

A
DISCOURSE
OF THE
DAMNED ART
OF
Witchcraft.

**SO FARRE FORTH AS IT IS
REVEALED IN THE SCRIPTVRES,
and manifested by true experience.**

FRAMED AND DELIVERED BY
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of Preaching, and published by THOMAS PICKERING
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Kkkk;



TO THE RIGHT HONOURABLE, SIR EDWARD COKE

Knight, Lord chiefe Justice of his Majesties
Court of Common Pleas;
Grace and Peace.



Right Honourable: The Word of God that onely Oracle of truth, hath pointed out the Enemy of mankind, by his proper Chare, in sundry places. Our Saviour tearmes him, the * Prince of this world; and a ^b murderer from the beginning. Peter compares him to a ^c roaring Lion, that rangeth abroad in the earth, seeking whom he may devoure. His attempts in regard of their qualitie, are called ^d riuers, subtil and deepe devices; yea, ^e subtill plots exquisitely contrived, and orderly framed, as it were in Method.

The meaning of the holy Ghost in these and such like attributes, is, to expresse that measure of policy and power which Satan hath reserved unto himselfe even in the state of his Apostacie, improved by long experiance, and instantly practised upon the sonnes of men, that he might set up in the world a spirituall regement of fine, as a meane to encounter the Kingdome of grace, and if it were possible, to bring the same to ruine. To forbearre instances of open force made against God and his Church by other confes, for the compassing of his deffes; how skilfully he workes his owne advantage, by secret opposition, in the exercise of that curied Art, which is the subject of the present Discourse, is a point not unworthy your honourable consideration.

The Power of this Prince of darkness, being above the might of all sensible Creatures, and every waye conduced by the greatness of his knowledge and experiance, manifeſteth it ſelue herein, for the moſt part, by workes of wonder, traſcendent in regard of ordinary capacite, and diversly diſpended by his chafed instruments of both ſexes, ſometime in matter of Divination, ſometime by Inchantment, ſometimes by rare ſleights and delusions; otherwhiles by hurting, by cutting, by raiſing of Temptes, by ſpeedy conveyance and traſportation from place to place, &c. and all to preche unto hiſtelfe admiration, feare, and faſhion of the credulous world, whiſh is ſuſtained away with affection and applaſte of ſigues and wonders. His Politie appears in a wife and exquifite manner of framing and conceiving both his practices and grounds, the one to procure credit and entertainment, the other that he may not fail of his purpoſe, but proceed upon certainties.

Touching the manner of his practice. He ſtands reſolved, that the world hath taken notice of him to be ^f a liar, and the father thereof; and therefore if he ſhould offer to ſpeak in his owne language, or informe an Art by rules of his owne devising; hee might haply incurre ſuspicion of falſhood. Hereupon hee compoſeth his courses ^g puruies, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in politie, That actions will be much more effectual, when they be framed unto the

^a Job. 12. 37.

^b Job. 8. 44.

^c 1 Pet. 5. 8.

^d 2 Cor. 11.

^e Ephes. 6. 11.

^f Job. 8. 46

The Epistle Dedicatory.

the best Presidents, than when they are suited to the direction of meaner examples. To this purpose, as God hath made a Covenant with his Church, binding himselfe by promise to be their God, and requiring of them the condition of faith and obedience; so doth Satan indent with his subjects by mutuall confederacy, either solemnly or secretly; whereby they binde themselves on the one part to observe his rules, and he on the other to accomplish their desires. Again, God gives his Word, the Interpreter of his will and his Sacraments, the seales of his promises, to which being rightly administered and received, he hath tied his own presence, and the worke of his grace in them that believe. Answerably to this the Devil gives a word of direction to his Instruments, and addeth unto it, Charmes, Figures, Characters, and other outward Ceremonies, at the use whereof he hath bound himselfe to bee present, and to manifest his power in effecting the thing desired. Furthermore, God hath revealed his will to the Patriarchs, Prophets, and Apostles, by familiar conference, by dreams, by inspiration, by ⁴ Trances : In the same manner, Satan hath his Divinors, and Soothsayers, his Pithonites, his Cassandraes, his Sibylles, to whom he maketh knowne things to come, by familiar presence, by dreams, &c. To conclude, God had in the Old Testament his Temple at Ierusalem, yea, his ⁵ Oracle, from whence he spake, and gave the answer unto Moses. So of ancient times, the Devil erected his temple at Dodona, and Delphos, whence he gave his answers, for the satisfaction of the superstitious Heathen. Yea, and at this day, as the Ministers of God doe give resolution to the conscience, in matters doubtfull and difficult, so the ministers of Satan, under the name of Wives-men, and Wife-women, are at hand by his appointment, to resolve, direct, and helpe ignorant and unskilful persons, in cases of diffraction, losse, or other outward calamities.

^a Gen.18.17.
^b Num.11.6.
^c Amos 3.7.
^d Act.10.10.

Cor. 1.14

9:1 King.17.
Ioh.4.32.
h.17.17.

1 Cor. 10:1

ad Phecidid

12 Tim. 2.1
■ 16a.3.13

Digitized by

Other data

116.52

P. Panian et al.

Scrafo Gec

9 Paufau.

* Omnia - su

such anti-
Gia-dam

J. Clin. Anest.

• Sieben Ge
• 12.12.2023

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The Epistle Dedicatory.

Arts invented by himselfe, both before and after the times of *Daniel* the Prophet Latly, the ancient Romans upon a superstitious dotaunce, never to undertake any busynesse of weight, *wif artificie*, unleste they had luckie consent and warrant from the Colleges of their Augurors crested by *Romulus*. Thirdly, there is a naturall distemper in the minde of man, shewing it selfe in these particulars; That he cannot endure to stand in feare of imminent danger; That he swells in an high conceit of his owne deserts, especially when he is in lower estate than he wold be; That he will not bear a wrong done without revenge; That he rels not satisfied with the measure of knowledge received, but affecteth the searching of things secrete and not revealed. When the minde is possest with these troubled pasions, with care to helpe it selfe then comes the Devil, and ministreth occasion to use unlawfull meane in the generall, and forceth the minde by continuall suggestion, to determine it selfe in particular upon his owne crafts. It was the case of ¹*Saul*, and of ¹*Nebuchadneſſer*. It caused many of the Heathen Philoſophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked spirits in hell, to get more illumination at the hands of the Prince of darkneſſe. It moved sundry male-contented Priests of Rome to aspire unto the chaire of Supremacy, by Diabolicall assistance; yea, ²to exercize Magicall Arts when they were Popes; and thereby to manifest indeed, that they were not the true Successors of *Simon Peter*, but heires of the vertues of *Simon the Magus* who bewitched the people of Samaria, and professed to doe that by the great power of God, which he wrought by the aid and assistance of the Devil.

If any doe thinke it strange, that Satan shold in this fort oppose himselfe to the Kingdome of God, and maintaine his owne principallitie, by such ungodly arts and exercizes; They must know, that this and all other evills come to pass even by the will of God, who hath justly permitted the same; To punish the wicked for their horrible finnes; as *Saul* for his wickednesse; To avengen himselfe upon Man for his ingratitude; who having the truth revealed unto him, will not believe or obey it; To waken and routize up the godly, who are sleeping in any great finnes or infirmitiess; Lastly to try and prove his people, whether they will cleave to him and his Word, or fecke unto Satan and wicked spirits.

Now from the consideration of the premises, wee conclude it a necessary thing for the Church and people of God, to bee acquainted with the dealing of Satan in this kinde, that knowing his subtill devices, they may learne to avoid them. For which purpose this Treatise was first framed, and now exhibited to your Lordship. The justification whereof, above others formerly divulged touching this Argument, appeareth herein, that it serveth to the full opening and declaration of Satans method in the ground and practices of Witchcraft. Wherin among many other remarkable points, it may please you to take speciall notice of these particulars. I. That they doe grossly erre, who either in expresse termes deny that there bee Witches; or in effect, and by consequent, avouching that there is no league betwix them and the Devil; or affirming they can doe no such miraculous works as are ascribed to them. The former isfleeth plainly out of the body of the Discourse. And for the latter; That there is a Covenant betwix them, either explicite in manner and forme, or implicite by degrees of superstitious proceeding in the use of meanes insufficient in themselves; is plainly taught and confirmed in the same. That Witches may and doe work wonders, is evidently proved; howbeit not by an omnipotent power, (as the * gainfayre hath unlearned and improperly rettied) but by the affilition of Satan their prince, who is a full spirit, but yet a creature as well as they. And the wonders wrought by them, are not properly, and simply *miracles*, but *works of wonder*; because they exceed the ordinary power and capacity of men, especially such as are ignorant of Satans habilitie, and the hidden causers in nature, whereby things are brought to passe. II. That the Witch truly convicted, is to be punished with death, the highest degree of punishment; and that by the Law of *Moses*, the equitie whereof is perpetuall. Yea even the better Witch of the two common reputation, because both are equally enemies to God and true Religion: and it is well knowne by true experiance, that all professed Sorcerers are guilty of many most monstrous impieties. III. That the miracles

Mira vel miranda
non Miracula.

* Reginald Scot,
pist. ad Legores.

**• Platina in
2. &c.
Fascicule 10
"Benoit Ca-
de Sylvestre
Gregor. 6.**

August. Enchirid.
cap. 95, &c 96.

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Lib. de civ. Diss.
xxii. c. 8.

Homil. 19. cap.
imposto.

Act. 3. 12. 14.

Luk. 8. 46.
Act. 19. 21. 12.

Aug. lib. de miseric.
excl. cap. 16.
2 Cor. 4. 4.

2 Cor. 10. 4.

Luk. 10. 18.
* Tuth. Mart. Apol.
ad Amos.

Act. 8. 14.

Acta Eccl. 1. 1.
Acta Eccl. 1. 1.
Acta Eccl. 1. 1.

of the Popish Church at this day, are indeed either no miracles, or false and deceitful works. Touching corporall presence in the Sacrament, which they affirme to be by miracle : If it were true, then miracles were not yet ceas'd, but should still be as ordinary in the Church, as are the Sacraments. A point not only confuted in the latter part of this Treatise, but also by the testimony of puer Antiquity. *Augustine* saith, *That miracles were once necessary to make the world believe the Gospell : but be it now sekeſt a ſigne that he may believe, it is a wonder, yea, a monſter in nature.* Chyfſomē concludeth upon the fame grounds, that *there is now in the Church no neceſſity of working miracles, and callis him a ſalf prophet, that now takis in hand to worke them.* Againe, if there be a miracle in the Sacrament, is it contrary to the nature of all thofe that were wrought, either by *Moses* and the Prophets, or by Christ and his Apostles. For they were apparent to the eye, but this is inſenſible : and therefore neither of force to move admiration, nor to convince the minde of man, and make him to believe: As for thofe which are pretended to be wrought by Saints in that Church, if wee make recourse to the Primitive times, wherein God gave the gift to breed faith in the Gentiles; wee shall finde that the power of producing ſuch works, was never actually inherēt in the Apostles, but diſpenſed by them in the name of Christ. Neither was it in their liberty to worke miracles when they would, but when it pleased God, upon ſpeciall caufe to call them thereto. And if neither the power nor the will was in them, much leſle is it likely to be found in any of the Saints. And for their Relikes, or what name foever, fo greatly magnified and reforſted into ; we deny there is any ſuſh virtue in them. For they may not be thought to be more effectuall than the hem of Chrifts garment, from which the power of healing the woman did not proceed, but from hiſmſelfe: Or than the Napkin of *Paul*, which did not cure the ſick, but the power of God onely, diſpenſed by the hands of *Paul*. Miracles here fore, avouch'd by them, to be wrought at the Tombs and Statues of Saints, and by their relikes and monuments, are but meere Satanicall wonders, ſerving to maintaine Idolatry and ſuperition: and are in truth no better than the wonders of the Donatifts in S. *Augustines* time, *Aut figuram mendacium bo-minum, aut portenta fallacium spirituum.* IV. That the light of the Gospell purely preached, is a ſoveraigne meane to diſcover and conſound the power and policy of Satan in Witchcraft and Sorcery. The Word of God preached, is the *weapon* of the Christians warlike, and is mighty through God to eafe downe strong hold. At the diſpenſation of it by the Disciples of Christ, *satan fell from Heaven at lightning.* After the aſcenſion of Christ into Heaven, in the times of *Claudius Cesar**, the Devil stirred up ſundry perſons, who in regard of the admirable works which they did, by the helpe of Magick and Sorcery, were accounted as gods, and their Statues erected and worshipped with great reverence. Amongſt the reſt one *Simon*, called by a kinde of eminency, *Magus*, practiſing his trade with fiaſſele, to the admiration of the multitude, was holden to be the great power of God. Whose dealing was firſt diſcovered by the light of the Word, ſhining in the Miniftery of the Apostles, and himſelfe conviſted with ſuch evidence of truth, to be an Inſtrument of Satan, that he was forced at length to flie out of Samaria into the Weſtern parts, as *Eusebius* recordeth in his Ecclesiſticall Historie. By this, Christ the true Angel of the Covenant, locked and bound up Satan for a thouſand years after his Aſcenſion, that he might not be ſo generally powerfull in ſeduſing the Gentiles, as he had beeſene before his incarnation. But toward the expiration of thofe yeates, when corruption began to creep into the Papacy, when the Bifhops affected that ſea, and aspirred unto it by Diabolical Arts : when the Canons, Decrees, Sentences, Synodals, Decretals, Clementines, Extravagants, with other Lawes and Conſtitutions, prevailed above the Scriptures ; then began Satan againe to erect his kingdom, and theſe works of iniquity to be ſet abroad.

These points together with the whole worke enſuing, I humbly commend to your Honourable patronage, that under your protection they may freely paſt to the common view of the world. Wherein if I ſeeme over-bold, thus to preſte upon your Lordship unknowne, my anſwer is at hand : That all by-reſpects ſet apart, I have beeſene hereunto induc'd many waies: Firſt, upon a reverent opinion of thofe rare gifts of knowledge and piety, wherewith God hath beautified your perfon, and thereby advanced

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advanced you to high place, and estimation in this Common-wealth. As herof of thofe your grave & judicious ſpeeches, even in the weightieſt matters touching God and Country, as also thofe many learned Law writings, have given large teſtimony. From which hath iſſued the greatness of yourname, both in the prefent judgement of the world, and in future expectation. Next, out of a reſolved perſuasion of your Honourable diſpoſition, as in general to the whole houſe of Levi, ſo particularly to thofe, whose labours have fruitfully flowed out of the Schooles of the Prophets, amongſt whom the Author of this Booke, in his time, was none of the meanest. Laſtly, by the conſideration of the Argument, arriſing out of a Law Judiciall, agreeable to the calling and qualitie of a Judge. A Law penall in regard of the offence, and therefore ſuitable to his proceedings, whose office is to haue with favour, and to determine with equity, to execute justice with moderation. A Law of the higheſt and greateſt weight, immediately concerning God and his Honour, and therfore appertaining to him that ſit in the place of God, to maintaine his right, *that he may be with him in the curse and judgement.*

By ſuch Motives, I have encouraged my ſelue, under affurance of your Lordships pardon, to preſent you with that wherein you are moſt deſerveyedly intereffed, further intreating your favourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the Publisher. And thus heartily wifhing to your Lordship infeafe of grace and honour, with a daily influence of bleſſing and direction from Heaven upon your grave conſultations and employmens, I humbly take my leave, and command you to the grace of God, by whom do rule all the Judges of the earth. Finchingfield, Octob. 26. 1608.

Dan. 1. 16.
2 Chron. 13. 5.

Prov. 3. 16.

Your Lordships in all Christian duty

to bee commanded,

T H. P I C K E R I N G.



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A DISCOURSE OF WITCHCRAFT.

Exod. 22. 18.
Thou shalt not suffer a Witch to live.



His Text containeth one of
the judicial Laws of Mo-
ses touching the punishment
of Witchcraft; which argu-
ment I have chosen to in-
treat of for these causes:

A

I. What Witchcraft is.
II. What is the ground of the whole pra-
ctice thereof.
III. How many kinds and differences
there be of it.

CHAP. I. *Of the Nature of Witchcraft.*

To begin with the first: According to the
true meaning of all the places of holy
Scripture which treat of this point, it may be
thus described:

Witchcraft is a wicked Art, serving for the
working of wonders by the assistance of the
devil, so far forth as God shall in justice permit.

Sect. I.

I say it is an *Art*, because it is commonly
so called and esteemed amongst men, and there
is reason why it should be thus termed. For as
in all good and lawfull Arts, the whole pra-
ctice thereof is performed by certain rules and
precepts, and without them nothing can bee
done: so Witchcraft hath certaine肆itious
grounds and principles whereupon it standeth,
and by which alone the feats and practices
thereof are commonly performed.

If it be demanded what these rules bee, and
whence they had their beginning, considering
that every Art hath reference to some author,
by whom it was originally taught and deliv-
ered? I answer, that they were devised first by
Satan, and by him revealed to wicked and un-
godly persons of ancient times, as occasion ser-
ved: who receiving them from him, became
afterward, in the just judgement of God, his
instruments to report and convey them to o-
thers from hand to hand.

LIII a

For

Upon these and such like considerations, I
have bin moved to undertake the Interpretation
of this Judicial Law, as a sufficient ground of
the doctrine which shall be delivered. In hand-
ling whereof two things are distinctly to be con-
sidered: The first, what is a Witch. The second,
what is her due and deserved punishment. And
both these being opened and handled, the whole
meaning of the Law will the better appear.

For the first. To give the true description of
a Witch, is a matter of great difficulty, because
there bee many differences and diversities of
opinions touching this point; and therefore that
we may properly, and truly define a Witch, we
must first paule a while in opening the nature of
Witchcraft, to faire forth as it is delivered in
the booke of the Old and New Testament, and
may be gathered out of the true experience of
learned and godly men.

Touching Witchcraft therefore I will con-
sider three points:

A Discourse of Witchcraft.

For manifestation whereof, it is to be considered, that God is not only in general a Sovereign Lord and King over all his creatures, whether in Heaven or Earth, none excepted, nor do the devils themselves; but that he exerciseth also a speciall Kingdome, partly of grace in the Church militant upon earth, and partly of glory over the Saints and Angels, members of the Church triumphant in Heaven. Now in like manner the Devil hath a Kingdome called in Scripture the kingdome of darkness, whereto himselfe is the head and governour, for which cause he is termed *the prince of darkness, the God of this world, ruling and effectually working in the hearts of the children of disobedience.*

Again, as God hath enacted Lawes, whereby his Kingdome is governed, so hath the Devil his ordinances, whereby he keepeth his subjects in awe and obedience, which generally and for substance are nothing else but transgredions of the very Law of God. And amongst them all, the precepts of Witchcraft are the very chiefe and most notorious. For by them especially he holds up his Kingdome, and therefore more oftenthen the obedience of them, than of other. Neither doth he deliver them indifferently to every man, but to his owne subiects, the wicked; and not to them all, but to some speciall and tried ones, whom he most beareth with his secretes, as being the fittest to serve his turne, both in respect of their willingness to leane and practise, as also for their ability to become instruments of the mischiefe which he intendeth to others.

If bee here asked, whence the Devill did fetch and conceive his rules? I answer, out of the corruption and depravation of that great measure of knowledge he once had of God, and of all the dutes of his service. For that being quite depriv'd by his fall, hee turns the same to the inventing and deviling of what hee is possibly able against God and his honour. Hereupon, well perceiving that God hath expell'd him to renounce and abhorre all practices of Witchcraft, hee hat'f abroach this art in the world, as a maine pillar of his Kingdome, which notwithstanding is flatly and directly opposed to one of the maine principal Lawes of the Kingdome of God, touching the service of himselfe in spirit and truth.

Again, the reasoun why he conveys these ungodly principles and practices from man to man, is because hee findes in experience, that things are farre more welcome and agreeable to the common nature of mankind, which are taught by man unto themselves, than if the devill should personally deliver the same, to eachman in speciall. Hereupon, hee takes the coniurall first to instruct some few only, who being taught by him, are apt to convey that which they know to others. And hence in probability this devilish trade had his first originall and continuall.

Set. II.

In the second place, I call it *wicked art*, to distinguish it from all good and lawfull arts, taught in schools of learning, which as they are warrantable by the Word of God, so are they no lesse profitable and necessarie in the Church. Again, to shew the nature and qualitie of it, that it's a most ungracious and wicked art, as appeareth by the Scriptures. For when *Sad* had broken the expresse commandement of God, inspiring *Agag*, and the best things; *Samuel* tells him, that rebellion and disobedience is as the fume of Witchcraft, that is, a most horrible and grieuous curse, like unto that wisked capitall, and mother sin, 1 Sam. 15. 23.

Set. III.

Thirdly, I adde, *sending to the working or producing of wonders*, wherein is noted the properend of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Now if question bee moved, why man should desire by Witchcraft to work wonders? I answer, the true and proper cause is this: The first temptation, whereby the Devill prevailed against our first parents, had inclofed within it many saines: for the eating of the forbidden fruit, was no small or singuler offence, but as *some* have taught, contained in it the breach of every Commandement of the Morall Law. Amongst the rest, *Satan* laboured to bring them to the sinne of *dissentement*, whereby they sought to become as gods, that is, better than God had made them, not refling content with the condition of men. This sinne was then learned, and could never since bee forgotten, but continually is derived from them to all their posterite, and now is become so common a corruption in the whole nature of flesh and blood, that there is scarce a man to bee found who is not originally tainted therewith as free is a man.

This corruption shewes it selfe principally in two things, both which are the maine cautes of the practices of Witchcraft.

Fist, in man's outward estate: for hee being naturally possessed with a love of himselfe, and a high conceit of his owne deserving, when he lives in base and low estate, whether in regard of poverty, or want of honour and reputation, which hee thinks by right is due unto him: he then growes to some measure of grise and sorrow within himselfe. Hereupon hee is moved to yeld himselfe to the Devill, to bee his vasall and scholler in this wicked art, supposing that by the working of some wonders, he may beable in time to releve his poverty, and to purchase to himselfe credit and countenance amongst men.

It were easie to shew the truth of this, by examples of some persons, who by these means have risen from nothing, to great places and preuentments.

Cb. I.

*Chap. de Vir.
Post. in vix. 55.
Act. viii. in A.
Rom. Post. 10b
pp. 4.*

preuentions in the world. In read of all, it appeared in certaine Popes of Rome, as *Sylvester* the second, *Benedict* the eighth, *Alexander* the sixth, *John* the twenty and the twenty one, &c. who for the attaining of the Popedom (as Historians record), gave themselves to the Devill in the practice of witchcraft, that by the working of wonders, they might rise from one steppe of honour to another, until they had feasted themselves in the chaire of the Papacy. So great was their deafe of eminency in the Church, that it caused them to beleeve meaner conditions of life, and never to cease aspiring, though they incurred thereby the hazard of good conscience, and the losse of their liues.

The second degree of discontentment, is in the minde and inward man; and that is *curiositie*, when a man reflet not satisfied with the measure of inward gifts received, as of knowledge, wit, understanding, memorie, and such like; but aspiris to fetch out such things as God would have kept secret: and hence hee is moved to attempt the curst art of Magike and Witchcraft, as a way to get further knowledge in matters secret and not revealed, that by working of wonders, hee may purchas fame in the world, and consequently reap more benefit by such unlawfull coults, than in likelihood he could have done by ordinary and lawfull meanes.

Set. IV.

Fourthly, it is affirmed in the description, that Witchcraft is practised *by the affiance of the Devils*, yet the more fully to distinguish it from all good, lawfull, and commendable arts. For in this experience reacheth, that the Arts-mastere is able by himselfe to practise his art, and to doe things belonging thereto, without the helpe of another. But in this it is otherwise; for here the work is done by the helpe of another; namely, the Devill, who is confederate with the Witch. The power of effecting such strange works, is not in the art, neither doth it flow from the skill of the Sorceror, man or woman, but is derived wholly from Satan, and is brought into execution by vertue of innumerable confederacy, betweene him and the Magician.

Now that this part of the description may be more clearly manifested, wee are to proceed to a futher point, to shew what kinde of wonders they bee which are ordinarily wrought by themselfe and power of the devill.

¶ 1. Wonders therefore bee of two sorts; either true and plaine, or lying and deceitful.

A true wonder is a rare worke, done by the power of God sumly, either above, or againt the power of nature, and it is properly called a *miracle*. The Scripture is plentiful in examples of this kinde. Of this sort was the dividing of the red Sea, and making it dry land by a mighty East wind, that the children of Israel might passe thorow it, Exod. 14. 21. For though the East wind by naturall of great force to move

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*Chap. de Vir.
Post. in vix. 55.
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the waters, and to dry the earth; yetto partie the sea asunder, and to make the waters to stand as walls on each side, and the bottome of the sea as a pavement, this is a worke sumly above the naturall power of any wind, and therefore is a miracle. Again, such were the wonders done by *Ioseph* & *Aaron* before *Pharao* in Egypt, one whereof, Head of many, was the turning of *Aarons* rod into a serpent, a wonke truly miraculos. For it is above the power of naturall generation, that the substance of one creature should be really turned into the substance of another, as the substance of a rodino the substance of a serpent. Of the like kinde were the standing of the Sunne in the Firmament without moving in his course for a whole day, John. 10. 23. the going backe of the Sunne in the firmament ten degrees, 2 Kings 20. 11. the preservation of the three men, *Shadrach*, *Mishach*, and *Abednego* in the midst of the hot fiery furnace, Dan. 3. 25. and of *Daniel* in the Lions den, Dan. 6. 22. the efecting of five thousand men, beside women and children, with five horses and two fifties, Matt. 14. 20, 21. the cutting of the eyes of the blinde man with spittle and clay tempered together, John. 9. 6, 7, &c.

Now the effecting of a miracle in this kinde, is a woake proper to God only; and no creature, man, or Angell, can doe any thing either above or contrary to nature, but hee alone which is the Creator. Foras God in the beginning made all things of nothing, so hee reserved to himselfe as a peculiar worke of his almighty power, to change or abolish the substance, property, motion, and use of any creature. The reason is, becaus he is the author and creator of nature, and therfore at his pleasure, is perfectly able to command, restraine, enlarge, or extend the power and strength thereof, without the helpe or assistance of the creature.

Againe, the working of a miracle is a kinde of creation, for therein a thing is made to bee which was not before. And this must needs bee proper to God alone, by whose power things that are, were once produced out of things that did not appear. The conclusion wherefore must needs be this, which *David* confesseth in the Psalme: *God only doth wondrous things*, Psal. 136. 4. that is, works sumly wonderfull.

But it is alleged to the contrary, that the Prophets in the old Testament, and the Apostles in the new, did worke miracles. I answe, they did so, but how? not by their owne power, but by the power of God, being only his instruments, whom he used for some speciall purpose in thos works; and such as did not themselves cause the miracle, but God in and by them. The same doth *Peter* and *Johannes* acknowledge, when they had reformed the lame man to the perfect use of his limbs, *that by their power and godlinesse, they had not made the man to goe*, Act. 3. 12.

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Again, it is objected, that our Saviour Christ in his manhood wrought many miracles, as those before mentioned, and many more. Ans. Christ as he was man did something in the working of miracles, but not all. For in every miraculouse worke there be two things, the worke it selfe, and the acting or dispensing of the worke: the worke it selfe being by nature and substance miraculouse, considering it was above or againt the order of natural causes, did not proceed from Christ as man, but from him as God; but the dispensation of the same, in this or that visiblie manner, to the view of men, was done and performed by his manhood. For example: The raising up of *Lazarus* out of the grave, having bene dead four daies, was a miracle; to the effecting whereof, both the Godhead and manhood of Christ concurred, by their severall and diffeirent actions. The manhood only uttered the voice, and bade *Lazarus* come forth, but it was the Godhead of Christ that fetched his soul from Heaven, and put it againe into his body, yea, which gave life and power to *Lazarus*, to heare the voice uttered, to rise and come forth, Joh. 11. 43. In like manner, when he gave sighte to the blinde, Mat. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to see, came from his God-head, whereby he was able to doe all things. And in all other miraculouse workes which he did, the miracle was alwaies wrought by his divine power only, the outward actions and circumstancess that accompanied the same, proceeded from him as he was man.

