

A short treatise declaringe the detestable wickednesse, of magicall sciences : as
necromancie. coniurations of spirites, curiouse astrologie and such lyke. Made by Francis
Coxe

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BENAZRA Pag 54

A Short treatise

declariuge the detestable wickednesse
of magickall sciences, as Necro-
mancie. Coniurations of Spi-
rites, Curious Astrologie
and suche lyke. (1)

Made by Francis Core?

¶ **Chap. 1.**

3 Babel is fallen, it is fallen, and all the
2 images of her hath he broke vnto ground.

¶ **Chap. 2.**

3 Thy alchimes halbe discovered, and thy
2 Magic halbe sene. Stande not amongst
3 thyne enchaunters, and in the multitude
4 of thy soothsayers, &c. Let not the Astro-
5 logers, the Starr gazers, and Prognosti-
6 catours, stande vp, and saue thee fro these
7 things, &c.

Flee from the wrath that is to come
 You filthy aduers bloode,
 Least that you perithe in your sinnes
 As giltye of your bloode.

The wrath of God is kinde ly
 All suche to consume quite,
 That in the filthy soppes or begges
 Of Egypt do delight

Repent therefore I saye to you
 For merke ye call Letymie
 And leaue to beere the sinkinge in it
 Where wallow none but swyne.

Here maye you reade the woofull ende
 Of suche as wont to vse
 Those wicked artes that God abhors
 In tyme suche then refuse.

¶ Finis.

3. D.

V Du wicked rout of sorcerers
For shame, your lynes amende
Lest god doth pour such plages on you
As neuer shall haue ende

All suche he doth right sore abhoz
As scripture telch vs plapue
Repent therfore, and learne to hate
These wicked artes, mosse bayne.

Let his sweet rod example be
Of late, you saw did fall
Vnto suche as profest the lyke
Whome God now home doth call.

Bring forth new frute, & sob yonre finnes
Lest dubble, ire doth light
On you that do refuse Gods grace
When haue the same you might.

¶ F. 114.

A. 4.



To the good and gentle
Reader.

Although, I lacke such eloquence
and learning, as is to be required in
him, which would compile any work
to prayse, or dispraise of a thing, yet for
I haue my selfe ben an offender in these
molte detestable sciences, against whom
I haue compiled this worke, as Astrolo-
gie, Necromancie, & such like: I thought
it my parte, for .ij. causes principall, the
same to do. The first of the one is, I woulde
it shoulde openly be known, howe wicked
an offender I haue ben, bothe towards
God, and the lawes of my prince, & ther by
I might geue an occasion too all men, too
laude and prayse God for his bountifull gif-
tes of grace, that when I deserued his eter-
nall ire: yet he by his gentle and sweet rod
of correction, woulde call me agayne too
that state of saluation, from which I was falle.
And also, to blesse this God of merci, whitch
hath appointed such a mercifull gouerno: to
rule and rayne ouer vs. Who as he is se-
uere to punish the obstinate and stubborne
malefactor, so vseth he the clementie too the
penitent

penitent transgressors: whereof I of late
sufficiently talked, at what time I stood be-
fore her graces moste honorable counsaill
to receiue determinate sentēce for my wic-
ked offences. The seconde cause of this my
laboz is: that I woulde deterre and feare
away, all suche as yet do, or hereafter may
by the craftines of Dathan be procu-
red to the lyke. Wherefore gentle
reader, I moste haretly beseech
thee to take it in good parte.
Whiche thinge, if thou
shalt do: I haue my
desire, ioho wis-
sheth thee the
eternal
peace of God.

Francis Core.

In honore sanctissime Trinitatis.

