A short treatise declaring the detestable wickednesse, of magickal sciences: as necromancie, conjurations of spirites, curiouse astrologie and such lyke. Made by Francis Coxe

Series: Early English books, 1475-1640; 210:13
Publisher: [London: Printed by Ihon Alde, [1561]]
Physical desc.: [32] p
Note: Imprint from F.S. Ferguson report of colophon; publication date from STC
Lacking B1, B7,8
Reproduction of the original in the Henry E. Huntington Library and Art Gallery
Signatures: A-B
The last leaf is blank
CF. BRITISH MUSEUM: C. 27. a. 3.
BENAZRA Pag 54
A short treatise

declaring the detestable wickedness of magical sciences, as necromancy, conjurations of spirits, curious astrologie, and suche spake.

Made by Francis Core.
Flee from the wrath that is to come
Upon whose acts of blood,
 Least that your peril be in your times
As guiltie of your blood.

The wrath of God is kindled
All such to consume quite,
That in the hither soppes of beggers
Of Egypt do delight

Repent therefore I hope to you.
For mercy call I in mind
And learn to hate the simituge in
Where wallow none but swyne.

Here may you reape the worstall end
Of such as went to the
Those wicked arts that God abhors:
In true such as then refuse.

Finit.
In wicked rout of sorcerers
For shame, your lyues amend:
Let God doth pour such plages on you
As never shall have ends.

All suche he doth right sore abhor
As Scripture telth us playne:
Repeint therefor, and learn to hate
These wicked artes, moste bapne.

Let this sweete rod example be
Of late, you saw did fall
Unto suche as profess the lyke
Whome God now home doth call.

Bring forth newe frute, sob ponre liues
Left bubble, irre doth light
On you that do refuse Gods grace
When have the same you might.
To the good and gentle Reader.

Although I lacke such eloquence and learning, as is to be required in him, which should compose any work to be prais'd or despis'd of a thing, yet let it have my selfe be an offender in these most detestable sciences, againste whom I have compiled this worke, as Uranologie, Nureomancie, &c., like as I should at it my parte, so e.g. causes principal, the same to do. Whereof the one is, I would it should be openly knowne, howe wicked an offender I have beene, both towards God, and the laws of my prince; by which I might give an occasion to all men, too laude and prais'e God for his bountiful gifts of grace, that when I deserved his severity, yet he by his gentle and sweet rod of correction, would call me againe too hard of saluation, from which I was fall'n. And also, to bieke this God of mercy, which hath appointed such a mercifull governour, to rule and care for us. Who as he is seuer to punish the obstinate and stubborn malefactors, so blest the Clementie too the penitent.
persistent transgressors: whereof I of late sufficiently talked, at what time I mode before her graces most honorable counsail to receive determinate sentence for my wicked offences. The second cause of this my labors is, that I would deterre and fear away all such as yet do, or hereafter many by the craftines of Satan be procured to the lyke. Wherefore gentle reader, I most heartily beseech thee to take it in good parte, where the thinge, if thou wilt do: I have my desire, who wisheth thee the eternal peace of God.

Francis Core.
In hono: sanctitatis Trinitatis.