Now, if Christ as he is man, cannot work a true miracle, then no mere creature can doe it, nor the Angels themselves, and consequently not Satan, it being a mere supernaturall worke, performed only by the omnipotent power of God.

§ 2. The second sort of wonders, are lying and deceitfull, which also are extraordinary workes in regard of man, because they proceed not from the usuall and ordinary course of nature; and yet they be no miracles, because they are done by the vertue of nature, and not above or againt nature simply, but above and against the ordinary course thereof: and these are properlie such wonders as are done by Satan and his instruments: examples whereof we shall see afterwards.

If any man in reason think it not likely that a creature shoulde be able to worke extraordinarily by naturall meane; he must remember that though God hath suffered to himselfe alone the power of establishing and changing nature, the order whereof he set and established in the creation, yet the alteration of the ordinarie course of nature, he hath put in the power of his strongest creatures, Angels and Devils. That the Angels have received this power, and doe execute the same upon his command or permission, it is manifest by Scripture, and the

A proofe of it is not so necessary in this place, but that Satan is able to doe extraordinary workes by the helpe of nature (which is the question in hand) it shall appear, if wee consider in him selfe.

Firſt, the Devil is by nature a spirit, and therefore of great understanding, knowledge, and capacity in all naturall things, of what sort, quantity, and condition soever, whether they be cauſes or effects, whether of a ſimplie or mixt nature. By reaſon wherof he can ſearch more deeply and narrowly into the grounds of things, than all creatures that are cloathed with flesh and bloud.

Secondly, he is an ancient spirit, whose ſkill hath bene confirmed by experience of the course of nature, for the ſpace almoft of fixt thouſand years. Hence he hath attai ned to the knowledge of many ſecrets, and by long obſervation of the effects, is able to diſcern and judge of hiddeſt cauſes in nature, which man in likelihood cannot come unto by ordinary means, for want of that opportunity both of understanding and experience. Herupon it is, that whereas in nature there be ſome properties, cauſes, and effects, which man never imagined to be; others, that man did once know, but are now forgot; ſome, which men knew not, but might know; and thouſands which can hardly, or noſt at all be knowne: all theſe are moft familiar unto him, because in themſelves they bee no wonders, but only myſteries and ſecrets, the vertue and effect whereof he hath ſometime obſerved since his creation.

Thirdly, he is a ſpirit of wonderfull power and might, able to ſhake the earth, and to confound the creatures inferior unto him in nature and condition, if he were not reſtraineſt by the omnipotent power of God. And this power, as it was great by his creation, fo it is not impaſſed by his fall, but rather increaſed and made more fortieble by his irreconcilable malice hee beaſt to mankind, ſpecially the ſeed of the woman.

Fourthly, there is in the devill an admirabile quickneſſe and agility, proceeding from his priuall nature, whereby he can very ſpedily and in a ſhort ſpace of time, conveigh himſelfe and other creatures into places far diſtant: one from another. By theſe four helpeſ, Satan is enabled to doe diſtane worke. Strange I lay to man, whose knowledge ſince the fall is mingled with much ignorance, even in naturall things; whose experience is of ſhort continuance, and much hindered by forgetfulneſſe; whose agility by reaſon of his godlike nature is nothing, if he had not the helpe of other creatures; whose power is but weakneſſe and infirmitie in comparison of Satans.

Yeſt if there be any further doubt, how Satan can by theſe helpes worke wonders, we may be reſolved of the truth thereof by conſidering three other things: Firſt, that by reaſon of his great knowledge and ſkill in nature, he is able

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to apply creature to creature, and the cauſe ſufficient to the matter, and thereby bring things to paſſe, that are in common conceit imposſible.

Secondly, he hath power to move them, not only according to the ordinary conſeſſe, but with much more ſpeed and celerity.

Thirdly, as he can apply and move, ſo by his ſpirituall nature he is able, if God permit, to convey himſelfe into the ſubtilty of the creature, without any penetration of diemensions, and being in the creature, although it be never ſo ſolid, he can wonke therin, not only according to the principles of the nature therof, but asfarre as the strength and ability of thoſe principles will poſſibly reach and extend themſelves. Thus appereſt, that the devill can in general worke wonders.

§ 3. Now more particulařly, the Devils wonders are of two farts: Illusions, or call actions.

An illusion is a work of Satan, whereby he deludeſt or deceiveth man. And it is twofold, either of the outward ſenſes, or of the minde. An illusion of the outward ſenſes, is a worke of the devill, whereby he maketh a man to think that he heareth, feeth, ſeeleth or toucheth ſuch things as indeed he doth not. This the devill can eaſily do divers ways, even by the ſtrength of nature. For example, by corrupting the iuſtiments of ſenſes, as the humor of the eye, &c. or by altering and changing the ayre, which is the incane whereby we fee, and ſuch like.

Experience teacheſt us, that the devill is a ſkilfull practitioner in this kinde, though the meane whereby he worketh ſuch feas, be unknowne unto us. In this manner Paul affirmeth that the Galatians were deluded, when he ſaith, *O foolish Galatians, who hath bewitched you? Gal. 3.1.* Where he ſeteth a word borrowed from the practice of Witches and forceres, who uſe to caſt a maſt (as it were) before the eyes, to daile them, and make things to appearre unto them, which indeed they do not ſee; and the ground of Pauls comparation, is that which he taketh for a greate trut, that there be ſich delusions, whereby mens ſenſes are and may be corrupted by fatallitan operation.

Thus againe the devill by the Witch of Endor, deceyved *Saul* in the appearance of *Samuel*, 1 Sam. 28. making him beleue that it had bene *Samuel* indeed, whereas it was but a mere counterfeite of him, as ſhall appearre hereafter. Againe, the devill knowing the conſtitutions of men and the particular diſeaſes whereunto they are inclined, takes the vantage of time, and ſecondeſt the nature of the diſeaſe by the concurſe of his owne delusion, thereby corrupting the imagination, and working in the minde a ſtrong perſuasion, that they are become, that which in truthe they are not. This is apperant in that diſeaſe which is ſtied *Lycanthropia*, where ſome having their brains poſteſſed & diſtemper'd with melancholy, have verie thought themſelves to be wolves, and have

behaved themſelves. And the histories of men in former ages, have recorded strange reuertions of ſome that have been thus turned into wolves, lyons, dogs, birds, and other creatures, which could not be reellie diſtance, but only in apperaunce, and phanacie corrupted, and ſe the records are true. For God in his iudgements may ſuffer lone men ſo to bee bewitched by the devill, that to their conceit they may ſeme to be like theſe bruit beastis, though indeed they remaine truely men ſtill. For it is a worke ſurnishing the devils power, to change the ſubtilty of any one creature, into the ſubtilty of another. By this kind of delusion the Church of Rome, in the times of blindneſſe and ignorance, hath taken great advantage, and much increased her vices and honour. For there be three points of the religion of that Church, to wit, *Purgatory*, *Invocation of Saints*, and *bowering of Reliquies*; where by the hitherto notable enriched her ſelfe, all which had their firſt foundation from theſe, and ſuch like Saracenni impotrefacts. For the onely way whereby they have brought the common foy to yield unto them, both for helpe and praefice, hath bene by deluding their outward ſenſes with fake apparitions of ghosts and ſoules of men, walking and ranging abroad after their departure, and ſuch like; whereby humpē persons, ignorant of their fetches and delusions, have bene much affrighted, and cauſed through extremitie of fear and dread, to purchase their owne peace and ſecurity, by many and great expences. And indeed they were the ſtrongest arguments that ever they had, and which moſt prevailed with cheſtinenſe people, as is manifest in storis of all nations and ages, where ſuch deceits have taken place, though oftentimes by the juſt judgement of God, they were taken in their craft, & their ſeats revealed.

The ſecond kinde of illusion, is of the minde, whereby the devill deceives the minde, and makes a man think that he ſeemeth which is not true. Thus experience teacheſt, that he hath deluded men both in former and latter times, who have avouched and professeſt themſelves to be Kings, or the ſonnes of Kings. Yea, long have holden themſelves to be Christ, ſinice to be *Elias*, ſome to be *Iudas the Barperf*, and ſome extraordinary Prophets. And the like conceits have entred into the minds of ſundry Witches, by the ſuggeſtion and perſuasion of the devill. To whom, when they have wholly reſigned their foulies and bodies, they have beene moyed to beleue things imposſible touching themſelves, as that they have indeed bene changed into other creatures, as cats, birds, mice, &c. The iniquities of Spain, and other countries, wherein theſe and ſuch like things are recorded touching Witches really metamorphoſed into ſuch creatures, cannot be ſore; conſidering that it is not in the power of the devill, therto change ſubſtanſes into other ſubſtanſes. And those conuertions recorded by them,

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were only Satans illusions, wherein the minds of Witches were puffed up, and nothing else (which though they were extraordinary, as the rest of this kind are) yet they went not beyond the power of nature.

The secondors of the devils wonders, are *real works*, that is, such are indeed that which they seem and appear to be. There, howsoever to men that know not the natures of things, nor the secret and hidden causes thereof, they may seem very strange and admirable, yet they are no true miracles, because they are not above and beyond the power of nature.

If it be alleged, that the devils works are more than the actions, because the holy Ghost calleth them *Lying wonders*, 2 Thess. 2, 9. *I answer*, that they are called *Lying wonders*, not in respect of the works themselves, for they were wonders truly done and effected; but in regard of the devils end and purpose in working them, which is to liuine men, and bythen to deceive. The truth of which point will appear in the view of some particular examples.

First, we reade in the history of *Iob*, that Satan brought downe fire from heaven, which burnt up *Iobs* sheep and servants; and caused a mighty wind to blow downe the house upon his children, as they were sleeping, to destroy them. Again, he smote the body of *Iob* with boches and byles. All these were true and *real works*, very strange and admirable, and yet no miracles, because they exceeded not the compas of nature. For first, when he cast downe the fire from heaven, he did not creat the fire of nothing, for that is a worke proper to God alone, but applied creature to creature, and therof produced such a matter as was fit to make fire of. If he be demanded, how he is able to do this? we must remember, that his knowledge in natural causes is great, and therefore he was not ignorant of the material cause of fire, which being thorowly knowne and found out, Satan brought fire unto it, and so putting fire to the matter of fire, he brought it downe by his power and agilitie from heaven, upon the castell and servants of *Iob*. Again, the wind which blew downe the house, where his sonnes and daughters were eating and drinking, was not created by the devil, but he knewing well the matter wherof winds are generated naturally, added matter to matter, and thence came the wind; wherunto he joynes himself, being a spirit of a swift and speedy nature, and so makes it for his owne purpose, the more violent and forcible. Thirdly, he smote *Iobs* body with boches, from the crown of his head to the sole of his foot. Now this may seeme strange that he shoulde have such power over mans body, as to cause such distailes to breed in it. Therefore we are futher to understand, that his knowledge extendeth it selfe to the whole frame and disposition of mans body, whereby it comest pafte, that the causes of all distailes are well knowne unto him, and he is

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not ignorant how the humors in the body may be putrifited, and what corrupt humor will breed such and such distailes, and by what means the ayre it selfe may be infected: whereupon preparing his mater, and applying caute to caute, he practiseth upon the body of *Iob*, and filled him with grievous boches.

Another example of Satans wikked workes is this. By reason of his great power and skill, he is able to appear in the forme and shap of a man, and resemble any person or creature, and that not by deluding the soule, but by shewing to him selfe a tramebody. His power is not so large, as to create a boifie, or bring againe a soule into a boifie, yet by his dexterity and skill in naturall causes he can work wonderfully. For he is able, having gathered together his matter, to joynen membra to membra, and to make a true body, either after the likenesse of man, or soule ouerl creature; and having so done, to enter into it, to move and stirre it up and downe, and therein visibly and sensiblie to appearre unto man, which though it be a strange work, and besides the ordinary course of nature, yet it is not simply above the power thereof.

For a third instance. The devil is able to utter a voice in plaine words and speach, answera ble to mans understandyng in any language. Not that hee can take unto himselfe, being a spirit, an immediate power to speake or frame a voice of nothing without meanes, but knowing the natural and proper canals and meanes by which men doe speake, by them hee frameth his owne voice of a man, and plainly utters the same in a knowne language. In this manner he abuseth the tongue and mouth of the serpent, when in plaine words he tempted Eve to eat the forbidden fruit. Now it is to be remembred here, that when the devil speakes in a creature, it must be such a creature, as hath the instrument of speech, or such whereby speech may be framed and uttered, not otherwise: for it was never heard that the snake in a flocke or a stoule, or any created entitie, had had the meanes and power of uttering a voice, artefcial in some sort; it being a worke peculiar to the Creator, to give power of utterance where it is not by creation. Again, when he frameth a voice in a creature, he doth it not by giving an immediate power to speake, for that he cannot doe, and the creature abuseth him, remaneth in that regard, as it was before. But by being naturally fitted and disposed to utter a voice, though not perfectly to speake as a man, he furthereth and helpeith nature in it, and addeth to the facultie thereof a present use of words, by ordering and ruling the instruments to his intended purposes. And to conclude this point, looke what strange workes and wonders may bettely effect by the power of nature, (though they be not ordinarily brought to passe in the course of nature) those the deuell can doe, and so farre forth as the power of nature will permit, he is able to work true wonders, though

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For a fall and evill end.

Here a question is moved by some, whether the devil can change one creature into another, as a man or a woman into a beast? for some, notwithstanding the doctrine already taught, are of opinion, that hee can turne the bodies of Witches into other creatures, as hares, cats and such like. *Answ.* The transmutation of the substance of one creature into another, as of a man into a beast of what kind ever, is a worke sumptuously above the power of nature, and therefore cannot be done by the devill, or any creature. For it is the proper worke of God alone, as I have said, to create, to change, or abolish nature.

It is objected, that such changes have beene made. For *Lots* wife was turned into a pillar of salt, Gen. 19, 26. *Answ.* It is true, but that was done by the mighty power of God, neither can it be proved that any creature, Angell, or other was ever able to doe the like.

But it is further said, that King *Nebuchadnezzar* was turned into a boifie, and did eat grass with the beasts of the field, Dan. 4, 30. *Answ.* There is no such matter: his substance was not changed, so as his hody became the body of a beast indeed, but his conditions only were altered by the judgement of God upon his mind, whereby he was so farre forth bereaved of humancesse and understanding. Again, for his behaviour and kinde of life, he became altogether brutish for the time, and excepting only his outward forme and shape, no part of humancesse could appear in him: but that he retained his humane body still, it is evident by his owne words, ver. 32, when he saith, *And mine understanding was restored to me*: which argueth plainly, that the hand of God was upon him in some kinde of madnesse and furie, and therefore that there was not a change of his body and substance, but a strange and farrre alteration in his minde and outward behaviour. And though such a transmutation should be granted, yet it makes nothing for the purpose, considering it was the worke of God only, and not of the devill. And thus we see what kind of wonders the devill can bring to passe. The meditation of which point may teach us two things:

First, that the working of wonders is not a thing that will command man unto God, for the devill himselfe, a wicked spirit, can work them; and many shall allegue this in the day of judgement, that they have by the name of God cast out devills, and done many great wonders; to whom notwithstanding the Lord will say, *I never knew you; depart from me ye workers of iniquity*, March. 7, 22, 23. It behoveth us rather to get unto our selues the precious gifts of affait, repentence, and the feare of God, yea, to go before others in a godly life and upright conversation, that to excell in effecting of strange workes. When the twenty Disciples came to our Saviour Christ with joy, and told him, that even the devils were subdued unto them through his name, Luk. 10, 17, he counsels

Aug. 16. de Trin.
A them, not to rejoice in this, that wicked spirits were subdued unto them, but rather, because their names were written in heaven, ver. 20.

Indeed to be able to work a wonder, is an excellent gift of God, and may minister matter of rejoicing, when it proceedeth from Godbut seeing the devill received this power by the gift of creation, our speciall joy must not be therein, but rather in this, that we are the adopted loues of God, in which privilege the devill hath no part with us. And therefore the Apostle, 1 Cor. 13, making a comparison of the gifts of the Spirit, as of speaking divers tongues, of prophesying, and working miracles, with love: in the end, wisteth man to labour for the best gifts, which are faith, hope, and love, because by these we are made partakers of Christ, on whom we oughte to let our hearts, in whom we are commanded alwayes to rejoice, Phil. 4, 4.

Secondly, we learne from hence, not to believe or receive a doctrine now or at any time, because it is confirmed by wonders. For the devill himselfe is able to confinde his rous and idolatrous seruices by strange and extraordinary signes, by whiche usually he laboureth to avouch and verifie the grottel points of false god in matter of religiou. On the contrary, we must not reject or contēne a doctrine, because it is not thus confirmed. This was a maine fault in the Jewes, who would not receive the Word preached by Christ, unless hee shewed them a signe from heaven. Indeed in the primitive Church it pleased God to costume that doctrine whiche Appoltes taught, by great signes and miracles, but now that gift is sealed, and the Church hath no warrant to expect any further evidence of the religion it pretesteth and enjoyeth by arguments of the brakid; yea rather it hath cause to suspect a doctrine taught for the wonders sake, whereby men laber to avouch it.

Sect. V.

The last clause in the description, is this: *for* *farr forb God in justice suffereth*; which I add, for two causes: First, to shew that God, for just causes, permitteth the Arts of Magick and Witchcraft, and the practices thereof. Now this he doth in his providence, either for the trall of his children, or for the punishment of the wicked.

First therefore, God permits these wicked arts in the Church, to prove whether his chilidren will stedfastly believe in him, and seek unto his word, or cleave unto the devill, by lecking to his wicked instruments. This Moses plainly foarwarded the Church of God, in this time, Deu. 32, v. 1. *If there arise among you a Prophet, or a dreamer of dreams, and give thee a signe or wonder, v. 2, and the signe or wonder which he hath told thee, com to passe: saying, Let us goe after other gods, which thou hast not known, and serue them; v. 3, thou shalt not hearken to the wordes of that Prophet, &c.*

Again,

1 Thess. 5.10,11.

Ver. 12.

Exod. 2.18.

Again, God suffereth them for the punishment of unbelievers and wicked men: for oftentimes God punishest one man by another as the antecedent sinner by the consequent. This Paul plainly sheweth speaking of the dayes of Antichrist that because men received not the love of his brotherhood, therefore God would send upon them strong silusions, that they should believe lies. And we may relfolve our selves, that for this very cause, God suffereth the practices of Witchcraft, to be soe in these our dayes, to punish the ingratitude of men, who have the truth revealed unto them, and yet will not believe and obey the same, but tread it under their feet, *that all they might be conuerted which believed not the truth, but took pleasure in unrighteousnesse.*

Secondly, this last clause is added, to shew that in the practices of sorcery and Witchcraft, the Devil can doe much only as God permitteth him, and no more. Doubtless, his malice reacheth further, and consequently his will and desire; but God hath restrained his power, in the execution of his malicious purposes, whereupon he cannot goe a whit further, than God gives him leave and liberty to goe. The Magicians of Egypt did lome wonders, in shew like unto the miracles wrought by Moses and Aaron, and that for a time, by changing a rod into a serpent, and water into blood, and by bringing frogs through the freight and power of the Devil; but when it pleased God to determine their practices, and give them no further liberty, they could not doe that, which in likelihood was the meanest of all the rest, the turning of the dust of the land into lice, and themselves gave the true reason thereof, saying, *This shew me the finger of God.* Exod. 8. 19. When the devil went out and became a false prophet in the mouth of all *Ahab's* prophets, to incite him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authority of God, who commanded him to goe to incite *Ahab*, and suffered him to prevail, 1 King. 22. 22, and the act was not the act of Satan, but of God, whose instrument he was; and therefore the holy Ghost said by Micah, *The Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed devils against these.* 22. Hence also it was, that the devil, being cast out of the man that had an unclean spirit, asked leave of Christ to enter into the heart of swine, and could not enter in till hee had permitted them, Mark. 5. 12, 13. And we rede oftentimes in the Gospell, that our Saviour cast out many devils by his word only, thereby shewing that he was absolute Lord over them, and that without his permission, they could doe nothing.

And thus much touching the general nature of this Art,

*The Ground of Witchcraft,
and of all the practices thereof.*

The Ground of all the practices of Witchcraft, is a league or covenant made betwene the Witch and the Devil: wherein they doe mutually bind themselves each to other. If any shall think it strange, that man or woman should enter league with Satan, their utter enemy: they are to know it for a most evident and certaine truth, that may not be called into question. And yet to cleare the judgement of any one in this point, I will set downe some reasons in way of proofe.

First, the holy Scripture doth intimate so much unto us in the 8. Plat. v. 5. where, howeuer the common translation runneth in other termes, yet the words are properly to be read thus: *which heareth not the voice of the master joyning societies cunningly.* And in then the Plainit layeth downe two points: First, the effect or worke of a charme, ministered by the Inchanter; namely, that it is able to flay the Adder from stinging those which shall lay hold on him or touch him. Secondly, the maine foundation of the charme, societies or confederacies cunningly made, not betwene man and man, but (as the words import) betwene the Inchanter and the Devil. The like we rede, Deut. 28. 11. where the Lord chargeth his people when they come into the land of Canaan, that amongst other abominations of the Heathen, they shoulde beware left any were found amongst them that joyned society, that is, entered into league and compact with wicked spirits.

A second reason may be this: it is the practice of the Devil to offer to make a bargaine and covenant with man. Thus he dealt with our Saviour Christ in the third temptation where he assaulted him, promising to give unto him all the Kingdomes of the earth, and the glory of them, (which he shewed him in vision) if Christ for his part would fall downe and worship him. The offer was paffed on the behalfe of Satan, and now to make a perfect compact betwene them, there was nothing wanting but the free consent of our Saviour unto the condition propounded. Whereby it is manifest, that the Devil makes many covenants in the world, because he findeth men and women in the most places, fitted for his use in this kinde, who will not let to worship him for a faire leſſe matter than a Kingdome. And it is not to be doubted, that thousands in the world, had they beene offered so faire as Christ was, would have beenas willing to have yielded upon such conditions, as the devil doth offer.

Thirdly, the common confession of all Witches and Sorcerers, both before and since the com-

comming of Christ, doth yet more fully confirm the same. For they have confidit with one another, that the very ground-workes of all their practices in the wicked art, is their league with the devil. And hence it appeareth, how and whereupon is, that Sorcerers and Witches can bring to passe strange thinges by the helpe of Satan, which other men ordinarily cannot doe; namely, because they have entered a league with him, whereby he hath bound himselfe to them, for the effecting of rare and extraordinary workes, which others not joyned with him in the like confederacie, are not able either by his helpe, or any power or policy of their owne to bring to passe. Hereupon it was, that the Witch of Endor shewed unto Saul the appearance of *Samuel*, which neither Saul himselfe, nor any in all his Court could doe. There was no great vertue in the matter or frame of her worke, for she was ignorant and had no learning. By power she could not effect it, being a weak woman; neither was it like that shee had more cunning and policy than any of the lazed Jewes in those times had for such purpos. The maline reason was, her league made with Satan, by vertue whereof shee commandedit him to appeare in the likekelihood of *Samuel*, which neither *Saul*, nor any of his company could doe, by vertue of such covenant, which they had not made.

C

The end why the Devil seeketh to make a league with man, may be this; It is a point of his policy, not to be ready at every mans command to doe for him what hee would, except hee be ſure of his reward; and no other means will ſerve his turne for taking affiance hereof, but this covenant. And why? that hereby he may ſetife both his ſtat of God, and his malice againſt man. For ſince the time that he was cast downe from heaven, he hath hated God and his kingdom, and greatly maligned the happy ſtate of man, especially ſince the covenant of grace made with our first parent in Paradise. For he thought that hee had brought upon them by their fall, eternall and finall conuictiōn, but perceiving the contrary by vertue of the covenant of grace, then maluified, and ſealing man by it to be in a better and ſurer estate than before, hee much more maligned his ſelfe, and beares the ranker hater unto God for that his mercy befflowed upon him.

D

Now that hee might ſhew forth this hatred and malice, he takes upon him to imitate God, and to counterfeite his dealings with his Church. As God therefore hath made a covenant with his people, so Satan joynes in league with the world, labouuring to bind ſome men unto him, that ſo, if it were poſſible, he might draw them from the covenant of God, and disgrace the fame. Again, as God hath Word and Sacra-ments, the ſcales of his covenant unto beleivers; ſo the devil hath his words and certaine outward ſigles to ratifie the fame to his instruments, as namely, his figures, characters, gestures, and other Satanicall ceremonieſ, for the confirmation of the truth of his league unto them. Yet further, as God in his covenant, requireth faith of us to the believing of his promises: ſo the devil in his compact, requires faith of his vassals, to put their affiance in him, and rely on him for the doing of what hee bideth himſelfe to doe. Lastly, as God heares them that call upon him according to his will: ſo is Satan ready at hand upon the premises, endeavouring to the utmost of his power, (when God permits him) to bring to passe what hee hath promised. And ſo much of the league in general.

More particularly, the league between the Devil and a Witch, is twofold: either exprefte and open, or ſecret and cloſe.

The exprefte and manifeſt compact is ſo termed, because it is made by ſolemne words on both parties. And it is not to exprefte ſet downe in Scriptures, as in the writings of learned men, which have recorded the confefſions of Witches, and they exprefte it in this manner. First, the Witch for his part, as a flave of the devil, bindes himſelfe unto him by ſolemne vow and promife to renounce the true God, his holy word, the covenant he made in Baptisme, and his redemption by Christ; and willhall to believe in the Devil, to expect and receive aid and helpe from him, and at the end of his life, to give him either body or ſoul, or both: and for the ratifying hereof, he giveth to the devil for the preſent, either his owne hand writing, or ſome part of his bloud, as a pledge and earnest penury to bind the bargaine. The devil on the other ſide, for his part promiſeth to bee ready at his vassals command, to appear at any time in the likelihood of any creature, to conuict with him, to aid and helpe him in any thing hehall take hand for, the preſenting of pleasures, honour, wealth or preſeruent, to goe for him, to carry him whither hee will; in a word, to doe for him, what ever hee shall command. Many ſufficient testimonies might be alledged for the profit hereof, but it is ſo manifeſt in daily experiance, that it cannot well be called into queſtion.

But yet if it ſeeme ſtrange unto any, that there ſhould be ſuch perfoures in the world, that make ſuch fearefull covenants with the devil, let them consider but this one thing, and it will put them out of doubt.

The nature of man is exceeding impatient in croſſes, and outward afflictions are tedious unto mortall mindes, and prefet them with ſuch a meatiue of griefe, that none could be contented with all their hearts to be out of the world, if theretby they might be relieved of ſuch extremity, and hereupon they care not what meaneſt they ſe, what condicions they undertake to cal and helpe themſelves. The devil finding men in thē perplexities, is ready to take his advantage, and therefore perſeving them now fitted for his purpose to worke upon; he infinuates and offers himſelfe to procure them ſafe and

and deliverance, if they will not such means as he shall preferre for that purpose; and to a natural man there is no greater meanes than this to make him joyne society with the devil. He therefore without any further doubting or deliberation, condescends to Satan, as he may be eas'd and relieved in their miseries.

