Constellation vnder which it was sowne, had but one Influence, which should be good, and not a second, which was bad.

But I will now let these things passe (because I make no doubt but I haue strongly confuted them) and come to the last, but the wicked part of Astrologie; which concernes the making of Astrological Images, and to what purpose they are made: where I will shew, they haue no force or vertue from any Starre or Constellation, but that the Deuill worketh about them, and in them, causing them to be made vnder a Constellation, that the impietic of their Idolatry may the more secretly be hid.

and the
figure
cast

The vanitie of Astrologers about
their Images.

THe Fabricke of Astrological Images are made vnder a certaine Constellation, eyther to auoid hurtfull things, or to intice profitable things, for to diuers vses they are made. Some are made for the destruction of some things: as if you would remoue a Scorpion from a place, you must carue the figure of some Scorpion either in Stone, Wood, or Iron, vnder some conuenient Constellation, and
I inscribe

Non virtus ima-
gins sed opera-
tio damonis pro-
ducit effectum.

A great vani-
tie,

A Compact
with the De-
uill,

inscribe on it an effectuall Name, signifying the Name of the thing that is to be auoided, and the Name of the Signe ascending, and of the like in diuers parts of the Image, with many other obseruations, which for breuity sake I will now let passe. For a contrary effect, you must haue a contrary Constellation, and a contrary Operation, as in the like Images pertayning to Loue, Enmitie, Health, or the like. And although there are many effects caused by these Images, as experience teacheth vs, yet they are miserably deceiued, that thinke it done by the vertue of any Constellation, when it is done by the meere operation of the Deuill: For not the vertue of the Image, but the operation of the Deuill, worketh the effect. And learned *Anerroie* writing against *Algazel* the Astrologer, sayth, That these Images haue no vertue from the Starres, because artificiall things are not capable of any influence, neyther are they any cause of a naturall operation: For Qualitie is in the Predicament of *Actio*. An Image therefore made of any earthly substance, is nothing but a massie Effigies, and capable of no Action.

And in like manner, those Images that are buried in the midst of the place where their operations are expected, are contrary to naturall reason. And other things that are obserued in them, shew as great vanitie: as, when some mens Names must be written with the left hand, some with the right; some Images must be buried with their faces vpwards, some with their feet vpwards: which are all signes rather of a Compact with the Deuill, then any other naturall cause; as in the Negromanticke Images of Angels, or rather of their inscription of Deuills, and other vnknowne Names and Characters. Also, the vse of their Suffumigations and Inuocations are signes of a Compact and League with the Deuill.

The prodigious impietic of the *Dominicke Fryers* in the Fabricke of these Images, would make a Historie bigger then the *Iliads*: for they haue made by their Magicall tricks

wee-

weeping Statues, by which they wrought many Miracles, which they learnt of the Priests of the Idols of the *Gentiles*, who haue deceiued many, as may appeare by the *Alexandrian* Statues, destroyed by the Christians: for when they ouerthrew the Phane of *Syraxis*, there were Images found both of Wood and Brasse, whose inward parts were made hollow, and with instruments were fastened to the Roofes of their Churches and Temples, from whence they spake.

And since the time of Poperie, there haue beene found in Churches Images that haue had eyes put in by Art, that would weepe and let drops of bloud trickle downe their faces, sweat bloud, and would twinckle with their eyes to the people by the helpe of instruments, and would wrythe their heads and neckes backward and forward, according to the will of the Priests that inuented them, to beguile the people, and to enrich themselues. These Puppets had no Tongues, but onely moued and stirred, making signes to the people, many of which, the Cardinalls erected, and adorned, and commended, to instruct the people: which were nothing but deceits and tricks of these holy and religious Fathers, still to detaine the people in ignorance, and that they should not smell out their knauerie.

Also, many of these Scab-shin Fryers (when any rich man died, that had left their Abbeyes and Monasteries nothing to feed their fat guts with) would place some of their Accomplices in a Vault they had made of purpose vnder the dead Mans Tombe: so that when any of his sonnes or kindred came (as the custome in those times was) to pray for the Soule of their deceased father, or kinsman, they should heare a dreadfull voyce vnder the Sepulchre, telling him, it was the Spirit of him that was but lately buried there, and that his Soule could neuer be at rest, while such (the Fryers had most minde to) were giuen to the Monasterie; so that the blind people beleeuing this to be the Spirit of their father, or kinsman, would instantly goe home, and confirme those Lands on their Monasterie.

Thus poore soules, they were often deluded by such counterfeit voyces of some subtil Fryer, or as knauish a companion of their Fraternitie. Therefore if there be any in these dayes (especially old Men and Women) that belecue the Soules or Spirits of the dead walke, let them but reade the Scriptures, and they shall find it to be most false: for that affirms, that the Soules of the good instantly goe to Heauen, and of the bad instantly to Hell; therefore their Spirits cannot wander. Againe, the Soule that is in Heauen minds no earthly matter; and it was neuer knowne, that any Soule euer returned out of Hell, for the Poets themselues say,
Nullus redditurus ab Orco.

Fryer Bacon.

Albertus Magnus.

Thomas Aquinas.

But these Images and Tricks of the Fryers do but resemble the Statues of Negromancers, made with great toyle and labour. For Fryer Bacon was many yeeres, before hee could make his Head speake. And the Image of *Albertus Magnus* was to be wondred at, which hee made in the full and perfect shape of a Man, who with the Wheelles and other Engines that he had cunningly & artificially wrought in it, made it speake and pronounce words as distinctly, as if they did proceed from a man indued with sence and reason. This Statue, when *Thomas Aquinas* was sent into his Chamber where it lay hid, heard it speake very articulately: which when he heard, then looking for it, and finding it, and viewing it very seriously, at last stricke it with a Club, and brake it all to pieces. Which when *Albertus* heard and saw, he cryed out and said; *Thomas*, thou hast destroyed the worke of thirtie yeeres labour and paines. Now can any man iudge, that either *Bacon* or *Albertus* made these vnder any Constellation, or that it spake by the influence of any Starre? if they doe, they are wretchedly deceiued: for it was either by a materiall Engine, or the Deuill that spake within them, brought into them by their Art. Therefore wee may perswade our selues, that all these Images, made by the Art either of a Fryer or Negromancer, are vnlawfull to be made of them, or vsed of any other.