A mongst other the Godly, hol-
some and profitable sayinges of the
deume Philosopher Plato: I call to
my remembrance this one, as most nec-
cessarie for all Christians to be had in
memorie, which is this. Non solum nobis
nati sumus, sed ostus nostris partim pa-
triam benedicent, partim parentes, partim
amicis (that is to say) we are not born only
for our selves, like brute beastes, to sate
satietynge of our owne desire or lust: but of
our birth (sayth he) our conteyne chalenge
a parte, our parentes likewise, yea, our
trenede also. Wherefoare to enjoye any
good, godly, oz profitable thinges, oz to re-
serve any benefitt oz gift, by the incarne of
other, oz through our owne travaile and di-
ligent labo; if the same by any incarne
maye come to sounde to the glory of God,
the prouit of our cory, parentes oz trenede)
in witholdinge oz kepinge backe the same,
we Ihall not only trafigeste vs inauudresses
of almighty God, which esmineth vs to
do as we wolde he doo unto: but also, if it
shall be well perceiued oz diligently marked
of such as are wise oz leamed: we shall be sooz
manifest robbes oz spoiles of yhigh mas-
sie of
Die of God, which hath imparted his bene-
fits so liberally unto us for setting forth of
his glory; finally how our selves in natur-
ell, both to our duty, parents & seeds, be-
wailing our great ingratitude, not only
towards God, but also towards our country.
And therefore, inestimable heaps of
wickedness, since salvation, so shame
prophetic or reproof of me; how apt & pru-
ne the time to ever. I also shew very many
to ever & go all away, especially by one mea-
tures, whereby they detract the selves, even
down to the bottom lake of unspeakable of-
sences; so much as I myself have been
in like disuse, was had almost utterly
perished, had not the almighty power of god
by his infinite and gifts of grace called
me back through most sweet & gentle cha-
ristemë. And also seeing I well perceiving
by craftines of wicked Sathan, who (as S.
Peter testeth) goeth about like a roaring Lion,
seizing whom he may devour. To cause all
to ages to laud his eternal majesty, which
hath so renovated or regenerated me from
that of endless death, into the which I was
almost quitted, to know my self mindful there-
fore of my due duty towards my country
and friends, to whom next God and my
prince I am made chiefly bounden; and to
Nelly, adorø
and soye the filthye vice of ingratitude, then the which nothing can be more obious: I thought it my part manifestly to declare and open the wickednes of those artes and sciences, which hath of late time to ye pronocation of Godes wrath and almighty displeasure, ben had in suche estimation, yea, rather veneration, that without it y whole state of men (except a few) would do in matter nothing, yea, it grew into suche credit with men, that not onely they judged the course of natural things therby to be governed, but also that parte which God hath and doth referre to himselfe, and his determination, as the mynde of man, and suche like. Nay, they sealed not here, but so blinded and bewitched the wittes of men, that scarce durst thei credit God himselfe, if it seamed that their blinded prophistes any time woulde make contradiction. How wel this appeared in the yeare of our Lord God, 1559, at what time our most noble souerain began her imperial governement & raign over vs, all men maye judge, and easely perceiue. For although it was well knowe unto all men, what love and godly seale, her most royal maistresse had and did bear to the frew prophistes of God, his afflicted doct
woode of the crose, yet did the people so
waver, the whole realm was so troubled 
so mowed with the blinde enigmatical
and deteith prophecies of that heaven galter
Nostradamus, in such sorte, that even those
whiche in their hearts coulde have wis-
hed the glory of God and his woode mooste
nothing to be established: were brought
into suche an extreme coldnes of saphe,
ye they doubted God hadde forgotten his
promise, yea, they hong to chopyy betweene
the heavenly fountain of hope, the hot,
tonelte pytte of bitter desperation: that in
doubt it was to which they woulde adhere
of stock, so great was thincked of this pes-
nileall popsoned lying prophecies.
Of all popsons mooste dificulte to avoyde by mea-
tes of the sweete and pleasant meyteure
therto, wherefoe it may be called dulce be-
tenû. A sweete and delicious popson: but as
the prouerbe sayeth, sweete meats hath
lower sauce, so is this sweetnes tempered
with an everlastinge bitterness of gall.
For in these sciences Astrologie, Geomâtric,
Deccromancie and such like infinite, con-
tained under the general name of Pagick,
but especially Deccromancy, of which ye dis
chiefly I purpose to speake, is one thing,
promised.
promised: but another performed, for holy 
whom these things: they brake beggary, 
for hope of good report: they have such fa-
mer of open shame; for healthy diseases and 
grief, for quieting those standing by them.
Of Christians: they become unclean, 
turning the temple of holy Ghost into 
abuse of Sochan. Therefore beare es-
tremen, for from these mooste wicked 
and damnable sciences of damnation, ma-
manifestly prohibited, by the sacred Scrip-
tures and eternall word of God, lette the 
town of hurt, whiche for thy sake sweate 
both water and bloode, and had his flesh 
rent upon a crosse, cause thee to withdray 
ythe impure from the snares of bitter des-
pirce. But if that move not prude,
to thee: let the flaire of revenge, at least 
with abate thy rage therin, and leare 
thine feet. Felizque facias Aquae per-
tulam cautum, happier and fortunate are 
thee, whom other mens harmes, do cause 
to be loate.
The God of Zadok, who suffereth no good 
used the rareward, no wicked offence 
unpunished (which is the said heere) and 
earth shall perish, but his word shall en-
sure) hath not only maniystly in divers 
luide.
In double places of the scriptures forbids the
vice and exercise of such curious sciences;
but also hath appointed sharp punishment
to the users thereof, that is no lesse than
death.