Again, there to consider, that in these cases the devil getteth the greater hold of man, and moves him to yield unto his suggestions the rather, because that which he promiseth to doe for him is present and at his command, and therefore certaine; whereas the thing to be performed on the behalf of the party himselfe, as the giving of body and soule, &c. is to come sundry years after, and therefore in regard of the particular time uncertaine. Now the natural man nor regarding his future and finall estate, prefers the present commodity before the losse and punishment that is to come a faire off, and therby is persuad'd to yield himselfe unto Satan. And by this and such like antecedents, many are brought to make open league with the devil.

The secret and close league between the Witch and Satan is this, wherein they mutually give consent each to other, but yet without a written covenant conceived in express words and conference. Of this there bee two degrees: First, when a man useth superstitious forms of prayer, wherein hee expressly requireth the helpe of the devil, without any mention of solemn words or covenant going before. That this is a kind of compact it is plaine, because herein there is a mutuall understandinge betweene the party and the devil, though it be not manifist. For when a man is content to use superstitious formes of invocacion, for help in time of need; by the very use of them, his heart contenteth to Satan, and hee would gladdly have the thing effected. When therefore the devil hath notice of them, and endeavoureth to effect the thing prayed for, therein also he gives consent; so as though there be no express words of compact outwardly framed on both parts, yet the concurrence of a mutuall consent for the bringing to passe of the same things, makes the covenant authenticall. For according to these received rules of equity and reason, mutuall consent of party with party, is sufficient to make a bargaine, though there be no solemnme course or forme of words to manifest the same to others.

The second degree is, when a man useth superstitious meane to bring any thing to passe, which in his owne knowledge, have no such vertue in themselves to effect it, without the speciall operation of the devil.

Superstitious meane I call all those, which neither by order of creation, nor by the speciall appointment and blessing of God since, have any vertue in them, to bring to passe that thing for which they are used. For example: A charm confuting of set words and syllables, both rude, barbarous, and unknowne, used for the curing

[A] of some disease or paine, is a superstitious meane; because it hath no vertue in it selfe to cure, either by the gift of God in the creation, or by any speciall appointment afterward in his word or otherwise. And therefore when this meane is used by man, which he knoweth hath no such vertue in it, for the effecting of that worke for which it was used, there is a secret league made with the devil.

Yet here I adde this clause, *in his spake knowledge*, to put a difference betweene men, which use superstitious meanes to bring some things to passe; for some there be which when they use them, know they be merely superstitious, yea, vaine and impotent, having no vertue in themselves for the purpose whereto they are used;

B as the repeating of certayne formes of words; the using of lignes, characters, and figures, which in effect are mere channells, no whit effectual in themselves, but to faire forth as they serve for watchwords unto Satan, with our whole aid nothing is done by them. A plaine argument that the user thereof hath in his heart secretly indened with Satan, for the accomplishment of his intended workes. A second for them is, which useth them for some speciall end, being perswadeth that there is vertue in the meanes themselves to bring the thing to passe, and yet not knowing that either they be superstitious, or have their efficacy by the power and worke of the devil. Such persons have madeas yet no league with Satan, but they are in the high way thereto. And this course is a fit preparation to cause them to joyne with him in covenant. I shew it by an example. A man is fallen into some extremity, and findes himselfe bewitched; his paine is great, and hee desires with all his heart to be cured and delivered. Hereupon he feulth forthe the suspected Witch; being come, hee offers to scratch him or her, thinking by this meane to bee cured of the Witchcraft. His reson is no other, than a strong perswasion, that there is simply vertue in his scratching to cure him, and discover the Witch, not once suspecting that the helpe commeth by the power of the Devil, but from the action it selfe. This doing, he may bee healed; but the truth is, hee smiteth and breakes Gods commandement. For the using of these meanes is plaine Witchcraft, as afterward we shall see. And yet for all this, the party cannot be laid in plaint to have made a league with Satan, because he thought, that though he yelded rote of superstitious meanes for his curing, yet there had bin in the said meanes a vertue of healing, without any helpe or worke of the devil.

CHAP. III. *Of the kinds of Witchcraft, and first of Divination.*

Witchcraft is of two sortes; *Divining or Herking*. For the whole nature of this art, consisteth either

either in matter of divination and conjecture, or in matter of practice. And in both these it is to be remembred, that nothing can be effected, unlesse the partie have made a league with the Devil, expellie a fecet, or at the least, a preparation therunto, by a false and erroneous opinion of the meanes.

Sec. 1.

Divination is a part of Witchcraft, whereby men revele strange things, either past, present, or to come, by the assistance of the devil.

If it be here demanded, how the devil being a creature, shoud be able to maistiff and bring to light things past, or to foretel things to come; I auoyt, first generally, that Satan in this particular work transforms himselfe into an Angel of light, and takes upon him the exercize of these things in an ambitious (though false) imitation of divine revelations and predictions, made and infidled by God in the times of the Prophets and Apostles. And this he doth (as much as in him lieth) to obscure the glory of God, and to make himselfe great in the opinion of ignorant and unbelieveing persons. Again, though Satan be a creature, yet therbe fouldy waies whereby he is able to divine.

Fift, by the Scriptures of the Old and New Testament, whereat set downe fundry prophecies concerning things to come. In the Old Testament are recorded many prophecies concerning the state of Gods Church, from the first age of the world, till the coming of Christ. In the new Testament likewise are recorded others, touching the fesse fame thing, from the coming of Christ in the latter dayes, to the end of the world. Now the Devil being acquainted with the Historie of the Bible, and having attained into a greater light of knowledge in the prophecies therin contained, that any man hath; by stealing divinations out of them, he is able to tell of many strange things, that may in time fall out in the world, and awyswhere may shew them ere they come to passe.

For example; Alexander the great before he made warre with Darius King of Persia, consulted with the Oracle, that is, with the devil, touching the event and issue of his enterprize. The Oracle answered him thus; *Alexander shall be a Conquerour*; upon the prediction of the Oracle, Alexander wares warre with Darius, and invades Asia, and having conquered him, transfirred the Empire from Persia to Greece, according as the Oracle had said. Now if question be made, how the devil knew the event of this warre, and consequently made it knowne to Alexander? The answer is, by the helpe of a proprie in the old Testament, for this thing was particularly set downe before hand by the Prophet Daniel. Daniel 11. 2, where he saith; *That a nigher King shall stand up, and shall rule with great dominions, and doe accroide to his pleasure*, and this was Alexander the Great. Satan therfore knowing the force meaning of

A the Angels words into *Daniel*, framed out of them a true and direct alerter, whereas he was not able of himselfe to finde certainly of the event of things to come in particular.

The second meane, whereby the Devil is furnished for his purpos, is his owne exquisite knowledge of all naturall things as of the influences of the floures, the coniunctions of men, and other creatures, the kindes, vertues, and operations of plants, roots, herbs, stones, &c. with knowledge of his, goeth many degrees beyond the skill of all men, yea, even of those that are most excellent in this kinde, as Philotheus, and Phylippus. No marvel therefore, though out of his expertise in these and such like, he is able abundantly to give a likely glasse at the illnes and events of things, which are to come manifestly apparent in their causes.

C A third helpe and furtherance in this point, is his presence in the most places; for some devils are present at all assemblies and meetings, and therby are acquainted with the confederates and confederates both of Princes and people; whereby knowing the draft and purpos of others mindes, when the same is manifested in their speeches and deliberations, they are the fitter to foretel many things, which men ordinarye cannot doe. And heret is it appearing how Witches may know what is done in other Countries, and whether one Nation intend wars against another, namely, by Satans suggestion, who was present at the consultation, and so knew it, and revealed it unto them. But how then comes it to passe, that the consultation and actions of Gods Church and children, are not disclosed to their enemies? even by the unpeakeable mecy and goodness of God, who though for speciall causes sometimes he fullers Satan by his meane to bring things to light, yet hath refrained this his liberarie, and dispelet it into his owne will; so as he keeps him out of such interring, or compels him to conceale, whereas otherwise his malice is so great, that no word could be spoken, but it shoulde be carried abroad to the hurt and disturbance both of Churches and Common-wealths.

The fourth way is by puttig into mens minides wicked purpos and counsels; for after the leage once made he laboureth with them by ligatures and whiche God giveth him leave, he never ceaseth perweyng till he hath brought his enterprize to passe. Having therfore first brought into the minde of man, a resolution to doe some evill, he goes and reveleth it to the Witch, and by force of perweyning upon the partie tempted, he frameth the action intended to the time fore-told, and to the place where the Witch by owne infirmitie, shoulde be lackinge nothing, but what himselfe had prepared for her about.

D The fifth helpe is the engine of Satans engine whereby he is able specially to convey his designes to place to place, yea, and through the whole world in a herteong fort, od minne & minne

A Discourse of Witchcraft.

him by nature a *Spirit*, who by the gift of his creation, hath attained the benefit of twifinnes; not only in dispatching his affaires, but also in the carriage of his person with great expeditio[n] for the present accomplishment of his owne deuices.

Lately, God doth often use Satan as his instrument, for the effecting of his intended workes, and the exacting of his judgments upon men; and in the easie's manifeſtation unto him, the place where, the time when, and the manner how ſuch a thing should be done. Now all ſuch things as God will have effected by the Devil, he may fore-tell before they come to passe, becauſe he knowes them before hand by revelation and aſſigment from God. Thus by the Witch of Endor before-told to Saul the time of his death and of his funerall, and the ruine of his kingdome, ſaying, *To morrow ſhall thou and thy ſonnes be with me, and the Lord shall give the hōl of Israel into the hands of the Philistines*: which particular event, and circumſtances appertaining, he did truly ſee[n]; not of himſelf, but becauſe God had drawne away his good ſpirit from ſoul, and had delivered him to be guided by the devil, whom he also appointed as a meane, and ſerved as an i[n]ſtrument to worke his overthrow. The Scripture indeed maketh no particular mention of the time or ſoul's death, it only reſteth the manner thereof, and that which followed upon his death, the tranſlation of the Kingdome to his neighbour David after him; and yet becauſe God ſet Satan as an i[n]ſtrument to bring this to passe, hereupon was he able to foretell the particular time, when the will of God should be wrought upon him. And theſe be the ordinary meanes and helpe wherby the devil may know and declare ſtrange things, whether past, preſent, or to come.

Nether may this ſcene ſtrange, that Satan by ſuch meanes ſhould attaine unto ſuch knowledge, for even men by their o[wn]e obſervaſions may give probable conjectures of the ſtate and condition of fundy things to come. Thus we reade, that ſome by obſervation have found out probably, and fore-told the periods of families and Kingdomes. For example, that the time and conuantance of Kingdomes is ordinarily determined at ſixty years, or not much above; and that great families haue not gone beyond the ſixth and feveth generation. And as for ſpeciall and private things, the world do runnes (as it were) in a circle, that if a man ſhould but ordinarilie obſerve the conuantance of things, either in the weather, or in the bodies of men, or otherwife, he might eaſily foretel before hand what would come after. And by theſe and ſuch like inſances of experience, men haue gheſten at the alterat[i]ons and changes of etates and things in particular. Now if men which beut of thofe conuantances, and of a ſhallow reaſon in comparison, be able to diſc diſcern ſuch things, how much more eaſily may the devil, having to great a meaſure of knowledge and expeſience, and being of to

long continuall, having alſo market the course of all etates, be able to fore-tell many things which are to come to paſſe, ſpecially conſidering what the wife man hath leſt down to this purpoſe, that *that which hath bee[n] ſtale be[n]e;* and *that which hath bee[n] done, ſhali be done;* and *there ſhall no new thing under the ſunne*. Eccleſiaſtes 1.9.

If it be here alledged, that divination is a prerogatiue of God himſelf, and a parte of his glory incommunicable to any creature, Ifay 41.2. I anſwer; Things to come muſt be conſidered two wayes; either in themſelues, or in their cauſes and ſignes, which either goe with them, or before them. To fore-tell things to come, as they are in themſelues, without reſpect unto their cauſes or ſignes, is a proprietie belouing to God only; and the Devil doth it not by any direct and immediate knowledge of things ſimply conſidered in themſelues, but only as they are preſent in their cauſes or ſignes. Again, God fore-telleth things to come certaintly, without the helpe of any creature, or other meane out of himſelf; but the predictions of Satan are onely probable and conjectural; and when he fore-telleth any thing certaintly, it is by ſome revelation from God, as the death of ſoul; or by the Scripture, as *Alexander's victory*; or by ſome ſpeciall charge committed unto him, for the execution of God will upon ſome particular place or perſons, as before hath bee[n] ſhewed.

Thus much for the cauſe of divination. Now follow the parts and brancheſ thereof. Divination is of two forſe; either in and by meanes, or without meanes. Divination by meanes is like-weiſe of two forſe; either by ſuch as are true creatures of God; or thoſe which are mereſt counterfeit and forged.

Seſt. II.

Divination by the true creatures of God, is diſtinguiſhed according to the number of the creatures, into five diſtinct kinds, whereof ſeven are mentioned in the Scriptures.

§ 1. The firſt, is by the flying and noife of birds. Sorcerers among the Heathen, ſed to obſerve foulies in their flight: For example; whether they did flie on the right hand, or on the left; abovethem, or belowe them; whether croſſe and overthwart, or directly againſt them. In like manner they obſerved the noife and found of the foulie. And both theſe wayes, ſometimes by the noife, and ſometimes by the flight, they diſcind of things to come, both publicke and privat[e], of good and bad ſuccesse in mannaſtaires; of the ſtate of Kingdoms, townes, families, and particular perſons. Now this kind of divination is condemned by Moses, Deut. 18.10. *Let none be found among you that is a . . . diſciner of divination, in cuius[us] (as ſome interpret it) a marker of the flying of foulies or a cheverier, a confederate with ſpirits, or a ſoothſayer; that is, ſuch a one as by obſerving the flying and noife*

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of foulies, takes upon him to fore-tell good or bad ſuccesse.

§ 2. The ſecond kinde of creatures used for divination, are the *marks of beſtſes*, of which mention is made, Ezekiel 21.21. where *Nabu-chadnezar* is ſaying to make warre both with the Jewes and the Ammonites, and doubting in the way which enterpize to undertake firſt, he offers a ſacrifice to the idle gods, and opening the bellie of the ſacrifice, looks upon the liver, and by the figures therein found, he judgeth what ſhould be the iſſue of the warre. Which thing *Nabu-chadnezar* did according to the uſual ſpeech of the Heathen, when they were to make warre, or to attempt any buſineſſe of importance, were wont to offer ſacrifice to their gods, and to pierce into the inſrals of the beſt ſacrificed: for example, the heart, ſtomake, ſpleene, kidneys, but ſpecially the liver: and by certaine figures appearing in thofe parts, the Devil was wont to revele unto them, what ſhould be the ſuccesse of their affaires they had in hand. It were eaſe to exemplifie both theſe ſorts of Divination by ſimilitude particulars out of Heathen writers, but ſeeing the Scripture hath manifested that there are ſuch, and experience ſhewes the fame, I will forbear that labour, and proceed.

But here it is demanded, why both theſe kindeſ of Divination ſhould be condemned in Scripture, conſidering they had great approbation among the Heathen? I anſwer, becauſe the flying of birds, and the diſposition of the inward parts of creatures, are no true ſignes either of good or bad ſuccesse. For that which is a true ſigne of a future event, muſt haue the vertue and power whereby it ſignifieth, from God himſelfe, either by creation in the beginning, or by his ſpeciall ordinaunce and appointment afterward. Now it cannot be ſhewed, that God in the creation infiued any ſuch vertue into the natures and motions of theſe creatures, whereby they might ſignifie ſuch things; neither is thereany apparent testimonie in the whole Booke of the Scriptures, whereby it may be proved, that ſince the creation, they were appointed by God, to ſerve ſuch uſes and ends. And therefore howſover they were ſtefted of the Heathen, yet the word of God hath ſuffiſently ſhewn them, as no true and proper cauſe of Divination, ſanctified by God, but merely diabolical.

D It is alledged, that *Joseph* diſtinued by his cup, as may appear both by his Steward's ſpeech, as alſo by his owne, Genesis 44.5. and 15, and yet that cup received no power from God, either the one way or the other, to be a cauſe or meane of Divination.

The anſwer anciently and commonly made is this, that *Joseph* ſteward ſpake not as the thing was indeed, but as the common received opinion was among the Egyptians, who ſeemed *Joseph* to be a man of great ſkill and wiſdom, able by ſimile means to diſc and propheſie. To this I add a ſecond anſwer, that the Steward

A ſpake not as he thought, but his purpoſe was in thofe words, to concile the knowledge of *Joseph* his master from his brethren, that thereby they might not defene who he was, but take him to bee an Egyptian. Thirdly, the words may not ſufficiently aduice this interpretation, asif the ſteward had ſaid, Know ye not that this cup which I haue in the Sackes mouth of your young[er] Brother, is that whereby my master will eaſily prove what number of men are you? this anſwer is also ancient, and may well be received,

It is further objected, that our Saviour Christ by his ſpeech into the Pharisies ſeemed to approve of driving by creatures, as by winds and by clouds; *When you ſee a cloud ſtart he, rising of the Wolf, ſtrightway you ſay, a ſhower cometh, and ſo it is; and when you ſee the South wind blow, ye ſay, that it will be hot, and it cometh to paffe*, Luke 12.44,45.

Anſwer. There be ſome kindeſ of predictions that are and may be lawfully uſed, becauſe they are natuſal, of which firſt are thoſe that are made by Physicians, Mariners, and husbandmen, touching the particular aſtemors and diſpoſitions of the weather; and ſince being agreeable to that order which God hath in nature from the beginning; by them a man may probably gather the ſtate of the weather, whether it will be faire or foul; and of theſe natuſal figures our Saviour Christ ſpeaketh, not of diabolical, which have no warrant, either from the common couſe of nature created, or by any ſpeciall appointment from God, So that whatſoever can be laid in their defence, this yet remaineth certayne, that the flying and noife of birds, and the ſtat of the inſrals of beſtſes, are no true ſignes ordained by God, but invented by the Devil and his i[n]ſtruments, and therefore all divination by them is juſtly condemned, as wicked and devilish.

Whence it appeareth, what judgment may be given of thofe common figures of Divination, which are obſerved in the world, ſpecially of them more ignorant ſort. For example: A man findes a piece of iron, he pefonally conceiveth a prediction of ſome great ſtreke unto himſelfe that day. If he light on a piece of liver, in the fand contrarietyle affeted, imagining ſome ill will befall him. Again, when a man is taking his journey, if a hauke ſeteth in due way, all is not well, his journey ſhall not be prosperous, it prechiceth ſome mischeafe towards him. Let his cauſe tingle or burne, he is perſuaded he hath enemis abroad, and that no man either then dorth or prolenly will ſpare ill of him. If the fal ſall towards a man at the Table, it portendeth (in common conceit) ſome ill never. When a Raven ſtands upon a lone high place, looke what way he turneth himſelfe and cryes, thence, or ſome think, ſhall shortly come a dead corps; albeit it is incouſe may bee the reaſon of the ſhape leane of ſtelling in the Raven. These and ſundry other of the like breſt

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merely superstitious. For the truth is, they have no virtue in themselves to foresew any thing that is to come, either in nature, or by God's ordinance. Therefore whatsoever divination is made by them, must needs be fetched from Satanical illusion. And though we cannot say they be sooth-sayers, or tell the users and favourites of them Sooth-sayers, yet we may safely referre them to this kinde of divining, being such as no Christian may lawfully use, though some of them be not so grosse and palpable, as that w^e are cōdemned in the Scriptures.

§ 3. The third kinde of creatures used to divine by, are the staries. Divination by staries, is commonly called *Astrologie*; of which we may reade, Deut. xii. 10, 11, where the holy Ghost doth of purpose reckon up all those kinds of devilish arts, whereby men have dealings and societie with Satan, either in *divining*, or *practising*: among which, this is the second.

The word there used 'may carry a double sense: for it signifieth either him that obserueth times under which acceptation *Astrologie* is comprehended, or him that obserueth the clouds. And how ever the best learned interpreters doe differ about the notation of it, yet all agree in this, that this profession of divining by the staries is there condemned; and that it is to be numbered among the rest exprest in the prohibition, may further appear by other places of Scripture, as in Iijy 47. 13, 14, where the Lord threatneth the same judgements against diviners by the staries, that he doth against Sooth-sayers and Magicians: Again, in Daniel 2. 2, Inhabiters, Astrologians, and Sorcerers are joynd together, as being all feit for the same bulwark, viz. to expound the Kings dreame. Now if the Lord himselfe haue allotted the same punishment to the Astrologer, which he hath to the Sooth-sayer and Magician, and account them all one; it is manifest, that divining by the staries, ought to be held as a superstitious kinde of divination.

Here, if it be thought strange, that predictions by so excellent creatures as the staries be, should carrie both the name and nature of diabolical practices, which can be done by none but such as are in league with Satan:

I answer, The reasons hereof are these:

First, it must be confidered, that the drift and scope of this Art, is to fore-tell the particular events of things contingent, as the alteration of the states of Kingdomes, the deaths of Princes, good or bad successe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may judge, what the art it selfe is. For the fore-telling of things to come, which in their owne nature are contingent, and in regard of its casuall (I say not in regard of God, to whom all things are certainly knowne) is a proper peculiarity to God alone, and not within the power of any creature, man, or Angel. A point that is plainly taught by

A the Prophet *Ezay*, from the fourth Chapter of his propriece, to the 48. The scope whereof is to prove, that it is a prerogative appropriated to the Deite, and not communitable to the creature, to fore-sheeue the even of things to come, which in our understanding and reach, may either be, or not be; and which when they are, may be thus or otherways. It remains therefore, that divinations of this kinde, taking from God his right, and robbing him of his honour, are jolly conturied of impietie, and are intemperately wicked and abominable.

It is alleged, that staries in the heavens, are the causes of many things happening in the world, and therefore practisched by them in this manner, derelictio no such imputation.

B *Asw.* It cannot be denied that they are causes of some things; but I demand, what causes? not particular of particular events; but generall and common, that worke alike upon all things: and no man can divine of a particular event, by a general cause, unlefe he also knew the particular causes subordinate to the general, and the particular dispositions and operations of them. For example, let twenty or thirtie eggs of sundry kindes of birds be taken, and set under one and the same Henne to be hatched; it is not possible for any man, only upon the bare consideration of the heat of the Henne, which is the general cause of hatching the eggs, to set downe certaintly what kinde of bird each egg will bring forth, unless he know what the eggs were particularly. For a generall and common cause, doth not immediately produce a particular effect, but only moveth and helpeth the particular, immediate, and subordinate causes. Therefore the heat of the Henne doth not make one egg to fende forth a Henne-chicken, another egg a Ducke, a third a Swan, &c. but only helpeth it forward, by sitting and crouching upon them. In like manner the staries are general causes of natural things, as the heat of the Henne is of the hatching of the eggs, and by them no man can rightly define of particular events, and therefore Divination by the staries, whereby they foretold particular contingent events, in Kingdomes, families, or particular persons, is but a forged skill, that hath no ground in nature from the vertue of the staries, for any such purpose.

A second reason may be this; all the rules and precepts of Astrologie, set downe by the most learned among the Chaldeans, Egyptians, and other Astrologers, are nothing else but mere dotages and fictions of the braine of man: for the rules and conclusions of all good and lawfull arts, have their ground in experience, and are framed by observation, whereupon they are called *Axiomes*, or *positives* of *Art*; so generally and undoubtedly true, that they cannot deceave: But these rules are of a contrarie nature, having no foundation in experiance at all; for if they had, the must needs follow, that the position of the heavens, and the course of all the staries, must

most necessarily one and the same; for the principles of art ought to be immutable but neither the position of the heavens, nor the course of all the staries, is always one and the same. Again, he that would make sound rules of art by observation, must know the particular effect of all things he obserueth: But no man knoweth the particular effect of all the staries, and consequently none can gather sound rules of art by them. Thirdly, no man knoweth or feeleth all the staries, and though they might be all diſcreet, yet the particular vertues of those which are bene, cannot be knowne, because their influences in the air, and in the earth, are confus'd; and moreover by obseruation of them, no rules can be made, whereby to judge of particular events to come, that be copringent.

But experience teacheth (many say lax) that if a man adid this to come, he shal prudle the rules of Astrologie, it will fall out that the most things he fore-telleth shall be true, and come to passe accordingly: which being verified in experiance, it shal leane, that these principles are not unusefull: for how is it possiblie that upon full grounds, should proceede true predictions? To this objection, learned Davies haue shewed aduerse to this: That in this there is a secret Magick at the least, if not an open league with Satan: For hooke w^e is warning to the effect of the staries, the devill maketh supply of it by his owne knowledge in things that are to come to passe. And this is the judgement of them that have knowne this art, which was alio received for true in the dayes of the Apollines.

The third reason: The man that repaireth to the Astrologian upon the particular case for his helpe and counseil, muſt believe that he can and will doe for him; otherwise if he come doubting of his abilitie, or in way of tempting him, he cannot helpe him. Now common understanding, if the dricer bring the thing to passe, hee muſt needs be more than Art. For he is a master of a lawfull art, can worke by hisules, whether a man believeth he can or no: yet, though all the men in the World should doubt, his rules would be effectuall.

The art therefore in it selfe is the old superstitious art of the Chaldeans, which they being idolatres, first fetched from the levell, and his Oracleysca, the practice thereof is nothing but superstitious sorcerie, and the undertake no better than Sorcerers. If any man doubt hereof, these writings are sufficient testimonie, and they themselves avouch it. For it is a rule and maxime among them in all kinde of sorcerie, that he which muſt come credulous, and not doubting, or to tempe; otherwise no answere can be given.

But notwithstanding all these reasons alledged for the proofe of this point, sundry things are opposed to the contrary.

For first, it is said that the Sunne, Moone, and Planets were created for *signes*, Genesis 1. 14, and therefore that it is lawful to divine by them, &c.

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ing that in disorder, we doe but chuse them to the end for which God made them.

Asw. The reason is no force. The staries indeed by this ordinare, doe have for *signes*, but of what? not of all things, but (as the reapearantly sheweth) of daves, weekes, moneths, and years; yet, of the felowes of the year, as of Spring, Summer, Autumn, and Winter; yea, further of the alterations of the weather in generall; but all this maketh nothing to ratifie Divination of particular events in things contingent, which are to fall in the state of Kingdomes, families, and persons: for they are not caues, but *figures*, and that of some generall things only, not of particular.

Againe, it is said that *Moses* and *Daniel*, two famous Prophets are commendid for their skill in this art: for of *Moses* it is ful, Act. 7. 22, that *he was learned in the wisdom of the Egyptians*; and *Daniel* 1. 17. 20, and we know that the Chaldeans and Chaldeenes were the moſtes of divination and eminencie above all others in matter of Astrologie.

Asw. It cannot be proved out of those places, that *Moses* or *Daniel* were trained up in this art; and though it shalbe granted they were yet followers not, that they were practisched it, at leſt continually. For albeit, being children and of tender years in the Courts of *Phabro* and *Nebuchadnezar*, they had beene trained up by their governors in this knowledge, it may not thence be concluded, that they finally submitted themselves to the practice thereof, considering that a man may learne that when he is young, which afterward upon better judgement and consideracion, he may utterly dilaine. And so we are to think of them, that after God had call them, they did forever lay aside all such wicked and devillish practices, forbidden by God, and yet in among the Egyptians and Chaldeans.

Thirdly, it is objected; the staries are aduiseable creatures of God, and the causes of many strange effects in the air, in the waters, and upon the earth also, in the bodies of men and beastes: it may seeme therefore not unlawfull to divine by them.