But

But if we must allow any Statue or Image, they must be those of *Pasquid* and *Morphirius*, on whose breasts were written no Lie-Bills, as the Popes called them, but True-Bills of their villanies. These Statues were of stone, and the verses carued on their breasts, were bitter and Satyricall, sharply reuiling the Sorcery, Sodomitry, Symony, Incest, Murther, Witchcraft, Poysoning, and Sacriledge of the Popes and Cardinals, whereupon the Gentlemen of Rome wittily sayd; That it was not lawfull for men to speake there vices, the stones did proclaym them. But pope *Adrian* would haue taken an order, and haue them flung into *Tyber*, if *Suessanus* the Legate of *Charles* the Emperour who fauored them, had not preuented him: who sayd to his Holinesse, that if they were flung into *Tyber* the Crocodiles and Rats, and other monstrous Serpents would catch them and sing them: to which answer some report, the holy Father stood as mute as one of his Cardinals Mules; but some report that he began to be angry at *Suessanus* answer, and in a rage suddenly sayde, that he would haue them burnt, to whom the Legate wittily replyed againe, saying: If you burne these Images their ashes will not be blowne through the citie, but into other countreys, so that the people will take occasion to celebrate and reuerence those Ashes for the writing sake, and so it will come to passe, that they being dispersed through the world, the sinnes of *Rome* will generally be knowne to all nations. At this second answer; his Holinesse wae more perplexed then before, and seeing he could doe no good, either by drowning or burning, hee bid them stand in the Deuills name. But I haue made too long a digression, therefore I will returne againe to our Negromancers, and now I haue spoken of their Images, I will briefly and plainly lay open the viperous generation of Negromancy, which are Idolatry, Diuination, and vaine obseruation, with all the hellish brood that proceeds from them.

These Images
lawfull.Phil. Camp.
Medica Cent.Pope Adrian.
Suessanus.

The damnable offspring of Negromancy.

Idolatry the
daughter of
Negromancy.

Nota.
Aristotle de
ANIMA.

Papists.

Idolatry is a Diuine Worship, attributed to Idols, which Idolls are Statues or Images which the Gentiles worshipped with Diuine Honour, beleeuing there was some diuinitie in them, by reason of their answers and wonderful effects the Deuill wrought in them. Such were the Images of *Hermes Tresmegistus*, otherwise called *Mercurie*, in which they did beleeu, that by a kinde of Art the soules of Deuills and Angels were enclued, vnder a certaine Constellation, which Diuinitie and Naturall Philosophy doth reprehend: for they hold that a Spirit cannot possibly bee vegetable, or can substantially informe artificiall bodyes: For the Soule, as *Aristotle* saith, is an Act of a naturall body, not artificiall: for a man cannot by any matter, as Herbs, Wood, Stone, Words, or Constellation, expell a good or bad Spirit, or being cald, that it can come presently and dwell in an Idoll, because corporall things cannot by any naturall order haue any operation in incorporall things. There haue beene some of the Gentiles that haue not onely attributed Diuine honour to Statues and Images, but beleued them to be Gods, for some vertue or magnitude of their Acts these Statues represented; as to *Iupiter*, *Hercules*, *Venus*, and the rest, and other monsters of this kinde. Also they did not onely honour corporall, but incorporall things, as Intelligences, Angels, and the Soules of heauenly Bodyes, which they call *Aeria Animalia*, and they did not separate the soules of men from Diuine honour, which is most diuellish. This kinde of Idolatry at these dayes is vsed among our Antagonists the Papists, for they pray to Iron, Wood, Gold, Siluer, and wooden Images, that haue neither sight, feeling, sence, life, or operation in them, and haue as small influence in them after are made, either by the Caruer, or Goldsmiths hand, as they had

had when they first were in a massie lump, either in the Tree or Mine.

The second daughter of superstition is Diuination, by Diuination, which our Astrologers miserably labour to know of future the 2. daughter things, either good or bad. These are they *Isidorus*, saith, re. of Negromancie. port themselves to be full of diuination, who by craft and *Isidor. lib. octa* deuce foretell of things to come, by the effects which pro- *Etymologia.* ceed vpon necessitie from causes, vnlesse they are especially hindered of God, certainly proceeding from the cause of nature: as the eclipse of the Sunne and the Moone, and the effects which proceed from these causes may bee foretold of by as probable coniecture, as well as a Mariner may foretell of a storme that will arise by a darke cloude, that is either before or behinde him. Haue not many olde women told by the vnhappy conditions of a boy that he would be hangd, and hath it not falne out right? Haue not many graue Matrons foretold, that young wanton Lasses would proue Wagtails, & hath it not come to passe? Haue not many men by the damnable tricks they haue seene in Catchpoles, foretold that they would proue knaues, and hath it not beene true? yet these are but meere coniectures. Againe, Astrologers boast they can diuine, which is most false: for the Prophets themselves foretelling future things by Reuelation of God, did not diuine but Prophesie; for Diuination is alwayes taken in the worst part, because in it the operation of the Deuill doth alwayes come. For *Bonauenture* sayth: *Bonauent. lib. 6.* to aske counsell of the Deuill is a great mischief. The *species* of diuination by which they can foretell of future things are many. Somtimes they do it by plaine inuocation of the deuill, who with their execrable Exorcismes, Coniurations, Characters, and Figures, and diuers other ceremonies, and *Prastigium.* to speake more truly, sacrifices at diuers times doe call the deuill to giue them answers, who by diuers manners and formes appeare to them, who as subtilly and deceitfully doth answer to those questions propounded to them, as may appeare by these examples.

Pope

Papa Pater.
Polyd. virg lib.
5. de rerum in-
uentione.

Pope Syluester the second, that with small learning had attained to his Pontificalibus, being greedy long to enjoy that Sea, by this diuellish kinde of Coniuration rayfed vpp the Deuill, and askt his counsell how long he should liue. To whom the Diuell answered, that if he did take heede of *Hierusalem* he should liue a long time. Pope *Siluester* now thought himselfe to be long liued, because hee determined neuer to see *Hierusalem*: But foure yeere after he came to his Pallace of *Sancta Crucis*, he lay in a chamber vnkown to himselfe, called *Hierusalem*, then instantly being mindful of the Devils answer, he sayd that hee should, as hee did not liue long after.

Guiscard.

Also *Alexander* the sixth, whom the Deuill did helpe to his Popedome, promising him that he should liue *Decem et Octo* in his Popedome, vpon composition that he would be his after that time was expired. Now these numbers were ouer generally expounded of *Alexander* touching his yeeres, for he supposed the Deuill meant by Nine and Ten nineteen yeeres, when the Deuill meant but nine yeeres and tenne months, which was much about the time he came to claim his right of the holy Father.

• Eto & decem.

Lord of Pla-
centia.