This godly and wholesome law was in some
past executed within this realme, by the
several remedies, whereby many were spared
these practices. But now whilest this law
forbade of execution hath been a depe, and
showeth not the thing punished; it was in
such cases executed, lest it was made a
vaine and idle law, so that many lived
thereby; for though they did as honestly
gete and gather their substance: as he,
which dailyFirst for the same.

The people were grown into suche a
folly, that they could not de their rude or
grove
sotil: neither their cistoule or
either with
three blinde prohetyes: or at the least with
their propheties, which yearly to no little
hurt, both in the faith of Christ, wealth
of the realme, were without all shame dese-
uing:

What hurt it did in the faith before I have
shewed, what damage it procured to the
commonwealth, may easily be judged, for what
with
With their communions of swarces, and
death, they so tickled the mindes of unsa-
fiable niggards, that without al neede, ne
e a midded the plenty: we lured yet in pen-
nure. Wel, to my purpose, I promised to
open the wicked and blasphemous secredes
of these develish sciences. And although I
bende my selfe wholly to write against the
supercilious and hellish practices of Pe-
romanticie, I do not exempte the curious
parts of Astrologie; frame the number of
these: whose utter distraktion and cofoul-
ding before God, I most earnestly desire
wilke, for this I am able to intitle, I have
the like in my selfe experimented, that of a
true & is Salomun’s, the very bypte
or rayne to fer greater mischeues. Neuer
was there any that could pe holde hys
selfe content with the simple knowledge
of Astrologie: but wolde wande furder in
those sciences of prediction, sauing this as
a grounde worke to fer hygher matters. I
neede not here to speake any more of it, for
whoso list to reade the commendable workes
of sylces, uttered to the same intent, shall
knewe of what force it is. But this I knowe
that what ever is crosseyned within their
books, which they steme, as principall
rules/
rules and pillers of their knowledge to be
nothing els but mere fables and coves, that in them there is no truth at all. Expe-
terience therin have I had divers and sundry
yndes, nor by the judgement of one or
but a number, yea, even of the chels and
moosts experete, amongst whom I shall
recyte the judgement of one, some of his
Calculation. The question was moved for
Stolen goddes, the houre was by an instru-
ment exactly taken, the Astrologer draweth
the course of ye houes, hee calculateth
for the time, which had, his domicil, now
in his forlade calculation moved, to talke,
and to gettynge hym selfe (as hee afterward
confesed) where he should have subtrac
ned: he added, and by that meanes placed the
signe that should have been ascending in
the vi. houe, and so contrary, the signe
which should have been in the vi. houe;
placed he in the firste, where his work
was turned by the doune, as we properly
term it, the carte set before the houe, yet
he noting this his great error, gave
judgement, that it should be had againe,
so to tell it out, that it was recovered. Whic
happynesse easely be gathered, that if he
had calculated right, according to the rules
of
d'arte, he should have quite missed the cuf
mon.

How certain a science is this troth ye,
and of how good a grounde: Her will they
presume to enter in judgments of the se-
crete motions of men, whiche God hath re-
served to his owne proper knowledge. If
wolde suche did remember this dissicion of
wise Cato.

Pitca arcana del celitce inquirere quod sit

Cui His motoris quae sunt mortalia cures.
He teache them wharue to be occupi,
and not to medle with y mysteries of God.
Pea, thu he laverse more into them, eu in
the same boke following thus.