Asw. We grant that the Staries, and especially the Sunne and Moone, have great vertue and force upon the creatures that are below; partly by their light, and partly by their heat; but hence it will not follow, that they are, or may be lawfully used for divination: for whereas it hath bene shewed, that the grounds of all good arts are gathered by observation and experiance, it is not possiblie for any man, truly, and certainly to observe all particular events brought forth by the staries, whereupon he might ground his rules. And for proofeherof; Suppose there were a shape of all kinds of herbs growing upon the earth, gathered together, which shoulde be all fumead into one vesse, and the liquor brought to the mouth,

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Physitian that is, or ever was; can we think him able by tasting or smelling thereof, to distinguish the vertues of the herbs, and to say which is which? To do this when all are feigned each from other, is a hard matter, yet possible, considering they have their several natures and operations; and in this confused mixture to discern the severall, is a thing passing the skill of man.

The like may be said of the particular vertue of every flarie; for they all have their operation in the bodies of men, and other creatures; but their vertues being all mixed together in the subject wherein they worke, can no more be knowne distinctly, than the vertues of a maffe of herbs of infinite sorts beone together. For this is an undoubted truth in nature: that the vertues of Celestiall bodies in their operations, are mingled with the qualities of the elements in the inferiour bodies, and the vertues of them all doe so concurre, that neither the heat or light of the staires, nor the vertue of the elements, can be levied one from another. And therefore though there be notable vertue in the staires, yet in regard of the mixture thereof in their operation, no man is able to say by observation, that this is the vertue of this flarie, and this of that. The seven planets being more notable, than the other lights of the heaven, specially the Sunne and Moone, have their operations and effects plainly and perfectly knowne; as for the othe, there was never any man that could either seele their heat, or certainly determine of anything by them.

There being then some staires, whose vertues are unknowne, how can their operations and effects be discerned in particular? Therefore no rules can be made by observation of the vertues of the staires in their operations, whereupon we may foretell particular events of things contingenter, either concerning mens persons, families, or kingdomes.

A fourth reason, All staires have their worke in the qualities of heat, light, cold, moisture, and drynesse: as for the secret influences which men dreame of, comming from them befores the said qualitites, they are but forged fancies. The Scripture never mentioneth any such, neither can it be proved that the Sunne hath any efficacie upon inferiour bodies, but by light and heat, which because they are mixt with other qualities, they afford no matter of prediction touching particular events. For what though the celestiall bodies doe cause in the terrestriall, heat and cold, drought and moistur? Doth it therefore follow, that these effects doe declare before hand the constitution of mans bodie? the disposition of mens minde? the affections of mens hearts? or finally, what fancies shall have in their affaires, touching wealth, honour, and religion? Hence I conclude, that divining by them in this sort, is mere superfluite, and a kinde of Sorcerie: for which cause in Scripture Astrologians are

A justly numbered among Sorcerers.

Now that which hath bene said touching this point, may serve for speciall life. And first, it gives a caveat to all Students, that they have care to spend their time and wits better, than in the studie of judicial Astrologie; and rather employ themselves in the searching out of such things, as may most serve for the glory of God, and the good of his Church. It is the subtilltie of Satan to draw men into such meditations, and to make this studie so pleasant, that it can hardly be left, when it is once begun: but let them take heed betime. For assuredly thesevales and superstitious practices, are not the bulldets and furtherers, but the hinderers and destroyers of religion, and the fear of God.

Again this must admonish them which suffer any losse, not to seeke for helpe or remedie at the hands of Astrologers, commonly called *Figure-cafers*: for their directions in the recoverie of things lost or stollen, commeth not by the helpe of any lawfull art, but from the worke of the devill, revealing the same unto them. And better it were to lose a thing finally, and by faith to expect till God make supply another way, than in this manner to recover it againe: yea, the curse of God hangeth over the head of him, that to helpe himself useth diabolicall meane. For put the case a thing lost of great value, be againe restored by the helpe of Satan; yet God in his justice, for the use of these unlawfull meane, may take from the confuler twise as much; or at the least his grace, and so give him up to a reprobate soule, to believe the devill to his latter perdition.

Thirdly, it serveth to admonish us of some other vanities that accompany Astrologie; especially of two.

The first, is the *observation of the signs* in mans bodie wherein not only the ignorant sort, but men of knowledge doe farre over-shoot themselves, superstitiously holding, that the signe is specially to be marked. An opinion in it selfe fantasticall and vaine, not grounded in nature, but borrowed from Astrologie. For the Astrologians for better expressing and establishing thereof, have devised new spicces in the heavens, more than indeed there be, to wit, the ninth and the tenth; and in the tenth, commonly called the *first moveable*, have placed an imaginari sphere, which they name the Zodiacke, and in the Zodiacke twelve signes, *Aries*, *Taurus*, *Gemini*, and the rest, which they imagine to have power over the twelve parts of mans bodie; as *Aries*, the head and face, *Taurus* necke and throat, &c. But there are only twelve imaginari signes: for in the heavens there is no such matter as a Ramme, a Bull, &c. And how can it stand with reason, that in a firmament fringed by Poets and Philosophers, a forged signe, which indeed is nothing, shoud have any power or operation in the bodies of men?

Again,

Ch. 3.

Primum mobile.

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A 9. 4. The fourth kinde of Divination by true meanes, is the prediction of things to come by dreams.

In the old Testament we reade that Sorcerers and false Prophets used to foretell strange events, by revelations which they had in their dreams. Such Diviners were among the Jewes; and for that cause the people of God were expressly forbidden to hearken unto *dreamers of dreams*, Deut. 18. 13. And the Lord himselfe by the Prophet *Ieremia*, taxeth the false Prophets, who broachd false doctrine in his name by this devilish meane, saying, *I have dreamed, I have dreamed*, Jerem. 23. 25.

Yet here it is to be remembred, that foretelling of future things by dreams, is not simply to be condemned, but onely in part. For of dreams there be three sorts, *Divine*, *Natural*, and *Diabolical*. *Divine*, are those which come from God, *Natural*, which proceed from a mans owernature, and *Diabolical*, from the qualitie and constitution of the bodie. *Diabolical*, which are caused by the suggestion of the devill.

Touching *Divine dreams*: that thereare, or atleast haue beene such, is evident. For these be the words of God, Numb. 1. 6. *If there be a Prophet of the Lord among you, I will be knowne unto him by a visor, and will speake unto him by a dream*. And Job saith, *that God speaketh in dreams and visions of the night, when sleep falleth upon men, and they sleep upon their beds*, Job 33. 15. Now these divine dreams were caused in men, either immediately by God himselfe, as the former places shew; or by meanes of some good Angel. In this latter kinde was *Joseph* often admonished in dreams what to doe, by the ministracie of an Angel; as Marth. 1. 20, and Chap. 2. 13, 19, and divining by such dreams, is not condemned: for by them the most worthie Prophets of God have revealed Gods will in many things to his Church. Thus *Joseph* by dream had notice given him of his owne advancement, Genesis 17. 7, 9, and by Pharaohs dreams which were sent from God, he also fooretold the state of the Kingdomes of *Egypt*, touching provision for seuenyeares dearr, Genesis 41. 25. By the same meanes the Prophet *Daniel* prophesied of the flourishing and fading of the chiefe Monarchies of the World, from his time to the coming of Christ, Daniel 9. &c. These therefore being one of the extraordinarie meanes, whereby God hath manifested his will unto man in times past, more or lesse: divination by them is not to be confirmed as unlawfull, but rather to be honoured and esteemed, as the ordinance of God.

For the second sort is called *Natural*, arising either from the thoughts of the minde, or the affections of the heart, or the constitution of the bodie: as they are ordinary in all men, in some more, in some lesse: as they vary according to the diversite of mens thoughts, affections, and coniunctions: and by them a man may probably

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bold conjecture of sundry things concerning the state and disposition, partly of his body, and partly of his minde.

As first he may grieve in likelihood, what is his constitution, as he learned in allages do constantly avouch. For when his minde in dreaming runnes upon warres, and contentions, fire, and such like; it argueth his complexion is cholericke. When he dreames of water and inundations, it betokeneth abundance of plagine. When his phantastic conceit with heauen and dethfull things, full of griefe, feare, and horror, it bewrayeth a indecentable contumacy. When his dreames be joyful and pleasant, as of mirth, pastimes, and delitfull newes, his complexion is judged to be fargaine.

Againe by natural dreams a man may grieve at the coniunction of his owne heart: and know to what shewes hee is most naturally inclined. For looke what men doe ordinarily in the day time conceive and imagine in their corrupt hearts, of the time, for the most part, they doe corruptly dreame in the night. And this is the rather to be observed, because through the wicked man flur his eyes, and stop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law: yet even by his owne dreames in the night, his wickednes shall be in part discovered, and his confidence thereby convinced, and he himselfe left in the end inexcusable before God. Now albeit a man may probably conjecture of the premisses by natural dreams; yet no divination of things to come, whether publicke or private, good or bad, can be made by them either concerning persons, families, or Kingdomes. Therefore the common observation of dreames in the world, whereby men imagine things that are to come to passe, and accordingly fortell them by thole meanes, are vaine and superstitious, and justly to be condemned in the places before named, Deut. 13; Jerom. 23.

Concerning the third kinde of dreames, which are caused by the Devil; It hath bene granted in all ages for a truth, that Satan can frame dreames in the braune of man, and by them revele his divinations. And it is plainly manifested by the continual observation of the Gentiles before the comming of Christ. For when Oracle, (that is, answere from the Devil) were in force, men that used to consult with them, and defined to bee resolved in matters of doubt, were to lay them downe and sleepe besides the Altar of *Apollo*, where they had offered their gift, and sleeping they received in a dreame the answere for which they came; and this dreame was framed in the braune of him that slept, by the Devil, and in it the answere was delivered by him speaking at or in the Oracle. So likewise in the Primitive Church, since the comming of Christ, though Oracle then ceased, which were the greatest and most gross delusions that ever Satan had; yet he hath by dreames and visions wrought in

the heads of many men most strange and curios conceits for the raising up of hereticks, to the greatest disturbance of the peace of the Church. For we read in Ecclesiastical stories, that the Manichies had their damnable opinions first inspired into them, and then confirmed by dreames. And in this age the first authors of the sect of the Anabaptists, had their curious conceits of revelation, partly in dreames, partly in visiones. Likewise the Familiie of Love have their revelations in dreames. For he that desires to become one of that sect, must ascend thereunto by degrees before he can come to perfection to be an elder illuminate or a man deſtitute; to whicheſtate when he is once come, he hath for his confirmation strong illuſſions, both waking and ſleeping in visiones and dreames. Histories of later times, and wofull experience sheweth this to be true, the Devil prevailing ſo ſtrongly, that many have fallen away by this meaneſ, being corrupted by a doctrine merely carnall, howeuer maintained with great pretence of holynesse. Againe as the good Angels may caſle divine dreames from God, and therein revele unto men his will and pleafeſ concerning things to come; ſo no doubt the evill spirits may caſle in men diabolical dreames, and therein revele unto them many ſtrange things; which cloſe by meaneſ unknowne to men, may forſee and know. By all which it is evident, that there are and may be as well diabolical dreames as divine dreames.

C The conclusion then is this: That as divining by the ſecond ſort is ſuperstitious, having no ground from Gods Word; ſo fore-telling by this third ſort is ſtat Witchcraft, directly condemned in the places aforēnamed, where men are forbidden to prophetic by them, or to regard them.

Yet forasmuch as dreames bee of ſundrie kinde, as hath bene ſaid, it ſhall not be amisse to ſet downe ſome notes of diſference betweene them, whereby they may be knowne and diſtinguished each from other. Which point indeed hath long ſince beene handled in the Primitive Church, but ſtudily determined. For the learned of that age haue avouch'd it a very hard matter, conſidering that the Devil in reſte, as well as in other things, can transforme himſelfe into an Angel of light. But howſover the caſe be hard, and the Devil politike, yet by light of direcciōn from the Word of God, there may ſome true diſferences bee ſet downe betweene them; as namely theſe:

Fift of all; divine dreames have always had their preemience above others, that generally they haue concerned the weighty matters in the World; as the comming and exhibiting of the *Messias*, the changes and alteracions of Kingdomes, the revealing of Antichrist, and the State of the Church of God. And this may plainly appear by that which *Iſeph* expouned unto *Pharaoh*, and *Daniel* unto the Kings of Babel and Perſia. But in the other *Oracles* is

contrary.

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cherwif. For if there be any thing represented A more than ordinary in thoſe that be natural, it proceedeth merely from fancy and imagination. And as for diabolical they are not of weightie matters, nor ſo hard to fore-tell, For though the Devil have great power and ſkill, yet it is above his reach to determine of ſuch things as there are, or to fore-tell them without helpe from God.

Secondly, divine dreames are alwayes either plaine and plainefull, or if they be obscure, yet they have a most evident interpretation annexed unto them. Of the plainer ſort, were the dreames of *Iſeph* to his husband of *Mariſ*, Matth. 1. Of the other ſort were *Pharaoh* very darke and hidden; but God raſed up *Iſeph* to give them an eaſie interpretation upon the instant, Genet. 1. *Nebuchadrezzar* dreames were full of obſcurity, and many matties were contained in them, ſo as his ſpirit was troubled, and hee forgot them; but God ſtirred up *Daniel* and revealed to him to ſeere, ſo as he remembered it to the King, and declared the true meaning therof, Daniel 2.18-36. Lastly, *Daniel* dreames of the four beaſts, &c. were of like diſſiculty, but the Angel *Gabriel* was preuently ſent to make him understand them, Daniel 8.16. Now those that are caſled by the Devil, as they be obscure and intricate, to the interpretation of them is ambiguous and uncertaine, because he himſelfe cannot infallibly determine how things ſhall come to paſſe, and therupon is conſtrained to give doubtful anſwers by dreames. And ſuch were not only the ancient Oracleſ among the heathen, where he gave the reſolution, but the moſtne Propheticies given by him to ſome of his instruments in the later time.

Thirdly, the dreame that comes from God, is alwayes agreeable to his revealed will, and repreſenteth nothing contrary to the fame, in whole or in part: whereas thoſe that proceed from nature, doe favour of nature, and be agreeable to mans corruption, which is repugnant unto Gods will. And thoſe that are ſuggeſted by Satan, are of the fame nature, the generall ſcope whereof is to croſſe the will of God, and to withdraw the heart from obedientiē thereto.

Fourthly, divine dreames aime at this end, to further religion and pietie, and to maintaine true doctrine: but the Devil, an enemy to God, worketh in his dreames the ſubversion of true religion, and the worship of God, that in the roome thereof he may ſet up Idolatrie and ſuperition. For ſo much we leare, Deut. 13, where the fake Prophet brings his dreame, and utters it, yea, and conſerfeth it by a wonder; but marke his end: It was to draw men to Apostacie; *Let us (ſatilie) goe after other Gods, which thou haſt not knowne, and let us ſerue them*, verſe 2. Anwiferable to which, was the practice of the fake Prophecieſ afterwards, who caſled the people to err by their lies and flatteries, Jerem. 23:32.

To conclude this point, it muſt be here remembred, that howſover there are and haue beeſt diſſorts of dreames, yettoſe which are from God, were ouly in ordinary ſort in the old Teſtament, and in the Churche of the New are caſed, and take no place ordinary. Whereas therefore men in their ſleepes haue dreames, they muſt take hem commonly to be natural, and withall know that they may be diabolical, or miſt partly of the one kinde, and partly of the other. And howſover there may be ſome uſe of the natural, as haſt beene ſaid, yet commonly they are not to be regarded. And for the other which are from Satan, or miſt, they are not to be received, beleaved, or made meaneſe uſe of, thereby to fore-tell things to come, leſt by this uſe of them, we grow into familiaritie with the Devil, and before God be guilty of the ſine of Witchcraft.

5. The fifth and laſt kinde of divination by true incans, is by *Lots*, when men take upon them to eaſt out fortune (as they ſe to ſpeak) that is, good or bad uſe in any buſineſſe, by caſing of Lots, whether it be by caſting a Die, or opening of a Booke, or any ſuch caſual meaneſ. I mention this the rather, because among the ignorant and superstitious folk, ſuch practices are common and in great account: the *Lots* is an ordinaunce of God, appointed for ſpeciall ends and purpoſes, but when it is thus applied, it ceaſeth to be lawfull, because it is a buſineſſe to be uiled to other ends than God by his word and ordinaunce hath allowed.

That we may the better know the abuse of a Lot in this kinde, we muſt remember there be three ſorts of Lots; the Civill, the Sporting, and the Divining Lot.

The civill ſorte of Lots, is when they be uiled for the ending of coniouerſies; the dividing of lands and heritaſes; the diſposition of offiſes amongst many that are equallit, the trying of the right in doubtful things, or laſtly, the diſcovery of a malefactor hid among many ſuspects. By this ſorte of the Lot was *Sart* choſen to bee King over Israel, 1 Samuel 10: 21. the ſtake-goat ſeparated from that which waſe to be ſacrificed, Leviticus 16:8. the land of Canaan diſtributed among the children of Israel, Jothah 14:2. &c. the trepaſſe of *Achan* found out, Jothah 7:15, and *Mathias* choſen to bee one of the twelve, Acts 1:26. and of this Lot *Salomon* ſaith, Proverbs 18:18. *The Lorcsaſt conuenſions to eaſe, and maketh partition among the mighty.* Hereupon the civill ſorte of Lots haſt his warrant in Gods Word, to be lawfully uiled, caſe of neceſſity, with invocatiōn of the name of God, and with expectation of the event from God, by whose hand and immediate providence it is diſpoſed. For the *Lot* (asil Salomon) is caſt into the lap, beſte the whole diſpoſition thereof is from the Lord, Prov. 16:33.

The Sporting Lot is that which is commonely uiled for ſome vaine and unneceſſarie end; to

to set up bancke-riptes, or such like. This hath no warrant in the Word of God whereupon men should use it, and therefore is no better than an abuse of Gods ordinance, to speake no more of it.

Now the divining Lot performed by the opening of a booke, or the casting of a Die, or such like, thereby to declare good or bad füecke, cannot be done without confederacie with Satan either expilite, or impilicte. For the plain cast of a Die, or the opening of a Booke without believing, can doe nothing for the discouering of future contingents. And what is there in the nature of their actions to produce such effects? or where, when did God give them vertue to them certaintly to determine of things hidde[n] from man, and knowe only to himselfe? Divination therefore by them is to be holden as a practice, not only favouring of superstition, but proceeding from the Art of Witchcraft and Sorcery.

And thus much of Divination by meanes of the creatures; and the severall kindest thereof.

Sec. III.

The second kinde of Divination, is by counterfeite and forged meanes, which are none of the creatures of God: whereof one kinde only is mentioned in Scripture, viz. when Satan is confederated with the shap[e] of a dead man. This is commonly called *Necromancie*, or *the blacke Art*, because the Devil being fought unto by Witches, appears unto them in the likeliest of a dead body. And it is expressly forbidden, Deut. 18.11. yea, condemned by the Prophet, Ezeij. 8.19, 22, who fith in plaine termes, that Gods people ought not to goe from the living to the dead, but to the Law and to the reftoracion. A memorable example hereof is recorded in 1. Samuel 28., the obseruation whereof will discouer unto us the chiefe points of Necromancie. There *Saul* about to encounter the Philistines, being forsaken of God, who refused to answere him, either by dreams, or by Oracles, or by the Prophets, inquirid for one that had a familiar spirit: and hearing of the Pythoneesse at Endor, went unto her by night, and cauised her to raise up *Samuel*, to tell him the issue of the warre. Now the Witch did her request raised up the Devil, with whom she was confederate, in *Samuels* likeliest; who gave him answere, concerning his owne overthrow, and the death of his forces. Which example declarath plainly, that there is a kinde of divination, whereby Witches and Sorcerers reveale strange things, by meanes of the Devil appearing unto them in the shap[e] or shadwes of the dead.

Touching the truth of this example, two Questions may be moved.

The first is, whether that which appeared was true *Samuel* or not? Some say it was *Samuel* indeed: others (who hold that there are no

Witches) deny that it was either *Samuel*, or the devil; and affirme it to be some other counterfeit comming in *Samuels* attire to deceive *Saul*, both which opinions are false, and here to be confuted.

And first, that their opinion which say that true *Samuel* appeared unto *Saul*, is a flat untruth, I prove by these reasons.

I. Before this time, God had withdrawne his Spirit from *Saul*, as himselfe confesse[n]t, and denied to answere him any more by ordinary meane[s], in such sort as before he had done. Hereupon I gather, that it was not probable, that God would now vouchsafe him the favour to suffer *Samuel* to come unto him extraordinarily, and tell him what should be the end of his warre with the Philistines: and to this purpose it is affirmed twice in that Chapter, that God had taken his good Spirit from *Saul*.

II. The soules of the faithfull departed, are in the hands of God, and doe rest in glory with himselfe, and their bodies are in the earth, and there rest in peace. So laist the voyce from heaven, Revel. 14.13. *Blessed are the dead that die in the Lord: for they rest from their labours, and their works*; that is, the reward of their works, follow them immediately, or at the heele, as the word signifieth. Now suppose the Devil had power over *Samuels* body, yet to make true *Samuel*, he must have his soule also. But it is not in the power of the Devil, to bring againe the soules that are in heaven unto their bodies, and so to cause them to appear unto men upon earth, and to speake unto them. The Devils kingdome is in hell, and in the hearts of wicked men on earth: yea, whiles the children of God are in this World, he whisperneth some authoritie over them, by meanes of their owne corruption: but heaven is the kingdome of God and his Saints, where Sarai hath nothing to doe, conferring that there is no flesh or corruption, to make him entranse or yield him entertainment. Neither can it be proved by Scripture, that the Devil can disturbance either the bodies or soules of them that die in the Lord: and therefore the Witch with all her power and skill, could not bring *Samuels* rotten body (for so no doubt it was now) and soule together.

III. This shape which appeared, suffered *Saul* to adore and worship it, whereas the true *Samuel* would never have received adoration from *Saul* the King, though he had bee[n]e in civil[manner] only. Whom then did *Saul* adore?

Afis. The Devil himselfe, who being an enemie to the glory of God, was content to take to himselfe that honour, which a king in due time is to perforce to God himselfe.

IV. If it had beene the *Samuel*, he would certainly have reproved *Saul* for lacking helpe at Witches, contrary to Gods Commandement, and that doctrine whereto he had taught him from God in his life-time. But this counterfeit reproved him not, and therefore it is not like to be the true Prophete of God, but Satan himselfe.

felix, framing by his art and skil the person and shewes of *Samuel*.

But it is alleged to the contrary, that *Saul* after his sleepe, prophesied of the death of *Saul*, &c. leuis. 25. ver. 27. After his sleepe, it is told of the Kings death, &c. *Afis*. That booke painted by *Iesu* the sonne of *Sirach* is a very worthie deliuerance of Christian Ethics, containing many excellent preceptes for manners, than all the writings of Heathen Philosophers or ethere men. But yet it is not Scripture, neither did the Church ever hold and receive it as Canonical; yet, the author himselfe infamously lo[m] much in the beginnig thereof, for in the preface he daffidly himselfe to interpret hard things, and to say a free crav[es] pardon for his weaknesse, which is not the manner of the men of God that were penmen of Scripture. For they were guided by Gods Spirit in their proceedings, that nothing could be hard unto them. This privilege no ordinary man hath aliaunce of: and therefore this author writing upon his owne private motion, was subject to error, and no doubt this speech of his, being contrary to that which is recorded in the Canonical Scripture, is a flat untruth.

Secondly, it is objected, that the Scripture calleth him *Samuel*, that appeared unto *Saul*. *Afis*. The Scripture doth often speake of chynges, not astyng in themselves, but as they seeme to us. So it is affirmed, Genesis 1.16, that God made two great ligthes, the Sunne & the Moone; whereas the Moone is lesser than many Starres, yet because in regard of her nearnesse to the earth, she seemes to us greater than the rest; therefore shee is called a *great lighe*. In like manner Idols in the Scripture are called Gods, not that they are fo indeed, (for an Idol is nothing, 1 Cor. 8.4.) but because some men doe conceive of them in their minds. In a word, the Scripture oftentimes doth abusively seffe to our conceit, speaking of things not according as they are, but after the manner of men; and so in this place calleth counterfeit *Samuel*, by the name of the true *Samuel*, because it seemed fo unto *Saul*.

Thethird objection: That body which appeared, prophesied of things that came to passe the day after, as the death of *Saul*, and of his iomes; which indeed fo fell out, and at the same time, therfore was like to be *Samuel*. *Afis*. There is nothing there said or done, wherby the Devil might not doe. For when the Lord smote the devil as his instrument to bring fome things to passe, he doth before hand reveale the same unto him: and looke what particular the Devil learneth from God, thofe he can fore-tell. Now the truth is, Satan was appointed by God to work *Sauls* overthrow, and it was made knowne unto him when the thing shoulde bee done: by which meanes, and by none other, the Devil was enabled to fore-tell the day when *Saul* woulde (by the way) observe, that in this case the Devil can reveale things to

concerning, to wit, if hee appointed Gods immitigate judgement for the execution of him, or knowes them by light of former prophecies in Scripture.

Forsayle, dead men doe often appere and walke after they are buried. *Afis*. It is noted the opinion of the Church of Rome, and of many ignorant peuples among us: but the truthe is otherwise. Dead men doe neither walke nor appere in body or soule after death: for all that die, are either righteous or wicked. The souls of the righteous goe straight to heaven, and the fowles of the air walke to them, and there remaine till the last judgement: and therefore of the pift it is said, that they *walke when they die, because they left from their labours*, Apoc. 14.13. But how doe they icel, if after they bee dead they walke up and downe in the earth?

If it be said, that *Moses* and *Elias* appeared when Christ was transfigured in the Mount: and that *Lazarus* rose againe, and at Christs resurrection many dead bodies rofe againe and appeared:

Latkever, there were two times when God

lifted the dead to be raised up againe: either

at the planting of his Church, or at the refeloring and establishing of it, when it was rated to the translation.

Thus at the refeloring of religion in *Elias* and *Eliphas* times, the sonne of the Shunamith woman, 2 Kings 17.21, and the widewoes famis at Sarepta, 1 Kings 17.21, were raised.

C Argane, when God woulde reforme his Church, which was fallen to Idolatry about the death of *Elipha*, hee caused the like miracle to bee wrought in the reviving of a dead man by the touching of *Elipha* dead carcasse in the grave, therfore to affirme the people of their deliverance, and to cause them to embrace the doctrine of the Preacher after his death, which in his lifetyme had contredict[i]ed. In like manner at the translation of the Goyl in the new Testament, it pleased Christ to raise up *Moses* and *Elias*, and to make them knowne to his Disciples by extraordinary revelation, that they might believe that the doctrine which he preached was not new, but the same in substance with that which was recorded in the Law and the Prophets, both which were repugnanted by *Moses* and *Elias*. So also he wrought the miracle upon *Lazarus*, the widewoes loue, and *Lazarus* daughter, therfore to shew the power of his iurisdiction, he caused Lazarus to rise and appare to others, when he humblye rofe againe. But out of these two times vise have neither warrant nor example, that God lifterred the dead to be raised up. Wherefore those instances will not any way conuinc *Samuel* appearing, which indeed was not true, but contrariet and forged by the Devil himselfe.

Now for the second opinion, of thofe which denie that there be any Witches, and therupon hold

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told that this was a mere scoffing of the Witch, shaming some man or woman to counterfeit the forme, attire, and voice of *Samuels*, thereby to delude *Saul*, that also is untrue. For he that spake fore-told the name of *Saul*, of his sonnes, and of his army, yea the time also wherein this was to come to passe : whereas it likelihood no man or woman in all Israel could have fore-told such things before hand of themselves. It was not then any scoffing, as is affirmed, but a thing effected by the devil, framing to himselfe a body in the likenesse of *Samuel*, wherein he spake.

If therefore it be manifest that by counterfeit apparitions of sheded, Witches and Sorcerers can fore-tell things to come : hence summe points of Witchcraft may be observed.