Amongest other the Godly, hol-
some and profitable sayings of the
decime Philosopher Plato: I call too
my remembraunce this one, as moste ne-
cessarie for all Christians to be had in me-
mozie, whiche is this. Non solum nobis
nati sumus, sed ortus nostri partim pa-
tria sibi benedicat, partim parentes, partim
amici, (that is to saye) we are not boyn only
for our selues, like brute beastes, to seke þ
satisfyinge of our owne desire or lust: but of
our birth (sayeth he) our contemp chalgeth
a parte, our parentes likewise, yea, & our
frendes also. Wherefore to enioye any
good, godly, or profitable thinges, or to re-
serue any benefit or gift, by the meanes of
other, or through our owne trauels and di-
ligent labo: (if the same by anye meanes
maye seme to sounde to the glozie of God,
the profit of our cōtry, parentes & frendes)
in withholdinge or kepinge backe the same,
we shal not only trasgresse þ cōmaūdmētts
of almighty God, which cōmaūdeth vs to
do as we wolde be don vnto: but also, if it
shalbe well perceiued & diligently marked
of such as are wise & lerned: we shalbe found
manifest robbers & spoilers of yhigh mai-
esty of

ffle of God, which hath imparted his bene-
fites so liberall vnto vs for y setting forth of
his gloze & finally show our selues vnnatu-
rall, both to our cōtry, parents & freedes, be-
wailing our great ingratitude, not onely
towards God: but also toward our cōtries.
Amongst therfore y ineffimable heapes of
wickednes, sinne & diuination, foresenige y
proskuitie or reuines of me, how apt & pro-
ne to getare to euil, & also senige very many
to erre & go astray, especially by one mea-
nes, wherby they detruide the selues, euen
doun to y botōles lake of vnspeakeable of-
fences, & so: so much as I my self haue ben
in y like disceiued, pca I had almost viterli
perished, had not y almighty power of god
by his dūipotētie and gifts of grace called
me back througħ most sweet & gentle cha-
ritie. And also seing & well perceiuing y
craftines of wicked Satiā, toho (as S. Pe-
ter testifieth) goeth about lyke a roring Lion,
seking whōm he may deuour. To cause all
to ages to laud his eternal maiestie, which
hath so renouated or regenerated me fro y
state of endles death, into the which I was
almost lipt, to shew my self myndful ther-
fore of my loue & duety towards my cōtry
and freedes, to whome next God and my
pynce I am moste chiefly bounden, and to
A.iii. aduoyd

aduoyde the filthy vice of ingratitude, then
the which nothing can wel be moze odious:
I thought it my part manifestly to declare
and open the wickednes of those artes and
sciences, which hath of late time to þy pro-
vocation of Gods wꝛath and almightie dis-
pleasure, ben had in suche estimation, yea,
rather veneration, that without it þy whole
state of men (except a few) would do in ma-
ner nothing, yea, it grew into suche credit
with men, that not onely they iudged the
course of naturall thinges therby to be go-
uerned, but also that parte which god hath
and doth reserve to him selfe, and his deter-
mination, as the mynde of man, and suche
like. Nay they sealed not here, but so blind-
ed and bewitched the wittes of men, that
scant durst they credit God him self, if it se-
med that their blinded prophesses any time
woulde make contradiction. How wel this
appeared in the yeare of oure Lorde God,
1552. at what time our most noble souerain
began her Imperial gouernement & raign
ouer vs, all men maye iudge, and easely
perceiue. For although it was well knowen
vnto all mē, what loue and godly feale, her
most royal maiestie had and did beare to the
true prophetes of God, his afflicted flock &
woorde

woorde of the crosse, yet did the people so
wauer, the whole reame was so troubled &
so moued with the blinde enigmatical and
deuelish prophesies of that heauen gazer
Postradamus, in such sort, that euen those
whiche in their heartes could haue wis-
shed the glozy of God and his worde moste
flourishing to be established: were brought
into suche an extreme coldenes of faythe; &
they doubted God hadde forgotten hys
promyse, yea, they hong so chooldy betwene
the heauenly fountayne of hope, & the bot-
tomlesse pytte of bitter desperation: that in
doubt it was to which they woulde adhere
or stick, so great was the infection of this pes-
tilenciall popsoned lying prophesies. Of all
popsons mooste difficulte to auoyde by mea-
nes of the sweete and pleasaunte myxture
therof, wherfore it may be called dulce ve-
renū. A sweete and delicious popson: but as
the proverbe sayeth, sweete meats hathe
sower sauce, so is this sweetnes tempered
with an euerlasting bitternes or gall:
For in these sciences Arologic, Geomacie,
Necromancie and such like infinite, con-
tained vnder the general name of Magick
but especially Necromancy, of which here
chiefly I purpose to speake, is one thing
promised.