Quod Deus intendat, ne: perquirere forte

Quod Carne de re, sine te deliberet ipse.
These are the presumptions unse of Sa-
than, which cannot yet be set there to sike
but according to 3 hardnes of their hearts,
(23 Paul to the Romans the 4. Chapter 5.
Misth: larse not to heap into them helues,
ward against the day of wrath, For 3 Car-
res 3 there are not sufficiet fo: their suture
prediction: but they muste adioyne there-
hto mode detestable partes of societys
with species. Which thing, when they go
about, 1 wolde have any thing brought to
effect,
effect, they do it by one of these, that, meates: either besides the horrible and grievous blasphemies, they commit in their conversations, they must fall to some composition by deare, that is to promise him for his service, he will abstain fro wine, or some certain meates, or drinks. As I myself knew a priest, not farre from a town, called Leiges, water, which as it is well known in the country, was of great magick, in all his life time, after he once bega these practices, he never would eat bread, but in several times did eat always these, which thing as he confessed divers times, he did because it was concluded betwene him and the spirit, which performed it, so at what time he did eat bread, he should no longer live. Yea, he woulde not bluse to say, after a few years he should dye, that the devil so his pyes he toke with him, should have in reverence his soul. So most miserable was a wretched creature that would in hope of any earthly treasure, forsake his Lord, and God, which had so tenderly bought him. These are the, of whom Paul spakest in his bi. 3. ch. chapters to the Hebrews, these are they crucifie Christe again and yet themselves, and therefore it is impossible, they should be renewed againe by repentance.
The second wave, which is as cruel as
the first, or rather worse, is this. For while
the spirit is once come before the circle, he
forsakes with demands to the spirit, a sac-
crifice, which most commonly he is a reed
of ware consecrated, or hallowed after their
own order. For they have certain boxes,
called boxes of consecration, or else it is a
chess, a lapwing, or some living creature,
which when he hath recurred, their arch
he fulfill the mind of the sorcerer, for one
les he hath, he will neither do, neither
speak any thing. Of this taketh shook
in his box of Necromancy, where he tel-
leth also this stone. After so long time tra-
velled in these sciences, at last joined him-
selvus with a Turk, which was most ex-
celletly true therein, and longe confering
 together: they wente aboute too call a
certaine the druell, named Cyprian, which
spirit wolde by no meanes make the ma-
anwser to any their demands, where-
upon Bacon, which knewe that no-
thinge could be done without sacrifice;
caueteth the Turk to be baptised, and after
his baptism, they both entered the circle:
called the spirit, which when the came:
for all their cominations the woulde nec
speak,
speake untill the Euele by the advice and counsell of Bacon, patching out of his hangers with a kyse, took the blende, spread it on a piece of bread, and caste the same to the spirit, which waketh and washeth his name with her teares, and so casteth it, and that eate the maketh them direct alluences to their demandes.

Is not this measse detestable doeth it not abhorre any Christian hearts too heare. God the onely Lord and maker of all thinges, hath in the crose of Crodus given a straight charge and commandement too serue and feare hym only. In the 13 of Deuteronomy, by the Prophete Moses we have the like commandement with the addition, that it maye go well with vs, and that he maye preserv vs alwaye. O the profounde wisedome of God. O the vserchiefable knowledge of hys divine power, so not without a great cause is it said that he maye preserv vs alwaye, both the change the bodely lyse and also the lyse of the soule. For as concerning thys bodely lyse: Alas how many have measse miserably ended the same, that have by these small armes, deservd the most plague of god, whereof some I shall recite to wode
the end of this my booke. The most valiant
and godly captain Joshua, in his true
and the chapter, saith, the Israelites af
ter this sorte saying, Fear the Lord, and 
and him in uprightness and in truth. Lo 
here this godly Joshua wold not only we 
should fear the Lord (as not caring how 
or whiche way) but sayeth in uprightness 
and in truth, that is with all our hearts, with 
all our minds, with all our might: po
ter, whiche if we do unsaynedly: we shall 
not fall into the sodaynesetnes of Sathan.
ynde not here to speake of the tom-
perpe, which they have in this their worke 
as halowed chalke, water and palme, cir-
kle, pennacles and plates usd for defence, 
crowne, dwoed and sceptre, as a token of 
power, fire, oyles and powders to make su-
vergations, of their seidouse fastes, wa-
shinges and bawnings, of the consecra-
tion of their innocations, constructions, lig-
clions, maledictions and other ther seid 
struments, wherein is copered suche 
heasurable blasphemies: as my heart quaked 
to thynke theron. But even as ye se their 
beginning is most detestable: so is theys 
ends, according to same. For almighty 
God
God of his justice neither leaxe thy work - 
maker, neither yet him that seeketh to any 
such for help, unpunished. For, as we delight 
the execution that seeketh to them, 
as they themselves.