Fist, that there is a league betweene the Witch and the Devil. For this was the cause which moved *Saul* to feele to Witches because neither hee himselfe, nor any of his seruants could raise up Satan in *Samuels* likenesse, as the Witch of Endor did. But *Saul* being a King, might have commandment helpe from all the wife and learned men in Israel, for the effecting of such a matter : why then would he rather lecke to a silly woman, than to them ? The reason was, because she had made a compact with the devil, for the using of his helpe at her demand, by vertue whereof he was so ready to answere, as the recall him ; whereas *Saul* and the learned Jewes, having made no such league, neither he by his power, nor they by their skill, could have performed such a worke.

Secondly, the devil will be ready at the call and command of Witches and Sorcerers, when they are intending any mischiefe. For here the Witch of Endor comes spake, but he appeared, and therefore the Text gives her a name that signified one having rule and command over *Pythia*, that is, the familiar spirit : yet when he is commanded, he yields not upon constraint, but voluntarily, because he builds upon his owne greater advantage, the going of the soule of the Witch. Where by the way, let it be observed, what a pretious thing the soule of man is ; the purchasing whereof can make the proud spirit of Satan to dare to abase it selfe ; so to bear the command of a silly woman. Againe, what an inveterate malice Satan beareth to man, which for the gaing of a foule, will doe that which is so contrary to his nature. It may teach man what to esteem of his soule, and not to sell it for base a pice.

Thirdly, by this, the great power of the Devil in the behalfe of the Sorcerer, is made manifest. For he was prefetely at hand to counterfeit *Samuel*, and did it so lively and cunningly, as well in forme of bodie, as in attire and voice, that *Saul* thought verily it was the Prophet : which may be a caveat unto us, not easily to give credite to any such apperitions. For though they seeme never to true and evident, yet such is the power and skil of the

A devil, that he can quite deceive us, as he did *Saul* in this place.

Sect. IV.

Hitherto I have shewed the first kinde of divination by meanes, both true and forged. Now followeth the second, practised without meanes. Divination without meanes, is the foretelling and revealing of things to come, by the alone and immediat assistance of a familiar spirit. This kinde is mentioned and exprefly forbidden, Levit. 19.21. Ye shall not regard them that work with spirits. Againe, Levit. 20.6. If any turn after such as work with spirits, to goe a whoring after them, I will set my face against that peison, and will cut him off from among his people. So Deut. 18.11. Let none be found among you that confoundeth with spirits. In which places the holy Ghost useth the word *Ob*, which more properly signifieth a spirit, or devill, in which sense it is taken in Leviticus 20.7, and in 1 Sam. 28.8. And by reason of the leue which is betwene the Witch and the devill, the same is also given to the Witch, that worketh by the devill : and therefore the Pythoness at Endor, is both called *Ob*, 1 Sam. 28.9, and she that ruleth *Ob*, verf. 7,8.

Now this kinde of divination is practised two wayes : either inwardly, when the spirit is within the Witch : or outwardly, when being forforn of the Witch, he doth onely infuse to him or her.

An example of the former way, the Scripture affordeth, Act.16.16. of a woman at Philippi, that had a spirit of *Pytha*, which gaue her much vantage with divining. And this spirit, whereby she divined was within her. For *Paul* being molested, said to the spirit, I command thee in the name of Jesus Christ, that thou come out of her, and be come out of her life same howe, verf.18. And because the devill is not wont in this kinde to speake out of the throat and breit, or bellie of the Witch possidess, hereupon learned men have thought that this name (*Ob*) is given to the devill, because he speakest out of the Witch as out of a bottle or hollow vettell ; for so the word *Ob*, properly signifieth.

Secondly, this may be practised when the devill is birth of the Witch, and then he either inspirith her, or else cauffeth her into a trance, and therin reveleth unto her such things as fleshe would know.

Of this kinde, though we have no example in Scripture, yet the histories of the Heathen doe afford unto us many instances of experiance therein. One of the principal is the Historie of the ten Sibylles of Greece, who were most famous Witches, and did prophete of many things to come, wherof some were true concerning Christ and his kingdom, which the devill stole out of the Bible, and some other were false : and all of them received by revelation from the devill in trances.

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But it will be fad, if the devill reveleth unto his instruments strange things in trances, then how shall a man differenciate betwene diabolical Revelations, and the true gift of Propheticie, which God in trances reveleth unto his Prophets.

Ab. In this point Satan is (as it were) Gods ape : for as hee old time rafled up holy Prophets to speak unto the fathers, for the building up of his Church, so hath Satan inforne his ministers, and furnished his instruments with propheticall inspirations from time to time, for the building up of his owne Kingdome : and hereupon he hath notably counterfeited the true gift of propheticall received, first from God himselfe. And yet, though in many things they be like, there is great difference betwene them.

Firſt, divine traunes may come upon Gods children, either when the soule remayneth united with the bodie, or else when it is seperated for a time. So much *Paul* insinuateth, when hee saith of himselfe, 2 Corint. 12.2, that he was rapt up (as it were in a heavenly trancē) into the third heaven, but whether in the body, or out of the body, he knewe not. But in all diabolical exatases, though the body and tentes of the Witch bee (as it were) bound or benummed for the time : yetthen soules will remaine united to their bodies, and not severed from them. For though the devill by Gods permission may kill the body, and take the soule out of it for ever : yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compasse of his power.

Secondly, in divine traunes the servants of God haue all theirselues, yea, and all the powers of soul and body remaining found, and perfect, onely for a time the actions and operations are suspended and cease to doe theire duty : but in exatases that bee from Satan, his instruments are cast into frenzies and madnesse : if as reaſon in them is darkened, understanding obscured, memory weakened, the braine distempred : yea, all the faculties are to blentified, that many of them never recover their former state againe, and that they keape bell, do as can y their blentishes, as the Devils shars, even to their grave. So kind is Satan to his friends, that he will leave his tokenes behind him wheresoeuer he comes in this sort. The Servants of God receive no such blentishes, but rather a further good, and a greater measure of illumination of all the powers of the soule.

Thirdly, divine exatons tend alway to the confirming of the truth of the Gospell, and the furtherance of true religion and piety. Such was *Peters*, Act. 10. 11. which served to affirme him of his calling to preach the Gospell to the Gentiles, and to informe his judgement in this shew, that there was no exception of persons with God, and that to them of the new Testament, all things were cleane, and nothing

A polluted. But the scope of them that are founed Satan, is principally the suppreſſing and halting of religion, the drawing off of weake to errors, the murying and confounding of them that are fallen thereinto, and the generall upholding of the practice of iugomites. And by thise and such like particular differences, hath God pulled off the devils vice, and made him better knowne and disfensed from Christians. And thus much concerning Divination, the ſtuffe part of Witch-craft.

C. art. IV.

Of operative or working Witch-craft.

T He ſecond part that which confiſcheth in Operation, and is therefore called Operatiue or working Witch-craft.

Witch-craft in Operation, is that which is employed in the practice and ſtill working of ſtrange things or wonders, and it hath two parts, Inchantment, and Juggling.

Sect. I.

Inchantment is the working of wonders by a Charme. This the Lord expreſſely forbiddeth, Deuter. 18.11. Let none be found among you, that is a Charmer. In this description, two points are to be condefidered. What things may be done by Inchantment, namely wonders, for I say it is the practice or wonders : 2. by what meanes these wonders are wrought, that is, by a Charmer.

For the first : The wonders done by Incharmers are, 1. The rafing of flames and tempests, winds and waſherby foy and by land. 2. The pyloning of the eye. 3. Blinding of Corne : 4. Killing of cattell, and annoyng of men, women, and children. 5. The preying of thare gefaſions and conuictans in men, botties and arables, creatures, with the curing of the ſame. 6. Calling on devils. Thicke and ſuch like things Incharmers can doe by their Charmes. And for proofe hereof, we haue the former content of all ages, with the records of Witches confessions to mattheſe the fame, heſches the testimony of experience in this age : 7. as the man that calis it into queſtion, may well joide of the ſame flinging at noonē day.

For the further declaration thereof we wil allegge what the Scripture ſaith in this point. Salomon ſaith, After Serpent he cometh not charmed, neither is he able. Ecclesiſt. 10.11. that the words are in our English translation, but they may better be thus read according to the original: If the Serpent but before hee charmed, what profiteth the matter of the roguish whereby, that is, the Charmer. And to they

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bear this sense. If the inchanter bee bitten, before the serpent bee charmed, then hath he no benefit by his charm. For Solomon in that place giveth us to understand, what power inchanter have, and what they may doe by their charms, if they come in time, namely, stay the poison of the serpent, so as he cannot hurt, either by biting or stinging. When *Balac* intended evil against *Israel*, he hired *Balaam* to curse them, Num. 22, 6. Now the *Balaam* was an inchanting Witch; for though he be called a Prophet, yet this was only in the reputation of the world; for his practice was inchanter by charms of words; and to that purpose he was hired to curse Gods people, that is, to bring mischiefe upon them by charming; which thing when he had often and many wayes assayed to doe, and could no way prevail, but that it pleased God contrary to his endeavours, to blesse *Israel*; then he breakes out into these words: *There is no Sorcery against Jacob, nor sooth-saying against Israel*. Numb. 23, 22. As if he should have laid, I know well that sorcery is powerful in many things, and of force to bring much mischiefe upon men; yet it can do no place against the people of God, because he hath blessed them; and whom he blesseth, there no man can hurt by cutting. Inchanter therefore may upon Gods permission worke strange things, as apenes by these places, to name no more.

The second point to bee observed, is the meanes whereby their wonders are pradised; these are counterfeit and supposed meanes, not ordained and iustified by God, which are commonly called Charmes.

A Charme is a Spell or verie, consisting of strange words, sold as a figure or watchword to the devill, to cause him to worke wonders.

Fift, I say it is a *Spell consisting of strange words*, because in these inchanteries, certaine words or veries are secretly uttered; which in regard of the common formes of words are strange, and wherein there is thought to bee a miraculousefficacy to bring some extraordinary and unexpected thing to passe. A point of it selfe evident and needing no further proofe, considering it is notwithstanding to the more ignorant sort, who are better acquainted with these, than with the word of God. And these words are not all of one and the same kind; but some are rude and barbarous, neither knowne nor conceived or understood; of which the auienter for of Charmes were wont to be made especially, and somtyme later. Some againe are plaine and knowne charmes, which may be understood; as the names of the Trinity, some words and sentences of Scripture, *as in principio erat verbum, &c.* Againe, charmes that consist of words, are not all of one sort, but some be imprecaions, wishing some evill; others in shew have the forme of praises and blessings, whereby the Witch either flatteryngly commendeth, or favourably without some intent, others againe are made in forme of prayer;

A and pretion: and they all are sometimes plainly conceived, sometimes in ruder and more unknowne words; as those well know, who haue heard them, or read them where they are to be found.

Secondly, I adde, that the charm is used for a figure and watch-word to the Devil, to cause him to worke wonders, wherein standeth the nature and proper end of a charm. The nature, in that it is a diabolical signe; the end, to cause the Devil to worke a wonder: whereby it is distinguished from all other speeches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made; but the Charme doth not alwayes follow the nature of the words, but hath another nature in regard of the immediate relation it hath to the devil, to whom it is a signe. Againe, the Charme pronounced doth not the wonder, but the devil admonished by it as by the watch-word to doe the same.

Now because some are of opinion, in regard of the ordinary production of strange effects by these meanes, that the Spell hath in it selfe some vertue and power to such and such purposes whereto it is used; I will stand a little in the proove of the contrary. Thata Charme is only a Diabolical watch-word, and hath in it selfe no such effectuall power or possibility to worke a wonder. My reasons are these.

Fift, this must be taken for a maine ground; That at there is nothing in the world, that hath being but from God, to nothing hath in it any efficacie, but by his ordinance. Now whatsoeuer efficacy is in any creature from God, it received the same into it selfe, either by creation, or since the creation by some newand speciall institution, appointment, and gift of God. For example. The bread in the Sacrement, by a naturall power given unto it in the creation, serveth to nourish the body, and the same bread,

D by Gods speciall appointment in his Word, feeds the soule, in that by his ordinance it is made to us a signe and seal of the body of Christ broken for us: And so it is in every creature; if the effect bee ordinary and naturall, it hath it by creation; if extraordinary and supernaturall, it hath that by divine ordination: So that whatsoever comes to passe by any other meane, is by Sataniell operation. Now Charmes and Spells, standing for words and fillables, have no power in them to work wonders, either by the gift of nature in the creation, or by Gods appointment since the creation: and therefore they have in them no power at all for any such purpose. This latter part of the reason, being the assumption or application of the ground to the present instance, consisteth of two parts, which I will prove in order. First, then I affirme, *That by the gift of Nature, no words of Charmes have power in them to worke wonders*; and I prove it in this manner.

I. All words made and uttered by man, are in their owne nature but soundes uttered by the tongue, or the breath that cominck from the lungs. And that which is onely a bare sound, in all reason can have no vertue in it to cause a reall work, much less to produce a wonder. The sounds of bells and of many musical instruments, and the voices of many beaste creatures, are farre more strong and powerful than the voice of a man: yet who durst not thinke none of all these is available to such purposes. Indeed they haue power to affect the minde, by their sweetnesse or otherwise, but they are not able to bring to passe a reall work, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voice of man by nature hath no power to worke any wonders.

II. Againe, every thing which hurteth or affreath another, must necessarily touch the thing which it hurteth or affreath. For it is granted it haue nature, that every agent worketh upon the patient by touching: but words uttered in Charmes are commonly made of things absent, and therefore though it should be granted, that they haue the power of touching a substance (which they cannot have) yet of themselves they are not available to bring upon things asfor other good or ill.

III. Moreover, if words conceived in Charmes and Spels have any such power as is pretended, why shouldest not every word that any man speach have the same power, insomuch as all words are of the same nature, being only soundes framed in the breath, and uttered of the tongue in letters and syllables? But experiance teacheth, that the same word spoken by another, hath not the same vertue: For the Charme uttered by the Charmer himselfe, will take effect, but being spoken in the same manner by another man, that is no inchanter, maketh no purpose, for nothing is effected by it.

IV. That which is in nature nothing but a bare signification, cannot serue to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulation they are artificall and signifiant, and the use of them in every language is, to signifie that which the author thereof intended; for the first signification of words, depended upon the will and pleasure of man that framed and invented them. Being therefore invented only to shew or signifie some thing, it remaynes that neither in nature nor propperie, they can be applied to the producing of wonderfull and strange effects. Thant the former part of the hypothesis is cleared.

In the second place I affirme, that the word of Charmes haue not this power in them, *to worke wonders*, by blessing, appoyntment of the meane creation, which is the other part of the assumption. And I shew it thus: when we con-

B sider, by Gods gift, blessing, or appointment, the same is commanded in the Word to be used, and hath also a promise of bleeding and exced to the right use thereof. To tie the inchanter before made for explanation sake. The bread in the hands supper, hath this power and property given it by Christ, to seale and signifie vertue, very believeng receyver the body of Christ; and by this property given, it is available to this purpose; though it beene done above the commandement and naturall use thereof; and thereupon we haue warrant from Christs owne commandement, ordinance, and example, to use it. But in the whole booke of the scripture, there is not the like commandement to use the words of Charmes for the effecting of wonders, much leesse the like promise of bleeding upon the same to use it: therefor the conclusion is, that God hath given no such power unto them in ipsius.

It is asked then, what they are, and where to they serve? I answer, they are no better than the devills facemen, or wages, words, to carry into do some strange works. For the inchanter hath relation in his service to the Devil, whose helpe he hathe at hand by evensong either open or secret; or at least faine supposition of the force of the words, which is a preparation to a covenant.

The truth of this doctrine, howsoeuer it bee thus made manifest, yet it findes not generall entertainment at all mens hands. For there are, and haue bene to me learned men, in all ages, who maintained the contrary, both by word and writing, and namely, that these great vertue and power in words pronounced in time and place, to effect strange things. For prooife whereof they alleage their reasoun:

Fift, that the care concie and imagination of man is of great force to doe strange things; and therefore wonder, it needeth much more. The ground of their reasoning is, that imagination is nothing else but a living conceit of the minde exercyng any engay, whatsoever it bee, and by reason of the commandment that is betweene the body and minde:清淡 together, it is of great force to vertue within the man that imagineth diversly, and no certe alteration in himselue, which tendeth either to the hurt or to the good of his owne body: but yet imagination hath no force out of a man to affect or hurt another. A man (conceyng desperately of his evill estate) by the force of imagination may kill himselfe; but the same conceit, he it never to bring, changeth his negligencie. For it is no more than *Celsus* image upon his coyn, which leueth only to represent *Celsus*: do no thing in the minde by concie, and therfore as for the person of *Celsus*is nothing, but his greate image be defaced, so when we conceive of men in our mindes, though never so lively & painlessly, yett is no force to hurt

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or annoy them, either in person or estate.

Secondly, they allege that Witches by malicious and wry looks, in anger and displeasure, may and doe hurt those upon whom they looke, whether they be men or other creatures. And it is an old received opinion, that in malicious and ill disposed persons, there proceed out of the eye with the bosome, noysome and malignant spirits, which infect the aire, and doe poison or kill, not only them with whom they are daily converant, but others also whose company they frequent, of what age, strength, and complexion soever they be. *Actus.* But the opinion is as foul; as it is old; for it is as much against nature that such vertu should proceed out of the eye, or such spirits breake out of the nerves to the partie hated, as it is for the blood of the bothe, of it selfe, to gush out of the veins.

Yet for the ratifying of this opinion, they allege that which is writen in Gen. 30.37, where Jacob laid spredded robes before the sheepe in their watery troughes, and that by Gods appointment, for this end, that they might bring forth pale-coloured lambs. I answer, that was not a worke of light, but a speciall and extraordinary worke of Gods providence upon Jacob in his necessities, as we may plainly see in the Chapter next following, veriesg. and 11. yea, if it was taught *Iacob* by God himselfe; and if it had beene an ordinary worke, doublefles the gaines thereof being so good, *Iacob* would have done it againe afterward; but wee never reade that he did againe. And be it granted it were a naturall worke, yet it cannot prove witching by sight, because the sheepe received into their eyes the fleeces and resemblance of the rams, which is according to nature; whereas in fascination or bewitching by sight, malignant spirits should not bee received in, but sent forth of the eye, which is against nature.

Yes, but the Basiliske or Cockatrice doth kill man and beast with his breath and sight, yea, the Wolfe takes away the voyce of such as hee suddenly meett withall and beholds, and why may not wicked men or women doe the like? *Actus.* Indeed it is a thing received by common error, and held of some for a truth; but no experiance of any man hath yet beeene brought for the prooofe thereof, and therefore it is to bee reputed as fabulos. Thus much in probability may be thought (if the allegation shoule be true) that the Basiliske being possessed of a thicke poison, may by his breath send forth some grosse venomous vapours, and thereby infect the ayre, and poison the thing that is neare unto him. Againe, that the hiddeyn and unexpected beholding of the venomous Cockatrice, or the ravenous Wolfe, being creatures in their kinde fearful, especially to those that are not acquainted with the may cause prefet alarmis, & consequently perill of death. But that this shoule be done by the eyes of these creatures only, in manner a-

A fore said, it is not credible; and therefore authors have upon good ground denied it as being confirmed neither by reason, nor experiance.

Thirdly, they reaon thus; Inchanter by whispering of words in Charmes can lay the flinging and possestion of serpents; so to *Datura* in effect speakest; that the voice of the Charmer charmeth the serpent, Psalm. 58.5. It may seeme therefore that there is no small force in words for the effecting of strange workes. *Actus.* It must be granted that the Charmer may enchant the serpent; but how? Not by vertue of the words in the Charme, but by power of the Devil, who then is stired up, when the charme is repeated, to doe the thing intended. The truthe of this answere appears by the words of the text, as they are read in the original, that the Inchanter joyeth soverainely very euening, namely, with the devil. Now these fencies betweene Satan and the Charmer, are the very ground of the worke upon the serpent; which worke, upon confederacy formerly made, is done by the Devil, and the words of the Charme are no more but the Inchanter's intent or watsword, to occasion him thereto. And let any other man repeat the same words a thousand times, that either is not thus confederate with Satan, or hath not a superstitious opinion of charmes, and all his labour will be in vain.

Fourthly, the word of God is of great force in the hearts of men to convert and change them, as it is uttered by the mouth of mortall man; and this force is not in the man by whom it is spoken; where then shoulde it be, but in the words? And then if in the words, why may not other words bee of like efficacy, being uttered by man? *Actus.* 1. The power of Gods Word command not from this, that is a word, and barely uttered out of the mouth of a man; for so it is a dead letter; but is proeedith from the powerfull operation of the spirit annexed by Gods promise thereto, when it is uttered, read, and conceived; whiche operation if it were taken away, the Word might be preached a thousand years together, without any fruit or effect, either to salvation or condemnation.

2. The word of God is powerfull by the conseruance of the worke of the spirit, not in all things; as for example, in raising windes and tempests, in infecting the ayre, in killing and annoyng men or other creatures, but in the conversion of sinnes, in gathering the elect, and in confirming thos that be called; and this power it hath also by his speciall blessing and appointment.

3. Furthermore, the same word is not of power, when it is barely read, heard, or spoken, unless it be alreade conceaved in the understanding, received with reverence, treasured up in the memorie, and mingled with faith in the heart; whereas the bare reading and ministering over the words of a charme by an Inchanter, though

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in an unknowne tongue, in rude and barbarous words, is sufficient to procure the working of wonders.

Now though the word of God bee in it selfe pure, and serve to excellent purpose, as hath bee said, yet by the way we may remember; That as it is with all things that are most precious, nothing is so excellent in it kinde which may not bee abuised; so it is with this heavenly word; for it is and may be made a Charme two waies. First, when some parte of it is indeed used for a charme. Thus many Texts of Scripture both in Latine and other languages, have beeene abuised by Inchanteres, as might easilly be shewed. Secondly, when it is heard, read, recited, or made a matter of prayer without understandinge. And thus this ignorant man, as much as in him lieth, makes it a Charme. For in his ordinarie use thereof, he neither conceiveth nor keth care to understand it, as lamentable experience teacheth. Yet in neither of these is the very bare repeating of the Word effectual. For as when a man heares or reades it, unleesse the Spirit of God enlighteneth his heart, it is to no purpose; so when it is madene the matter of a spe, nothing will bee effected, unleesse the devil either by confederacy, or superstition conceit be drawne to conferre his helpe in the point, for his owne advantage.

Howbeit, of all incantments these are the most detestable to God, most acceptable to Satan, and most hurtfull to the Charmer, which are made of the Scriptures. For beside the sinne of Witch-craft in the Charming, this inconvenience infieth, that Satan procurath more credit to one of these, than to twentie other, because the words are Scripture; hereby cloaking his mischievous practices under the colour of holinesse, and so confirming the truthe of that which the holy Ghost saith, that when hee worketh most deceiptfully, hee transforms hymselfe into an Angel of light. 2 Cor. 11.14. He knoweth well, that ordinary words seeme nothing to sorne men, therefore hee teacheth and suggetteth phrasnes and sentences out of the Word, for such ungodly ends, that even the grace of them fetched from the Scriptures, may make them leas powerful. Wherfore let every one that is indued with grace and knowledge, delyuer this with himselfe. Can not Gods word be effectual, when it is used to edification, unleesse the worke of his owne spirit accompany the same? then surely it is impossible, that the same which is holy, being used to an evill end, shoulde bee powerfull, excepte the Devil affordeth his helpe for the effecting thereof. To conclude therefore, let me say what they will, the truthe isthis, that words of incantment, be they never so holy or proprie, either by way of cutting or blessing, have no power of themselves to the producing of strange workes; but are as hath bee said, onely diabolicall signes, admonishing the devill of some wickednesse intended and desired.

A which hee through his power must caue to be done.

And thus much of incantment hinding upon the practice of wonders by a Charme.

To this head of Inchantment, sundry other practises of Witches, are to bee referred, the chiefe whereof are these.

Fifth, the using and making of Characters, Images, or Figures, specially the framing of Circles, for this end to work wonders by them. As to draw the picture of a childe, or man, or other creature in clay or wax, and to bury the same in the ground, or to hide it in some secret place, or to burne it in the fire, thereby intendinge to hurt or kill the party reuenable. Again, to make an impression into the faid picture, by pricking or galling the hearoyr any other place with intent to procure dangerous or deadly paines to the same parts. This is a mere practice of Inchantment, and the making of the image, and using of it to this end, is in vertue a charme, though no words bee used. For the bare picture hath no more power of it selfe to hurt the partie represented, than bare words. All that is done coyneth by the worke or the Devil, who alone by the using of the picture in that sort is occasioned to or lo, to worke the parties destruction.

Secondly, hither we may referre the using of Amulets, that remedie and preservative against incantments, sorceries, and bewitchings, made of herbs or some fuch things, and hanged about the necke for that end.

Thirdly, the using of Exorcises, that is, certayne set formes of words used in way of adjuration for some extraordinary end. A practice usuall in the Church of Rome, whereby the Priest conjures the salt, holy-water, creame, spittle, oyle, palms, &c. all which are in truely mere incantments. For howsoever the Comite of Trent hath ratified them by their decrees, and so commended them to general use within the compasse of the Popish Church; yet they have in them no power or ability of blessing or cursing, either by nature or Gods appointment.

Fourthly, In this number we reckon the using of the name *Satans*, to drive away the devil or to prevent Witch-craft; a common practice among the ignorant. Wherein the wonderfull malice of Satan bewrayes it selfe, in making the ignorant people think that Chiril is a conjurer, and that there is vertue in the naming of his name, to doe some strange thing. Whereas the truthe is, he careth neither for that name, nor for all the names of God, if a mangier goe further than the bare repeating of them; but rather delights to feare them to abuise and disgrace.

And hereupon it is, that in all conjurations, when he is named by the Sorcerer, he is willing to be aduised by all the holy names of God that are in the Scripture, to the end that hee may the more deeply deduce his owne influences, and maketh them to thinke that their ho-

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ly names will bind him, and force him to yield unto their deitres in the particular, when indeed there is no such matter. Whith point throughly considered, may admonish us to take special heed of these cunning giochi and devilish insinuations, whereby he intendeth to delude us; always remebering, that the Apollites themselves, to whom the power of working miracles was given, did never acknowledge the worke to be done by the name of *Iesu*, but as *S. Peter affirmeth, through faith in his name, Act. 3. 6. 16.*

Fifthly, the croſſing of the bodie, to this end, that we may be blſſed from the devil. A thing uſual even of latter times, ſpecially in Poperies; where in the croſſe carrieth the very nature of a Charme, and the uſe of it in this manner, a practice of Inchantment. For God hath given no ſuch vertue to a croſſe, either by creation, or ſpeciall privilege and appointment.

Sixtly, the ſcratching of a Witch to discover the Witch. For it ſe meane which hath no warrant or power thereto, either by the word of God, or from nature; but only from the devil; who if hee yeldeſt either a croſſing or ſcratching, he doth it willingly, and not by compulsion; that he may ſeue his iuſtrument with a faſe faith, and a luſtiferous conuerſe, to the diuňour of God, and their owne overthrow. In this world, looke whateuer a Chārme, geftures, ſigures, ritues, and ceremonies are ſet by men or women to worke wonders, haſſing no power to effect the ſame; either by creation and nature, or by ſpeciall appointment from God, they muſt all bee referred to this head, and reckoned for Charmes.