promised: but another perquimed, for why
with they seek riches: they shall be beggerly,
for hope of good reports: they haue euil fa-
me upon thame, for health: diseases and
grief, for quietnes: desirandung wittes.
Of Christians: they becomme infidels,
turninge the temple of y^holy Ghoste into
a sturage of Sathan. Therefore deare co-
tempnen, flee from these mooste wicked
and damnable sciences of diuination, ma-
nifestly prohibited, by the sacred Scrip-
tures and eternall word of God, lette the
loue of him, whiche for thy sake sweate
bothe water and bloudde, and had his flesch
rent vpon a crosse, cause thee to withdraw
thy mynde from the snares of bitter des-
payre. But if that maye not preuaile
to chace thee: let the feare of reuenge, at least
wise abate thy courage therein, and learne
this lesson. *Felicitate faciunt aliena peri-
cula cauti.* happy and fortunate are
they, whome other mens hartes, do cause
to be wate.

The God of Gods who suffereth no good
used to be rewarded, no wicked offence
unpunished: whiche hath said heauen and
earth shall perish, but his word shall en-
dure: hath not alway manifestly in diuers

In many places of the scriptures forbid the
use and exercise of suche curious sciences
but also hath appointed sharp punishments
to the users thereof, that is no lesse their
death.

This godly and wholesome law was in some
part executed within this realme, by the
terror whereof many were feared from
these practises. But now whilost this lawe
for lacke of execution hath been a depe, and
shortenours nothinge punished: it was in
suche sort increased, that it was made a
berve handycrafte, so that manye lived
therby, yea, & thought they did as honestly
gette and gather their substance: as he,
whiche dayly sweat for the same.

The people were growen into suche a
folly, that scant wolde they ryde or go anye
somewher: and elles they consulted, either with
these blynde v. prophetes, or at the least with
their propheticke, whiche yearly to no litle
hurt, bothe in the fayth of Christ, & wealth
of the realme, were without all shame de-
uulgid.

What hurt it did in the faith before I haue
shewed. What damage it p. occurred to p. com-
mun wealth. may easily be iudged, for what
with

With their conuincions of swares, and
dearth, they so tickled the myndes of vnfa-
table niggards, that without al neede, euē
a middell the plenty: we liued yet in pen-
urie. Well, to my purpose, I promised to
open the wicked and blasphemous secretes
of these deuellish sciences. And although I
hence my selfe wholly to write agaynste y
superstitious and hellishe practises of Pe-
romancie, I do not exempte the curious
parte of Astrologie; from the number of
them: whose bitter denastation and cōfou-
ding befoze God, I most earnestly desire &
wilde, for this I am able to iustific, & haue
the like in my selfe experimented, that of a
truche it is *Malorum esca*, the very bayte
or trayne to ser greater mischeues. Neuer
was there any that coulde yet holde hym
selfe content with the simple knowledge
of Astrologie: but wolde wade further in
those sciences of prediction, hauing this as
a grounde worke to ser hygher matters. I
neede not here to speake any more of it, for
whol list to reade the commendable worke
of sulce, uttered too thesame intent, shall
finde of what force it is. But this I knowe
that what euer is conteyned withint their
bookes, whiche they esteeme, as principall
rules

rules and pillars of their knowledge to be nothing els but mere fables, and fables, & that in them there is no truth at all. Experience therein haue I had diuers and sond; kyndes, not by the iudgement of one or t. but a number, yea, euen of the chiefe and mooste experite, amongst whom I shall recyte the iudgement of one, & so: me of his calculation. The question was moued for stolen goddes, the houre was by an instrument exactly take, the Astrologer draweth the fourme of y. xii. houses, & so calculateth for the time, which had, he domifieth, not in his so: sayde calculation moued to talke, and so: getting hym selfe (as he afterwarde confessed) where he shoulde haue subtracted: he added, and by that meanes placed y. signe that shoulde haue ben ascendings: in the. vii. house, and so contrarely, that signe whiche shoulde haue ben in the. vii. house: placed he in the firste, wherby all his worke was turned vpsidodown, & as we properly terme it, the carte set beside the horse, yet he not finding this his great errour, gaue iudgement, that it shoulde be had agayne, so fell it out, that it was recouered. Where vpon maye easily be gathered, that if he had calculatd right, according to the rales

of arte, he shoulde haue quite misse'd the cus-
tion.