Also *Albertus Scotus* doubting of his Fortunes, rayfed vpp the Deuill, and asked him concerning the securitie of himselfe and his state, to whom the Deuill thus subtilly and intricately answered; *Domine stes securus, inimici tui suaviter intrabunt terram et subycientur Domui tui*, which as the words now lye, beare this interpretation in English. Sir you shall stand secure, thy enemies shall peaceably enter into thy kingdome, but shall be subiect to thy house. Therefore he did hope well of this answer, and made no doubt of the victory; but the Deuill did not promise him the victory, but the ouerthrow, and meant thus. *Domine stes securus*, so did diuide the word *Domine* into *Domine*, againe, *Inimici tui suaviter intrabunt terram et subycient vr*, that is, *Ignem Domui tui*; so the Deuill did expound it, thus any man else would doe the syllables, being so deuided and cut a peeces

a peeces. Thou shalt not stand secure at home, thy enemies three times with their forces shall enter vpon thy land, and shall ouercome with fire, and so was *Albertus* deluded.

Also the Oracles of *Apollo* were but meere witchcrafts and delusions of the Deuill, giuing answers from a hollow place of the Temple, after the Priests had sacrificed to him, who did most commonly speake nothing but *Amphibologias nodosae et flexiloquae responsa*, deceiuing many that came to it, because his answer did still include a double sence: so that if a man did reade ouer all *Chrysippus* volumes, concerning the Oracle of *Apollo*, he should not finde one answer but did include a twofold meaning, of which I thinke it not impertinent to remember two or three of them.

Francis Petrarch maketh mention in his Moralls that *Nero* Franc. Petrarch. lib. 1. Mora. asking counsell of *Apollo* at *Delphos*, desiring to know how long he should liue: this answer was made him that if he did take heed of seuentie three yeeres, hee should liue a long time. When *Nero* did heare this answer, such a securitie did rocke him a sleepe, that fearing nothing, he did glut himselfe in delight, because hee thought hee should not die before the prefixed time of the Oracle, so that his minde was rauished downe the swift torrent of an insolent vanity and vaine insolency, pampering himselfe with high dyet, musicke, and delights that please his senses, but beeing in the Meridian of his happinesse, in a minute he was flung downe into the dungeon of disgrace, for he heard the popular voyce curse the name of *Nero*, and celebrate the name of *Galba*, by whom he was disceptered, and who at that time was iust seuentie and three yeeres of age.

But one of the prettiest trickes the Deuill playde by his Oracle, *Valerius Maximus* makes mention of: for hee reporteth that a Sophister to make himselfe merry, came to laugh at the Oracle of *Apollo* in *Delphos*, and askt him if hee should find his horse he had lost. To whom the Oracle answered, that he should find his horse againe, but if he did not take heed, hee would take him such a kicke that would

K

breake

breake his necke. At this answer of the Oracle, the Sophister went away laughing, because it promised him to finde a horse he neuer lost. But as he travelled into his own cuntry, he fell into the hands of king *Attalus*, to whom in former time he had done some wrong, and was by him commanded to be set vpon a stone called *Equus* a horse, from whence he was flung headlong downe and brake his neck, fulfilling the Oracle of *Apollo*. Thus much for the Deuill and his Oracles, which alwayes were some such cunning delusions, whose end was commonly mischief.

*Cui nomen erdt
Equus.*

Somnia.

Melancholy.
Chollericke.
Phlegmaticke
Sanguine.

*Incubus morbus
noctu quiescen-
tes in festans
quum scilicet
externa quadã
vis quiescentes
videtur euade-
re & veluti suo
pondore pressos
grauare. Nasci-
tur hoc morbi
genus copia va-
porum ex voraci-
tate & crudi-
tate in caput re-
dundantium.*

Somtime you do diuine by dreames, and that is called *per Somnia*. Naturall Phylosophy and Diuinity doe manifest the cause of dreames: dreames sometime proceed from the fulnes of the belly, somtimes from the emptines of the belly, somtimes by illusion, somtimes by reuelation, & somtimes by cogitation and reuelation. Also the diuers habitudes of the body doth administer diuers causes of dreames: so that melancholy men often dreame of horrible and fearefull shapes and formes of deuills. Chollericke men, of cutting throates, of quarrells, of stratagems, and firing of Citties. Phlegmaticke men often dreame that they are in feare of drowning, and somtimes dreame a sweeter dreame then this, that they are eating of hony, which is caused by the Phlegme which is naturally sweete, distilling to the palleate of the mouth. The Sanguine complexion, from the abundance of blood, causeth men to dreame of the *Incubus*, which Physitians hold is the cause of a future *Apoplexie*: And that is the reason that many ignorant people that are of sanguine complexion, and feed on flesh, egges, veale, and drink wine and such like, which causeth blood, that belecue that in their sleepe they often feele the Night-mare, or an *Incubus*, which is nothing else but a disease arising of vapors, disturbing those that are at repose in the night, whose externall force doth seeme to euade their senses, and to presse their bodyes with their ponderous weight, and this is the reason that Physitians hold that the *Incubus* is a sign of a future *Apoplexie*, because the *Apoplexie* is a stupefaction of the Nerues

Nerues in the whole body, with a priuation of the sense and motion.

Againe, some hold that the cause of dreames ariseth from the businesse and affaires a man is most imployed in the day time, so that the impression of them sticking in the Table of the Fantasie, makes a man dream of those things in the night which he hath done in the day, as for example. Men giuen to drinke much, often dreame that they are in the bottome of some noble mans seler drinking of healths. And men according to their employments dreame of their businesse ouer night. Your Lawyer he dreames of Angels, a most blessed dreame, and if he chance to talke in his sleepe, it is most commonly of Demurs, Habeas Corpusses, Sissararas, Writs, Latitats, and Procidendos. The Phisitian he dreames of a great Plague, and if he talks, it is of nothing but Purgations, Vomits, Giisters, and Pills. I knew a Player dreamt that his braines were beaten out with the Corke of groate Bottle of Ale, and as he was speaking the Prologue it hist at him, because he spake it so scuruily. The Cutpurse and the Catchpole most commonly dreame of a Michaelmas Terme, for that is their best time to picke pockets and cheat in; and so of all the rest according to their employments: therefore this makes mee not of *Symonides* opinion, who held that all dreames are sent from God, which all honest men will deny, because they know that God is not the author of any ill. Again, dogs and kine dream, especially when they haue lost their whelps or calues, who suddenly will wake out of their sleeps, & run howling & lowing into diuers places to finde them. Nor must we beleue these Negromancers in their diuellish worke of working in our Fantasies by dreames, that they can doe any thing that is true, as when they cause vs dream of gold, or siluer, & we chance to find it instantly, to affirme with many old women that all dreames are true, for this is but a tricke of the deuill to bring vs into superstition: which tricke is not much vnlike that he hath put vpon the Papists, making them beleue that at the sight of the

Apoplexia, stuporatio nervorum totius corporis cum priuatione sensus, & motus, a verbo Græco, ἀποπληξία, quod est percussio attonitum reddo.