The Uſe. Now conſidering that all kindes of Charmes are the Devils watchwords to cauſe him to worke the wonder, and haue no vertue in them, the words wherein they are conſerued uſt so good; h̄tē wee muſt be admothed, to take heed of the uſe of them, and all other unlawfull ceremonies, both in reſpect of their forme, be they praſes or prayers, or imprecaſions; as alſo in regard of their ends, be they never ſo good in outward appearance. But alas! the moſt lamentable is the caſe, Chārming is in as great reſpect as Phyſick, and Chārmers more lougth unto, than Phyſicians a time of need. There be Charmes for all condiſons and ages of men, for divers kindes of creatures, yea, for every diſeaſe for head-ach, tooth-ach, fiſches, and ſuch like. Nevetheleſſe, howeuer ſome haue ſubjeched themſelves to ſuch baſe and ugoſly meaneſ, yet the uſe hereof by the mercy of God, hath not bene universall. And thole that haue lougth to helpe, are to be adwaſed in the fear of God, to reuent of thiſe ſame, and to take a better eonſideſion. Let them rightiſly conſider, that they haue higher dependē upon Satan for helpe, and conſequently haue diſhonored God, and conuenced him, full meaneſ, ſlandified by him, which shoulde not haue beene done in

case of the greatest worldly gaine. For no man may doe evill, that good may come of it.

But they that uſe the helpe of Chārmers, and conſult with Wiſe-men, are wont to alleage ſomething in defence or excuse of their practice.

First, that they for their part, meane no hurt, they know no evill by the man whom they ſeeke to, they onely ſend to him, and hee doth them good, how and in what manner they regard not. Anſw. 1. Indeed many be ignorant of the Inchanters courses. But in cases of ſoſte and hindrance, men ought not onely to inquire the meaneſ, but to weigh and conſider the warrantablenesse thereof, oþerwife they doe not cheate they doe of faith, and ſo are guilty of ſine before God. Rom. 1. 34. latt. ver. 4. But the caſe they themſelves meane no hurt, yet in this action they doe hurt to themſelves, by repouling truthe in things, which upon better conſideration they shall finde to bee diſhonourable, and therefore hateful to God.

Secondly, they alleage; we goe to the Phyſician for couſell, we take his Recipe, but wee know not what it meaneſ; yet wee uſe it, and ſuſt benefit by it; iſ this bee lawfull, why may wee not as well take benefit by the Wiſe-man, whole course we be ignorant of? Anſw. 2. Phyſick ſet in time and place, is a worthy ordinaunce of God, and therefore being rightly uſed, God gives his bleſſing to it. But for Inchantment it was never ſanctified by God, and therefore cannot be ued in any assurance of his bleſſing. 3. The Phyſicians receic being a composition and mixture of naturall things, though a man knowes it not, yet he takes it into his ſtomach, or applies it to his body, and ſuſt perceives the vertue and efficacie thereof in the working; whereas the Chārmers couſe confiſteth of words, which neither are knowne in themſelves, nor are manifest in their uſe to ſene or underſtanding. And hereby it is plaine, there is not the ſame reaſon of Phyſick and Charmes the one having a ſenſible operation by vertue given it of God; the other inſenſible, and wrought above ordinary meaneſ by the workes of Satan.

D Thirdly, they alleage, God is merciſfull, and hee hath provided a ſafe for every ſore, they haue uſed other meaneſ, but they haue not ſucceſſed, and what ſhould they doe more, may they not in extremitie reapeare to the Inchanter, and ſee what he can doe for them, rather than their goods and caſtell ſhould be loſt and ſpoiled? Anſw. 1. It were better for you to bide by the loſſe, yea, to live and die in any ſkinneſſe, than to tempt God by ſeeking helpe at Chārmers hands; for their helpe is dangerous and comuermeth from the Devil, whereupon if ye reſt yourſelves, yea, joyne league with him, and foazzard eternall the ſafety both of bodieſ and ſouleſ. 2. Vie good meaneſ allowed of God, and when they haue beene uſed often without ſucceſſe, proceed not to other courses,

but referre your ſelues to God, and ſay with Job: *The Lord hath given, and the Lord hath taken away; bleſſed be the name of the Lord, Job. 1. 21.* And thus much of Inchantment, the first part of Operative Witchcraft.

Sect. II.

The ſecond part is Jugling, *Juggling, is the deluding of the eye with ſome ſtrange ſight done above the ordinary course of nature.* In this deſcription there are two points neceſſarily required in the point of Jugling, *delusion of the eye, and extraordinary ſight.*

Delusion is then performed, when a man is made to think hee ſeeſt that which indeed hee ſees not. And this is done by operation of the devill iſelfe, but especially three wayes. First by corrupting the humour of the eye, which is the next instrument of sight. Secondly, by altering the eye, which is the mean by which the object or ſpectre is carried to the eye. Thirdly, by ſilting and changing the object, that is, the thing ſeen, or wherein a man looketh.

This delusion of the ſeene is noted by *Paul*, Gal. 3. 1. *Of þyſis Galatians, who bath bewitched you, where the ſpirit of God ſeteth a word borrowed from this kind of ſorcerers, which in full meaning, ſignifieth thus much: who hath deluded your eyes, and cauſed you to think you ſee that which you ſee not. As if he ſhould have ſaid, Look at the Jugler by his devillish art, deludeſt the outward eye, and make them think they ſee that, which indeed they doe not: Even to the faſte Apolleſ, by their erroreuous doctrine, haue deluded the eyes of your mindeſ, and haue cauſed you Galatians to judge that to bee the Word of God, which is not, and that to bee truthe, which is error and falſhood. Paul gives us to understand by the very phrase uſed, that there is ſuch a kinde of Jugling, as ſeemeſt to deceiue the eye. For otherwiſe his companion would not hold.*

The ſecond thing required in Jugling, is a ſight done above the order and couſe of nature. This is the point which maketh these conveiances to bee Witch-craft. For if they were within the compaſſe of nature, they could not be brightly teameſt and reputed Sorceries: conſidering that divers men by reaſon of the agilitie of their bodies, and ſlighte of their hands, are able to worke divers ſeens, which ſeeme ſtrange to the beholders, and yet not meddle with Witchcraft. Again, ſome by the lawfull art of Opticks, may ſhew ſtrange and admirabele things, by meaneſ of light and darkneſſe, and yet may be free from impation of Magiſcal workes; because they keepe themſelves wholly within the power & practice of nature. But ſights done in Jugling ouer, and aboue delusion, muſt paſt the ordinary bounds and preſcincts of nature, and to aere made poineſ of Witchcraft. One memorable example, for the clearer manifeſtation of thiſ point, wee haue in the Scripture, by name in the 7. 8. and 9. Chap-

Jugling

Glasses

ters of Exodus, where *Moses and Aaron*, wrought wonders before *Pharao*, turning the rod into a ſerpent, and water into bloud, with many other ſuſh like. Now *Iames and Iambres* (for to *Paul* calleth them, 2 Tim. 2. 8.) the Magicians of Egypt, did work the ſame miraclles which *Moses and Aaron* had done: But here was the diſference; *Mefi* made true creatures, and wrought true miraclles, whereas they did all in appearance and outward ſhew. For theirs were not true reaſon actions, but only Magiſcal illuſions, wrought by the ſight and ſubtiltie of the Devil, in the practice of Jugling.

And because ſome thinke, that the Serpents and frogges cauſed by the Magicians, were true creatures, and all their other works as really and truly done as thoſe which *Mefi* and *Aaron* did, I will here ſtand a little to ſhew and prove the contrary, that they were onely in the ſhew and appearance, and not in deed and truthe.

First then, if the frogs and Serpents cauſed by *Iames and Iambres* were true creatures indeed, and their other ſights true and reaſon works; then they were made and cauſed either by the devil, or by God himſelfe; (for no man himſelfe can make a roddle to become a true ſerpent.) But this was done neither by the devil nor by God, as ſhall appear in the leſſure.

They there not done by the Devil; because the devil cannot make a true creature, either ſerpent or frog.

C How doth that appear? *Anſw.* To make a true creature of any ſort, by producing the ſame out of the caſtles, is a worke ſerving to continue the creation, and is indeed a kinde of creation. Now the Devil as hee cannot create a thing at the firſt, ſo hee is not able to continue the ſame by a new creation; that being a property belonging to God only. For better conſidering hereof, we muſt know, that God created two wayes; either priuarily in the beginning, when hee made all things of nothing. Gen. 1. 1. or ſeconday, in the government of the world, when hee produceth a true creature in a true miracle; yet not making it ſo nothing (as hee did in the beginning) but producing it by multiplying and informing the matter immediately by himſelfe, without the aid of ordinary meaneſ and iuſtrument appoined after the creation. The former creation properly calld, the latter a continuance thereof. Both these God hath referred to himſelfe, as incomunicable to any creature. As for the ſuccellion and propagation of creatures in their kindeſ, as of men, beaſts, birds, fishes, &c. it is onely a continuation of the creatures in their kindeſ, and is wrought by ordinary meaneſ of generation: but is no continuance of the worke of the creation. And the Devil by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by conuincing their creation; theſe two being workes peculiari-

liar and proper to the Deity alone.

Again, if the devil could turne a rodde into a true serpent, and water into bloud indeed, then his power shoulde be equal to the power of the Sonne of God himselfe. For the first miracle that hee wrought, was the turning of wa-
ter into Wine, John 2. And that was no greater a worke, than the turning of water into bloud, or a roilde into a Serpent. But this were most horrible blasphemie, to match the Devil with the Sonne of God, and his finite power with the power of the God-head, by which miracles are wrought. And the truth is, Satan can worke no true miracles, neither doth the text import, that the Magicians did that which they did by miracle, but by enchantment and Sorcery, Exod. 7.11. 22. &c. 8.7.

In the second place, I affirme that God did not create these creatures, or cause the works of the Magicians to bee effected. And this is proved by the words of *Paul*, 1 Tim. 3. 8. who saith that *Lame* and *Tamers* (which edd these works) with *fool* *Moses* and *Aaron*, whom God had sent, and by whom he wrought. If then God had wrought with the Magicians also, he shoulde have beeke against himselfe; yes, he shoulde have wrought both wayes, for himselfe, and against himselfe, and consequently shoulde have impeached his owne glory, for the manifastation whereof hee wrought miracles by *Moses* and *Aaron*; which we may not once thinke of God. Seeing therefore that these Serpents, if they were true creatures, were not created either by Satan, because hee could not, or by God himselfe, because hee would not; it must needs remaine, that they, and all other the Magicians work, were mere illusions, and not otherwise.

Yet for the further clearing of the matter in hand, the text it selfe yeeldeth sundry reasons, to prove that these acts of the sorcerers were but appearances, and not things really produced.

First, they that cannot doe a leffing thing, cannot possiblly doe a greater. Now *Moses* sheweth that the Egyptian Inchanters could not doe a leffing thing, than the turning of rods into true serpents, or water into bloud. For they could not by all their power and skill, preseve themselves from the plagues of *Egypt*, as the bothe, and other judgements, Exod. 9. 11. which was a more easifthing, than to make or change a creature. Nay, they were not able to bring forth liebly that Inchantment, which seemeth to bee the least miracle, but acknowledged that to bee the finger of God, Exod. 8. 18. 19.

Secondly, the text saith, that *Aaron* serpents devoured their serpents, Exod. 7. 12. hence it follows, that they could not be true creatures; for in all likelihood they were all of the same kind, and of like quantity, at least in few. And it was never fleshe, that one creature shoulde receive into it selfe another creature of equal-

A bignesse, with preseruation of it selfe. Neither hath it been observed ordinary, that one creature shoulde devour another of the same kinde. It was therfore a worke of Gods secret power in the true serpent, whereby hee would shew that the other were not true and reall, but formall and imaginary.

Thirdly, if the Magicians had beeene able to have made true frogges and serpents, then by the same power they might have removed those which *Moses* brought; for the like ability is required in both; yet this they could not doe, but were faine to intreat *Moses*, to pray for their removall. So saith the text, *Then Pharaoh called for Moses and Aaron, and said, Pray, &c. Exod. 8.8.*

B Fourthly, the frogs which *Moses* caused when they were remov'd, being gathered on heapes, caused great corruption, and the whole land stank of them, Exod. 8. 14. Again, the water turned into bloud, made the fish in the river to die, and the water to sink, so that the Egyptians could not drinke of the water of the river, Exod. 7.11. But we read of no such effect of the frogges and waters of the Inchanters, which doteselfe would have followed as well as the other, if both had been true and real creatures. It remains therefore that these were but mere apperances and juggling tricks, and the lorers themselves juglers, yes, all their workes but sleights, caused by the power and subtily of Satan, and no true workes, as hath beeene said. Thus I have declared the whole nature, grounds and kindest of this damnable art.

CHAP. V.

What Witches be, and of how many sortes.

HAVING in the former part of this Treasire opened the nature of Witch-craft, and thereby made way for the better understanding of this Judiciall law of *Moses*, I come now to shew who is the practicer hereof, whom the Text principally aimeth at, namely, the Witch, whether man or woman.

A Witch is a Magician, who either by open or secret league, wittingly and willingly, conferreth to the aid and assistance of the Devil, in the working of wonders.

Fift, I call the Witch [a Magician] to shew what kind of person this isto wit, such a one as doth profess and practise Witch-craft. For a Magician is a professer and a practicer of this art, as may appear, Acts 8. 9., where *Simon* Witch of Samaria is called *Mazus*, or *Simon* the Magician.

Againe, in this generall forme, I comprehend both sexes or kindest of perfous, men and women, excluding neither from being Witches. A point the rather to be remembered, be-cause

cause *Moses* in this place setting downe a Iudicall Law against Witches, with a word of the feminin gender *mæcyshepēt*; which in English properly signifieth a woman-Witch ; whereupon some might gather, that women only were Witches. I lookebut *Moses* in this word exempteth not the Male, but only useth a nation referring to the Female, for good causes; principally for the two.

First, let us give to understand, that the woman being the weaker sex, is sooner imangled by the Devils illusions with this damnable art, than the man. And in alages it is found truly by experience, that the Devil hath more easilyst and oftener prevailed with women, than with men. Hence it was, that the Hebrews of ancient times used it for a proverb, *The more women, the more Witches*. His first temptation in the beginning, was with *Eve* a woman, and since her perfisht his practice accordingly, as making most for his advantage. For where hee findeth easiest entrance, and best entertainment, therer hee will oftenest revere.

Secondly, to take away all exception of puttyness out from any party that shall practis this trade, an to shew that weaknesse cannot except the Witch from death. For in all reason, if any might alleage infirmitie, and plead for favour, it were the woman, who is weaker than the man. But the Lord saith, if any person of either sex among his people, be found to have entred covenant with Satan, and become a practicer of Sorcery, though it bee a woman and the weaker vessel, she shall not escape, she shall not be suffered to live, she must die the death. And though weaknesse in other cases may lessen both the crime and the punishment, yet in this it shall take no place.

The lefft point in the description is *confusio nis ut se hapse de devil, either by open or secret league, wittingly and willingly*: wherein standeth the very thing, that maketh a Witch to be a Witch: The yielding of consent upon covenant. By which clause, two sortes of people are expressly excluded from being Witches. First, such as be tainted with phrenzy or madnesse, or are through weaknesse of the braine deluded by the devil. Forthies, though they may be seduced after a sorte to have societie with Sarah, or rather ice with them, yet they cannot give their consent to use his aid truly, but onely in imagination: with the true Witch it is farrre otherwile. Secondly, all such superstitious perfous, men or women, as use Charmes and Inchantment for the effecting of anything upon a superstitious and erroneous perisfaction; that the Charmes have vertue in them to doe such things, nor knowing that it is the action of the devil by those meanes; but thinking that God hath put vertue into them, as he hath done into herbs by Physick. Of such perfous wee have (no doubt) abundance in this our Land, who though they deale wickedly and singulerly in using Charmes, yet because they in-

A tend not to joyne league with the devil, either secretly, or openly, they are not to be accounted Witches. Nevertheless, they are to be accounted in the mean time, that their practices is fearefull. For their present ungodly practices have prepared them already to this cursed traie, and may bring them in time to bee the rankest Witches that can bee. Wherefore I aduise, no man perfous, that know not God nor the Scriptures, to take heed and beware of this dangerous evill, the use of Charmes. For if they bee once convinced in their coniunctions, and know that God hath given no power to such meanes, and yet shall use them, assuredly they doe in effecte consent to the devil to bee helped by him, and he and oupeon are joined in confederacie with him in the confidence of their owne hearts, and so to become Witches.

The third and last thing in the description, is the end of Witchcraft: *the working of wonders*. Wonders are wrought three wayes (as hath been shewed, either by Divination, or by Inchantment, or by Juggling): and soone of these three heads, all feats and practices of Witchcraft are to be referred.

No o if any man doubt, whether there bee such Witches indeed as have beeene described, let him remember, that besides experience in all ages and countries, we have adf sundry examples of them even in the Scriptures.

In the old Tament wee read of *Balaam*, Num. 23, who though he be called a Prophet, because hee was so reputed of men, yeynded hee was a notorious Witch, both by profession and practice, and would have shewed his cunning in that kinde upon the Israelites, if God had not hindred him against his will. Of the same kinde were the inchanters of Egypt, and 1. the Witches of Peria, Dan. 2. and the Pythonisse of Endor, known for a renowned Sorceress over all Israel, and their daughters being asked, could prelenty tell of her, as we readee, 1 Sam. 28.

In the new Tament, mention is made of *Simon*, whose name declared his profession; his name was *Mazus*; and thereto saith, that hee used Witch-craft, and bewitched the people of Samaria, calling himselfe a great man, Acts 8. 9. Whence it was, that after his death there was a flame for ever in Rome in honour of him in the daies of *Claudius Caesar*, with this inscription: *Simon Deo gratias*. And it is not unlike, but *Bar-Jesus* the false Prophet at Paphus, was a man addicted to the practices of Witch-craft, and for that cause was called by a kind offexcellency, *Elymais* & *Mazus*, Act. 13. 6.8. that is, the great or famous Sacerdot. Lastly the Pythonisse at Philippi, *Therat* her major much adoe by doing, Act. 16. 16. And all these used the helpe of the devil, for the working of wonders.

Of Witches there bee two sortes: *The bad Witch, and the good Witch*: for so they are commonly called.

The *bad Witch* is he or she that hath confedered in league with the devil to use his help, for the doing of hurt only, to Luke & annoy the bodies of men, women, children, and cattle, with diseases, and with death itself : to like-wise to raise tempests, by sea, and by land, &c. This is commonly called the *binding Witch*.

The *good Witch* is he or she that by consent in a league with the devil, doth use his help for the doing of good only. This cannot hurt, torment, curse, or kill, but onely heale and cure the hurts inflicted upon men or cattle, by bad Witches. For as they can do no good, but only hurt : so this can do no hurt, but good only. And this is that order which the devil hath set in his kingdom, appointing to several persons their severall offices and charges. And the good Witch is commonly termed the *subduing Witch*.

Now howsoever both these be evil, yet of the two, the more horridle and detestable Monster is the good Witch : for looke in what place ever there bee bad Witches that hurt onely, the selfe the devil hath his good ones, who are better knownes to the bad, being commonly called *Ministers of devillishnesse*. This will appeare by experience in many places in this countrey. For i' a man childe, friend, or creature be taken with some lone sickly, or strangely tormented with some rare and unknowne disease, the selfe thing he doth, is to be thinken himselfe and inquire after some Wile-man or Villowoman, and thither he sendes and goes for helpe. When he comes, her firsttels him the state of the sick man : the Witch then being certified of the disease, pretribeth either Charces of words to bee used over him, or oþer such counterfeit meanes, wherein there is no verue : being nothing els but the Devils sacrament, to cause him to doe the cure, if it come by Witch-craft. Well, the meanes are received, appayled, and used, the piske partie accordingly receyued, and the conclusion of all, the uniuall acclamation, Oh, þis is the pie ðat I have ever mett with: such a man or woman to helpe me !

Here observe, that both have a stroke in this action : the bad Witch hurt him, the good healed him ; but the truth is, the latter hath done am thousand times more harme than the former. For one die onely hurt the bodie, but the devil by meanes of the other, though he have left the body in a good plught, yet he hath laid fast hold on the soule, and by curing the body, hath kylled that. And the partie thus cured, conauay with David ; The Lord is my helper ; but the soule is my helper, for by him is cured. Oþerþou these kindest of Witches the present law of Moses must be understood.

This point well considered, yeldeth matter both of instruction and practice.

On instruction, in that it shewes the cunning and crafty dealing of Satan, who afflicteth and tormenteth the body for the gaine of the soule,

A And for that purpose hath he ordered his instruments, that the bad Witch gives the occasion, by annoying the body or goods ; and the good immediately accompliteth his desire, by intangling the soule in the bands of error, ignorance, and false faith. Again, this sheweth the blindness of natural corruption, specially in ignorant and superstitious people. It is their nature to abhorre hurtfull persons, such as bad Witches be, and to countem them execrable ; but those that doe them good, they honour and reverence as wise men and women, yea feele and sue unto them in times of extremite, though of all persons in the world they be most odious : and Satan in them becomes the greatest friend, when he is most like himselfe, and intended greatest mischief. Let all ignorant persons bee advised herof in time, to take heed to themselves, and learne to know God and his Word, that by light from thence they may better discerne of the subtile practices of Satan and his instruments.

B For matter of practice, Hence we learne our due, to abhorre the Wizards, as the most pernicious enimie of our salvation, the most effectuall instrument of destroying our soules, and of building up the devils kingdom : yes, as the greatest enimie to Gods name, worship, and glory, that is in the world, next to Satan himselfe. Of this sort was *Simon Magnus*, who by doing strange cures and works, made the people of Samaria to take him for some great man, who wrought by the mighty power of God, whereas he did all by the devill. He therefore being a good Witch, did more hurtin feeding the people of God, than *Balaam* a bad one could with all his curses. And we must remeber that the Lord hath set a Law upon the Witches head, he *must* not live, and if death be due to any, then a thousand deaths of right belong to the good Witch.

But the partons of Witches endeavour to deliue the true interpretation of the Law. For by a Witch(faythey) we must understand a *poisoner*, and they alleage for that purpose the 70. Interpreters, who translate the original word [*Mecabephata*] by *sanguis*, which signifieth a poisoner.

C *Tanwert*: Firstt the word used by the 70. Interpreters signifieth indeed so much, yet not that onely, but also a Witch in general, as may appear in sundry places of Scripture. The Aþotle, reckoning up Witch-craft among the workes of the flesh, useth the Grecke word *sanguis*, not for poisoning but for all Magical arts, as *Hierome* refieth upon the place. And that it must necessarily bee so translated, it is evident, because in the next verse *murtherer* is termed another work of the flesh, under which, poisoning and all other kinds of killing are comprehendel. And the same word is used in the like sense, *Rev. 21.8.* and *22.15.*

Again, the word [*Mecabephata*] which Moses useth, is ascribed to the Inchanters of Egypta,

Gal. 5.18.

Egypt in the 7. 8. and 9. chapters of Exodus : and to the wifes of babel, *Dan. 2.* who are also called *soothsayers* in the translation of the Seventy : and both sorts of them were Witches and Sorcerers. The kings of Egypt and Babylon used them [*Mecabephata*] for sundry purposes, and made them of their counsell : and if they had bin according to this allegation, poisoners, it is not like they would have so fited the humours of those two Princes, *Pharaoh*, and *Nebuchadnezzar*, much lesse that they would have so ordinarily required their presence and affiance, in the busynesse ther mentioned.

D Thirdly, there is a preceptory Law against the willfull murtherer, *Numb. 35.31.* that hee should be put to death, and that no recompence should be taken for his life. In which place all poisoners are condemned, because they are willfull murtherers. Now if here in Exodus, by [*Mecabephata*] we should understand a *poisoner*, then there shold be one and the same law twice propounded for the same thing, which is not like : and therefore the word used by *Moses* in this text, signifieth not a *poisoner* properly, but a *Witch*.

B

The cauile then of this sharpe punishment is the very making of a league with the Devil, either secret, or open, whereby they covenant to use his helpe for the working of wonders. For by vertue of this alone is committed to þat, that Witches can doe strange things, in Divining, In-haing, and Judging. Now, certeine obseruer, of what horrife impury they stand guilty before God, who þouȝt in confederacy with Satan. H-þey they renounce the Lord þat made them, they make no more account of his favour and proction, they doe certeine cut themselves off from the covenant made with him in Baptisme, from the Communion of the Saints, from the true worship and seruice of God. And on the contrary they give themselves unto Satan, as their God, whom they continually feare and feare. Thus arþey become the most detestable enimies to God, and his people, that can bee. For this cause *Samuel* told *Saul*, that rebellion was the sin of Witchcraft, that is, a most licentious and detestable sinne in the sight of God. The traitour, that doth no hurt to his neighbour, but is willing and ready to doe him the best seruices that can bee desired, is notwithstanding by the Law of Nations, no better than a dead man, becaue he betraies his Sovereigne, and consequently can not bee a friend unto the Common-wealþ. In like manner, though the Witch were in many respects prefuarable, and did no hurt, but procured much good ; yet because he hath renounced God his King and governour, and hath bound himselfe by other lawes to the seruice of the enemy of God, and his Church, death is his portion justly assigned him by God, hec may not live.

E Thus having delivered the true sense and interpretation of this Judiciall Law, both concerning the sinne of Witch-craft, and the persons, by whom this sinne is practised ; re-

maineth

meth now that I should make some use thereof, by way of application to the Witches of our times.

In doing whereof, four particular Questions of moment are to be handled.

I. Whether the Witches of our times, be the same with those, that are here condemned by the law of Moses : for sometimes be, and sometimes of learning, and members of God's Church, that hold they are not.

II. If they be the same (as it shall appear) then how we may in these days be able to discern and discover Witches. III. What reason may be used against the heretic Witch-craft.

IV. Whether the Witches are to be punished with death, and that by virtue of this law of Moses.

Secl. I.

I. Question. Whether the Witches of our times, be the same with those that are here condemned by Moses law.

Answ. If we doe well consider the quality, and condition of the Witches of our days, we shall easily see that they be the same. For experience sheweth, that whether they be men or women, but especially aged women, they be such persons, as doe renounce God, and their Baptisme, and make a league with the Devil, either secretly or openly ; in which the Devil bindeth him selfe to teach them certaine rites and ceremonies, whereby they may be able to work wonders, as to stirre up tempests, to reveal secrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their covenant.

The confessions of Witches recorded in the Chronicles of Countries through all Europe, doe with common consent declare and manifest this point. So that howsover our Witches may differ in some circumstances from those in the time of Moses, as either in the instruments and means used, or in the manner and forme, or in some particular ends of their practices ; yet in the substance and foundation of Witchcraft, they agree with them. For both of them have made a covenant with the devil once, or other, and by virtue thereof have wrought wonders above the order of nature. Agreeing thereto in the very foundation, and forme of Witchcraft, which is the league, and in the proper end, the working of wonders : they must needs be in substance and effect the same with the Witches mentioned by Moses. And yet this point is denied by some, and the Witches of those days have their pitiful, who use reasons to prove that now we have none such as we speak of. Their reasons are especially three.

First, they labour to take away the forme of Witchcraft, affirming that there can be no conveniently made betweene the Witch and the Devil, and that therefore caues,

A. In every league and compact the parties must bee mutually bounde each to other; now betweene man or woman and the Devil, there can be no bond made, and though there could, yet man is bound in conscience to God, to renounce the bond of obedience to Satan, and to brake the covenant. Answ. There bee two sorts of leagues ; lawfull, and unlawfull : in all lawfull leagues it is true, that there must bee a mutuall bond of both parties each to other, which may not be dissolved ; but in unlawfull compacts it is otherwise. And no man can say, that this league betweene a Witch and the Devil is lawfull, but wicked and damnable, yet being once made, howsoever unlawfully ; it is a league and compact. This therefore provecth not, that there can be no covenant at all, but that there can be no lawfull covenant betwix them, which no man will deny.