How certayn a science is this trow ye,
and of how good a ground: Yet will they
presume to enter in iudgements of the se-
crete motions of men, whiche God hath re-
serued to his owne proper knowledge. I
wolde suche did remember this dictiō of
wise Cato.

Quis arcana dei celūz inquirere quid sit

Cū sis mortalis que sunt mortalia cures.

He teacheth them where in to be occupied,
and not to medle with y misteries of God.
Yea, this he sayeth more vnto them, euē in
the same booke folowing thus.

Quid deus intendat, nol: perquirere sozte

Quid casuat de te, sine te deliberet ipse.

These are the presumptuous unys of Sa-
than, which cā not yet be cōtēt here to seke
but according to y hardnes of their hearts,
(as Paul to the Romans the. 4. Chapter re-
sisteth: cease not to heap vnto them selues,
wrath, against the day of wrath. For y thar-
res & stripes are not sufficient for their future
prediction: but they muste adioyne there-
vnto moſte detestable partes of societys
with sprites. Which thing, when they go
about, I wolde haue any thing broughte to
effect,

effect, they do it by one of these .ij. meates:
either besides the horrible & greuous blas-
phemies, they commit in their cōiurations,
they must fall to some cōpositiō wth deuell,
that is too promise him so; his seruice. he
wil abstayn frō wyne, & some certayne
meates, & drinkes. As I my self knew a
Priest, not farr frō a town, called Budge-
water, which as it is wel knowe in the coun-
try, was a great magicia, in all his lyfe
time, after he once begā these practises, he
neuer wolde eat bread, but in steede thereof
did eat always cheese, which thing as he cō-
fessed diuers times, he did because it was
so cōcluded betwene him & the spirit, which
serued hī, so; at what time he did eat bread:
he should no longer lyue. Yea, he wolde not
bluffe to say; after a few years he should
dye, & that the deuill so; his payns; he toke
with him, should haue in recōpēce his soul.
O moste miserable mā & wretched creature
that wolde in hope of any earthly treasure:
fo: sake his Lord, & God, which had so ten-
derly bought him. These are they, of whom
Paul speaketh in his .vi. & .x. chapters to the
Hebrews, these are they crucifie Ch:iste
agayn vnto them selues, and therfore it is
impossible, they should be reuised agayne
by repentance. The

The seconde waye, whiche is no ruell as
the firste, or rather worse: is thus. For when
the spirite is once come before the circle, he
forthe with demaunders the orso: aske a sac-
rifice, whiche moste commonlye is a peece
of waire consecrated, or hallowed after their
owne order. For they haue certayn booke,
called booke of consecration) or els it is a
chicken, a lapwing, or somelinge creature,
whiche when he hath receyued: then doeth
he fulfill the mynd of the orso: aske, for one-
les he hath it, he will neither doe, neither
speake any thinge. Of this teife flesh baron
in his booke of Necromancie, where he tel-
leth also this storie. After so long tyme tra-
uelled in these sciences, at last ioynd hym-
selfe with a Turke, whiche was moste ex-
cellentlye sene therein, and longe conferring
together: they wente aboute too call a
certayn the deuell, named Egypus, which
spirite wolde by no meanes make theyn
answer to any their demaunders, where-
bypon Bacon, whiche knewe that no-
thinge coulde be done withoute sacrifice:
causeth the Turke to be baptised, and after
his baptisme, they both entred the circle &
called the spirite, whiche when he came:
for all their conuincations he wolde not
speake,

speake vntill the Euerke by the aduice and counsaill of Bacon, picking one of his fingers with a knyfe, toke the blende, spred it on a pece of bread, and so cast the same to the spire, which weapeth and walseth by same with her teares, and so eateth it, and that eaten: she maketh them direct answers to their demaunders.

