

SIR EDWARD COKE.

cannot *prædicere*, foretell of things to come, which notwithstanding, S. Austin did sometime hold that he could. But afterwards justly retracted it in these words, *Rem dixi occultissimum audacioræ assertionē, quam debui, &c., certissimum est dæmones non præscire*. "Now for the predictions and foretellings of the Sibyls being Gentiles, so long before the incarnation of our Saviour Christ; and more directly and particularly, of those high mysteries of the incarnation and passion of Christ, the coming of Antichrist, the subversion of Rome, and the end of the World, they are by the true prophets of Almighty God, who spake by the Holy Ghost, well discovered; that while the church was in her cradle, these predictions were invented and fathered upon the Gentiles; to the intent to make the doctrine of the said high mysteries of the gospel the more credible amongst the Gentiles. And if any such predictions had been by the said Sibyls, out of question those great lights of nature amongst the Gentiles, Plato, Aristotle, Theophrastus, or some other of those great philosophers, that with great alacrity dived into the secrets of all kinds of learning, would have found them out, and made some mention of them. But besides the said discovery, such predictions by the Gentiles and heathen persons are against the word of God. (Eph. iii. 9; Col. i. 26.)

"Also predictions either of the time or end of the world, or that it is at hand, is not lawfull. For the first, see the first of the Acts, It is not for us to know the times and seasons which the Father hath put in his own power, &c. For the second, see the second epistle to the Thessalonians, I beseech you brethren, &c., that you be not shaken in mind, or troubled, &c., as though the day of Christ were at hand, let no man deceive you by any means.

"We have the rather said hereof thus much, for that we have heard divers men boldly and confidently upon their numerall calculations to have erred herein."

"Usury," he says, "is directly against the law of God."

"Monopolies," we are told, are "against the ancient and fundamental laws of this Kingdom. And the law of the realm on this point is grounded upon the law of God, which saith, *Non accipies loco pignoris inferiorem et superiorem molam, quia animam suam apposuit tibi*. Thou shalt not take the nether or upper milstone to pledge, for he taketh a man's life to pledge: whereby it appeareth that a man's trade is accounted his life, because it maintaineth his life; and therefore the monopolist that taketh away a man's trade taketh away his life, and therefore is so much the more odious, because he is *vir sanguinis*. Against these inventors and propounders of evil things, the Holy Ghost hath spoken, *inventores malorum, &c. digni sunt morte*."

"*Mendicus non erit inter vos*, there shall be no beggar among you. Deut. xv., v. 4. Of Apparel he says, *Non induetur mulier veste virili, nec vir utetur veste fæminæ: abominabilis apud Deum, qui facit hoc*."

Embring days, we are told, are so called because in former days when they fasted they put ashes or embers on their heads. Job ii. 12, Jer vi. 26, 2 Sam xiii. 19. "And as the naturall conversion of the flesh of the body is to dust so the sins of the soul (unrepented) are turned to fire. And this was shadowed under embers, that ever keep fire." He then wanders off to explain the meaning of Quadragesima Sunday, Quinquagesima, Sexagesima and Septuagesima. Then he returns to the subject of Diet and says, "But there is no act of parliament against excess of diet, for it is known to be so hurtfull for man's body, and so obscureth the faculties of the mind, as the understanding, memory,