

me with their visits, what that man was, they answered that he was an Heretick, and that he had escaped from being cast headlong from a Tower, upon Saint Bartholomew his day, which is the time appointed for the destruction of such wicked men. In the mean time I shall desire the great and good God (as it becomes a Noble and Christian man to do) that he may be converted to the Catholic Faith, and may not be condemned whilst he lives."

Having concluded his preface, he enters on his important theme ; and commences his first book—"Wherein are searched out the causes of things which produce wonderful effects." His first chapter is on "what is meant by the name of Magick." And from various authorities he proves that it means wisdom, or the knowledge of divine things. Lawful and unlawful magic are next treated of, and in shewing "what manner of man a magician ought to be" as many qualifications are required as the philosopher requires in his poet, in *Rasselas*. Some spirited apothegms are intermixed in this curious work, with observations paltry to an extreme. After describing the qualifications of a magician, it is said—

"These are the Sciences which Magick takes to her self for servants and helpers ; and he that knows not these, is unworthy to be named a magician. He must be a skilful workman, both by natural gifts, and also by the practice of his own hands : for knowledge without practice and workmanship, and practice without knowledge, are nothing worth ; these are so linked together, that the one without the other is but vain, and to no purpose."

And again—"Lastly, the possessor of this science must also be rich : for if we lack money, we shall hardly work in these cases : for it is not philosophy that can make us rich ; we must first be rich that we may play the philosophers. He must spare for no charges, but be prodigal in seeking things out : and while he is busie and careful in seeking, he must be patient also, and think it not much to recal many things ; neither must he spare for any pains ; for the secrets of Nature are not revealed to lazie and idle persons. Wherefore *Epicharmus* said very well, that men purchase all things at Gods hands by the price of their labour."

A very fanciful view is taken of the elements, in which, the first principles of things are supposed to exist, while the form of those things are of heavenly origin.

"This Form-giver doth not make it of any thing, as though it were but some frail and transitory substance, but fetcheth it merely out of himself, and bestows it first upon intelligences and stars, and then by certain aspects informeth the Elements, as being fit instruments to dispose the matter."

In treating of the gradation of nature, from vegetables and inferior animals up to Man, and from man to Angels up to the Source of Life—a strong view is given of universal harmony by saying it is "like as it were a cord platted together, and stretched along