The Deuills
tricke in flying
from the crosse

Crosse he cannot be in quiet, but must flie away from it, but there is no true Christian will thinke that the Deuill is afrayd of a peece of wood, gold, or siluer, but flies from the Crosse of purpose to draw them into the superstition of adoring the crosse, and kneeling to it instead of adoring him that once hung on the Crosse, for although it bee a Crosse, yet it hath no more vertue and influence in it then when it was a peece of wood, stone, or siluer.

Thus then you see we must trust to no dreams, except they come by the inspiration of God and the Holy Ghost: of which God spake in the 12. of Numbers. *I will speake to him in a dreame*, this was now by a good Angell, that God warned *Ioseph* to flye into *Egypt*.

The euill An-
gell.

And oftentimes God suffereth the Euill Angel to delude the minds of men, so that many times they haue beene banquetting with gallant Ladies, and by the phantasticall illusion of the Deuill, thinke that they haue beene in the company of diuers women that rid on the backs of Cats, Dogs, Hogs, or that they haue beene sayling on the maine Sea in ships no bigger then egge shells, & that in the peace of midnight they haue trauelled through many parts of the world. Holy *Iob* prayeth against such illusions, saying: Thou doest terrifie me by dreames, and dost shake me with horror by visions.

S. *Dominicus*.

There are many Monks as the Golden Legend testifies, that report this of their holy S. *Dominicus*, that his mother before he was borne dreamt that she bare a huge dog in her wombe, holding a burning firebrand in his mouth, who entering into the world set it on fire. This dreame the holy Monkes did thus expound: that the vision was not vaine seeing Preachers in the Scriptures are called Dogs. But I will giue then a truer exposition then this, not sparing their Holy Order. It was certaine that this *Dominicke* was the author of one of the foure Mendicant Orders, and the first that found out the burning and firing of the Professors of the Gospel.

There-

Therefore his Imitators haue peculiarly challenged to themselves the Inquisition, and many other such places, to exercise their Fire and Sword. And so by this was signified the burning Fire-brand *Dominicus* held in his mouth; by which an infinite company of godly men were consumed into ashes.

Thus by this Dreame did the Deuill delude *Dominicus* Mother, and many more that did beleue the interpretation of it by the Monks. But in generall, Dreames are not to be beleued: for they are most wicked and odious in the sight of God, that thinke so; as may appear in the 19. of *Leuiticus*, *Deutronomie* the 23. *Ibidem* 18. *Ecclesiasticus* 24. and many other places of the Scripture. Thus much for your Diuination by Dreames.

Sometimes they doe diuine by a Spirit; and that is called *Pythouissa*.

Sometimes they answer to that they are called for, by diuers Figures Men or Women set in polisht Stone, Iron, Brasse, Steele, Glasse, or the Nayles of ones hand; and this is called by the generall Name of *Geomancie*: And most commonly to such as these, they chuse out Women and Children. And I my selfe haue knowne many old Women old Dogge at this kind of Diuination; who hold, that if the Nayles of the Hand grow yellow, it is a great signe of ill lucke, and that specks are the true signes of future ill lucke.

If these apparitions appeare in the Water, then it is called *Hydromancie*. These I haue heard are very incident to Catch-poles, Bum-baylies, and the like, when they are duckt vnder Water at a high Tyde at one of the *Temples*.

If these apparitions are in the Ayre, then it is called *Aeromancie*.

If in the Fire, *Pyromancie*.

If by the bowels of Beasts, offered vp on Altars to the Deuill, it is called *Aruspicium*.

Pyromancie.

Aruspicium.

But if by Incantations the Deuill seemes to rise and answer to Questions propounded to them, then it is called *Negromantie*. *Negromantie*. In this worst Superstition, Bloud is also used: and the Reason *Isidorus* giues, is this, because he desireth Diuine Worship; for in the Old Law, Bloud was offered vp to God.

If by the chattering of Birds, or by the voyce of any other Creatures, they fore-tell of things to come, it is called *Augurie*. *Augurie*. This kind of Diuination is most blasphemous, odious, and against the honour of God. For they fayne, that with a Diuine instinct, Birds, and Fowles, with their Motions, Chatterings, Croakings, Winding, or fore-right flying, portend eyther good or bad lucke: which the Ethnicks themselues did laugh at, and contemne. For *Hector* in *Homer* sharply reprobued *Polydamantus*, who delayed his fight, expecting an *Augurie*: to whom *Hector* said, *Unum esse Augurium optimum, Patriam fortiter defendere*; There is one *Augurie* which is the best, stoutly to defend thy Country.

Also this kind of Diuination was very frequent among the *Iewes*, and was laught at and crost by that learned and couragious *Iew*, *Mossolamus*: who being in the Warres, was told by an *Astrologer*, that hee should march no farther, vntill he had receiued an *Augurie* from the next Bird hee should see come flying ouer his Army. But the *Iew* scorn'd the helpe of the Bird, and laught at the skill of the *Southfayer*, instantly taking his Bow in his hand, and as the Bird came croaking ouer the Army, slew it, then spake these words: *Doest thou thinke, thou superstitious Southfayer, that this Bird, ignorant of her owne safetie, could tell of the euent of our Warres? if it could haue fore-told of things to come, it would neuer haue come nigh this place, to be slaine of Mossolamus the Iew.*

If they fore-tell of things to come, by the moouing of diuers Members of Beasts; then it is called *Auspicium*.

Also,

Also, when a man speaks any thing to another without any intention, and as it were in ieast: as to say, hee will be hang'd, drown'd, kill'd, or the like; if this come to passe, then they call it, *Omen.*

Omen.

If they fore-tell of things that shall happen by signes that they see in the Lines of a mans hand; then it is called *Chyromancie.* This Art many old Women are learnedly experienced in, and will tell any Man or Woman, for meat, drinke, or money, what shall befall them.

Chyromancie.

If they fore-tell of any thing that shall happen by the signes they see in the shoulder-blades of Beasts; then it is called *Spatalmancie.*

Spatalmancie.