Example of this: we have in the first 
hoke of Samuel, called commonly the first 
hoke of the Kings, in the third Chapter. 
For after Saul went once to witches 
soothsayers to learn his fate: God gave him 
up quite into utter ruin. If then he were so 
pitiful with his own peculiar people, that 
he spared not their kinge and announced: 
what will he do unto us? How much more 
think ye will he execute his righteous ind 
genences on us, that are but the branches 
of the wyldc Oak tree, grafted in by his 
mercy and grace?

I cannot se how they maye excuse them 
seues of犯罪 by Godes woode, that 
either leake too them or procure them too 
wooke, for better, by the scripture deserue 
lake payne, and punishment. Pea, the 
Sorcell lone else is of that condition, that 
he will not suffer them longe to repugne, 
that he him as an instrument for their ne 
cessities.

W.K. Itemi
I remember a very notable history written in Froissart, but the time is so long since I read it, I well remember not the place, but why so lateeth toloke in tables of his booke, maye easily finde it, where he wryteth of Ortho a spirite. The seere is this, a puylfe & a certayne gentleman, falling avarice, and the gentleman sensying spilt too persever in his purpose: the puylfe to abate hys courage, and to make him pricke: sendeth unto him the foresayde spirite Ortho, to molest and trouble hym, whiche commynge about the supper time of the night, whyle all things are moste stillest: he clappeth the windowes and doore, as though he wolde have taken them to preces. The gentlema, regarded it not, the next night he both lykewise, but a grete dele more feresly, in so muche that it seeme he wolde have entred the gentlemen hed chauntz, whyle withall his spirites mone: soddenly aske the was there. The spirite aumswereth, tellith his name, & tellith hym se to whom he was sent, and to what ende as is aforesayde. Well sayeth the gentle man, wyl thou be contred to serve me, and leueth hym send the puylfe be aumswereth pey, and so they concluded. The office of this spirite was
was to bring hym newes out of all places of the worlde what was done, within the space of twoy houres, whiche thing he did.

After a while, this gentleman bringe very desirous to se his new man to: as he though he hearde him, he never sawe hym required him earnestly that he might see hym, whiche thing at the lates he granted: and sayeth: when ye arise in the morning, the firste strange thing you se, after you se by: the same is I, so he departed. In the morning the gentleman arising and calling on his nighte gonne, he might se three rushes stande uprighte, and more lyke to him, as though they daunted the happe, but this pleased him not, wherefore at night when he came to him agayne, he challengeth the spirite with the breache of his promise, whiche he coulde in no wise a byde, so though he be never so oute: he, deceitfull: yet may ye not charge him therewith. And therefore asketh his maister what strange thinge he sawe: he answered no thinge but, if o. if rushes drine by & doun with a wynde.

The same quod Sizben was I. Naye, sayeth his maister, I woulde se the moore neare thy happen, whiche after varietie res-
quest he granted, and saith, the first thing is that ye see out of your gallery in the morning in your court: the same.

The morning coming he goeth into his gallery, where he looketh into his court, and beholdest there he saw the most rare sow and lean, that could be, whereupon moved with the sight, caused dogs to be set at her, and so he hasted her, but immediately he falleth sick, and so from time to time,monyeth awaie.

A worthy seruante too serue a noble man, full well he rewardeth his master in the end. Neither was it any other ways but as they are wone all to do.

For thys is no new or rare thing amongst those that use societie with Deurelles, for all haue the like ende, though not after one forme, yet to one effecte.

Bakons ende was much after the lyke sorte, for having a greedy desire unto meat: he could cause no thinge to enter the stomach, wherefore thus miserably he stere to death.

Constantine Agrippa, of whom all the woide
world speake, whose words remayn in this daye, of whose ende are uncertain opinions, some rumour have ben, that when he rode abroad, he had always a blacke dogge, wanting upon him, which dogge one day at tunaung espyed hym awaue bode and soule, some say that the sword perforated his headde from the bodye, soe that his ende is uncertayne and moste like it is that he endid after some strange sorte, that the truth therof is no more manifest.

Fabian in his chronicles, the seuenth parte, and where he witteth of Carolus the cyghte, speaketh of a certayne madde, experte in these sciences, called La puerelle de dieu, that is too syafe; the madde of God, who by her knowledge caused the Frenchmen marvellously to proceed in their marciall affaires as more copiously doeth in the alleged place appeare.