Is not this most detestable death it not abhorre any Christian hearte too heare? God the onely Lord and maker of all thinges, hath in the .xxij. of Exodus giuen a straight charge and commaundement too serue and feare hym onely. In the .vi. of Deuteronomie, by the Prophete Moyses we haue the like commaundement with the addition, that it maye go well with vs, and that he maye preserue vs alwaye. O the profounde wisdom of God. O the vnspeakable knowledge of hys diuine power, so: not without a great cause is it said that he maye preserue vs alwaye, bothe touching the bodely lyfe: and also the lyfe of the soule. For as concerninge this bodely lyfe: Alas how many haue most miserably ended the same, that haue by these sinfull artes. deserved the iuste plague of god, wherof some I shal recite towarde

the ende of this my booke. The moste balliant
and godly captayn Joshua, in his. xxiij. &
laste chapter, exhorteth the Israelites af-
ter this sorte, saying. Feare the Lord, and
serue him in vprightnes and in truche. Lo
here this godly Joshua wolde not only we
shoulde serue the Lord (as not caring how
or whiche way) but sayeth in vprightnes &
in trucheth, that is with all our heartes, with
all our myndes, & with all our might & po-
wer, whiche if we do vnfaynedly: we shall
not fall into the so: sayde nettes of Sathā.
I mynde not here to speake of the trom-
perpe which they haue in this their worke
as halowed chalke, water and palme, cir-
cle, pentacles and plates used for defence,
croune, sworde and scepter, as a token of
power, fier, oyles and pouders to make fu-
migacions, of their tediousse fastes, was-
hynges and shauings, of the consecration
of their inuocations, constructions, liga-
cions, maledictions and other their so: said
instrumentes, wherein is cōtayne such
he: rible blasphemies: as my heart quaketh
to thinke thereon. But euen as ye se their
beginning is moste detestable: so is their
endes, according to y same. For almighty
God

God of his iustice can neither leaue y^e work-
maister, neither yet him that seeketh to any
suche for helpe, unpunished. For as wel de-
serueth he execution that seeketh to the ym;
as they them selues.

Example of this: we haue in the firste
booke of Samuel. called commonly the first
booke of the Kinges, in the .xxvij. Chapter.
For after y^e Saule went once to wytches &
sozcerers to learn his state: God gaue him
by quite into bitter ruin. If then he were so
pierce with his owne peculier people, that
he spared not their kinge and annointed:
what will he do vnto vs? How muche more
thinke ye will he execute his righteous iud-
gements on vs, that are but the branches
of the wylde Olive tree, grafted in by his
mercy and grace?

I can not se how they maye excuse them
selues of cryme by Goddes woorde, that
either seke too them or procure them too
woorde, for bothe, by the scripture deserue
lyke payne, and punishment. Yea, the
Denell hym selfe is of that condicion, that
he will not suffer them longe to repgne,
that vse him as an instrument for their ne-
cessities.

I remembre a very notable hystorie writte
in frosarte, but the tyme is so long since I
read it, I wel remembre not the place, but
who so lateth to loke in y tables of his bo-
ke: maye easily fynde it, where he writeth of
Dytho a spirite. The effect is this, a prieste &
a certayn gentleman, falling at variaunce,
and the gentleman seming skyll too perse-
uer in his purpose: the priest to abate hys
corage, and to make him yeelde: sendeth
vnto him the foresayde spirite Dytho, to
molest and trouble hym, whiche comming
about the quiet tyme of the night, whē all
things are mooste styll: he clappeth the
wyndowes and doores, as though he wolde
haue toren them to peeces. The gentlemā,
regardeth it not, the next night he doth ly-
ke wise, but a great deale moze fearly, in
so muche that it seemed he wolde haue en-
tered the gentlemans bed chaumbre, wher-
with all his spirites moored: soddenly asked
who was there. The spirite answereth, &
tellecth his name, & theteth hym fro whom
he was sent, and to what ende as is afore-
sayde. Well sayeth the gentle man, wilt
thou be contentid to serue me, and leaue thy
maister the priest: he answereth yea, and
so they concluded. The office of this spirite
was

was to bring hym newes oute of all places
of the worlde what was done , within the
space of .xxiiij. houres, whiche thing he did.