There is also another kind of Diuination, which is by Lots: which Lots are made, by drawing out points of an uncertaine number, with their faces turned towards the Moone, with other obseruations to as little purpose as this. The *Dutchmen* are very skilfull at this, and haue couened the *English* of infinite Masses of Money, by their selling of Papers: so that there was not one among forty, though he came neuer so merry to the Lotterie, but he should be sure to goe away Blanke.

Sortilegium.

Thus Sir haue I layed forth the Brood of Diuination: Now I will come to the Obseruations. It is a disputable question, whether by words or deeds the Deuill will be compelled by Negromancers, or whether being called by them, they come, because of some league that is betweene them? If Deuils appeare, forced by Negromantick Witchcrafts, why do not Negromancers make them come against their wills? which sure they cannot: which is a signe, that there is a league and couenant concluded between the Deuill and Coniurers eyther manifest or occult, why else doe Negromancers dedicate their Bookes to the chiefe Deuills, whose name they often vse, but only to make a couenant with the Deuill, that when they call them by those Names, Charmes, Characters, Exorcismes, and the like, they may appeare themselues, or send some of their inferior Deuills as soone as they heare them.

These

These then are approued signes and markes of a Couenant : And that the Spirits may shew themselues to haue a greater power, sometimes they seeme very vnwilling to come, eyther because they would make the Inchanter more zealous, or that he may delude simple people : for hee is a Lyar, and the Father of Lies.

Digression.

And now I hope it will not be impertinent to confute the Opinion of many, who will not beleue, that there are any Deuils but those that are in Hell : but I am perswaded, that in euery corner there is a Spirit ; and besides that, amongst vs there are Fierie, Ayrie, Earthie, and Watric Spirits.

Roaring Boy,

Salamander.

The Fierie Deuill, is your Roaring Boy, that like a Salamander liues most commonly by Fire ; Smoake is the chiefest nourishment hee hath : hee is a swearing Rascall, that with the hot Oathes he spues out from the Canon of his mouth, is able to burne, if not his owne, yet their lippes that stand by them. This Spirit is most commonly resident in Tobacco Shops, Hot-Water Shops, Tauernes, Brothels, and such Places : and the onely Negromancer to coniure downe this Deuill, is (if he begins to roare or spit fire) some euerlasting Constable, or new-elected Beadle, that desires to be knowne a Man in his Office, or rather some Iustice of Peace ; who can seldome or neuer make him quiet, while they haue charm'd them into the small Circumference of a Compter.

Pick-pocket,

Camelion.

The second, is your fine *Mercurian* finger'd Cutpurse, that like a Camelion liues on the Ayre of his Inuention, or indeede like the Ayre fills euery place. This Spirit haunts Play-houses, Cock-pits, Tiltings, Prizes, *Westminster* in the Terme-time, and such fertile places, from whence they gleane a fruitfull Crop, to maintaine themselues. The onely Coniurer to lay this Spirit (if he be too turbulent) is *Porredge*, or *Pulman*, who neuer leaue charming them, while they haue layd them vnder the Gallows.

The

The third is your Watric Spirit, who liues by the salt ^{Pirate,} Water like a Herring; and this is your Pyrat, that liues on ^{Herring.} the spoyle of all Countries. This Spirit is resident about *Barbaris*, the *Straits* mouth, sometimes about the *French* or *Irish* Coasts. The only Charme that must bind this Deuill, is a Letter of Mart, which most commonly brings them as farre as *S. Thomas* of *Waterings*, or *Wapping*, and at the last Cast leaues them.

The fourth and last Deuill is your earthy Deuill, and he is an ^{Vsurer,} Vsurer, that like a Mole feedes on the bowels of the ^{Mole.} Earth, as Siluer and Gold. This Spirit is most frequent in Scriueners shops, putting out money to vse, or at the Paper-Houses of both the Compters, entring Actions: and there is nothing can lay this Spirit so well, if he begins to be outrageous, as a *Priny Seale* to borrow money of him, or a *Sub-pœna* out of the Exchequer, for extortion.

Besides these Deuils, there are infinite many more in the Citie: as you shall seldome goe into *Turne-bole-street*, but there you shall see a three-chin'd Bawd or Whore sitting in an Euening, inticing young men to sinne, and is not this a deuillish trick? You shall seldome goe into *Cheape-side*, *Lombard-street*, the *Strand*, or *Fleet-street*, but you shall see some Spirits, in the likenesse of Marchants, Goldsmiths, and Silke-mens Wiues, wearing most prodigious Hornes on their heads like a halfe Moone, the embleme of Change and Mutabilitie: you cannot walke into *Hound-ditch*, *Charter-house Lane*, or *Long Lane*, but you shall see Spirits standing at most of those dores, in the likenesse of griping Brokers. But of all Spirits that are familiar in the Citie, those that stand before both the Compters, are the horriblest & fearefullest to men in debt, who appeare in the shapes of Sergeants, *alias* Varlets.

Many other visible Spirits there are in the World, which for breuitie sake I will omit, because I meane to proceed a little farther, and shew, why vnder a certaine Constellation at certaine times, and in certaine terrible places, Apparitions

L

appeare

Errant qui Diabolos non essentielles spiritus sed prauos hominum affectus esse fingunt. Quomodo enim Avaritia, Ambitio, Crudelitas, Perfidia, in Porcos demigrasse. Matth. cap. 8.

August. lib. 2.
de Civit. Dei.

Bechm. de Orig.
lingua Latina.

The subtiltie
of the Deuill.

Phantastieall
illusions of the
Deuill.

appeare rather to Women & Children, rather then to Men. Such matters as Coniurers vse, do not compell Deuills, but rather are signes of a league compacted betweene them: For as S. *Augustine* sayth, the Deuills take their habitations in bodyes that God, not themselues, created; and are delighted in seuerall bodyes for varietie sake, not as creatures with Aliment, but as Spirits with signes, which signes are delectable in varietie: as sometimes by Stones, Hearbes, Wood, liuing Creatures, Verses, & Rites; and men are often delighted with these things. Which the Deuil perceiuing, seduce them either by subtill or craftie meanes, or by apparances, in fawning and friend-seeming shewes, or beautifull and amiable shapes, as they haue appeared to some men in the formes of *Lamia*, which are but meere *Phantasma's* of faire women appearing in that beautious shape, fayning themselues to be in loue with young men, who haue beene so often conuersant with them, that at the last they haue brought them to destruction. But I thinke there are few *Lamia* in these dayes appeare, except they be substantiall ones, which are Whores, who well may be compared to these Midnight Delusions; for they will professe loue, and neuer leaue a man, while they haue brought him to some Hospitall.