B. I. Satan and the witch are of divers natures ; she is spiritual, they are corporall substances : therefore there can be no league made betwix them. Answ. The reason is not good. For even God himselfe, who is of nature most simple and spiritual, made a covenant with Adam, and the same unto Abraham, Isaac, and Iacob : and continued it with his Church on earth, from age to age. Hence it appeareth, that diversity of nature in the parties, cannot hinder the making of a covenant. And therefore if man may make covenant with God himselfe, who is most spirituall ; then may he likewise come in league with the Devil, whose substance is nor so pure and spirituall. Again, wee must remember, that in making of a covenant it is sufficient that the parties consent and agree in will and understanding, though other circumstances and ties, which are but signs of confirmation, be wanting. Be it then that Satan hath not a bodily habitation, as man hath, yet considering that man is induced with understanding, to conceive of things, as the devill doth, and hath also will to yield consent, and a probation thereunto, though in a corrupt and wicked manner, there may passe a confederacy, and a covenant may be made, and stand in force betwix them.

C. II. I. Whatsover the Devill doth in his compact, he doth it in fraud and decit, never meaning in his promises, as man doth, & when both parties meant not one and the same thing, how can they grow into agreement in any kind? Answ. Suppose this to be true, yet it only prooveth, that the covenant made betwix them, was decitfull, and unlawfull. But what of that ? still it remaineth a bargain howsover ; for it falleth only in the circumstance, the substance, which is the consent of the parties, was not wanting.

D. IV. Witches of our times (say they) are aged persons, of weak braines, and troubled with abundance of melancholy, and the devill taketh advantage of this humour, and so deludes them, persuading that they have made a league with him, when they haue not, & consequently

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moving them to imagine that they doe, and thereby do strange things, which indeed are done by him selfe, and not by them.

E. This reason is a mere melancholike conceit, without ground. And the contrary is a manifest truth, that they are not so, as is affirmed, parties deceived by reason of their humors. For first, our Witches are as wise and politike, yes, as crafty and cunning in all other matters, as other men bee ; whereas brainesick persons troubled with melancholy, if their understanding be dispermed in one action, it will bee faultie in others more or lesse. Again, our Witches know that they sinne in the practices of Witchcraft, and therefore they use subtle meanes to cover them, and heare that would convict them, must have great dexterity to goe beyond them. Now if they were persons deluded, through corruption of any humours ; looke what humor caused them to doe a thing, the fawle would urge them to disclose it. Thirdly, they are also ofte the same stamp, they take the same course in all their practices ; their consent in word and action is universal. Men of learning have observed, that all Witches thorow Europe, are oflike carriage and behaviour in their examinations and convictions : they use the same anwers, refutes, defences, proticolations. In a word, looke what be the practices and courses of the Witches in England, in any of these particulars, the same be the practices of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the case is cleare, they are not deluded by Satan, through the force of humour, as is avouched ; for such persons, according as they are diversly taken, would shew themselves diversly affected, and varie in their speeches, actions, and conceits, both publike and private. Fourthly, our Witches are woon to communicate their skill to others by tradition, to teach and instruct their children and posterite, and to initiate them in the grounds and practices of their owne trade, while they live, as may appear by the confessions, recorded in the Courts of all countries. But if they were persons troubled with melancholy, their conceits would die with them. For conceits, and imaginarie fancies, which rife of any humour, cannot be conveyed from partie to partie, no more than the humour it selfe. Lastly, if this sleight might serve to defend Witches under pretence of delusion through corrupted humours, then here were a cover for all manner of fawles. For example : a felon is apprehended for robbery or murther, and is brought before the Judge : Upon examination hee confesseth the fact, being convicted, the law procedes to condemnation. The lame mans friends come in and allege before the Judge in this manner ; This man hath a crazie braine, and is troubled with melancholy, and though he hath confess'd the fact, yet the truth is, it was not he, but the Devil who himselfe committed the murther, and made

him think hee did it, when he did it not, and hereupon he hath confessed. Would any man thinke, that this were a reasonable allegation, and a sufficient meane to move the Judge to acquit him ? Assuredly if it were upon the same ground night any fine be laid upon the Devils backe, and all good lawes and judicial proceedings be made void.

Therefor, howsoever the patrons of Witchcraft be learned men, yet they are greatly deceived in fatering the practices of Sorcerie upon a melancholike humour.

B. But for the further ratifying of their affection, they proceed, and use this argument : They which confess of themselves things false and impossible, must needs be parties deluded ; but our Witches doe this, when they bee examined, or consulted with, as that they can raise tempests, that they are carried thorow the aire in a moment, from place to place, that they passe thorow key-holes, and clifts of doores, that they be sometimes turned into cats, hares, and other creatures ; lastly, that they are brought into faire countries, to meet with *Hercules*, *Diana*, and the Devil, and such like ; all which are mere fables, and things impossible.

C. Answ. We must make a difference of Witches in regard of time. There is a time, when they first begin to make a league with Satan, and a time also after the league is made and confirmed.

When they first begin to grow in condescete with the devil, they are sober, and their understanding found, they make their match wakynge, and as they think wilely enough, knowing both what they promise the Devil, and upon what conditions, and therefore all this while it is no delusion. But after they bee once in the league, and have bee entangled in compact with the Devill (confederately as they think, for their owne good and advantage) the case may be otherwise. For then reason and understanding may be depraved, memorey weakened, and all the powers of their foul blimedned. Then becoming his vassals, they are deluded, and so intoxicated by him, that they will run into thousands of fantastical imaginations, holding themselves to be transformed into the shapes of other creatures, to be transpornted in the ayre into other countries, yes, to doe many strange things, which in truth they doe not.

D. I come now to their second reason. The Witches of our age (say they) were not knowne in the dayes of Moses, nor of Christ, therefore that law concerneth them not.

To this I answer two ways :

Firſt, that their argument is caught : For by the fame reason the Papists might avouch the lawfulness of the images of Saints, as of Peter, Paul, and others, yet of Christ himselfe, because they were not known in the dayes of Moses, and therefore could not bee condemned in the ſecond Commandment. Whereas contrariwise, the Spirit of God hath to framed and pened the laws

lawes Morall, and Judicall, which concerne man, as that they fetch within their compass all times of all ages, and condene them. And therefore wharflower is against the Law of God written by Moses, though it were not known, nor heard of, either when the Law was made, or afterward, yet condemned by the same Law.

Again, Ianswer, that our Witches are the same that were in *Mosetime*; and therefore by their owne reason must needs bee condemned by this Judicall law. For by the records of ancient writers, it is proved, that about 1200 years before Christes birth, shortly after the Trojan warre, which was 1000 years and upward before the building of the Temple by Solomon, there were the same Witches that are now, as the *Grecs* and *Syrens*, and such like, mentioned in the narration of that warre, as is manifest to them that know the storie.

Again, 500 years before Christ, when the Romans made their twelve Tables, which comprised all the lawes whereby that famous Commonwealth was governed, they made one expressly against Witches, even the same with these of our time, for practising the same things, as blasing of corse, hurting of cattle, men, women and children, &c. And for the time of Christ, though there be no particular mention made of any such Witches; yet thence it followeth not, that there were none; for all things that then happened, were not recorded: and I would fain know of the chiefe parsons of them, whether those parties possessed with the Devil and troubled with strange disteales, whom Christ healed, and out of whom he cast Devils, were not bewitched with some such people, as our Witches are, if they say no, let them if they can prove the contrary.

The third and last reason is this: Christ at his comming abolished all sinne, and therefore miracles and Witchcraft therewer sealed also. The Apollie saith, *that her foote principalities and powers, and triumphed over them upon the creesse, Colof 2. 15.*

Ad 5. This argument is frivolous, serving as well to justify a trayter, the thief, and the murthurer, as the Witch. For whereas it is alleged, that Christ abolished all sinne; we must understand how: not simply, for sin shoulde be more, but only in part, in this life, referring the final destruction thereof to the last judgement. Again, sinne is not abolished, no not in part at all, but only to the members of Christ, Whereupon the Apollie saith, *There is record made on them that are in Christ, Rom. 8. 1.* because no sinne is imputed unto them. But unto Witches, and all the enemies of Christ, sinne is imputed, and not abolished.

To conclude, howsoever much is laid in their defence, yet the first parts clear affirmatively, that the Witches of our time are the same with the witches that were in *Mosetime*, in trushe & substance. And so much for the first Question.

* Hieron. Olyff libro. 10. &c.

** In the book of the
Scripturis, 1595.
Sect. 1. lib. 1. No. 1.
Q. 1. Q. 2. Quo
gesetzung
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Secd. II.

II. *Quicq. How we may be able in these our daies to discerne, and discouere a Witch.*

Ad 1. The discouerie of a Witch is a matter Judiciall, as is also the discouerie of a theefe and a murthurer, and belongeth not to every man, but is to be done Judiciall by the Magistrate, according to the forme and order of Law: who therefore is set apart for such ends, and hath authoritie both to discouere and punish the cruelties of God and his Church. Now for the Magistrates direction in this busynesse, we are to know, that in the discouerie of a Witch, two things are required, Exstimation, and Conviction.

§ 1. Examination is an action of the Magistrate, making speciall enquierie of the crime of Witchcraft. This action must have the beginning from occasions, and presumptions. For the Magistrate though he be a publike person, and stand in the roome of God, for the execution of justice, yet he may not take upon him to examine whose, and how himselfe, willeth, of any crime; neither ought he to proceed upon flight cautes, as to shew his authoritie over others, or upon smuler respects, as to revenge his malice, or to bring parties into danger or suspition; but he must proceed upon speciall presumptions.

These I call *presumptions*, which doest least probably, and conjecturally note one to be a Witch; and these are certaine signes, whereby the party may be discouered, and touch some of them.

The first in order is this: If any person, man, or woman, be notoriously defamed for such a partie. Notorious defamacion, is a common report of the greater sort of people, with whom the partie suspected dwelleth, that he or she is a Witch. This yeedeth a fitong lispition. Yet the Magistrate must be warie in receiving such a report. For it falleth oftentimes, that the innocent may be suspected, and some of the better sort notoriously defamed. Therefore the wise and prudent Judge ought carefully to looke, that therfore be made by men of honestie and credit; which if it be, he may then proceed to make further enquierie of the fact.

The second is, if a fellow-witch or Magician give testimony of any person to be a Witch, either voluntarielly, or at his or her examination, or at his or her death. This is not sufficient for conviction, or condemnation, but only a fit presumption to cause first examination of the partie to be made.

Thirdly, if after cursing there followeth death, or at least some malchierfe. For Witches are wont to praetifie their mischievous facts by cursing and banning. This also is a sufficient matter of Examination, not of Conviction.

Fourthly, if after enmity, quarrelling, or threatening, a present malchierfe doth follow. For parties devilishly disposed, after cursing do threat-

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threatning; and that also is a great presumption.

Fifthly, if the partie suspected be the sonne or daughter, the man-servant, or maid-servant, the familiar friend, neare neighbour, or old companion of a knownde and convicted Witch. This may be likewise a presumption. For Witchcraft is an art that may bee learned, and conveyed from man to man, and often it falleth out, that a Witch dying leaveth some of the forenamed, heirs of her Witchcraft.

Sixtly, do add this for a presumption; If the partie suspected be found to have the devils mark: for it is commonly thought, when the Devil maketh his covenant with them, he alwaies leaveth his marke behind him, whereby he knowes them for his owne. Now if by some casuall meanes, such a marke be defreted on the boode of the partie suspected, whereof no evident reason in nature can be given, the Magistrate in this case my cause such to be examined, or take the matter into his owne hand, that the truth may appear.

Lately, if the partie examined be unconstant, or contrary to himselfe in his deliberate answers, it argueth a guilty minde and conscience which steeppeth the freedom of speech and utterance, and may give just occasion to the Magistrate to make further enquierie. I say not if he or be the timorous and fearful: for a good man may be fearfull in a good cause, sometimes by nature, sometimes in regard of the presence of the Judge, and the greatness of the audience. Again, some may be suddenly taken, and others naturally want the liberty of speech, which other men have. And these are the causes of feare and astonishment, which may befall the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding: either by a single Question, or by lone Torture. A single question, when the Magistrate himselfe only maketh enquierie, what was done, or not done, by bare and naked interrogations. A torture is, when besides the enquierie in words, he nith also the racke, or some other violent meane to urge confession. This course hath been taken in some countries, and may no doubt lawfully and with good conscience be used, howbeit not in every case, but only upon strong and great presumptions going before, and when the partie is obfinate. And thus much for Examination: now followeth Conviction.

§ 2. Conviction, is an action of the Magistrate, after just examination, discouering the Witch. This action must proceed from just and sufficient proofs, and not from bare presumptions. For though presumptions give occasion to examine, yet they are no sufficient causes of conviction. Now in general the proofs used for conviction are of two sorts, some be lesse sufficient, some be more sufficient.

The lesse sufficient proofs are these. First, in former ages, the partie suspested of Witchcraft, was brought before the Magistrate, who cau-

led red hot iron and scalding water to bee brought, and commanded the partie to put his hand in the one, or to take up the other, or both; and if he took up the iron in his bare hand without burning, or endured the water without scalding, hereby hee was cleared, and judged free: but if he did burn or scald, hee was then convicted, and condemned for a Witch. But this manner of conviction, hath long agone bee condemned for wicked and diabolical,

as in truth it is, confidring that thereby many times, an innocent man my bee condemned, and a rancke Witch scape unpunished.

Again, our owne times have afforded instances of such weak and insufficient proofs. As first, Scratching of the suspected partie, and present recoverie therupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or such like creature, is imagined to be a forcible meane to caute the Witch to discover her selfe. Thirdly, the burning of the thatch of the suspected parties house, which is thought to bee able to cure the partie bewitched, and to make the Witch to bewray her selfe.

Besides these, in other countries they have a further prooef justified by some that be learned. The partie is taken, and bound hand and foot, and cast into water into the water; if the partie, fesse is counted innocent, and escapeth; if shee fesse on the water, and finke not, fesse is taken for a Witch, convicted, and accordingly punisched.

All these prooefs are so farre from being sufficient, that some of them, if not all, are after a sort practises of Witchcraft, having in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any speciall appointment since. For what vertue can the Scratching of a Witch have to cure a hurt? where doe we finde it in any part of the word of God, that scratching should be used? what promise of recoverie upon the use thereof?

But how then comes it to passe, that helpe is often procured by shee and such like means?

Ad 6. It is the sleight and subtilltie of the Devil, upon scratching the Witch to remove such hurts, as himselfe hath inflicted, that thereby he may iure men to the practice of wicked and superstitious meanes. And what I say of scratching, the same may be enlarged to all other prooofs of this kinde before named; God hath imprinted no such vertue in their natures to these purposes, or added the same unto them by speciall and extraordinary alignment. That therefore which is brought to passe by them when they are used, commeth from the Devil.

And yet to justify the casting of a Witch into the water, it is alleged, that having made a covenant with the Devil, shee hath renounced her Baptisme, and hereupon there growes an Antipathie betwene her and water. *Ad 7.* This allegation serves no purpose: for

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all water is not the water of Baptisme, burchat only which is used in the very act of baptisme, and not before nor after. The element out of the use of the Sacrement is no Sacrement, but returns againe to his common use.

To goe yet further; another sufficient profe is the testimonie of some wizzard. It hath bene the ordinary custome of some men, when they have had any thing ill at ease, prently to goe or send to some wife man, or wife woman, by whom they have beene informed, that she thing is bewitched; and to winne cedula to their answere, some of them have offered to shew the Witches face in a glasse: whereof the partie having taken notice, returns home, and derelicteth the man or woman of Witchcraft. This I grant may be a good presumption to cause strait examination: but a sufficient profe of conviction it cannot be. For put the case the grand-jurye at the Afflites, goeth on a partie suspeched, and in their consultation the Devil comes in the likeliest of some knowne man, and tells them the partie in question is indeed a Witch, and offers whilso to confirme the same by oath: should the Inquest receive his oath of accusation to condemne the man? Affirately no; and yet that is as much as the testimonie of another wizzard, who onely by the Devils helpe reveleth the Witch. If this should be taken for a sufficient profe, the Devil would not leave one good man alive in the world. . . .

Againe, all other presumptions commonly used, are insufficient, though they may minister occasion of trial: for example: if a man in open court shal affirme before the Judge, Such an one fell out with me, and cursed me, giving me threatening words, that I shal smart for it, and some mischief shalid light upon my person or goods, etc etc. etc. It is well long. Upon this curse and threats prently such and such evils befall me, and I suffered these and these leses. The magistrate thus informed may lawfully proceed to inquire into the matter, but hee hath perissh in denial, as commonly it falleth out; then there is another couerter taken by a second sufficient means of conviction: which is, the testimonie of two witnessies, of good and honest report, avouching before the Magistrate upon their owne knowledge, these two things: Either that the partie accused hath made a league with the devil, or hath done some knowne practices of Witchcraft. And all arguments that doe necessarily prove either of these, being brought by two sufficient witnessies, are of force fully to convince the partie suspected. For example:

First, if they can prove that the partie suspected hath invoked and called upon the Devil, or desired his helpe. For this is a branch of that worship, which Satan bindeth his instrument to give unto him. And it is a pregnant profe of a league formerly made betweene them.

Secondly, if they can give evidence, that the partie hath entertained a familiar spirit, and

A place and time have ordinarily used, for the deteling of such ungodly persons: but the best that may be said of hem, is that they be all either false or uncertaine figures, or unavalauble for the condemnation of any man whatsoever.

Now follow the true prooves, and sufficient meane of conviction, all which may be reduced to two heads.

The first, is the free and voluntarie confessiōn of the crime, made by the partie suspeched and accused after examination. This hath bene thought generally of all men both Divines and Lawyars profe sufficient. For what needs more witnessie or further inquierie, when a man from the touch of his owne conscience acknowledgeth the faute.

And yet the patrons and advocates of Witches except against it, and object in this manner: that a man or woman may confess against themselves an untruth, being urged thereto either by feare or threatening, or by a desire upon some gracie to bee out of the world; or at least, being in trouble, and persuadēd it is the best course to save their lives, and obtaine libertie, they may upon simplicitie bee induced to confess that which they never did, even against themselves. *Adi.* I say now that a bare confession is sufficient, but a confession after due examination taken upon pregnant prentions, for if a man examined without any ground or prentions, should openly accuse himselfe, as grounded upon by-reports; but when proceeding is made against him at the first, upon good probabilities, and hereupon he be drawn to a free confession, that which hee hath manifested thereby, cannot but be a truth. Other points of exception urged by them, are of small moment, and may easily be answered out of the grounds before delivered, and therefore I omit them.

Now if the partie held in suspition, be examined, and will not confess, but obstinately persissh in denial, as commonly it falleth out; then there is another couerter taken by a second sufficient means of conviction: which is, the testimonie of two witnessies, of good and honest report, avouching before the Magistrate upon their owne knowledge, these two things: Either that the partie accused hath made a league with the devil, or hath done some knowne practices of Witchcraft. And all arguments that doe necessarily prove either of these, being brought by two sufficient witnessies, are of force fully to convince the partie suspected. For example:

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Secondly, if they can give evidence, that the partie hath entertained a familiar spirit, and

had conference with it, in forme or likekeneſſe of A mouse, cat, or some other vible creature.

Thirdly, if they affirme upon oath, that the suspected partie hath done any actior or work, which necessarily inferreth a covenant made: as that hee hath shewed the face of a man suspected being absent, in a glasse; or used Inchantment, or such like feats. In a word, if they both can avouch upon their owne proper knowledge, that such a man or woman suspeched, have put in practice any other actions of Witchcraft, as to have divined of things for they came to passe, and that peremptoriely; to have raised tempests, to have caused the forme of a dead man to appear, or the like, standēg either in divination or operation, it provercheth that he or she is a Witch.

B But some may say, if these bee the only strong prooves for the conviction of a Sorceror, it will then impossible to put any one to death, because the league with Satan is closely made, and the practices of Sorcerie are also verie secret, and hardly can a man bee brought which upon his owne knowledge can averte such thing."

I answer, howsover both the ground and practice be sorcer, and to many unknowne, yet there is a way to come to the knowledge thereof. For it is usuall with Satan to promise any thing, till the partie be pasched: but when it is once made, and the partie entangled in societie with him, then hee envoeueth nothing more, than his or her discouerie, and setteth all meanes possible to disclole them. So that what ead foever the Witch propoundeth to her selfe in the league, he intendeth nothing else, but her utter confision. Therefor in the just judgement of God, it often falleth out, that those which are true Witches indeed, shall either by confision discouer themselves, or by true testimonie bee convinced. The causes which move the Devil not only to effect, but to hasten this discouerie, are two principally.

The first is, his malice towards all men, in so high a degree, that hee cannot indure they shoulde enjoy the world, or the benefits of this life (if it were possible) so much as one house. Though therefore by vertue of the preconis̄t̄, he be cock-sure of his instrument, yet his malice is not herewitſt satisfied, till the partie be brought to light, and condemned to death. Which may be a caveat to all ill disposed persons, that they beware of yielding themselves unto him.

The second, is his unsatisfiſt̄ deſire of the present and full possiſt̄ion of them, whom hee hath got within the bonds of the covenant. For though he have good hope of them, yet is he not certaine of their continuance. The reaon is, because none uniteth with him in contederacie, have through the great mercie of God, by careful urging of holy meaneſſ, and faith in Christ, beeſt reclaimed and delivered out of his bondage, and is at length freed from his

covenant, ſo as hee hath eternally left them. Hence it is, that hee labours by might and maine, to keepe them in ignorance, and to prevent the uſage of meaneſſ effectual to their conuiction, by laying a plot for their delievry. But how then comes it to passe, that all ſuch persons are not ſpeciell detected, but ſome live long, and others die without any mans privatice? *Adi.* The reaons hereof may bee divers.

Firſt, because ſome one or more of them may belong to Gods election, and therefore be ſafe for cautes belt knowne to himſelfe, hee ſuffer them for a time to be holden in the ſnares of Satan, yet at length in mercie hee reclaimes them, and in the meane time ſuffereth not the devill to exercize the depth of his malice in diſcovering them to their conuision. Againe, for oþers, the Lord may in juſtice and ange ſuffer them not to be diſcloſed, that living under the meaneſſ, where they might be reclaim'd, and wilfully contynning the lameſſ, they may live to fill up the meafeur of their inquieries, and thereby be made finally inexcutable, that they may receive their juſter condenmation.

Secondly, the Devil ſuffereth ſome to live long undiſcloſed, that they may exercise the greater meafeur of his malice in the world; ſpecially if they be parties malicieſſly bent to doe harm to men, and other creatures.

Thirdly, ſome Witches do warily agree with the Devil, for a certayne terme of yeares, during which time hee bindeth himſelfe not to hurt them, but to be at their command. And Satan is carefull, ſpecially in eafe of his owne advantage, to keepe touch with them, that they may the moſt only cleave unto him on their parts. But if the caſe ſtand, that in either the partie ſuspeched, nor yet ſufficient witnesſes can bee produced, which are able to convict him or her either of these two waies; we have no warrant out of the word eicher in general, or in ſpeciall, to put ſuch a one to death. For though a preſumption hee never ſo strong, yet they are no prooves ſufficient for conviction, but only for examination.

I would therefore write with and advise all Juers, who give their Verdict upon life and death in courts of Afflites, to take good heed, that as they be diligent in zeale of Gods glorie, and the good of his Church, in detecting of Witches, by all ſufficient and lawfull meaneſſ; likewife they would be carefull wher they ſee, and not to condemn any partie ſuspeched, upon bare prentions, without ſound and ſufficient prooves, that they be not guilty through their owne rauſhnesſe of ſteading innocent bloud.

Sect. III.

Quest. III. Whether a man may prouen the danger of Witchcraft; and if he may, then what remedies bee may ſafely and effectually ſet against it?

To this question we answer affirmatively; A that a man may. And for the manerfance of this point, the Remedies of Witchcraft are to bee considered. In the handling whereof, I will proceed in this order. First, to set downe the true, lawfull, and effectual Remedies allowed and prescribed in the word. Secondly, the unlawfull and superstitious meaures prescribed and practised in the Romish Church.

Lawfull Remedies of Witchcraft, be of two sorts; Preervative, and Restorative. Preervative are those, which keepe a man from the hurt of Witchcraft. And these be of two sorts; either such as keepe safe the persons of men, or such as preserve the pieces of mens abroad.

For the persons of men, there is one lawrigne preervative; And this is to be within the covenant of grace, made and confirmed in the Gospell; y^e bloud of Christ, and that not outwardly in profession only, as all that be which are within the compass of the Church, but truly and indeed, as all the Elect are. And a man is then in the covenant, when God of his grace in the use of the meane, gives him a true knowledge of the nature of it, and of conditions required in the same on both parts; and withall gives him a true and lively faith, to apprehend and apply to himselfe the promise of God, in Christ, touching remission of sinnes, and life everlasting; yea, further to shew forth his faith by the fruits of true repenteance, and new obedience. When a man in this manner comes to be brought within the covenant, and is in Christ, he then receives assurance of Gods favour, and to him belongeth the promises depending thereupon, to wit, not only of the comfortable preface of Gods Spitt, but of the presence and speciall protection of his holy Angels, to pitch their tents about him, to keep him lie in soule and boode, from the power and malitious practices of Satan and his members. The ground of this assurance is laid downe in the word, Psa. 91. 10. *Hes. viii. 10. He shall give his Angels charge over thee. &c.* And the speech of Balasim confirmeth the same, who when he was hired of Balac to curse Gods people, and had often times shayed to do it, her coulⁿnor, at last he breakes out into this confition, *There is no Witchcraft against Israell, nor Sorcere against Israell;* (for so the words are to be read, according to the true meaning and circumstancess of the text.) As if he should have said, I was of thy opinion (O Balac) that Israell might be cursed, but after trial made, I found by good experiance, that I could see that people of God to hurt by mine Inchantments.

Howbeit we must here remember, that the promise of protection made unto Gods childe is not absolute, but admitteth exception, as all other promises of temporal blessing doe, and that in this manner: That shal be the partaker of this that blessing, and this that curse shall bee removed, if hee expedient for thee; but if for speciall cauiles, to the thy faith, and to

exercise thy patience, I make denial, thou must rest thy selfe contented in my good will and pleasure.

By warrant of this doctrine, a question commonly moved, may be resolved; Whether the servant and childe of God may be bewitched or not?

One of that which hath beene said, I answ^r; he may; and that is plaine by the Word. For by Gods permission, the holy boode of Christ himselfe was by Satan transported from place to place, Matth. 4. Righteous Job was miserably afflicted in his boode by the power of the Devil; and his children, who no doubt were Gods servants, and brought up in his fesse, as their father was, were slain by the same power. Yes,

B Christ himelicall testifieth, Luk. 13. 16. *That a daughter of Abraham, that is, of the faith of Abraham, had beene troubled eighteen years with a spirit of infirmitie, which the Devil caused by bowing her boode together, so as shee could not lift her selfe up, v. 11.* And therefore whereas some men are of this minde, that their faith is so strong, that all the Witches in the world, and all the Devils in hell cannot hurt them; they are much deceived. This their faith be a fond presupposition, and no true faith. For no man in the earth can absolutely assure himselfe of saeftie and protection from the Devil; and if any could, it were the child of God; but *Salomon's faith, shal all onward thing may come alike both to the good and to the bad,* Ecclesi. 9. 2.

C Howbeit in this case there is great difference betwene the servante of God, and an unrepentant sinner. Though the godly man be not exempted from Witchcraft, yet hee is a thousand fold more free from the power thereof, than other men are. For there is onely one case, and no more, wherein the devil hath any way power to hurt him, and that is, when it please God by that kind of strofe, to make triall of his faith and patience, and out of the case, he is alwaies free from the annoyance of these Witches in the world.

D If then this be the only lawrigne preervative to keep a man safe and faire from the power of Witches, and of the Devil, to have part in the covenant of grace, to be made partaker of Christ, by a true faith, testified by lyng unto all sinne, and living unto God in newnesse of life; we must not content our selues with a formall profession, as many in the visible Church doe, which wanting the life of faith, doe not live in Christ; but strive to gouern ourselues according to the word, that we may have our portion in this excellent privilege of preservation, from the power and malice of the enemies of God, and all ungodly persons.