After a whyle , this gentleman beinge
very desirous to se his new man : so: as yet
though he hearde him, he neuer sawe hym
requerred him earnestly that he mighte see
hym, whiche thinge at the laste he grante
ted (and sayeth when ye arise in the mor
ninge, the firste straunge thinge you se, af
ter you be vp: the same is I, so he departed.
In the morninge the gentleman arisinge
and casting on his nighte gowne, he might
se three rushes stande vpighte, and moue
in forme, as though they daunced the hape,
but this pleased him not, wherfore at night
when he came to him agayne , he challen
geth the spirite with the breach of his
promise , whiche he coulde in no wise a
byde, so: though he be neuer so vntrue , &
deceitfull: yet maye ye not charge him ther
with. And therfore asketh his maister what
straunge thinge he sawe: he answered no
thinge but .ii. or .iij. rushes driue vp & down
with a wynde.

The same quod Sirben was I. Naye
sayeth his maister, I woulde se the more
nere thy shappe, whiche after earnest re

quest he granted, and sayeth, the firste learning thinge that ye se out of youre gallery in the morninge in youre court: the same am I.

The morninge comming he goeth vnto his gallery, whiche loketh into his court, and beholde, there he sawe the mosterous fowe and leane, that coulde be, wherupon moued with the sight, caused dogges to be set at her, and so he bayted her, but immediately he falleth sicke, and so from tyme to tyme, pyneth alwaye.

A worthy seruaunte too serue a noble man, full well he rewarded hys maister in the ende. Neither was it any otherwaie but as they are wonte all to do.

For this is no new or rare thinge amongst those that vse societie with Deuelles, for all haue the like ende, though not after one forme, yet to one effecte. Bakons ende was muche after the lyke sorte, for hauinge a greadye desire vnto meate: he coulde cause nothinge to enter the stomack, wherefore thus miserablye he serued to death.

Cornelius Agrippa, of whome all the world

mo:ldē speaketh, whose woorkes remaine
vnto this daye, of whose ende are diuerse
opinions, some rumors haue ben, that whā
he rode abroad, he had alwayes a blacke
dogge, waytinge vpon him, whichē dogge
one day in iourneinge: carped hym a waye
body and soule, some say that the sworde
peke his heade from the bodye, so that
hys ende is vncertayne and moſte like it is
that he endid after ſome ſtraunge ſorte,
that the truth therof is no more manifeſt.

Fabiane in hys Cronicles, the ſeuenth
parte, and where he writeth of Carolus the
eyghte, ſpeaketh of a certayne mayde, ex-
perte in theſe ſciences, called La pucelle
de dieu, that is to ſaye: the mayde of God,
who by her knowledge cauſed the French-
men marueylouſly too preuaile in their
mariell affaires, as more copiouſly doeth
in the alleged place appeare.

But almighty God, whiche for a ſea-
ſon ſuffereth ſuche ſorcerie and dyueliſhe
wayes too proſpere and rauge, too the
correction of ſinners: laſtely too ſhewe
hys power, and that no good Chriſten
meine ſhoulde falle intoo anye errour:

he sheweth the clearenes of suche mysticall
thinges, and so he did in this, for he by a
knight Burgonion was taken, and after
sent to Roane in Normandy, too the duke
of Somerset, and there byente, for her de
merites.

Sanct Dunstane of whom Bale in his
booke intituled the actes of the English vo-
taries writeth sufficiently, beinge one of
this sorte and facultie, after diuers & son-
dyr prodigious signes in the element sene:
departed this lyfe, a swarme of deuels co-
nauing away hys corps.

John Greecian, that conturinge Pope,
after he had doon many deuelysh thinges,
as testifieth Martin^{us} Carfulanus & Plati-
na in diuis Pontificum: was of the deuell
(as he was dooinge his seates in a forest)
strangled to death.