Neither could the Deuil do these things, but that he pryeth into the heart of man, and then feeds them with that which most delights them. *Thomas* of *Aquin* teacheth, that by these corporall things they can the more easily bring to effect that to which they are called, and they desire this, that their Art might be held more admirable: And for this cause, being called vnder any Constellation, they rather will appeare.

But why to Virgins, Children, and such weake Creatures doe such apparances shew themselues more then to others, but that they may bring them into an opinion of their Diuinitie, and that praestigious Witchcrafts and Delusions may soonest tempt them that haue the weakest faith? And to make them afraid, they appeare in the night as it were in hollow Caues and Cauernes of the Earth, Desarts, darke, and

foli.

solitarie Chambers, whereby the feare of these melancholy places, and the vnseasonable time of the appearance of the Deuill, may the more terrifie them. Thus the policie of the Deuill still works on the weakest and silliest kind of people.

Aescine shewes how the senses may be deluded. The generall means is this: Spirits worke nothing *extra nos*, without vs; for it is easie for Spirits to make many bodies of the Aire, which earthy bodies may wonder at. For *Erasmus* reports a pretty piece of Magick performed by a *Roman* Priest (who had it not out of any place of the Scripture I am sure) that inuited a company of Ladies to a Banquet, bidding them bring good stomackes with them. The Ladies came, were welcommed by him, entertained with delicate Musicke, and seated at the Table according to their births. There were such varietie of rare and strange Dishes, that they thought that others, not their owne Nation, did furnish their Table: they eat well, drunke well, & were merry; and which is better then a piece of Cheese, Pippins, or Carrowayes, to close vp the mouth of the stomach after supper, they were all welcome. When this Feast, rather this Fast was ended, and (which is not very vsuall with Courtiers) Grace being said, they rendred the Priest heartie thanks for their Banquet, and went home. But they had not bin there at the most halfe an houre, but their stomacks began to call vpon them for meat, for they were all as hungry as if they had eat nothing at the Banquet: therefore did much wonder at themselues, that they should haue such a great desire to meat, seeing they did but newly come frō such a royall entertainment. But this quaint delusion the Priest after ward reuealed to them: for although he inuited them to a Feast, yet they had neuer a bit of meat, for his Art did delude both the Eye, that thought it saw such things, and the Pallat, that seemed to taste those delicates.

I my selfe haue scene a fellow, that would make people believe, that they saw Orange trees spring out of his forehead, hauing Birds sit and sing on the boughes, which in an instant would vanish away againe. This fellow was at *Cambridge* drinking at the Dolphin, and made a Drawer

Aescine 6. de Natura.

In Epicureo.

Naturall Magicke.

I haue scene this done in *Cambridge*, by a Jugler with a *laine legge.*

that fill'd him bad Wine, belceue, that he would geld him if he would not bring him of the best Claret in the Cellar: which the Drawer laught at, and the more to crosse him, fetcht of the worst he could finde. This Iuggler swore he would be euen with him before long: but the Drawer went away laughing, bidding him do his worst. But the Conceit came at the last, like a lest in the last Lines of an Epigram: for when the Drawer least thought of it, as hee was running downe stayres to fetch Wine, hee felt something trickle downe his thighs, at the first thinking it had bin some Wine he had spilt on his breeches, but putting his hands into his Hose, hee pull'd them out bloody againe; so that hee came running vp stayres, and with a wide mouth came roaring into the Roome where we were drinking, crying, the lame man had gelt him, and that he was vtterly vndone. At the first this *Vox exclamantis* did beget such a laughter in vs, that we were not able to speake to him: but yet at the last, by giuing the fellow good words, and good Wine, he made him a perfect man againe. This was but deceiuing of the senses, and so not done, or if done, the worke of the Deuill.

Rhodog. lib. 9.

Rhodoginus makes mention of one *Syreneus*, that would run his Horse a strawes bredth a mile together, and make him amble, curuet, trot, pace, and gallop within the compasse of a Bushell.

Martin Berrhaus.

Martin Berrhaus reports, that he saw a Dancer carry two men on his shoulders, two on his armes, and one vpon his neck, yet would dance and vauit with such agilitie, that a Baboone with his drinking glasse could not tumble nimbler.

Rhodog. lib. 12. cap. 40.

Erasm. Apothe.

Rhodoginus and *Erasmus* makes mention of an *Indian*, that by a tricke he had learnt of a Witch, would shoot through the narrow circumference of a small Hoope-ring, standing a furlong off.

Iulius Pasca. Quinti. lib. 2. cap. 2.

Iulius Pascarius reports, that a Dice-player (who commanded, that after he was dead, his skin should be made a Carpet for Gamesters to play on, his bones Dice to play with, and Tressels for stooles to sit on) by a Magicall trieke he had, would cheat the most cheatingst Gamester. There-

Therefore, if these that are but *Mataotechnia*, vaine imitations of Art, seeme so wonderfull to people beholding them on Stages & Theaters: how lesse miraculous is it, if the deuill by Elements can make stranger apparances, or by secret inspirations delude the sence, by framing the Phantasmes of Images, by which he will deceiue men running, sleeping, or walking?

Why may not these Spirits be turnd into as many shapes as *Diomedes* companions were, that were in the Iland called *Diomedes*, not farre from the mountaine *Garganus*, that is in *Apulea*? Why not as well as *Vlisses* companions, that were turned into beasts, and whom *Circes* the famous Sorceresse enchanted? Why not as well as the *Arcadians*, that were turnd into Wolues? Why may not there be a transmutation in these incorporeall spirits, as in these terrestrial bodies? And why may not there be as strange *Metamorphosis* in these dayes, as there was in the dayes of *Ouid* and *Varro*? nay I will stand to it, that in these dayes there are as marvellous changes and more true, for I haue knowne a Gallant that at the age of sueteene, hath beene a pregnant wittie youth, but before twenty he hath beene turned into a right *Asnogo*. There haue beene many Citizens that haue beene very handsome personable men in the morning, who before the Exchange hath bin done, hath bin turnd into monstrous beasts. There are many tradesmē that at their first setting vp haue beene very honest men, but after the third or fourth breaking, haue beene turnd into most fearefull Sergeants. I haue knowne many that haue beene accounted wise fellows in the Vniuersitie, that haue no sooner peept into the Temples, or one of the Innes of Court, but haue bin transformed into monstrous Asles. Then seeing there is such a transmutation in earthly bodies, why should wee thinke it so strange and rare in incorporall spiritse? Yet these and the like are not recited as if they were true, but to shew how the senses may bee deluded: And the like may appeare by those women that oftentimes are perswaded that they are riding on the backes of beasts.