Preervatives of the second sort, are such as concerne the places of mens abroad. For Satan contenteth not himselfe to have manifistred his malice in afflicting mens persons, but he also largeth the same to the molestation of the

the places where they dwelle, by infecting the ayre, and such like. The onely effectual means to remedie this evill, is the Sanctification of the places of our habitation. Looke as we are wont to sanctifie our meat and drinke, by Gods word, and by prayer, and thereby procure his blessing upon his owne ordinance for our refreshing: so in like manner may wee sanctifie the places of our aboad, and thereby both procure the blessing which we want, and also avoyd many curies and dangers, which otherwise would fall upon us.

If any shal think the Consecration of houses and places in this sort, to be a mere device of mans braine; let them remember, that in the Old Testament, besides the desication of the Temple, allowed by all, there was a Law precribed to the Jews, for the speciall dedication of every mans houle: *If any hath built a new houle (in the land of Israel) and hath not dedicated it, let him returne againes, &c.* Deut. 20. 5. As who shold lay, hee hath omitted a necessarie dutie. Now this dedication was nothing else, but the sanctification of them by word and prayer, wherein they made acknowledgement, that they became theirs by the free gift and blesing of God, and further defined a free and lawfull use of the same to his glorie and their mutuall good. A dutie which hath beene performed by the servants of God in ancient times.

The fift thing that Abraham did, when he came from the land of Chaldaia, to the land of Canaan, which God gave him to possesse, was the building of an Altar for the worship of God, his sacrificing theron, and calling upon the name of the Lord, Gen. 12. 8. The same did Noah before him at his first comming out of the Arke after the flood, Gen. 8. 20. and Iacob after him in Bethel. And they were all moved hereunto, because they knew their comfortable abode in those places, came not by their owne endeavur, but from the blesing of God. When the good king Hezekiah kept the Pascoover in Ierusalem, his principall care was that the Priestes and all the people might be sanctified, and therefore he prayed unto God to be merciful to them that were not sanctified, 2 Chron. 30. 18. And as he behaved himselfe D in his kingdom, so shoulde every master of a familie behave himselfe in his houle where hee dwelleth, labouring to sanctifie the same that it may be comfortable to him and his; left for neglect thereof, he pull upon himselfe and those that belong unto him, the heawie hand of God in plagues and punishments.

The second kind of Remedies are Restorative, which leue to deliver men from Witchcraft, by curing the harts of Witches in the bodies of men, or other creatures. In the handling whereof, first, we will consider, how whole countries, and then how every particular man may be cured and delivered. Whole Countries and Kingdomes are freed and cured specially by one meanes; The publishing and embracing of the

A Goſpell. When our Saviour Christ had ſent the twelve Diſciples to preach in Jude, after their returne he gaue this exhortacion of the effect of their minifter, *That her ſun ſeteth, ſall downe from heaven like lightning, Luk. 10. 18.* his meaneing was this; As lightning is suddenly and violently ſent ou of the cloud, and (as it were) cast downe to the earth by the cracke of the thunders; even so ſat the Prince of diuels world, that rulēth in the hearts of the diſobedient, was cast downe, and his kingdom reigned by the power of the Gofpelle preached. In the times of ignorance the devil trumppeth freely without conuictioun, but the mift and darkenesſe of his delusions cannot poſſiblē abide the bright beautie of Gods glorious will revealed by preaching. The Lord of ancient times commanded his people not to doe according to thone nations, among whom they dwelt in Canaan, by practisyng Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commandment, *Heſpells* preſcribed unto them this Reſtoratiue, *the reverent and deuout hearing of the Lord Prophets, v. 18.* In this our Church if wee would be healed of our wounds, and banishe Satan from amoung us, who greatly annoyeth a great number of our people by his delusions and damnable practices of Sorcerie; the onely way to bring into paffe is the maintaining of a ſacred Minifterie, the advancing of Prophets, by whose labours the Gofpelle may flouriſh. For the faithful dispensation thereof is the Lords owne ſame and keept, whereby hee beathew downe the kingdom of darkenesſe, and conſoundeth the works and enterprizes of the Devil.

The ſecond ſort of Reſtoratiues, ſerve for the cure of particular persons: for howſoever the gift and power of casting out Devils and curing witchcraft, be ordinarily caſed, ſince the Apolitie times, it being a gift peculiar to the Primitive Church, and given to it only during the inuincie of the Gofpelle; yet there may bee uaneas ued, and that effectually, for the curing of any person that is bewitched by Satans instruments. Thoſe therefore that are in theſe daies tormented in this kinde, muſt doe three things.

First, they muſt enter into a ſerious examination of themselves, and conſider the cauile for which it pleateth God to ſuffer Satan to exerciſe them with that kind of cratſe. And here upon diligent enquierie, they ſhall finde that their owne houles are the true and proper cauiles of thone evils. When Saul was diſobedient to the commandment of God, the Lord ſent upon him an evill ſpirite to vex him, 1 Sam. 15. Hyrcanus and Alexander for their paſtlenient errors were both cast out of the Church, and given up alſo to Satan, that they might learne not to blaſphem, 1 Tim. 1. 20. in the fauor manner was the inceſtuous perfon dealt withall, 1 Cor. 5. 5.

Secondly, after this examination, the same parties must shew forth their faith, whereby they depend on the free favour and mercy of God for their deliverance. How may this bee done by hearie prayer unto God, joyned with fath that the same may bee more earnest. In which pracie the maine deafe of the heart must be absolutely for the pardon of their sinnes, and then for deliverance from the harts and tormentes of diabolical perinsones absolutely, as for the other, but with this condition, to fatisfie as it thanis with Gods glorie, and their owne good. For these are the bounds and limites of all temporall good things, of them the Lord makes no absolute promise, but with their conditions and qualifikations.

Thirdly, the parties bewitched must patiently bear the present annoyances, comforting themselves with this, that it is the Lords owne hand, by whose speciall providence it comes to passe, and who turneth all things to the good of his chosen. Again, they are to remember, that he being a most wise God, and loving father in Christ, will not suffer them to be tried above that they bee able to bear, but in his good time will grant a joyful issue. Now when the bewitched shall thus submit themselves unto God, in the crose, be that hee (upon some cause) deferre their deliverance, yet they shall not finally be deceived of their hope. For either in this life, at the appointed time, or in the end of this life, by death they shall be eternally delivered, and put in preuent possession of everlasting easse and happiness. Thus much of the true remedies againt Witchcraft.

In the next place wee are a little to examine the false and superstitious Remedies, preferrred and used by them of the popish Church.

The most learned Papists of this age doe teach and vouch, that there is in Gods Church an ordinary gift and power, whereby some men may cast out devils, and helpe annoyances that come by Witches. The Protestant is of a contrarie judgement, and holdeth according to truth, that there is now no such ordinary gift left to the Church of God, since the daies of the Apostles.

Reasons of this opinion may be these.

First, casting out of Devils, and curing such annoyances, are extraordinary and miraculos works, for Christ accounteth handling of lepers without hurt, speaking with new tongies, curing of difses by imposition of hands, (all which are things of lesse moment) to be miracles, Mark. 16.18.19, but all these lesser works, yea, the ordinarie power of working them, is ceased; for it was only given to the Apostles in the Primitive Church, as a meanes to confirme the doctrine of the Gospell to unbelivers, that never heard of Christ before. So Paul teacheth, *Strange Tongues* (that is, the gift of speaking strange languages, without ordinary teaching) are for *signes*, no to them that believe, but to them that belieue not, 1 Cor. 14. 22.

A. And for the same end were all extraordinarie gifts given. Seeing therefore the doctrine of the Gospell hath beene alreadie established, and the truth thereof sufficiently confirmed by miracles in the Primitive Church, the same gift must needs cease unto us. For if it shoulde still continue, it would call into questione the effect of the Apostolical preaching, and impute thus much, that the Gospell was nor well establisched, nor sufficiently confirmed by the extraordinary Ministerie, and miracles accompanying the same. Again, if the gift of working miracles should remaine, then the promise of God for his special and extraordinary assistance therin, should yet continue: for the gift and promise goe together; so long as the promise is in force, so long is the gifto also; but the promise made by Christ, *In my name shall they cast out Devils, and speake with new Tongues*, Mark. 16. was in force only in the persons and Ministeries of the Apostles, and those that had extraordinarie and immediate calling from God, and it ceased when they and their calling ceased. Therefore if Ministers now shoulde lay their hands on the sick, they shoulde not recover them: if they shoulde answere them with Oyle, it shoulde doe them no good, because they have no promise.

Howbeit the Papists stand stilly in defending the continuance of these gifts.

Fifth, they say, the Church of the New Testament is nothing inferiour to that of the Old. The Jewish Church before the coming of Christ, was the Chuch of the Old Testament, and had the power and gift of casting out Devils. So faith our Saviour himselfe, Matth. 12. 27. *If I through Beelzebub cast out Devils, by whom do your children cast them out?* In which words hee ascribeth this gift unto the Jewes, therefore it shoulde seeme the same remans still in the Church.

Answ. That place of Scripture is diversly expounded. Some by children there mentioned, understand the Apostles, who were Jewes borne, and had received from Christ this gift and power to cast out Devils. Which if it be so, it maketh not for them, because they had it extraordinarily. But I rather think, that by children, are meant the Exorcising Jexes, before Christ's time, who did cast out devils among the, pretending an abillite to do this worke in the name of God; whereas in truth we call flat Sorcerers, and did it by vertue of a league & compact made with the Devil. Which practice hath bene of long continuance, and is at this day common and usual among the Papist foy. And that there were such Exorcists among the Jewes, is evident. For such were those Vagabonds which came to Ephesus, and couer upon them to cast out devils by the name of Iesu, and Paul, Act. 19. 13, but the man in whom the evill spirit was, (so soone as he had adjured the spirit) ranne upon them, and mightily prevailed against them, v. 16. Now if they had

done this great work by the power of God (as they pretended) the holy Ghost would not have called them Exorcists and Vagabonds, neither could the evill spirit possiblie have overcome them as he did. Again, in the Histories of the Jewes are recorded many practices of such as exercisid this power among them. *Rg-pael* the Angell telleth *Tobias*, that a perfume made of the heart and liver of a fish, will helpe a man vexed with an evill spirit, Tob. 6. 7, which counsell is flat Magick, for there is no such vertue in the liver of a fish. And in other histories we read, that one *Elezar* a Jew, by the smell of a certaine root put to the nose of a man possest with a devill, caused the devill to come out of his nostrils, and forsooke him; which thing was done in publicke place before *Vespasian* and others. This also was effected by vertue coniuration. For what vertue can there bee in any root or herb in the world, available to command and enforce Satan to depart from a man possest? And yet such leare were played by ludiue Magicians among the Jewes. Wherupon I conclude, that the meaning of our Saviour in the place alledged, is in effect thus much: *If I by the power of Beelzebub, &c. that is, you have among you ludiue Magicians and Exorcists, who pretend and exercisid the gift of casting out Devils, and you thinke they doe it by the power of God, why then do you not carrie the faire opinion of me also?*

Theire second reason is grounded on the promise of Christ, Mark. 16. 17. *These tokens shall follow them that believe, In my name they shall cast out Devils, &c.* whence they gather, that there shall be alwaies some in the Church, who shall have power to cast forth Devils, if they believe.

Answ. That promise was made by Christ unto his Church, to be fulfilled immediately after his ascencion. It did not extend to all times, and persons, so long as the world endureth, but onely to the times of the primitive Church, and to such as then lived. For to them only the doctrin of the Gospell was to be confirmed by signes and miracles. And this lasted about 200 years next after Christ his ascencion. During which time, not onely the Apostles and Ministers, but even private men and foalsheds wrought many miracles.

The third reason is taken from experience, which (as they say) in all ages from the Apostles times to this day sheweth, that there have bin always some in the Church, which have had this gift of casting out Devils, and curing the hurs of Witchcraft.

Answ. This gift continued not much above the space of 200 years after Christ. From which time many hereties beganne to spread themselves; and then shortly after Poperte that mysterie of inquierie beginning to spring up, and to dilate it selfe in the Churches of Europe, the true gift of working Miracles then ceased, and instead thereof came in delusions, and lying

wonders, by the effectuall working of *Satan*, as it was foretold by the Apostle, 2 Thess. 2. 9: Of which fore were and are all those miraclcs of the Romish Church, whereby simple people have beeene notoriously deluded. These indeed have there continued from that time to this day. But this gift of the holy Ghost, whereof the Question is made, ceased long before.

To proceed yet further, we are here to consider the particular Remedies, which they of the Popish Church have prescrived againt the hurts that have comely by Witchcraft. And they are principally five.

I. *The name Iesu.*

1. *Tokens of the Religion of Saints.*

2. *The signe of the Crof.*

3. *Hallowed vestments.*

4. *Exorcises.*

I. First, for the name *Iesu*: This much we grant, that any Christian may lawfully call upon the name of *Iesu* in prayer, for the helpe and deliverance of those that are possest and bewitched, but yet with the caveat and condition before specified, if it be the will of God, and if their recovery may make for his glory, the benefit of the Church, and the good of the partie diseased.

B. But the Papist by the use of this name, intendeth a further matter, to wit, that alle very name uttered in to many letters and syllables, is powerfull to cast out Devils, and to helpe those that are bewitched. For when it is uttered, they (say they) the autoritie of Christ is present, that the wroke may be done. A flat untruth, and a practice full of danger. For let this be well considered, wherfore any man dorth in this case, he must doe it by vertue of his calling, and have alio his warrant for the doing therof out of the word; which if he wente, and yet will undertake such a wroke, he may justly feare the like event that befel the vagabond Jewes that were Exorcists, Act. 19. 13. Now the Church of Christ hath no warrant in the word, to use this name of Christ for any such purpose; neither hath any ordinary Church a speciall calling from God so to doe. Therefore he may not doe it.

C. And whereas they would beare men in hand, that the said name, of all the names of Christ, and above all other things, is of most speciall vertue, though I beliefe even by a man that wanteth faith, because the Apostle saith, *Alle name of Iesu every knee shall bow, both of things in heauen, in earth, and under the earth*, Phil. 2. 10, and by thing under the earth are meant the Devils we knowe that their allegation is weake, and that they greatly abuse the place. For there the name *Iesu*, is not onely a title of Christ, but withall signifieth the power, maiestie, and autoritie of Christ, sitting at the right hand of the father, to whom all creatures in heaven, earth, and hell are made subject; and by that power indeed (if they had it at command) they might be able to cure the hurs of Witchcraft.

A Discourse of Witchcraft.

II. The second speciall Remedy is the Use of Saints Reliques; as their books, bones, apparel, staves, or such like, which being but touched of the parties vexed, are excellent meanes to recover them.

Anf. The use of these things, to the purpose aforesaid, is a mere superstitious practice. For first, they have not the true Reliques of the Saints, as would plainly appear, if a true Inventory were taken of all such as they are to be found in their Monasteries and Churches. Secondly, though they had them, yet have they no warrant or calling to use them to this end: for in all the Word of God, there is neither commandement to warrant the use, nor promise to affuse any man of a blessing upon the use of them. Albeit they would seeme to have some warrant, and therefore they alleage that which is written, 2 King. 13. 21. of a dead man, who being for haffe thrown into the sepulchre of *Elytha*, tooke as he touched the bones of *Elytha*, revivel, and stood upon his feet. To this also they add examples of cures done by *Peters* shadow, Act. 5. 15. and syndrie diseases healed by *Peter*s handkerchiefs, Act. 19. 12.

Anf. These things indeed are true, but they serve nothing to their purpose. For first, the quickening of the dead foulders came not from any vertue in the corps of *Elytha*; but it was a miracle, which it pleased God then to worke, by means of the corps, that the Jewes at that time might bee confirmed in the truth of that doctrine, which *Elytha* had taught them from God, and which before his death they had neglected, as I have before shewed. And it was a thing only then done, and never since. It can therefore be ground for the ordinary use of Reliques. Againe, touching the other examples: I answere, that both *Peter* and *Paul* had the gift of working miracles, and having the gift, they might use such meanes for the present cure of distsaes. But the Papists are notable to shew, that God hath given them the like gift, whereby they might be warranted for the use of the like meanes: neither can they shewly hope for successe, although they should undertake to use them.

III. The third Remedy, is the signe of the Croffe, made upon the bodie of the partie tormented. Behold to what a height of impiearie they are growne, ascribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper only to the Godhead. The Prophets and Apostles in their times did not worke these of themselves, but were only Gods paffive instruments, in this manner: When the Lord intended by them to worke any miracle, they received from him at the same time an extraordinarie and speciall instant, whereby they were moved to attempt the worke. They therefore yielded themselves to the present motion of Gods Spirit, to be his instruments only in the diligation of the worke: but the sole author and producer of the

miracle, was God himselfe. And in this case the very manhood of our Saviour Christ, considered apart from his Godhead, had no power of it selfe, but was only the instrument of his Godhead, wherfore it pleased him in that kind to manifest the same. Wherfore to affuse this vertue to the Croffe, being a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blasphemie.

IV. The fourth Remedy, is the using of halloved things; as halloved graines, salt, water, bread, images; specially the image of *Agnes dei*. Anf. Halloved creatures are in truth unhalloved superstitions. For every creature is sanctified by the word and prayer, 1 Tim. 4. 4. by the word, when God in his word commands us to use it for some end; and by prayer, when we give him thanks for giving the creature, and willfulll define his blessing in the use thereof. Now let any Papist shew me one letter or lable in all the books of God, commanding the use of a creature for any such end.

They affirme indeed, that *Elytha* wrought miracles by halloved salt, for by it he cured the bitter waters, 2 King. 2. 21. But the Prophet used not halloved, but common salt, and that not ordinarily, but only then, as a meane whereby to worke a miracle. It was therefore powerfull in his hands, because for the doing thereof, he had power and warrant from God extraordinarily; and it cannot be so in any other, which have not the same gift.

V. The fifth and last Remedy, is Exorcisme, which is an adjuring and commanding the Devil in the name of God, to depart from the partie possessed, and cease to molest him any more. This meane was used by our Saviours Christ himselfe, and after him by his Apostles and other believours in the time of the Primitive Church, whenthe gift of working miracles was in force: but in these daies (as I laid before) that gift is ceasid, and also the promise of power annexed to the use of adjuracion: and therfore the meanes thereof must needs cease. And for an ordinary man now to command the Devil in such sort, is mere presumption, and a practice of Sorcerie.

Sect. IV.

IV. Quest. Whether the Witches of our age are to be punished with death, and that by vertue of this Law of Moses?

I doubt not, but in this last age of the world, among us also, this signe of Witchcraft ought sharply to be punished as in the former times: and all Witches being thorowly convicted by the Magistrate, ought according to the Law of Moses to be put to death. For proose hereof, consider these reasons.

Fist, this Law of Moses stably enjoyeth all men, in all ages, without limitation of circumstancess, not to suffer the Witch to live: and heretoupon I gather, that it must stand the same, both

both now and for ever to the worlds end.

Patrons of Witches except against this, holding that it was a Judicall Law, which continued but for a time, and concerneid only the Nation of the Jewes, and is now tested. But I take the contrary to be the truth, and that upon their grounds.

I. Thoile Judicall Lawes, whose penaltie is death, because they have in them a perpetuall equity, and doe serve to maintaine some moral precept, are perpetuall. The Jewes indeed had some Lawes of this kinde, whose punishments were temporall, and they lasted only for a certaine time: but the penaltie of Witchcraft, being Death by Gods appointment, and the inflicting of that punishment, serving to maintaine the equite of the three first moral precepts of the first Table, which cannot be kept unless this Law be put in execution; it must necessarily follow, that it is in regard moral, and bindus, and shall in like forme bind all men in all ages, as well as the Jewes themselves, to whom it was at that time perisionally directed.

II. Every Judicall Law, that hath in it the equite of Law of nature, is perpetuall; but this Law of punishing the Witch by death, is such. For it is a principle of the Law of nature, holden for grounded truth in all countries and Kingdomes, among all people in every age, that the traytor who is an enemy to the State, and rebell against his lawfull Prince, should be put to death: now the most notorious traytor and rebel that can be, is the Witch. For she renounceth God himselfe, the King of kings, she leaves the societie of his Church and people, she bindeth her selfe in leugie with the devill: and therfore if any offender among men, ought to suffer death for his fact, much more ought she, and that of due deffret.

The second reason for the proofe of the point in hand, is this: According to *Moses* law, every Idolater was to be stoned to death: Deuter. 17. v. 3, 4, 5. If there bee found any among you, that hath gone and served other gods, as the Sunne, the Moone, or any of the hoste of heaven: if thetherupon enquiering be found to be true and certaine, that that bringeth them forth unto thy gates, whether he be man or woman, and shall stone them with stones till they die. Now this is the very case of a Witch, she renounceth the true God, and maketh choice to serve the devill, she is therefore a grosse Idolater, and her punishment must be stolfe. It is alleaged by the favoures of the contrary part, that *Peter* denied Christ, and yet was not put to death: I answere, there is great difference between *Peters* denial of Christ, and Witches denying of God. *Peters* denyall was upon infirmitie and in haste: the Witch denegheth God upon knowledge and deliberation, wittingly and wilfully. Againe, *Peter* did not upon the deall make himselfe to the devill, but turned unto Christ againe, which he testified by his hearty and speeche reppentance: but Witches

A Discourse of Witchcraft.

A deny God, and beake themselves to the Devil, of their owne accord, as is manifest even by their owne confessiuns at their arraignments.

The third reason. Every seducer in the Church, whose practice was to draw men from the true God to the worship of Idols, thought it were a mans owne sonne or daughter, wife or friend, by the peremptorie decree and commandement of God, was at no hand to be spared or pitied, but the hand of the witcher best, and then the hands of all the people must be upon him, to kill him, Deut. 13. 6, 9. If this bee so, no Witches convicted ought to escape the sword of the Magistrate: for they are the most notorious leduers of all other. When they bee once entangled in the Devils leuge, they labour to mire their dearest friends and poltie in their curse and abominable practices; that they may be the more easly drawn into the laue confederacie, wherewith they themselves are united to Satan. I might here alleage that they deserve death, because many of them bee murthers; but I stand not upon that instance, because I hold in the generall that Witches are not to be suffered to live, though they doe not hurt either to man or other creatures, and that by vertue of *Moses* law, only for their leagues sake, whereby they become rebels to God, Idolaters and leduers, as now hath beeene shewed. Yet notwithstanding all that hath beeene said, many things are bieng in defence of them, by such as be their friends and well-willers.

Fist, it is said, that the hurt that is done, comes not from the Witch, but from the devill: he deserves the blame because it is his work, and is the nor to die for his fault. Asfor Let it be granted, that the Witch is not the author of the evill that is done, yet she is a confederate and partner with the devill in the fault, and so the law tales hold on her. See it in a familiar comparison: A compaine of men coniue together in a robbery, by common consent come stand in open place to cipe out the boate, and to give the watchword, others are let about the palage, privily to milde upon the man, and to spoyle him of his goods. In this case what faulth the Law? The parties that gave the watchword, though they did nothing to the robbery by content, they are theives, and liable to condemnation and execution, as well as the principals. Even so stands the case with the Witch. In the working of wonders, and in all mischievous practices, ne ther is he partner with the devill by content of covenant: the Witch only utters the warchord, in some chemic or other wise, and doth no more; the devill upon notice given by the Charmer, takes his opportunity, and works the mischiefe. He is the principall agent, but the other yeeleth helpe, and is lightly liable to punishment. The reason is, because if the Devil were not flattered up, and provoked by the Witch, he would never do so much hurt

as he doth. He had never appeared in Samuels likenes, had he not been solicited by the Witch of Endor. He would not have caused counterfeit serpents and frogs to appear in Egypt, but for James and Jambres, and other Inchanters. And in this age there would not in likelihood be so much hurt and hindrance procured unto men, and other creatures by his meanes, but for the infatigation of ill disposed persons; that have fellowship and societie with him.

Again, they object, that Witches convicted either repeat, or repeat not: If they repeat, then God pardons their sin, and why should not the Magistrate as well save their bodies and let them live, as God doth their soules? If they doe not repeat, then it is a dangerous thing for the Magistrate to put them to death: for by this means hee kill the bodie, and castis the soule to hell.

Ans. All Witches judicially and lawfully convicted, ought to have space of repentence granted unto them, wherein they may be instructed and exhorted, and then afterward executed. For it is not fit for them to be saved by Gods mercie, though they have denied him. Secondly, the Magistrate must execute justice upon malefactors lawfully convicted, whether they repeat or not. For God approveth the just execution of punishment upon men, without respect to their repentence; either mift their impentencies hinder the execution of Justice. When the people of Israel had committed Idolatrie in worshipping the golden calfe, Moses did not expect their repentence, and in the mean while forbearre the punishment, but hee and the Levites prefendly tooke their swords and flew them, and the Lord approved their course of proceeding, Exod. 2. 8. When Zimri an Israelite had committed fornication with Cozbi Midianitish woman, Phineas in zeale of Gods glorie executed judgement upon them both, without any respect unto their repentence, Num. 25. 8. and is therefore commended, Psal. 106. 30. Warres are a worthy ordinance of God, and yet no Prince could ever attempt the famelawfully, if every soldier in the field should stay the killing of his enemies, upon expectation

A of his repentence. And whereas they lay, that by executing an impudent Witch, the Magistrate castis away the soule; we must know, that the end of execution by the Magistrate is not the damnation of the malefactors soule, but that sinne might be punished that others may beware of the like crimes and offences, and that the wicked might be taken away from among Gods people.

But some Witches there be that cannot bee convicted of killing any: what shall become of them? Ans. As the killing Witch must die by another law, though he were a Witch: so the healing and harmefull Witch must die by this Law, though he kill not, only for covenant made with Satan. For this must alwaies be remembred as a conclusion, that by Witches we understand not those only which kill and torment; but all Diviners, Charners, Juglers, all Wizards, commonly called wife men and wife women; yea whatsoever do anything (knowing what they do) which cannot be effected by nature or art; and in the same number we recollect all good Witches, which doe no hurt but good, which do not spoile and destroy, but save and deliver. All these come under this sentence of Moles, because they denise God and are confederates with Satan. By the lawes of England the cheefe is executed for stealing, and wee thinke it just and profitable; but it were a thousand times better for the land, if all Witches, but specially the blessing Witch might suffer death. For the cheefe by his stealing, and the hurtfull Inchanter by charming, bring hindrance and hurt to the bodies & goods of men: but these are the right hand of the devil, by which hee taketh and destroyeth the soules of men. Men doe most commonly hate and spicte the damnyfying Sorcerer, as unworthy to live among them: whereas the other is so deare unto them, that they hold themselves and their country blessed that have him among them, they fly unto him in necessity, they depend upon him as their God, and by this meanes, shoulards are carried away to their finall confusion. Death therefore is the just and deserved portion of the good Witch.

FINIS.

A R E S O L V T I O N TO The Countrey-man. P R O V I N G I T V T T E R L Y V N L A W F U L L T O B V Y O R V S E our yearly P R O G N O S T I C A T I O N S.

Written long since by W. P.

E S A Y 47. ver. 12, 13, 14.

Stand now among thine Inchanters, and in the multitude of Scotch-sayers, (with whom thou hast wearied thy selfe from thy youth) if so be thou maist have profit, or if so be thou maist have frenche. Thou art wearied in the multitude of thy counsels: let now the Astrologers, the Star-gazers, and Prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shalbe as bubble: the fire shall burne them, they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by.



L O N D O N,
Printed by I O H N H A V I L A N D, for I A M E S B O L E R.
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