What more we saye of Stanholde of
late time, whiche was experte in these scie-
ces, whiche for robbing of a colledge, in
the vniuersitie of Oxforde, was hanged at
the towne ende for his demerites. Many
haue ended their lynes after these & suche
lyke sortes, of whome if I shoulde write:
it wolde conteyne an infinite volume, and
that is most horrible, where thou seest one
repent

repent: a number are soo suddenly taken,
that they haue no tyme of repentaunce.

¶ Therefore: I saye to suche of that sorte,
repent and amede your lues. you Adders
brode, and learne by hym that hath felt the
smarte, to fle from greater mischeues to
come, so: euen now is the axe put vnto the
rote of the trees, therefore deserre no tyme.
And nowe to those that hereafter shalbe
moued by the prouocation of the deuell, ei-
ther to practice the lyke, or to seke for coun-
saill or aduice of them that do vse and prac-
tise these blasphemous sciences: knowe ye,
that euen as the good corne is with the fan
purged from the chaffe: so all those be sepa-
rated from the elect and chosen of God, as
in the former parte of my treatise, I shew-
wed by the example of kynge Saule.

God himselfe hath promised in his most
holy and sacred scriptures no lesse to do, &
also for the punishment of suche, hathe by
his owne decree, in the .xx. of Leuiticus ap-
pointed sharpe correction, sayinge. And if
a man or woman haue a spirite of diuina-
tion or sothfaying in them: they shall dye
the death, they shall stone them to deathe,
their bloude shalbe vpon them.

A moſte worthy punishmente for suche
rebellious

rebellious traitors. For if we were but
worthy of death, what cruel reproaches of our
country prince what shall we have by him
that blasphemeth the King of all Kings,
his Lorde and onely sauour. They can
not saye that ignorance is y cause of their
cruel disposed life, for God hath manifestly
forbidden the vse thereof, not in one, or two
places; but in sondrye.

Thus he sayeth Deuteronomie the xvij.
when thou shalt come into the lande, which
the Lorde thy God geueth thee; thou shalt
not learne to do after the abominations of
those nations, let none be founde amonge
you that maketh his sonne or his doughter
to go through the fire, or that vseth
lotherie, or a rygerder of times, or mar-
ker of the fleunge of foules, or a soecrer,
or a charmer, or y counsaileth with spirites,
or a soothsayer, or that asketh counsaill at
the dead. For all that do suche thinges, are
abominatiō vnto the Lorde. &c.

Lo, here he not onely forbiddeth the vse:
but commaundeth that those, whiche wil be
his people, and of his flocke: shall not seeke
helpe at the soecers handes. See the ver.
of the prophet Isaiah, and ther shall ye find,
howe

For he reproveth the children of yfrael
for lookinge too the Egyptians for helpe,
who were counted exparte of the hea-
venes. Jeremias in his .x. Chapter saith
these are the wordes of the Lord that he speaketh
unto you: O house of yfrael.

Thus sayeth the Lord, learne not the
waye of the heathen, and be not a fraide
of the signes of heauen, though the hea-
ven be a fraide of suche, for the customes
of the people are vanitie. O how directe
are the lawes of the Lord: how playne are
his pathes: how swete are they to them that
fulfille them: for it preserveth them from
endles deathe and payne.

If we do embrace and followe them,
we shall not only be sure here in this world
to live withoute dreadde or feare: safe from
sure enemies, both boddelie and ybolle:
but after this life, we shall be crowned with
the crowne of everlastinge life, and selicitie.

But here as the contrarie, and suche as will
take no admonition, but live inobedi-
ently, shall be condemned to everlastinge tor-
ment, whose consciences, no tongue is able
to expresse.

Chy

This God of mercye hath offered his
grace, wherfore refuse it not, but with all
humble heartes embrace it, beseeching him
so to strengthen you with his holy spirite,
that this lyfe ended, we may heare
thys so isortable sayinge of our

Sanctoure: Come ye blessed chil

dren of my father, possesse

ye the kyngedome, pre-

pared for you, fro the

beginning of the

worlde. For

the which

father,

and

and holy spi-

rite, be eternall lau-

des, prayes, emper, and

gloie, worldes without end.

A M C A.

¶ Finis.

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