Phantasmata.

All these were but fictions or Phantasmes.

Yet for all this, I will not grant there is any vertue in the words or charmes of a Negromancer to rayse vppe these formes. Also there is no vertue in those ceremoniall Exorcismes, with which Priests exorcise Wine, Salt, Water, and the like, which I will manifellly shew you.

Three hard bones for Astrologers to gnaw on.

First, in respect of the Matter, for the Matter is but Ayre, or Water, or Inke; which can have no vertue in them, for by that reason, every substance of the like kinde should haue the same vertue.

Secondly, in respect of the Accidental Form, which is nothing else but a Configuration of diuers Characters, either in writing or speaking, for Phylosophy teacheth that Accidentall Formes haue no Action of themselves.

Nota.

Thirdly, in respect of the thing signified, as the word fire to burne this Paper, or the word Death to kill this Man, or the word God, to saue this Soule, or to raise vp any dead body; which cannot be: for the name of God cannot do it. But God must be inuocated by true Faith, whereby he is often pleased to grant our requests. But Coniurers and Astrologers vse the name of God in another kinde, and other Ceremonies, which rather driue away diuine Grace and Vertue then procure it, and so much the more they sin, by how much the more they take the name of God in vaine, and to the worship of the Deuill. Therefore to conclude this Treatise of Diuination, I will proue both by the Diuine, Imperiall, and Canon Law, that it is not lawfull to be vsed.

Diuine Law.
Exod. 22.
Leuit. 20.

The Diuine Law sayth: *Thou shalt not suffer such Malefactor to liue.* A man or a woman in whom the Spirit of Diuination is found, let them dye the death: Let them bee stoned to death, and let their bloods bee vpon their owne heads. Also the Holy Ghost in another place sayth: Let that Soule that is inclined to Southsayers be slaine in the midst of the people. The Imperiall Law commands, that they should be beheaded, or be put to any kinde of punishment the Iudge shall thinke most conuenient and fitting.

Imperiall Law
Canon extra de
fortis legibus per
foram.
Vaine obsequy
uation.

The third daughter of Superstition is vaine Observation, which

which teacheth to know future things either good or bad, as to tell whether a man condemned to be hangd, shall dye that death or no, which is but a meere roguery and cheating. For this notorious Art, is nothing but a vayne superstition, nay indeed a most notorious peece of Roguery, working by Figures, Characters, and vnknowne names: also contayning many speeches, concluding in them strange and vnknowne significations, which a man must learne and repeate, alwayes obseruing a continencie in his Diet, and sometimes to punish and macerate himselfe, would not do amisse, if he meane to attaine to the perfect knowledge of this science, which *Thomas Aquinas* doth vtterly deny: *Quest. 96. Art.* For, hee saith, hee that doth vse this, can attaine to no such kinde of knowledge, and that the Deuill inuocated by it, cannot infuse any knowledge, or illuminate the intellect, although hee is able to deliuer the rudiments of some kinde of Art: for the Deuill doth onely worke to infatuate and befoole them that exercise or study it. Nor is it auailable for any Doctor in this Art, to produce the Examples of *Daniel* and his fellowes, who abstayning from meate and drinke, came to such a perfect knowledge: for they did not abstaine from those meates by the vaine obseruation of this notorious Art, but lest they should be defiled with the meate of the Gentiles, which was forbidden them by God: therefore not without desert they were indued with knowledge aboue the rest. And *Solomon* begging knowledge of God to gouerne his people, did obtaine it of the Holy Ghost. Other vaine obseruations of this Art, *Diuine Augustine* hath learnedly confuted. *Aug. lib. 2. de Doctrina Christiana.*

Corolarium.

Sive

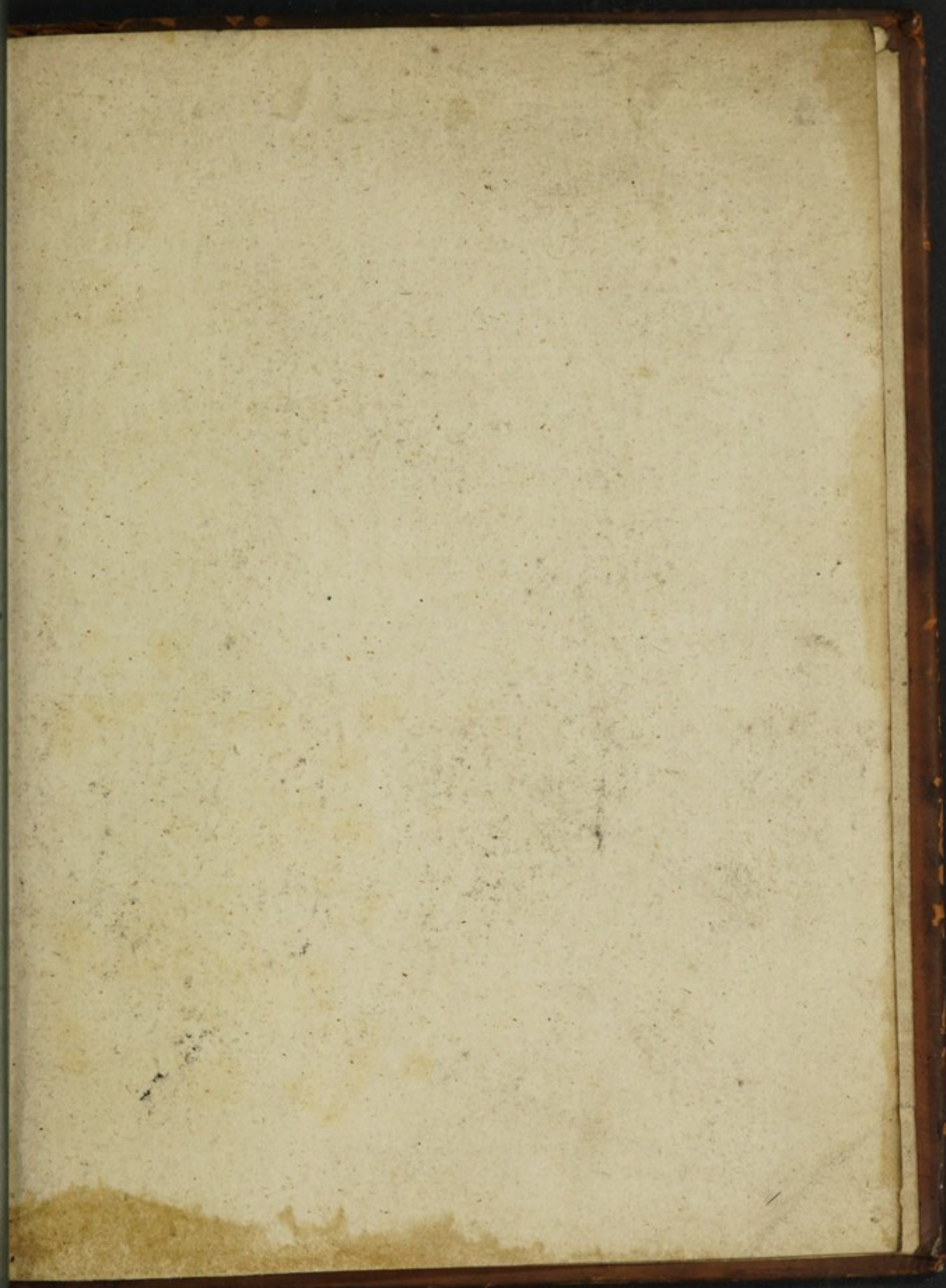
KOPONIS.