But almighty God, whiche for a season suffered suche sorcerie and pyrelishe waves too prosperous and rauigne, too the correction of sinners: lastly too showe his power, and that no good Chistian mine should falle into any erreor:
he therewith the clarines of suche untrall things, and so he did in this, for the by a knight Burgomast was taken, and after sent to Rome in Normandy, to the duke of Somerset, and there bente, for hez demerites.

Saint Dunstan, of whom Bale in his boke intituled the actes of the English voytaries wrote sufficiently, being one of this sorte and facultie, after divers prodigious signes in the elemente seen, departed this lyfe, a swarme of devilse carowing away hys corps.

Iohn Crecian, that coururige Pope, after he had doen many develyly things, as testifieth Martinus Celsulamus; Platon in his Pontificum, was of the devell (as he was dooning hys seates in a forest) strangled to death.

What mare we sape of Stansholde of late lime, which was experite in these sciences, which for robbinge of a collage, in the universitie of Oxord, was hanged at the townes ende for hys demerites. Many have ended their lyves after these suche lyke sortes, of whomme if I should spake: it wolde contynue an infinite volume, and that is most horible, where thou seek one repent
repent: a number are too suddenly taken, that they have no time at repentance.

Wherefore I have to saye that some, repent and amend your lives. You adders bring, and learn by hym that hath felt the smarte, to fly from greater mischances of coming, so: even now is the axe put unto the root of the trees, therefore deferre no tymne. And nowe to those that hereafter shalbe moved by the prowacation of the deuell, either to practice the lyke, or to seke for counteappliication of them that do bse and practice these blasphemous sciences: why we see, that even as the good commaith with the fire purged from the chaffe: so all those be separated from the elect and chosen of God, as in the former parte of my creature. I shewed by the example of kynge Saule.

God himself hath promised in his most holy and sacred scriptures no lesse to do, also for the punishment of suche, hath by his owne decree, in the v. of Lamentations appointed harpe correction, saving: And if a man or woman have a spirit of division or stryving in them: they shall see the death, they shall shewe them to death, their bloody shall be upon them.

A more worthy punishment: for suche rebellious
rebellion and ruin. For it was manifest that all that he spake of carnal princes, and that he said upon them, the abomination, the change of all kings, his Lord and only Saviour. They cannot say that ignorance is a cause of their ruin disposed of by God hath manifold forbidden the bše thereof, not in one, or two places, but in sundry.

Thus saith Deuteronomy, thou shalt come into the land, which the Lord thy God giveth thee, thou shalt not suffer to remain the abominations of the nations, that none be found among you that maketh his son to go through the fire, or that believeth in all, or that believeth in only a remnant of times, or in any of the abominations of sorcerers, or of the woman, or of the charmer, or of the counterfeit, or in any of the sorcerers, or in any of the abominations of the Lord, etc.

Lo, here he not only forbideth the bše, but ordinances. For the Lord and his people; and of his people shall not he bše of the prophet Zedekiah, and the prophet Isaiah, and that which is now
Thus saith the Lord, learn not the way of the heathen, and be not affrighted at the signs of heaven. for the heathen be afraid of such: for the counsel of the people are vanity. O, how long shall the reproach of thy children be: yea, let thine adversaries be as the sword of thine children! go up, and prepare a way; set the way plain, take the by-path out, let the poor of my people pass over it.

If ye do embrace and follow them, ye shall not only be sure to come not to live without dread or fear, safe from all enemies, both bodily and spiritual, but after this life, ye shall be cursed with the curse of everlasting fire, and everlasting destruction. Where as the contrary, and such as shall take no admonition, but live ungodly, shall be condemned to everlasting fire, and everlasting torments, no tongue is able to express.
This God of mercy hath offered his grace, whereby refuse it not, but with all humble hearts embrace it, beseeching him to strengthen you with his holy Spirit, that thus your end, we may bear this comfortable Kernel of sure Sancture: Come ye blessed children of my Father, possess ye the kingdom, peace be the kingdom of heaven, peace be the world. For the which Father, Son, and holy Spirit, be eternal lords, powers, empires, and alone, worlds without end.
C Imprinted at

London, at the lenge Shop,
next to S. Mildreds church
in the Poultry, by
Jhon Ade,