have Laboured strongly to dispute out of the Worl
John Wiers Physician in his time to the Duke of Cleve
(in his book de prestigiis Dæmonum) Mr Reginald Scot (in
his Discovery of Witchcraft) John Webster (in his Display
ing of supposed witchcraft) Mr Wagstaff (the Question of
witchcraft Debated) Mr Ady (Candle in the Dark) and Dr
Francis Hutchinson now Bishop of Down and Connor in
Ireland (Historical essay concerning Witchcraft) if the
dont, what they seem to do, simply Deny the Being of Witch
they laugh at the Common Notions of witchcraft, as
if Popery and witchcraft went by Fractions.

But that there has been and may be Wizards and Wi
=tches who have Communications with Devils, and put the
Wicked Designs in practice it is clear 1st from the many
flances of these Diabolycal Agents Extant in Sacred and
profane Records. such a one was Balaam a Divinor and
Inchanter, that could bring evil upon Men or take it a
by Magick Performances Numb. 22. 6. 7. — 24. 1. The Woman
at Endor that had a familiar spirit 1 Sam. 28. 7. King
Manasseh 2 Chron. 33. 6. The Witch at Philippi Acts 16.
16. Simon Magus who used sorcery and bewitched the peo
of Samaria Acts 8. 9. And Elimas the Sorcerer Acts 13. 8.
of this Number were the Magicians Astrologers Sorcerers
Chaldeans of Babylon Dan. 2. 2. Pharaoh's wise men Sor
cerers and Magicians who by their Incantaments
tated a great many of the Miracles performed by Mos
Exod. 7. 11. 22 — 8. 7. 18. And the Nebuchadnezzars Wise
Men might not have been in any professed Confederacy
with Satan seeing Daniel would not then have been
their Advocate, or Distinguish their Skill from Divin
Revelation in such Inoffensive terms as he did, nor
would have accepted the office of preeminence over th
Yet probably they used the Arts and Methods of Relig
which obtain Diabolical Cooperation and assistance
Farther, these words of the Malitious Jews against
Christ, he casteth out Devils by Beelzebub the prin
of Devils Matth. 12. 24. imply that Sorcerers usu
the in Confederacy with the Devil and our Saviour
doth not Confute their Supposal, but Clears his

(Contra Bonnum Bonum Fecit)



self by an Appeal to the Actions of their own Children, whom
they would not so roundly tax. St. Paul Rockons Witchcraft
need to Idolatry in his Catalogue of the works of the Flesh
Gallat. 5. 20. Sorcerers are Joined with Idolaters, Rev. 21.
8. — 22. 15. To set forth Moses Examples of Witches we
need not Appeal to the Relations of the poets, and Fable
in the fabulous Stories Concerning Circe and Medea:
when there are others of known Credit and Authority that
Report the wonderful effects wrought by professors of
Magick as Zoroastres, Pythagoras, Apollonius Tianæus,
Nero, Heliogabalus, Julian the Apostate, Ericus one of
the Kings of the Goths &c. Yea several of the Christian
fathers as Irenæus, Justin Martyr, Tertullian, Epiphanius
and Theodoret acquaint us, that some of the Ancient
Heretics were versed in Magical Arts, and did strange
things by them; and an Eminent Man of Hebrew Learning
(Dr. Lightfoot Hor. Hebra. in Matth. 24. 24.) tells us,
that the Chief Rabinis among the Jews, even the Heads of
the Sanhedrim were given to Magick and witchcraft.
Yea Witchcraft hath been a National thing, some whole
Countries as Finland, Lapland, and diverse places in the
Indies have practised sorcery. A more full and particular
Account of the practisers of Magick and witchcraft may
be had from Hieronymus Bosch, Jordan, Plait, Gilbert Spranger, Bodinus,
Delrio, Remigius, Glanvil, More, Baxter, Richard Boul
=ton, &c. Which Leads me to the second Manner of proof
of the Diabolical art of witchcraft, by the Many Real
and forcible pernicious effects of it in all ages, Vouched
not only by the Relations and Testimonies of writers,
and other persons of Undoubted Credit, but also by the
Confessions of witches themselves. 3d That witchcraft
is not a Chimerical crime, may be Gathered from the Law
of God, that suffers not a witch to live Exod. 22. 18. Lev. 20. 27.
the Ecclesiastical canons of the Ancient Christians which
Condemn and Anathema thus such Instruments of the
Devil canons 26 Quæst. 5 Cap. x. de Sortilegis, and the civil
law. Cit. Cod. de Maleficis & Mathematicis. The Municipal laws
of