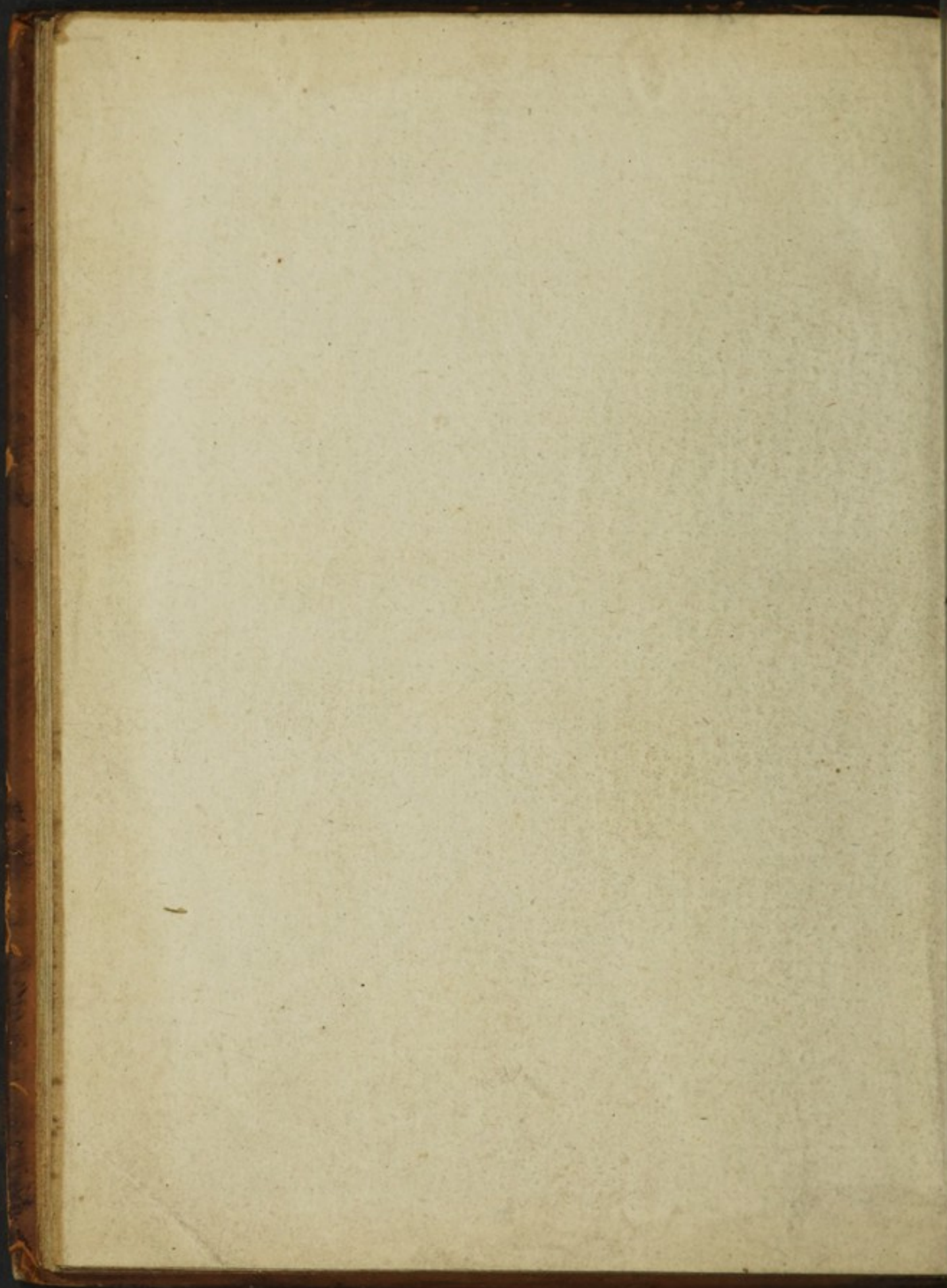
THUS you see I haue confuted al the superstitions of your Art by Art; beating downe the opinions of many that

that obserue times to trauel, marchandise, build, and the like, haue displaid in the livelyest colours I can your knauery, in seducing and blinding the ignorant and beleeuing people, set forth your knauery in casting figures, calculating deaths, and Natiuities, telling of Fortunes, raising of Spirits, by Incantations, Carminations, Annuall Obseruations, making Astrologicall Images, exprest the diuelli shness of your Diuination, Idolatric, and vaine Obseruation. Therefore if you can speake any thing in the defence of your Art, or more then I haue spoken in the offence of it, beginne, and I will hearken to you with a more diligent attention then I thinke you haue done me. With that he began to rouse himselfe vp, and as I thought would haue made his Apologicall discourse, but that he was interrupted by a loud noise of Officers that stood beating against the dore, mingled with the high voyce of a man, that did nothing but call Rogue, Rascall, Cheater, Impostor, which words I perceiued by the Figure-Casters countenance did not well please him; but at last (forced by their clamors, much against his will) he opened the doore and let them in, who instantly attached him, by vertue of a warrant, for cousting a poore Graffier of fiveteene pound, holding him in hand, that hee would finde out nine Oxen hee had lost at severall times in the Countrey. But to conclude, they first hurried him to the next Iustice, who vpon the complaint of the poore man was committed to Newgate, but how he spedde, or what mulct or punishment he suffered, either in purse or person, I leaue it to those that will bestow the cost

to looke ouer the Records of
Newgate.

FINIS.





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